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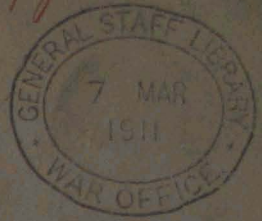
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FINAL REPORT

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ON

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AFGHANISTAN

BY

FAKIR SAIYID IFTIKHAR-UD-DIN,

British Agent at Kabul.

1907-1910.



SIMLA :

PRINTED AT THE GOVERNMENT MONOTYPE PRESS.

1910.

C. 884 F. D.

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Afghanistan

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4. Attention is directed to the letter reproduced opposite.

Copy of a letter from the Adjutant General in India, to the Lieutenants-General Commanding, No. 654-A., "Officers—Discipline," dated Fort William, the 17th March 1904.

It has come to the notice of the Commander-in-Chief that notwithstanding the very clear and precise orders which have from time to time been issued to ensure the secrecy of documents, there have been instances recently where the most reprehensible laxity has been shown in the observance of those orders.

2. This laxity can obviously only have arisen from a want of adequate appreciation of the responsibility resting upon those to whose care these important secret documents have been entrusted, and in order that there may be no misunderstanding in the future as to the serious nature of these responsibilities, the Commander-in-Chief wishes all concerned to be informed that he intends to take the severest notice of any future neglect of the orders.

3. Under His Excellency's directions a copy of this letter will be attached to all documents, the secret nature of which may necessitate their being issued for the personal information of those concerned.

SECRET.

Copy No 3
GENERAL STAFF
7 MAR
1911
WAR OFFICE

FINAL REPORT

ON

AFGHANISTAN

BY

FAKIR SAIYID IFTIKHAR-UD-DIN,

British Agent at Kabul.

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P R E F A C E .

I was appointed British Agent at Kabul on the 5th March 1907, and held the post without interruption for three years and four months. I made over charge of my office at Peshawar on the afternoon of the 5th July 1910. During my incumbency, I was afforded an opportunity of accompanying the Amir on his tour through Afghanistan which lasted for about seven months. I visited Ghazni, Kandahar, Herat, Maimana, Mazar-i-Sharif, Aibak, Ghor, Khawak, etc. A detailed report on this tour was submitted to the Government of India in 1908. I also submitted various other reports on the political situation in Afghanistan in obedience to orders received, from time to time, from the Foreign Department of the Government of India. Some of the conclusions arrived at in this report will be found to conflict with those previously expressed by me. The latter, I must point out, were formed somewhat hurriedly, and without sufficient data. Now that I am in possession of further facts, and have had ample leisure to deliberate over the questions, and study them from all points of view, the opinions expressed in the present work may be considered as final.

SIMLA ;
The 19th September 1910. }
C884 FD

FAKIR SAIYID IFTIKHAR-UD-DIN.

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CHAPTER I.

THE AMIR.

The Amir's near relatives.—The late Amir Abdur Rahman died in 1901, leaving five sons and two daughters, of whom Habibulla Khan succeeded to the throne of Kabul on the 5th October 1901 at the age of about 30 years; and in the following year got, through his brother, Sardar Nasrulla Khan, the title of Siraj-ul-millat-waddin " (Lamp of the Nation and Faith).

The other sons of the late Amir are:—

- (i) Sardar Nasrulla Khan, age 36 years.
- (ii) Sardar Aminulla Jan, age 25 years.
- (iii) Sardar Muhammad Umar Jan, age 21 years.
- (iv) Sardar Ghulam Ali Jan, age 20 years.

Sardar Nasrulla Khan is the real brother of Amir Habibulla Khan, having been born of the same mother. The other three Sardars are born of different mothers. *Sardar Aminulla Jan's* mother was a concubine. *Sardar Muhammad Umar Jan's* mother is Bibi Halima *alias* Bobo Jan, the influential wife of the late Amir. *Ghulam Ali Jan's* mother is a Saiyid by caste, and came from Afghan Turkistan.

With the exception of Sardar Nasrulla Khan, the Naib-ul-Saltanat, the other brothers of the Amir are practically powerless, and lead more or less secluded lives.

Sardar Nasrulla Khan—Is a middle-sized man, of meagre constitution, and has a florid complexion. He wears a long beard, and is a " Mulla " to all appearances, though at the bottom of his heart he is a very clever and intriguing person. He pretends to be very obedient in all matters to the Amir, but sufficient reasons exist to doubt his sincerity. He is always entertaining hopes of assuming hereafter the dignity and title of " Amir " some day. He holds the rank of Naib-ul-Saltanat (Viceroy), and has unlimited powers in State affairs. He also has a hand in military affairs, and is still invested with powers to nominate Captains and Subedars in the army, but avoids interference knowingly, or has rare opportunities to exercise his powers. The real side of his character is revealed, when one observes striking imitations of French fashions inside the harem. He is extremely fond of pleasure, but by great skill is enabled to safeguard himself from public exposure, and succeeds in passing himself off as a " Mulla. " He has only one son, named Azizulla, about 19 years of age. The boy does not seem to have been brought up well, and looks a fool. The Sardar has also got a daughter, who is old enough to be married. It is very probable that she might be married to one of the Amir's sons.

Sardar Aminulla Jan—Is a young and handsome man, but has not been brought up well, and has now passed the age of tuition. He is addicted to " charas, " and though he nominally holds the post of " Sardar-i-Madafa " (Director of Military Stores and Munitions of War), he spends most of his time in the harem.

Sardar Muhammad Umar Jan.—During the lifetime of the late Amir, it was popularly believed throughout Afghanistan, that Muhammad Umar Jan would succeed to the throne, on account of his mother's great influence with the late Amir, and even Habibulla Khan and Nasrulla Khan feigned great respect for him, so long as Abdur Rahman was alive. Umar Jan is a dull man; and is always haunted by the idea that Amir Habibulla has usurped the throne, to which he was rightly entitled by reason of his high birth. The large number of young and beautiful girls kept by his mother in the harem has turned him into a complete idler. He drinks secretly, and has grown very fat. He nominally holds charge of the Workshops, and has been given the rank of Sardar-i-Sanai " (Director of Arts, Industry, and Workshops).

Sardar Ghulam Ali Jan—Was born and brought up in Mazar-i-Sharif. The Amir brought him to Kabul in 1907. He is intelligent, and is capable after a short training of doing good work. He, however, keeps bad company, and it is consequently feared that he may contract bad habits.

The Amir's sisters.—Of the two sisters of the Amir, one was betrothed, during the lifetime of the late Amir, to Colonel Yunis Khan, son of Sardar Yusuf Khan (son of Amir Dost Muhammad Khan), but the marriage did not take place in the lifetime of Abdur Rahman. After his father's death, Amir Habibulla married her to her betrothed husband Yunis Khan, but she never lived with him, and always persisted that as her father did not give her in marriage, she could not accept Yunis Khan as her husband. She died two years after her nominal marriage. The other sister, who is now in the prime of youth, has expressed her wish, and has given in writing to the Amir, that she will never marry, and will lead a life of celibacy.

The Amir's Harem.—The Amir had six wives, but at the time of his accession to the throne, he divorced two of them in strict obedience to Muhammadan law. The wives who have been divorced are receiving maintenance allowances, and have been given permission to re-marry, but through fear of the Amir, nobody would ask their hand in marriage!

The Amir has now got four wives, and separate houses have been allotted to each of them, inside as well as outside the *Ark*. The favourite wife—Her Majesty (Ulya Hazrat) "Siraj-ul-Khawatin" (Sun of the Ladies), permanently resides in the *Ark*, and the other three visit it only occasionally. A flag is hoisted on the house occupied by the Ulya Hazrat, and she receives a salute of 21 guns. She has also some hand in State matters. The Ulya Hazrat has a separate staff of courtiers and Secretaries, one of whom is the Amir's own sister. The Ulya Hazrat holds Durbars at which the assembly are served with refreshments. Her special courtiers are:—

(i) The sister of General Akram Khan *alias* Kako Jan, and a widow of the late Amir.

(ii) The widow of the late Sipah Salar Ghulam Haider Khan, Charkhi.

Both of them, especially the former, have got great influence over the Queen. They serve as useful agents in restoring harmony between their mistress and the Amir, if either of them becomes angry. The Ulya Hazrat can ride a horse astride. Her riding dress consists of a bonnet, thick gauze-veil, and an overcoat, which covers the whole body. The under garment consists of breeches, a small coat, and boots. In her rides she is always accompanied by about two dozen courtiers (ladies), who also ride astride, and are dressed just like their mistress.

The second wife is a daughter of Sardar Yusuf Khan, and has the title Ulya Janab Nur-ul-Harem" (Her Highness the Light of the Harem). She lives like an European, having been educated by an European nurse in India.

The third wife is known as "Ulya Jah Badr-ul-Harem" (Her Excellency the Moon of the Harem). She is the step-daughter of Amir Muhammad Khan, Sipah Salar. She lives in retirement, and has a position, and large emoluments from the State.

The fourth wife is called "Ulya Rutba Satr-ul-Harem" (Her Ladyship the Honour of the Harem). She is the daughter of the late Sardar Ibrahim Khan, and has had no children up to this.

Besides these wives, there are numerous concubines, whose numbers are being augmented from time to time. The Governors of outlying provinces send presents of girls, who are carefully examined by a medical man before their admission into the Harem. In June 1909, about thirty girls from the Logarh *Ilaqa* were presented to the Amir. They were first sent to the doctor for medical examination with a "ruqqa" (slip), a translation of which is given below, from Nek Muhammad Khan, Private Secretary:—

"To

Esteemed Doctor Wazir Muhammad Khan.

Be it known that in compliance with His Majesty's orders some girls have been imported from the Logarh *Ilaqa*, and are staying in the house of Hafizulla's mother. It is hereby written unto you that you should personally go to the girls'

residence, and submit a report as to their health, after inspection, to me, devotee of the Kingdom, so that the needful may be done."

(Sd.) NEK MUHAMMAD.

Dated Saturday, 14th Jamadi-ul-awal, 1327 Hijra (5th June 1909).

Sometimes the maiden girls of Maliks or Zemindars whose renown for beauty reaches the palace, are summoned to the Harem and made concubines. The people of Afghanistan also take great pride in offering, of their own accord, their daughters to the Amir or his sons. In 1909 while the Amir was at Jalalabad, Malik Ismail of Besud came there, accompanied by his daughter, who rode in a palanquin. The girl was about sixteen years of age, and was dressed in the best manner. She was sent inside the Harem to Ulya Hazrat as a present for her son. The girl stayed there for one night, and was returned on the following day to her father as "disapproved."

On the whole the life of the Amir's concubines is pleasant, and the arrangements for their board and lodging are excellent. Each of the concubines has got separate maid servants. Though the strict *purdah* system of the olden days is no longer observed in the Harem, arrangements nevertheless exist to secure due privacy of females.

The Amir's children.—The Amir has got five sons, viz:—

- | | | | | | | |
|-----|------------------------|----|----|----|----|---------------|
| (1) | Sardar Inayatulla Khan | .. | .. | .. | .. | age 22 years. |
| (2) | „ Hayatulla Khan | .. | .. | .. | .. | „ 22 „ |
| (3) | „ Amanulla Jan | .. | .. | .. | .. | „ 18 „ |
| (4) | „ Kabirulla Jan | .. | .. | .. | .. | „ 15 „ |
| (5) | „ Asadulla Jan | .. | .. | .. | .. | „ 4 months. |

Sardar Inayatulla Khan's mother is the "Ulya Jah." *Sardar Amanulla Jan's* mother is the "Ulya Hazrat," the Amir's favourite and influential wife. *Sardar Asadulla Jan's* mother is the "Ulya Janab." The mothers of Sardars *Hayatulla Jan* and *Kabirulla Jan* are *Surities* (concubines). Besides these sons, the Amir has got some more children from concubines, but they are too young to require any mention here.

The Amir has got two daughters from the "Ulya Hazrat," both of whom are unmarried. One has reached the marriageable age, but the other, named Sultan Jan, is only about seven years old. She lives entirely in the Western fashion, and can easily ride both horse and bicycle. One day Sultan Jan appeared in the Durbar, and the Amir remarked that he has always kept the girls in *purdah*, but Sultan Jan was too powerful to submit to this.

Sardar Inayatulla Khan—Holds the rank of "Muin-us-Sultanat" (Helper of the State), in the Civil Department, and that of *Sardar Salar* in the Military Department. The Amir has a very good opinion of him, and the young Sardar seems to well deserve it. He has good control over his subordinates, and is obedient to his father. He shows great affection towards the Ulya Hazrat and her son Amanulla Jan, and has an attachment for his other brothers and uncles as well. Like his father, he is also fond of Western manners; is quick witted, clever, and strict in his orders. He is not, however, regular in attending to work, and seems to have inherited from his father the habit of talking a great deal.

In November 1909, he was married to Mahmud Beg Muhammadzai's daughter, whose mother is a lady of Asiatic Turkey, where Mahmud Beg had remained an exile for some time. On the 6th March 1910, at Jalalabad, a son was born to Sardar Inayatulla Khan by Mahmud Beg's daughter, and was named Khalilulla Jan. Though the boy was born four months after the marriage, the issue is considered legitimate. According to the Afghan custom, the betrothal or engagement is looked upon as almost equal to *nikah* (marriage), inasmuch as the betrothal has the consent of both the parties and their parents. The women in Afghanistan have a well-known proverb reproaching a betrothed girl if she has not had a child before her marriage.

Sardar Amanulla Jan—Is the third son of the Amir. He is clever and intelligent. He is the head of the *Khassadars* (Irregular Forces), and has been given the

title of "Ain-us-Sultanat" (Eye of the Government). He is now in the prime of life, and is a promising young Sardar. As his mother is the Amir's favourite wife, he leads a very pleasant life, and has already been introduced to hosts of young and beautiful girls in the harem.

The Amir's personal staff.—Sardars Asaf Khan and Yusaf Khan, sons of Sardar Yahya Khan, are the chief courtiers of the Amir. These Sardars and the other members of their family were exiled by the late Amir Abdur Rahman Khan. They lived in India for some time with the ex-Amir, Yakub Khan. Before the late Amir's death, they were allowed to return to Kabul at their own request. Amir Abdur Rahman Khan granted them a maintenance allowance, but did not hold them in favour, and openly told them that as they were guilty of hereditary insincerity and duplicity, they should keep themselves aloof from State affairs. After the late Amir's death, the present Amir made both the Sardars his own courtiers. The Sardars are his great favourites, but sometimes they also receive a share of the Amir's temper. Sardar Yusaf Khan's daughter (the Ulya Janab) is married to the Amir, but in virtue of this relation the Sardar receives no preferential treatment at the hands of the Amir, though the connection serves as a surety for their faithfulness to the throne. Both the Sardars are sincere to each other, and are sensible and level-headed. They are liberal in their views, and are not ill disposed towards the British Government. The sons of the Sardars hold good posts. Sardar Asaf Khan has got two sons—Sulaiman Khan and Ahmed Shah Khan. The former is Military Secretary to the Amir, and the latter is the Commandant of the 3rd Body Guard.

Sardar Yusaf Khan has got six sons, whose names are given below :—

- (i) Nadir Khan, General of the Ardaliala Brigade.
- (ii) Aziz Jan, Assistant Military Secretary.
- (iii) Hashim Khan, Commandant of the 1st Body Guard.
- (iv) Shah Wali, Commandant of the 4th Body Guard.
- (v) Mahmud Jan, Commandant of the 2nd Body Guard.
- (vi) Muhammad Ali, Colonel of the Shahi Awal Rissala.

All these officials accompany the Amir on tour, and are models of Western fashion in Afghanistan. They possess good names and addresses.

The Amir's Secretaries.—There are three Secretaries to the Amir :—

- (i) Military Secretary (Ishak Aghasi Nizami).
- (ii) Civil Secretary (Ishak Aghasi Mulki).
- (iii) Private Secretary (Ishak Aghasi Hazuri).

Sulaiman, son of Sardar Asaf Khan, fills the post already mentioned. He is a good-looking young man of cheerful disposition ; is sensible and hardworking.

The post of Civil Secretary is held by Ali Ahmed Jan, son of the Loinab Khushdil Khan, and nephew of the Ulya Hazrat. He remained for a long time with his father, as a refugee in Rawalpindi, with Sardar Ayub Khan's party. He has read English and vernacular up to the Entrance standard under private tuition. He is a handsome young man, but careless, timid, and quite incompetent for the work entrusted to him. He is well fitted for outdoor work, but does not care about desk work. He is an extremist in his views against the British Government ; more I believe for the sake of show.

Nek Muhammad Khan is a young man of weak constitution, and is Private Secretary to the Amir. He was a page boy before he was appointed to his present post in 1909. He is a thorough gentleman of excellent character, and does his work with disinterestedness. He is allowed to go into the Harem, and both the Amir and the Ulya Hazrat show him great favours. He is intimately acquainted with His Majesty's disposition, and does not take undue advantage of his position.

Sardar Muhammad Rafik Khan, son of Muhammad Saddik Khan, Muhammadzai, holds the post of "Amin-ul-Mukabila" (Superintendent of correspondence), and is also the head of the Postal Department. He has lived in India as a refugee for a long time. He is a young man of robust constitution, and cheerful disposition. He is not of conservative tendencies (*vide* my secret demi-official letter, dated the 24th July 1909). He always waits on the Amir, who is very kindly disposed towards him. Somehow or other he manages to get time to discharge his official duties.

Sardar Fateh Muhammad Khan, son of Sardar Zakria Khan, Muhammadzai, holds the post of "Amin-ul-Asas" (the Chief Police Officer). He remained as a refugee in India for a considerable period. He can speak Urdu fluently. He is a man of cheerful disposition, and is well disposed towards the officials of the British Government. He spends most of his time in waiting on the Amir. While in Kabul he discharges his official duties whenever he gets an opportunity.

Abdul Ahad holds the post of "Arzbehi-Kalan." He was a page boy of the late Amir. His chief duty is to forward to the officers concerned, for report or disposal, all applications received in His Majesty's office. He does not discharge his duties in an earnest manner, and during the last year he worked for two days only. His only concern is to wait on the Amir, dressed as a fashionable gentleman.

Besides the above, there are numerous page boys, who perform various household duties for the Amir, and assist in the official work, if required.

Persons worthy of note :—

(1) **Sardar Abdul Kuddus Khan**, son of Sardar Sultan Muhammad Khan, Muhammadzai (Lord Chamberlain), the *Itimad-ud-Daula*—Was the favourite and trusted Sardar during the time of the late Amir Abdur Rahman Khan, and has since been in receipt of an allowance of Rs. 50,000 (Kabuli) *per annum* from the State; besides owning landed property. One of his wives, a grand-daughter of Amir Dost Muhammad Khan, is also in receipt of a separate annual allowance of Rs. 5,000 (Kabuli) from the State. He retired from public life after Abdur Rahman's death, being unable to maintain his influence with Habibulla Khan, who proved too powerful to subordinate his inclinations to the Sardar's will. The Sardar took great exception to Habibulla's love for Western ways, but in order to regain his position, has recently tried to adapt himself to these also. It is, however, doubtful if he will succeed in supplanting the other Sardars, who have already gained the Amir's confidence. He is a most conservative Pathan, and has conceited notions of his political sagacity. He is not sincere to Habibulla Khan, and the Amir rightly takes him at his worth. He is very anti-British, and the Government of India are fully aware of his hostile attitude. Occasionally he shows signs of apparent friendliness towards the British Government, but this he only does for the purpose of gaining his own ends, and should never be trusted. He is an avaricious man, and as he is at present deprived of all perquisites and illegal gratifications, which he enjoyed during the days of his prosperity, he is always anxious to secure means to hoard riches.

(2) **Mirza Muhammad Hussain Khan**, the *Mustaufi-ul-Mamalik* (*Financial Secretary*)—Was a most trusted courtier of the late Amir, and even now holds a high post, and enjoys a respectable position in the State. He is a resident of Kohistan, and a wealthy man. In addition to his substantive post in the Civil Department, he holds the rank of Naib Salar in the Military Department, and, on Durbar occasions, takes his seat as Naib Salar among the Military officials. The pay of his post in the Military Department is sanctioned also, and though in virtue of his office he is entitled to receive it, he has waived all claims to it, because he does not perform the real duties. He is about 50 years of age, has great influence over the Kohistan tribes, and can muster a large number of devoted, faithful, and armed tribesmen. Amir Habibulla Khan, who is very well aware of the Mirza's influence, avails himself of his useful assistance by a show of great kindness and courtesy. In short the Mirza is not merely a sham courtier of the Amir, but forms a most important and useful factor in the Afghan Govern-

ment. He is extremely bigotted and conservative, and though he does not like the present Government, and is at heart more inclined towards Sardar Nasrulla Khan, he would not under any circumstances prefer the possession of Afghanistan by a foreign ruler. He has got a natural aversion to Western ways, but in order to keep the Amir in humour, wears English dress, and resorts to flattering terms. He is unrivalled in generosity, and Sardars are jealous of him on account of his popularity with the people. Though he is a man of ordinary intellect, he is diligent enough, and carries on his official work fairly well, without losing any opportunities for his own gain. He joins Sardar Nasrulla Khan in taking various items of receipts on lease, and though by reason of his office as Accountant General, he is responsible for the full realisation of the State dues, he does not mind if his own lease money is not paid into the State Exchequer.

(3) *Sardars Asaf Khan and Yusuf Khan, sons of Sardar Yahya Khan.*—I have included these Sardars on the personal staff of His Majesty, an account of which has been given in the foregoing paragraph. I may, however, add here that both of them are becoming wealthy, and are much envied by the public, in spite of their efforts to conceal their real influence. They do not generally communicate with the other Sardars, and do not even visit Sardar Nasrulla Khan, except when accompanying His Majesty. Their only duty is to wait on the Amir.

(4) *Amir Muhammad Khan, Sipah Salar.*—I have already given an account of this important personage in chapter "Army," and need not repeat it here.

(5) *Kazi Saad-ud-din, the Kazi-ul-Kuzzat (Chief Judge)*—Is a strict Muhammadan, and a reasonable man of about 60 years. He was Governor of Herat while the Boundary Commission was working on the Russo-Afghan frontier, and his views became greatly enlightened during the course of his frequent dealings with the British, as well as the Russian officials. He is very amiable in his manners, and though fat and suffering from gout, he attends his court work regularly, and performs his official duties in a satisfactory manner. In addition to his fixed salary and emoluments from the State, he has a good income from landed property, and is, on the whole, affluent. One of his daughters was married to Amir Habibulla Khan, but the unfortunate lady was divorced at the time of the Amir's accession. His Majesty seems favourably disposed towards her again, and it is possible she may regain the lost harem. The Kazi is a sincere friend of Sardar Nasrulla Khan, and his son, Abdul Karim Khan, Tahsildar, is also a constant companion of the Sardar. Kazi Saad-ud-din is popular.

(6) *Nazar Safar Khan*—Is an important figure, and is one of the old trusted courtiers of the late Amir. He holds the post of Amin-ul-Ittilaat" (head of the Intelligence Department), and is an intimate friend of Sardar Nasrulla Khan. In 1909 he incurred the Amir's displeasure, owing to his having taken a part in the "Sir-i-Milli" with Dr. Abdul Ghani, but was soon restored to his former position. His son, who had also joined the plot, is still in jail.

(7) *Bibi Halima alias Bobo Jan*—Is the widow of the late Amir, and mother of Sardar Muhammad Umar Jan. She was a most influential lady during the life of her husband, and Amir Habibulla Khan even now feigns great regard for her, though at heart he apparently dislikes her. Bibi Halima is tactful and wise, and always tries to remain friendly with the Amir's favourite wife. She is in possession of valuable jewels, a full list of which has been obtained by His Majesty. The Amir has strictly forbidden the sale of these jewels, and it is clear that he has indirectly taken possession of them. She does not take part in intrigues, but in the event of an exceptionally favourable opportunity, she is sure to show an active hostility towards the Amir, whom she considers an usurper of her son's rights.

(8) *Sardar Abdul Wahab Khan, Muhammadzai, the "Amin-ul-Makatab"* (Secretary in charge of correspondence)—Is a reasonable man of a timid disposition and courteous deportment. He is not anti-British, though he frequently visits Sardar Nasrulla Khan. He is not a very wealthy man, but at the

same time has a sufficient income to afford him a fair livelihood. He is at present deputed as Boundary Commissioner to represent the Amir in settling intertribal disputes, jointly with Mr. Donald, the British Representative.

(9) *Sardar Yunis Khan, Muhammadzai, the Amin-ul-Wajihat (Octroi Officer at Kabul)*—Is a simple and quiet man. In addition to his legitimate duties, he has the honour of waiting on His Majesty the Amir. He is not very wealthy, and is not unduly ill-disposed towards the British Government.

(10) *Colonel Diwan Niranjan Dass*—Is a descendant of Birbal, who was favourite Minister of the Moghul Emperor, Akbar the Great. He is in charge of the Amir's Private Treasury, and is a privileged Durbari. He discharges his duties in a conscientious and honest manner, and has a regard for his position. His ancestors settled in Kabul long ago, and the members of this family have always been treated well by the rulers of Afghanistan, because of their prudent policy to discharge their official duties with disinterestedness, and to keep aloof from all sorts of intrigues and cliques. It is estimated that the immovable property of the Diwan amounts to about seven lakhs of rupees.

(11) *Maulvi Abdul Rauf*—Is a privileged Durbari, and a great Arabic and Persian scholar. He translates Arabic newspapers into Persian for His Majesty. He is much attached to Sardar Nasrulla Khan; is an extreme bigot, and does not like the present Amir for his love of Western manners. His father was killed in Kandahar at the hands of the late Amir for his support of Sardar Ayub Khan.

(12) *The Loinab Khushdil Khan*—Is at present the Governor of the Kabul province, but quite incompetent for the work entrusted to him. His official work is chiefly performed by his brother, and he holds his position merely by reason of his being the nearest relation of the favourite wife of the Amir. He is of a humorous disposition, and pleases the Amir by his cheerful conversation. His son, Ali Ahmed Jan, is Civil Secretary to the Amir, and runs his father close in incompetency.

(13) *Sardar Muhammad Usman Khan, Muhammadzai, Governor of Kandahar*—Is a corrupt tyrant, and anti-British.

(14) *Sardar Muhammad Sarwar Khan, Governor of Herat*—Is a sensible man, and discharges his duties honestly and satisfactorily. He does not share the popular Afghan anti-British feelings.

(15) *Sardar Abdulla Khan Tokhi, Governor of Mazar-i-Sharif*—Is aged, dishonest, and a tyrant. His sons are carrying on the official work to the great annoyance and oppression of the people.

(16) *Sardar Hayatulla Khan, Governor of Badakhshan*—Is the second son of the Amir by a concubine of Chitral. He is corrupt, rapacious, and fond of pleasure. In 1909 the Amir recalled him to Kabul, and it is said that he brought with him about six lakhs of rupees in hard cash. He is still in Kabul, and there is little likelihood of his reverting to Badakhshan, though his place is still vacant.

(17) *Sardar Muhammad Azim Khan, Governor of Jalalabad*—Is the son of the late Amir Dost Muhammad Khan. He is a moderate man on the whole, and neither merits the Amir's special favour, nor his contempt.

Establishment.—A detailed list of establishments of the important personages and offices in Kabul is given in the appendix.

