

*An account of the Early Abdalees. By Major R. LEECH, C.B., Late  
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PREFACE.

In Nyamatulla's History of the Afghans, by Dorn, Avdal the son of Tareen, the son of Sharkhbun, the son of Sarbanni, the son of Pathan, is said to have had two brothers, Toor and Aspin; and three sons, Barik, Popal and Ali. Dorn in a note (38) on the authority of the Khulassat Ulansat, however, gives Abdal two sons, Firak\* and Isa. Firak had three sons, Popal, Barek and Alekko;† and Isa had five sons, Alizye,‡ Turzye, (Noorzye of Elphinstone,) Ishakzye, Makoo and Khogani, which latter are called collectively Panjpai.§

Again Malcolm, in his History of Persia, on the authority of a native historian of no note, apparently a Barikzye writing for Persian readers, attributes the rise of Sado,|| the progenitor of the royal house of the Sadozyes, to the favor of a king of Persia, Shah Abbas the Great, (entitled by the Persians the Beatified¶) obtained on a visit to the Persian court to complain of the tyranny and extortions exercised and committed by a Persian Governor of Western Afghanistan. When about to return to his native land, the king conferred on him the title and privileges of a "Speen Jeerak" (white beard,) over the Afghans, including the power of life and death over them all, with the exception of the Barikzyes, and declared his person and the persons of his descendants sacred.\*\*

It is even related by the Persians how Sado served for some time in the disguise of a groom in the royal stables; and having been promoted to the charge of one of the king's favorite horses, how he attracted the

\* Known to the Afghans as Zeerak, as are the descendants of his three sons.

† His tomb is said to be at Neecharah in Beelochistan.

‡ Alizye is not the name of the son, which is Ali, but of his descendants; Zye being the Persian corruption of Zo'e, which in Pushtoo means a son.

§ Panjpai, though literally meaning five feet or five supports, is often applied to more than five subdivisions of a tribe.

|| Sado is still a common name among the Afghans.

¶ Jannat Makan.

\*\* Which they continued to be until the murder of Shah Shuja-ul-Mulk at Cabool, in April 1842.



notice of Majesty by the striking effects of his assiduity in grooming.

Finally, in the History of India, Shah, an Abdalee Governor of Herat, is mentioned; and as these three items compose all the information which to my knowledge is possessed at the present day of the Early Abdalees, the following few pages have been compiled to supply much that is deficient, chiefly from a manuscript procured in Afghanistan, a second copy of which I never met with, and partly from accounts written at my request, and from enquiries made from time to time during a continued residence of five years in Afghanistan.

As the information now furnished was not possessed by the late Shah Shuja, I am in hopes it may not elsewhere be considered stale.

The following few prefatory "Remarks on the Origin of the Afghans," will not perhaps be thought misplaced, coming next and before treating of the Abdalees.

Much has been written on the descent of the Afghans. They believe themselves to be descended from king Saul. There are some circumstances against, and some in favour, of this belief.

Those against, are—

1st. They have among their predecessors no Jewish names except that of Kais, the Kish of Scripture (1 Samuel, chap. ix. verse 1,) who was according to some the first Afghan who believed in Mahommed, and in consequence received the title of Abdu Rasheed; the Jewish names now common among them being gleaned from the Kuran.

2nd. They have no vestige of the festival of Purim instituted by Esther, (chap. ix. verse 28.)

Those in favour, are—

1st. Contrary to the precepts of the Kuran, they do not permit a widow to marry any but the heirs of her husband, and the Jews did not allow a virgin to marry out of the tribe, (Numbers, chap. xxxvi. verse 8,) or a widow any but first her brother-in-law, (Deuteronomy, chap. xxv. verse 5). The heir however among the Afghans, in case of his not proposing for the widow, is not reduced to the alternative described in the 9th verse of the same chapter.

2nd. They do not allow daughters a portion of inheritance *with* the sons. Likewise did not the Jews at one time, if we judge by inference from Numbers, chap. xxvii. verse 8.



They have a custom, alike repugnant to the Jewish as well as to the Mahommedan creed, common in Wales, where it is called "bundling." The Afghans call it "Namzad-bazee,"\* or "betrothal game."

Khaja Nyamatulla, in his History of the Afghans, says that David swore to Saul, (1 Samuel, chap. xxiv. verses 21 and 22) that on Saul's death two of his wives were with child, one bare Berkia, and the other Irmia. The son of Irmia was Afkana, and the son of Berkia, Asif.

Sir W. Jones says, Saul had two sons, one called Berkia and the other Irmia, who served David faithfully, and were beloved by him. The son of Berkia was called Afghan, and the son of Irmia, Usbee.

Neither of these accounts agrees with the Scripture. The name of "Elkanah" is the only one occurring in the Books of Samuel, Kings, or Chronicles, in the least resembling Afghanah or Afkanah; and although it cannot by any Persian rule be corrupted from Elkanah, yet we find the name Hul, (Genesis, chap. x. verse 32,) corrupted into the Persian Hood.

Asaph (Asif,) the son of Berechiah (Berkia,) is mentioned; 1 Chronicles, chap. iv. verse 17; and Berechiah and Elkanah in the 23rd verse of the same chapter.

Berachah, Irmia (Jeremiah,) and Elkanah as connected with Saul, are mentioned, 1 Chronicles, chap. xii. verses 3, 4 and 8.

If we look upon Kais as a progenitor of the Afghans, and suppose that they increased in the same manner that the children of Israel did, (viz. at the rate of 2,100 for every year,) and also allow Kais to have lived in the time of Mahommed, then at the time that Elphinstone wrote, the Afghans should have amounted to 2,500,000. Elphinstone estimates them at 4,300,000. This would by the same calculation refer the progenitor of the Afghans back to about the time of Alexander.

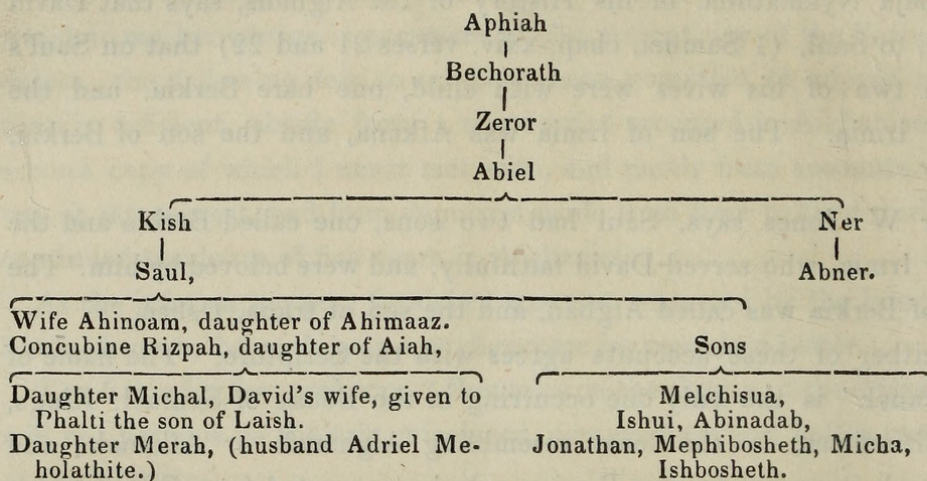
If again Afghan, a grandson of Saul, was their progenitor in Elphinstone's time, by the same calculation they should have amounted to about 5,700,000, including the Afghans of Hindustan.

