Journey to Badakshan; with report on Badakshan and Wakhan

Abdul Rahim
JOURNEY TO BADAKSHAN,
WITH REPORT ON BADAKSHAN AND WAKHAN.

BY MUNSHI ABDUL RAHIM.
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Journey to Badakshan—

WAKHÁN OR KIHAK.

DESCRIPTION OF TRIBES.

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

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

RELIGION.

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

Connection with Agá Khan.—They look upon Mir Agá Khan, of Bombay, as their spiritual leader, and always put aside a twelfth of their goods and their alms for him, and they call these goods their lord’s property (mal-i-sarkar). They entrust it to his representative (Calif), whom in this country they call the “Pír.” The abode of Agá Khan, i.e., Bombay, they look on as their Mecca.§ Whenever any one has been to Bombay, all the inhabitants round about come round him and kiss his hands and feet, and look upon his body

* Son-in-law of Muhammad.—Trans.
† i.e., even eat earth rather than keep the fast.—Trans.
‡ Ismáil, son of Imam Jafir Sadiq, who was a descendant of Ali.—Trans.
§ See Yule’s Marco Polo, chapter “On the Old Man of the Mountain”—Trans.
Journey to Badakshan.

CEREMONIES ON THE BIRTH OF A SON.

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

MARRIAGE CEREMONIES IN WAKHAN.

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

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* Kabak is a game consisting in putting a kind of pumpkin on a post and shooting at it when at full gallop.
flour on the forehead and face of the bridegroom, and presents him with the bread to eat. The bridegroom refuses, saying he does not eat bread by himself. The bride’s father presents the bridegroom with a horse; then the latter eats a little of the bread, and they proceed towards the house of his father-in-law. The house has been whitened with flour, and several persons stand at the door with dishes of dry flour in their hands, and they throw flour over the head and face of every one who enters the house of the bride’s father and repeat verses of welcome. After this the bridegroom’s father hands over to the bride’s father the 12 kinds of clothes, and then gives him bread to eat. After he has eaten, the bride’s father brings some water in a vessel, and over it is placed a kind of cotton cloth; then the representative of the Calif reads the marriage, and taking the above-mentioned water, gives it to the young bridegroom, and then sends it for the bride, and the cloth is given to the Calif’s representative. They then take the bridegroom to the bride, but the women prevent their doing so, and will not allow them to go in. At length the bridegroom gives the women some clothes, or something else according to his circumstances, and he goes in to the bride. The women beat the drum (tom-tom) all night, and in the morning the bridegroom goes to the house of his father-in-law, and salutes him with both hands, which in Wakhan they call “khesh salaam;” he then receives a horse by way of a present from his father-in-law, and takes leave and goes and resides in his own house.

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

On Learning.

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

* A string instrument.—Trans.
† No explanation given of these meaningless words.—Trans.
Arabic, and no Arabic scholar is to be found in the whole of Wakhan; they only know Persian, and also read it. In the district of Sadashtarâgh there are schools, and Syuds from Zebák come and teach the children. Persian is read in Wakhan without explanation. They are excessively fond of reading “ghazal” (odes) in this country, and old books of poetry are met with. The people on the border, owing to the propinquity of the Pamir and of Karghiz, know Turki and Karghizi, and owing to the nearness of Yar-khun, they know Kihakwar, which is the language of Kashgar, very well. They know nothing about the science of medicine.

ON HOUSE-BUILDING.

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

(Sic in original, somewhat vague)

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

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

* Name of a forest on the way to Yarkand.
† Known by this name in Peshawar district; a Pushtu word. — Trans.
‡ Tanur.—Trans.
The houses of these people, notwithstanding the great cold, are so warm that there is no necessity for putting on many clothes, for it makes one perspire.

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

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

HABITS OF HOSPITALITY.

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

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

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

ON GIVING AND RECEIVING GIRLS IN MARRIAGE WITH FOREIGNERS.

Intercourse with neighbouring countries.—Kinsmanship and relationship in Wakhan may be explained as follows:—The first part, Sada Sarhad, is the portion from Baha Tangi to Mauza Sarhad. The people of this part, owing to the proximity of the countries, are connected with, and related to, the people of the Mustuj Government in Yarkhun, and of the Yassin Government in Warshagón; and, owing to their ancient intercourse and similar nationality, exchange girls in marriage with the people of Gohjal in the district of Hünza, or of Kunjūt;—for the people of Gohjal in Hünza are former inhabitants of Wakhan, and owing to the occurrence of some event or other, left this country and have long lived in the district of Gohjal in Hünza; up to the time of writing these lines, they speak the language of Wakhan, although that of Hünza is different, and is called “Boush-aski”—thus they have not yet changed their language. The second part of Sada is Sadashtarāgh, and the intercourse of the people with the men of Shikashim is as follows:—The people of Shikashim do not give their girls in marriage to the men of this district, because slaves are taken from the Wakhānis for the Mir of Faizābad, and the Shikashim people do not give slaves for him; the people of Sadashtarāgh, however, give them their girls, but only
Journey to Badakshan.

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

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

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

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

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

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

PRODUCTION OF CORN.

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

* or Nish (not plain).—Trans.
† No explanation is given of this. It would appear that the writer himself does not know what it is, as he explains the next word, but not this one.—Trans.
‡ Jau-i-peghumberi.—Trans.
Journey to Badakshan.

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

Customs on Seed-sowing.

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

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

On reaping the Harvest, which in the Wakhani Language is called "Shaggat."

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

* The meaning is I have brought you great wealth.—Zaw.
† Make an Bed.
made bread of it, and put some butter on it, sends it to every one's house. Shagdni is really Shagdni; this person is appointed by the Mir to cultivate his own fields; he obtains cattle from the farmers and sows the Mir's land, and sends the grain to the Mir's house.

ON CATTLE IN WAKHAN.

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

ON THE PASTURE GROUNDS.

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

ON THE FOOD AND DRINK OF THE PEOPLE.

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

"Kafir zan tilaq de bos;"  
Kafir zan tilaq de bos;  
Wahiq mu bos;  
Wahiq mu bos."

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

* Coagulated milk boiled and quite solid.—Trans.
† Divorce a Kafir woman, and do not become a Wakhani.
Journey to Badakshan.

"kurt," but in spring they eat butter, and in winter when they come in from outside they eat bean porridge or "kurt." They are not in the habit of eating any green food in Wakhán, nor do they eat spiced soups, because ginger, haldi, and black pepper and the vegetables of Hindustán also are not found there. Carraway-seeds are produced in abundance, but they are not in the habit of eating it. When I went there, and they used to cook food for me, they put spices into it for me. When my people had something over from their food, they gave it to the Wakhánis; they ate a little and then refused it. My people said to them—"This food is medicine." On hearing this they ate it, making the women and children share it with them, and thanked them for it. When we left we asked for some ginger, black pepper, and haldi, which they gave us. The bread of these people is leavened and baked, and each loaf is about 1/3 or 1 seer in weight. Whenever any of these people go out for work, they take bread with them tied up in their waistband. When they come in they eat bread in their houses. A well-known proverb of the country is—"They are men who have bread under their arms." Another custom of the country is that if a man is going on a journey, they cook a biscuit for him in his house. These biscuits of Wakhán are excessively good. There is no fruit produced in Wakhán.

ON CLOTHING.

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

Labor of the Men.

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

Work Belonging to the Women.

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

* Turmeric.
† i.e., a starving man is no good for anything.—Tran.
‡ Such as we often see amongst the men of those parts who come down to India.—Tran.
§ Like the red cap used for Musalmans in many cavalry regiments.—Tran.
it. When the water is hot, they make dough of flour; then they carefully clean 
the dishes, and afterwards commence to cook something as a kind of relish,* 
and after cooking it put the bread into the oven. They then wake up the men 
and children, and whilst they are washing their hands and face the bread is cook­
ed. After eating, the men go about their work and the women are busy in 
spinning, sewing clothes, milking the cows and sheep, weaving stockings, or 
tending the children. They never sit idle all day long, and in the evening they 
again cook their food. Owing to the scarcity of building timber and inability 
to build new houses, brothers, cousins, uncles and father all live in one house. The 
women of this country have many children.

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

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

ON DISEASES.

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

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

PEDIGREE OF THE MIRS OF WAKHÁN.

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

Farád Beg.

Shah Khushodádt.

Mir Mádúí.

Mir Múnsúr.

Shah Jéháñ.

Jéháñ Khán.

Fútah Ali Sháíh.

Mir Ali Murdán.

* Like dál, meat, vegetables, &c.—Trans.
† Wheat-colored.
They say that the ancestors of these Mirs came from Persia, but this is not really known.

**POWER OF THE MIRS.**

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

**POPULATION OF WAKHAN (ALSO DIVISION OF COUNTRY).**

**Population and political divisions.** — The country of Wakhan is divided into four "Sadas"; the first is Sarhad under a grey-beard (Aksakal); the extent of this Sada is from Sarhad to Baba Tangi; the second is Sada Panjash under an Aksakal, extending from Satast to Kila-i-Panjash; the third is Sada Khandud from Kila-i-Panjash to Phagesh (Pingesh); it is under an Aksakal; the fourth is Sada Sadashtaragh (Sad Istragh) under an Aksakal; it extends from Shadkharf to Patur. The population in old times was 400; it has not now been counted.

<table>
<thead>
<tr>
<th>Sada Sarhad</th>
<th>122 houses</th>
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<tbody>
<tr>
<td>Sada Khandud</td>
<td>87 houses</td>
</tr>
<tr>
<td>Sada Panjash</td>
<td>65 houses</td>
</tr>
<tr>
<td>Sada Sadashtaragh</td>
<td>60 houses</td>
</tr>
</tbody>
</table>

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

**REVENUE OF THE MIR OF WAKHAN.**

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

**ON SLAVE TRADE.**

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

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* Ma-ariha, a party of arbitrators to settle matters between two tribes.—Trans.
† Aksakal.—Trans.
‡ Of Badakshan.—Trans.
§ Like the "humsayas" or vassal clans amongst the Afridis.—Trans.
to be given to the people of Badakhshan in exchange for horses; but the present Mir does this to a less extent. Whenever a demand is made by the Mir of Badakhshan for slaves, or he himself goes to pay him a visit, he sends for slaves from Chitral or Wargham or Hunza. If they are sent to him from these three countries, well and good; if not, he seizes them in Wakhán. From ancient times, however, it has not been the custom of the Mirs of Wakhán to take slaves from the families of the four tribes mentioned in article I., but from the houses of the vassals. During the period of the Durání rule, the custom of seizing slaves was abolished. I saw many Wakhánis in Faizabad in a condition of slavery, who were sold or given to some one during the reign of Futahl Ali Shah.

CUSTOM OF SUPPLYING MESSENGERS.

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

ON THIEVING.

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

ON ADULTERY.

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

**Fighting amongst the Peasants.**

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

**Arms of Wakhan.**

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

**Friendships of the Mir of Wakán.**

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

**Former Salutations (Attentions) of the Mir of Wakán to the Ambán of Yarkand.**

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

**Former Salutations to the Naib or Governor of Balkh.**

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

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* Known as the Aman-i-Mulk.—Trans.
of which I do not know) was given from the Amir. Nothing more was given to the Amir from this country, and consequently the people of Wakhan were contented.

RELATIONS OF THE RULER OF FAIZABAD WITH WAKHAN, IF HE IS ONE OF THE FAMILY OF THE ANCIENT RULERS OF BADAKSHAN.

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

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

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

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

* i.e., they cannot get over their fear for him.—Trans.
† Mir of Faizabad.—Trans.
‡ See description of house, page 5.
ENEMIES OF WAKHÁN.

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

ON VARIOUS MATTERS.

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

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

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

Income of the “Pír” (or Spiritual Master).

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

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

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

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

ON SHIKASHIM.

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

ON ZEBĀK.

Zebāk.—Zebāk is a valley about 12 miles long, and in some places 1½ miles wide, in some less. A great deal of snow falls in this valley, but owing to the cold wind which blows does not remain; for the wind blows the snow into fissures or hollows of the ground, and blows dust and sand on to the top of it, and consequently it becomes hard. The cold in this country is intense in the

* Vide page 7.
+ Aulagli, vide page 12.
Journey to Badakshan.

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

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

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

"Ghaza."
actually a state of Badakhshan. They have also the custom of forwarding on messengers in this country.* Their arms are like those of Wakhan. They are friendly with Chitral and at enmity with the Siahposh kafirs. The boundaries of this country are from the village of Nicham to the end of Gaukhana; and the following are the whole of the villages: Nicham, Khush-pak, Bâzgir, Stûrchk-durra, Zarikhân, Killa-i-Dum, Shangâkh, Naubad Khul-khân, Zebâk, Sanglich, Gaukhâna, or Badakhâna.

The chief Pîr, really the Calif of Aqa Khân of Bombay, is Shah Abd-ul-Rahim. Most of Chitral, most of Yassin, most of Hânza, a small part of Sarikol Wakhan, and all Zebâk, are under his spiritual guidance, and throughout these countries he is greatly reverence, respected, and cared for. During the reign of the Durânis the government of Zebâk and Shikâshim was given by the Amir of Kabul to his brother Syud Sâdiq, and the people have still a great desire for his rule, and say "May God bring the rule of the Amir of Kabul to these regions again, or may this country pass under the British Government; but we desire the rule of Syud Sâdiq, who is our Pîr." The house of Shah Abd-ul-Rahim is full of wealth because his disciples present him with the best of everything they have, and his annual income (I speak at a venture) is equal to that of the Mir of Badakhshan. When the Mir of Badakhshan comes to Zebâk, he goes to visit Shah Abd-ul-Rahim, and in order to please the people gives him a large "khilût."

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

ON THE VALLEY OF WARDÛJ.

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

GENERAL INFORMATION ABOUT THE VALLEY OF WARDÛJ.