Turkish influence.—The leading man in Kabul among the Turks is Mahmud Sami Effendi, whom I saw for the first time in Jalalabad in March 1907. At that time he was dressed like an ordinary person, but was looked upon as belonging to the establishment of Sardar Inayatulla Khan, the Muin-us-Saltanat. On the Amir's arrival at Kabul in April 1907, Mahmud Sami requested His Majesty to place under his supervision about 200 Kafiristan youths (Jadidis), for training and drill. The Amir granted his request, and Mahmud Sami commenced his work. At the end of 1907, after the Amir returned from his long tour in Afghanistan, he reviewed the drill of these soldiers, and was very favourably impressed with it. His Majesty at the same time appointed Mahmud Sami to the post of Colonel in the army on a salary of Rs. 500 (Kabuli) *per mensem*.

The other man connected with Turkey is Habibulla, Muhammadzai, who was formerly a Naib-Kotwal of the Kabul city, and is at present under surveillance in connection with the " Sir-i-Milli " case. He remained for some time as an exile in Asiatic Turkey, and on being recalled to Kabul brought with him from Asiatic Turkey a lady whom he had married there, and was joined by his brother-in-law, who is still living in Kabul.

Mahmud Beg, Muhammadzai, who had also remained as an exile in Asiatic Turkey, married there a native lady, whom he subsequently brought to Kabul. One of his daughters by this lady was married to Sardar Inayatulla Khan in November 1909.

These were the only three persons who would have naturally desired the importation of Turks, and it was in fact at their suggestion, and specially at the request of Mahmud Sami that more Turks were actually imported into Kabul. During the last two years, about half a dozen Turks came to Kabul, of whom Munir Izzat, a licensed medical man, only remained for about a year in charge of the general hospital; leaving Kabul at the end of 1909, on the pretext of importing new Turks, medicines, and surgical instruments. The doctor has not returned up to this, though some new Turks have come to Kabul. A list of the present Turkish officials in Kabul is given below:—

- (i) Hassan Hilmi Effendi, surveyor and mapper : came here about three years ago : draws 1,000 (Kabuli) rupees *per mensem*.
 - (ii) Muhammad Raza Beg Effendi, manufactures gunpowder : has been in service for three years : draws 1,400 (Kabuli) rupees *per mensem*.
 - (iii) Ali Fahmi Effendi, teacher of Mathematics : has been in service for about 3 years : pay Rs. 600 (Kabuli).
 - (iv) Muhammad Fazli Beg Effendi has been in service for 3 years : had gone home (Turkey) on leave, and has returned quite recently.
 - (v) Doctor Ahmed Fahima Beg has recently come : pay Rs. 450 British coin.
 - (vi) Colonel Mahmud Sami Effendi, Principal Sirajiya Military School : has been in service for about 4 years : pay Rs. 500 (Kabuli).
 - (vii) Muhammad Yakub Beg
 - (viii) Jalaluddin Beg
 - (ix) Asam Beg
- } Have recently come, and have not been employed yet. Each of them gets an allowance of Rs. 200 (Kabuli) at present.
- (x) Abbas Beg, Drill master : has been in service for about 3 years : pay Rs. 300 (Kabuli) *per mensem*.
 - (xi) Abdul Wahab. Teacher in the Sirajiya Military School : came last year : pay Rs. 400 (Kabuli) *per mensem*.
 - (xii) Ali Beg Effendi
 - (xiii) Muhammad Najif Effendi
 - (xiv) Izzat Ahmed Effendi
- } Not employed yet : Get Rs. 200 (Kabuli) *per mensem* each as allowance.
- (xv) Muhammad Umar Beg, nephew of Hassan Hilmi Effendi, came to Kabul in June last.

The Turkish officials have not yet succeeded in exercising any great influence in the Durbar, or with the public. The Afghan Military Officers are jealous of them and prefer Japanese methods, in which they are led by the Amir himself. The city people do not communicate freely with them, owing to their Western manners.

Military training is at present entrusted to Mahmud Sami, and his brother-in-law Abbas Beg. They have trained in Turkish drill, a few companies mostly composed of *Jadidis*. Abbas Beg is at present teaching drill to the Shahi Rissala.

The Military school for training young Sardars—a separate account of which is given in Chapter IV—is under the control of the Turkish officers.

The presence of Saiyid Hussain Effendi *alias* the Baghdadi Pir, who is a brother of Saiyid Abdur Rahim, Nakib of Baghdad, lends support to the cause of the Turkish element in Kabul. The Pir lives at Sultanpur, near Jalalabad, and is held in great reverence, both by His Majesty and Sardar Nasrulla Khan. Moreover, the recent marriage of Sardar Inayatulla Khan with a lady, whose mother is Turkish, has brought the Turkish party at Kabul into closer union with the Afghans, and this, perhaps, may increase their influence in future. The present relations of the Turks in Kabul, and facilities afforded them for frequent communications with Asiatic Turkey, and the presence of the Baghdadi Pir, gives an easy means for conveying the Mission of the Pan-Islamic League to Sardar Nasrulla Khan or others.

Muhammad Fazli Beg, who proceeded on leave to Turkey in 1909, returned to Kabul this year. He has appointed about twenty news-writers in Turkey and Persia, who will receive their pay from the Afghan Treasury. He has also brought some other messages, and his absence on leave was in fact a political trip.

The Turks who have come to Kabul during this year are superior to Mahmud Sami in ability and position, and they have objected to work under him. This has greatly upset Mahmud Sami, and the Turks have already been split up into two parties. They are growing jealous of each other, and the friction and schism so created will, perhaps, hardly enable them to make any marked advance.

Amir Habibulla's personal qualifications and habits.—He is a very intelligent man, and a good Persian scholar. He knows a little Arabic, and understands Pushtu, but cannot speak it fluently. He knows Turki as spoken in Afghan Turkistan by Uzbaks and Turcomans. The language is, however, different from that spoken in Turkey which the Amir does not know. He has a good knowledge of History, especially of that relating to India and Afghanistan. The Amir's Persian handwriting is Arabic in style.

The Amir's dress and other social habits give ample proof of his extreme love for everything Western. The mode of life even in the harem is entirely European. Those Sardars, who show a distaste for Western fashion, or have been slow in adopting it, do not find favour with the Amir.

Habibulla Khan is self-willed, and is not under the complete influence of any official or relative, male or female. He possesses sufficient moral courage. He is a brave man, and has a big heart. He always tries to pass himself off as a smart soldier, but his great weight and easy life stand in his way. He now weighs between 17 and 18 stones. Habibulla Khan cannot resist flattery; on the contrary, he likes and favours flatterers. He hates contradiction, and expects unhesitating support in all his views. He is neither methodical, nor punctual. He says "what is the use of being a King, if punctuality is to be observed." He wastes his time in conversation, and in thinking over and directing matters, which can safely be entrusted to any of his officials. Thus the more important matters requiring his personal attention are allowed to remain in suspense. These defects account for the allegations made against the Amir that His Majesty is lazy, and neglects State affairs. There would be no ground for such complaints, if the time spent already by the Amir on State matters were systematically employed on really important business.

Amir's amusements.—The chief hobbies of the Amir are chatting, shooting, cooking dishes, sowing flowers and vegetables, card-playing, and other games generally played by children. These amusements are either enjoyed with the Sardars or in the *zenana*. At first the Amir chiefly rode on horseback, and subsequently drove in a *buggy*, but at present he takes a great delight in motoring only.

Amir's creed and character.—The Amir appears to observe fully the doctrines of Islam, and tries to prove himself above all kinds of temptation and weaknesses, but the people say a good deal against it, and stories representing public opinion are not wanting, though it is difficult to say with certainty how far these stories are correct.

Amir's temper.—The Amir is sometimes fretful and peevish. His delightful mood at once changes into wrath and *vice versa*. When out of temper, the Amir abuses the Sardars, and sometimes beats them, and would not even spare his wives

or sons. He is close fisted and clever enough in extorting money from others by hook or by crook. The Amir is not ignorant of the principles of a just Government, but is kept back from effecting any material improvements in the administration through want of insight into the real state of affairs. His worst point is that he is inaccessible, and is used to hear flattering conversation only. In order to keep His Majesty in good temper, the flatterers always try to assure him that there is no other just and merciful Ruler on earth like him, and that the subjects are very prosperous and contented under his Government. For instance, the Amir probably is in the dark about the great inconvenience caused to the people by the heavy strain of *begar*, and whenever he happens to pass by the *begaries* working on the roadside, the Ishak Aghasi Mulki (Civil Secretary) steps forward and submits to the Amir on their behalf that they pray for the maintenance of His Majesty's rule and health. Such utterances are always pleasing to the Amir's ear, and he readily puts faith in them.

The Amir's diet.—The Amir eats English and Afghani as well as Hindu food, and separate cooks are employed for each kind of diet. Hindu food being cooked by a Hindu cook. His Majesty eats heartily. He takes his breakfast in the morning, lunch at one o'clock, tea in the evening, and dinner at 11 P.M., and sometimes at later hours. Fruits are regularly served on the table, and arrangements are made to preserve them in hot-houses in winter.

The Amir's health.—The Amir is a strong built man of middle height, but is frequently attacked with gout, which he has inherited from his father. English medicines are used in the treatment of the disease. The illness lasts for some days, but is generally concealed from the public until he is fully restored.

Durbars.—No specific days are allotted for Durbars, and it depends entirely on the whim of the Amir himself to attend court, irrespective of the urgency or accumulation in arrears of State work. When His Majesty intends to hold a Durbar for State business, one or two days' previous notice is given to the officials concerned. No ceremonials are observed, and the attendance of Sardars and other dignitaries is also dispensed with. Criminal cases are invariably heard by the Amir in the presence of the prisoners awaiting trial, and in consequence, the court days are locally known by the name of "Durbar-i-Bandihai" (Prisoners' court). The Amir also holds Durbar-i-Am (Public audience) on Tuesdays (but not every Tuesday) with great pomp and show. The date is fixed by His Majesty himself, and a day or two before the occasion, a notice is issued to privileged officials, giving the date and time of the Durbar, together with instructions as to the dress in which they should appear. The assembly generally begins at 6 A.M. in summer, and 8 A.M. in winter. The verandahs on either side of the Central Hall of the *Salam Khana* (reception room) serve as *waiting rooms* for the Civil and Military officials respectively. The officials sit on the floor and suffer great inconvenience, as they wear uniforms, and have to wait for hours in anticipation of His Majesty's arrival. Sardars Nasrulla Khan, Inayatulla Khan, Amanulla Jan, and other members of the Royal family come in at about 11 A.M., and as soon as they have arrived, the officials are conducted outside, and arranged in a long row on the roadside. The guard-of-honour stands in front of the line. His Majesty rides on a horse covered with gorgeous trappings for the occasion; both the saddle and bridle being embroidered with gold. The soldiers of the Body Guard march on foot in a long row in front of the Amir. As soon as His Majesty is seen, Sardar Nasrulla Khan gives the order for a *salute*. At the word of command, the guard-of-honour presents arms, and the Sardars and officials salute the Amir by raising their hands in the military fashion. On reaching the *Salam Khana*, His Majesty dismounts from his horse, and is conducted into a separate room previously arranged for his reception. The officials then march in a line to the Central Hall of the Reception House, where each of them occupies his allotted chair. The *Salam Khana* is sufficient to accommodate about 400 persons. The seats are arranged in three rows on either side of the Amir's throne, the right being allotted to the officials of the Military Department, and the left to Civil officials. The Amir's brothers sit below the throne to the right; a prominent place is allotted to Sardar Nasrulla Khan, while His Majesty's sons sit on the left. The soldiers of the Body Guard, duly armed, line the wall on either side behind the chairs. As soon as Sardars Nasrulla Khan and Inayatulla Khan have satisfied themselves that the arrangements for the seats

have been carried out, the Amir enters the *Salam Khana*, and all the people rise at once from their chairs. Before taking his seat in the chair placed on the throne, His Majesty inquires about the health of the Durbaris. When the Amir has taken his seat on the throne, he indulges in sur dry speeches on matters which have come to his personal observation, or displays his acquaintance with book learning. The Civil, Military and Private Secretaries remain standing in front of the Amir's throne as long as the Durbar lasts. The Amir's speeches seem to be directed to the Secretaries, who unhesitatingly interpose flattering ejaculations, such as "Bale Sahib" (verily so), which are very complacently accepted by His Majesty the Amir. The audience, however, do not listen to these speeches very attentively; some of them keep dozing in their chairs, while others are impatiently on the look out to catch the first smell of *Palao*. When the formal Durbar is over, about a dozen Mullas bring in a tray of consecrated gram and dried fruits. They arrange themselves in a row in front of the Amir, and pray for the blessing of his soul. After thanking the Mullas for their benedictions, His Majesty invokes blessings for his deceased ancestors' souls, and entreats the Almighty's assistance in his future life, and the whole assembly join in the prayer. The tray is then presented to the Amir, who takes a handful of dried fruits for himself, and the rest is distributed among the assembly. Afterwards tea and cigarettes are served. Some of the Afghans have a prejudice against lighting a cigarette with the spirit lamp, and on account of this, do not smoke. The Mullas do not like the smoke of the spirit lamp.

Dinner is served on tables * at about 1 P.M., but forks and knives are not used, except by the Amir and his party, consisting of about two dozen select Sardars and officials, who dine with him on the same table. As soon as dinner is finished, the Amir stands up, and the Durbar dissolves. The Amir leaves the *Salam Khana* from the back gate, and drives to the *Ark* in a rickshaw. The proceedings of the Durbar are marked by the entire absence of any real work, and the object of the assembly apparently seems to be to enjoy a feast, and minister to the delight of the Amir. The Afghans have given the Durbar the nickname of "Durbar-i-Palao." They, however, seem to take a delight in recollecting the Durbars of the late Amir Abdur Rahman, when according to their statements more sumptuous feasts were given, and the Durbaries were treated more courteously.

Special Durbars are also held on festival occasions, in addition to those held in honour of His Majesty's birthday, and in honour of the nation, every year. On the occasions of these rejoicings, the city is illuminated with lamps; shops are decorated, and the State bands play in the bazars. The Durbar is held in the *Salam Khana* as usual, but it differs from the "Durbar-i-Am" in one respect only, that is in addition to meals, sweetmeats are given about 2 lbs. per head. The Amir looks very pleasant, and asks his courtiers to talk freely to each other, but no one dares to do so, because it is firmly believed that His Majesty has now grown a great connoisseur in matters of discipline and etiquette. The British Agent is regularly invited to the "Durbar-i-Am," but is not permitted on other Durbar occasions. I was, however, allowed to attend festival day Durbars, and was even invited to join the marriage procession of Sardar Muhammad Umar Jan. These privileges were, however, forfeited subsequently, when Colonel Haji Shah Beg Khan, the Kabul Envoy, submitted his complaint to the Amir that he had not been invited to Government House on the occasion of the New Year's dinner. In a communication on the subject addressed to the Amir, the Government of India very reasonably explained that as the former Kabul Envoys had of their own accord avoided to join dinners at the Viceregal Lodge, the Government of India only acting on the analogy of his predecessors, made an exception in favour of Colonel Haji Shah Beg Khan. Though the Government of India assured His Majesty that the Kabul Envoy would be invited to the New Year's dinner in future, the Amir seems to have permanently withdrawn the privilege of allowing the British Agent to attend Festival Day-Durbars.

* Formerly the food used to be served on the floor, and the Amir generally left the *Salam Khana* before it was served.

Amir's tour in Afghanistan.—About two months after his return from India the Amir started on a long tour in Afghanistan which lasted from 8th May to 25th November 1907. The whole journey occupied 199 days, and extended over 1,541 miles. During the course of this tour, the Amir visited the following important places :—Ghazni, Kandahar, Farrah, Herat, Maimana, Akcha, Takhtapul, Mazar-i-Sharif, Tashkurghan, Aibak, Ghori, and Khawak. He made a prolonged stay at Kandahar, Herat, Mazar-i-Sharif, and at each of these places Durbars were held, in which addresses were received, and speeches in reply delivered by the Amir. A detailed account of this tour will be found in my report on the "Tour in Afghanistan in 1907."

Amir Habibulla Khan as a ruler.—The Amir is not popular. The Mullas do not like him for his love of Western ways ; the Sardars regard him as peevish and close fisted, and the peasantry blames him for constant and heavy requisition of forced labour and official oppression. The troops also are not satisfied with their present condition.

Saying so much on the point, the question arises how and why Habibulla Khan's rule is not upset. This is an open secret, and can be accounted for by the following facts :—

- (i) The jealousies and dissensions among the Sardars do not allow them to trust each other to unite into one body. Thus there is very little chance of any internal power setting up itself against the Amir.
- (ii) The subjects are co-religionists of the Amir, and to all intents and purposes prefer him to a foreign ruler.

Under the circumstances it is difficult to predict the exact duration of the run of present affairs, but it may safely be assumed that Amir Habibulla Khan will continue to rule Afghanistan for any length of time, unless disturbed by any extraordinary event.

"Sir-i-Milli" plot in Kabul.—The existence of a Secret Society in Kabul against Amir Habibulla Khan came to light in March 1909. The Society was generally known by the name of "Sir-i-Milli," derived from the Persian words *sir* (secret) and *milli* an abbreviation of *millat* meaning (nation).

The object of the Society is said to have been to destroy despotic monarchy, and to establish in its place Parliamentary Government in Afghanistan. Doctor Abdul Ghani, late Director of Public Instruction, Afghanistan, a resident of Jalalpur Jattan in the Gujrat District (Punjab) was the ringleader ; the chief associate, in this work, was one Muhammad Hussain Khan, resident of the Jullundur District, and a graduate of the Aligarh College. The latter even during his college career was marked off as a spirited man of independent views. The Society regularly convened in the night time under the name of "Night School" intended for the education of officers. The Society carried on its work during the absence of the Amir and Sardar Nasrulla Khan from Kabul on their winter trip to Jalalabad. As soon as the Amir heard the news of the existence of a Secret Society in Kabul, he arrested the persons concerned to the number of about sixty, and put them into jail. A few were shot dead and blown from the mouths of cannons. During the past eighteen months, the Amir has released about twenty persons, but the following Punjabis, viz.—

- (1) Doctor Abdul Ghani,
- (2) Najaf Ali,
- (3) Muhammad Chiragh, } brothers of Doctor Abdul Ghani,
- (4) Muhammad Hussain Khan of Jullundur,
- (5) Mozaffar Khan of Kohat,
- (6) Amiruddin of Peshawar,

are still under surveillance, and it is difficult to say whether they will ever be released or not. It is also difficult to form any definite opinion about the accused being really guilty, as the whole thing was kept secret, and inquiries have not been

made publicly. It must, however, be confessed that it was extremely inadvisable to form a Secret Society in Kabul, where even low whispering between two friends is at once interpreted as a "conspiracy," and that it was a very dangerous and bold step to give lectures on Political Economy, especially at a time when grave political revolutions were taking place in the sister countries, viz. Turkey and Persia. The military officials had already begun to take an interest in the lectures, and I heard from reliable sources that if the Society had remained in existence for a month longer, a revolution in Kabul would have been inevitable. The conservative party, with Sardar Nasrulla Khan at the head, however, holds, and has made repeated efforts without avail to assure Amir Habibulla Khan, that the conspiracy was set up at the instigation of the British Government, who they think, had, by a similar stratagem, deposed the late Sultan of Turkey.

The Society has no doubt been dissolved for the present, but it is possible that it may be revived again.

Amir's tribesmen.—Each member of the Amir's tribe, Muhammadzai, receives, in consideration of his family rights, a fixed annual allowance from the State at the following rates:—

Rs.	
400	Kabuli per male (adult).
300	„ „ female „
200	„ „ child.

The total annual expenditure under this head amounts to some lakhs of rupees, and the people of Afghanistan, who are now growing sensible, feel a great heart-burning at the very liberal allowances enjoyed by the Muhammadzais. The soldiers of the army also grudge this heavy expenditure, as compared with their small pay, and freely communicate to each other their views regarding the invidious treatment meted out at present to the Muhammadzais. It is said that any internal disturbances in the future will, in addition to other causes, owe their origin chiefly to the most burning question of the Muhammadzais' allowances.

Amir Habibulla Khan's successor.—Up to the present, the Amir's successor or heir-apparent to the throne, has not been nominated, and it is a well-known fact that the late Amir Abdur Rahman Khan also had not nominated his successor during his lifetime. The policy seems to suggest the idea that the nomination of the future king to the throne of Kabul rests with the nation, and not with the reigning Amir. On the death of Habibulla Khan, the question of a successor will lie between Sardars Nasrulla Khan and Inayatulla Khan. The Amir is in favour of the latter, but the former is gaining ground by extending his influence. Sardar Inayatulla Khan is quick-tempered and obstinate, while Sardar Nasrulla Khan is patient and lenient. The majority of the Sardars and the Mullahs would elect Nasrulla, while the troops may take the part of Inayatulla. Inayatulla's only chance is if Nasrulla does not come forward as a claimant.

When Abdur Rahman died, his sons had come to an understanding, which was recorded and signed at the time. According to this, Nasrulla is the next person to ascend the throne after Habibulla Khan. I made a special report in 1908 about the "agreement" mentioned above. Sardar Nasrulla is on very good terms with the Ulya Hazrat, with the object of forming a party against Inayatulla, and it is probable that he may make the tie still stronger by giving his daughter in marriage to her son, Amanulla, in preference to Inayatulla, who has hitherto sought her hand in vain.

CHAPTER II.

THE AMIR'S FOREIGN POLICY.

Persia.—Afghanistan has no connection or sympathy with Persia. The Afghans hate the Persians because the latter are *Shias*. The Amir, however, keeps an Agent at Meshed, and the present incumbent of the post is one Abdulla, a Kabuli. His duties are said to relate to the mercantile affairs of Afghans in Meshed, but in reality his work is "political." In 1907 Abdulla came and met the Amir in camp near Maimana (Afghan Turkistan). He represented at that time that his position should be raised, and funds increased for political service. The Amir granted both his requests, but directed him to extend his influence among the people. The recent radical changes in Persia have had no special influence on the people and the Government of Afghanistan, and with the exception of the Herat province, which borders on the limits of Persia, a few people in Kabul only, know exactly what really took place in Persia.

Russia.—There is no Russian in Afghanistan. The Afghans are prejudiced against Russians more than any other foreigner. The Russians on the other hand do not spare any efforts to influence Afghans. On the borders of Herat and Mazar-i-Sharif, they afford labour to the poor and sell grain at cheaper rates than those current in the market. The Afghan subjects go to Samarkand, Tashkent and Bokhara for trade purposes, and in spite of restrictions imposed by the Afghan Government on the sale of sheep, goats, and horses, the people manage somehow or other to sell these animals in Russian territory. The Afghans, however, look suspiciously upon the Russians, even if they are Muhammadans. If a Russian Musalman happens to come to Afghanistan, he is suspected of being a spy, and is arrested and put in jail for an unlimited period. In case it is proved that he was really a spy, he is secretly put to death in jail.

Amir's attitude towards the British Government.—The Amir as well as Sardar Nasrulla Khan and the other Sardars are not unaware of the invaluable advantages derived by them from their friendly relations with the British Government, but as a rule they invariably adhere to the policy of always having the advantage on their side without ever submitting to the advice or suggestion of the latter. The explanation of this lies in the fact that the Afghan Government believes that it is in the vital interests of the British Government to remain friendly towards Afghanistan, whose physical position serves as a natural barrier against Russian invasion of India, and that in the circumstances, the British Government cannot afford to quarrel with Afghanistan. It is due to this sense of the importance of their real situation, that the Afghan Government are so forward in pressing their claims, without showing the least tendency to accede to the wishes, or meet the requirements of the British Government. The generosity and kindness shown to them by the British Government, instead of being returned in the form of at least dry recompensation of gratitude, is misinterpreted and attributed to their weakness. They do not feel themselves under any obligations, even for the subsidy money paid to them by the Government of India to the amount of 18½ lakhs every year, and they do not seem prepared to give any compensation or such a munificent grant in a practical way. On the other hand, they think that they are entitled to get whatever they want, as it were in consideration of a legitimate right. Moreover, they are vain by nature, and this serves as a further stimulant to confine their actions to self-interestedness only. On the whole they take a perverted view of every action of the British Government, and do not look upon them as sincere friends. The machinery of internal policy, which is extremely injurious to the interests of the British Government, is worked by Sardar Nasrulla Khan *not* without the knowledge of the Amir. Strenuous efforts are being made to win over the frontier tribes, and the plans in this direction have already met with some degree of success. The Mullas and Sahibzadas hold the Sardar in the highest esteem, and sing songs in his praise. I strongly hold that the frequent raids on the border which give so much cause for anxiety and annoyance to the British Government would cease at once if the Afghan Court would only withhold their tacit encouragement to the tribes. But the Afghans can never resist the temptation, and consider it greatly in their interests to dissuade the independent tribes and embitter their feelings against the British Government, and to make a common cause

by enlisting them in solemn pledges of unity and oaths of loyalty and allegiance to the Afghan throne. The unremitting zeal of the British Political officers, and their untiring efforts, however, can never succeed in checking the ever-increasing influence of the Afghan Court over the frontier tribes for the obvious reason that the former have recourse only to stratagems, and the spending of money, which produce a temporary effect only so long as the hands of the tribesmen are warm with money or utterances are fresh in their ears, while the latter are united with them under the strong tie of a common religion, and in consequence exercise successful persuasions through the agency of spiritual leaders. Again the British officers advocate peace contrary to the natural inclinations of the tribes, while the Afghan agents preach bloodshed and plunder, which is quite in accordance with their innate aspirations. In judging the Amir's external policy with the British Government, the following points deserve very careful consideration :—

- (i) The Amir freely allows the import of arms into Afghanistan.
- (ii) The Turks are given preference over trained men of the British Army in teaching drill.

As regards the first point, I beg to submit that the Amir and Sardar Nasrulla Khan have always given their cordial support and encouragement to the import of arms, because they apparently see a two-fold advantage in this. Firstly, they know that a large portion of the imported arms are purchased by frontier tribes, whose fields of exploits lie towards British India, and whose better equipment means material advantage to Afghanistan in case of necessity. Secondly, the arms purchased by Afghans themselves improve the military strength of the country. Each tribe lives in fear of the other, and in the circumstances they do not consider that there is any danger of internal disturbances or of a combined attack of various tribes against the Afghan throne itself. On the other hand, the Afghan Court has under contemplation the fact that in the event of a war against a foreign invader, duly armed subjects will be forthcoming to face the enemy with advantage, and the State will have to supply ammunition only. It is somewhat difficult to uphold the view of the Afghan Court that the present influx of arms will not prove injurious in the event of internal disturbances, but they do not seem to be wrong in holding that the country is becoming better equipped as a whole against foreign invasion. The recognition of the fact by the people of Afghanistan that they have one nationality and a common religion has fostered mutual confidence between the ruler and ruled, and they are quite prepared to forget their tribal jealousies, and to make a common cause whenever the necessity arises.

As regards the second point, I am of opinion that the preference is given to Turkish officers over trained men from the British Army merely because the Amir mistrusts the officials of the British Government, and is always on the alert to avoid the least shadow of British influence, and it is in pursuance of this policy that the British Agent at Kabul is compelled to live almost within doors, and his movements are strictly watched.

British Agent at Kabul.—The life of the British Agent at Kabul is very unpleasant and uncomfortable. The treatment of the Afghans is very cold. He has to live by himself. He is not allowed by the Amir to take his family with him. Nobody is allowed to meet him or talk to him. The passers-by leave the road, and avoid to meet him face to face. Even the Europeans in the service of the Amir are not allowed to see the British Agent. In fact the life of the British Agent is no better than that of a political prisoner.