\* This is allowed after the "Ijab kabool," formerly asking in marriage and accepting before witnesses, but before the *nika* or marriage ceremony, being the blessing of the Mulla. A settlement also being first fixed before the Mulla of the parish.

Sheer-bhá or "price of milk," is sometimes given to the mother of the daughter if a widow.



Among the descendants of Saul mentioned in the Scripture, as will be seen from the following, no name occurs approaching Elkanah or Afghanah.



Elopement also takes place among the Afghans, and the clan in which the couple take refuge consider it a point of honor not to give them up to the tribe of the father. Arbitrators adjudge seven girls to be given in exchange, one actually mounted on horseback, and two others are valued at 100 Candahar rupees each; half is paid in ready money, and half in goods, a matchlock, a sword and a gonee or bag of grain, being each calculated at a Tuman of twenty rupees.

They (many tribes) divide their lands according to "Orbale" or fire-sides, and bachelors get nothing but their own zarkhureed or purchased lands. The tribe of Shimalzai Ghiljyes say, that their tribe was once so numerous, that by each man subscribing a bush of brushwood (used for fire-wood,) a couple was set up in the tribe. This subscription is called "Baspand."

On the 3rd November 1841, a widow, the daughter of Ashraf a Baezye Hotak, complained to me as political agent at Kalat-i-Ghiljye, that her daughter had been engaged to one Ghafoor Bahlol-khel Julalgai Tokhee, a khoon-kash or bleeder by profession, for the last fourteen years; for the last eleven of which he had not been heard of, and was therefore to be considered dead. She therefore wanted his heir (a brother) to dissolve the contract, take her himself off her hands to what was now become her tribe, or support her while for a further period she waited for her intended.



Tareen, the son of Sharkhboon (alias Sharafudeen,) the son of Surbannee, the son of Kais (Kish Abdu Rasheed, and Pathan) is said to have had three sons; one, whose complexion was dark, he called Tor (black,) another, whose complexion was fair, he named 'Speen (white,) and the third, he called Abdal.

Abdal, pronounced Oudle by the Toran Ghiljyes, is the title of a grade of Fakeers, vide Hasan Abdal, whose shrine is in Putwar (the country between the Indus and Jhelum) in the Panjab. The other degrees being Ghous, Kutb, and Majzoob, or Kalandar.

Tor had four sons, Malmoonee, Gundaree, Sekee and Baboo, and some say also a daughter, Kakee.

Malmoonee had two sons, Haroon and Alee.

'Speen, the son of Tareen, had four sons, Dur, (Duver, Dabar) Suleman-lagh, Tam and Opchee, (Adhami).

Tor and 'Speen were of one mother, and Abdal of a separate one.

When Tareen was well advanced in years, Tor and 'Speen had grown up, but Abdal was still a boy. One of Tareen's wives one day observed to him, that he had got old, and it was better that during his lifetime he should nominate as his successor in the chiefship his most promising son, and himself seek retirement, and pass his time in the service of God.

Of this, Tareen approved. Tor and 'Speen each hoped the lot would fall on him, and their mother's wishes were for Tor, her first-born. 'Speen was annoyed at this prospect, expressed his annoyance, and advanced his own claims. The mother of Abdal with great humility and modesty brought forward her son's claims, which were, that notwithstanding his youth he possessed more noble qualities than either of his brothers. Tor and 'Speen were both annoyed at this, and said, "Our young brother is no more fit to rule than our old father." One day a holy Sayad who had given up the world arrived, and Tareen referred the choice to him, saying himself that he had a foreboding that Abdal would be chosen. The Sayad after being some time absorbed in thought raised his head, and after regarding all three, said—"The third is the appointed chief; and although Tor will do everything to oppose him, he shall not succeed; 'Speen is no way entitled to the chiefship." (That is, neither by primogeniture or promising talents.)

The Sayad then told Tareen to confer the Dastar (turban) on his youngest son, and the chiefship would remain for generations in his



house. He also told Tor and 'Speen, that it would be for their good to obey Abdal.

Tor made many protests and objections; 'Speen silently took his leave. Tareen then placed the dastar on Abdal, and called for a blessing on him. He at last grew up, and disclosed all the qualities his mother and the Sayad had seen in promise. Tor and 'Speen were always called Tareens, and their descendants are now found in the district of Pishing, in the province of Candahar. Abdal lived 105 years, and his descendants were called after him "Abdalees" and not Tareens. He had two sons, Razad and Suleman. The Maghzan-ul-Afghanee says, one son called Jeer, others say Eesa.

When Abdal was advanced in years he sent for his son Razad, and appointed him his successor after giving him the following parting advice: "Do not forget your God, and conduct your public and private life accordingly. Treat with respect the tribe of Sarbannees, Sayads and learned and devout men; support and provide for your relations, and treat your subjects with kindness." That is to say, have a fair speech and a fat sheep for them, the grand secret of Afghan popularity.

Razad had three sons, Eesa, Alee and Ado. The first named was the youngest, and the two elder lived the life of Dervishes. Razad before his death appointed Eesa his successor, and his choice was confirmed by all the Sarbannees. Razad lived to the age of 120 years, having seen his descendants to the third generation.

Eesa had three sons, Meerak, Suleman alias Zeerak, (from his being forward of his age), and Noor. Eesa on his death approaching, collected, according to the custom of that time, the whole of his tribe and descendants, and appointed Zeerak, although his second son, his successor. Every one at once agreed but Meerak; who at last also did, after his father assured him that his choice was guided in a dream from heaven. Eesa lived 140 years. Zeerak had four sons, Barak, Alaho, Mase and Popal.

When Zeerak reached the age of 120, he called his descendants and tribe together, and requested their opinion regarding who ought to be his successor. They all pointed to Barak, and his father accordingly confirmed him, and he carried on the chiefship fifteen years during his father's life.

It was the custom of the tribe to change their encampment at different seasons, and every one was obliged to take his own baggage and



property to the new ground. It so occurred that in one of these emigrations, Zeerak who from old age had become quite decrepit, was left behind.\*

The four brothers, according to custom, returned to the old encampment to see that nothing was forgotten. News was brought that Zeerak had been left behind, being unable to move. Barak first arrived where his father was lying. Turning his horse's head towards him without dismounting, he abused him, saying, "Are you not dead yet, that I may be no longer troubled with you?"