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

1. Rabût Chihil-tan.
2. Koyak.
4. Safed-durra.
5. Yalîjîrâzî.
6. Ter-grûn.
7. Sûfân.
8. Bâbâmand.
10. Yamaiz.
12. Zu.
15. Barbâra.
17. Yakh-shâra.
18. Tarang.
21. Yaâkhâhan.
23. Daeshâtak.
24. Yârđâch.
The people in this valley are of two races: Türkis and Tájiks. Of Türkis, there are four sections: (1) Ali Moghul, (2) Chonak, (3) Kultatai, (4) Chupchi Moghul; these speak the Türkí language. They are not indigenous inhabitants of Wardúj, but bought the land from the people and settled there. The other race are Tájiks, and speak Persian; they are related to the Türkis, and the Türkis to them, by marriage. In this valley the Türkis have “dumba” (fat-tailed) sheep, and the Tájiks ordinary long-tailed sheep. The fat-tailed sheep remain out in the fields at night in summer and winter, but are not able to bear much cold. There are no Türkis above Yomul, for the cold is severe there, and the Türkis’ sheep die in numbers from great cold.

**About Zardeó.**

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

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

6. Aulárb.

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

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* **Ziarat** or **mausoleum** generally & an of a saint.—Trans.
† **Arák** is used in Persia as a palace or residence, generally of the Governor or head official.—Trans.
‡ Mir of Faizabád.—Trans.
§ **Jarm** is a crime.
|| The meaning of this is lost in English.—Trans.
** A kind of iron.
songs, and truly, when the traveller reaches this extensive plain after suffering from all the hardships of snow and ascents and descents, he is much delighted. They say that in the spring the plain is covered with wild flowers. In Jarm there is a bazar twice a week. The whips, made with two, three, and four lashes, of Jarm are better than those of any other part of Badakshán.

PRAISE OF FAIZABÁD.

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

"The mantle of the Arabian Syud.
"Reminds one of the gardens of paradise.
"In 1109 of the Hijra
"It found a resting-place in Júzgún,
"Júzgún became worthy of this gift (ций),†
"And after this took the name of Faizábad."

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

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

ON THE HOLY MANTEL ( chicas گوده گریف).

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

* Wajab, a span, 9 inches. —Trans.
† Gift or favor.—Trans.
the day of judgment will take place. At present people come to this shrine at Faizabad and repeat "fatihas," and in the school students of Arabic and Persian read. This shrine is on the bank of the Juzgūn.

**ABOUT THE SHRINE OF KHWAJA-UL-MOURUF.**

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

**ON THE BAZAR DAY OF FAIZABAD.**

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

**ON THE SALE OF SLAVES.**

Slaves are brought from Chitral, Yāssin, Hūnza, Wakhan, and Shignān. They are generally Siahposh Kafirs, who are taken prisoners in war and sold. In fact, when I was in Faizabad, I saw them with my own eyes bring in several persons to the bazar for sale. On enquiry I ascertained that the King (Shah) of Mūnjan had led his army on Basgul and had taken a number of persons as loot. Of these, the son of the King of Mūnjan had brought with him to Faizabad 25 persons as a gift to the Mir Shahzada Hassan Khān. Out of these, Mir Shahzada Hassan sent 4 as an offering to Sultān Murād Khān of Katāghan, 9 of them had been sold, and 12 were brought for sale on this bazar day, and whilst I was in Faizabad they remained there. Men of Chitral, Yāssin, and Hūnza are generally sent as presents by the Mīrs of these places to the Mīr of Faizabad, and merchants and Sūyds, whom they call "Eshān," in Badakshān, also buy a great many slaves in exchange for horses, or bring them by way of offerings (nazar) into Badakshān. From Shignān they are only brought as presents, and from Wakhan in payment of revenue (khīraj) for the Mīr of Badakshān; but the Mīrs of these places (i.e., Wakhan and Shignān) also sell them themselves. Formerly, although the traffic in slaves was very great, yet Afgāns were not sold, the reason being that when an Afgān got an opportunity, he used to kill his master and, taking most of his property, run away. Besides this, during the period of government of the Amir of Kabul, traffic in slaves was stopped, but the existing slaves were not set free.

**MANUFACTURES OF BADAKSHĀN SOLD IN FAIZABAD.**

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

* Aishān.
† A kind of iron.—Trans.
Journey to Badakshan.

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

MINING WEALTH OF BADAKSHAN AND OTHER PRODUCE.

(1) Iron; (2) “chuwan;” (3) gold; (4) lapis lazuli; (5) rubies; (6) bæghnas; (7) “dalla” skins; (8) horses; (9) goat’s hair; (10) fat-tailed sheep. Iron and “chuwan” are brought from the north-west of the Kokcha above Payánshahr. The use of “chuwan” has been mentioned above, but that of iron follows. The iron is not like that of Dir, but is more bitter to the tongue, and they generally use the latter.

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

Lapis lazuli is found in the pass of Yasgán, in the district of Askán or Ghurmi, and the ruler of that place sells it in Faizabad. According to the Badakshánis, the best lapis lazuli is a clear blue, and has specks of gold on its surface. This kind is also most in favor in Bokhara, and the larger the grains are, the greater is the value. Russian merchants buy lapis lazuli and take it to their own country. The Badakshánis say that the Russians make their plates, &c., of it. One Bokhara seeer, which is equal to 300 tolas, is sold in Badakshan for 100 Mahomed-shahi rupees, or 125 common rupees. None can sell lapis lazuli except the ruler, but when there is anarchy in Badakshan, and one king being deposed, no other has been appointed, the miners appropriate whatever lapis lazuli they have by them. For instance, when the rule of the Afghans was given up, whatever lapis lazuli the miners had concealed was sold by them during the rule of Mir Sháházádá Hassan in Faizabad. In fact, several sepoys brought as much as two seers for sale to me, cheap.

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

* The shell of the pistachio nut.—Trans.
+ “Dalla,” a black furred animal about the size of a cat; probably sable.—Trans.
Natives test iron with the tongue.
fear of having more work. The pay of the miners is that when they find a fine ruby, a "lungi*" and "chogah†" are given to each miner. At present fine rubies are not to be found in Badakshan, and most men show foreigners "bejāda" (coral) and say that it is ruby, and some show the outer covering of a ruby which has some pieces of ruby, like grains of dhall, of the color of the outside skin of an onion, upon it, and is a white stone. This kind of ruby they call "kharji" in Badakshan, and very often the unwarried traveller is deceived, and buys "bejāda" or "kharji" at a high price; at the time of selling they make the buyer swear that he will refrain from showing or saying anything about them in Badakshan, otherwise they say "the Mir will imprison us both." The buyer is helpless, and when he has left Badakshan, finds out his loss. In the former rule of the Kabul Afghans—that is, under the family of Dost Mahomed Khan—the miners found a fine ruby, but a small one, and took it to the ruler of Kaizdbdd. He, however, did not make them satisfied, and they did not again work with any zeal. I myself saw the Badakshans practising deceit and selling "bejāda" as rubies and exhibiting the "kharji" rubies. All the rest of the information about rubies I only give from hearsay. Gharan is on the bank of the river Hāmūn, one day's journey from Shikāshim about due west. There is probably a road along the river bank, but I did not myself see Gharan.

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

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

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

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

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* "Lungi," a skirt worn either round the body as Pathans do, or as a turban.—Trans.
† "Chogah," a long coat like a dressing gown.—Trans.
§ Believed to be red coral.—Trans.
|-- Kostenko in his work on Turkistan also mentions this circumstance.—Trans.
Journey to Badakshan.

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

Fat-tailed sheep, generally known as the Türkí sheep.—These sheep are very plentiful amongst the Türkís and Tajiks from Zerúdú Payán, and are very large, and there is at least 1½ maunds (120 lb.) of meat upon one of them, and their tails are about 16 seers (32 lb.). Merchants take these sheep to Bokhara and Yarkand for sale, but their flesh is not very well flavored.

INDIAN GOODS IN BADAKSHAN.

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

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

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

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

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

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

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

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

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

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

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

RUSSIAN GOODS.

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

* Cotton stuff.
"Chit" is of all kinds, like the English prints, but is a little stronger, and consequently the Badakshees prefer to buy it. It is also woven after the Turkistán method.

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

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

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

The Russian loaf sugar, which is brought from Russia, is very white, and I heard that it was manufactured from beet-root. It is sweeter than the Indian loaf sugar, but very hard, and takes a long time to dissolve in hot or cold water. It is sold in large quantities in Badaksheen, and all kinds of sweetmeats are made from it. Indian moist sugar is, however, used in making up medicines. The price of a loaf of Russian sugar is R4, Mahomed-shahi, and its weight is about 2½ seers.

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

**Bokhara Goods.**

(1) "Ushub"; (2) "be-kash"; (3) "kinawez"; (4) "posteens"; (5) "tas" cloth; (6) kalain; (7) Russian leather stockings; (8) leather shoes.

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

Be-kash is also a species of stuff.

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

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

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

**GOODS FROM KATÁGHÁN OR KUNDÉZ IN BADAKSHÁN.**

The Katághán staples of trade are horses, salt, rice (branj-i-basmati), which is called "deozira" in Badaksheen. The horses of Katághán are tall, strong-limbed, fleet and hardy, and possess very good quality. It has already been previously stated that in Badaksheen there are no big or tall horses, and any tall horses which merchants bring from Badaksheen by way of Chitrál are from Katághán; the price of a good one is not more than R100, Mohamed-shahi. I heard that these horses live in herds amongst the Uzbeks, and the
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merchants go and buy them from the master of the herd. I do not know whether they spoke the truth or not.

_Salt_ is brought from Kilogán and sold in Badakshán. In this salt there is a great deal of red earth mixed, and the salt is a red color; there is not a clear sparkling piece in it. It is loaded on donkeys in the shape of long bricks and brought to Faizábád, where a great deal is sold. It is not as salt as the salt of Pind Dádun Khán or Kohút; where one would use 1/2 seer of the Pind Dádun Khán salt or of that from the mine near Kohút, you would use about 5 chittacks of this salt. Whatever it is thrown into it makes red. You ought first to dissolve this salt in water, clean it, and then use it.

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

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

**CHITRÁL STAPLES OF TRADE.**

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

*See ante page 22.*

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

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

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

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

*See ante page 22.*

**ON ARTIZANS OR MECHANICS.**

In Faizábád there are shoe-makers, leather-workers, bakers, butchers, greengrocers, spice-sellers, haberdashers, iron-smiths, carpenters, copper-smiths, and tea-sellers, but there are no barbers, tailors, washermen, shoeing-smiths, or house-builders. They themselves do the work of washing, tailoring, shaving, shoeing, and building. During the rule of the Afgháns, shoeing-smiths and tailors came from Kábul, and one builder from Pesháwar, a Pesháwari, called Gholám Muhammad, but after the rule of Amir Shere Ali Khán was overthrown, and the country taken by the late Mir Bábá Khán and Mir Shahzáda Hussán, both these Mirs imprisoned them and would not let them go on any account. Most of the Badakshánís send their sons as pupils to these men, as I myself saw. Gholám Muhammad, the builder, had built
good houses and three baths for the Mirs in Badakshán; one is in the harem, another in the fortress, and the third in the house in which, during the reign of the Afgháns, the Afghan representative used to live, and near the horse stables of Syúd Ahmad Khán; they are still there and in good order. There is a feltmaker, a Pooniali, and a precious stone-cutter from Khábul; this stone-cutter considers himself related to Sháh Shuja-ul-Mulk, Durání, and says that in the end of the reign of Mir Sultán Sháh and in the commencement of that of Mir Zamán-ud-din, he came and settled in Badakshán. I saw no Badakshání goldsmith, but there was one goldsmith, a man of Kasimíri origin, born in Khábul, at Fáizábád. I do not know when he came into the country.

**ABOUT KHÁMCHÁN, AN ANCIENT CITY.**

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

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

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

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

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

**ON THE TRIBES OF BADAKSHÁN.**

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

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chong.</td>
<td>Autaranchí.</td>
</tr>
<tr>
<td>Kaltatán.</td>
<td>Kalagh.</td>
</tr>
<tr>
<td>Chupchi Moghul.</td>
<td>Bachch.</td>
</tr>
<tr>
<td>Chargehi Moghul.</td>
<td>Sarai.</td>
</tr>
<tr>
<td>Ján Kudghan.</td>
<td>* His Wazír.</td>
</tr>
<tr>
<td></td>
<td>+ In Arabic.</td>
</tr>
</tbody>
</table>
The Ali Moghul, Chong, Kaltatai, and Chupchi Moghul live in Yamgan, Warduj, Zerdeo, and Sirghulam. The reason for the name Chupchi Moghul is as follows:—Some ruler used to tyrannise over these people very much in former times, and consequently they put the shoes on their horses the wrong way and fled, their idea being that when the shoes were seen going the other way they would not be pursued, and from that day they have been given this name. The Chargchi Moghuls, Yeke Moghuls, Autaranchis, and Kalagh live from below Tang Rabat to the banks of the Kokcha and the end of the Badakshan frontier. The Sarai and Barluch live in the country of Meshed in Badakshan. In Rastak there are no Turkis, they are all Uzbeks, called Jdn Kudghan. The men of Ragh and Yaftul are all Tajiks and Hazaras.

CUSTOMS OF THE TURKIS AND THEIR MANUFACTURES.

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

THE TRIBE OF HAZARAS.

This people also call themselves Tajiks, but I ascertained by enquiry that they are a branch of the Shaikh Ali tribe of Hazaras, who are subjects of Kabul, and came and settled in Yaftul. They possess much property, but their numbers in this country are small. The Turkis and Tajiks give their daughters in marriage to these men, and receive them from them, and the Mires of Badakshan also generally take the daughters of these people. The mother of Jahandar Shah, the wife of Shah Zaman-ud-din, called Meri Shah, belonged to this tribe. In religion they are Sunnis. In spring, like the Turkis, they take their flocks to the pasture grounds of Shewa for pasturage and remain there until the end of spring.

ON RELIGION.

From Tang Rabat, with the exception of Rabat Chihil-tan, up to the limits of Badakshan territory, the people are all Sunnis, and act under the "fatwas" (orders) of Bokhara. The "ulmas" of Badakshan and Bokhara order Moghuls (i.e., Muliks or Shias) to be sold. They say that they are the same as "kafirs," but with regard to a future state there is no difference between their belief.
Journey to Badakshan.

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

ON LEARNING.

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

ON HOUSE-BUILDING.

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

(Sic in original.)

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

* Said to be born when the first 1,000 years from Muhammad's era had elapsed. His titles are Ináma Bábá Míjzad-dí-Alif-i-Sámî.—Trans.
† In Punjab.—Trans.
‡ i. e., Other countries of these parts.—Trans.
§ A stringed instrument with two strings.—Trans.

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Journey to Badakshan.