The question of acco-ding better treatment to the British Agent was referred to the Amir by His Excellency Lord Curzon, but in vain. I do not think that the discussion, if opened again, would do any good, as the Afghans in such matters try to find excuses rather than do anything in a straightforward manner. The Agent himself should try to find ways of making himself popular. He should use all possible means to make himself agreeable to the Pathans, save only one thing, that is that he should never join or encourage them to pass unbecoming

remarks against Christianity, the English nation, and the British Government. This act will make him look small in the eyes of the shrewd Afghans.

One thing can be said in favour of the Amir in this respect, and that is that he took me with him when he went on tour through the whole of Afghanistan in 1907. This can be explained as follows :—

- (i) It was not unprecedented, because whenever his father Amir Abdur Rahman went to Mazar-i-Sharif (Afghan Turkistan), he took the British Agent with him.
- (ii) The restrictions which were placed on me were proof that he did not take me with him willingly, but was obliged to do so. I had pressed him respectfully, and he could not refuse without running the risk of annoying the Government of India, whose hospitality and staunch friendship he had personally experienced only a couple of months before in India.
- (iii) The restrictions which were placed on me and communicated to me in writing were as follows :—
 - (a) *To pitch my tent at a distance of 1,000 yards from the camp of His Majesty.*
 - (b) *To march one hour before or after the Amir's departure.*

This was inconvenient and disgraceful, because I had always to march with His Majesty's transport. The Amir passes the winter every year at Jalalabad, and allows the British Agent to accompany him to his winter residence, where he stays for four or five months. The British Agent has to live there in tents, as he is given no house. This is a point on which some day the Government of India will have to write to the Amir. When we provide most comfortable houses to the Kabul Envoy both at Simla and Calcutta, the Amir should also give a house at Jalalabad.

The building in which the British Agent has been living for the last 30 years is small and uncomfortable. The Agent had to live with his subordinates. The Government of India asked the Amir, during the Viceroyalty of His Excellency Lord Curzon, to house the British Agent comfortably, and the Amir replied that the Agent was occupying the best house in Kabul. I, however, overcame the difficulty. I got a suite of rooms built on the second story. The Agent can now live comfortably, and the complaint of insufficient accommodation, and unsuitability of the building has been removed. The sanction which I obtained from Sardar Nasrulla Khan was for building a bathroom only on the second story. In place of that I got four rooms, besides a bathroom built. The rooms have sufficient light, and are built on modern lines.

An Afghan guard is posted at the door of the Agency building. The duties of this guard consist in watching the movements of the Agent and his staff. The guard does not allow any person to come into the Agency building. The head of the guard is a person named Agha Mir Khan, who has held this post for the past 20 years. He is literate, active, and very shrewd. The British Agent's comfort and convenience is wholly dependent on his mercy, and he is conscious of that, and for this reason it is not a very easy thing to manage him.

It was a standing rule that the British Agent could not take any Afghan subject into his private service, without the consent of Agha Mir Khan, who always urged the usual excuse that the man could not give security for behaving properly. I, however, overcame this difficulty by a judicious use of money. When I left Kabul in July, I had no less than 20 Pathans in my service. To keep Afghans in service is useful, as by treating them liberally, their friends and relatives become friends, and the misunderstanding about the British and the British Government can be removed. Whenever I got an opportunity of taking any Pathan into my service, I engaged him whether there was work for him or not. I kept these men in the stables, and gave them a free hand in cooking their food, so their relatives and acquaintances employed in the regiments and other places used to come to enjoy their hospitality. In short, and without going too much into details, I must point out that by acting in this

manner, I could at least get one advantage that the dread of the people was lessened, and the belief of the public that any man who touches the Agency building is killed by the Amir, was shaken. The stable is separate from the house where the Agent lives, but I could manage to go there once or twice a day to meet and to talk to my Afghan servants. Here I must confess that I could not have done this, without the *connivance* of Agha Mir Khan.

The change of Afghan Government.—Some of the Sardars and other people have, however, entertained a dislike for the present rule, and seem to be anxious for a change, but they take every possible care not to develop connections with the officers of the British Government. Some of them still say that after the evacuation of Afghanistan by the English on the termination of the last Kabul war, the British Government made no satisfactory arrangements for the protection and safety of the persons who had rendered faithful services to them, in consequence of which they were cruelly treated by the late Amir Abdur Rahman.

It must, however, be admitted that Amir Habibulla Khan, and particularly Sardar Nasrulla Khan, and other Sardars generally are well aware of the disadvantages resulting from a hostile attitude towards the British Government, because the only other power on whom they can depend for assistance is Russia, which they do not prefer in any way to the British Government. Amir Abdur Rahman also held the same view. The question for consideration at this stage arises how long the present friendly relations will continue between the British Government and the present Government of Afghanistan. I think there will be little relaxation in these relations, so long as the British Government continues to meet the wishes of Afghanistan, without requiring the latter to accede to their demands. In the event of the British Government ever pressing a claim, there will be an end to friendship. The British Government will then feel anxious as to the advisability of the measures which should be adopted at such a juncture, as no alternative will be left except to send troops. In view of the experiences gained during the last Kabul war it may be assumed that there will be still greater difficulties in a future war. During the last 30 years a great change has come over Afghanistan. The various tribes entertain many prejudices and apprehend disadvantages of foreign possession of Afghanistan. The frontier tribes will also prove very troublesome. In my opinion the only way out of the difficulty at such a critical time would be to come to an understanding secretly with a deserving man beforehand, who must belong to the royal family and to the *Sunni* sect, and declare him Amir elect, along with the formal declaration of war. The sympathy of the tribes will be divided, and though some resistance will be offered, victory would be certain in the long run. By proceeding on these lines, there will be little agitation among the Muhammadans of India, and in other Muslim countries, and the object will be achieved in a comparatively short time. It is impossible to say exactly when such action might be rendered necessary, but I must submit that in the absence of any improvement in the existing attitude towards the British Government, the present policy of the Afghan Government may some day prove most detrimental to the interests of the Government of India.

CHAPTER III.

THE AMIR AND INDIA.

Amir's visit to India.—At the end of 1906 the Amir accepted an invitation to visit India, and arrived at Landi Kotal on the 1st January 1907. On the same day the British Government conferred on him the title of "His Majesty," and raised his salute from 21 to 31 guns. The Amir spent two months and six days in India. He returned to Afghanistan on the 7th March 1907.

The Amir visited the following places in India :—

1st and 2nd January 1907	..	..	--	..	..	Landi Kotal.
3rd to 6th	"	..	..	..	..	Peshawar.
9th to 15th	"	..	--	..	..	Agra.
16th	"	--	..	..	..	Aligarh.
17th	"	..	--	..	..	Cawnpore.
18th	"	--	..	..	..	Gwalior.
19th to 21st	"	..	--	..	..	Delhi.
22nd	"	..	--	..	..	Karnal.
23rd	"	..	--	..	..	Ajmer.
24th to 26th	"	..	..	--	..	Delhi.
28th January to 10th February 1907	..	..	..	..	..	Calcutta.
13th to 25th February 1907	..	..	..	..	..	Bombay.
27th	"	..	..	..	..	Karachi.
1st and 2nd March 1907	..	..	--	--	..	Lahore.
3rd	"	..	..	..	..	Amritsar.
4th March 1907	..	..	..	..	..	Lahore.
5th	"	..	..	..	..	Rawalpindi.
6th	"	..	..	..	..	Peshawar.

On the 12th January 1907 the title of "G. C. M. G." was conferred on the Amir by His Excellency the Viceroy and Governor-General of India on behalf of His Most Gracious Majesty the late King Edward VII.

It is true that the Amir's time was mostly occupied in large gatherings, feasts, and sight-seeing, but at the same time he gained an insight into many useful things, and even occasionally took down notes of such matters, which appeared to him suitable for experimenting in Afghanistan. In connection with this visit, the following significant events are worth noticing :—

- (a) On the 16th January 1907, the Amir paid a visit to the Muhammadan Anglo-Oriental College at Aligarh, and expressed his appreciation of the educational work carried on in that institution. His Majesty gave a substantial donation of Rs. 25,000 to the College, and, in addition, a permanent grant-in-aid of Rs. 500 *per mensem*.
- (b) The well-known festival of "Id-ul-Zuha" fell on the 20th January 1907, when the Amir was encamped at Delhi. His Majesty offered the "Id" prayers at the "Idgah," and was followed by a large congregation of Muhammadans, many of whom had come from distant places for the occasion. Outside the "Idgah" the Hindus entertained the Muhammadans with "pans" and "elaichis." When the prayers were over, the Amir drove to his camp, and granted an interview to the notables of the city, including Hindus. During the course of conversation, His Majesty expressed his views on the "cow-killing" question very agreeably to the Hindus.
- (c) On the 23rd January the Amir paid a pilgrimage to the renowned shrine at Ajmer, and made a present of Rs. 1,500, in addition to an equal sum sent in advance from Peshawar, through the Kabul Envoy. His Majesty also presented one thousand rupees to a Hindu temple.

- (d) On the 3rd March 1907, the Amir visited the "Golden Temple" at Amritsar, and presented Rs. 1,000 at the famous "Durbar" of the Sikhs. He also spoke of the Sikhs in complimentary terms, which greatly elated them.
- (e) On the same day, the Amir laid the foundation stone of the Islamia College at Lahore, and in the presence of thousands of Muhammadans, who had assembled for the occasion, His Majesty urged the advantages of education. His Majesty gave a material donation of Rs. 20,000 to the College, and in addition, raised the previous permanent grant-in-aid from Rs. 500 to Rs. 1,000 *per mensem*.

The Amir offered very regularly the "Juma" prayers every Friday at the largest mosque, which happened to be close to his camp, and numerous Muhammadans usually availed themselves of the rare opportunity of seeing the Amir. The young educated Muhammadans, especially the supporters of the Aligarh College, and the followers of the late Sir Saiyid Ahmed Khan, have been favourably impressed with the Amir, and the Punjab Muhammadans, both old and new fashioned, have also formed a good opinion of him, though there was some gossip among the Lahore Muhammadans at His Majesty having worn an English hat. The Amir could not, however, favourably impress the Muhammadans of Bombay. His Majesty kept them waiting for a long time on the occasion of the "Juma" prayers, and this gave rise to a rumour that his time was more occupied with amusements and recreation. Again, the Amir showed very scant courtesy in meeting affluent and leading Muhammadans, who had made arrangements on a grand scale for His Majesty's reception, and spent his time in visiting ordinary shops. On the whole, the favourable impression left by Amir Habibulla Khan on the people of India does not seem to have been the outcome of his natural sympathy with his co-religionists, or genuine affection towards other communities with whom he came in contact, and have the appearance more of deep political far-sightedness and sagacity. Throughout the course of his visit, the Amir adopted a policy of clemency and tolerance, and by his words and actions, tried his best to inspire the people of India with the belief that he was a strict Muhammadan of orthodox views, as well as a just, kind, and impartial ruler. The Amir in fact is always anxious to spread favourable reports in India about himself and his Government. His treatment of the Hindu subjects in Afghanistan is much better than it was during the time of his father. The change in policy has most probably been made with a view to win the affections of the Hindus in India, through his own Hindu subjects, who visit India occasionally, and are thereby afforded suitable opportunities for exchanging freely their ideas with their brethren in India. I am, however, of opinion that the present situation and strength of Afghanistan do not justify any aim or intention on the Amir's part to extend his dominions towards British India, but His Majesty has not shut his eyes from this side. He has hopes, which are nourished by vanity.

Up to the present, the Amir is connected with three places in India, *viz* :— The Aligarh College, the Anjuman Himayat Islam, Lahore, and the Dargah Sharif at Ajmer. Each of these institutions receives pecuniary aid from Afghanistan; the two former being in the enjoyment of fixed grants-in-aid. Last year, on the occasion of the annual "Urs" ceremony at Ajmer, some sacred things were sent as presents to the Amir, through his Envoy, who in return gave a donation of Rs. 500 in aid of the Dargah Sharif. The Amir's motives for assisting these institutions in my opinion are not purely religious or social, but political.

Turning now to the Amir's visit to India, there arise four important questions, *viz* :—

- (i) Effect of the visit on the mind of the Amir and his followers.
- (ii) Effect of the visit on Afghanistan.
- (iii) Effect of the visit on India.
- (iv) Effect of the visit on Foreign Governments.

I give below *seriatim* my views on each of these points :—

- (i) The satisfactory arrangements made for the reception of the Amir, and a most generous and cordial hospitality accorded to His Majesty throughout his stay in India, deeply impressed him, and his heart overflowed with feelings of real gratitude at the time of bidding farewell. The Amir saw with his own eyes the might and power of the Government of India, and was fully convinced of its real supremacy over Afghanistan. The sight of irrigation works, mills, and roads; and a closer acquaintance with the system of British administration in India inspired him with the idea of effecting similar improvements in Afghanistan, and as a result of his visit, His Majesty has already made some reforms in this direction. The introduction of telephones and motor-cars, which serve in Afghanistan as substitutes for telegraphs and railways respectively, is the outcome of the Amir's appreciation of useful institutions, with which he became personally acquainted during the course of his visit to India. The Sardars and other officials, who had accompanied His Majesty to India, developed a tendency for Western manners, and their present mode of life, which now shows outward signs of refinement, will long serve to commemorate the visit. Lastly, the Amir was afforded exceptional opportunities to cultivate personal friendships with high British officials. It will not be out of place to mention here that though His Majesty apparently takes a great delight in keeping up a regular correspondence with some British officers, he strictly confines these relations to the purely self-interested side of friendship, which serve as a shield against official pressure, without making any concessions from his own side on any considerations whatsoever.
- (ii) The visit has proved beneficial for Afghanistan. The work of construction of roads and canals is making rapid progress. Trees have been planted on the road-sides, and necessary arrangements have been made for the care of young plants. Telephonic communication has been established between Jalalabad and Kabul, and new buildings have been erected. There are signs of improvement all round, and Afghanistan may be said to have launched out on the path of reform.
- (iii) As the visit was a purely pleasure trip, the people of India enjoyed a delightful view of the light side of the Afghan ruler and his retinue. Both the Muhammadans and Hindus were favourably impressed with Amir Habibulla Khan, and entertained a liking for him.
- (iv) It is almost impossible for me to dwell on this point, but I may venture to submit that had the Amir expressed his agreement with the Anglo-Russian Convention, the other powers would have remained unshaken in their belief that the Amir's visit to India had permanently strengthened the ties of friendship between Afghanistan and the British Government.

The Amir's relations with Native States in India.—As far as I know, Amir Habibulla Khan has got no relations with any of the Native States in India.

His Majesty however contributed Rs. 4,500 towards the Hyderabad Flood Relief Fund in 1908, and the money was remitted through the Government of India.

The Amir has only got personal friendly relations with the Maharaja of Gwalior in commemoration of the hospitality accorded to His Majesty during the course of his visit to Gwalior.

The only Muhammadan State which turns with hopeful eyes to Afghanistan is Tonk in Rajputana. Nawab Muhammad Ibrahim Ali Khan, the present chief of Tonk, belongs to the Bunerwal tribe of the Salarzai clan. In connection with the relation of this State with Afghanistan, the following information came to hand, which, in all probability, seems correct :—

- (i) When Nawab Muhammad Ali Khan, father of the present Chief, came under a cloud, he sent a message through a special man to the late

Amir Abdur Rahman. The name of the messenger was Mulla Abdul Majid, who conveyed the message to the late Amir, through Kazi Saad-ud-din, at present holding the post of Kazi-ul-Kuzzat (Chief Judge). The message was to the effect that the late Amir should make a recommendation to His Excellency the Viceroy on behalf of the deposed Nawab. Abdur Rahman replied to the effect that his recommendation would serve no useful purpose, and might, perhaps, result in further aggravating the ex-Nawab's calamities.

- (ii) When Major Pritchard was Political Agent in Tonk, he noticed grave irregularities in the conduct of the present Chief, and wanted to check them. At this, the Nawab sent one Sahibzada Muhammad Hanif Khan to Calcutta to Sardar Muhammad Ismail Khan, the late Amir's Envoy with the Government of India, with the message that he should try somehow to get Major Pritchard transferred from Tonk. In reply, Ismail Khan said that he would do as desired, provided the Nawab paid him two lakhs of rupees. The Nawab did not send the required amount, and the matter ended with the Kabul Envoy's reply.

Amir's Agents in India.—The following are the Amir's Agents in India :—

- (i) Colonel Haji Shah Beg Khan, Amir's Envoy with the Government of India.
 (ii) Colonel Ghulam Rasul Khan, Amir's Trade Agent in Bombay.
 (iii) Dost Muhammad Khan, Amir's Trade Agent at Karachi.
 (iv) Mirza Ghulam Haidar Khan, Afghan Post Master at Peshawar.
 (v) Nazar Muhammad Alam Khan, Rawalpindi.

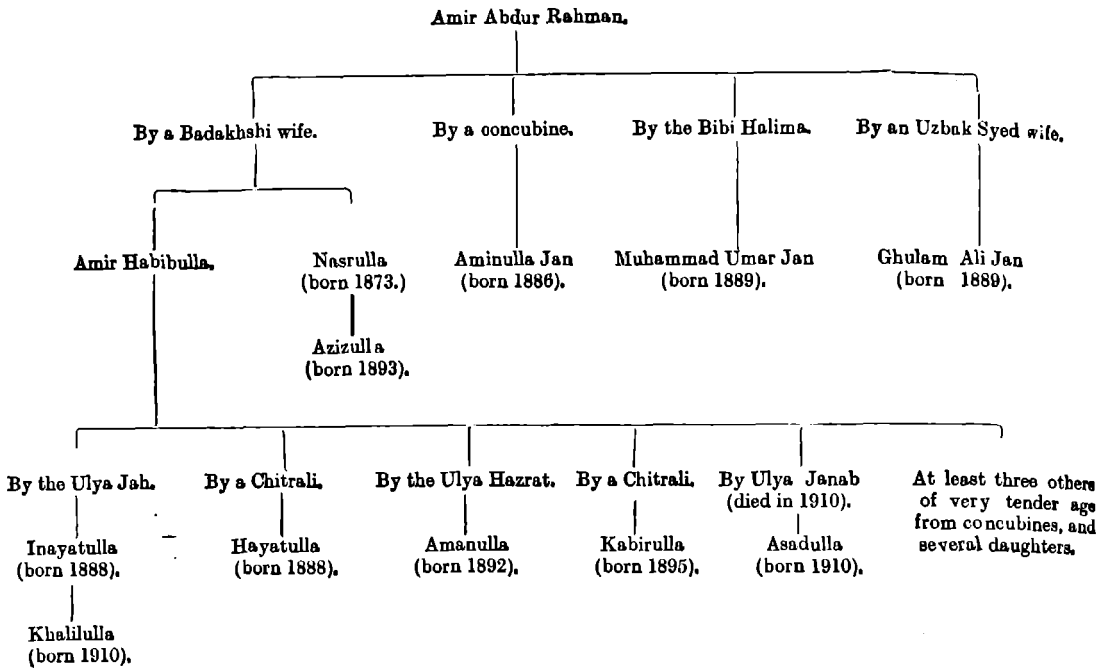
On the occasions of the Amir's birthday and coronation, Colonel Ghulam Rasul Khan hoists the Afghan flag in Bombay, and invites his co-religionists and others to dinner-parties. The life of the British Agent at Kabul, as compared with such public celebrations by the Amir's Agents in India, greatly reflect on the policy of toleration by the British Government towards Afghanistan.

Mirza Ghulam Haidar Khan, Afghan Post Master, and Nazar Muhammad Alam are very energetic, and show a great devotion to the cause of the Amir. Nazar Muhammad Alam is very clever in intrigues.

Besides these persons, there are a large number of secret Afghan Agents in India. A party of the followers of Shakkar Khan, resident of Hazarnao, and a notorious dacoit, is constantly committing various crimes, such as thefts of arms, dacoities, burglaries, and murders of European soldiers in different parts of India. The whole party consists of about 400 men, and they come in batches to India every year.

The Amir also has paid news-writers in different parts of India, and I have already supplied the names of some of them to the Foreign Office.

Geneological Tree of the Amir's family.



CHAPTER IV.

ARMY.

Sardar Inayatulla Khan, eldest son of the Amir, is the head of the Regular Forces in the whole of Afghanistan, and holds the rank of *Sardar Salar*. He takes pains like an ordinary soldier, and shows zeal in receiving instructions in drill from Colonel Mahmud Sami, the Turk. The young Sardar now personally reviews the troops; employs his military knowledge to the best advantage; and on the whole seems to be much interested in his work. He is, however, still lacking in advanced military training, for the obvious reason that his tutor, Mahmud Sami, is not a thoroughly qualified man.

Sardar Amanulla Jan, third son of the Amir, is the head of the *Khassadars* (Irregular Forces). He is improving in his work, though for the present he chiefly acts on the advice of his councillor, Brigadier Ahmed Jan.

Sardar Amir Muhammad Khan, Tagawi, is the *Sipah Salar* (Commander-in-Chief). He is entirely lacking in energy, being now advanced in age, and has little or no technical knowledge. He is, however, the most influential *Khan* of the Tagawi tribe, and can, when the occasion demands, muster thousands of armed tribesmen in the field. He is the real uncle of Sardar Inayatulla's mother, and these facts sufficiently account for his high and responsible position. He is looked upon with respect by the military officers in the high grades, and being a lenient officer is not unpopular among his subordinates. The names of Naib-Salars and Generals, subordinate to the *Sipah Salar*, are given below:—

1. *Kabul*—

1. Sher Muhammad Khan, Andri	..	..	..	..	Naib Salar.
2. Muhammad Naim Khan	..	..	..	..	Naib Salar.
3. Akram Khan <i>alias</i> Kako Jan..	..	..	..	..	General.
4. Saiyid Shah Khan	..	..	..	..	General.
5. Taj Muhammad Khan	General.
6. Nadir Khan	General.

2. *Kandahar*—

Abdurrashid Khan	General.
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3. *Herat*—

The post is vacant; the late General Wakil Khan having died.

4. *Maimana*—

Abdul Ghaffur Khan	General.
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5. *Mazar-i-Sharif*—

Muhammad Umar Khan	General.
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6. *Badakshan*—

Haji Gul Khan	General.
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Nadir Khan, Abdul Ghaffur Khan, and Haji Gul Khan are the best fitted for service, and the most energetic of all the above officials. Sher Muhammad Khan, Andri, had once been famous for bravery, but he is now aged, being over 90. Judged from the point of view of technical knowledge, none of the above named Generals would be found conversant with military tactics, or competent to satisfactorily lead the troops to war. Some of these Generals are, however, useful, as in case of necessity, they can exert their influence in mustering their tribesmen in the field. Next in rank to the Generals come the Brigadier *Kernels*, and *Kumedans*; and last of all come the *Agitan* (Adjutant); Sergeant-Major; and Havaldar.

Disciplinary measures are not yet strictly observed, and sometimes a subordinate officer on the strength of his personal influence, cares little about carrying out the orders of his superiors, but in fairness to the military administration, it must be admitted that discipline is improving.

Recruits.—The recruits are supplied by the leading *Khans* of the various tribes, and the village Maliks are required to contribute them under the system

known as "Hasht Nafri," *i.e.*, one-eighth of the total agricultural population. The names of the recruits are drawn by lottery for enlistment in the army. The recruits, however, try their best, and even spend money to purchase exemption, and no doubt some succeed in getting it chiefly with the assistance of the medical authorities, who are required to certify to their health.

Pay.—During the time of the late Amir Abdur Rahman, the rate of the soldier's pay was fixed at Rs. 8 (Kabuli), or Rs. 4 (British coin) *per mensem*, and though the pay was in arrears for several months, no complaints were made as to its inadequacy. In fact the pay was regarded as a sort of allowance to the members of the army who were at liberty to follow their private avocations, or to earn money for their livelihood in any manner they liked. There were no hard-and-fast regulations, and the soldiers were required, on rare occasions only, to assemble for drills, or to perform military services. No deductions on account of uniforms, etc., were made from their pay, and punishment was inflicted in exceptionally extreme cases of breach of discipline. Above all, the prices of the important staples of food were low, and on the whole the soldiers fared well. The present Amir has raised the rate of pay to Rs. 10 (Kabuli), or Rs. 5 (British coin) *per mensem*, but has strictly enforced day and night attendance in the lines, and, except Fridays, parade and drill exercises are performed for hours daily, morning and evening. Deductions on account of boots and similar supplies are made from the pay of the soldiers, and corporal punishment or fines are inflicted for slight offences. Added to these, prices of important food-stuffs are rising, and the soldiers are reduced to live on the verge of poverty, which has taken the heart out of them. The Orderly Regiments, which are stationed at Kabul, are, however, supplied with good uniforms, and enjoy the privilege of buying food grains at reduced rates during the course of their travels with the Amir. They also receive their pay regularly after every two months, and are on the whole better off. In consequence, the soldiers in the outlying provinces have given them the nickname of "Bahishti Fauj" (Heavenly Army). The *mirzas* (clerks) appointed to distribute the pay of the army do not keep accounts in a proper manner, and get opportunities of receiving gratifications. The higher officers also always expect presents from the soldiers, and one often sees a soldier bringing *ghee*, or a sheep as a present for his *Kernel*, on return from leave. The officers in the army of the outlying cantonments advance money to their trusted subordinates, and send them to hilly tracts to purchase wool-cloth, *ghee*, and similar commodities of trade at favourable rates. The articles thus purchased are then sold with profit in large towns, and the earnings are divided between the officers and the soldiers concerned.

Uniform.—When I first went to Kabul in 1907 the soldiers, except those of the Body Guards, wore no uniforms worth the name, and were clad in a variety of dresses and native shoes, torn and ragged. The army stationed at Kabul has now been supplied with uniforms, and all wear boots. The existing strength of the army in Kabul numbers about 10,000, and when occasion demands, the full number is turned out in uniform. The uniforms are made of blue and khaki drill. The full dress of the Orderly Regiments consists of red *banat* and black trousers. Each regiment has a separate colour for the cuffs and collars. The head dress is a cap after the English fashion. The Amir himself and Sardar Inayatulla Khan, as well as the other high officers of the army wear, even on Durbar occasions, Japanese caps, which resemble those worn by Admirals of the British Navy. Full dress uniform is always kept in the State stores, and the soldiers can only wear it when absolutely necessary. No deductions on account of uniforms, except boots, are made from the soldiers' pay, but should a soldier lose or destroy in any other way his uniform or a portion of it, double price is deducted from his pay. The officers are, however, required to pay for their uniforms, which they grudge greatly owing to their small pay. The details of pay of the officers, with other particulars, have already been supplied by me to the Intelligence Branch of the Division of the Chief of the Staff.

Arms.—The Orderly Cavalry and Regiments are supplied with Lee-Metfords, and the rest carry Martini-Henrys. On the whole, old arms are being gradually replaced by new and superior weapons. The Body Guards are furnished with pis-

tols. In place of swords, a weapon of Kabul make, called "Harba," is worn. It has a straight blade, wide and pointed, and is handier and more useful.

Lines.—In Kabul proper and in Jalalabad, lines for the army after the English model have reached completion. They are large, well ventilated, and satisfactory arrangements have been made for their upkeep and maintenance. The quarters for officers are being constructed close to them, and some of them have already been completed. The flag of each battalion is hoisted on their respective barracks. The lines of the Orderly Regiments are situated close to the Amir's residence. The rest of the army are stationed at the Sherpur Cantonment, near the Kabul city, where lines are being put in order; but are not quite completed yet. It is also rumoured that new barracks are being constructed in the outlying provinces.