Alako then saw him, and said, "Oh son of Adam, would that you were dead, and ceased to trouble us!" And then passed on, as had Barak. Mase next came, and, seeing his father, dismounted, and ordered one of his people to mount him on a horse and conduct him to the new encampment. Zeerak pleaded that he was unable to sit on a horse. Mase in a passion gave the old man a kick, saying to his attendant, "Let the old brute lie there to be devoured by wild beasts and birds."

At last came Popal, who immediately dismounted, and, taking Zeerak's head on his lap, brushed the dirt off his venerable face, and shed tears, and said, "Would to God that I had never been born, that I should live to see you, my father, in this plight." He then lifted up his father with great care, and, carrying him on his back, ordered his people to convey the baggage on ahead, and he would follow with his sacred burden slowly after. On arriving at the new encampment, he ordered suitable food to be drest for his father. When the old man had eaten and was refreshed, he expressed a wish to utter some prayers, to which he begged attention should be paid.

First he said to Barak: "Your fields† will be many, but may you find no favour with God."‡

Regarding Alako he said: "May you never be free from cares and troubles."

To Mase he said: "May one of your houses fall as the other rises."

To Popal he said: "Be your descendants always chiefs and never servants, and may your foot never be out of the stirrup of wealth."

\* I witnessed something similar myself in the Ghiljye country in General Nott's advance on Ghuznee and Cabool. In a village that had been hurriedly deserted we found nothing but a cripple.

† "Bar," breadth (of domain.)

‡ "Barkat," luck, good fortune.



He then said, "I have already given, with the advice of the tribe, the chiefship to Barak, and it is no longer in my power, but theirs. But," (turning his eyes and stretching out his hands to heaven,) "may the descendants of Popal be always 'Raíses,' and may the descendants of his brothers serve him." He then told Popal to be of good cheer, that the time was near at hand when he should become chief, and that the Sayad who had interceded in the dispute of Tor and 'Speen had appeared to him in a dream, and assured him Popal would be chief. After blessing him, he lived five years.

Six months did not elapse after the tribe had heard this blessing before they left Barak, and gathered round Popal who became chief, and Zeerak saw with his own eyes his prayers answered. Zeerak lived 89 years.

Popal became chief at 25 years of age. He was a very just and popular chief. In his time the descendants of Tareen mustered 30,000. In a revolution among the tribe of Kakers, the chief sought refuge with Popal, who with a force espoused his cause, reinstated his guest, and took hostages from the Kakers. From which time the Kakers never opposed the Popalzyes. He also took hostages from the Baloches and the Hazarahs. He ruled 65 years, and had three sons, Habeeb, Aiyoob and Bago. When his end was approaching, he assembled his tribe and appointed Habeeb, his eldest son, his successor, who lived 52 years. During Aiyoob's lifetime he and his sons lived with Habeeb. On his death, which took place before the other two, Bazo disputed with Habeeb for his having all the descendants of Aiyoob. The tribe interfered, and gave half to each.

Habeeb had four sons, Ismail, Hasan, Bame and Aboosaieed. The two former were much older than the two latter.

The daughter of Bazo was engaged to Bame. On Habeeb feeling his end approaching, he collected his tribe, and told them to nominate his successor. Ismail and Hasan, both canvassed the tribe for votes, and therefore both soon quarrelled. Bazo proposed Ismail, as being the eldest. Hasan would not hear of it. Bazo then proposed Bame, and proposed that he himself should act as regent during his minority. Habeeb agreed to this; Ismail and Aboosaieed would not agree, and separated themselves from the tribe.

Bame was accordingly appointed chief at the age of 15. After which Habeeb lived two years.



Bame lived to the age of 72; and had three sons, Nasrat, Basahma and Kane.

On Bame becoming aged, he neglected to nominate his successor as was the custom; the tribe therefore assembled, and demanded the reason. In reply he said, "I really do not see among my sons one worthy; but if I confess this to the Tor and 'Speen Tareens, they will not allow the chiefship to remain in the house of Abdal. Indeed I have heard from the Tareens that they had no hope in my sons. I will therefore not appoint a successor. I have also dreamt, that none of my sons will be chiefs, but that a grandson, a son of Kane, will be. If on my death any one of my sons be found with anything, he will get the chiefship without any nomination of mine. According to the dream, so it occurred; the sons of Bame did not agree among themselves, and there were separate small chiefs called "Katkhudas,"\* except in cases of blood or large general tribe feuds, when they referred to Kane. He lived to the age of 80; and had three sons, Bahlol, Zeenak and Bano. The tribe was for some time much distracted in factions and petty feuds. At last the chief men assembled, and decided, as there was no getting on without a "Rais" or "Sardar," they would appoint Bahlol. During the chiefship of Bahlol, Kane lived 12 years.

Bahlol lived 105 years; and had two sons, Maroof and Aleekhan; (the first time the title of *khan* occurs). Bahlol appointed Maroof at the age of 30 years, his successor. Maroof was very severe in his rule, and had the curses of his tribe: on which account he did not reign more than ten years, and then died of a severe complaint. His heirs in a short time ran through with all the property he left.

Two months after his death, one of his wives bare a son, by name Umar. His father and mother used to visit the Isakzye and Aleekzye shrines for fortune for their son; Umar had no property. When Umar was about 14 years of age, the Abdalees of the hills made many seizures of lands, and many disputes and feuds arose in the tribe in consequence. The chiefs at last agreed to appoint Umar, who had now grown up, to divide the lands, and apportion them fairly, and to be their representative in all their communications with the Beglar-begee of

\* In the time of the Duranee kings when the Khans received their pay from the treasury, they deducted from every horseman (Sahir)  $\frac{1}{4}$  rupee on account of the Katkhuda, who was an officer appointed to every 100 men to collect them when called for the service of the State.



Candahar. (This implies a Persian rule in that province). When Umar was one year old, Ako Alezye, a noted person for sanctity in those times, with his son Khalo then 100 years old, and his grandson Mando, then 85 years old, came to the house of Umar's mother; who killed a goat and its kid, which was all she had for them. They in return prayed for her, and told her she would soon gain her heart's desire. Ako told her that he had seen two dreams regarding the child Umar; one was, that he had seen a lion enter the house of Umar, which meant that he would have a son, whose name should be called Asadullah, "Lion of God:" the second dream was, that he saw the house of Asadullah, who should also be called Sado, covered with a hog's skin. The mother of Umar entertained great apprehensions regarding the mention of the unclean beast; but Ako comforted her, by assuring her that the hog's skin meant wealth.

The Afghans (some) pretend to believe that Ako's dream of the hog's skin referred to the alliance formed by a descendant of Soda, (Shah Shuja-ul-Mulk) with the pork-eating English!! who entered Afghanistan with him in the Turkish year of the hog!!! (1839.)

The chiefs in pursuance of their determination waited on Umar, taking with them food for their own consumption as they knew the poverty of Umar, and appointed him their chief. His first care was, to settle the land disputes on a basis which ever after remained unshaken.

As chief, he held communication on the part of the tribe with the Beglar-begee of Candahar.