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

No. 3. Ventilating shaft for the oven.

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

No. 5. Place for fire-wood.

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

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

No. 8. The door of the room.

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

ON HABITS OF HOSPITALITY.

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

HABITS OF THE INHABITANTS OF BADAKSHAN.

In Badakshan they have a custom that when they rise in the morning they eat milk and salt tea with a little bread; after this they are not in the habit of eating a regular breakfast, but throughout the whole day take what they can get, and wherever they go they drink bitter tea; if any one gave them
a hundred cups in the day, they would drink them. I never saw a Badakshani refuse tea. At night they eat their fill. Another custom of these people is that when they leave off their work or arrive anywhere from a journey, they eat at once—in the winter bean porridge or porridge of some other substance mixed with "kurt." They have no vegetables (greens) of any kind, and only keep fowls for the eggs, and at the present time most of the people do not eat these two things. The people of the city, however, and the sons of the better class, owing to their association with the Afghans, now eat fowls. Except pumpkin, they are not in the habit of eating any vegetables. They call green vegetables forage fit for animals; they eat a great deal of meat, and a great deal of "pilau," but "pilau" without spices, and cook soup without turmeric. They eat unleavened bread rarely; it is generally leavened; they are not in the habit of eating bread cooked on a "tāba," but in winter and summer eat bread from the oven. In Badakshān every loaf is from 2/3 of a seer to 1 seer (Indian) in weight, and it is very good and worthy of praise. It is not the custom of these people to give an invitation for food, but when water has been brought they invite people to drink. On the day of the Eed they go to another man's house without invitation and eat food. They have a custom of eating a little dry bread after food, and say that this acts as a duster to the throat (clears the throat). After food they are in the habit of eating fruit and melons. They do not eat thin meat which has no fat. In preference to the fat of oxen, &c., they melt down the fat tail of the sheep and eat a great deal of it. Throughout the whole of Badakshān generally, and in the neighbourhood of Faizabad, Bāstāk, and Jamā especially, they eat opium, and they smoke "ghunza," which in India is called "chandu," in pipes, by means of a lamp made especially for this evil purpose. This habit they have learnt from the Chinese in Yarkand. They say that some merchant came from Yarkand to Badakshān and stated that in comparison with opium there was great advantage in intoxicating properties in this drug, and in consequence of this vagabond's statement most of the people took up this evil practice. In short, however good or intelligent or of high rank a man may be, he is a slave to opium, and a little box of opium is always near the consumer. It is a saying of the Badakshānis that by eating opium a man becomes talkative; and his intellect is cleared. I heard that in former times they did not drink liquor, but in the reign of Mir Jahandār Shāh all the (darbar) court people were given to it, for Jahandār Shāh himself used to drink and used to give it to the "Aksakāls" (grey-beards—headmen) by force. He showed great aptitude in making liquor, and in his reign it used to be made in Faizabad itself. Now they do not drink it. Another thing is that the people of Badakshān—in fact from the beginning of Kashmir up to Badakshān and Gilgit,—all the inhabitants are liars and deceivers: they say one thing and really mean another. The saying "sellers of barley and exhibitors of wheat" is a true one for these people—outwardly "old, but inwardly copper. In order to obtain their object they practise a thousand flatteries and cajoleries; sometimes they call a person, upon whom the attaining their object is dependent, "their foster-brother in religion and in this world," and sometimes they call him their father; but when they have gained their object, they do not mention the name of father or brother. The man of Badakshān swear by anything before them; if it is food, they swear that—"by this food I swear that I will do such and such a work;"—or if it is water—"by this running water;" or if a lamp—"by this light of Muhammad," and they swear by God and by the Kuran; but whenever they have an opportunity, they deceive. When they suffer from the oppression of any ruler, they take counsel secretly amongst themselves and send a message quietly and secretly to one of the other claimants to the country, so that this claimant may openly raise the standard of revolt and make war against the ruler, and whoever the Hakim sends against him makes his salam.
to the claimant, for all the people of the country are inclined to side with him, and the ruler with a small following takes to flight, and the people plunder his household property. They call rebellion “Shāh meri.”

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Zodiac</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Camel</td>
<td>Aries</td>
<td>31</td>
</tr>
<tr>
<td>Tauri</td>
<td>Taurus</td>
<td>31</td>
</tr>
<tr>
<td>Gemiini</td>
<td>Gemini</td>
<td>32</td>
</tr>
<tr>
<td>Dragon</td>
<td>Cancer</td>
<td>31</td>
</tr>
<tr>
<td>Leo</td>
<td>Leo</td>
<td>31</td>
</tr>
<tr>
<td>Virgin</td>
<td>Virgo</td>
<td>30</td>
</tr>
<tr>
<td>Balance</td>
<td>Libra</td>
<td>30</td>
</tr>
<tr>
<td>Scorpion</td>
<td>Scorpion</td>
<td>31</td>
</tr>
</tbody>
</table>
Another custom is that they call each 12 years by the name of 12 animals, and whatever event happens, they call it to mind by the name of the animal given to the year in which it happened.* If a son is born in any one's house, they remember the date of his birth by the name of the animal, and when the child has become intelligent, they tell him that he was born in a certain year, called by the name of a certain animal, and the boy remembers it to the end of his life. They call this method of counting “mochur Türkîya.” The names of the animals are: — Mouse, goat, tiger, hare, crocodile, snake, horse, sheep, lion, cock, dog, and pig. In the Türkî language they call them as follows: —

<table>
<thead>
<tr>
<th>Animal</th>
<th>Türkî Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mouse</td>
<td>Shajkân ail or yel.</td>
</tr>
<tr>
<td>Goat</td>
<td>Rûdi ail.</td>
</tr>
<tr>
<td>Tiger</td>
<td>Pars ail.</td>
</tr>
<tr>
<td>Hare</td>
<td>Toshkân ail.</td>
</tr>
<tr>
<td>Crocodile</td>
<td>Lût ail.</td>
</tr>
<tr>
<td>Snake</td>
<td>Aûka ail.</td>
</tr>
<tr>
<td>Horse</td>
<td>Miyonat ail.</td>
</tr>
<tr>
<td>Sheep</td>
<td>Kûl ail.</td>
</tr>
<tr>
<td>Lion</td>
<td>Bechi ail.</td>
</tr>
<tr>
<td>Cock</td>
<td>Takhû kuï ail.</td>
</tr>
<tr>
<td>Dog</td>
<td>Ali ail.</td>
</tr>
<tr>
<td>Pig</td>
<td>Tungûz ail.</td>
</tr>
</tbody>
</table>

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

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

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

* Introduced from Persia.—Trans.
† “Aishân” Arabic for healing.—Trans.
ON GIVING AND TAKING GIRLS IN MARRIAGE.

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

PRIDE or PACE OF THE TRIBES.

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

ON CLOTHING.

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

* Like Pathans.—Trans.
Journey to Badakshan.

CLOTHING OF WOMEN.

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

APPEARANCE AND HEIGHT OF THE MEN.

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

ON THE MEN'S LABOUR.

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

ON THE WOMEN'S LABOUR.

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

In the reign of Mir Jahândár Sháh, a man of Chitrál, whom the rulers of Chitrál had sold, having been liberated from Bokhára, reached Warduj by way of Faizabad with the intention of returning to his native country. As he had read Arabic in Bokhára and become a Mulla, he consequently put a white turban on his head and explained religious matters in Warduj, and said he was going on a pilgrimage to Mecca, but as he was not eloquent, and did not speak Persian so well as is usual in Bokhára, the people were suspicious about him and fought with him. Whilst they were struggling his turban fell off, and from seeing the size of the bone at the back of his head, they saw that he was...
a Chitrali, because the bone was not pressed in, and consequently they again sold him in the bazar of Faizabad. The women of the whole of Badakshan, and especially those of Faizabad, are very clever at sewing clothes and caps after the fashion of the country, and all the caps and worked handkerchiefs brought into the bazars for sale are their work. Milking the cows and sheep and churning is also their work.

SICKNESS IN BADAKSHAN.

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

ON CATTLE-BREARING AND WEALTH.

There are in Badakshan sheep, goats, cattle, the one-humped and two-humped camels, horses, and yaks, but the yaks are only found in Zebak and other cold districts. Sheep are of two kinds: in cold parts, like Zebak and above Chakiran, in the valley of Warduj and Sirghulam, the sheep are small and long-tailed, and in temperate parts there are also large Turkı fat-tailed sheep, chiefly belonging to the Turkıs; the Tajiks have very large numbers of long-tailed sheep, as has been mentioned before in the description of the tribes. The two-humped camel they call "shuttar-i-Karghiz" (Karghiz camel). The goats of this country have wool (pashm) in their hair, as has been mentioned under mineral produce, &c. The Badakshan horses have already been mentioned in terms of praise, but it may be stated in addition that the Turkıs keep the mares in herds and the horse merchants come and buy them out of the herd. The wealth of the people of Badakshan consists only of these flocks and herds. They have no cash; there is no one who has R10,000 in money. In wealth of cattle the Turkıs surpass the Tajiks and Hazaras.

NUMBERS OF POPULATION.

The whole country of Badakshan, except Wakhan, Zebak, Shignan, Munjan, and Shikashim, has 100,000 houses. The people of Shignan, Wakhan, Munjan, Zebak, and Shikashim, owing to the difference of religion, consider themselves a separate body; but Zebak, Wakhan, and Shikashim are completely under the authority of Badakshan and subjects of the ruler of Faizabad. This computation is approximate, as they are not in the habit of counting houses. The weapons of the Badakshānis are matchlocks, Irani swords, and Guzerati talwars, pistols, both Kashmiri and made in Faizabad, long knives, crooked like an Irani sword, made in Bokhara; now however they have English and Russian guns, pistols with a varying number of barrels, and old English cap guns. Two (3 śāf) Snider rifles, which were probably sent by Sultan Abdul Aziz Khan for the late Muhammad Yākūb, Aṭālik Ghazı, to Badakshan—after the overthrow of the Aṭālik Ghazı and the usurpation of the Chinese—fell into the hands of the late Mir Shalzāda Khan, and he took one of them with him to Gilgit, and I saw it myself in Badakshan. The old guns of Badakshan, after the defeat of Jahāndār Shāh and the usurpation of the Durānis of Kābul, i.e., of Amir Shere Ali Khan, fell into the hands of his representatives, and I heard that in accordance with his order they were broken up at Rastak, but, when in 1878-79 the English army marched to Kābul, the people of Badakshan revolted, and having repulsed the Afgān army made Bāba Khān Beg ruler of
the country, two guns which remained in Faizábád were destroyed by order of Bába Khán Beg; one was quite destroyed, and the other a little at the mouth with which they used to fire salutes. There are no other guns except these in Faizábád; the other guns of the time of the Afgháns are in Rasták. I heard the account of the Rasták guns, but did not see them myself. Powder is made in Faizábád itself, for there is plenty of saltpetre everywhere, and sulphur is brought from Zebák. I heard that there was a sulphur mine in Zebák. Caps and everything connected with guns and breach-loaders are also made in Faizábád; they used to be made for the late Sháhzáda Hussán Khán. I did not myself see them making these things, but heard so from Mir Sháhzáda Hussán himself and several other persons. His reign is a matter of history.

ON THE CLIMATE OF BAÍDÁKSHÁN.

The climate of Badákshán is temperate; from the further border of Chákírán to Faizábád, as far as I saw, about one span, or in some places two, of snow falls. Except in Faizábád, a strong wind blows from Wákhn to the plain of Khamchán, and it has been mentioned before, in the description of Faizábád, that this wind blows up to Mazar-i-Sherif. I heard that in spring from the beginning of the Wardúj Valley up to the plain of Khamchán, which I saw, the whole of the hills and plain become covered with verdure. There are a great many puddum trees from Gilgit to Yomul; after that, though they may possibly be rare with, I did not see any. Diar (fir) and "archa" (juniper) and other mountain trees, such as are met with at Murree and Simla, I saw none of on the mountains of Badákshán, but fruit-trees, such as plum, mulberry, pear, apple, quince, grapes, apricots, and small plum, commenced below Chákírán. I heard that these fruits are also produced in the valleys of Sirghulám and Yamgán; but I also heard that Zardeo,—especially in Bárák (Bhárák) known as Arak,—is celebrated for the quantity of its fruit, the size of the fruit, its lusciousness and sweetness. They also greatly praise Jarm, but I did not see it. The "sarda" melons of Badálshán are also well known, but I did not eat any. The country of Tang-lála, or the valley of Wardúj, the valley of Sirghulám, Zardeo, and the valley of Yamgán are all irrigated, and the people of Zardeo have run two large irrigation channels for their lands: one from the valley of Wardúj, and the other from the water of Sirghulám. They say that both these are of ancient make. In Tang Payán there is little level ground; the cultivation is in some places on level ground, but chiefly sown on the tops of the hills (which are of earth), which in Badákshán they call "tepes;" there is little "abi," irrigated land; it is chiefly "lalmi," i.e., dependent upon rain. The grain from rain-crops is, according to the Badálshánis, more nourishing than that from irrigated land. Besides the fruits mentioned, peaches, melons, and water-melons, like the Mir Malangi melon of Kabul, grow. I did not myself see peaches, melons, and grapes, but I heard that there were grapes of several different kinds. There is also in the hill country of Badálshán "chükri," a kind of plant like that in the Kohistán of Kabul. It is bitter in taste and of this form; the skin, which is thin like that of the potato, is rubbed off with the hand, and it is then used in soup. The fruit is all good, but the apples, pears, water-melons, and quince especially so; so are the grapes, but I did not see them either in any one's possession, or in the bazar. There were plenty of "khatáh" mulberries. Of grain there were rice (२०२), wheat, barley, millet (mashang), beans and millet (२०२१), and also cotton in the plain of Sarshahr and Páýanshahr, and in the lands of Bihárak, and from Chákírán Payán in the district of Wardúj, and perhaps in Jarm, and above these places, all except rice and cotton. About Tang Payán rice is not sown, or it does
not grow, but I heard that it grows in Kasham. All other kinds of grain grow in Tang Payán. There is a great deal of white gram produced in Badakshán. Wild spinach abounds, as has been already mentioned. South of Faizábád, too, there is pistachio jungle, which has been described. The soil of Badakshán is earth. There is little sand mixed with it. The spring harvest is sown in the month of Capricornus (Juddi) of the Nauroz year, corresponding to January of English calculation. A great deal of rain falls in Badakshán in spring. There is a great deal of waste land fit for cultivation in Badakshán, but the population is small. They say that in former ages Badakshán was equal to the province of Kashmir, but now the people have become fewer, and I do not know the reason why. The well-known proverb “His name is great, but his village is small” is true of Badakshán. I speak at a guess, but if all the houses of Badakshán were collected at Sarshahr to Páyánsahr, the land of Sarshahr would not be too little to contain the 100,000 houses, and I should think that about 100,000 houses could be established in the land of Sarshahr to Páyánsahr, or even more than this number. I did not see the harvest in Badakshán.
Table of descent of the Mirs of Badakshan (compiled in 1880).