Drill.—Instructions in drill are not yet imparted according to a uniform standard. The Punjabi drill-masters, retired soldiers of the British Army, teach English drill in Pushtu or Persian, while Turkish instructors have taught it on Turkish lines. Again, some soldiers are trained in the old native Pushtuni drill, and a party of about fifty persons learnt Russian drill at Paghman from a Pathan, who had been for some time in Russia. The matter of adopting a uniform standard of drill was, therefore, discussed at Kabul at the beginning of this year. Sardar Inayatulla Khan supported the Turkish system of drill, while Sardar Nasrulla Khan favoured the Punjabi system, but up to this the Amir has reserved his decision, and no final orders have been issued in the matter. Military exercises are still restricted to Company drill only, though Turkish drill-masters occasionally muster the troops in the vicinity of the hills, and engage in sham fights. There is an entire absence of advanced military training in Afghanistan for want of a competent master.

Gymnastics.—About 200 young and selected soldiers attend the gymnasium, and have become duly trained. They receive Rs. 12 Kabuli *per mensem* each, against Rs. 10 given to an ordinary soldier. The Amir occasionally awards prizes to deserving men. The soldiers who successfully finish their course of training in this school are sent to outlying provinces to start local schools of gymnastics there. His Majesty takes a special interest in gymnastic performances on festival occasions.

Powers of higher officers.—Every Commanding Officer is invested with some powers over his subordinates, which vary according to the grade or position of each officer; but matters relating to appointments, degradations, promotions, dismissals and the like invariably come up before Sardar Inayatulla Khan. The rules in force in the Army empower Sardar Inayatulla Khan to fill up all appointments below the rank of Captain at his own discretion. The appointments of Captain and Subedar require the sanction of Sardar Nasrulla Khan, and the appointments above these ranks are made with the approval of His Majesty the Amir. Sardar Inayatulla Khan avoids Sardar Nasrulla Khan's interference in military affairs as far as possible and practically submits his proposals to His Majesty direct, without consulting Sardar Nasrulla Khan. As is generally the case under depositic rule, the Amir sometimes exercises his authority in trivial matters, and the head of the department and his assistants exercise only such powers as may be considered to conform to the peculiar circumstances of the case.

Magazine.—There are several magazines in the Kabul city, and ammunition is plentiful. In Afghanistan, however, no body seems to think that after a certain time ammunition becomes useless. The dynamite most probably must have become quite useless. Some of the cartridges which were made in Kabul are too big, or too short for some of the cannons, and Sir Salter Pyne is blamed for this. The cartridges prepared in the Kabul workshops are kept in large numbers in the arsenals, there being little expenditure owing to the infrequency of musketry practice.

Division of troops.—Since 1909, the troops in Kabul has been divided into separate brigades, and it is rumoured that similar divisions have been made in the outlying provinces. There are at present four brigades in Kabul, and details of each of them are given in the statement attached hereto.

Serial No.	Name of Brigade.	Name of Naib Salar.	Name of General.	Name of Brigadier.	Name of Regiment.	Name of Colonel of Infantry Regiment.	INFANTRY.			FIELD BATTERY.						MOUNTAIN BATTERY.						CAVALRY.			REMARKS.					
							Officers.	Sepoys.	Others.	Gharabin.	Germany.	Jalawi.	Officers.	Gunners.	Others.	Durzan.	Atish fashan.	Machine guns.	Officers.	Gunners.	Others.	Officers.	Sowars.	Others.						
1	Ardalia.		Muhammed Nadir Khan.		1st Ardalia ..	Wakil Kaizi ..	18	550	56	2	2	2	9	120	6	2	2	2	9	120	6	2	2	2	18	320	62			
					2nd Ardalia ..	Ghulam Nabi Suf	18	550	56	2	2	2	2	2	9	120	6	2	2	2	9	120	6	2	2	2	18		320	62
					3rd Ardalia ..	Yaqut Shah Khan	18	550	56	2	2	2	2	2	9	120	6	2	2	2	9	120	6	2	2	2	18		320	62
2	Ardal.		Kako Jan.	Abdurrahim Khan.	1st Ardal ..	Ghulam Hussain Khan.	18	550	56	2	2	2	9	120	6	..	..	..	9	120	6	..	..	..	18	320	62	41 guns with soldiers are stationed in the towers of the Ark (Amir's residence).		
					2nd Ardal ..	Saiyid Jalal ..	18	550	56	2	2	2	2	2	9	120	6	..	..	..	9	120	6	..	..	..	18		320	62
					3rd Ardal ..	Samandar Khan ..	18	550	56	2	2	2	2	2	9	120	6	..	..	..	9	120	6	..	..	..	18		320	62
3	Der-us-Saltanat (Sherpur).	Muhammad Naim Khan.		Ghulam Nabi Charkhi.	1st Dar-us-Saltanat	Abdul Wahab Khan Herati.	18	550	56	2	2	2	9	120	6	..	..	..	9	120	6	..	..	..	18	320	62			
					2nd Dar-us-Saltanat	Abdul Ali Khan Kobistani.	18	550	56	2	2	2	2	2	9	120	6	..	..	..	9	120	6	..	..	..	18		320	62
					3rd Dar-us-Saltanat	Abdul Ghafur Khan	18	550	56	2	2	2	2	2	9	120	6	..	..	..	9	120	6	..	..	..	18		320	62
4	Kotwali.		Saiyid Shah Khan.	Ghulam Jelani Charkhi.	1st Kotwali ..	Daud Shah Khan ..	18	550	56	2	2	2	9	120	6	2	2	2	9	120	6	2	2	2	18	320	62	Fateh Muhammad Khan Kotwali is Honorary Brigadier.		
					2nd Kotwali ..	Abdul Salam Khan	18	550	56	2	2	2	2	2	9	120	6	2	2	2	9	120	6	2	2	2	18		320	62
					3rd Kotwali ..	Abdul Aziz Khan ..	18	550	56	2	2	2	2	2	9	120	6	2	2	2	9	120	6	2	2	2	18		320	62

I have shown the strength of each brigade according to the sanctioned scale, and the actual strength at present is short of this, especially in cavalry, which is only about 1/3rd of the sanctioned strength.

Battery and Cavalry equipment.—Saddles and other leather goods are imported from Cawnpore. The Orderly Cavalry is furnished with saddles of the English military pattern, but as the arrangements for their up-keep are very unsatisfactory, saddles and other leather goods are soon spoilt. Leather works have been started in Kabul, but for the present they are not sufficient even for local requirements.

Horses.—The horses are thin and lean, and quite unfitted for cavalry and artillery purposes. The ponies of the cavalry can do good work in connection with carrying mails, but they are useless for field service. I have had occasion to see these animals on parade, and always found them in a miserable condition. Horses are not, however, rare in Afghanistan, but they are more suited for pack animals than for active service.

Transport.—In Afghanistan, ponies are chiefly employed for transport work. In winter camels are also engaged. Elephants are employed only for carrying unusually heavy loads. A pony can carry $2\frac{1}{2}$ maunds, and one groom is sufficient to manage five ponies. A loaded pony can travel about 24 miles per day, but good ponies under light loads might travel greater distances. The total number of State ponies throughout Afghanistan is about 6,000 only, but at one time, and at one place, not more than one half of them can be collected, because there is fear of other State works suffering. The State ponies are not well fed, and as a result of this only about three thousand would be found really fit for hard work. Deaths among ponies are frequent, and this is due to the insufficiency of food, which is generally stolen by *Mirakhors* and their assistants. No separate transport arrangements have been made for each division of the army, and whenever transport is required, orders are issued to the *Qabuchi Bashi* (officer in charge of transport), who, in his eagerness to assert his authority, always supplies the requisition short of the demand, to the great vexation of the indenting officer. About 1,200 ponies are always kept in reserve for His Majesty's own requirements, and except with the express permission of the Amir, no one can use them. In 1909, the Amir imported more than 200 bullocks from India, and at the same time carts were built for transport purposes. About half of the bullocks have already died, and the remainder are either starving, or are rendered unfit for work, owing to the insufficiency of provisions, which are regularly tampered with by the menial staff. Transport arrangements are, on the whole, very unsatisfactory. In 1907, the Amir purchased machinery for a wool factory, but it has not up to time reached Kabul, and is lying at Jagdalak for want of suitable transport arrangements. This is the weakest point of the Afghanistan military force, and should the country suddenly engage in war against a foreign invader, the arrangements for transport of ammunitions of war and provisions would cause most serious anxiety, and it is very likely that officers in charge of the work, who must at the same time attend to other equally important duties would be utterly unable to cope successfully with the work. The Amir has recently arranged for the import of about 200 mules from India, but evidently this small addition will not improve the situation to any appreciable extent.

Tents.—There is no separate tent equipage for each regiment. Tents are stored in the State godowns, and may be taken for use when necessity arises.

Supply of provisions.—There is no satisfactory arrangement for the supply of provisions. They are supplied by the peasantry according to requirements, and their prices are taken into account at the time of harvesting, but it is on rare occasions that the real suppliers ever receive refunds of money, as they are either disallowed by the State, or if allowed, go to fill up the pockets of middle men. There are State granaries at Kabul, as well as at the head-quarters of other provinces, but they generally run short of supplies towards the close of the harvest time. Fodder is scarce between March and May, and the price of food grains also runs high. It will be very anxious and trying for Afghanistan to engage in war at such a time.

Serais.—There are *kacha serais* at almost all the stages situated at a distance of about 12 miles from each other on the important routes given below :—

- (i) Dakka to Kabul.
- (ii) Kabul to Kandahar.

- (iii) Kandahar to Herat.
- (iv) Herat to Mazar-i-Sharif.
- (v) Mazar-i-Sharif to Kabul.
- (vi) Kabul to Herat *via* the Hazarajat.

Each *serai* occupies an area of about 200 square feet. It has one entrance only through which a man on horseback can easily pass. Four towers, about 24 feet high, are erected in each corner. The walls above the roof have loopholes for firing guns. Similarly the towers have loopholes for firing cannons. The roofs are generally dome-shaped, and are, therefore, sufficiently strong to bear the weight of about 400 men, who might easily fire guns at the same time from above the roof. In cases of emergency, each *serai* is sufficient to accommodate 500 men and 12 cannons. With very few exceptions, the *serais* have sufficient supplies of water close by, and are situated at convenient distances from human habitations. No provisions are, however, stored in the *serais*, nor is there any arrangement for the supply of water inside the buildings. A flag is hoisted on each *serai*.

Body Guards :—

The First	Body Guards	are	Saroses.
The Second	„		Khanspors.
The Third	„		Mirspors.
The Fourth	„		Rikabis.

The total number of these Body Guards varies between three and four hundred men. They are entirely composed of young Sardars, and the sons of other affluent persons. The Commanding Officers are special courtiers of the Amir. They are very well furnished with uniforms and arms, and their horses are good. A detailed account of the Body Guards was submitted in 1908, and will be found in my "Tour in Afghanistan."

Total military strength of Afghanistan.—In 1908, I submitted a detailed list of the total strength in Afghanistan to the Division of the Chief of the Staff in Simla, and the "Army List" of Afghanistan, revised in the light of the information supplied by me and published in 1909, gives the following estimates of the total strength :—

Sabres	..	..	..	..	..	..	16,000
Rifles	..	..	..	..	..	..	56,000
Sappers	..	..	..	..	..	..	3,500
Batteries	..	..	..	..	..	..	450
Khassadars and Khawanin Sowars	..	..	..	..	..	..	38,000

In 1909 I again made an attempt to obtain an accurate list of the Afghan Army, and succeeded to some extent in getting it. I will submit the list under a separate cover, and only give below the results :—

Sabres	..	..	..	..	..	..	24,206
Rifles	..	..	..	..	..	..	71,783
Sappers and Khawanin Sowars	..	..	..	..	..	..	Could not get any information on this head.
Batteries	..	—	—	..	..	..	2,349
Khassadars	..	..	..	..	..	..	37,590

It is evident that there is a great difference between the totals now obtained, and those printed in the "Revised Army List." The explanation of this lies in the fact that the former total gives the existing strength only, while the total now given shows the number which ought to exist. I can say that the actual strength existing even now will be found less than that given in the list for 1908, for there is not a single infantry regiment which has its full complement of men, and the cavalry is short by about one-half of its number. To all practical purposes the list of 1908 is, therefore, well near the mark. In consideration of the above figures, and in view of the information that I have gained from various sources during my stay in Afghanistan, I think the present military strength of Afghanis-

tan, both foot and horse, varies between 50,000 and 60,000. Of this number about 10,000 are stationed in the Kabul and Sherpur Cantonments, and the rest are stationed in other parts of the country. The increase in the numbers of guns, as given in the present total, seems correct, as a large number of unserviceable guns are lying at each cantonment, which only tend to swell the figures, without reflecting on the real strength.

Miscellaneous.—There are four companies of Infantry and four troops of Cavalry as orderlies to Sardar Nasrulla Khan. These men draw their pay from the Military Department, and are supplied with uniforms at the State expense. Similarly, the other brothers of the Amir, sons, and Harems, have got orderlies to the number of 2,356 foot and 1,255 horse sanctioned by His Majesty. They are also paid from State funds. The Police Force is reckoned under "military strength," and 200 men of the Fire Brigade form part of the Police force.

Medals.—The soldiers have got silver medals awarded them by the late Amir, as well as by the present ruler, but they do not take them at their value, and sell them at Rs. 2 Kabuli or so. The medals so obtained by purchase are worn publicly, and the authorities do not care to put a stop to this practice.

General condition.—During the last three years, the Infantry regiments have made good progress. Invalids and old men have been replaced by young and strong recruits. The Orderly regiments are made up of strong men, and have turned out smart by receiving military exercises regularly, and may fairly be called upon to take arms with advantage against an enemy in the battlefield. The rest of the infantry is also making a marked improvement all round.

Similarly invalid and old persons in the *Khassadars* (Irregular Forces) have been given leave to retire, and the rest are required to learn drill at Kabul and other neighbouring cantonments. On the whole, they are better off than before, and with the exception of a few, the various regiments are now almost equal to each other in strength. The cavalry is not in a healthy condition. The horses are not good. The sowars are untrained, and could never be expected to face an enemy with advantage. The artillery, with the exception of the mountain battery, is as bad as the cavalry. The soldiers of the artillery have not a thorough grounding in their work, and they cannot even fire salutes without making numerous mistakes.

In addition to the above, there are *Khawanin Sowars* in all parts of the country. Every leading man (Khan) of his clan or tribe is in receipt of a small annual allowance from the State, in return for supplying a fixed number of sowars in cases of emergency. The arrangement is more a sham than a reality, and though I have already given a list of the *Khawanin Sowars* in my report on the "Tour in Afghanistan in 1907," I do not think they are really maintained.

The present military strength of Afghanistan is in fact quite inadequate to defend the country against a foreign invasion, and the Amir, as well as the leading Sardars, fully realise the situation. But they rely greatly on the Afghan subjects, who are apparently one nation in the widest sense of the word, and have one religion. They possess arms and know how to use them. They are believed to forget their tribal differences in making a common cause for the honour of their nation and country against a foreign invader.

Madrassa Harbiya Sirajiya (Sirajiya Military School).—This school was started in 1908, but was formally opened in January 1909. Sardar Nasrulla Khan performed the ceremony; the Amir being ill on the day fixed for it. Colonel Mahmud Asami originally proposed to establish a military school on a grand scale. The Amir liked the idea much, and ordered the school to be opened and called after his title. The Amir gave his eldest son, Inayatulla Khan, first as a cadet, and afterwards his third son, Amanulla Jan, who have finished their training successfully.

At first the idea was to admit Muhammadzais (the Amir's own clan) only, but afterwards boys of other principal tribes were also taken. At first a list of the boys, who were thought fit to be taken into school, was prepared. The

number went up to 150, but when the school was actually opened, the names only of 113 boys were actually registered, after medical examination. Some of them left the school afterwards. Now there are 72 boys, who attend the school regularly. Out of these 72 boys, 30 are Muhammadzais. There are four classes into which the boys are divided according to their age. The eldest boys will remain in the school for one year only. The next two years. Those who are in the third class will have to remain for three years, and in the 4th class for four years. In the 4th class there are twenty boys, who are of very tender age. They carry air-guns at parade.

The school is located in the "Chiramgari garden." The building is a suitable one, and is well furnished on the western style.

The boys come to school at 7 A. M. and return home at 6 P. M. From 7 to 3 o'clock (8 hours) the classes are taught literature, mathematics, etc., and afterwards up to 6 in the evening, drill and gymnastics. Sometimes the boys are taken out to the fields for a camp-of-exercise. Recess is given at intervals. In the morning all the boys are served with tea, and at noon breakfast. Each of the boys has been given three suits of clothes and boots. Each of them also gets a cake of soap and a white collar every week. No fee has been levied on them as yet, nor has anything been taken from them on account of feeding or clothing. It is said that deductions will be made from the pay and allowances of the parents afterwards.

Up to this time the lessons are given generally on blackboards in the classes. The books are in the press. Mahmud Asami, the Turk, says that the Afghans are intentionally delaying the work on account of jealousy.

Sardar Nasrulla Khan is the patron; Mahmud Asami the Principal; two other Turks and two Kabuli Mullas Professors.

The table attached shows the detail of the subjects taught in the school, and the apportionment of the time. The Turkish language is also being taught, and the drill is also on the Turkish system.

The boys are trained to live in western style. The only thing which Sardar Nasrulla Khan has not agreed to allow is the use of a knife and fork, though the food is served on tables.

The school has its separate band. Mahmud Asami is doing his best to bring it up to the mark. He is very industrious.

His ability and his keenness in work have made the Afghan military officers jealous of him. The position has changed very much since last year. Before it was only a friendly rivalry, which has now developed into enmity. If nothing disastrous happens to Mahmud Asami, the school is bound to prosper.

Time-table of Sirajiya Military School at Kabul.

Day.	1st Hour.	2nd Hour.	3rd Hour.	4th Hour.	5th Hour.	6th Hour.	7th Hour.	8th Hour.	REMARKS.
Friday .. ..	....	....	....	....	....	....	....	....
Saturday	Tazakirah* ..	Nazriat ..	Mathematics ..	†Rasam and Tarama	Theology ..	Breakfast ..	Drill	Gymnastics.	
Sunday	Ditto ..	History ..	Hindsa (Euclid ?)	Safria ‡ ..	Correspondence ..	Ditto ..	Ditto ..	Ditto.	
Monday	Ditto ..	Geography ..	Turkish ..	Match and Kirach §	Koran Sharif ..	Ditto ..	Ditto ..	Ditto.	
Tuesday	Ditto ..	Nazriat ..	Mathematics ..	Farosia ¶ ..	Theology ..	Ditto ..	Ditto ..	Ditto.	
Wednesday	Ditto ..	History ..	Hindsa ..	Nazamat and Taharat. ¶	Correspondence ..	Ditto ..	Ditto ..	Ditto.	
Thursday	Ditto ..	Geography ..	Turkish ..	Tarbia and Aska- ria **	Koran Sharif ..	Ditto ..	Ditto ..	Ditto.	

* Debate.

† Sketching.

‡ Directions on Camp life and camping.

§ Fencing.

¶ Riding.

¶ Arm and uniform parade.

** Obedience to the King and the duties as a servant.

CHAPTER V.

GENERAL ADMINISTRATION.

Police.—There is a police station in Kabul, as well as at the headquarters of each province. The officer in charge of the station is called *Kotwal*, and is held responsible for maintaining peace in the province concerned. The *Kotwal* of Kabul is called *Amin-ul-Asas*, and by virtue of this office, is the head of the whole of the police in Afghanistan. There is a paid headman called *Kalantar* in each *mohalla*. His pay varies from Rs. 200 to 300 (Kabuli) per annum according to the size of the *mohalla*. The headman's duties are similar to those of a *lambar-dar*, and in discharging these he is assisted by the police.

The police are included in the military force of Afghanistan, and the Police Brigade consists of three infantry regiments, three cavalry, three mounted batteries, and three field batteries. They wear black uniforms, and are supplied with modern arms. The *Kotwal* of the Kabul city is the honorary Brigadier of the Police.

The police are employed on watch and ward duty and in investigating criminal cases. The department is making some progress, and is proving a source of relief instead of unnecessary annoyance to the people, as was the case in former days. The police establishment is paid at the same rate as the Military Department, and there is no difference in the status of an ordinary police sepoy and that of a soldier of His Majesty's Orderly Regiment. The police are, however, addicted to the vice of bribe-taking more than that of any other department of the State.

Rahdari (Passport).—No person can enter or leave Afghanistan without a duly authorised passport, which can be obtained from the officials deputed for the purpose on the various frontiers of the country. The passport for leaving the country is obtained from the *Kotwal* in large towns on payment of a fixed fee. The British Agent and his followers are given passports with the special permission of the Amir.

Intoxicating drugs and liquors.—There are no distilleries in Kabul, except one in which spirit is distilled for varnish and other similar purposes. The Muhammadans are strictly forbidden the use of liquors, and cases of violation are severely dealt with. Some individuals, however, secretly use imported wine from India. The Hindus distil wine in their town houses, and are not prohibited its use within doors. The Jews chiefly use brewed wine. The Muhammadans, however, drink *musallas*, *i.e.*, extracts obtained by boiling the juice of grapes. It is not fermented like the brewed wine, and is consequently less intoxicating. The stimulating effect produced by this wine is called *Khush Hawa*, *i.e.*, feeling pleasant.

Charas and Charas oil are freely used in Kandahar, and are not subject to heavy taxation. The use of *bhung* is rare. *Madhak* and *Chandoo* are entirely unknown. Opium is sold through licensed vendors at nearly half the rates prevailing in India.

Slavery.—The trade in slaves was formerly carried on quite openly, and it is a fact that at the time of the conquest of the Hazarajat by the late Amir, thousands of girls were caught and sold for the low sum of Rs. 10 Kabuli per head. Since the present Amir's accession, some restrictions have been imposed, and the people now deal in this trade secretly. Slave girls generally come from the Hazarajat, Tagao, and Kafriстан Ilaqas, and sell at prices varying from Rs. 60 to Rs. 300 Kabuli. The affluent men have thus kept hundreds of girls, who possess no rights of their own, and are like cattle, treated as private property of the owners.

Jails.—There are four jails in Kabul which are insufficient to accommodate the full number of prisoners—several thousands. There are no regulations for the efficient control and discipline of prisoners in the jails, and sanitary arrangements are still in their infancy. The prisoners are not required to perform any regular labour and are only employed on sundry works. The warden sometimes encourages a prisoner to beg alms from a passer by which, if given, is divided between the warden and the prisoner. Sufficient precautions are, however, taken to safeguard

prisoners from escaping, and such chances are further rendered rare owing to the apprehensions generally shared by the prisoners, and rightly too, that much heavier punishment will be meted out, not only to the absconder, but also to his relatives. The prisoners are duly fettered with chains and handcuffs, and in special cases they are kept bound with unusually heavy fetters.

The most dreadful jail is that known as the *Siah Chah* (black well), which is made by digging a deep hole in the ground, and roofing it over. The latter has a small opening in the middle to enable a man to pass through. The place is strictly watched by a special guard placed at the entrance. The hole is not ventilated, and no arrangements are made to keep it clean. The unfortunate victims are unable to endure this form of torture, and die in the well. Should a man happen to outlive the period of his punishment, he comes out emaciated and sightless, only to breathe his last in the open air, after a short time.

Hospitals.—During the time of the late Amir, there was only one Hospital Assistant and a Compounder attached to the Amir's own staff. The present Amir has established hospitals, and medical officers have been imported from India and Turkey. The native physicians have been dismissed, and the Amir, as well as his family and Sardars, resort to English treatment. There is also an increasing tendency among the people to use English medicines, and the *Yunani* method of treatment is declining. The English medicines do not, however, sell in the bazars as they are supplied at State expense, and some difficulty is experienced in obtaining them. In view of the increasing demand for medicines, it is hoped that a chemist's shop will soon be opened in Kabul. In the outlying districts, English medicines have not become popular yet, but as Amir Habibulla Khan pays great attention to improving medical arrangements in his country, it is possible that in a few years a sufficient number of dispensaries will be opened throughout Afghanistan.

Conservancy.—The sanitary arrangements of the Kabul city were at first very unsatisfactory, but there has been an appreciable improvement since the Amir's return from India, owing to the organization of a separate conservancy establishment, under the supervision and control of the city Kotwal. Juvenile prisoners are employed as sweepers, and the expenditure of the other establishments is met from the income of house-tax, which has only recently been levied for the purpose.

Zoological gardens.—The institution of a Zoological garden was founded in 1907 after the Amir's return from India, but up to 1909 it hardly deserved this name, and it was only at the beginning of this year that some birds, monkeys, and a tigress were imported from India. The garden is at present temporarily attached to the Ark, but the construction of a permanent building on a suitable site is under the consideration of the authorities.

Forests.—Generally speaking the mountains in Afghanistan are almost bare, or are covered by small shrubs, which do not serve any useful purpose. Pistachio trees, which are abundant in the Herat and Turkistan *Ilagas*, are of a small size, and cannot be used for building purposes. Pine trees are, however, abundant in the Kunar Valley, and the wood is generally used for State buildings. There is no separate Forest Department, and the supervision of forests is entrusted to local officials only.

Mines.—There is a ruby mine near *Jagdalak*, situated on the road to Jalalabad, at a distance of about 59 miles to the east of the Kabul city. The mine is being worked at the State expense, and is regularly watched by a special guard. The outturn is, however, poor, and the rubies, which are found in small particles only, do not fetch a high price. The rubies so produced are, after being beautifully carved out, stored in the State Treasury. It is stated that in 1909 some of the ruby products were sold through one Pestonji of Bombay.

There is a gold mine in Kandahar which is said to have once produced gold of good quality, though the outturn was small. The mine has for a long time been closed, and steps are being taken to recommence operations.

Coal was also explored in Ghorband, but as it was not of good quality, the operations were closed on the advice of Mr. Hayden, whose services were lent by the

Government of India to the Afghan Government. Another coal mine has recently been discovered near Lataband. Mr. Saise, a retired railway official, has, after an inspection of the spot, given hopes of a good prospect, and preliminary operations have already begun.

Mint.—Silver coins contain a good deal of alloy which is partly mixed by the State, and partly through the dishonesty of the officials. The ordinary proportion of alloy is two annas in the rupee, but in some cases it exceeds four annas. One Kabuli rupee is equal to twelve annas British coin. The other silver coins are :—

Kiran=Half rupee (Kabuli).

Abbasi or Tanga= $\frac{1}{3}$ rd of a Kabuli rupee.

Sannari= $\frac{1}{4}$ th of a Kabuli rupee.

There is also a gold coin called *Tilla*, which is equal to Rs. 18 Kabuli. No alloy is mixed in it. There are also copper coins : one pice five pice, (one shahi). Sixty pice make a rupee.

The gold coin (Tilla) of Bokhara, and the silver coins of Persia are also current in the Kabul market. The rate of exchange of British coins is subject to frequent fluctuations.

The Afghans have got no paper currency, but the currency notes of the British and Russian Governments can be encashed or purchased in the Kabul market, and sometimes they are sold at a profit.

Postal Department.—Postal stamps were first introduced during the reign of the Amir Sher Ali Khan, 1871, but they are now rare, and a used stamp can with great difficulty be obtained at a minimum value of Rs. 30 (Kabuli). Amir Abdurrahman also introduced his own stamps, which were changed twice. The present Amir has issued improved stamps for letters and parcels respectively. Stamps for letters are of the following values :—

One Abbasi = $\frac{1}{3}$ Kabuli rupee.

Two Abbasis= $\frac{2}{3}$ " "

One rupee =one " "

Postcard one shahi= $\frac{1}{12}$ of Kabuli rupee.