During his time the Barakzyes of the hills rebelled, and maltreated his emissaries sent to make the usual collections, saying, "The chiefship was given to us by our forefather, and Popal took it by force."

Umar immediately collected his force for the reduction of the Barakzyes, in which he succeeded taking hostages from them, as well as from some Noorzyes who bordered on the Barakzyes, and joined in the rebellion. He lived 98 years; and had two sons, Asadullah (Sado) and Saleh.

Another informant, an Alezye chief says, Sado after being blessed by Ako, who was a disciple of Sakhee Sarwar's, found a treasure, and by means of it gained influence in the tribe. If this story be a fabrication, it at least betrays a knowledge of the Afghan character.

In 1841, there was in Cabool a Salehzye, named Hajee-khan, who said he was the last of his tribe. He and Taizulla-khan of Candahar, now



dead, a brother of my Alezye informant, were reckoned almost the only men in Afghanistan who possessed a knowledge of Afghan history.

Some say, that Umar was told in a dream by a vision of his forefather Eesa, to name his sons Saleh and Soda. Saleh became the disciple of a saint, gave up the world, and passed his time in austere devotions.

When Umar reached the age of 89, Sado being 25 years old, and Saleh 60, he collected his tribe and informed them that as his end was approaching, he must name a successor. That as for Saleh, he had given up the world, and was in no way adapted for the chiefship. That Sado had been nominated by the Alezye Fakeers, Ako, Khalo and Mando, and was moreover thought by him the most fit. The tribe immediately confirmed, as did Saleh who, when doing so, spoke these words: "I have five sons; Durkhan, Ibrahim-khan, Bazeed-khan, Maya and Alo, who again have children. Let Sado exempt the whole of my descendants from taxation of every kind as long as the chiefship remains in the house of Sado." This was agreed to by Sado before his father and the tribe.

Umar and Saleh then girt Sado's loins. This is still a custom in Afghanistan. On a king ascending the throne, some saintly character of great fame is sent for, who undoes his own "langootee," and puts it round the waist of the king, who in return invests the saint with a splendid dress of honor. Sado's turban was then put on by Alee, the son of Mando Alezye, and all the people prayed for his long life and prosperity.

Some time after the accession of Sado, Khaja Khidr and Ismail, grandsons of Neknam, a Barikzye Malik, rebelled against his authority, and refused to admit his "Mahsals," revenue collectors and bailiffs, into their districts; on the plea that their progenitor Barak ruled for fifteen years, and that Popal got the chiefship unjustly, and by boyish blandishments. They agreed to give a sheep or two now and then, according to their ability, but would not agree to the daily demands and constant sending of Mahsals, some of whom they forcibly ejected from their districts. On hearing this, Sado became furious, and collected his force. Other Barikzyes came and begged forgiveness, entreating Sado not to attend to what a few fools or madmen said; and promised themselves to punish their rebellious fellow tribesmen. By this Sado was pacified, and appointing other chiefs, and giving them his countenance, deputed them to punish



the rebels, which they faithfully did. Khaja Khidr being slain, some Kutezyes also evinced a rebellious spirit ; and were chastised, and security for their future good behaviour was taken. The other tribes profited by the example. Sado behaved liberally to all who acknowledged his authority, and punished all severely who disobeyed him. He listened to the petitions of the poor, dispensed justice strictly according to the Shara, was pacific in his policy, and protected his subjects. His government was established over the Abdalees on a basis that had never been in a like manner secured by his forefathers.

When at leisure from the Abdalees, he subjugated, partly by conciliation and partly by force, the tribes of Ghiljyes and Hazarahs, in whose disputes he was sole arbitrator. He built several mosques and schools, as well as many works of utility, such as bridges, wells, and roads.

He lived in all 75 years ; and had five sons, Khaja Khidr-khan, Moudood-khan, Zafran-khan, Kamran-khan, and Bahadur-khan.

Khaja Khidr-khan and Kamran-khan are said to have been of one mother, and Zafran-khan of a slave girl.

The Bahadur-khels settled in Multan, where and at Dera Ismail-khan and Tak-i-Sarwar-khan, there are some remains.

Muzaffar-khan, governor of Multan, was a Bahadur-khel.

The Kamran-khels were divided into Eesa-khels and Moosa-khels.

Usman-khan, who was Shah Shuja's vizier in 1841, traced his descent as follows, from Kamran, viz. : Usman, the son of Ramatullah, Shah Zeman's vizier, the son of Fatullah, the son of Haroon, the son of Yoosaf, the son of Yakoob, the son of Moosa, the son of Kamran.

Walee Mahammad-khan, another Sadozye of rank at Candahar, who also gave me some information, traced his descent from Kamran, as follows : Walee Mahammad, the son of Abdu Salam-khan, who was a brother of Abdul-khalik-khan, (who rebelled against Shah Zeman), the son of Rahman-khan, the son of Abdullah-khan, (who, according to some, gave his daughter in marriage to Meer Wais Ghiljye, who had two sons by her, Shah Mahmood and Shah Husen, receiving in marriage in return Meer Wais's daughter), the son of Jafar Sultan, (whose residence and control was at Potye-i-Sadozye and Shahr-i-Safa by one account, whose wife named Durkhee gave her daughter Khanzad to Meer Wais's mother for her son), son of Eesa, son of Kamran.



The two first of Sado's sons were the most forward and talented, and the other three were not much noticed either by their father or the tribe, some of whom inclined to Khaja Khidr-khan, and some to Moudood-khan. When Sado grew enfeebled through age, he collected his tribe, and told them to choose among the two. Moudood-khan being the eldest, was elected chief; but Sado remonstrated, saying, "Although Khaja Khidr-khan is the youngest, yet he has more noble qualities than his four brothers. I also saw a dream regarding him, as follows:

"After midnight, an old white-bearded man with a green stick, and a green wrapper round him, made his appearance. The effulgence of his countenance was such, that I fancied a light had been brought into the room. Steadfastly regarding him, I hardly knew whether I was awake or was seeing a dream.

"I started—awoke, and arose, as did my wife; I then enquired from the vision, 'why he had honored my humble house by entering it?' He replied, 'Be joyful, for God will give you a son, whom you must call Khaja Khidr; who shall so excel in every good quality, that men shall be unable fully to sing his deserts.' On asking the vision his name, he evaded the question; I prest him, he at last replied, 'The child is to be called after me.' He then took his departure, and I followed him some paces, when dismissing me he shortly vanished from my sight. On my son's birth, I called him Khaja Khidr. Now although I love all my sons equally, yet, on account of my dream, I incline to think him fittest to be chief."

The Sarbannees however still persisted in their choice of Moudood Khan.

Khaja Khidr-khan then proposed, that the tribe should range themselves on his or his brother's side as they chose. The Sarbannees would not agree to this, saying with great truth, that a division would be prejudicial to the general interests of the tribe. It was finally settled, that Moudood-khan should be chief, and Khaja Khidr-khan his deputy.