[Mirs—Read from right to left.*]

SUD SHAH REG KHAN,
Mirs Beg Khan.
Shah Sulaiman Khan.
Yousuf Ali Khan.
Mira Ali Beg Khan.
Padshah.
Sultan Shah.

Shere Ali Khan.
Khan (died without ascendants).

Mohammad Bahim Khan.
Mohammad Khaka (was living in 1630).

Mohammad Shah.

Sultan Shah.

Shah Durkhan ud-din (Miri-Kalân).

Suleiman Shah.

Miri Shah (died children).
Ali Tar Khan (died children).
Amir Jan (died).
Kabul Shah (died children).
Shah Ibrahim (died).
Ammud Shah (died).
Im Khan Beg (died children).

Suleiman ud-din (Miri-Kalân).

Suleiman Khân (died children).

Sultan Shah.

Sakar Ali Khan (died children).


Shah Zaman ud-din (Miri Shah) (died).

Abdul Khany Khan.
Shahadat Mahmod.
Shah Badar Shah (died).
Sultan Mohammad Beg.
Mira Khan (died at Bukhara).
Ali Khan (alive).

Shehabudin Hossain.

Abdul Khan.
Shehaband Shah (died children).

Shehabad Khan.
Khan (died).

Shehabad Khan.
Shahdil Khan.
Shehabad Khan (died 1538).
Shahadat Khan (died 1538).
Shahadat Khan (died).

Mira Beg Khan.

Mir Yar Beg Khan.

Mir Ali (alive).

* The eldest son is always on the right, as it has been copied from the Persian genealogical tree which reads from right to left.—Pears.
Journey to Badakshan.

HISTORY OF BADAKSHÁN.

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

On the north along the bank of the river Amú; on the west up to Kilogan and Ak Bukk; towards Kábul, the Hindu Kush; on the south to Chitád and Yássin; and on the east to Wákhan or Kiliak and Sarliad. Chitád, Yássin, Wákhan, Shígnán, Bórshán and Kilogan and Ak Bukk (which are two forts on the western frontier) were included in Badakshán.

Muhammad Sháh, who was the last of the Sultans of Alexander (الخان), had the whole of this country under his authority. When Sultán Abu Syud Khán took possession of Trans-Oxánía, he killed Muhammad Sháh, conquered Badakshán, and became absolute monarch. He gave Bálk or Badakshán, together with Kándúz and Hissár Shádárn, to his son Sultán Muhammad Mirzá. I could not ascertain who had possession of Badakshán after Sultán Muhammad Mirzá, but it is supposed that after Sultán Mirzá Sháh one Khúshro Sháh seized Badakshán, Kándúz, and Hissár Shádármán in the year 906 Hijra. All these statements I heard from Pir Hák Nazár of Zebák.

Pir Hák Nazár further informed me that after Khúshro Sháh in 910, Zahir-ud-din* Muhammad Bábér, Báchsháh, drove Khúshro Sháh by treachery from the government of Badakshán, Kándúz, &c., and himself seized the sovereignty of these countries, and having given the government to his younger brother Nasir Mirzá in his own name, himself took possession of Kándúz. In 912 Muhammad Khán, Shebání, an Uzbég, the King of Trans-Oxánía, crossed the river Amú with an army into Badakshán and fought with Nasir Mirzá, the King's brother, and finally Nasir Mirzá, being defeated, went to Kándúz to his brother Bábér, Báchsháh. The people of Badakshán, under the leadership of one named Zábír, rebelled against the Subadar of Muhammad Khán, killed him, and Zábír became ruler. In 913 Ján Mirzá, one of the family of Timúr, killed Zábír and took possession of Badakshán. In 913 this province passed from Bábér, Báchsháh, to his son Nasir-ud-din Muhammad Humáyún, and in 930 he bestowed it on another son, called Mirzá Hindádl. The people of Badakshán, according to their custom, sent a secret message to Sultán Masaid Khán, King of Yarkand, that if he would honor Badakshán by coming to it, it would fall into his power in the easiest possible manner. Masaid Khán, having sent Mirzá Haidár on a day's march ahead, himself followed with a large army, and Hindádl Mirzá was beleaguered in Badakshán and sent news of the fact to Humáyún Báchsháh. The people of Badakshán, repenting of what they had said and done, gave him (Masaid Khán) no assistance. When Muhammad Humáyún Báchsháh heard of the coming of Sultán Masaid Khán's army and of the beleaguering of Mirzá Hindádl, he formed his plans and sent Suleímán Mirzá into Badakshán. When Masaid Khán saw no hope of taking the fort, and the Badakshánis did not perform their promise, he returned without having attained his object, and went to his own capital. Suleímán Mirzá then took possession of Badakshán without let or hindrance, and Mirzá Hindádl went to Hindústán. Suleímán Mirzá ruled over Badakshán and Kándúz for a long time until it devolved upon his son. In 998 Abdul Khán, Uzbég, King of Trans-Oxánía, took possession of Badakshán and sent a “raí,” which is a term for a preacher in Bóbhára, to the hill country of Chitél and Yássin to propagate the faith of Islam, and to circulate the orders and commands, and establish the laws of Muhammad. It is not known who was the son of Abdul Khán, and who became ruler of Badakshán, but it is supposed that this country came into the hands of the son or grandson of Suleímán Mirzá; in his time or after it Syúd Sháh Beg, who was

* A title meaning “the patron of the faith of Muhammad.”
Journey to Badakshan.

one of the Syuds of Dihband, dependants of Samarcand, and was the Pir of the people of Râgh and Yâftul, came to Badakshan and took up his residence there. Mir Yâr Beg Khan was born in his house, and in his youth was very devout, abstinent and religious, and in consequence many people turned towards him. When the grandson of Suleiman Mirza departed from the paths of equity and justice and practised all kinds of tyranny, the people of Badakshan, being no longer able to bear his oppression, rebelled and rose en masse, and the Government of Badakshan was split up into portions according to the tribes of the country. The family of Sultan Murad Khan seized the country of Kataghan and Kolah (Uzbecks); and Badakshan came into the possession of Mir Yâr Beg Khan, known as Mir Yâr Beg Khan, Wali. Shig-nân fell to Shâh Yusuf Ali Jân, and Chitrâl to the "rais" or preacher. After this the Badakhshânis, according to their custom, raised a revolt against Mir Yâr Beg Khan, Wali, and raised some one else, name unknown, to the government. Mir Yâr Beg Khan, Wali, distressed at this bad treatment and faithlessness of the Badakhshânis, went to Hindustân. The Badakhshânis, according to their custom, at once became dissatisfied with this new ruler, sent to fetch Mir Yâr Beg Khan, Wali, back, and brought him from Hindustan towards Badakshan, taking oath for his safety. When Mir Yâr Beg Khan, Wali, reached Chitrâl, he knowingly left his dog behind in Chitrâl and himself went on from Chitrâl with the Badakhshânis; on reaching the mountain of Khartanza or Khatazana he refused to go on, and in order to find out the intentions of the Badakhshânis towards him and to ascertain their good faith, he said—"until you bring me my dog from Chitrâl, I will not move a step forward from this place." The Badakhshânis went to Chitrâl and brought the dog. When he reached Zebâk the Badakhshânis raised the standard of revolt against the ruler before mentioned, and turned him out of the government. They brought Mir Yâr Beg Khan, Wali, into Badakshan in 1104, and placed him in the government. Mir Yâr Beg Khan, Wali, received the offerings of a Pir from Râgh and Yâftul, and from the other people tithes, and beyond this he practised no tyranny or excesses on the people. The capital of Badakshan was the city of Khamchan. When the country was settled and the people contented, in the year 1109, five years after his return, the holy mantle of Muhammad Mustafa (may the peace and blessing of God be upon him!) was brought to Badakshan—I do not know from where—and placed on the bank of the Juzgân, where a shrine was built for it. After this Mir Yâr Beg Khan, Wali, died and his son Shâh Suleimân Khan became ruler instead; and after the death of Shâh Suleimân Khan, Yusuf Ali Jân succeeded him. They say that in the latter's reign in 1107 approximately, Ahmed Shâh Abdâli conquered Badakshan, but the people would not obey him and would not be governed by any one not of the family of Mir Yâr Beg Khan, Wali. Consequently Ahmed Shâh plundered the country, and taking the holy mantle with him returned to his capital, which was Kandahâr, and Yusuf Ali Jân again became Mir of Faizâbid, for in his reign they say that Khamanchâ became deserted, and Yusuf Ali Jân himself lived here (in Faizâbid) in order to be near the holy mantle. After his death his son Mirza Alif Beg Khan became Mir of Badakshan, and after his death his son Pâdashâh became ruler, and when he died his son Sultân Shâh became ruler of Badakshan in his place. This latter at his decease left three sons—Muhammad Shâh, Muhammad Rahîm Khan, and Sher Ali Khan. The son of Sher Ali Khan, called Khan,* died childless, and the son of Muhammad Rahîm Khan, called Muhammad Khan, who was a holy man, was alive in Faizâbid in 1879 A.D. After the death of Sultân Shâh, Muhammad Shâh became Mir, and he had three sons—Sultân Shâh, Shâh Burhân-ud-din, called Mirza-i-Kalân, and Suleimân Shâh. Sultân Shâh at the time of his death made a will and divided the country amongst his three sons; he gave Faizâbid to Sultân Shâh, Rastâk to Shâh Burhân-ud-din, Râgh and the Shahr Buzurg (chief city) to Suleimân Shâh. After the death of the father the three sons became rulers of the countries appointed by their father, Sultân Shâh had

* See pedigree, page 39.
Journey to Badakshan.

five sons—Mir Yar Beg Khan, Shah Suleiman Beg, Sikandar Shah, Shahzada Mahmud, and Abdul Ghazi Khan. The son of Abdul Ghazi Khan, named Safar Ali Jan, was at Talikán in 1879 A.D., and the son of Shahzada Mahmud, Mirza Jan, died in Bokhára. I heard that he had a son in Bokhára, but his name could not be ascertained.

In short, Mir Yar Beg Khan became Mir after the death of his father, and Shah Suleiman married the daughter of the King of Shignán. At this time Muhammad Murád Beg brought an army and conquered Badakshán, and made the whole of the people of Faizábád migrate to Kunúz. Mir Yar Beg Khan with his brothers fled and went to Wákhrán, and Shah Burhán-ud-dín, with his sons, viz., Shah Zámañ-ud-dín, Yusaf Ali Khan, Nasir Ali Khan, Kurbán Khan, Sultan Nizám-ud-dín, and Sultán Abúdul Khan, and the family of his brother Suleíman Sháh, fell as captives into the hands of Mir Muhammad Murád Beg, and were carried away to Kunúz. Mir Muhammad Murád Beg made Kokan Beg, a Túrki of Kalagh, Mir over the remainder of the people.

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

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

* His first cousin.—Trans.
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they have gone, but their names are—Ahmed Shah, Ala Yar Khan, and Mihrab Shah. Ala Yar Khan died childless, and Ahmed Shah is also dead and left some sons who will be mentioned. To Shah Zamun-ud-din (Mir Shah) were born five sons—Shujjat Shah, Jahandar Shah, Suleiman Shah, Abdulla Khan, and Shahzada Hussain. The mother of Jahandar Shah was a Hazara of Badakshan, and the mother of Shahzada Hussain was the wife of Shah Suleiman Beg (deceased), the daughter of the King of Shignan. In the reign of Mir Shah, Mihtar Aman-ul-Mulk, the present ruler of Chitral, and Mihtar* Gohar Amân, the son of Mihtar Mulk Amân, ruler of Yassin, sent secretly a message to Mir Shah for assistance, and in consequence Mir Shah sent his son Shujjat Shah with an army of Badakshan. Mihtar Gohar Amân, with the help of Shujjat Shah—called Badshah—turned the son Suleiman Shah, ruler of Mastuj, out of his Government and killed him in Mastuj, and the country of Mastuj was given over to Gohar Amân. After this Shujjat Shah returned to Faizabad, and Mir Shah Zamun-ud-din, for some reason or other, was dispossessed with him, and in consequence he fled from Faizabad to Rastak to his uncle Yusaf Ali Khan and lived there. One night, through the instigation of conspirators, he killed Yusaf Ali Khan with his son, Iluzrat Jân. Mir Yusaf Ali Khan was a man of pleasant disposition and eloquent, and in speaking used to use poetry. He had a friendly correspondence with Gulab Sing, Maharaja of Kashmir. Now, when Mir Shah heard of this act, he sent Jahandar Shah and had Shujjat Shah killed in retaliation for the murder. Shah Zaman-ud-din was a contemporary of the late Dost Muhammad Khan. Once Amir Dost Muhammad Khan sent a vakil, made a treaty with him, and imposed a tributary tax upon Mir Shah, and as the country was in good order, called him his son.

After this, in order to punish Shah Murad Atâlik, the son of Muhammad Murad Beg, the ruler of Kunduz, the Amir's army, under the command of his son Muhammad Afnul Khan, came against Mir Zamun-ud-din; the latter went to the frontier of Rastak with his army and encamped opposite to him; at night he ordered his men to rob, and by day sent letters of submission; at length the Amir's army, seeing the unanimity of the Badakshânis in their devotion to Shah Zamun-ud-din and the constant robberies and loss of life and property, fixed a suitable tribute (called in Badakshan “tartak”) on Shah Zamun-ud-din, and retired.