Letters are also registered on payment of a fee of two abbasis.

The stamps for parcels are of the following values :—

Three Shahis (Kabuli).

Six-Shahis " "

One-rupee " "

Two-rupees " "

The number of outward and inward letters is increasing. The mail takes four days to reach Kabul from Peshawar, and is carried by runners, who change at every six miles. The Amir is not anxious to improve the existing arrangements for carrying the foreign mail, and it is immaterial to him if it is delayed. The Money Order system has not yet been introduced into Afghanistan. In some cases, however, money is credited to the State Treasury in Kabul, and bills of exchange are obtained on outlying Treasuries, but in doing so the people have to pay perquisites to the officials, in addition to Government fees.

Workshops.—There are workshops in Kabul for the manufacture of arms and boots, and a building for a wool factory is under construction. The machinery is expected to arrive shortly in Kabul, but great anxiety is felt for fuel arrangements as wood is scarce in the vicinity of Kabul. The Amir has under consideration a project for the installation of electric power near Jabl-us-Siraj, where a river flows close by, and the velocity of water is sufficient to yield 1,500 horse-power. It is estimated that 160 horse-power will suffice for the present workshops, and the rest will be utilized in providing the city with electric lights and a tramway. In

connection with this project machinery to the value of 9½ lakhs has already been purchased, and is expected to reach shortly. A coal mine, near Lataband, is also being prospected at the present moment, and the success of the wool factory chiefly depends on the installation of electric power, or the discovery of coal.

Symptoms of Railways and Telegraphs.—The people of Afghanistan have become alive to the advantages of Railways and Telegraphs by their frequent visits to India during the past quarter of a century, and it is not too much to hope that these institutions will be introduced into Afghanistan. Amir Habibulla Khan is favourably inclined towards them. He has already borrowed from India the telephone and motor-cars. Kabul has been joined with Paghman and Jalalabad by telephone, at a cost of about fifty thousand rupees. There are over a dozen motor-cars in the country, and the road between Dakka and Kabul has already been put in good order. Roads and bridges in other parts of Afghanistan are also under construction.

Education.—In the past, education in Afghanistan was imparted on the old Mosque system. Instructions were generally confined to the Muhammadans. Theology and Persian literature, and in a few cases only high education in History, Geography, etc., was acquired by the descendants of renowned Maulvis and Kazis who considered advanced learning an indispensable condition for the maintenance of their hereditary eminence. Soon after his accession to the throne, Amir Habibulla Khan felt the necessity of spreading modern education in Afghanistan, and laid the foundation of the "Habibiya College." In 1909, I submitted an account of the start which this institution had made, and as things have not changed much since then, I cannot, perhaps, do better than attach a copy of the note with some slight alterations. It ran as follows:—

Habibiya College at Kabul.—The institution was established, after his own name, by Amir Habibulla Khan in October 1903. The start was made quite abruptly, apparently on the first impulse of the Amir without previously framing any rules or regulations or consulting the men in power. The result was that the college did not make any marked progress for four years up to 1907. The chief obstacle in its way was the ill-will of Sardar Abdul Kuddus Khan, the Itimad-ud-Daula, towards it. He was in power in those days and he considered it politically harmful to educate Afghans. More than once he declared openly that the stability of Afghan rule rested entirely on the "utter ignorance" of its subjects. It was for this reason that the Itimad-ud-Daula took very little interest in fostering the institution of which it was in great need during its infancy.

The first batch of teachers was sent for from the Punjab through Sufi Ghulam Mohay-ud-din, one of the principal agents of the Anjuman-i-Himayat Islam, Lahore. Hafiz Ahmed Din, B. A., resident of the Shahpur district (village Jhawarian), the late Head Master of the Islamia School at Lahore, was the first teacher or Head Master of the Habibiya College. With the Hafiz and after him came the following teachers from India:—

- (1) Sheikh Abdul Rahim, B.A., resident of Amritsar, on Rs. 200 per mensem.
- (2) Maulvi Muhammad Charagh, brother of Doctor Abdul Ghani (under-graduate), resident of Gujrat, on Rs. 200 per mensem.
- (3) Maulvi Abdul Aziz (under-graduate), resident of Sialkot, on Rs. 150 per mensem.
- (4) Maulvi Abdulla (under-graduate), resident of Gujranwala, brother of Kadir Bakhsh, on Rs. 150 per mensem.
- (5) Maulvi Akbar Hussain (under-graduate), resident of Batala (District Gurdaspur), nephew of Doctor Ghulam Nabi, on Rs. 150 per mensem.
- (6) Maulvi Najaf Ali, brother of Doctor Abdul Ghani, who was already employed here as the translator of newspapers, was appointed as Inspector of the School nominally. He was given no hand in the internal management of the school.

Besides the above mentioned teachers, some Afghan Maulvis like Maulvi Muhammad Sarwar Khan and Maulvi Abdul Rab Khan were engaged to teach Persian and Arabic on 100 rupees, Kabuli, each.

The school was opened in a fine building called the "Mehmankhana." During the first year, notwithstanding the Itimad-ud-Daula's opposition, the work went on because the Amir himself took an interest in it. The following year it began to decline. The Amir's attentions were absorbed elsewhere, and the school was left entirely to the Head Master, who, having no one to support him, lost his hold on the staff. Najaf Ali and Muhammad Charagh with some other men formed a party against the Hafiz, the Head Master, who was left no option, but to let matters go from bad to worse. Discipline disappeared. The attendance remained only nominal. The roll fell from 400 to 100. At this stage of confusion the school was deprived of the services of its Head Master altogether. The Amir selected Hafiz Ahmed Din to teach him Urdu, and consequently the Hafiz had to accompany the Amir on his tours.

When the school was 3½ years old, the Amir's attentions were once more turned towards it. He sent for Doctor Abdul Ghani who was Principal of the Islamia College, Lahore, and appointed him Principal of the College and soon afterwards Director of Public Instruction on Rs. 900 per mensem. The Doctor took over charge at a favourable time. The Itimad-ud-Daula had retired and had been succeeded by Sardar Nasrulla Khan, who, although a man of conservative ideas, did not think it safe for his newly acquired position to go against the will of the Amir. The Doctor on his part began to try to win the confidence of the Sardar in which he succeeded. The Sardar knew him before. He had met him in London.

The Doctor on taking over charge sent up several reports condemning the whole management of the school and asked for full powers as a Director. The Amir granted it. The first thing the Doctor did was to dismiss some teachers, among whom was Akbar Hussain, nephew of Doctor Ghulam Nabi. Thus he incurred the displeasure of Doctor Ghulam Nabi, the Amir's own Doctor. Maulvi Abdul Aziz and Maulvi Abdulla went home on leave and did not return. Hafiz Ahmed Din, the (nominal) Head Master, also got himself permanently transferred from the school. The Doctor sent for the following persons from India to fill up the vacancies:—

- (1) Kazi Nasr-ud-din (under-graduate), resident of Peshawar Cantonment, on Rs. 50 per mensem.
- (2) Maulvi Karim Bakhsh (First Arts), resident of Lahore, on Rs. 75 per mensem.
- (3) Sheikh Fazal Ilahi, B.A., District Inspector at Dera Ghazi Khan and resident of Gujrat, on Rs. 250 per mensem, as Head Master *vice* Hafiz Ahmed Din. He remained here for a few months only. He could not pull with the Director and had to go back to India.
- (4) Saiyid Makbul-ud-din, Ulvi (under-graduate), resident of Lucknow and late Mir Munshi to the Persian Consul at Bombay, on Rs. 120 per mensem. This man was also dismissed for not being able to pull with the Director.
- (5) Maulvi Muhammad Hussain Khan, B.A., of Aligarh College, resident of Jullundur.
- (6) Maulvi Ghulam Rasul, B.A., of Aligarh College, resident of Peshawar, and late Professor of Mathematics in Islamia College at Lahore.
- (7) Maulvi Mozaffar Khan, B.A., resident of Kohat.
- (8) Maulvi Abdulla, M.A., of Madras, each of the above on Rs. 250 per mensem.
- (9) Muhammad Ismail, F. A., resident of Jullundur, was the last person, who came from India, and joined the College Staff.

Doctor Abdul Ghani drew up a scheme for establishing a University. He also suggested to open medical and commercial classes. His scheme received

the approval of the Amir, who placed one lakh of rupees per annum at his disposal for the expenses of the college. The Doctor corresponded with the Punjab University on some questions of affiliation, but much before time. In fact he went too fast.

Doctor Allah Jowaya was sent for on Rs. 700 per mensem for the post of Principal of the Medical College, but on his arrival he was put on general duties because no college existed.

However, leaving aside the castles which the Doctor was building in the air, I note below what he practically did in promoting the cause of education.

He opened classes up to Rashidiya class which is equal to our Entrance (or Matriculation) class. He established discipline and the work of the school began systematically. He made rules and regulations which suited the institution well.

Besides the school itself 56 branch schools were established in the city. It was arranged by him in this way that the Mullas of the mosques were given some extra allowance for teaching Persian and arithmetic also to the boys who used to come to them to read the Koran-i-Sharif. So every mosque where the boys came to receive the education was counted as a branch of the Habibiya College. The roll of all the boys in the branches was about 4,000 in number besides three hundred and forty boys in the college.

A training school was opened for the Mullas to educate them to be regular teachers.

He had made a suggestion and got sanction of the Amir that education up to the primary standard should be made compulsory in the whole of Afghanistan.

He appointed Maulvi Najaf Ali as Inspector of the Branch Schools. Three Assistants were given to him—Ghulam Mohayyuddin, Abdul Ghafur, and Abdul Hak. All three Pathans. They were refugees in India and had been educated up to the middle class.

All the books, paper, pens, etc., are supplied to the boys free of charge. Scholarships are awarded to deserving students at the rate of 2 to 14 rupees Kabuli per mensem. About 80 per cent. of the students on roll are scholarship holders. A doctor also remains attached to the college. At first Amir-ud-din, Hospital Assistant, resident of Hoshiarpur, was deputed, but he was turned out by Doctor Abdul Ghani on suspicion that he had some friendly connection with the British Agent. Now another Hospital Assistant has been appointed.

A department for translating and compiling books was opened, so that the courses should be translated into Persian and printed here. Till then the books were sent for from the Anjuman-i-Himayat Islam, Lahore. The graduates of Aligarh College were working in this department. History and geography of Afghanistan were also under preparation in the past days.

A person, Haidar Ali Shah, drill-master, was sent for from Gujrat on Rs. 100 per mensem. Gymnastics and drill were made compulsory in the school.

The last thing which the Doctor did was to open a night school in which he and the graduates of the Aligarh College took part in teaching the people of this country the lesson of freedom and liberty. The hot-headed persons of Afghanistan hearing the speeches which were preliminary began to conspire to achieve liberty anyhow. This resulted in the ruin of Doctor Abdul Ghani and his comrades. They are in jail. Some of their friends lost their lives in vain.

A statement is attached hereto which shows the number of classes together with the courses prescribed for them. The Rashidiya class was opened the last year in which there was one boy, the son of Nazir Safar Khan, who got into trouble afterwards with Doctor Abdul Ghani.

Class examinations are held after every quarter by the teachers themselves, and the annual examinations are taken by the Director of Public Instruction.

Statement showing the number of classes, the courses and the attendance.

No.	Name of class.	Courses.	Attendance.
LOWER PRIMARY CLASSES.			
1	Abjad Khan, Section A ..	Persian alphabet; Arabic alphabet; Figures writing and handwriting.	44
2	Abjad Khan, Section B ..	Persian alphabet; Arabic alphabet; Figures writing and handwriting.	42
3	Abjad Khan, Section C ..	Persian alphabet; Arabic alphabet; Figures writing and handwriting.	38
			124
UPPER PRIMARY CLASSES.			
4	Sibyaniya Adna, first year, section A.	First Persian Reader compiled by Anjuman-i-Himayat Islam, Lahore; Theology; Koran and its recitation; Handwriting; Arithmetic up to division; Oral multiplication.	40
5	Sibyaniya Adna, first year, Section B.	Ditto ditto ditto ..	40
6	Sibyaniya Adna, second year, Section A.	Second Persian Reader compiled by Anjuman-i-Himayat Islam, Lahore; Pushtu; Geography of Asia; Arithmetic up to fractions; Koran; Handwriting; First Risalu of Theology; Russian* language; Rakums and Siyak.	35
7	Sibyaniya Adna, second year, Section B.	Ditto ditto ditto ..	35
8	Sibyaniya Adna, third year	Third Persian Reader; Theology; Third Reader of Urdu. A few sections of Koran; Pushtu; General Geography; Rakums and Siyak; Dictation; Arithmetic; Russian language.	30
MIDDLE CLASSES.			
			180
9	Sibyania Ala, first year ..	Arithmetic; Mensuration; Fourth Persian Reader; First and Second Arabic Reader; English Primer and First Reader; General Geography; Physical Geography; History of Afghanistan and History of Islam; Pushtu; Theology; Urdu Kasas-i-Hind; Koran; Urdu Fourth Reader; Rakums and Siyak; Science; ‡ Dictation; Russian language.	25
10	Sibyaniya Ala, second year	Ditto ditto ditto ..	10
			35
HIGH CLASSES.			
11	Rashidiya, first year ..	Arithmetic; Mensuration; Euclid; Algebra; English; Rakum and Siyak; Persian; Arabic; Theology; Ilm-i-Tajwid of Koran; Science; General Geography; Physical Geography; Urdu; Pushtu; Russian language; History of Afghanistan and History of Islam.	1
12	Rashidiya, second year ..	Ditto ditto ditto ..	....
			1
TOTAL ..			340

* No Russian teacher has been employed as yet, nor has any book been sent for.

† History of Afghanistan and History of Islam are under preparation.

‡ The books of science are being translated.

Note.—A separate painting class is also attached to the College. At present there are about 15 boys on the roll, and each of them is in receipt of a monthly scholarship of Rs. 25 or 30 Kabuli. Ghulam Muhammad, Kabuli, is the tutor. He is a born painter, was implicated in the *Siri Milli*, but his exceptional qualifications in the art of painting saved him from imprisonment. He has reverted to his work in the College, but is watched by the Police.

Since March last the school has again been suffering much for want of supervision. Its destiny is trembling in the balance. Hafiz Ahmed Din has been put in charge as a temporary arrangement. Nobody can say what will be the end of it. The shameful conduct of some of the ungrateful so-called educated persons of India may persuade the Amir to give up the idea of educating his subjects, but up to this time he does not seem to have decided the question definitely. I am told that whenever he happened to pass by the school building, he used to stop a minute or two to receive the *Salams* of the students as well as of teachers, but a few days ago when His Majesty passed there, the students and some teachers having received the information beforehand stood in a line to salute the Amir, but his Majesty turned his face on the other side, and did not even look at them. This is the present state of the educational department in Afghanistan. I may however, add, that the institution is recovering from the coma into which it had fallen. Hafiz Ahmed Din has been appointed permanent Director of Public Instruction, and the staff has been strengthened by the addition of two or three more graduates from India, but the institution still lacks the tone given to it by Doctor Abdul Ghani. The present Director is weak, and does not seem to be energetic. In 1908, the Amir raised the annual budget grant from one to three lakhs of rupees, and delegated full powers to Doctor Abdul Ghani to spend the sanctioned grant in the best interests of education. Instructions were also issued to the Governors of outlying provinces to give their support to the Doctor's proposals, and the work of education would have made tolerable progress, but unfortunately it was "nipped in the bud" by the "Sir-i-Milli." Since the Doctor's betrayal, the Amir has not evinced much interest in the cause of education, though the College is working as a matter of course.

Newspapers.—Up to the present no newspaper is published in Afghanistan. The matter has, however, been under consideration for several years past to start a paper to be called "Siraj-ul-Akbar" after the title of the present Amir, and it has also been decided that contributions to the paper should, before publication, be approved by Sardar Nasrulla Khan; perhaps some written contributions are already awaiting the Sardar's approval. But the proposal has not yet been acted upon, as grave doubts are entertained in regard to the advisability of the new institution.

Publications.—The publication branch in which the Aligarh graduates are employed on translation work, is attached to the Habibiya College. The history and geography of Afghanistan, and some text-books for school use are under compilation. The establishment also translates any book ordered by the Amir. In 1909 the "Mysteries of the Court of London" was translated into Persian, and a good deal of time and energy of the publication branch was wasted.

Intelligence Department.—The Amir has recently reorganized an Intelligence Department on the lines of the Moghal Emperors; and I have already supplied the Foreign Department with a copy of the detailed instructions issued by His Majesty about the working of the new establishment. Paid news-writers have been deputed to different parts of the country, with instructions to submit their diaries regularly to the Amir, through Nazar Safar Khan. The department is still in its infancy, and the future alone will show whether it is a success or not. Secret espionage is very keen in Kabul, and the Afghans have a special aptitude for it. The head of the Intelligence Department is Nazar Safar Khan, who lays all reports before the Amir. Mirza Muhammad Hussain Khan (Financial Minister) has also engaged spies, and conveys his information to the Amir. The chief field for these activities is the British Agency at Kabul. The Afghans consider it a moral and religious duty to keep themselves informed of each and every movement of the officials of the British Agency. Pecuniary offers from "Secret Service" are made, and liberal salaries are also paid in order to win over the officials of the Agency, and to extract information from them. I have ascertained that certain officials of the staff of my predecessors supplied news to the Afghan Government in consideration of the pay they received for the purpose. I have submitted a separate report about these officials, which need not be repeated here.

Shura (Council).—After his accession to the throne, Amir Habibulla Khan organised a Council for the discussion of State affairs, but after a short time the working of the Council became very slow, and after the occurrence of the *Siri-Milli** in 1909 the Council never met. In May 1910, however, the Amir reorganised two separate Councils—Civil and Military. The latter has already commenced its labours, and the members of the former have been nominated by the Amir, in consultation with Sardar Nasrulla Khan, but they have not done any work yet. Sardar Nasrulla Khan has been given seats in both Councils.

* Doctor Abdul Ghani's plot to overthrow despotic monarchy, and to introduce parliamentary rule.

CHAPTER VI.

COURTS AND LAW.

There are at present four principal courts at Kabul :—

- (i) The Court of His Majesty the Amir.
- (ii) The Court of Sardar Nasrulla Khan, Naib-ul-Saltanat.
- (iii) The Court of Sardar Inayatulla Khan, Muin-ul-Saltanat.
- (iv) The Court of Sardar Amanulla Jan, Ain-ud-Daula.

All petitions intended for His Majesty bear a stamp of Rs. 10, Kabuli, and are written on a prescribed printed form. Petitions from outlying districts are put in a closed box kept for the purpose at the head-quarters of each district and province. The petition box is brought to Kabul every six months, under the custody of a special guard, and is opened in the Amir's own office. His Majesty, however, holds court on few and rare occasions, and the cases remain pending for unusually long periods. The other courts only open when the Sardars have leisure to attend to them, and except for the court of Sardar Nasrulla Khan, the rest are required to obtain permission beforehand of His Majesty. Both written and verbal complaints are heard in these courts, and the Sardars are empowered to pass final orders in all cases coming up before them for hearing; though sentences of confiscation of property, imprisonment, and death require the confirmation of His Majesty, who hears the facts of the case, which are summed up in the form of a note, in presence of the parties, and His Majesty cross-examines both the accused and defendant in order to form a sound judgment. The Amir then makes on the file a brief entry, which finally disposes of the case, and the orders are pronounced to the parties concerned. Complaints made by persons employed in the Military Department are heard in the court of Sardar Inayatulla Khan, the Muin-ul-Saltanat; and those by *Khassadars* (Irregular Forces) are preferred in the court of Sardar Amanulla Jan, the Ain-ud-Daula.

Other law courts also exist in Kabul, as well as at the headquarters of each district and province. As Muhammadan law is generally administered throughout the country, the civil courts are entirely in the hands of *Kazis* and *Muftis*. The *Kazis* pass judgment in cases relating to capital offences, subject to confirmation by the Amir. The proceedings are recorded in a few cases only, and the business is generally conducted orally. Civil suits are chiefly decided on oath. The Afghans, who are so careless of swearing in every-day life, strictly refrain from giving a false statement on the "Koran" in court, and sometimes in trivial cases they would gladly allow the adversary's claim, rather than degrade themselves by swearing. Money transactions are generally made verbally, and the Afghans do not make bad debts. The Muhammadan creditors charge interest only in rare cases, which are carefully concealed from the *Kazis* and *Muftis*, and the rate of interest does not usually exceed $2\frac{1}{2}$ per cent. *per mensem*. The Hindus charge interest at the rate of 5 to 7 per cent. *per mensem*, but the Muhammadan law courts never allow claims on account of interest. The borrower, however, in order to show his good faith, and to promptly meet his future pecuniary requirements, seldom evades payment of interest.

Execution of decrees by Civil Courts.—When a decree is passed against a person, private individuals are deputed as "Muhassals" to recover the decretal amount, and their number varies according to the position of the debtor and the amount of the decreed money. The "Muhassals," force themselves as honourable guests on the house of the judgment-debtor, and remain there until the money that is decreed is paid in full. As this procedure entails a good deal of expenditure in entertaining the "Muhassals," and as it is a source of great annoyance to the judgment-debtor, the decretal amount is recovered without delay. It may be added that the same procedure is followed in recovering arrears of land revenue and other Government dues, except that instead of private individuals, soldiers are deputed for the purpose. A Government fee of 2 per cent. is charged on the recoveries made in this manner, and credited to the State treasury.

The Muhammadan law courts do not, however, interfere in administrative affairs, which fall within the jurisdiction of the Executive. The Governors of outlying provinces, and their subordinate Hakims, chiefly decide revenue cases, and also hear criminal cases. They are, not, however, empowered to pass sentences of imprisonment, or any other kind of severe punishment, and their usual procedure, in cases, of serious offences, is to report to Kabul for final orders. The Governors are empowered to flog, or imprison the accused, and, if in the exercise of these powers, they cause the death of a prisoner by flogging, or keep him in the lock-up for an indefinite period, no notice is taken of their conduct by the higher authorities! The accused, under trial, lingers on for years in the lock-up, and the jails in Kabul furnish a convincing testimony to this deplorable state of affairs. These long periods of trial and imprisonment, however, are not felt by the prisoners, as they are often really guilty persons, and do not expect better treatment on the final decision of their cases. The public do not show any sympathy with the accused, owing to the belief generally shared by the Afghans, that it is impious to feel for a really guilty person. The cases are generally simple. Offences are committed in a daring manner, without premeditation or safeguarding the betrayal beforehand. The offenders generally confess their guilt. In cases where the accused pleads "not guilty," the evidence of witnesses elicits the real facts. The authorities have full liberty to torture the accused, in order to extract the truth, and to cross-examine and sift their statements, until they are entirely satisfied as to the accused being guilty or not. There are no lawyers in Afghanistan, and this accounts for the fact that the people have not yet learnt to confuse the facts and to give colour to them.

As a matter of fact, the people do not like to lodge their suits in courts, and they generally prefer to settle them by compromise, or sometimes dispose of them through the intervention of elderly persons. In some cases, an aggrieved person, instead of bringing a complaint at all, is content to wait for a suitable opportunity for retaliation. The general tendency of the people to avoid attendance at courts is due to:—

- (i) Difficulties in the means of communications, and the consequent inconvenience caused to litigants in undertaking long journeys on foot, especially in hilly tracts.
- (ii) Expenditure incurred by staying at the head-quarters of the court for unnecessarily long periods, and the loss they may sustain by long absence from home, when perhaps the crops or the like may require their constant and timely watch.
- (iii) The compulsory attendance of the complainant till the final decision of cases in which the Police are concerned.
- (iv) Laxity of official integrity, and the consequent annoyance caused to the parties concerned.

Punishments.—Punishments are awarded here in several ways, and it would be difficult to give a detailed account of them, as new methods are invented daily. I can, therefore, attempt to mention a few of them only:—

(i) *To be blown from a cannon.*—This method of punishment is meted out to rebels, dacoits, seditionists, and the like, who are guilty of crimes of a heinous nature, and to whom it is desirable to give exemplary punishment. At times when the Amir loses his temper, he gives orders for the immediate destruction of the object of his displeasure. When a man is to be punished in this way, he is placed at once under the charge of armed soldiers, who tie him up to the mouth of a cannon. The cannon is filled with powder only, and when fired, the lower part of the body falls to the ground on the spot, while the upper part is blown into small pieces.

(ii) *Hanging.*—This form of punishment is generally meted out to thieves and robbers; and sometimes to those who prove a nuisance to the Amir. In 1907, a *Mufti* of Mukar, who had incited the people against the construction of roads, was punished in this manner. Again, a Colonel, who once shouted "present arms", and thus frightened the horses of the Amir's carriage met with a similar fate.

(iii) *To kill a man by cutting his throat.*—This punishment is awarded by the courts to murderers. When the charge of murder has been proved, and the court considers the prisoner guilty, he is handed over to the relatives of the deceased, with liberty either to punish or to forgive him. The guilty person is conducted under an armed guard to the place of execution, close to the city. The sight-seers assemble in large numbers, and the prisoner is allowed to offer his prayers. Then a bandage is placed over his eyes, and the relatives of the deceased, man or woman, cut the culprit's throat with his or her own hands. I had occasion to witness the death of a murderer in Jalalabad, where the place of execution was quite close to my tent, and from which I saw the whole spectacle. A woman in avenging the murder of her husband, not only killed the murderer in a most barbarous manner, but drank some of the blood as it gushed out of the culprit's throat. The relatives of the doomed men usually try to secure pardon by appealing to sentiments of mercy and compassion, but it is on rare occasions only that they succeed. During my three years' stay in Afghanistan, I only noticed one instance in which the *Kasas* (murderer's life) was spared.

(iv) *To stone to death or to roll a prisoner down from a mountain.*—This punishment is generally awarded to apostates, who may utter anything opposed to the established doctrines of Islam, and to those who commit adultery. The victim is carried to the top of a mountain, in the vicinity of the city, where his hands are tied to his back, and he is then rolled over a precipice. Sometimes the culprit is stoned to death. His hands and feet are tied, and he is placed on the ground. The leading Mulla then throws a stone at his head, and the victim tries to move forward slowly, but is kept stationary, by showers of stones, which are poured on him from all sides by the assembled multitude, until he is buried lifeless beneath the heap, which soon wears the appearance of a rock.

(v) *To shoot with a pistol or rifle.*—This method of punishment is awarded to persons, who commit serious offences against the State. The victim is killed by a volley of shots.

(vi) *To deprive a man of his eyesight, or to cut off his hand, foot, ear, nose, or tongue, or to rip open his stomach.*—Punishments of this nature are generally awarded to thieves.

(vii) *To strangle a man to death.*—This punishment is secretly given to the ill-wishers of the State. The late Amir himself once killed a man in this way in his own room, by gagging him with some pillows.

(viii) *Imprisonment in the "Black Well."*—Offenders sentenced on account of capital offences sometimes have to die a lingering death by being thrown into a deep hole, which is roofed over with an opening large enough to allow a single man to pass through. It is watched by a guard. The victims are only given a small quantity of food and drink daily, so that the torture may be aggravated, and they may die a slow and lingering death.

(ix) *Confiscation of property and exiles.*—This is an additional punishment awarded to the relatives of rebels, or to serious offenders, such as seditionists, murderers, etc., on the ground that *they are related to the delinquent.*

(x) *To starve a man to death by confining him in a narrow iron cage.*—There are at present two cages, hanging at two places between Kabul and Jalalabad, and the bleached bones in them still bear testimony to this form of punishment. It is awarded to habitual robbers, and the cages are hung up at the exact spots where the robberies were committed. A guard is deputed to watch the cage, until the prisoner breathes his last. The punishment has a very painful effect on the relatives of the doomed person.