During the lifetime of Sado their father, the former delegated all his powers to the latter, and merely retained the name of chief; but on the death of Sado the tribe with one consent transferred the chiefship to Khaja Khidr-khan, who became very popular, being approved of by the saints, and being talented, conciliatory, and liberal.



Khaja Khidr-khan became chief at thirty-five years of age, and ruled forty-seven years. He had two sons, Khudadad Sultan and Sher-khan. This is the first time the title of Sultan occurs. He is known among the Afghans as Sultan Khudakye, who divided the lands of the Abdalees and Ghiljyes at Pul-i-Sangee with Sultan Malakhe Ghiljye.\* This title of Sultan, I have reason to suppose, was conferred by Aurangzeb.† Khudadad Sultan, on the death of his father Khaja Khidr-khan, became chief without any opposition from his brother.

He soon afterwards invaded the territory of Jyob, and laid it waste while the inhabitants fled to the hills. On his return, a man of the country and his three children were intercepted in a ravine, unable to flee; when brought before him he immediately ordered them to be killed, although they appeared innocent and godly people.

Pitching his camp near the spot, at night he saw a vision. The four murdered persons appeared, and threatened him with the death he had so unjustly inflicted on them. Terror had taken possession of his soul, when the same vision with the green stick and green garment that had appeared to Sado made his appearance, and, after reproaching him with his tyrannical act, promised to save him, provided he would immediately abdicate in favor of his brother Sher-khan, and act as his deputy. Khudadad Sultan awoke in great dread, and assembling his attendants and followers, renounced the chiefship in favor of Sher-khan, and informed him he had done so by an express courier or "Chapar."

During the chiefship of Khudadad Sultan a friendly communication was sustained with the Beglar-begee of Candahar, but soon after Sher Khan's accession it received a sudden check in the following manner.—The Beglar-begee of Candahar had sent a force towards Foshanj (Pishing) to collect the taxes on land and sheep, called Maldaghees and Sargalye. Having finished their collections, they were returning to Candahar. On arriving at the Kojak Pass they were attacked, defeated, and nearly all slain by the Abdalees: some fled, but were pursued, and, being overtaken, lost their horses and clothes.

\* The dispute was regarding the two districts of Omakye and Gwaharye, and is said to have been settled by a shepherd, appealed to by both parties, on the simple principle that Khudakye and Gwaharye sounded well together as did Malakhe and Omakye.

† I have seen the original Rukum of Aurangzeb to Sultan Malakhe, giving him charge of the King's road from Kalat to Karatoo, to keep it clear of the Hazarah robbers.



On the Beglar-begee hearing of this, he wrote to Sher-khan, requesting him to send the culprits to Candahar. Sher-khan made excuses, saying, that Beeloches, Kakers, and other migratory tribes inhabited the neighbourhood of the Kojak, and the real depredators were therefore difficult to discover. The Beglar-begee enraged at this, by way of reprisal, attacked and plundered the Abdalees who inhabited the neighbourhood of Candahar. Sher-khan on hearing this collected his tribe, and both parties arranged themselves for hostilities.

At this time Pishing, Sharabak, Shawl, Harnye, and Mastung were all dependencies of Candahar. On this difference arising, all communication between Candahar and these places was stopt; and on Sher-khan succeeding, which he did, in gaining possession of Shah Safa, a post only nine farsakhs from Candahar, the communication with Kalat-i-Ghiljye, the Ghiljyes, and Hazarahs, was also cut off.

In this dilemma the Beglar-begee wrote for instructions from his master, the king of Persia, who in reply ordered him to look out for some rival chief in the same tribe and patronize him.

The Beglar-begee sought out and found Shah Husen-khan, a cousin of Sher-khan, on whom the king of Persia conferred the title of a Prince-royal, viz. *Meerza*.

Meerza Shah Husen took up his residence at Deh-i-Shekh, and Sher-khan at Shahr-i-Safa, and thus the first division among the Abdalees took place. The tribe often remonstrated with Shah Husen Meerza, and protested against Mogul interference. As he stoutly denied being under Persian influence, he had adherents in the tribe as well as Sher-khan; indeed the Abdalees constantly said they did not care which brother they obeyed so long as the Moguls (Persians) did not interfere.

Jaleel Aleeye was Shah Husen Meerza's right-hand man, and was always deputed by him to Candahar to negotiate with the Beglar-begee. Some years past in this manner. On Jaleel taking his leave after one of his visits to Candahar, the Beglar-begee entrusted him with the following message for his master Shah Husen Meerza: "The king of Persia, my master, has honored you by adopting you as his son, and has conferred on you the princely title of Meerza; you have 30 or 40,000 men. I also have a force, and every day fresh orders come from my master for the destruction of Sher-khan's power: believe me, our delaying any longer can only do us harm at court."



The Ameens of the Chaghatye monarch in Eastern Afghanistan heard of this and reported it to their master, the king of Dehli, and pointed out that Sher-khan was a man of great influence in his tribe who had excited the wrath of the king of Persia by opposing his cousin Shah Husen Meerza, who was supported by that monarch, and was on that account disposed to receive the protection of the king of India, which they strongly recommended should be extended to him.

This recommendation brought letters of encouragement, and the title of *Shahzadah* for Sher-khan from the Emperor of Delhi, who enjoined the Soobhadar of Cabool and Hakim of Ghuznee to afford Sher-khan assistance whenever he required it.

On receiving these honors the power of Sher-khan increased, and Meerza Shah Husen's declined in proportion. This was to be expected, for the Afghans would naturally prefer the Sunnee king of Delhi to the Sheeah king of Persia: and doubtlessly Sher-khan immediately indented on the Governors of Cabool and Ghuznee for dresses of honor for his adherents, and created a rival of popularity by this means also in the tribe.

Jaleel Aleezye was immediately despatched with this intelligence to the Beglar-begee of Candahar, who reported it to his master the king of Persia. In reply, a horse and a dress of honor were sent for Shah Husen Meerza, and dresses of honor and letters of encouragement for his adherents were despatched by the hands of Jaleel Aleezye, who was also bearer of a message to Shah Husen Meerza from the Beglar-begee, which was, that the Beglar-begee had much wished to come himself to visit the Abdalee chief, but was prevented by the unquiet state of some of his districts, and hoped that he would be able to come to Candahar. An interview had often before been talked of, but Shah Husen Meerza always, when invited to Candahar, excused himself, pointing out the advantages his rival, Sher-khan, would gain in his absence from the tribe. This time, however, flattered by the receipt of the king of Persia's presents, and burning with jealousy at the increasing power of his rival, he consented. The tribe, hearing of his intention, assembled, and said, "You may go to Candahar of course, if you like; but we warn you that something may take place to our detriment, such as a dispute or a quarrel with the Moguls." Shah Husen Meerza, notwithstanding the warning, set out for Candahar; and appeared at the Beglar-begee's durbar.



Jaleel Alezye always stood with his hands joined in the presence of Shah Husen Meerza, his master ; but as he was Wakeel at Candahar, the Beglar-begee allowed him always to sit, as he did on the present occasion.