Owing to his excessive affection for his Shignân wife, he removed Fattali Ali Shah from Wakiln to Hunza or Kanjut, and appointed Shah Mir Beg, brother of Yusaf Ali Shah, of Shignân, in his place; and he allied himself to Kanjut and married the daughter of Shah Ghanzafar Khan. A habit he had was that he disliked any one speaking loudly before him, and when two Ak-sakals talked to each other, he preferred to order them to be killed, fined, or turned out of the country. He knew well the tendency of the people to revolt, and during his rule they never had the opportunity of rebelling; he was equally free in killing and in giving (liberality). Faizabad became more popular than it had ever been before. At length Nasrullah Khan died, and in the year 1278 H.* Shah Zamun-ud-din was also translated into eternity and was buried in the special tomb of the Murs at Chatta, and on the slab of his shrine these words are written:

"I passed the night weeping and asking for the motto for the date of his death, as every letter has a numerical value.

§ The motto given above

II The motto repeated.

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

"Shah Zaman, by whom religion was much embellished.
In his good reign he gave prosperity and joy.
In the year of his death the dwellers in the spiritual world
Prayed that he might enter into paradise."

The sons of Nasrulla Khan are Suleiman Shah, known as Baba Khan Beg, Khwaja Ankuil Beg.

The sons of Yusaf Ali Khan were—(1) Burhan-ud-din, who died childless; (2) Huzrat Khan, who was murdered by Shurjaat Shah, son of Shah Zamun-ud-din, together with his father; (3) Akbar Khan; (4) Ismail Khan, who both died childless; (5) Muhammad Umar Khan; (6) Sultan Shah.

The sons of Kurban Khan were—Khan Jan, Akram Khan, Muhammad Rahmat Khan.

The sons of Sultan Nizam-ud-din were—Safar Ali Beg, who died childless, Ali Khan Beg, who was alive.

The sons of Ahmed Shah, the son of Suleiman Shah and grandson of Muhammad Shah are—Muhammad Shah, Shah Ibrahim Khan, Rahmat Shah—Rahmat Shah died childless.

The sons of Shujaat Shah are—Nasir Khan, Mir Wali, and Sultan Tarakkhali.

Now, after the death of Shah Zamun-ud-din, his eldest (living) son, Jahandar Shah, known as Ghulam, ascended the throne and succeeded his father in the government of Badakshan. During his reign he gave away largely to the people, and was so zealous in his liberality that he had the nails in the leather boots (حذاء) which he gave to the Aksakals (headmen) made of gold. He was given to wine, and the practice of drinking wine was kept up by him in Badakshan. He showed great invention in making it. When the people of Badakshan were seated in his darbar he used to make them drink wine by force. He also introduced the Chitral game of polo into Badakshan. In the beginning of his reign he gave orders for Fatteli Ali Shah to come from Kanjut and take over the government of Wakhan. Muhammad Yakub Beg, Atalik Ghazi, whilst he was carrying on a campaign against the Chinese of Yarkand, asked for assistance from Jahandar Shah, and the latter sent an Aksakal of the Atauranchi tribe with Mir Hak Nazar and Mir Fatteli Ali Shah to the assistance of the Atalik Ghazi. The Atalik obtained a victory over the Chinese, and sent valuable presents and a letter of thanks to Jahandar Shah, and wrote saying—"The people from Chitral, Gilgit, Kanjut, Shigurn, and Wakhan, who are living in Yarkand, are under your rule. It is therefore fitting that you should send an Aksakal to levy revenue from these people for you, and that they should obey his orders." So Aksakals used to go to Yarkand and be relieved occasionally. When he had governed for a short time, Amir Dost Muhammad Khan died in Kabul, and Shere Ali Khan became Amir in the place of his father. Muhammad Afzal Khan was ruler of Balkh, and Muhammad Azim Khan, fleeing from Shere Ali Khan, went by way of Kuram to Kohat, and thence to Rawal Pindi near the Sind Sagar Doab. From there he went to Swat to the Akhund Abdul Ghafur, Akhund of Swat. From Swat he went to Dir and thence to Chitral, and from there to Badakshan.

The story of Muhammad Afzal Khan is that Shere Ali Khan brought him to Kabul on oath of security and then imprisoned him. When Muhammad Azim Khan reached Badakshan, Jahandar Shah received him with open arms, and at length gave him his sister in marriage and dismissed him. After this, by the advice of Sultan Mumtaz Khan of Kunduz, Shere Ali Khan’s army, together with that of Kunduz, under pretence of supporting Mir Mizrab Shah and his nephew Muhammad Shah, came into Badakshan with Mizrab Shah. Jahandar Shah having collected the army of Badakshan by help of Baba Khan and Muhammad Umar Khan, opposed them at Kilibag or Lutand. From Faizabad to the battle-field he laid a dawk of saddled horses on the road.

* The motto repeated. لله فاتح الخلق وملك.
Meaning "kingdom."—Trans. 

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The fight only lasted a short time, and through the Divine will the army of Jahândâr Sháh was defeated. Jahândâr Sháh himself reached Faizábâd without stopping anywhere. He sent Shahzâda Hussan, his younger brother, together with his family, to Shignân, and went himself to Zebâk with a few followers, and thence towards Chitrâl. On reaching the Khatanza mountain, as he saw no possibility of taking his horses with him, he gave them in charge of Mir Hak Nazar, Aksâkâl of Zebâk, and proceeded to Chitrâl on foot by way of Shaghût. He remained in Chitrâl a year until Muhammad Afzâl Khân was Amir of Kabul and Muhammad Azîm Khân was also there. He then took leave of the Amân-ul-Mulk (ruler of Chitrâl) and went to Kâbul by way of Asmar and Jalâlâbâd.

In Badakshân Mir Mizrâb Sháh ruled for six months, and then died, and Mahmûd Sháh became Mir of Badakshân in his place. Jahândâr Sháh remained in Kâbul one year, more or less. After this the Amir gave him about 500 Afghâns by way of assistance, and he set out for Badakshân. When Jahândâr Sháh reached Kundúz, and the report of his arrival spread through Badakshân, the people, according to their old custom, rebelled against Mahmûd Sháh and deposed him. Mahmûd Sháh fled and went to Kundúz. Jahândâr Sháh came to Faizábâd and became Mir, and having organised regiments drilled them in English fashion, but the Badakshânis did not like this. After this, when the affairs of Muhammad Afzâl Khân and Muhammad Azîm Khân were upset, and Kâbul again came into the hands of Shoré Ali Khân, the latter sent an order to Sultân Murâd Khân to give assistance with his army to Mahmûd Sháh, and he also sent some of his own troops with him, and Mahmûd Sháh again conquered Badakshân. Jahândâr Sháh went from Shewa by Wâkhân with the intention of reaching Chitrâl, but Mir Fateh Ali Sháh, in accordance with the instructions of Mahmûd Sháh, would not allow him to enter inhabited places. They also say that Jahândâr Sháh had the intention of seizing, and remaining in the fort of Wâkhân, by help of the people of Wâkhân, and secretly giving the signal for rebellion against Mahmûd Sháh. As, however, he received no assistance from him, but, on the other hand, he prevented his entering inhabited places, he was forced to ascend the mountain between Wâkhân and Shignân, and having crossed the Shorshâl Bat or Pamir stream with great difficulty, after much hardship he reached Yâassin by way of Dârkot. On this occasion his family was also with him. He remained the winter in Yâassin, and in the spring Jahândâr Sháh went to Chitrâl, and Shahzâda Hussan remained in Yâassin. After this the people of Badakshân sent a message to Jahândâr Sháh to collect an army of Chitrâl and bring it with him that they might drive Mahmûd Sháh out of the country. Mihtâr Amân-ul-Mulk having given Jahândâr Sháh an army under Muhammad Ali Beg and Kokân Beg (his brothers by another mother), and Mihtâr Pahlwân, son of Gohâr Amân, for his assistance, started for Badakshân. When they reached Zebâk, he took the whole country and remained there himself. He sent Shahzâda Hussan, his brother, and Muhammad Ali Beg, with half the army to Warduj, and the people submitted without fighting. Shahzâda Hussan sent a man to tell Jahândâr Sháh that he had been victorious in Warduj, and that he should now come himself, that they might attack Badakshân together. Jahândâr Sháh did not go, and Muhammad Ali Beg again wrote, saying—"If you do not come, and if we do not go and seize Badakshân, some one else will become Mir." For ten days they awaited Jahândâr Sháh, and encamped in Tirgirân. After this Muhammad Ali Beg again wrote, saying—"We have no designs against your country, and have not come here to establish our own Government." Jahândâr Sháh then wrote, saying—"I will not go to Badakshân; come back again." They were thus obliged to withdraw their army from Tirgirân and the other parts of Warduj, and bringing great booty with them, they came to Zebâk. The army of Badakshân took position at Khunrâbâd, but from fear of the Chitrâlís did not advance. Finally, the army of Chitrâl, having plundered the goods and property of the Zebâksis, returned by the Nûkân Pass and Khatanza, and Jahândâr Sháh with his plunder entered Chitrâl by way of Gharm. The Mihtâr Amân-ul-Mulk was awaiting the army at Shaghût. When the army with Jahândâr Sháh reached him, they went on together to Chitrâl.
After this Mahmud Shah, by order of the Amir of Kabul, went against the Aman-ul-Mulk with an army of 12,000 men. As they were starting, spies brought intelligence to the Aman-ul-Mulk that the army of Badakshan had started in order to fight with Chitral and seize Jahandar Shah. Mihtar Aman-ul-Mulk fortified the passes. Mahmud Shah left a few troops in Zebak, and taking the remainder with him, started in the direction of the Baraghil Pass by way of Wakhân. The Aman-ul-Mulk came up with his army, having Jahandar Shah with him; half his force he placed at Shaghat and the other half with Jahandar Shah he took with him to Shagram. Pahlivan Bahadur and his followers having come to Yarkhun with Shahzada Hussan fortified the pass. At length Mahmud Shah crossed the Baraghil Pass, came up to Topkhan-i-Ziyabeg, and there stood fast, until the army which was behind should also come up. Then Mahmud Shah sent some of his troops on to the tops of the mountains, and taking some with him went up the pass. Pahlwan’s men had hidden themselves, and Mahmud Shah, under the impression that the pass was unoccupied, and would fall into his hands without difficulty, ordered his force to go on quickly. When they got up to the walls in the pass, Pahlivan’s men all at once opened fire on them, and 200 of the Badakshani were killed; some of Pahlivan’s men threw down large stones from the mountains on to the Badakshans, and the infantry who had gone to seize the hills suffered severely. In short, Mahmud Shah was thrown into great disorder, but in an hour’s time he made another assault on the pass, and this time about 1,000 Badakshani were killed, and Mahmud Shah retired. He made yet another attack for the third time, and again lost some men, but was not able to take the pass. After this he remained for four days without fighting. Owing to want of food and forage he was in great straits, and on the fifth day he prepared ladders, intending to place ladders by force against the towers and walls, and take the pass by storm. Some one, however, informed him that an army of Chitral had started from Turanrehi, on the road towards Shah Jareli (a place to the south, near Ziyabeg), and would come out near Topkhana-i-Ziyabeg, then advancing from there would seize the pass of Ashperan, which is about 3 miles north of the Yarkhun Pass; thus his own army would be shut in between the two passes and defeated.

On hearing this information fear came on Mahmud Shah, and leaving all his property and equipment in the pass, he fled in the night. In the morning when Pahlivan saw that no one was in view, he followed up Mahmud Shah with his men and came up with them in the jungle of Dobargar Kuch, and a severe fight took place. Mahmud Shah received five wounds, and many horses and many men fell into the hands of Pahlivan, and the remainder of the army with Mahmud Shah went to Badakshan. Jahandar Shah came to Chitral, and Shahzada Hussan remained in Mastuj. After this the Badakshani, being discontented with Mahmud Shah, sent a message to Jahandar Shah, who, taking with him only his own men, started with Shahzada Hussan. He had not yet reached Zebak when the Badakshani revolted, beleaguered Mahmud Shah, and broke open the doors of his fort with axes. Mahmud Shah, taking the Kuram in his hand, confronted the Badakshani and said—“I am also a son of your Mir and not a foreigner. Why do you commit this act of violence?” The Badakshani stopped the revolt, and when Jahandar Shah reached Zebak and saw that the complexion of affairs was changed, he went to Shewa by way of the mountains. He remained there ten days until armies came from Balkh and Kunduz to the aid of Mahmud Shah, and they caused him to fly from Shewa. Jahandar Shah and Shahzada Hussan went towards Kokand and the other dependencies of Russian Turkistan, and sent people to bring their families from Chitral. Now, it happened that when the families of Jahandar Shah and Shahzada Hussan had started by way of Yarkhun, at the Baraghil Pass the servants of Fatteh Ali Shah forbade them to go by way of Wakhân; consequently the families joined Jahandar Shah by way of Shorshal Bat and the Pamir. Jahandar Shah hearing of this want of
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faith on the part of Fatteh Ali Shah said—"It is right that our families should never at any time show friendship or kindness to that of Fatteh Ali Shah, or give them up the government of Wakhan. If ever I live to again become Mir of Badakshan, I will exact vengeance for this from Fatteh Ali Shah, or his son." Mahmud Shah was for some time nominally Mir. At length the Afghans came, took him to Takhtapul, and there imprisoned him, and themselves took possession of Badakshan. Subhadas ruled in succession over Faizabad, but in the time of Brigadier Syed Ahmed Khan great tyranny was practised in Badakshan. At first a tax of Rs. 1 was imposed on every zemindar's house, and at last they also imposed taxes on any man, sheep, goat, and also land taxes. The people were in great straits and sold their daughters to the soldiers, and thus paid their taxes to the rulers. When the people had to pay in the taxes, they paid in the whole of it, but the tax collector pretended that there was still some due from the cultivators, and two or three times the authorised revenue was levied from them. And as persons who were Shias were in their turn appointed from Kabul as rulers, owing to their difference of religion, they abused the people for their Firs and religion, and treated the chief Imam Abu Khaib disrespectfully. They showed no reverence for the ziarats, shrines, and other holy places, and gave no thought to the schools, mosques, and scholars attached to them. They dug up the burial grounds of the Sunnis, levelled them, and sowed them as kitchen gardens for melons. In addition to this, they gave unsuitable work to people of noble birth, and without payment brought pucka bricks from the plain of Khawmeh and from the lands of Payanshahr and made buildings with them. They introduced the custom of mourning on the Ashura or 10th day of the Muharram. In the houses appointed for mourning they abused and cursed the companions of the prophet.† Another reprehensible practice was that Brigadier Syed Ahmed Khan, who was a Shia by religion, used to take opera glasses, and look towards the houses of the city from an elevated spot. If he saw a lovely or handsome woman in any one's house, he used to send by force for her by night, sleep with her, and then send her back again to her father's house in the morning. Again, if he saw a good horse anywhere, he used to seize it. In this way he committed such tyranny that he collected in this manner during his reign 700 good horses in his stable; he had a fine stable built for nothing by the labor of his subjects and soldiers. He also destroyed the gardens near the city and made it a plain. In consequence of all this, and owing to the difference of faith and excess of tyranny, the people began to try sometimes towards Kolab, sometimes towards Shigndn, until most of the villages were deserted and houses in a ruined state. In 1879, when the English sent an army to Kabul against Amir Shere Ali Khan, the latter came to Balkh from Kabul and died there, and Yakub Khan became Amir of Kabul. After this, in the same year, the Badakhshans commenced to talk amongst themselves about rebelling, and at that time Baba Khan Beg, the son of Nasarulla Khan, Shah Ibrahim, son of Ahmed Shah, and Sultan Shah, son of Yusuf Ali Khan, were in Balkh; and Mir Abu-ul-Faiz Khan, Mir of Darwaz, who had fled from the Mir of Bokhara, was in Raghd. Mir Abu-ul-Faiz Khan raised the men of Raghd to revolt, and at that time some ruler from the Amir of Kabul, of the Sunni persuasion, was at Raghd; he heard of the revolt and wrote to Brigadier Syed Ahmed Khan, saying that the men of Raghd were ripe for revolt, and that it was necessary to organize measures against them. Syed Ahmed took no thought in the matter, and at last the people of Raghd unanimously raised Abu-ul-Faiz Khan to the Chiefship and revolted. For the second time the ruler wrote to Syed Ahmed Khan, saying he must send an army to quell the revolt. Syed Ahmed Khan said—"The Amir has confidence in the Sunnis and gives them handsome appointments, and now I see what the spirit of the Sunnis is worth." He further said that when they were much pressed he would send assistance. Now, when Mir Abu-ul-Faiz had conquered the ruler of Raghd and had got all the soldiers of Raghd into his hands,