(xi) The following tortures are resorted to in order to extract the truth or confession, and sometimes the victim dies under them:—

- (a) To pour hot oil over the head.
- (b) To pierce his hands and feet with iron nails.
- (c) To sprinkle hot oil over the body, and then to rub it immediately afterwards.
- (d) To press a foot between two pieces of wood tied to it.
- (e) To beat a man on his back daily with sticks.

(f) To beat a prisoner on the soles of his feet.

(g) To pull out pieces of flesh from the body.

(xii) *Fine*.—There is no limit to fines. The Amir imposes fines at his absolute discretion. His brother and two sons also exercise this power. A fine of Rs. 7,500 (Kabuli) is usually imposed on those who are guilty of murder. Half of it goes to the State, and the other half is given to the relatives of the deceased. The fine is realized, even in cases where the relatives of the deceased pardon the culprit.

(xiii) *Bachh fine*.—When a serious offence is committed in a town or particular locality, a fine is levied on the town or locality as the case may be, as a whole; every resident contributing his quota towards it. The practice has not proved harmful in any manner, and is, for obvious reasons, advantageous. In cases of thefts a fine is levied from that particular *mohalla* only. When a case of theft is reported to the police station, an enquiry is immediately instituted through the *kalantar* (the headman) and other respectable men in order to find out the exact details of the stolen property and its value. The value thus estimated is recovered at once from the residents of the *mohalla*, and paid to the claimant. The search or arrest of the thief is considered of secondary importance, and under these circumstances it is greatly in the interests of the whole *mohalla* to keep an eye on suspicious characters, and not to allow them even to pass near their dwellings, and as the people keep a really vigilant watch, occurrences of thefts are rare in the Kabul city.

(xiv) *To keep a man in jail*.—It is seldom that a man once having been put in jail comes out soon. There are numerous instances in which accused persons were put in jail on very trivial charges, but they had to wait for unnecessarily long periods before their cases were finally decided. Two instances came to my personal knowledge. The first one was in 1907, when I was encamped at Farrah (Herat Province) in connection with the Amir's tour in Afghanistan. I was informed that there were two men in jail who had about eight years ago been arrested on charges of stealing a few pigeons. On the second occasion, three men had been charged about thirteen years ago, with having stolen a rope from a State tent.

They were brought before the late Amir Abdur Rahman, but as His Highness was busy at the time, he ordered them to be brought after four days. Unfortunately, however, the official concerned quite forgot the case, and the accused remained in jail for fully thirteen years. Recently a relative of one of the accused got a place on the personal staff of Sardar Amanulla Jan, the present Amir's third son, and he succeeded in persuading Sardar Amanulla to have his relative and the other two accused released.

Persons who fall victims to these punishments show immense fortitude, and do not seem inclined in the least to bemoan their fate. Even at the time of execution persons doomed do not entreat forgiveness, except in very rare cases, though the relatives of the convicted murderer as a rule always ask for pardon. But if this is refused, the doomed person with astonishing presence of mind resigns himself to the avenging hand. The relatives of the accused, in order to keep the dying man in countenance, sometimes utter loud shouts of warning such as "keep your presence of mind, and don't disgrace the family, etc." Men entrusted with the work of inflicting punishment take pleasure in carrying out the orders, and feel proud of their selection. They not only show a tyrannous punctiliousness in the performance of their duty, but sometimes improve upon the original orders. Many instances came to my notice in which these men showed themselves quite devoid of feelings of mercy and compassion. In one case, the husband of a certain woman absconded, and was not heard of for a long time. His wife, thinking him dead, remarried. When the first husband re-appeared he filed a complaint against his rival, claiming the hand of his legitimate wife. About this time, the rival husband ran away. When the case came up before the Amir, His Majesty ordered that the woman should be required, under penalty of receiving 25 stripes every day, to disclose the whereabouts of her second husband. She could not give any clue as to his whereabouts, and perhaps she was unable to do so. The result was that she died in the end of the stripes which were regularly inflicted on her. The men inflicting the punishment beat her as hard as they could, without showing the least mercy for the victim.

CHAPTER VII.

CULTIVATION AND AGRICULTURE.

Fairs and seasons.—As soon as the snows melt, fairs locally known as *joobas* are held in the suburbs of Kabul on appointed days, to celebrate the advent of spring. The chief delight of those who attend these fairs lies in witnessing the performances of jugglers and athletes. Tent-pegging and racing are the other treats which attract a large number of people.

The agricultural fair (Kulbakashi) is held on New Year's day, about 21st March. The leading Maliks having fixed a certain day for the celebration of the fair, invite the peasantry, who assemble in large numbers at the appointed place, with their plough and bullocks beautifully adorned for the occasion, and enjoy sumptuous feasts. Prayers are offered for the success of the ensuing harvest, and a leading man from the assemblage ploughs the land in token of good luck. The agricultural year is reckoned according to solar months. The zamindars having regard to agricultural operations, divide the year into the following seasons:—

	Solar month.	English month.
(i) Bahar (Spring)	(a) Hamal	21st March to 20th April.
	(b) Saur	21st April to 21st May.
	(c) Jauza	22nd May to 21st June.
(ii) Taimus (Summer)	(a) Sartan	22nd June to 23rd July.
	(b) Asad	24th July to 23rd August.
	(c) Sumbala	24th August to 23rd September.
(iii) Tirmah (Autumn)	(a) Mizan	24th September to 23rd October.
	(b) Aqrab	24th October to 22nd November.
	(c) Qans	23rd November to 22nd December.
(iv) Zamistan (Winter)	(a) Jaddi	23rd December to 20th January.
	(b) Dalu	21st January to 19th February.
	(c) Hoot	20th February to 20th March.

The *Zamistan* (winter) season is subdivided into the following periods:—

(a) Chilla Kalan, *i.e.*, 20th December to 29th January.

(b) Chilla Khurd, *i.e.*, 30th January to 18th February.

The period is marked by the intensity of cold.

Ploughing and sowing operations always begin by the end of March, after *Nauroz*.

Classification of soil.—Lands are broadly divided into *Abi* (irrigated), *Lalmi* (dry).

Abi includes all kinds of irrigated lands watered by rivers, canals, lakes, or springs. Irrigated lands are divided into two classes, *viz* :—

(a) *Nauro*.

Lands receiving sufficient supply of water are classed under this head.

(b) *Bala Jni*.

Land in which the supply of water is deficient belong to this class.

Besides the above, there is another class of irrigated land which is called *Tak-kandah* from its having remained under grape cultivation in previous years. This class of land is of the best quality.

Dry lands are sub-divided into the following four classes:—

- | | | | | |
|------------------|----|----|----|--------------------|
| (a) Dand | .. | .. | .. | Las. |
| (b) Makkan | .. | .. | .. | Red coloured land. |
| (c) Shigai | .. | — | .. | Sandy. |
| (d) Gor-i-Afghan | .. | .. | .. | Rakkar. |

Dry areas are considerable in the Hazarajat, and wheat is chiefly grown there. The produce of dry lands affords great relief, when, owing to lack of snow and the consequent insufficiency of the water-supply, the irrigated lands fail to yield adequate outturns.

Crops.—There are generally two crops in the year, *viz.*, *Rabi* and *Kharif*. The *rabi* crops which are locally termed “Sufed Barg” are sown in October, and harvested in the early part of July, except in the Hazarajat, where they are sown in April, and harvested in October. In snowy tracts barley is sown first in October, and again in April, but both the crops mature at about the same time, *i.e.*, by the end of July at the latest, there being a difference of only twenty-five days between the first and second crop.

Kharif crops are locally termed “Sabz Barg.” They are sown in July, and harvested in October. Extra *rabi* crops are sown in April, and harvested in August or September.

The principal *rabi* crops are:—

Wheat, barley, gram, millet, baqli (black, white and greyish), poppies, *shakhal*, *asfarza*, and oilseeds.

The extra *rabi* crops are:—

Baigan, carrot, raddish, turnip, onion, garlic, greens, *tori*, *kulfa*, beetroot, mustard, chillies, pumpkin, raisin, cabbage, tomatoes, cucumber, *kakri*, *kao*, *rawash*, mushroom, tobacco, sugarcane, *rishka*, *shaftal*, and melons.

The principal *Kharif* crops are:—

Makki, *jowar*, *rice*, *moth mung*, *mash*, *malka-masur*, *sarshaf*, rapeseed, cotton, *lobia*, and potatoes.

Wheat and barley are cultivated in all parts of the country. White gram is produced in small quantities only. Black gram is rare. Of vegetables, potatoes are cultivated on a small scale. Mushrooms are found in Kabul only, while *rawash* is imported from Paghman into Kabul.

Tobacco.—The cultivation of tobacco is abundant in Logar, Ghazni, Kandahar, Balkh, Guldara and Jalalabad.

Opium.—Poppy is sown in large areas in Jalalabad, Kandahar, and Herat.

Cotton.—Is cultivated in almost every part of Afghanistan, except round Kabul, but Tagao is the principal place for its production.

Rice.—Is generally cultivated in Afghanistan, but the lands watered by the

- (i) Kunar river in the district of Jalalabad,
- (ii) Baghlan in the district of Katghan,
- (iii) Balkhab river in the district of Paikam Dara (Afghan Turkistan),

yield the best kinds of rice.

Fodder.—*Rishka* and *shaftal* are chiefly used as fodder. They are extensively cultivated in irrigated lands.

Sarda.—The cultivation of *Sarda* (a kind of melon) which is so greatly appreciated in India, deserves special mention. The lands on which *sardas* are grown are called “Palez.” They are prepared by the end of April, and the fields are divided into small plots—rectangular in shape. The normal time for sowing is about the 15th May, but sometimes the sowing operations extend up to the end of May. The crop matures in September, and is harvested at the beginning of October. The land receives the first watering twelve days before the seed is sown. Three days before sowing, the seed is soaked in water so that its mouth may be opened. After

the seed has been sown, the land is regularly watered after every twelve days, and in this way the crop receives six waterings in all; after which irrigation is stopped, so that the crop may attain full maturity and yield sweet *sardas*. Care is taken to avoid dense cultivation, specially where the climate is hot, otherwise the crop is very likely to contract a disease called "jal," which turns the leaves jet black, without injuring the stem. As soon as the tendrils bear fruit, the cultivators cut the young *sardas* in large numbers and eat them as vegetables, or prepare them into pickles by putting them into vinegar. The remaining *sardas* are covered with earth till they are quite ripe. It is necessary that the fields should receive sufficient manure. The best manure is pigeons' dung. When this is not available, the "harmal" plant is buried beneath the roots of each of the *sarda* tendrils, which forms a very useful manure. *Sardas* can be cultivated in the same field for two successive years, but after this period the soil fails to produce the *sarda* crop for several years. Though the Afghans say that the soil is rendered unfit for *sarda* cultivation for a period of a hundred years, yet this evidently seems to be far from the truth. The land thus left fallow can, however, be immediately employed in growing crops with advantage. Expert cultivators take great care in the selection and protection of the seed. They collect the choicest seed available, and if the crop is rich, a *jarib* of land would yield *sardas* to the value of Rs. 400 (Kabuli). There are several varieties of *sardas*, but the best are known as *Amiri* and *Sabz Maghz*. The *sardas*, for export to other countries, are cut down before they are fully ripe, so that they might not be spoilt on the way. The experiment of cultivating a crop by means of the seeds obtained from the unripe *sardas* so exported is not therefore likely to prove a success.

Outturn of crops.—The outturn of all the crops is generally good with few exceptions, which are not material. The staple crops are wheat and barley, and their outturn is:—

	Outturn per <i>jarib</i> .	Quantity of seeds.
Wheat	80 seers (Kabuli)	5 seers (Kabuli).
Barley	120 seers (Kabuli)	4½ seers (Kabuli).

Fruit.—Fruit trees are abundant, and the principal ones are:—

Grapes, apricot, walnut, alubalu, apple, pomegranate, fig, mulberry, pear, quince, plum, pistachio, almond, cherry, and citron.

Grapes are produced in almost all parts of Afghanistan, but the best kinds are found in Kabul and Kandahar only. There are several varieties of grapes, of which the principal are:—

Kichmash sufed, Kichmash surkh, Rocha, Khalchini, Avi, Munakka, Askri, Amiri, Husaini, Kahnak, Shoondoo Khani, Siah Kandahari, Sahibi, Lal, Sheikhani, Deedagao. The best and most delicious of all is the Husaini.

Pomegranates.—The best pomegranates are produced in Kandahar. During the time of the late Amir, some trees of the best variety were brought from Kandahar and grafted on the young plants in and around Gogamanda, about 22 miles from Kabul, towards Jalalabad. The pomegranate trees so grafted now yield excellent fruit, which is chiefly exported to India, where it is greatly appreciated, and is known by the name of Jalalabadi, though it really comes from Gogamanda, Kajja, and Tagao.

Citrons—Are produced in Jalalabad. The experiment of growing *malta*s is being tried. Several young trees having recently been grafted.

Figs—Are chiefly produced in Kandahar. They are of three kinds, *viz.* white, black, and *pumbai*.

Pistachio.—Is chiefly produced in the Herat and Turkistan *ilagas*.

Sugar cane—Is very rare in Afghanistan.

Almonds.—Almonds are produced in Kabul, Kandahar, Herat, and Turkistan. The almond gardens formerly belonged to private individuals, but the Afghan Government has now appropriated the proprietary rights to itself.

Besides the above, *Chars*, *Shirkhisht*, *Imran* and *Turanjbin* are produced. *Charas* is made from *bhanga* produced in Logar. *Imran* is prepared in Herat

from cherry trees. It is generally administered in coffee as a tonic. *Shirkhish* comes from Herat. It is made from the juice of a certain tree. Its sale is monopolized by the State. One seer fetches Rs. 20 (Kabuli). It is a kind of medicine, which is universally used in India as a purgative.

Irrigation :—

- (i) *Wells*.—Proper wells for irrigation purposes are few and far between. There are many, however, found in the form of *karez*s which prove very useful where natural means of irrigation are absent. A *karez* is made by digging out, close to each other, several *kacha* wells, in which water is close to the earth's surface. These wells are connected with each other by underground passages, and as the row of wells slopes downwards, water can easily flow down to the tail of the channel. This is a useful device, but as it entails great trouble, the State share in these lands is very low, being only one-tenth of the gross produce.
- (ii) *Canals*.—In Herat, Kandahar and Turkistan lands chiefly receive irrigation from canals, and as water is always plentiful, the irrigated areas in these provinces are considerable. A new canal is at present under construction in Kandahar from the Helmand River. The project of another new canal in the Jalalabad district is under consideration. It will be cut from the Kabul River, and brought up to Chora and Battikot, and will bring under cultivation an extensive area of good quality land, but it is feared that it will lessen the water supply, which is at present utilized for irrigation purposes in the Peshawar District.

Cattle :—

- (i) *Buffaloes*.—There are no buffaloes in Afghanistan, and only old ones are occasionally brought from the Punjab for human consumption.
- (ii) *Bullocks and cows*.—Small mountain bullocks are generally used for agricultural purposes, and work fairly well. The market price of a bullock varies from Rs. 120 to Rs. 200 (Kabuli). Milch cows are of small size, and do not yield more than four seers of milk a day. The Kunar *ilaga* is noted for its cows. The price of a cow varies from Rs. 60 to Rs. 90 (Kabuli).
- (iii) *Horses and ponies*.—Horses of good breed are becoming rare, and free trade in them is strictly forbidden by the State. Some pony drivers and nomads, however, manage to export these animals secretly to foreign countries. The State officials and Sardars often take horses without payment of the price, and this and other causes, have greatly discouraged horse-breeding. Pack ponies are, however, abundant, and are very useful for transport purposes.
- (iv) *Camels*.—Camels are abundant all over Afghanistan, especially in the districts of Jalalabad and Maidan, near Ghazni. Transport work is mainly carried on by them, but in summer all of them go into the Ghazni *ilaga*, and remain there. Fodder for camels is always plentiful.
- (v) *Elephants*.—There are fifty or sixty elephants belonging to the State. The severity of the cold weather greatly affects them, and they cannot be expected to live long in Afghanistan. With the exception of a few animals, the rest are sent to Jalalabad during the winter. They are generally employed on roads and transport work.
- (vi) *Asses*.—The ass is one of the most useful animals in the country, and generally fetches Rs. 40 to Rs. 70 (Kabuli). It is employed both for carrying loads and for riding purposes, and is found in all parts of Afghanistan.
- (vii) *Sheep and goats*.—Sheep and goats are abundant in Herat and Turkistan and the people derive a good income from them. The export of these animals is restricted, but some people manage, under various pretexts, to evade these restrictions.
- (viii) *Nomads*.—Nomads from various tribes living in Afghanistan are chiefly engaged in rearing sheep, goats, and other cattle. In summer they carry their animals to distant mountains for grazing, and enjoy the

blessings of the healthiest climate. They take with them sufficient stores and provisions to last during their sojourn in the mountains. In the winter they return to their villages. Sometimes they purchase articles of trade at cheaper rates from one market, and sell them in another with profit. They provide shelter for themselves by spreading a blanket on poles erected for the purpose, but recently some *shouldaris* and hill tents have been seen in their camps.

General condition of the peasantry.—The agriculturists on the whole are not hard-working, and do not seem to take much interest in cultivation. But as irrigation is plentiful, the crops are on the whole fair. The rural population depends to a large extent on the income derived from the sale of sheep, goats, *ghi* and wool.

CHAPTER VIII.

REVENUE OF AFGHANISTAN.

Gross revenue of Afghanistan.—Even the Accountant-General of Afghanistan cannot say what is the annual gross revenue, from all sources, of the country. It is, however, said that the gross revenue, during the time of the late Amir Sher Ali Khan, was estimated at four crores of Kabuli rupees. It is strange that after this lapse of time, the same amount is shown as representing the present gross annual revenue of Afghanistan, in spite of the fact that subsequent to Sher Ali's reign, there has been a considerable enhancement of revenue, owing to the annexations of the Hazarajat and Kohistan, including Panjsher, which formerly paid nominal or no revenue at all. Like all Oriental countries the revenue of Sher Ali's time seems to have been greatly exaggerated, and the amount of four crores appears to me to be much above the mark, though it may well be taken as representing roughly the present revenue as enhanced by the late Amir. During the time of Amir Abdur Rahman, the actual income gave a considerable surplus over the expenditure, and the net saving amounted to about twenty-four crores of Kabuli rupees, which he left at the time of his death in the reserved treasury. The revenue even now shown on paper is the same as it was in the time of the late Amir, but in fact the actual realizations comparatively show a considerable falling off, owing to the laxity of official integrity, and the dishonesty of the people in evading payment of State dues, on various pretexts. Again, of late years, there has been unusually heavy expenditure on new institutions, such as machinery, telephones, motor-cars, construction of bridges and roads, and new buildings; and the whole thing has resulted in a considerable excess of expenditure over income, which is being met from the reserved treasury. In this way the reserved fund has now been reduced to about ten crores of rupees, while the outstanding arrears have become enormous.

Settlement.—During the time of Amir Abdur Rahman Khan an attempt was made to introduce a land revenue settlement, but owing to the paucity of a trained establishment, the work could not be carried out on a sound basis. Lands were, however, measured, and a rudimentary record-of-rights was prepared. The assessment was fixed chiefly in kind and partly in cash as usual, but the term of settlement was not defined. Subsequently, however, a first revision of settlement was made in some parts; but hitherto no further steps have been taken to make a general revision. Alluvial and diluvial measurements are, however, made whenever rendered necessary.

Measurements.—The unit of measurement is a yard consisting of 29 inches, but the land is measured by means of a rope called "Tanab," 60 yards long, and duly knotted at the end of each yard. A square "Tanab" is equal to one "Jarib" or 3,600 square yards (Kabuli), or 2,326 square yards (English), and roughly speaking two Kabuli "Jaribs" are equal to an acre. The official who measures the land is called a *Tanabchi*, but as he holds sole and independent charge of measurements, and as no other officer is appointed to check his work, he has frequent opportunities of receiving illegal gratifications to the great loss of the State revenues which renders the accuracy of the measurements very doubtful.

Records.—At first rough *parchas* (memos.) showing the name of owner, details of area and revenue, etc., are prepared, and on the completion of measurement operations, fair copies of the same are made out, and issued to owners or cultivators concerned in the form given below:—

		Name of division.		
Name of circle.				Name of village.
Signature of official concerned.		Name of holder.		
<ol style="list-style-type: none"> 1. Signature of Malik. 2. Signature of Sarishtadar of Circle. 3. Signature of Naib Tahsildar. 4. Signature of Tahsildar. 		<ol style="list-style-type: none"> 1. Area. 2. Revenue demand. <ol style="list-style-type: none"> (a) In kind (grain). (b) Straw. (c) Cash. 	Payment. <ol style="list-style-type: none"> 1. Amount of grain. 2. Amount of grain. 3. Amount of cash. 	Year.

Mode of payment.—At the time of payment of revenue, the revenue payer must present his *parcha* to the tax-collector, who in acknowledgment enters the amount of grain, straw, and cash received by him on the back of the *parcha*, and returns it to the holder concerned.

Government share.—The State is the sole proprietor of land in Afghanistan, though the people enjoy under it individual rights of ownership. In the Kabul, Jalalabad, and Herat provinces, most of the area is cultivated by the State, though there are direct tenants who pay revenue at the following rates:—

Name of Province.	Class of soil.	Government's share.	REMARKS.
Kabul and Jalalabad.	Irrigated ..	$\frac{1}{2}$ of gross produce ..	Provided the seed is supplied by the cultivator himself.
	Ditto ..	$\frac{1}{3}$ of " " ..	Provided the seed is supplied by Government.
	Unirrigated	$\frac{1}{4}$ of " " ..	
Herat	All classes of soil.	(1) Grain, $6\frac{1}{2}$ seers (Kabuli) = 52 English seers. (2) Straw, $7\frac{1}{2}$ seers Kabuli = 60 English seers. (3) Cash revenue of 3 Kirans = 13 annas British coin.	} Per jarib. Grain consists of $\frac{2}{3}$ wheat and $\frac{1}{3}$ barley.

Lands cultivated as orchards pay a cash revenue at an uniform rate of ten *krans*, or Rs. 2-8-0 (British coin) per *jarib*. The Government share in the cultivation of melons and vines is similarly uniform in all the three provinces, and is fixed as follows:—

	Government share.
Vine	$\frac{1}{3}$ of gross produce.
Melons	$\frac{1}{3}$ " "

The following statement gives the prevailing rates of revenue paid by land owners to Government in various provinces:—

Statement showing the Government share of revenue paid by landowners.

Serial No.	Name of province.	Kind of land.	REVENUE PAID IN KIND AND CASH.							REMARKS.	
			Grain.	Straw.	Cash per jarib.	Grapes.	Sardas (melons).	Vegetables.	Walnuts.		Gardens.
1	Kabul	Irrigated	{ Barley, 40 seers } { Wheat, 64 seer }	160 seers per jarib.	8 annas ..	Rs. 10 on 1,000 vines.	$\frac{1}{4}$ th of the assessed price.	$\frac{1}{4}$ th of the assessed price.	4 as. per tree per annum.	Rs. 5 per jarib.	The rates vary so much that it is difficult to take note of them in a brief space; also it is not of much use. I have given only the popular rates.
			{ Barley, 8 seers } { Wheat, 24 seers }								
		Unirrigated	$\frac{1}{10}$ th and $\frac{1}{3}$ th .. ..	....	....	....	....	..	..
2	Jalalabad .. ..	....	....	....	....	Do.	Do.	..	Do.	
3	Kandahar	Irrigated	$\frac{1}{4}$ th ($\frac{2}{3}$ rd wheat and $\frac{1}{3}$ barley) ..	$\frac{1}{4}$ th	Rs. 2 ..	Rs. 10 on 1,000 vines.	....	Do.	..	Do.
		Unirrigated	$\frac{1}{10}$ th .. ..	....	....	Do.	....	....	..	..
4	Herat	Irrigated	$\frac{1}{3}$ rd	$\frac{1}{3}$ rd	Re. 1, Rs. 1-8-0 and Rs. 2,	Do.	....	$\frac{1}{3}$ rd of the assessed price.	..	Do.
		Unirrigated	$\frac{1}{10}$ th .. ..	....	....	....	....	....	..	..
5	Afghan Turkistan	Irrigated	{ In Rabi } { In Kharif }	$\frac{1}{4}$ th $\frac{1}{3}$ rd	Re. 1 and Rs. 2	Do.	$\frac{1}{4}$ th of the assessed price.	$\frac{1}{4}$ th of the assessed price.	..	Do.	
		Unirrigated	$\frac{1}{10}$ th and $\frac{1}{11}$ th						
6	Badakhshan	Irrigated	$\frac{1}{4}$ th	$\frac{1}{4}$ th	....	....	....	Do.	..	Do.
		Unirrigated	$\frac{1}{10}$ th and $\frac{1}{4}$ th .. ..	....	....	....	....

Soorsat.—The State always reserves to itself the right of purchasing as much *bhoosa* and barley as it requires at each harvest at arbitrary rates. This system is known as *Soorsat*, and is very unpopular.

Rent.—The prevailing rents paid by tenants to landowners are:—

	Rent paid to owner.
(i) If owner furnishes the seed and plough ..	$\frac{5}{6}$ of gross produce.
(ii) If tenant furnishes seed and plough ..	$\frac{1}{2}$ of gross produce.

The State dues are always paid out of rents by the landowner himself. In case the land is of superior quality, the revenue is paid to Government before the division of the produce between the landlord and the tenant. If the land is of inferior quality, the landlord pays the Government's dues after the division of produce. The Mulla's share, *i.e.*, $\frac{1}{10}$ th of the gross produce, is paid from the common heap. In some parts the owners receive fixed cash rents, and the tenant is held responsible for all sorts of Government dues.

Revenue collections.—The provincial Governors are responsible for the full and regular collection of revenue. They are assisted in this work by Tahsildars and Naib Tahsildars, whose pay generally varies from Rs. 40 to Rs. 70 British coin *per mensem*. Besides the above officials, a Malik (or Lambardar) is also appointed in each village to assist in the supervision and collection of the State revenue. He is a State servant, and receives a fixed salary, varying from Rs. 200 to Rs. 500 (Kabuli) per annum, according to his personal merits, or the amount of revenue collected in his circle. Last of all, Daroghas are appointed in each village to watch the "common heap". They receive their dues from the cultivators, and are not regarded as State servants. Governors and district Hakims generally leave the work of revenue collection entirely in the hands of their chaprasis and orderlies, who frequently resort to very coercive measures.

Revenue accounts.—A special establishment for keeping revenue accounts is kept in each district, as well as at the head-quarters of each province, but the system of collection in kind, and the adjustment of a host of "Soorsat" items renders the accounts intricate, and their efficient control almost impossible. Again, the officials are not only incompetent and untrained to discharge their duties in a proper manner, but they are often men of low desires, and in seeking their own advantages unchecked by higher authorities have made the whole thing a hopeless confusion to the great loss of the peasantry, as well as to that of the State. In the circumstances, no estimate of receipts can be framed, and the only thing at present done by the highest financial authority in Kabul (the Mustaufi-ul-Mamalik) is to credit into the State Treasury whatever amount is received, without being able to compare the actual realization with the demand. On the whole, the working of the Revenue Department, on which mainly depends the prosperity of a country and its people, is quite unsatisfactory; and the existing defects and irregularities in the administration are probably more than would be under a despotic Government.