Jaleel was a handsome and clever-spoken man ; Shah Husen Meerza was slow-speaking, black, and short.

Jaleel constantly introduced his own opinions in the conversation, and was told by signs to be quiet. These had no effect, and he more than once interrupted what his master was saying ; took the words out of his mouth, and finished his sentence for him. Shah Husen Meerza, unable to contain himself, at last said, " Slave of low origin, what does this disrespectful behaviour, and these interruptions mean ? "

Jaleel foolishly allowed himself to reply, " A slave is always known by his color. "

Quick as thought Shah Husen drew his dagger, and sheathed it in the body of Jaleel, who expired immediately, his entrails protruding on the carpet. On witnessing this tragedy, the Beglar-begee and whole court rose hastily, partly in alarm and partly in rage. Shah Husen Meerza no sooner observed this than throwing away his dagger, he said, " Be not concerned ; that slave has only paid the forfeit of his impertinence. "

As he was the adopted son of the king of Persia, they contented themselves with putting him in restraint ; while they reported the tragedy, and waited for instructions.

A decision arrived from the king of Persia to the effect, that Shah Husen Meerza was quite right in killing his slave, if he offended. Fresh dresses of honor were despatched with a letter of encouragement to the prisoner, who was ordered to be released immediately, and sent to his government. This favor, however, came too late ; the mischief had been done already, for during Shah Husen's confinement the whole tribe of Abdalees had gone over to Sher-khan, and acknowledged his authority.

Meerza Shah Husen therefore, on obtaining his release, went direct to Sher-khan, and, acknowledging his authority, expressed his determination of proceeding to Hindustan ; which he soon after carried into effect, leaving Sher-khan in absolute undisputed possession of the chiefship.

When the Beglar-begee heard of this he wrote to the king of Persia, who sent a letter to Sher-khan, couched in these words : " There is bro-



therhood between my house and that of the Koraganee; if you have been made a Shahzadah by the king of Delhi, I also adopt you as my son, and allow you full authority over your own tribe independent of the Beglar-begee; but if he is attacked, or otherwise requires your assistance, give it him."

Sher-khan accepted these honors, and appointed as naiks or deputies, Badal Banezye, and Meer, son of Mubarak, son of Jalaludeen Alakozye.

The Beglar-begee at intervals sent people to make complimentary enquiries after Sher-khan's health, and requested that the deputies Badal and Meer should attend on him at Candahar.

Meer Alakozye was alone sent, and directed, if enquiries were made for Badal, to make an excuse that he was ill, and to say that he would make his appearance on his recovery; or if that should be retarded, some one should be sent in his stead. Meer arrived, and had an interview with the Beglar-begee, whom he found preparing a force to collect the revenue of the districts of Shorabak, Pishing, and Huruge, viâ the Kojak Pass.

Meer, being presented with a dress of honor and a horse, sent a small detachment of his own men in company with the Moghul troops, who saw them safe across the Pass, and overawed the above districts into payment of revenue, for which assistance he received further khiluts and his leave.

A difficulty however arose, which was, to get the Persian detachment with their collections across the Pass on their return to Candahar.

Sher-khan was therefore again written to, who this time despatched Badal Banezye with an introduction, which, after the detachment had been by him seen safe across the Kojak, procured for him a dress of honor and two horses.

He received his leave and charge of seven horses with golden trappings, and various pieces of rich Persian stuffs for his master Sher-khan, which had been sent by the king of Persia with an encouraging letter.

Sher-khan became chief at thirty-two years of age, and lived in all sixty-five years; and had one son, named Sarmast-khan.

When he was twenty years of age, his father Sher-khan being much addicted to the chase, went one Friday out hunting, and had a fall from his horse; his attendants taking him home senseless. On opening his eyes, and seeing Sarmast-khan, he desired Bakhtyar-khan,



grandson of Saleh, might be sent for. On his arrival, he thus made known his wishes to the couple : " My recovery is out of the question : therefore, as Sarmast-khan is but a boy, I appoint you, Bakhtyar-khan, his guardian ; let him follow my example. And do you, Sarmast, attend to the advice of Bakhtyar-khan, and appoint him your deputy should you ever be absent from your tribe ; and, remember, be liberal. I have spent my life as heart could desire ; I have nothing to regret not having done. I have so behaved to the tribe, foes, and friends, that they will never forget me. If a friend and a foe quarrelled in my presence, I never decided so, that favor if existing should appear ; and at other proper times, I have so treated my friend, that the people flocked to him ; so that whenever a foe appeared, so many friends arose for me, that he became powerless. If any one in the tribe belied another, or aspersed his character, I never publicly exposed either, or lowered a friend in the eyes of the people."

Sher-khan died three days after this. Sarmast-khan faithfully followed the precepts his father had taught him. He lived in all 50 years. He had three sons, Doulat-khan, and two others whose names are not known, as they died without issue.

On the death of Sarmast-khan, as Doulat-khan was quite a boy, Haiyat Sultan succeeded to the chiefship of the tribe. He was a cousin of Sarmast-khan's. He also conducted all communications with the Beglar-begee of Candahar.

This latter once made a feast, and invited to it all the Afghan chiefs, Kat-khudahs and Sar-khels, to meet his own Moghul Sardars. Wine was introduced, and ceremony thrown aside. Haiyat Sultan and the other Afghans were induced to join in the revelry, and, as they were not so accustomed to the juice of the grape as their entertainers, soon got intoxicated. From the praises of wine it was not long before the company entered upon the praises of woman ; each party, of course, becoming the champions of its own countrywomen. At last proposals for intermarriages were made, and agreed to by both parties. Seven Afghan daughters were betrothed by name to as many of the Persian officers, and vice versâ, and dresses of honor were given to their Afghan fathers-in-law that were to be. Next morning Haiyat Sultan on getting sober, became painfully aware how he and his companions had committed themselves, and was at a loss how to leave Candahar. In this dilemma



Mubarik, one of the Afghan Kat-khudahs, a man of experience and expedients, suggested that the Persians should be told that it was their custom that the bridegrooms should visit the houses of the brides,\* the consent of whose relations would also be first required.

The Afghan chiefs thus got their leave, and they returned to their tribe, accompanied by some of their would-be sons-in-law, and several matrons to attend the brides, and bring them to Candahar.

On the news of these mutual engagements spreading, the whole of the Sarbannees and Abdalees besieged Haiyat Sultan on his return, and a council was held.

Doulat-khan had by this time grown up, and had his seat in all the councils (*pūjahs*.) On the present occasion, after paying all due deference to his uncle, he proposed to try the Moghuls to suggest they should first give their daughters to the Afghans. This was proposed accordingly. The Moghuls however replied, that their daughters were far off at Ispahan, while those of the Afghans were close at hand, and could be according to agreement married, while theirs were being sent for. The rude Afghan chiefs were led by this to believe, that the intentions of the Moghuls were not honorable; and they called on Haiyat Sultan, who had brought them into this scrape, to get them out of it.