† It would involve a history of the religious differences between Sunnis and Shias to explain this—Trans.
‡ Or telescopes.—Trans.
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he turned towards Rastak. The people of Rastak also revolted, and the people of Faizabad also rebelled on the very same day the people of Rastak and Ragh conquered the Afghan army at Rastak. This was due to the fact that Mir Baba Khan Beg, Shah Ibrahim Khan, and Sultan Shah fled from Balkh to Badakshan, and, having joined the people of Ragh and Rastak, reached Faizabad. Abu-ul-Faiiz, Darwaza, was now Mir of the whole of Badakshan, but the people, under the impression that he was not the regular heir, deposed him from the Mirship and made Ibrahim Khan Mir. He had only been Mir for two or three days, when the Badakshaniis, thinking him an old man and unfit for government, made Mir Baba Khan Beg the Mir. In short, the Mir's sons having joined together and come to Faizabad, made war and besieged Syud Ahmed Khan in the fort. After the siege had lasted some days, at length Syud Ahmed Khan sent the Kurân to Baba Khan and said—"The country of Badakshan is yours, allow us to go." Baba Khan swore that he had no intentions against them or wish to take their arms, and that they might come out of the fort and go wherever they liked. Syud Ahmed Khan came out with his Afghan troops, went towards Balkh, and the sepoys at Jarm and Bilharak went by Wakhan to Chitrâl, and from thence to their own countries. The Afghans left behind two guns in Faizabad, and I heard that two were also left in Rastak. After this Baba Khan Beg gave the fort of Jarm to Shah Ibrahim Khan, and the government of Rastak to Sultan Shah, and himself became Mir of Faizabad. Baba Khan Beg was a cruel and blood-thirsty man and killed people for trifles, but was at the same time liberal with his money. Mir Shahzâda Hussan Khan and Muhammad Umar Khan, hearing of the disturbances in Badakshan and the overthrow of the Afghan power, fled from Russian Turkistan and with a few followers reached Shignân. Whilst in Shignân, the people of Ragh secretly sent a message to Shahzâda Hussan saying—"If you want the government of Badakshan, come to Ragh, for we will assist you, depose Baba Khan from the government, and give you the Mirship." Shahzâda Hussan was a chicken-hearted, timid man, and did not go himself, but sent Muhammad Umar Khan. The latter went and took possession of Ragh. Baba Khan on hearing of this circumstance, in alliance with Sultan Shah, went to oppose him, and Muhammad Umar Khan fled. After this the people of Badakshan unanimously sent a message to Shahzâda Hussan, and he again sent Muhammad Umar Khan to Râgh, and followed him in person. The people of Badakshan all left Baba Khan and joined Shahzâda Hussan. Baba Khan then fled to Kashim. He was taken prisoner and brought to Faizabad; from here, together with his family, he was sent as a prisoner to Shignân. When Mir Shahzâda Hussan became Mir over all Faizabad and its dependencies, Mir Alam came to him from Bokhara. Shahzâda Hussan gave the "jaghir" of Rastak to Muhammad Umar Khan, Kashim and Meshed to Mir Alam, and the fort of Jarm to Shah Ibrahim Khan. Shah Ibrahim Khan died at Jarm in 1879. In the month of November 1879, the writer of this work, in accordance with the order of Dr. John Scully, left Gilgit on deputation and reached Faizabad in January 1880. At that time there was discord between Muhammad Umar Khan and Mir Shahzâda Hussan; the latter sent for Baba Khan from Shignân under promise and oath for his security. Shah Yusaf Ali Khan, of Shignân, sent his son Muhammad Aslam Khan with Mir Baba Khan to Faizabad, and he arrived there on the 15th January 1880. The Shahzâda treated him very well and with honor, and on the 10th of January set out with his army to fight Muhammad Umar Khan, taking Baba Khan with him. On the 20th January the people of Rastak submitted to Shahzâda Hussan, and Muhammad Umar Khan fled towards Kataghan or Kunduz. Shahzâda Hussan gave the government of Rastak to Baba Khan. On the 27th January, news came that Sardar Abdul Rahman, having left Russian territory, had crossed the River Amu at Tash Rabat, and was coming into Badakshan. On hearing this news Shahzâda Hussan feared and sent an answer to say that he would not see him, but Baba Khan considered that it was expedient to do so. Finally, Shahzâda Hussan returned, and on the 31st January came to Faizabad, and Abdul Rahman Khan reached Rastak. From here he sent Baba Khan Beg to Shahzâda Hussan. When the latter heard of Baba Khan's arrival, Abdul Kadir, on his behalf, had a small engagement with Baba Khan.
at the bridge of Atun Jalo; at this very time, however, the people of Badakshan made their salaam (went over) to Baba Khan. On hearing this, Shahzada Hussan fled with his family towards Wakhan. He was actually en route when the people of Badakshan sent him a message telling him not to be in such a hurry to go, as they did not care for the rule of the Afghans, to whom Baba Khan had given his allegiance. Shahzada Hussan, however, did not stop on the road, but went straight to Yassan, and from there to Gilgit; he sent most of his family towards Shigman.

Note.—Jahangir Shah was killed in 1879, presumably by his son, at Osh Kurgan in Russian Turkestan.

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

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

**Revenue of the Mirs at the present time.**

Revenue (tax) in Warduj—
1. Copper money† 500.
2. Sheep, 140.
3. Wood monthly, 70 loads.

Sirghulâm and Zardeo—
Sheep, 300.
Wood monthly, 140 loads.

Yâftul and Râgh—
Each house { 1 sheep.
  1 pannit† wheat.

Tang-Payan annually—
One-tenth of the grain.
Sheep from all the people of the district, 360.

Shewa—
Sheep, 120.
Wood monthly, 320 loads.

The Hazaras—
Sheep annually, 120.
Coal as required.

Rastâk, Kashim, and Jarm were jâgirs, and other details were not ascertained.

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

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

* Timurlang (Tamerlane) was the first king of the line.—Trans.
† Šôm 555
‡ Wîp half a horse-load.—Trans.
Journey to Badakshan.

The Mir of Faizabad has agents, whom they call Dewanbegi; each district pays in its own tax and tithes to the Dewanbegi.

The Expenditure of the Mir on his House and Army.

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

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

Habits of the Mir.

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

About People of Rank and Durbaris, Aksakal or Munghashi or Mirs of 1,000 as They Are Also Called.

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

Yuz-Bashis.

"Yuz" in Turki means 100, and men of this class have command over 100 people; their business is to collect the men under them for war or for the Mir's shikar. The only advantage he gets from his rank is that his house is excused from forced labor and taxation. The number of Yuz-bashis are
appointed according to the size of the district. He receives the usual annual “khilulut” from the Mir.

**CHIRAK YASÁWAL.**

The “Chirak Yasáwal” is the Aksakal’s deputy; if the latter is ill, he acts in his place; in each district one such person is appointed. He receives no income from the country, but forced labor and taxation are remitted to his house. He receives the customary “khilulut” from the Mir.

**ARBÁB.**

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

**THE DEWÁNBEGIS OF THE DISTRICT.**

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

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

**DEWÁNBEGI OF THE CAPITAL.**

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

**YASÁWALÁSHI AISHAK.**

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

**AISHAK YASÁWAL.**

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

* See page 12.
† See next paragraph.
breakfast. One-fifth of all fines is their right, and if the Mir remits the fine, the "Aisliak Yasawal" does not do so, but claims his right.

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

**BAKAWALBASHI**

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

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

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

**KAzi.**

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

**SERVICE AS FIGHTING MEN.**

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

**BE-PADERAN JI (THE FATHERLESS).**

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

In Badakshan they call the Mir's sons "Adamsaz;" Aksakals and other respectable people "Kud-khuwa zada;" and ryots they call "Fakirs;" "Syuds and Pirs they call "Aishan." These persons are generally sent as vakils on important business from Badakshan to other countries. Amongst these people the descendants of the holy Imam of Muhammad* (the inaugurator of the second thousand years of the Hijra), Sheikh Ahmed of Sarhind, Faruki, whose shrine is in Sarhind in the district of Patiala, are greatly revered and respected. The Mirs and Syuds of Badakshan are disciples of these people. They have many privileges in Badakshan.

**NAMES OF THE AKSAKALS DURING MY RESIDENCE IN 1879.**

When I was in Faizabad, the Aksakals were named as under:—

* His titles are Imam Rubani Hazrat Muhammad Alif Sulai—see page 29.
Journey to Badakshan.

From Yamgdn to Jarm—District of Tang Bala.
Abdulla Khan
Ismael Beg
Aziz Khan
Shah Sikanlar Beg
Ibrahim Beg
Shah Abdulla

WARDUJ, SIRGHULAM, AND ZARDEO IN THE DISTRICT OF TANG BALA.
Muhammad Ayub
Abdul Bassul
Hatim Beg

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

Turki Aksakals of Tang-Abad.
Tash Muhammad
Mulla Izzat Ulla
Safar Ali Beg
Izzat Beg
Yusuf

Tajik Aksakals of Tang Pakan.
Ahmed Beg
Dorran Shah
Muhammad Tashak
Sultan Ibran (Shah of Ragh)
Mirza Haji
Khawja Yusuf
Muhammad Sharif
Muhammad Nabbi

I have not written down the Aksakals of Rastak, because I did not go there.

ON THE TREATMENT OF GUESTS AND VAKILS BY THE MIR.

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

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

* See page 27 for list of Turki tribes.

Although the Shah of Ragh is counted as an Aksakal, he is really a Mir and the people will not consent to the Mirship of anyone else. He presides a mantle. The Mirs of Badakshan give their daughters in marriage to the Shahs of Ragh. He is ruler and Mir and 4000 horses of Ragh. The Aksakal is a standard-bearer in war.

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

RELATIONSHIP AND KINSMANSHIP OF THE MIRS OF BADAKSHAN.

The Mirs of Badakshan take the women of the rulers of Chitral, Hunza, Shiggnán, Kundüz, Kolab, and Darwaz both in marriage and as concubines, and they give their daughters amongst their own tribe or in Shiggnán and Rágh, or else to the Syuds and "Aisháns" of Badakshan itself; but from the reign of Jahándár Sháh they have also given their daughters to the Dúrais of Kábul; the foster-sister of Jahándár Sháh was married to the late Amir Muhammad Azim Khán, and the daughter of Jahándár Sháh is married to Amir Abdul Rahman Khán. This marriage took place during the time Abdul Rahman was taking refuge in Russian Turkestán.

PLACE OF FLIGHT OR REFUGE OF THE MIRS OF BADAKSHAN.

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

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

DEPENDENCE OF THE MIR OF SHIGNÁN ON BADAKSHAN.

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

* Of butter, sugar, or honey, and rice flour. Tram.
† See page 12.
‡ This seems contradictory, but sic. in original.
“nazar” to the ruler of Faizabad, and give nothing else. In time of war he
is sometimes able to oppose the army of Badakshan. In fact, in ancient times
some of the Shahs of Shigndn have gone and conquered Badakshan, as, for
instance, Shâh Burhân-ud-din, with the aid of the Shah of Shignân, took Badak­
shan from Muhammad Murâd in about the year 1843 or 1844 A.D. On this
account the Mîrs of Badakshan rule over Shignân with the greatest leniency.
The countries of Shignân and Roshan are under the authority of the Shah of
Shignân, and Shâh Yusaf Ali Khán is now Shah. The mother of Shahzâde
Hussan and Mir Alam is his foster-sister, and he is also related to Sultan Murâd
Khán, Mîr of Kataghân. I think that the daughter or sister of Shâh Yusaf
Ali Khán is married to Sultan Murâd Khán. One of the daughters of Yusaf
Ali Khán is the wife of Afsâl-ul-Mulk, the son of Amân-ul-Mulk of Chitrál.
The whole of Shignân, except the family of the Shahs, are Shîas* by religion;
the Shah’s family are Sunnis. I heard that from Faizabad to Kila Dar-pa­nja,
the capital of Shignân, by way of Sheewa, it is three days’ journey.

DETAILED ACCOUNT OF THE SONS OF THE MîRS OF BADAKSHAN.