Taxation.—Besides land revenue proper, the people are required to pay the following taxes:—

No.	Details of tax.	Rate.
1	Sar-i-Khana (House tax) ..	From Rs. 4 to Rs. 8 Kabuli per house per annum.
2	Nikahana (Marriage tax) ..	Rs. 10 Kabuli per marriage ceremony. In cases of remarriage Rs. 5.
3	Sar-i-Kulba (Plough tax) ..	Rs. 5 Kabuli per plough per year in certain provinces.
4	Sar-i-Asiya (Mill tax) ..	From Rs. 5 to Rs. 15 Kabuli per year per mill.
5	Zakat (Cattle tax) ..	(i) Half rupee Kabuli per animal per year. (ii) From Rs. 5 to Rs. 25 Kabuli per hundred <i>per annum</i> on sheep. (iii) Re. 1 Kabuli per year per camel. (iv) $\frac{1}{2}$ of a Kabuli rupee per year per horse.

The cattle tax is especially resented by those who keep cattle for purely agricultural purposes.

Begar.—In addition to the above taxes, the people are subject to *begar* or forced labour. The strain of *begar* has of recent years been very heavy, as labour is constantly required for the construction of new roads and buildings, etc. The worst form of *begar* is *Hasht Nafri*, according to which the Ruler of Afghanistan, can demand army recruits, one out of every eight persons from the agricultural population. The practice has been in force since the time of Amir Abdur Rahman, who on assuming the title of *Ziya-ul-Millat-Waddin* in 1896, himself added the above condition to the address which was presented to him by his subjects on that occasion.

Tagawi.—*Tagawi* advances are generally made to agriculturists, but no interest is charged on them.

Remissions and suspensions.—Suspensions of land revenue are made when they are rendered necessary, but no remissions are ever allowed. In some cases, arrears of revenue have been outstanding for several years past, and the sums have become so large that they can never be paid by the people, but in spite of this, there are no rules by which such unrecoverable arrears can be written off. The Amir, however, is the only person who has the power to deal with cases of this kind.

Land alienation.—Before the year 1907 there was no check on the alienation of land. In 1907 the Amir issued orders prohibiting the alienation of land in favour of Hindus. These orders, however, are not yet quite strictly observed.

CHAPTER IX.

POPULATION.

No regular census seems to have ever been taken in Afghanistan, and as far as I know, no census record is in existence in any of the State offices in Kabul. In 1908 Amir Habibulla Khan ordered the preparation of lists showing the population of each tribe, together with details of male adults fit for military service, but up to date the work has not been completed. The Gazetteer of Afghanistan, published in 1895 by the Government of India, is the only work which throws any light on the subject. The figures of population given therein are as follows :—

1. Ghilzais	10,00,000
2. Tajiks	9,00,000
3. Durranis	5,00,000
4. Hazaras and Aimaks	4,50,000
5. Uzbaks	3,00,000
6. Safis	50,000
7. Kazalbashes	40,000
8. Hindus	35,000
9. Shinwaris	18,000
10. Saiyids	4,000
11. Parachas	4,000
12. Kashmiris	3,000
13. Laghmanis, Jats, Hindkis, Dawaris, and Khostwals	7,00,000
Total	40,04,000

These figures are based on information supplied by one Kazi Abdul Kadir, to the British officers of the Afghan Boundary Commission of 1886, and are evidently an estimate only. Twenty-five years have elapsed since this estimate was obtained, and it is obvious that it has now undergone a considerable change. Before attempting to give an estimate of the present population, based on the above information, it is desirable that the general conditions governing the laws of increase and decrease of population in Afghanistan as a whole, as well as the peculiar circumstances under which each tribe has lived for the past quarter of a century should be taken into consideration. It requires no great reasoning to show that healthy climatic influences have a very favourable effect on the procreative powers, and as Afghanistan enjoys an unique position in this respect, with abundance of fruit trees, the birth rate is incomparably high, and cases of longevity are common. But this high rate of birth is counteracted to some extent by a heavy mortality from special causes, other than natural deaths. Though Afghanistan has not been engaged in war with any foreign power during the last 25 years, and even during the preceding decade, it is a well-known fact that in the early part of Amir Abdur Rahman's rule, constant expeditions resulting in great loss of life were undertaken to subdue the turbulent tribes in Afghanistan itself, and that during the greater portion of the late Amir's reign, the peace was frequently disturbed by civil and tribal feuds; expeditions in the Hazarajat, Mangal, Jadran, Shanwar and other tracts, all of which tended to retard the progress of population. Frequent epidemics of small-pox and cholera, and the occasional visitation of famine or scarcity have also played havoc with the population of the country. It may be argued in favour of increase in population that, as the Afghans are great polygamists, the birth rate must be necessarily high, but this does not hold good for the country as a whole; and the fact is that the practice of polygamy is restricted, either to really affluent persons of the Kabul city, or to such individuals, who being remnants of past glory, merely through vanity, or an eagerness to vie with their compeers, take more than one wife. On the other hand, poverty sometimes compels a man to lead a life of celibacy, as, according to the custom of the country, parents would not give their daughters in marriage without receiving "Shirbaha" or "Walwar" money which a poor man could hardly afford to pay. The birth-rate is also kept down by procrastination to marry at the proper age, and an Afghan usually marries at an age when his

co-religionist in India has already become the father of two or more children. The birth-rate is further reduced by separation from their families for several years of persons employed in the Military Department, or engaged in trade with foreign countries. After a full consideration of the various causes of decrease, the net increase in the population works out between two and three per cent. per year, but as this estimate is further liable to increase or decrease according to the peculiar circumstances of each tribe or sect, I give below separate notes for each tribe or sect, together with an estimate of their present population :—

(i) *Ghilzais*.—They are a strong and sturdy race of men, and live in a healthy tract. I think that an estimate of increase in their population at $2\frac{1}{2}$ per cent. per year is not high. The total estimated population, therefore, works out to $\frac{10,00,000 \times [(25 \times 2\frac{1}{2}) + 100]}{100} = 16,25,000$ souls.

(ii) *Tajiks*.—These people are notorious polygamists, and do not generally remain absent from their homes. The estimate of increase may well be fixed at $2\frac{1}{2}$ per cent. per year, and at this rate the total population comes to $\frac{9,00,000 \times [(25 \times 2\frac{1}{2}) + 100]}{100} = 14,62,500$.

(iii) *Durranis*.—They are the descendants of a fine, sturdy race, but are now greatly degenerating. They are addicted to intoxicants, and to other vices, and their population has not increased to a very large extent. The estimate of increase at $1\frac{1}{2}$ per cent. per year seems well near the figure. Their total population therefore amounts to $\frac{5,00,000 \times [(25 \times 1\frac{1}{2}) + 100]}{100} = 6,87,500$.

(iv) *Hazaras and Aimaks*.—These folk had a severe trial in the time of Amir Abdur Rahman, and were massacred in very large numbers. They have not, up to the present, recovered fully from their previous condition, and are much stricken with poverty. They work as labourers, and travel great distances in search of employment. No increase seems justified, and the former figures may, therefore, be repeated, *viz.*, 4,50,000.

(v) *Uzbaks*.—The tract in which these people live is fertile and well irrigated by canals, but the inhabitants are not in a flourishing condition, owing to official oppression and other defects in the administration. They are addicted to sodomy. In the past, and specially during the time of the late Amir Abdur Rahman, they frequently waged civil wars, and finally fell victims to the rage of the late Amir for their adherence to Ishak Khan at the battle of Ghazingak. The late Amir never forgave them for this fault, and always treated them harshly. According to my estimate their population may be increased only by one per cent. per year, which works out to $\frac{3,00,000 \times [(25 \times 1) + 100]}{100} = 3,75,000$.

(vi) *Safis*.—These people live in a fertile and healthy tract. The increase in population may well be estimated at $2\frac{1}{2}$ per cent. per year. Their total population amounts to $\frac{50,000 \times [(25 \times 2\frac{1}{2}) + 100]}{100} = 81,250$.

(vii) *Kazalbashes*.—The word "Kazalbash" in Afghanistan is synonymous with "Shia." The members of this tribe are therefore mixing themselves with other tribes, or are migrating to foreign countries for purposes of trade. They are a clever and sensible lot, and lead harmonious lives with their families. An increase of $1\frac{1}{2}$ per cent. per year seems reasonable. The total population therefore amounts to $\frac{40,000 \times [(25 \times 1\frac{1}{2}) + 100]}{100} = 55,000$.

(viii) *Hindus*.—The Hindus are strict monogamists. The main portion of their population lives in the city of Kabul, and, with the exception of those whose ancestors settled in Afghanistan long ago, the Hindus do not generally bring their families into the country. A great portion of the Hindu population of the Kabul city fell victims to the ravages of cholera in 1903, and the increase in their population has not, therefore, been high. They are chiefly engaged in trade, and are on the whole prosperous. The estimate of $1\frac{1}{2}$ per cent. per year seems reasonable, and at this reckoning their population amounts to $\frac{85,000 \times [(25 \times 1\frac{1}{2}) + 100]}{100} = 48,125$.

(ix) *Shinwaris*.—They are a brave and warlike tribe, and have always shown reluctance in acknowledging their allegiance to the throne of Kabul. They often engage in civil wars, and the peace of the tract they live in is frequently disturbed.

They live in a somewhat hot climate. An increase at 2 per cent. per year seems fairly reasonable. Their total population comes to $\frac{18,000 \times (25 \times 2) + 100}{100} = 27,000$.

(x) *Saiyids*.—These people are scattered all over the country, and unlike India, inter-marry with other tribes; and a Saiyid would as gladly give his daughter in marriage to a carpenter, as to his own kinsman. With very few exceptions, the Saiyids have now become a mixed race. They are, however, looked upon with great respect, and earn their livelihood without any exertion. On the whole they are very well off, and in their case an increase of 3 per cent. per year seems justifiable. Their total population amounts to $\frac{4,000 \times (25 \times 3) + 100}{100} = 7,000$.

(xi) *Parachas*.—They are birds-of-passage, and chiefly belong to the Shahpur District in the Punjab, and have not yet permanently settled with their families in Afghanistan. They are engaged in trade, and in order to deposit their earnings frequently visit their native country. There has, however, been a considerable increase in the number of these traders, who are found in all parts of the country. The former estimate of this population was 4,000, and I think it may now well be computed at 5,000.

(xii) *Kashmiris*.—The old settlers from Kashmir have by inter-marriage got mixed up with other tribes, and there have been no recent arrivals. The former estimate of their population was 3,000, and I think their present number may well be roughly estimated at 5,000.

(xiii) *Laghamanis, Jats, Hindkis, Dawaris, and Khostwals*.—They include all kinds of nomad tribes. The increase in their population may be estimated at 2 per cent. per year. The total population amounts to $\frac{700,000 \times (25 \times 2) + 100}{100} = 10,50,000$.

(xiv) *Kafiristanis*.—These people were converted to Islam by the late Amir Abdur Rahman, and were called *Jadid-ul-Islam* (new converts). They are enlisted in the Army, as well as in other departments of the State. They have also begun to settle in the vicinity of Kabul, but the number of settlers in this neighbourhood is about 6,000 only. The main bulk of the Kafiristanis is in Kafiristan, and their population is about 50,000.

The grand total of the population as estimated above amounts to 59,28,375. It is rather difficult to place implicit reliance in the accuracy of these figures, but at the same time I must confess that I am unable to frame a more reliable estimate from the material at my disposal. Some of the members of the frontier tribes are settling in Afghanistan, while on the other hand, some of the Afghans have migrated to foreign countries, but their number bears an infinitely small proportion to the population as a whole, and I have not considered it necessary to give separate estimates under these heads.

CHAPTER X.

CLIMATE, PEOPLE, NOTABLE BUILDINGS.

Climate.—The coldest part of Afghanistan is the Hazarajat. The climate of Kabul is very healthy, though the winter is extremely trying from December to March. Paghman—about 12 miles from Kabul towards Kohistan—is the chief sanitarium, and the Amir frequently visits it in summer. Jalalabad, the winter residence of the Amir, is very unhealthy in summer, and is generally visited by epidemics.

The climate of Herat is good in all respects, except for the trouble caused by the severe wind known as *Bad-i-Sado-bist-rozah*. It blows for full four months in summer. Eighty per cent. of the inhabitants suffer from sore eyes caused by the dust and gravel.

The climate of Afghanistan as a whole is good, with the exception of very few tracts.

People.—The people of Afghanistan are most extravagant in their habits, and are easily led away by temptations. They are extremely fond of good clothing and food. In providing himself with a new suit of clothes, or in enjoying the luxury of *palao*, the Afghan does not seem to look beyond the day.

The dress of the Afghan is loose, but respectable. It consists of a *lungi* for the head, *kurta*, *shalwar*, and rough shoes. The city people wear a coat or waist-coat also, and at present they show an increased tendency to adopt the English dress. Women are very fond of silk dresses; and in the Kabul city, they seem to have developed a great liking for the European gown. The Afghan wife fondly loves her husband, and adorns herself in the best possible manner in order to win his genuine affection, but in cases of want of harmony between the two, the better half proves a most dreadful foe.

The food of the Afghans is simple, and consists of bread, fresh or dried fruit. The well-to-do people chiefly eat rice and meat. Houses are generally kept clean and well furnished, and Afghan women show a special taste for decorations.

The expenses on death and marriage ceremonies are not great. On the occasion of a marriage, the parents of the bride take a certain amount of money called *Shirbaha* from the bridegroom himself or his parents, and the position of the bride is determined according to the amount of *Shirbaha*. The parents of the bride spend nothing, and the expenses of entertaining the marriage party at the house of the bride are paid by the bridegroom or his parents. Formerly, *Haq Mehr* (dower) was fixed at most exorbitant figures on the understanding that the husband would thereby live in constant awe of his consort, and in consequence, altercations at the nuptial hour were of frequent occurrence. The late Amir Abdur Rahman, however, by a general order fixed the amount of *Mehr* at the following rates:—

	Kabuli					
	Rs.					
Affluent people 900
Average people 600
Poor people 300

This has doubtless removed all possible chances of quarrels at the time of *nikah*, but the practice of polygamy seems to have been greatly encouraged by it.

During the time of the late Amir, the people indulged freely in cock or quail fighting and gambling; prostitution was openly practised, and beautiful boys were publicly kept in constant company, but these evil practices have now almost disappeared, and prostitutes, without a single exception, have married.

Arms smuggling.—The Afghans are extremely fond of arms. They regard them as their dearest possessions, and would buy them even at the sacrifice of their landed property, or sell their dearest female relatives. This fanatical tendency always induces them to import arms from India by illicit means; and they have hitherto proved quite untiring in their efforts to successfully accomplish this object. In

1907 the trade began with Maskat, and was successfully carried on during the following two years, with the result that a considerable number of rifles and revolvers, and a large quantity of ammunition, were imported into Afghanistan *via* Meshed, Seistan, or Karachi. The imported arms were sold chiefly to independent tribesmen, living on the borders of British territory, who travelled in large numbers to Kabul for the purpose of buying weapons. The price was paid in cash, and in some cases payments were credited in Peshawar, and bills of exchange obtained on Hindu bankers of Kabul.

In 1909, the Amir obtained the permission of the Government of India for certain merchants to import rifles and ammunition for purposes of sport, and in consequence a legitimate trade has commenced with India.

Ut Khels.—The Ut Khels are the most notorious smugglers of arms, and have become wealthy and prosperous by the clandestine trade. They number about one thousand families, and chiefly reside in Agharabad in the Laghman District. They cultivate lands in their own villages, as well as in the vicinity of Kabul. Some of their families spend the summer in the latter place, where they have in their possession three villages called *Tarnao*, returning to Agharabad in winter. The non-agriculturists live in Yakatut and Shewaki. The Ut Khels, though forming only a very small proportion of the population, are the most daring thieves. Since the time of the late Amir, they have been regularly paid a munificent annual grant by the State on the condition, which has been faithfully maintained up to the present, that they shall not commit any thefts in their own country. The only alternative left to them is to go to India, and they invariably march down to the plains in winter in batches, consisting of two to ten persons, disguised as merchants or coolies. Though they chiefly commit thefts of arms, they do not spare other articles on which they can lay their hands. On returning to Afghanistan, they sell their booty to the Sardars, who generally purchase the stolen articles at good prices, in order to show their pious appreciation for their good services.

Non-Muslims.—There are no missionaries, churches, or Native Christians in the whole of Afghanistan, including Afghan Turkistan. Only one native of Kandahar, Kazi Abdul Karim, who had embraced Christianity in India returned home in 1907 after many years to visit his relatives. He was arrested by the Governor of Kandahar and sent to Kabul, where he met his end under very miserable circumstances. He was put to the severest tortures and trials, from which he could save himself only by reverting to his former faith, to which he did not agree.

At present there are six Europeans at Kabul who are Christians. They are employed in the service of the Amir as Engineers. The Amir himself treats them with a certain amount of consideration, but the lives they lead are not pleasant.

There is not a single Armenian now at Kabul, nor did I see any at Kandahar, Herat, or Mazar-i-Sharif. In the Gazetteer of Afghanistan, Part IV, page 360, it is stated that in 1876 there were one hundred Armenians residing in Kabul. I am told that this was really so, but that they had to leave the country afterwards; and after the accession of Amir Abdur Rahman to the throne, when Sardar Ishak Khan rebelled, the remaining families of Armenians were exiled by the order of the late Amir. The reason for this was that Ishak Khan's mother was an Armenian.

There are no Jews in Kabul proper. They are found at Herat, Maimana, Balkh, Mazar-i-Sharif, and Tashkurghan. They can be recognised by a special kind of cap called *Tilpak*. It is made of chintz or silk like a skull cap, with a skin of beaver round the rim. The Jews cannot wear any other kind of head dress except the *Tilpak*, which no Muhammadan wears. The rest of the dress is of the oldest fashion, long cloaks tied with a string round the waist and loose trousers. Some of the Jews are fairly affluent, but are not in possession of great wealth. Their centre is at Herat, where 220 families reside permanently. They have their headman, Agha Jan, who is respected by all the Jews residing in Afghanistan. The Jews follow the professions of trade and banking. They are treated with the utmost contempt by the Muhammadans. Their women when passing through the streets are openly insulted, but they do not dare to complain or utter a word against any Mussalman.

In short, their social position, compared with the Muhammadans, is not better than that of slaves. They pay *jazia* (poll tax from non-Muslims), as the Hindus also do. By paying the tax they are exempted from compulsory military service.

The Hindu population as given in the Gazetteer was about 35,000 in 1886. It has now risen to about 48,125. For reasons please see Chapter IX, "Population." They follow the profession of *baniyas* and *sahukars* (petty merchants and bankers). They charge heavy *interest*, so much so that sometimes it rises to seven rupees per cent. per mensem.

The Hindus are treated much better than the Jews and others. They own lands, while the others do not. Their chief is Diwan Niranjan Dass, a wealthy man and a big landlord in Kabul. He is *Kernel Mulki* (Civil Colonel), and is in charge of the *Ain-ul-Mal* (the Amir's own treasury). He gets seven thousand rupees per annum as pay. His landed property, as he himself says, is valued at not less than seven lakhs of rupees. He has large houses and gardens in the Kabul city.

The Hindus, without exception, wear yellow turbans as their head dress, and their females a yellow veil (*burqa*) when walking outside. The Hindus are permitted to ride on saddles, but the Jews are strictly forbidden to enjoy this decency, though they can ride on horse back.

The Hindus pay *jazia* according to three grades:—

	Rs. per annum.
(i) The persons who are in State service	12
(ii) Cloth merchants	8
(iii) Others	4

All this money is recovered once a year. A *daffadar* is deputed, and he sits on a raised place. Every Hindu comes before him, and respectfully presents the tax, which the *daffadar* accepts, but before doing so touches his whip on the back of the Hindu. Diwan Niranjan Dass himself undergoes the ceremony in the usual manner. By paying the tax, they are exempted from compulsory military service. All the *Jazia* money goes in to the *Ain-ul-Mal*, and is spent on the kitchen expenses of the Amir. The surplus is distributed among the Sardars. The Itimad-ud-Daula receives his fixed allowance of four hundred rupees per annum out of the *Jazia* income. This money is considered to be sacred by the Afghans.

The Hindus, when saluting the Muhammadans, say *Khuda Hafiz* (God be your protection). The Muhammadans say *Daulat Ziyada* (may you be more wealthy). This form was adopted by the order of Amir Abdur Rahman Khan.

The rule relating to the re-marriage of widows was introduced among the Hindus at Kabul long before the *Arya Samajis* made any attempts of making reforms in India. It happened that Amir Abdur Rahman Khan came to know that one of his *Mirzas* (clerks) Hari Singh, a widower, was living with his brother's widow as her husband. The Amir sent for all the leading Hindus and told them that Hari Singh should either be married to his brother's widow or that he should leave the country. The leaders took a few days to consider the question, and after all yielded, and the ceremony of marriage was performed. Since then, the marriage of widows has become lawful in Afghanistan.

The Hindus in Afghanistan look upon the Muhammadans as their superiors; even the wealthiest Hindu cannot claim equality with the poorest Mussalman. They live in a humble way, and do not take notice of the taunts or insults they receive at the hands of the Mussalmans. For instance, if some mischievous Muhammadan boys bring bones of a cow and urinate on them in the presence of a Hindu, as they really do, he will only laugh and say nothing. The Muhammadans sell, cook, and eat beef openly in the streets, and no Hindu can say a word. In the villages, the Hindu shopkeepers are often asked by the Muhammadans to divide the slaughtered cow among the shareholders by weighing the beef. The shopkeepers comply with the request as a matter of course.

The Hindus have got *Shiwalas* (places of worship) in the city, but they are not allowed to blow horns, or to make any kind of noise publicly.

Shias are Muhammadans all over the world, save in Afghanistan, where they are regarded as infidels, except that they enjoy exemption from the poll-tax. In his time, Amir Abdur Rahman Khan sent for all the leaders of the *Shias*, and told them that they should either become *Sunnis*, or leave Afghanistan for good. The *Shias* had no option but to become *Sunnis*. The Amir deputed Sunni Mullas to their mosques to perform all the religious duties strictly in accordance with that of *Sunnis*. There are, however, hundreds of persons who are still *Shias*, but keep it secret, and do nothing to commemorate the Muharram tragedy.

In the Hazarajat, which is the nest of *Shias*, Sunni Mullas were deputed by the late Amir to try and bring round the *Shias*, and to convert them into *Sunnis*. In the same manner, *Sunni* Mullas are achieving success in *Kafiristan*.

Forcigners worthy of note at present living in Kabul.—(i) The late Umra Khan of Bajaur died leaving ten sons, seven daughters, and about two hundred female relatives, including widows and concubines. The family is living in Kabul, and is in receipt of a cash allowance of Rs. 50,000 per annum from the State. Two of Umra Khan's sons, named Sardar Khan and Abdur Rahman Khan, are employed in the Body Guard, and the rest are still minors. One of Umra Khan's daughters was betrothed to the Amir's eldest son, Sardar Inayatulla Khan, during the lifetime of her father, but she still lives under her paternal roof, and no one can say whether the marriage will ever take place. A sum of Rs. 10,000 per annum is, however, deducted from Umra Khan's family allowance on account of the maintenance of the betrothed girl, and paid to her future husband, Sardar Inayatulla Khan! The family is not very contented as they are practically left with Rs. 40,000 (Kabuli), which only enables them to live a sort of hand-to-mouth existence.

(ii) *Tora Akram Khan and Tora Ismail Khan, Princes of Darwez (Bokhara).*—I do not think any political significance can be attached to these people. They are of quiet and retiring habits, and their way of living is simple.

(iii) *Khwas Khan*—Is a Zakka Khel Afridi, and is staying in Kabul as a refugee. He is in receipt of some allowance from the State, and both the Amir and Sardar Nasrulla Khan, especially the latter, hold him in esteem. He is a shrewd man, and professes a great devotion to the Afghan throne. Whenever any frontier tribes, especially Afridi *jirgas*, visit Kabul, he persuades them in favour of the Muslim ruler against the interests of the British Government.

(iv) *Akbar Khan of Lalpura*—Is a resident of Lalpura near Dakka on the border; belongs to the Mohmand tribe, and is a maternal uncle of Sardar Ayub Khan. Though he is under surveillance in Afghanistan and has greatly declined in power, he still wields some influence over his tribesmen. Sardar Khan, Mohmand Gardabi, has come into power in place of Akbar Khan, but should the latter ever return to the country, the former is sure to sink into insignificance again. Akbar Khan's son, Mozaffar Khan, formerly Hakim of Mukar, was dismissed in 1907, and has since been living in retirement like his aged father.

(v) *Haji Surana and his nephew, Sher Ali Khan, Murwats of Bannu.*—Sher Ali Khan was Resaldar in Regiment No. 17. He deserted from his regiment and fled to Afghanistan with his uncle and party, consisting of 82 persons and 33 horses, and reached Kabul about the middle of 1908. A detailed account of their arrival in Afghanistan will be found in one of my previous reports. They first tried to impress on the mind of the Amir and Sardar Nasrulla Khan that they were very wealthy and influential men on the border of Bannu, and that they had come to help the Mussalman Ruler only for the sake of performing a religious duty. They proposed that a cavalry and also an infantry regiment should be recruited from their clan, i.e., Murwats; and that the officers should also be selected from among them. The scheme has not been approved by the Amir, but Sardar Nasrulla Khan has held out hopes to them. Since their arrival in Kabul, they have been receiving a maintenance allowance at the rate of Rs. 121 (Kabuli) per diem. The party has, however, behaved unscrupulously, and have lowered themselves much in the eyes of the Afghans.

(vi) *Khwaja Sana-ulla, Kashmiri of Amritsar.*—This unfortunate man is a resident of Amritsar (Punjab). He went to Kabul in the middle of 1908 with

goods of Kashmir manufacture to the value of $1\frac{1}{2}$ lakh of rupees, with the hope of making a good fortune. He was at first received very courteously by His Majesty the Amir, and on presentation of the goods was awarded a sword, a gold medal of *Sadakat*, and some woollen cloth of local manufacture. He receives Rs. 50 (Kabuli) per day for his daily expenses, but nothing has up to the present been paid towards the price of the goods, and it is very doubtful whether he will ever recover the original cost. He seems to have bought goods with money borrowed on interest, and the delay in settlement of the debt must be causing him a great loss. In June last, Sardar Nasrulla Khan referred his case to the Amir, and His Majesty was in favour of giving him something, and letting him leave the country.

(vii) *Russian prisoners*.—There are at present about four prisoners in the Kabul Jail, who were arrested some years ago on suspicion of being spies. They are not treated harshly, but still their fate is very doubtful. The correspondence between the British Government and the Amir on this subject has not, so far as I know, resulted in anything definite yet.

Notable buildings.

(i) *Jabl-us-Siraj*.—Is situated about 43 miles from Kabul, towards Charikar, at the foot of a mountain. The foundation was laid by the late Amir, but the building reached completion during the rule of the present Amir. When the selection of a suitable site for purposes of a retreat was under consideration of the late Amir, small pits were dug up in different places to see the depth of the water below the surface of the earth. The site of *Jabl-us-Siraj* was also dug up, and the experiment proved that water was only at a depth of about two feet. Amir Abdur Rahman was of opinion that the close vicinity of water would save the foundation of the fort from explosion by dynamite, as it would become wet in the water, and thus be rendered useless. It is a small, but strong and useful fort, and provisions can easily be supplied from Kohistan, Ghorband, etc., sufficient to last for a considerable period. The retreat cannot serve any useful purpose in case of invasion from Herat or Mazar-i-Sharif, and the building seems to have been mainly intended to serve as a safe fortification in case of an attack from the Indian side.