Haiyat Sultan saying, as he had been for a long time friends with the Beglar-begee he could not give an unbiased opinion, rose from the council and sought his private apartment, deputing Doulat-khan to act in his stead.

Doulat-khan's speech was a true Afghan one. "If," said he, "you take my advice, you will sacrifice four of these Sheeah Moghuls to our four Sunnee Yars, (four first caliphs, excluding Alee the fifth, the favorite of the Sheeahs,) as a punishment for their presumption; and hand the matrons over to Masoor Banezye, who will provide for them." This method of cutting the gordian knot of their difficulties being highly approved of by the assembled simple, hospitable, and brave chiefs, the throats of four of their principal guests were cut.

On this treachery reaching the Beglar-begee, he wrote reproaching Haiyat Sultan, who excused himself, and laid the blame on Doulat-khan. The Persian governor then challenged Haiyat Sultan to prove his non-

\*When they are very high in rank, they send their swords instead, to represent their persons.



participation in this foul massacre by coming to make friends with him again at Candahar. This he excused himself from doing, saying he would not be permitted to do so by the tribe.

All retribution or apology thus being withheld, the Beglar-begee collected a force under one of his chiefs, named Farrukh, and despatched it against the Afghans, and a great battle was fought at Yaggak, in which the Persians were defeated, and their commander killed. The Beglar-begee believing the old saying, that "the painter's second drawing is the best," sent another force, before the Afghans thought he would have heart or power to collect it, and fully retrieved the former defeat, and effectually punished the Afghans' perfidy. Haiyat Sultan retired to Hindustan. He had two sons, Abdulla-khan and Khan Mahammad-khan. Abdulla-khan had four sons, Allaiyar, Sadullah, Khan Mahammad, and Alee.

Khan Mahammad-khan had two sons; Raheem-khan, who fled to the Deccan from Ahmad Shah, and was not after heard of, and Akbar Shah, blinded by Ahmad Shah, whose son was Khan-i-khanan. During Doulat-khan's time the Beglar-begee was recalled by the court of Persia, and another governor sent in his stead, with whom Attal and Iz-zat Sadozyes and Meer Wais-khan Ghilgye intrigued against Doulat-khan, while they pretended to be his friends. Their object was to set aside Doulat-khan. The two Sadozyes becoming chiefs of the Abdalees and Meer Wais-khan of the Ghiljyes; having at last succeeded in imbuing the mind of Doulat-khan with suspicion of the Beglar-begee, and in incensing the latter against him.

Doulat-khan was suddenly besieged in a small fort on the outskirts of his tribe, taken prisoner, and with his son Nazar-khan, and favourite and confidential slave, Fakeer, put to death. His tomb is in the Raza-bagh at Kohak near Candahar. He left two sons, Rustam-khan and Mahammad Zuman-khan. Nazar-khan is said to have been Doulat's brother by some.

On this occurrence Rustam-khan sought the tribe, and gained such influence there as to make the Beglar-begee anxious to secure his friendship. He therefore wrote, proposing that the past should be buried in oblivion, and that his two principal advisers, Sarwar-khan Banezye, the son of Bukhtyar-khan, and Katak Kootezye Alakozye, should be despatched to Candahar to arrange the terms of friendship and alliance. They were despatched, and, on their return with dresses of honor, gave



such a favourable account of their reception as to induce their master to accept the invitation of the Beglar-begee, of which they were the bearers.

Rustam-khan was confirmed in the chiefship by the king of Persia; he kept on such good terms with the governor, and was held in such high estimation by the whole Moghul force, that many swore by his head.

A rebellion broke out among the Beeloches, and, as was usual, Rustam-khan was called on to despatch a small Afghan detachment with the Moghul troops, which latter were defeated. This was taken advantage of by Hajee Meer Wais-khan Ghiljaee, and by Attal-khan and Izzat-khan Sadozyes, who were Rustam's rivals at court; and the Beglar-begee was by them persuaded that the defeat of the Moghul troops had been arranged between the rebels and the Afghan chief. Rustam-khan was therefore coaxed to court, and thrown in prison. He was, after suffering great privations, released, on his three rivals promising to murder him.

Hajee Meer Wais excused himself from being the executioner, on the plea, that should his Sadozye co-adjutors commit the deed, a bloody feud in that tribe would be the result, which would be favorable to the Persian power.

Izzat was also found to have some spark of patriotism left, and therefore Attal became the murderer, some say, partly in revenge for the death of his uncle, Jafar Sultan.

Rustam-khan only ruled four years, and left no issue. His tomb is also in the Razabagh, at Kohak, near Candahar. Mahammad Zaman-khan was at this time in Kirman.

Hajee Meer Wais-khan was the son-in-law of Jafar Sultan Sadozye Kamran-khelee. Doulat-khan had Meer Wais' father as a hostage. In Jafar Sultan's time his wife, by name Durkhee, gave her daughter, Khanzad, to Meer Wais, and it is said that one of the objects of Hajee Meer-khan's visit to Ispahan was to get the chiefship of the Abdalees for his brother-in-law.

In the insurrection organized by Hajee Meer Wais-khan, after his return from Persia and Mecca, in which the Beglar-begee, Shahnawaz-khan, was murdered. The Abdalees cordially co-operated in the understanding that, if successful, they were to share power, lands, treasures, &c.



equally with the Ghiljyes. This latter party, however, played them false, and the Abdalees took arms. A great battle was fought between the rival tribes near Algabad in the Dasht-i-Boree, in which the Ghiljyes were victorious, and the Abdalees, under Sadulla-khan Sadozye, retired to Herat, of which they became masters by profiting by the dissensions inside. Others say, that one Allaiyar-khan was the Sadozye chief, who got possession of the citadel of Herat by disguising some fifty followers as merchants with a caravan.

Shah Mahmood Ghiljye, the son and successor of Meer Wais, it is said, made an attempt to take Herat from the Abdalees, and for that purpose advanced to Nawah on the Helmand, where he was met by the Herat force under Sadulla. A battle ensued, in which the latter was killed, and Shah Mahmood returned to Candahar. He next year again advanced on Herat, as far as Giranee, on the Farrah Rod. Here he was met by a deputation from Herat sent by Sadulla's mother, who was a sister of his mother, \* which induced him to change his plans and to proceed viâ Seistan to Kirmam.

By the other account Allaiyar-khan is said, after getting possession of Herat, to have put his brother Zuman-khan and all his sons to death, and that Ahmad alone escaped, by being an infant in the cradle. His mother, who was an Alakozye, took him to Hajee Ismail Alezye, the Beglar-begee of Herat, and, by promising him her daughter for his son, got him to intercede with Allaiyar to spare the infant's life. Hajee Ismail shewed the child to his Peer, a spiritual father, Mulla Usman, an Alakozye Akhund, who foretold that he would be favoured of God.