Amongst the sons of Mahmud Shah, one, by name Bâla Khán Beg, and a
son of Shâh Ibrahim Khán’s, named Amir Jân,† were prisoners at Taj Kurghân,
Balkh, in 1859, and at this time only these two sons remained of the descend­
ants of Sulîmân Shah, son of Muhammad Shah, son of Sultan Shah. And of
the descendants of Sultan Shah, son of Muhammad Shah, son of Sultan Shah,
were living, the son of Shâh Sulîman Beg, called Mir Alam, and the son of Mir
Alam, Adî Khán; and of the progeny of Abîd-ul-Ghâzi Khán, the son of the Sultan
Shah, the son of Muhammad Shah, the son of Sultan Shah, Safâr Ali Khán,
was living as a prisoner in Tâdurkan. And of the sons of Jahândâr Shâh, son of
Shâh Zamân-ud-din, son of Shâh Burchân-ud-din, son of Muhammad Shah,
son of Sultan Shah, there are six living: Shahzâde Jehânâgir, Shirdîl Khán,
Shahzâde Kamrân, Shahzâde Bahûrân, Shâh Shuja, Rahîmul Khán. In 1879
Shahzâde Jehânâgir and Shirdîl Khán came to Badakshan from Russian
Turkestan and were imprisoned in Shignân by Mir Shahzâde Hussan Khán,
and the remaining four sons were in Khokand. Now, the sons of Shahzâda
Hussan are in all six, the eldest of whom is Subhân Kuli Khán; his mother
is from the district of Lâspur, a dependency of Mastuj; the mother of these
three—Sultan Jeâlûl-ud-din, Muhammad Rahîm Khán, and Muhammad Amin
Khán—is from Yassin; she is a concubine. The fifth son is Shir Imam Kuli,
whose mother is a concubine of Shignân; and the mother of the sixth,
Shâh Zamân-ud-din, is of the family of the Mîrs of Darvâz. I heard that a
seventh son was born of this wife at Gilgit, but I do not know whether he is
alive or dead.

The sons of Yusaf Ali Khán, son of Shâh Burchân-ud-din, Muhammad
Umar Khán and Sultan Shah, were living in Rastâk.

The son of Sulîmân Shah (surnamed Bâla Khán Beg), who was son of
Nasaru’lla Khán, son of Burchân-ud-din, by name Sultân Ahmed Khán, was living
in Bokhârân, also a son of Nasaru’lla Khán, called Khwaja Ankûlî Beg, who came
from Kunduz. Of the sons of Sultan Nizâm-ud-din, one person, called Aza
Khán Beg, was living in Rastâk.

The sons of Kurbâ Khan, son of Shah Burchân-ud-din, are three: Khan
Jân, Akram Khán, and Muhammad Rahîm Khán; these and a son of Khan
Jân, named Muhammad Karim Khán, were living in Shikázîshin in 1879; thus
of Kurbâ Khan’s family three sons and one grandson are alive.

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

* He says “Ismaili.”—Trans.
† See pedigree, page 39, for all these.
ACCOUNT OF TWO OR THREE GENERATIONS OF THE MIRS OF KATÂGHAN.

MUHAMMAD MURAD BEG.

In 1841 Mir Muhammad Murad Beg was alive; he was a contemporary of Suleiman Shah of Yassin and Shah Kathur of Chitral; he led an army into Badakshân and took it from Mir Yar Beg Khan, son of Sultan Shah, son of Muhammad Shah, son of Sultan Shah, and extended the circle of his government to the frontier of Sarikol, i.e., the end of the State of Wakhân. He was a very strict and majestic person, and at his death left seven sons; of these, the eldest, Shah Murad Atalik, succeeded his father and ruled over Kataghan. Amir Dost Muhammad Khan, having sent an army under his son Muhammad Afzul Khan into Kunduz, drove Shah Murad Atalik with his sons from the country. Shah Murad Atalik fled to Kolab; the Uzbegs, however, raided night and day, and the Afghanis were put to straits, so they considered it advisable to recall Shah Murad Atalik and give over the government of Kataghan to him. The second son of Muhammad Murad Beg, called Abdul Rassul Beg, died and left a son called Rahman Kuli Beg, who, in 1879, was ruler of Bagholan. The third son, Muhammad Karim Beg, was, in accordance with the orders of Sardar Sultan Murad Khan, a prisoner in Kunduz in 1879. The fourth son, Khurm Beg, was living in Kunduz in 1879, but Abdul Nabi Beg, Muhammad Umar Khan, and Muhammad Yusaf Khan—the last three sons of Muhammad Murad Beg—all died childless. Shah Murad Atalik had five sons; Sardar Sultan Murad Khan, Mir Abdul Rahim Khan (died childless), Shah Abdul Karim Khan (also died childless); the fourth son was Kâbul Beg, who is dead, and the fifth Nazir Ali Beg, who is alive. Sardar Sultan Murad Beg at the time of writing this is Mir of Kataghan, and received the title of Sardar from the late Amir Shere Ali Khan, who also gave him his daughter in marriage.* In wisdom, foresight, and the management of the affairs of the country, he is unique and is held up as a pattern in those parts, all the people of Badakshân praising his wisdom. He has three sons; Muhammad Hâshim Khan, Muhammad Kâsim Khan, and Muhammad Aziz Khan, the eldest of whom is about 7 years old and the second about 5; their mother was from Khost, and the third, Muhammad Aziz Khan, about 7 years old, whose mother is a Chitral concubine. There are four sons of Kâbul Beg living in Kunduz: Tolal Beg, Jalil Beg, Raham Ali Beg, and Rajab Beg. Nazir Ali Beg has one son living called Kurban Khan. It is not known whether Nazir Ali Beg and his son Kurbân Beg are in Kunduz, or where. These Mîrs are of Uzbeg race, and the family of Kolab is also a branch of this family.

* Some people say that he was married to the daughter of Sultan Muhammad Khan Sarhad.
† Sad—s культ; barda—slave.
‡ Fide page 29.
Journey to Badakshan.

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

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

* In text “s lept” is given which must be a slip.
Number of marches, description of the road, and distance in miles from Yasin to Faizabad by way of Darkot, and from the Wakhan frontier to Mestij by way of Yarkhun approximately.

(Winters of 1878 and 1879.)

<table>
<thead>
<tr>
<th>No. of Stage</th>
<th>Name of Stage</th>
<th>No. of miles</th>
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<tbody>
<tr>
<td>1</td>
<td>Yassin</td>
<td></td>
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<tr>
<td>2</td>
<td>Hunza</td>
<td>10</td>
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<tr>
<td>3</td>
<td>Darkot</td>
<td>14</td>
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</table>

Remarks.

As Major John Biddulph visited this place in 1878 and wrote all about it, I have written nothing.

Major Biddulph saw this place, therefore I give no description.

At a distance of 5 miles from Hunza is the village of Anmuast; it has five houses; from this place trees begin; the altitude is probably 8,000 feet. From here, for 7½ miles, extends the jungle of Mutardakh, through which strangers cannot find the way without a guide. The people of Hunza, Darkot, Anmuast, and Darkot take wood for burning from this jungle. It has fine meadows, and the people of Darkot graze their cattle in it. The length of this jungle, which extends up to Darkot, is about 1½ or more miles. Near Darkot two valleys run in from the right and left; the one which runs down from the left to Darkot has the houses and lands of Darkot along the side of its stream; it is known by the name of Gahartanz. By this valley people go to Ishkamau, which is twoday's journey from Darkot; it is so difficult that men travel with difficulty, and animals not at all. I did not myself go by this road, but speak from hearsay. A small valley called Gujarobo from the right runs towards Darkot from the west, and its stream joins that of Darkot; it has little water in it. There are five old glaciers with many fissures in them, which cannot be seen from Darkot. In Darkot there are about forty houses. The language of the people is "Boorashaki" which is spoken in Warghash. Darkot is very cold.

At a distance of 3 miles or more from Darkot on the right bank of the stream from the kotal of Darkot and (¼ mile) 1,320 feet above the edge of the stream, is the pass of Darkot. It has two towers upon it, built from fear of the armies of Badakshan; it is not a very strong place; from here, crossing an undulating plain, you reach the corn-fields of the people of Darkot; the road is not very difficult. It is an excessively cold place, and in the month of December I believe great hardships there. Barley is the only grain which ripens here; in the spring, i.e., summer, the people of Darkot take the grain to their houses and leave the corn stalks, and if a traveller passes through with a horse in the end of spring, i.e., in November, this straw is of great use to him. In the summer there is plenty of forage or vegetation here, but it ends with the end of summer. There are great many willows and "barj"* trees here. The altitude of this place is about 11,000 feet; these corn-fields are an undulating plain, circular in shape, water flows from all sides in small quantities, collects in the low ground, and runs down to Darkot. Whereon two lakes, he sees old glaciers, but to the north-west there are a very large number of them. I heard that on this road, i.e., from Darkot to here, there is a hot spring somewhere, in which sick persons of the country come and bathe. I did not see the fountain myself; for it was midnight when we rose and started south-east from there and then ascended the kotal. Mountain battery guns could easily be taken from the corn-fields of Darkot to the village, and even to Yassin.

From the corn-fields it is about 9 miles to the top of the kotal or crest, and its altitude is about 15,000 feet above the sea. For 8 miles from the corn-fields "padam"* trees are seen. There were many glaciers which have large crevasses in them. I heard that when the snow is hard, travellers the two long sticks, about 6 feet long, on their wrists and cross the kotal; the reason for this is that if a man's foot slips and he falls into a crevasse, he is saved from death by these sticks. The depth of these crevasses is very great; if a man or beast falls into them, it is impossible to reach down to him again. In the summer, foo, a traveller, who is a stranger, cannot cross this kotal without a guide. The kotal becomes quickly closed; at the time I crossed it, no one had done so before me. The people of Yassin have fixed on the signs of the movements of the sun for the closing of this kotal, for when the sun shines on it, it becomes closed; if snow does not fall, the foot of the traveller becomes frost-bitten. On the dry surface, for instance, ten days before I crossed, the feet of the servants of the Shah of Shigandh, who had gone to Yassin to fetch buffaloes, became frost-bitten. On a cloudy day, with a wind blowing, crossing is difficult, but on a clear day, when there is no wind, it is best for a traveller to cross. When I looked round at the top of the kotal, there was snow everywhere, the road to Kirmir§ could not be seen.

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* Cannot ascertain what this tree is.
+ Cannot ascertain what this tree is.
§ This word is indistinct. It is either "parsh" or "parsh."
On the top of the kotal is an extensive maaidan of snow (snow-field), and beneath the snow it is all ancient glaciers. The people of the country know the way over this kotal. A traveller at such a season (as I passed it)—in fact at any time,—cannot go alone. I myself fell in one place, and if men had not run up and caught hold of me, I should have died in a crevasse. The stream on the north side of the Darkot kotal joins the Baraghil stream in a distance of about 8 miles; from the top of the kotal to the bridge is about 5 or 6 miles; from the top of the kotal to the point of union of the two streams there is ice along the left bank; in some places this ice is grey and in others black. Near the bridge there are a great many auracarias, and consequently I should say that the altitude of this spot is about 11,300 feet. In the language of Wakhan this kotal of Darkot is called "Kazkaghish," and the stream Dara-i-Kachal. This side of the kotal, i.e., the north, is the frontier of Wakhan. Into this valley (Dara-i-Kachal) the people of Wakhan bring their cattle in the summer to graze, and I heard that they load salt on donkeys and take it to sell in Ydssin, crossing the pass with great difficulty, and generally on the way donkeys fall into the crevasses and die.

After ascending 5 miles from the bridge we came to the plain of Baraghil; en route there are a large number of auracarias, and the height of this plain is, no doubt, about 12,000 feet. This plain is the water-shed; the water on the south side flows towards Yarkhun, and on the north side towards Wakhan into the river Amu. In the summer the people of Sada Sarhad bring their cattle, and come and live in this plain with their families; they rest here for about three months, and it is a very fine pasturing ground. To this plain it is probable that the force of electricity is very great; one of my servants went out of his mind here, but became better at Sarhad. The length of this plain is about 3 miles, and there are springs in two or three places. There is a very good road for guns over this plain. At a distance of 9 miles from this plain in a hollow is the village of Pir Kharaf; this village is also really a pasture ground; people come and live in it, and the height of this place is about 11,300 feet. There is a great many auracaria trees here. About 5 miles from here is the village of Sarhad to the north inclining to west. It is a large village of old houses. From seeing willow trees it would appear that the altitude of Sarhad is approximately 10,500 feet; this point is the extreme limit of the willow tree. The grain crops are only wheat and barley, &c.; barley ripens well, but wheat ripens in some years, and in others does not do so. There is little firewood obtainable. In the whole of Wakhan there is no place with cattle like Sarhad. The stream from the Baraghil plain, which they call Rama-Er-pa, and the Pamie stream, known as Kogang Yal, join near the village of Sarhad and runs southward. The stream of the Baraghil plain they call Shershul Bat.
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<tr>
<th>No. of Stage</th>
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<tbody>
<tr>
<td>10</td>
<td>Phasesh</td>
<td>22</td>
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<tr>
<td>11</td>
<td>Shakharf</td>
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<tr>
<td>12</td>
<td>Shikashim</td>
<td>22</td>
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<tr>
<td>13</td>
<td>Kila-i-Dum</td>
<td>11</td>
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<tr>
<td>14</td>
<td>Safed-durra</td>
<td>15</td>
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crossing the Pamir Khargoshi stream, one reaches the village of Zang; from this village, keeping along the Pamir Khargoshi stream, a route leads to Yolkand and Shigand. At a distance of half mile between Langar-khushgin and Zang there is a hot spring; over it they have built a wooden house, into which a great deal of wind blows; people come to bathe in this spring, more especially on hot and sunny days. But since the spring is hot and the wind outside cold, when people come out of the bath owing to the cold they become hot and cold alternately, and get more ill than they were before; a smell of sulphur comes from the spring; its altitude is about 10,000 feet; the soil of this spring is red. Three miles from here is Kila-i-Panjah, the capital of Wakhan on the left bank of the Amu; in the centre a circular fort has been built, and near this a second smaller fort has also been built; when the people split up into two factions and are not unanimous for one Mir, they shut themselves up in one fort and the other in the other; neither of the forts have any strength; the boundary of Sada-Panjah extends up to Panjah.

From Phasesh to this place there is much jungle along the road and many poplars. In the village of Shakharf and in the other villages about, peaches, water-melons and apricots ripen, owing to the warm climate. They also grow vegetables which grow, and the grain ripens well.