(ii) *Kila-tus-Siraj*.—This is a beautiful building erected in Laghman by the present Amir. The site is pleasant, and only at a distance of about 12 miles from Jalalabad. It can also serve as a useful retreat in case of war at Jalalabad. The supply of provisions will not run short for some time, and it will afford a safe place for defence only by guarding the bridge over the Kabul River, which flows between Jalalabad and Laghman.

(iii) Besides these new buildings, there exist old forts at other places, which are being repaired, or have already been repaired.

(iv) The most remarkable and beautiful building throughout Afghanistan is the reputed tomb of Hazrat Ali at Mazar-i-Sharif. It is made of porcelain, with lofty minarets, and large domes rising over the building, which may be seen from a distance. There are also other ancient shrines scattered all over the country, but the buildings are mouldering and decaying.

(v) *European cemeteries*.—There is a cemetery of Europeans in the Sherpur Cantonment near Kabul. The graves have disappeared, and the marble stones are heaped up in a corner. The cemetery is closed by a wall made of earth work, which is annually repaired by the Afghan State.

In Kandahar there are two cemeteries; one in the city and the other outside it. These are also enclosed by a *kacha* wall on four sides, but no traces of the graves now exist. During the course of my enquiries, I ascertained that the graves had been dug up and searched in order to discover arms, which the Afghans believed had been buried with the dead. Besides the above, there are the graves of two British Agency officials, *viz* :—

1. Fateh Muhammad, Mir Munshi, who died in 1909.
2. Kaim Din, B.A., Mir Munshi, who died in 1902.

These graves are in the Kabul graveyard of Tappa Maranjan. I have got them repaired, and a plan showing their site has been submitted to the Foreign Office.

APPENDIX I.
Amir's establishment.

1. Sardar Asaf Khan (Musahib-i-Khas).
2. Sardar Yusuf Khan (Musahib-i-Khas).
3. Tora Ismail Khan, Hazir Bash.
4. Tora Akram Khan, Hazir Bash.
5. Sardar Abdul Wahab Khan, Amin-ul-Makatib and Hazir Bash.
6. Sardar Yunis Khan, Amin-ul-Wujuhat and Hazir Bash.
7. Sardar Fateh Muhammad Khan, Amin-ul-Asas and Hazir Bash.
8. Sardar Muhammad Rafik Khan, Amin-ul-Mukabala and Post Master General, Hazir Bash.
9. Loinab Khushdil Khan, Governor of Kabul and Hazir Bash.
10. Sardar Jan Muhammad Khan (son-in-law to Amir Dost Muhammad Khan) Hakim of Deh Zangi and Hazir Bash.
11. Abdul Ahad Khan, Chief Arzbeqi and Hazir Bash.

Secretaries.

1. Sulaiman Khan, Military Secretary.
2. Aziz Jan, Assistant Military Secretary.
3. Ali Ahmed Jan, Civil Secretary.
4. Muhammad Alam Khan, Assistant Civil Secretary.
5. Nek Muhammad Khan, Private Secretary.

Court Interpreter.

Azimulla Khan.

Khazin-ul-Kutab.

Muhammad Zaman Khan, Lala-i-Amir.

Ghulam Bachas Khas.

1. Muhammad Wali Khan.
2. Badshah Mir Khan.
3. Sikandar Khan.
4. Muhammad Sharif Khan.
5. Muhammad Aman Khan.
6. Adam Khan.
7. Shiya-ud-daula.
8. Haji Malik Jan.
9. Muhammad Yakub Khan.
10. Muhammad Ishak Khan.
11. Ghulam Siddik.
12. Ahmed Ali.

Ghulam Bachas Hazuri, Dast-i-Rast.

1. Akram Jan.
2. Muhammad Hasan Khan.
3. Muhammad Ayub Khan.
4. Khal Muhammad Khan.
5. Muhammad Ali Jan.
6. Sher Muhammad Khan.
7. Abdul Zahir Khan.
8. Abdul Samad Khan.
9. Nur Ahmed Khan.
10. Muhammad Ibrahim.
11. Abdul Majid.
12. Aman Beg Khan.
13. Muhammad Karim Khan.

Ghulam Bachas Hazuri, Dasht-i-Chap.

1. Ibrahim Jan.
2. Muhammad Ayub Ghorbandi.
3. Muhammad Ayub Mir Bacha.
4. Atta Muhammad Jan.
5. Badli Khan.
6. Sufi Khan Muhammad.
7. Aziz Jan.
8. Sher Ahmed Khan.
9. Shah Daula Khan.
10. Malik Muhammad Khan.
11. Muhammad Alam Khan.
12. Abdur Rahim Khan.
13. Mirza Jan.

Abdar Khana.

1. Saleh Muhammad Khan, Abdar Bashi.
2. Abdars 44 men.

Chaidar Khana.

1. Muhammad Saiyid Khan, Chaidar Bashi.
2. Abdul Majid, Assistant.
3. Chaidars 22 men.

Mewadar Khana.

1. Abdul Hakim Khan, Mewadar Bashi.
2. Fazal Ahmed, Assistant.
3. Attaulla, Sarishatar.
4. Mewadars 26 men.

Peshkhidmats.

1. Abdul Karim Khan, Peshkhidmat Bashi.
2. Peshkhidmats 58 men.

Farrash Khana.

1. Sikandar Khan, Farrash Bashi.
2. Sher Muhammad Khan, Assistant.
3. Taj Muhammad Khan, Panjah Bashi.
4. Abdul Aziz, Mirza.
5. Farrashes 90 men.
6. Muhammad Karim Khan, Camp Farrash Bashi.
7. Farrashes 40 men with 25 sappers.

Kabuchis.

1. Faiz Muhammad Khan (Officer in charge of transport) Kabuchi Bashi.
2. Sultan Muhammad Khan, Assistant.
3. Kabuchis 10 men.
4. Chaprasis 10 men.

Jarchis.

1. Karim Khan, Jarchi Bashi.
2. Abdul Ali, Assistant.
3. Abdul Ghaffur, Mirza.
4. Sowars 15 men.

Shatars.

1. Baba Bark, Shatar Bashi.
2. Muhammad Kasim Khan, Assistant.
3. Shatars 20 men.

Attars.

1. Muhammad Yasin Khan, Attar Bashi.
2. Abdul Majid Khan, Assistant.
3. Attars 40 men.

Kitchen.

1. Naib Abdur Razzak Khan, Head Steward.
2. Ghulam Bachas 20 men.
3. Abdul Ali Khan, Sarishtadar.
4. Saiyid Mir Khan
5. Muhammad Husain } Mirzas.
6. Taj Muhammad }
7. Cooks 22 men.

Sakkas (water-carriers).

1. Saki Khan, Sakka Bashi.
2. Sakkas 20 men.

Musicians.

1. Kurban Ali and Khalifa Haider, Head Musicians.
2. Musicians 10 men.

Coachmen.

1. Muhammad Yusaf Khan, Head Coachman.
2. Coachmen 22 men.

Khan Samans in charge of fancy goods, furniture and lamps, etc.

- | | | |
|---------------------------------|---|------------------|
| 1. Nafis Khan.. .. . | } | Head Khansamans. |
| 2. Muhammad Ishak | | |
| 3. Muhammad Azan | | |
| 4. Dur Muhammad Khan | | |
| 5. Ghulam Hussain Khan | | |
| 6. Khan Samans 150 men. | | |

Tailors.

1. Khalifa Sarwar, Master Tailor.
2. Tailors 20 men.

Motor drivers.

1. Mr. Fennell.
2. Muhammad Sharif.
3. Muhammad Ibrahim.
4. Saiyid Raza.

Aslahdars.

1. Alam Khan.
2. Mahmud Khan.
3. Ghulam Rasul.
4. Akram Jan.
5. Muhammad Hussain.

Engineer and Mappers.

1. Abdul Ghias Khan (*alias* Khanji), Engineer.
 2. Colonel Sher Ahmed Khan
 3. Kumedan Akhtar Muhammad.. .. .
- } Mappers with 20 subordinates.

Nakkashes.

1. Mir Hisam-ud-din.
2. Mirza Afzal and four others.

Kanjugha Begis.

1. Muhammad Usman Khan, Head Kanjugha Begi.
2. Kanjugha Begis 20 men.

Kaharbardars.

1. Mehr Ali Khan, Jamadar.
2. Kaharbardars 20 men.

Hazuri Mirzas (clerks).

1. Ghulam Muhammad, Wardak.
2. Abdur Rashid.
3. Abdul Latif, Farsiwan.
4. Muhammad Amin, I.
5. Muhammad Amin, II.
6. Muhammad Nasar Khan.
7. Saiyid Muhammad Khan.
8. Ahmed Jan Khan.
9. Nasar Khan.
10. Daud Khan, Kazalbash.
11. Muhammad Aman Khan.
12. Rustam Ali Khan.
13. Muhammad Ali Khan.

Arzbejis.

1. Mulla Muhammad Khan.
2. Muhammad Shah Khan.

Camp Post Office.

- | | | | |
|-------------------------------|---------|---|---------|
| 1. Fakir Muhammad | | } | Mirzas. |
| 2. Muhammad Azim Khan .. .. . | .. .. . |  |  |
| 3. Muhammad Alam Khan .. .. . | .. .. . |  |  |

Medical Staff.

1. Doctor Ghulam Nabi.
2. Doctor Allah Jowaya.
3. Hospital Assistants 2
4. Nawab Khan, Compounder.
5. Malik Khan, Akhta Begi.

Amla-i-Shariat.

1. Kazi Askari.
2. Mufti Abdul Majid.
3. Mufti Abdul Haq.
4. Akhundzada Abdul Halim, Muharrir.
5. Maulvi Abdul Rauf, Imam.
6. Others 6 men.

Sanduk Khana Khas Hamrakabi.

1. Muhammad Sharif Khan, Sandukdar.

Sanduk Khana Nakdi (Ain-ul-Mal) of the late Amir.

1. Baz Muhammad Khan, Chitralli, Sandukdar.

Sanduk Khana Jowahirat (Ain-ul-Mal).

1. Muhammad Wali Khan, Sandukdar.

Sanduk Khana Jinsi Hamrakabi (Ain-ul-Mal).

1. Sharif Shah Khan, Sandukdar.
2. Muhammad Hasan Khan, Mirza.

Sanduk Khana Jinsi Hamrakabi (Bait-ul-Mal).

1. Ghulam Muhammad Khan, Sandukdar.
2. Muhammad Ibrahim Khan, Mirza.

Sanduk Khana Nakdi Hamrakabi (Bait-ul-Mal).

1. Kamruddin, Sandukdar.
2. Sadik Ali, Mirza.

Sanduk Khana Tartuki (Presents).

1. Mir Ahad Khan, Sandukdar.

Miscellaneous.

1. Muhammad Musa, Satara-i-Daulat, Aina-Barki-Wala.
2. Haji Muhammad Nabi, Sarishta-dar-i-Gudam.
3. Ghulam Muhayyuddin Khan, Amin-ul-Madniyat.
4. Abdul Ghaffur Khan, Mehmandar Bashi.
5. Sa'yid Muhammad Rasul Khan, Kitabdar.
6. Mir Abdul Wahid Khan, Watchmaker.
7. Gul Ali, Lala-i-Ghulam Bachas.
8. Amir Din, Farrash Bashi, Bedchamber.
9. Muhammad Alam Khan, Telephone clerk.
10. Khasa Tarash (Barbers) 2
11. Chhatar Bardar 4
12. Bulbul Parwas 3
13. Bazwans 13

Orderly Officers.

1. Nadir Khan, General.
2. Hashim Khan, Commandant of I Body-Guards.
3. Mahmud Khan, Commandant of II Body-Guards.
4. Ahmed Shah Khan, Commandant of III Body-Guards.
5. Shah Wali, Commandant of IV Body-Guards.

APPENDIX II.**Establishment of Ulya Hazrat Siraj-ul-Khawatin.**

1. Muhammad Husain Khan, Sahib-i-Kar.
2. Haji Shah Nawaz Khan, Sarishtadar.
3. Doctors Ghulam Muhammad and Hafiz Gul Muhammad, Compounder.
4. Muhammad Umar Khan, Orderly Colonel.
5. Ghulam Nabi Khan, Sandukdar Nakdi.
6. Suhrab Khan, Sandukdar Jinsi.
7. Haji Asad Khan, Head Steward.
8. Muhammad Azam Khan, Attar Bashi.
9. Rajab Ali Khan, Mewadar Bashi.
10. Din Muhammad Khan, Chaidar Bashi.
11. Mir Ahmed Khan, Assistant do.
12. Muhammad Ali Khan, Farrash Bashi.
13. Wali Muhammad Khan, Assistant Farrash Bashi.
14. Taj Muhammad Khan, Kabuchi Bashi.
15. Mirza Bahauddin Khan, Sardafdar.
16. Abdul Aziz Khan
17. Ahmed Jan Khan, and four others } Mirzas.
18. Muhammad Usman Khan } Lalas of the Amir's daughters.
19. Haji Taj Muhammad Khan }
20. Kaharbardars 127 men.

APPENDIX III.

Establishment of Ulya Janab.

1. Mirza Abdul Satar Khan, Sahib-i-Kar.
 2. Mirza Muhammad Ali, Sardaftar.
 3. Muhammad Azim
 4. Abdur Rahman
 5. Ali Ahmed
 6. Hasan Khan
- } Mirzas.
7. Jamsheed Khan, Sandukdar Nakdi.
 8. Din Muhammad Khan, Head Steward.
 9. Abdulla Khan, Sandukdar Jinsi.
 10. Mir Ahmed, Mewadar Bashi.
 11. Abad Khan, Chaidar Bashi.
 12. Sher Muhammad Khan, Farrash Bashi.
 13. Baba Faulad Khan, Kabuchi Bashi.
 14. Muhammad Ali, Jamadar and 66 Kaharbardars.

APPENDIX IV.

Establishment of Sardar Nasrulla Khan, the Naib-us-Saltanat.

1. Mulla Abdul Majid Khan, Sahib-i-Kar.
 2. Abdul Hussain Khan, Head Mirza.
 3. Khoja Muhammad Khan, Secretary.
 4. Muhammad Usman Khan, Peshkhidmat Bashi and eight Peshkhidmats.
 5. Haji Muhammad Sarwar Khan, Sandukdar Nakdi.
 6. Ghulam Sarwar Khan, Sandukdar Jinsi.
 7. Mirza Habibulla Khan, Sarishtadar.
 8. Muhammad Ismail Khan, Head Steward and 12 cooks.
 9. Ghulam Mohayyuddin, Abdar Bashi and 6 Abdars.
 10. Abdulla Khan, Chaidar Bashi and 4 Chardars.
 11. Rahmat Khan, Mewadar Bashi.
 12. Saiyid Ashraf Khan, Farrash Bashi and 30 Farrashes.
 13. Ahmed Jan Khan, Head Khansaman and 5 Khansamans.
 14. Sher Muhammad Khan, Orderly Kumedan.
15. Ali Ahmed Khan
 16. As'am Jan
 17. Abdul Samad Khan
 18. Ramzan Khan
 19. Abdul Aziz Khan
 20. Mir Ahmed Khan
 21. Abdul Hamid Khan
 22. Sher Ahmed Khan
- } Ghulam Bachas.
23. Akhundzada Abdul Alim
 24. Abdur Razzaq
 25. Abdul Majid
 26. Abdur Rahman
 27. Sher Jan Khan
 28. Saiyid Muhammad Khan
 29. Asadulla
- } Mullas.

APPENDIX V.

Establishment of Sardar Aminulla Khan.

1. Nazar Sher Ahmed Khan, Sarishtadar.
2. Muhammad Rahim Khan Sandukdar Nakdi.
3. Muhammad Ali Khan, Mirza.
4. Hisamuddin, Hakim.
5. Fakir Muhammad Khan, Tailor.
6. Ghulam Ali, Farrash Bashi.

7. Muhammad Ali, Khansaman.
8. Abdur Rahim Khan, Chaidar Bashi.
9. Ahmed Ali Khan, Peshkhidmat Bashi.
10. Ghulam Husain, Abdar Bashi.
11. Abdul Hamid Khan, Lala-i-Sardar.

APPENDIX VI.

Establishment of Sardar Muhammad Umar Jan.

1. Muhammad Hakim Khan, Sahib-i-Kar.
2. Sultan Muhammad Khan, Sandukdar Nakdi.
3. Muhammad Husain Khan, Peshkhidmat Bashi.
4. Muhammad Nabi, Chaidar Bashi.
5. Badal Khan
6. Akhundzada } Mirzas.
7. Ghulam Bachas 6

APPENDIX VII.

Establishment of Sardar Ghulam Ali Jan.

1. Saiyid Sharf-ud-din Khan, Sahib-i-Kar.
2. Muhammad Saiyid Khan, Peshkhidmat Bashi and two Peshkhidmats.
3. Muhammad Mir Khan, Sandukdar Jinsi.
4. Lal Muhammad Khan, Sandukdar Nakdi.
5. Fakir Muhammad Khan, Head Steward.
6. Muhammad Ali Khan, Lala-i-Sardar.
7. Abdul Hakim Khan, Tahvildar.
8. Sultan Muhammad Khan, Head Steward.

APPENDIX VIII.

Establishment of Sardar Inayatulla Khan, the Muin-ul-Saltanat.

1. Abdul Kadir Khan, Head Mirza.
2. Muhammad Ali Khan, Kabuli
3. Ghulam Husain Khan.. .. .
4. Rustam Ali Khan
5. Abdul Aziz Khan
6. Faiz Muhammad Khan
7. Muhammad Ali Khan, Karabaghi
8. Akhund Ji Khan
9. Abdul Habib Khan, Secretary.
10. Hushiar Khan, Lala-i-Sardar.
11. Abdul Ghafur Khan, Sandukdar Nakdi.
12. Nazrab Khan, Sandukdar Jinsi, Farrash Bashi and Chardar Bashi.
- Chardars 6
- Farrashes 25
13. Abdul Samad Khan, Mewadar Bashi and three Mewadars.
14. Muhammad Usman Khan, Peshkhidmat Bashi.
- and 8 Peshkhidmats.
15. Muhammad Yunis Khan, Abdar Bashi and two Abdars.
16. Muhammad Raza Khan, Head Khansaman and four Khansamans.
17. Abdul Ali Khan, Head Steward.
18. Ahmed Jan, Master Tailor and two tailors.
19. Muhammad Sadik Khan, Photographer.
20. Ali Bakhsh
21. Abdul Wahab
22. Akram Jan
23. Imam Bakhsh
24. Abdur Rahim Khan
25. Muhammad Sarwar Khan
26. Adam Khan
27. Muhammad Alam Khan, Mir Shikar with three Aslahdars.

APPENDIX IX.

Establishment of Sardar Hayatulla Khan.

1. Mirza Muhammad Aslam Khan, Sarishtadar.
2. Mir Abdur Rahman, Sandukdar Nakdi.
3. Abdul Hakim Khan, Sandukdar Jinsi.
4. Abdul Karim Khan, Peshkhidmat Bashi.
5. Aishan Khan, Farrash Bashi.
6. Khair Muhammad Khan, Mewadar Bashi.
7. Muhammad Karim, Tailor.
8. Saleh Jan, Abdar.
9. Sher Jan, Chardar.
10. Abdul Ghias } Mirzas.
11. Muhammad Khan }
12. Abdulla Jan }
13. Aziz Ahmed }
14. Karim Jan } Ghulam Bachas.
15. Sultan Muhammad }
16. Abdul Hakim }
17. Muhammad Ghani Khan, Lala-i-Ghulam Bachas.

APPENDIX X.

Establishment of Sardar Aman-ulla Khan, the Ain-us-Sultanat.

1. Abdur Rashid Khan, Sahib-i-Kar.
2. Brigadier Ahmed Jan, Councillor.
3. Din Muhammad Khan, Lala-i-Sardar.
4. Mirza Fakir Muhammad Khan, Sarishtadar.
5. Muhammad Sarwar Khan, Sandukdar Nakdi.
6. Sher Ahmed Khan, Sandukdar Jinsi.
7. Abdul Hakim Khan, Chardar Bashi.
3. Saiyid-ud-din Khan Peshkhidmat Bashi and eight Peshkhidmats.
9. Abdul Qaiyum, Master Tailor.
10. Nur Ahmed Khan, Farrash Bashi.
11. Ahmed Jan, Head Khansaman.
12. Muhammad Ismail } Mirzas-
13. Abdul Sattar }

APPENDIX XI.

LIST OF OFFICES AT KABUL.

MILITARY SECRETARY'S OFFICE.

1. Muhammad Khan } Mirzas (clerks).
2. Agha Gul Khan }
3. Abdul Ghias Khan }

CIVIL SECRETARY'S OFFICE.

1. Muhammad Hashim Khan }
2. Abdul Aziz Khan }
3. Muhammad Tabir Khan }
4. Haji Muhammad Akbar } Mirzas.
5. Muhammad Nabi Khan }
6. Abdul Rauf Khan }

PRIVATE SECRETARY'S OFFICE.

1. Amir Muhammad Khan } Mirzas.
2. Ghulam Nabi Khan }
1. Mirza Muhammad Husain Khan, Mustaufi-ul-Mamalik.
2. Mirza Abdul Ahmed Khan, Naib Mustaufi.

DAFTAR-I-TASHKHIS.

1. Kaka Mosin Khan, Kazalbash of Chandol (Kabul city)
 2. Mir Husain, Farsiwan of Chandol
- } Mirzas.

DAFTAR-I-TAHVILAT.

1. Nur Ahmed Khan, Farsiwan of Baghwan Kucha (Kabul)
 2. Muhammad Karim Khan, Tajik of Baran
 3. Abdul Hakim Qari
 4. Abdul Wahid Khan, Tajik of Kucha Ali Raza Khan
- } Mirzas.

DAFTAR-I-TAHVIL-I-ATRAF.

1. Mirza Sikandar Khan of Sih Dukan.

DAFTAR-I-MAZRUAT.

1. Abdur Rahman, Tajik of Guzar Sher Bacha Mirza-i-Kalan.
 2. Lal Chand
 3. Muhammad Amin Khan, Tajik of Baghwan Kucha
- } Mirzas.

DAFTAR-I-WUJUHAH.

1. Sardar Muhammad Yunis Khan Amin-ul-Wujuhat (or Zabit-i-Wujuhat).
2. Mirza Kamruddin Khan, Amil-i-Wujuhat Niazi of Charasih.
3. Mirza Nur Muhammad Khan, Tajik of Kassab Kucha.
4. Mirza Muhammad Ali Khan, Farsiwan of Chob Faroshi.
5. Rahmdil Khan, son of Mir Jahandar Khan (father-in-law of the late Amir), Tahsildar-i-Sair.
6. Mirza Abdul Aziz Khan of Kucha Sardar Jahan Khan, Amil-i-Tahsilat-i-Sair.

DAFTAR-I-SANJISH.

1. Mirza Mir Ahmed Khan of Kila Kazi (brother-in-law of Mirza Muhammad Husain Khan, Mustaufi).

DAFTAR-I-AIN-UL-MAL.

1. Mir Ahmed Shah Khan, Zabit.
2. Diwan Niranjan Dass, Amil.
3. Haji Moman Khan.
4. Hasan Ali Khan.
5. Abdul Hakim Khan.
6. Baz Muhammad Khan.

DAFTAR-I-QAZI-UL-QUZZAT.

1. Saiyid-ud-din, Kazi-ul-Quzzat
 2. Shah Faizulla
 3. Mir Ahmed
 4. Mulla Abdul Majid
 5. Saiyid Muhammad
 6. Shah Maluk
 7. Mir Hasan
 8. Shah Rasul
 9. Mulla Abdulla
 10. Mulla Saiyid Karim
 11. Mirza Abdul Haq
 12. Khoja Atta Muhammad
- } Muftis.
- } Muharrirs.

DAFTAR-I-KOTWALI.

1. Mirza Abdul Salam Sardafar.
2. Husain Khan, Mirza of Wardat.
3. Abdul Khalik Khan, Mirza of Tahsil.
4. Muhammad Ali, Mirza of Roznamcha.
5. Sher Muhammad Khan, Mirza of Ikhrajat.
6. Abdul Hasan Khan, Mirza of prisoners (now he is himself in prison).

DAFTAR-I-SAN-O-CHIBRA.

- | | | | | | | |
|--|----|----|----|----|----|-----------|
| 1. Brigadier Ahmed Jan. | | | | | | |
| 2. Mirza Muhammad Naki Khan, Sardafatar. | | | | | | |
| 3. Muhammad Jan | .. | .. | .. | .. | .. | } Mirzas. |
| 4. Muhammad Akbar | .. | .. | .. | .. | .. | |
| 5. Abdul Aziz | .. | .. | .. | .. | .. | |
| 6. Saiyid Mohsin Agha | .. | .. | .. | .. | .. | |
| 7. Atta Muhammad | .. | .. | .. | .. | .. | |
| 8. Nur Ali | .. | .. | .. | .. | .. | |
| 9. Najaf Ali and 32 more | .. | .. | .. | .. | .. | |

DAFTAR-I-NIZAM.

1. Mirza Mahmud Khan, Amin-i-Nizam.

1st Circle.

Mirza Saiyid Rahim with 22 more Mirzas.

2nd Circle.

Mirza Gul Muhammad Khan with 22 more Mirzas.

3rd Circle.

Mirza Ghulam Muhammad Khan with 22 more Mirzas.

4th Circle.

Mirza Shawsowar Khan with 22 more Mirzas.

DAFTAR-I-TALIFKHANA-I-FARSI AND ARAHI.

1. Maulvi Haji Abdul Razik Khan, son of Maulvi Abdul Khalik, Kashmiri by caste, of Kucha Sardar Jahan Khan.
2. Maulvi Abdul Rauf, son of Maulvi Abdul Wadud, Afghan of Barava.
3. Maulvi Gul Muhammad, Tokhi.
4. Mulla Abdur Rahman Akhundzada, son of Mulla Abdur Rahim, of Kucha Kazi.
5. Mulla Abdul Hayyi Akhundzada of Kucha Kazi.
6. Mulla Abdul Rahman and eight more Mullas.

FOREIGN OFFICE.

1. Mirza Ghulam Muhammad, Sardafatar and 12 more Mirzas.

FOREIGNERS' OFFICE.

1. Mirza Fazal Ahmed.
2. Mirza Kaus Khan, Parsi.

WORKSHOP OFFICE.

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|---|----|----|----|----|----|-----------|
| 1. Muhammad Sarwar Khan, Brigadier. | | | | | | |
| 2. Mir Hashim Khan of Indaki, Sardafatar. | | | | | | |
| 3. Ghulam Muhammad Khan | .. | .. | .. | .. | .. | } Mirzas. |
| 4. Abdulla Jan | .. | .. | .. | .. | .. | |
| 5. Saiyid Ahmed Khan | .. | .. | .. | .. | .. | |
| 6. Bab Din Khan | .. | .. | .. | .. | .. | |
| 7. Taj Muhammad Khan | .. | .. | .. | .. | .. | |
| 8. Habibulla | .. | .. | .. | .. | .. | |
| 9. Saiyid Nasrulla, cousin of Mir Hashim | .. | .. | .. | .. | .. | |
| 10. Saiyid Karim of Indaki | .. | .. | .. | .. | .. | |

SANDUK KHANA NAKDI.

1. Colonel Ghulam Haider Khan, Khazanadar and 50 Sandukdars.

SANDUK KHANA JINSI.

1. Nazar Muhammad Khan, Sandukdar and 25 Mirzas.