On Ahmad growing up, many of the Abdalees flocked to him, which causing Allaiyar uneasiness, he had them all put to death: and Hajee Ismail had his protégé conveyed to the neighbourhood of Subzwar and Farrah, and there kept concealed. Allaiyar-khan's wrath was thus turned on the Hajee whom he was waiting the first favorable opportunity of killing, when Nadir Shah appeared in the field and attracted the attention of all Khorasan.† Mulla Usman was called upon to foretell events; which

\* Khanzad was Mahmood's mother, and Sadulla's mother must by this have been a second daughter of Durkhee and Jafar Sultan.

† My Alezye informant makes Allaiyar the governor of Herat about this time, while a descendant of Shah Husen assures me that his name was Sadulla. Again, that Mahammad Zuman-khan was once governor of Herat there is no doubt, his tomb is now there. In the History of Persia, Mahammad-khan, the governor of Herat, is mentioned as having been sent by the king of Persia with overtures to Meer Wais on



he did, by assuring them that 6,000 Afghans would be led into captivity by the Persian conqueror, and that this visitation of the Almighty's wrath was caused by the cries of one poor Noorzye shepherdess, who in vain entreated her harsh mistress to give her in-door work, instead of the hunger and cold of the bleak mountains. In the course of time, Nadir Shah appeared before Herat, which he besieged for fourteen months, leading into captivity 6,000 Afghans, men and women, which he distributed throughout the town of Persia, employing the boldest and most able-bodied in his army.

Their chiefs at this time were Ghanee-khan Alakozye, and Noor Mahammad-khan Alezye.

Nadir Shah had been besieging Daghistan for eleven months without success, and his temper became accordingly soured, when one day a shot from the besieged ramparts was so admirably thrown as to fill the dishes Nadir Shah was dining off in his tent with dust. This gave the climax to his wrath; and he ordered the chiefs of the captive Abdalees to be summoned. Among them, besides the two above-mentioned, were Hajee Jamal-khan Mahammadzye, and Janoo and Manoo-khans Noorzys. Nadir Shah informed them, swearing by Sultan Alee Moosa, that they would all be massacred should they fail in becoming masters of the fortress within twenty-four hours.

The Abdalees seeing their case desperate, swore to die like men, and sent a communication to the besieged, desiring them to evacuate the fortress within six hours, which, being of course laughed at, the Abdalees prepared for the attack. This was so sudden and so desperate—the Abdalees still passing on over the dead bodies of 600 of their brethren—as to inspire the besieged with a sudden panic, which did not subside until they had gained the outside of the fort in their retreat. Nadir Shah was so pleased, that he ordered the Abdalees to ask any favor of him. "Revenge us on the Ghiljyes of Candahar, and give us their lands," was their first request, and "release our captives," was their second. Both were granted, and orders were given to collect the Af-

his insurrection. Again, it is mentioned that in the time of Shah Mahmood Ghiljye of Candahar, the Uzbecks invaded Khorasan, and were joined by Azadullah (Sadulla?) Duranee chief of the Hazarajat, who had been formerly dependent on Herat, but who had been estranged by an insult offered him by the governor of Herat, Mahammad Zuman-khan. A Persian force of 30,000 men advanced to Herat, and defeated the Uzbecks; but was in its turn defeated by the Afghans, 15,000 in number, under Azadulla, who retained possession of Herat and its dependencies.



ghans from all parts of Persia; wives were restored to their husbands, and daughters to their fathers: only one Aleezye was left to mourn a wife, who in his grief sought his chief, Noor Mahammad-khan, who had the title of Meer-i-Afghan. Every diligence was made in searching for her, and she was at last discovered to be in the harem of Nadir's own son. Noor Mahammad, emboldened by the past favors of that monarch, represented the case to Nadir Shah at his next interview, who thought to keep his word, and at the same time avoid the disgrace of a lady who had once entered Nadir's harem leaving it, by promising that she should accompany her former husband back to his country, if she should be so inclined; calculating that the delicate food and rich attire, &c. &c. that she had been accustomed to in his harem would disgust her with her rough and greasy husband. In this Nadir was disappointed, for in the interview allowed the couple on the Afghan appealing to her to enable him to hold up his head again among his "Siyal," (equals in society,) she decided for returning home. This the king allowed her to do with all the goods and chattels she had become possessed of.

On Nadir Shah's marching on Candahar, Allaiyar opposed him at Sabzwar, and was killed.

Hajee Ismail was sent for by Nadir, and ordered to bring Zaman-khan's son to the presence. This he did after Nadir had sworn that he would not injure him.

It is said, that on Ahmad-khan first making his appearance before Nadir Shah, the latter was so forcibly struck with a presentiment that he would be king, as to have required an oath from him that he would not molest his descendants.

He ordered him to be in constant attendance, and conferred on him a golden staff set with jewels.

On Nadir Shah taking Candahar, the Afghans reminded him of his promise regarding the Ghiljye lands. Ghanee-khan Alakozye got the rich valley of the Arghandah for himself and tribe, while Noor Mahammad-khan secured the fertile valley of Zemindawer for his Aleezyes. The Barikzyes of the present day in pointing to the high and dry lands that fell to their lot, bitterly regret that they were at that time not properly represented at Nadir's court.\*

\* Nadir Shah divided Candahar into 3000 kulbahs, which he called Arbabee: each kulbah containing 100 tanabs, and each tanab being 60 yards square. From each kulbah of these Tavelee lands sown by four kharwars (40 maunds) seed, he required



Ahmad-khan accompanied Nadir Shah in all his campaigns, and was present in camp at the time of that monarch's murder. How he succeeded in becoming Ahmad Shah by means of one of Nadir Shah's cash remittances from Hindustan that fell into his hands, belongs to his own history, and nothing is left to note but the patriotism of Nadir's old Afghan officers.

On their being summoned to the upstart court of Ahmad Shah, to give their advice for the consolidation of the rising Duranee\* power, "First," was their reply, "raise a body of 12,000 foreign Persian troops as your ghulam-khanahs (slaves of your will,) as a check upon your Duranees; and, secondly, have *us* put to death, as we are too powerful, and stand in your way."

Their advice in both cases was taken by Ahmad Shah!

two horsemen. He gave the outskirt lands in Tavel to the Duranees, and the rich suburb lands he assessed at one-tenth of the produce, after the following unfair experiment in the lands under the walls of Candahar, which had on account of preceding anarchy lain fallow for three years, whereas the land was always deemed and termed "doo áish," that is, two kulbahs were alternately cultivated year about. He appointed his own men to sow one kulbah with five kharwars of seed after ploughing it seven times; and because the outturn was 100 kharwars, he unfairly made a fixed settlement of one-tenth, being ten kharwars grain, and ten kharwars straw (bhoosah.) The Afghan's hereditary lands are called mouroosee or kosai.

\* Ahmad Shah assumed the title of Dur-i-Duran, "pearl of pearls," notwithstanding his Peer, or spiritual adviser, suggested Dur-i-Douran, "pearl of the age."







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