From Shakharf to this place there is much jungle along the road and many poplars. In the village of Shakharf and in the other villages about, melons, water-melons and apricots ripen, owing to the warm climate. They also grow vegetables which grow, and the grain ripens well.

From Kila-i-Panjah to the ruined fort of Kandut, which is a distance of about 16 miles, is called Sada Khandut. This country is rather warmer and grain ripens well; along the banks of the Amu are good meadows, well furnished with grass, and the cattle of Khandut and the neighbouring villages graze in them. At a distance of 6 miles from Kandut is the village of Phagesh, which is the commencement of Sada Sadashtardgh.

From Shikashim to this place there is much jungle along the road and many poplars. In the village of Shikashim and in the other villages about, melons, water-melons and apricots ripen, owing to the warm climate. They also grow vegetables which grow, and the grain ripens well.

From Shikashim to this place there is much jungle along the road and many poplars. In the village of Shikashim and in the other villages about, melons, water-melons and apricots ripen, owing to the warm climate. They also grow vegetables which grow, and the grain ripens well.

From Shikashim there is an ascent of one mile which forms the watershed between it and Zebtk; after this, having descended 4 miles, a lake is reached, about 3 miles or 1½ wide and 1 mile long; most of the water of this lake is from springs which issue from the side of the hills forming the border of the lake. Passing this the Dahgul stream comes in from the left and unites with the Sanglich stream and falls into the Zebtk stream. Up the Dahgul Valley runs the road to Chitral over the Khilatanza Kotal and the Nuksan Kotal (pass), and from Sanglich the road runs to Chitral over the Dorah Pass. And from the village and valley of Sanglich runs the road to Mrung. I heard that there was a sulphur mine in this valley. In Zebtk the cold is very great; the only tree is the willow. The length of Zebtk from the village of Nieham to Gaukhana is 12 miles or a little over; the limits of Zebtk are up to the limits of the village of Gaukhana. The Pir of the people of the Islam faith lives here.

Five miles beyond Kila-i-Dum is the village of Gaukhana or Badkhana; in winter the wind blows here with great severity, and the soil is so intense that the breath coming from a person's mouth is frozen and is instantly heard, and then one's breath becomes white even before youth. In winter a traveller can with difficulty travel along this route in Badakshan. At a distance of about 3 miles from Gaukhana in Tang-Rahat Chilikan; in Badakshan it is known as Tang-Kabat Chihil-tan; it is a pass and a difficult place; an enemy cannot easily take it. Here a strong wind blows. Three miles from here is the Balaat Chilikan, a small village of about five houses. They
call a rest-house for travellers “rakab,” and this place is really a traveller's rest-house, so that when travellers have gone through the toil and trouble of the pass and are very tired and knocked up from their hardships, they may, on reaching this place, warm themselves up, rest, and then go on again. This village is really a great boon; it is situated on the right bank of the Warduj stream, and the Warduj border begins here. There are no fruit or other trees except willow and perhaps poplar; one harvest ripens. At Chihil-tan is a shrine, and the people of the place ask travellers when they are starting for something by way of an offering. On leaving this there is first on the left side of the stream the village of Kayak, and after leaving this the village of Safed-durra is met with on the right. Apricots and mulberries ripen here.

15 Chákirán

17 Below Safed-durra near Yomul, I saw pildum trees; they are large ones, and in Gilgit there were not trees of this size. The road throughout is cultivated, and there is plenty of forage. Mountain guns could easily be taken, and it is possible to make the road practicable for wheeled guns. Chákirán is a village with an Aksakal. There are fruits of all kinds, and two harvests of grain ripen. In the hill country of Warduj there is no large building timber. The altitude of Chákirán is about 6,100 feet.

16 Bahárak or Arak

11 From Chákirán to Bahárak the road is very good and runs along the right side of the stream; here and there is cultivation. The Türkî people commence here, and this is the frontier of Warduj. On leaving Warduj one comes out on an extensive plain, its length extending from Jarm to Bahárak, about 9 miles. Bahárak, or Arak, as it is also called, is a pleasant place with an agreeable climate. The cause of its being called Bahárak is that the Mir of Badakshan comes and lives here in spring (Bahar) and “Arak” is a Persian word meaning a small fort, and also a fort in which a king resides. In Bahárak, there are very fine fruits, such as pears, apples, &c. In the reign of the late Amir Shere Ali Khán there was a detachment of 200 Jezailchi soldiers here. There is a road from Bahárak to Jarm and from Jarm to Munjan, but it is only a path for footmen; horses and horsemen cannot go along it. They also say that from Jarm a road runs by Pajshâr to Kábul. There is a lapis lazuli mine in the Yamgdn valley.

17 Shrine

14 From Bahárak, after crossing the Zerdeo stream, the road runs over an uncultivated plain. The streams of Warduj and Zerdeo unite near the village of Doh. At a distance of 6 miles from Bahárak, in a northerly direction, inclined to west, there is a mine of iron and “chuwan,” the road to which runs from near Páyâshahr. A little above Páyâshahr the Warduj and Zerdeo united streams join the Kokcha stream. Near Páyâshahr there is a bridge over the river; from Rabat Chihil-tan, Sirghulán, and Yamgdn up to this bridge is called Tang-bélâ. The bridge is made at a narrow (tang) place. When a Mir of Badakshan takes right and reaches this bridge, he burns it and himself flies to Warduj. When the bridge has been built again, the exiled Mir goes to Zebdk and, fortifying the pass of Babat Chihil-tan, goes on to Chitrdl. There is a good road to Faizshâd along the left bank of the Kokcha; but in times of trouble they also go by the right bank, but this route is difficult and bad. This road was made in the reign of Shah Zamân-ud-din, named Meri Shd, but in times of trouble they also go by the right bank, but this route is difficult and bad. This road was made in the reign of Shah Zaman-ud-din, named Meri Shad, but has now gone to the bad; most of the road along the right side is over hills. They say that Amir Timur Korgdân had great trouble on this route and was nearly killed by the Badakshânis. To continue—On leaving the bridge the road runs along the left bank to the village of Rabat, where one crosses by a bridge and continues along the right side. The road is good up to the shrine (Khangâh); it is only a little difficult in one or two places, between Rabat and the first bridge; the distance between the bridge and Rabat is about 6 miles. Tang-pâyâshahr begins at the first bridge. They reach the Khangâh from Rabat by the right bank. The mountains of this part are mostly of earth. Crops are both irrigated and unirrigated in these parts. From the first bridge along the right side, the country is called Ydful and on the left Auna(r).

18 Faizshâd

5 Mention of the town of Faizshâd has been made by me in detail in the account of my travels. The road from the Shrine to Faizshâd is very good, fit for wheeled artillery; there is a little up and down hill, but it is not difficult. Faizshâd is situated in the district of Ydful. From Faizshâd a road runs by Shewa to Shignât, but it is a summer route and is not traversed in winter.
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<th>No. of Stage</th>
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<tr>
<td>19</td>
<td>From the Wakhan frontier to Hot spring</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Garm Chashma</td>
<td></td>
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<tr>
<td>20</td>
<td>Chakrokuch</td>
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</tr>
<tr>
<td></td>
<td>Garm Chashma</td>
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</tr>
<tr>
<td>21</td>
<td>Gazan</td>
<td>16</td>
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There is no use in repeating the route from Faizabad back to the bridge over the Baraghil stream, as I have described it from the bridge to Faizabad. When I returned snow fell in quantities, and the cold was intense; owing to this it was impossible to cross the pass called by the people of Wakhan the Haz-in-ghish, and by the inhabitants of Kalash the Dakot Pass; we therefore went by the Ydrkhun Valley. It is consequently advisable for me to describe somewhat the stages in Ydkhun, but I will only write them down up to Mastuj, because Major John Biddulph, when he was going to Chitral in 1878, passed this way, i.e., by Mastuj, and wrote about his journey from Gilgit to Chitral.

The force of the snow and cold was intense on these stages. On leaving the Wakhan frontier, we came to a spring on the road, and men who smoked poured water into their pipes and struck fire by means of their flint and steel; but while they were doing so, the water in their pipes froze, but towards Kado-ab it does not freeze so quickly. The greatest cold is in the months of February and March, corresponding to the months of Ivaus and Jadi in these parts. On leaving the Baraghil bridge, we went to the hot spring. Along the right edge of the stream from the Dakot Kotal are the same old ice-beds until the hot spring is reached; in some places the color of the ice is black and in some places green (or gray); it increases every year and spreads towards the left. For about 3 miles the road went between the Baraghil stream and the Darkot Pass stream; we then crossed the Baraghil stream to the right side; near the hot spring we again crossed to the left side and reached the spring (Garm Chashma). About here there is a large jungle of willow and "barj" in abundance; the people of Sarhad came and laid wood on donkeys in this jungle, and took it to their homes to burn. Garm Chashma is an excessively cold place; we could not sleep at night for cold, and when we stood before the fire our faces were hot but our backs frozen. Throughout my whole travels in Badakshan I saw no other place so cold as this; it has an altitude of 16,000 feet. Forage there is little of in winter,—in fact none at all; some people bring straw (bhusa) with them from Sarhad for their horses. The road from Sarhad here is very excellent, and with a little clearing would be fit for wheeled artillery.

On leaving Chakrokuch one reaches Chattisarkhoz; this is a large forest, and here the people of Gazan have also got cultivated land; the soil is moist and full of springs; there is plenty of wood and forage; there are numbers of willow, poplar, and barj trees. From here one goes to Topkhun-i-Ziyadeg. This is an old town, and although the walls and roof are remote, yet there is room enough for ten travellers to sleep under the roof. There is little forage here for the travellers to sleep under the roof. The people of Ydrkhun built two or three houses here, and settled here; but when the Mir Muhammad Shah of Badakshan collected an army and came to the Ydrkhun valley to fight, the cultivators here preferred to go and live in Ydrkhun, and did not again return to prefer to go and live in Ydrkhun, and did not again return to this road. From Topkhun-i-Ziyadeg, proceeding south along the bank of the Ydrkhun stream for 14 miles, a road runs on the right bank towards Topkhun in a westerly direction, and the route for a
Journey to Badakshan.

traveller to Yārkhūn runs along the left of the stream; here, that is on the Torekho and Yārkhūn road, there is a bridge, for a traveller from Torekho cannot go on along the right bank of the river, as the road is difficult. Beyond this place is the forest of Dobargarkuch, full of trees; in winter the snow is up to the thighs, for the wind blows down the snow from the tops of the hills and deposits it in this place, and in consequence it accumulates in one spot; it has a great many trees of various kinds, and is so thick that a stranger can with difficulty cross it; the trees are lofty, and there is plenty of forage. This forest is the first Yārkhūn Pass, and is situated on the left side of the stream. Beyond this is the Sharqiz Pass, difficult and stony, and on both sides of the river mountains come down and hem it in. On this account, owing to the narrowness of the road and difficult rocks, a horseman can only with difficulty pass. Leaving this pass behind, 24 miles further on is the Yārkhūn Pass; this is a well-known and celebrated pass, and according to the statements of the people of Chitral, Muhammad Shah, with a Badakshani army of 12,000 men, received an ignominious defeat at the hands of Pahludn, as I have already described in detail in my travels. This pass has twelve towers; six on the right side and six on the left; between the towers walls are run up about the height of a man,—that is to say, the wall extends over the space between every two towers. Two miles from this pass is the village of Gazan; the stream from the Mekah (?) Valley, which runs down from the Masambar Kotal, supplies it with water. In spring people go by this valley towards Thoi, and I heard that a footman would reach Thoi in one day with a hard day's journey; the road is not fit for horses. They also say that there is no ice on the route, but as I did not go myself, I cannot speak positively. The village of Gazan has 12 houses; the people speak the Chitrali language. It is a cold and icy place; in winter there is snow up to the knees. One harvest ripens.

After leaving Gazan, when the village of Bang, which is on the right bank of the stream, has been passed about 2 or 3 miles, the road running from Yārkhūn to Torekho is seen; this route runs from the right side of the river Yārkhūn in a westerly direction. I do not know the road, as I did not go by it. After this, having passed several villages, one reaches the village of Khozak on the right bank of the Yārkhūn River; it has about 20 houses.

After leaving Khozak and crossing now to the right and now to the left bank of the river, one reaches the village of Chapri. Near Chapri a valley runs down from the Masambar Kotal; it is a small glen, and has little water in it. If one goes by this route after passing the Masambar Kotal, one reaches the village of Tīr, district of Ghazzar, from whence goes on towards Gilgit. As far as Tīr the road is difficult, and people only travel it in spring, and then only footmen, for it is impracticable for horses. I heard that ice was also met with on the route, but I did not myself go by it. They say that on the top of this kotal is a fine pasture land, and the mares of the people of Ghazzar graze here in summer. From there (i.e., the valley near Chapri), we came to Cheonj; there are about 50 houses in this village; Súnda who are exiled from Zebdk live here; a brother of Sjah Abdul Ilahim of Zebek is here, who is married to a daughter of Gohar Amin. The road yesterday and to-day has been very good; there was snow to the village of Barpar; below that there was none. From below the valley of Bang, they have two harvests, but the country of Yārkhūn produces little grain. Of the whole of Yārkhūn, Gazan is the best place for grain; in other villages there is little.

On leaving the village of Cheonj near Mastoj, the ground is level, and there are springs in two or three places. The distance between Cheonj and Mastoj is about 6 miles. The fort of Mastoj is not a particularly strong place; if any army come prepared, they would destroy it in a very short time. They say that if rice is sown in Mastoj, it grows; it is a warm place. Mastoj is on the left bank of the Yārkhūn stream. I have not described Mastoj further for the reason which I have previously given.

GENERAL REMARKS ON THE YĀRKHIUN VALLEY.

I heard that there is a mine of arsenic in the Yārkhūn Valley, but I neither saw it with my own eyes, nor did I accurately ascertain its situation. Another thing I have to say, is that there is no better route from Chitral and Yassin to Badakshān than the Yārkhūn route. It is closed neither in winter nor...
Summer; for two months perhaps horses cannot cross it; for the remainder of the year they can. There is plenty of wood and forage *en route*, and forage is only scarce in two or three places. If an army were strong and well trained, no pass could hold out against it, and if efforts were made, a road for wheeled artillery could be made in the easiest manner.