

SELECTIONS
FROM THE
RECORDS OF THE GOVERNMENT
OF THE
PUNJAB AND ITS DEPENDENCIES.

NEW SERIES—NO. XI.

REPORT ON THE SYADS OF TIRA

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AND
THEIR QUARRELS WITH THE SUNIS :

BY
CAPTAIN P. L. N. CAVAGNARI,
DEPUTY COMMISSIONER, KOHAT.

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REPORT ON THE SYADS OF TIRA
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BY
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THE family of Shiah Syads, scattered about the northern portion of the Kohát district, the Kuram valley and in Tíra, is descended from Syad Fakr-i-Alam, who came from Girdez and settled in Kuram (at that period called Bangash). The grave of this Syad is at Kirmán, and is held in much veneration by the Shiah sect.

Fakr-i-Alam had 2 sons, Anwar and Shah Sharaf. Amongst the descendants of the former the only Syad of any note was Shah Más, in whose memory a zíarat has been erected on the summit of a small hill overhanging the village of Hangu.

Division into families. From Syad Khalíl, the grandson of Shah Sharaf, are descended the following families:—

- 1.—Mír Akul, now represented by the Syads of Tíra and Kuram.
- 2.—Shah Túti, now represented by the Syads of Hangu and Ustarzai.
- 3.—Mia Jáffir, now represented by the Syads of Shábu Khel.
- 4.—Mia Fattah Sher, now represented by the Syads of Sherkote.

In addition to the above there is a family of Shiah Syads located at Marai, known as the descendants of Shah Isa Bukhári. This family is united with the Sherkote Syads in opposition to the remaining three families.

2. The present head of the Tíra Syads is Mia Muhammad Hussein who succeeded his brother Syad Mahmúd in

Mia Muhammad Hussein 1868, it having been ordered by their father, present head of Tíra Syads. Madat Shah, on his death-bed, that his sons should succeed in preference to his grandsons. The sons of Syad Mahmúd were inclined to dispute this, but the matter was referred for arbitration to the Deputy Commissioner of Kohát, who decided in favor

of Muhammad Hussein, especially as Syad Mahmúd himself had succeeded to the "gaddi" in preference to the sons of his elder brother Ahmed Shah. In consequence of this dispute there has been a great want of cordiality between Muhammad Hussein and his nephews, and this has, in a great measure, increased the difficulties of the family during the recent coalition against them.

The followers of Muhammad Hussein in Kuram (he is, moreover, a great friend of the Governor, Sardár Wali Muhammad Khan,) number no less than 3,000 families, principally amongst the Turi tribe.

3. During the rule of Mohabbat Khan Chighatti at Pesháwar (reign of the Emperor Jehángir), Syad Mír Akul settled at Korez with the Bár Muhammad Khel clan of the Orakzai tribe, and obtained a large following, whom he converted to the Shiah persuasion. This excited the jealousy of Malik Tor, who was at that time Khan of the Orakzais, especially as his unpopularity and oppressive rule caused many of his people to seek an asylum with the Syads. On some pretext or other he attacked the Syad, who was slain, and his family, having been ejected from Tira, settled in the Sámilzai valley of Kohát. After a time they succeeded in gaining over the Mishti, Shekhán and Mulla Khel clans of the "Sámil"* faction, who, together with the Bár Muhammad Khel section, completely separated themselves from the rule of the Orakzai Khan.

4. During the reign of Shah Shujah (cir. 1807—1808 A.D.) Alam Khan had succeeded his father, Khairullah Khan, as chief of the Orakzais. He was a great friend of the Bárakzai governor Muhammad Azim Khan, brother of Wazír Fatteh Khan. The Saddozais had already begun to be jealous of the Bárakzais, and the King, wishing to lessen the influence of Alam Khan directed certain "maliks" of the Khyberi Afridís (Muhammad Amín Khan, Sipah, and Khan Bahádur Khan, Malikdín Khel) to send for one of the most influential men of the Shiah Syads and to bring him to Pesháwar. Syad Rezá was brought before the King at Pesháwar and was treated with distinction, but during the absence of Sháh Shujah at Kabul, Alam Khan attacked the Syad in the centre of the Báni Mári and murdered him. When the news reached the King he ordered all Alam Khan's property to be confiscated, and supported with money the efforts of the Syads to get up a coalition against the Khan in Tira. The Bár Muhammad Khel, Mulla Khel, Mishti and Shekhán aided the Syads, as did also the Khan of Hangu, Muhammad Azim Khan (father of the present Tahsildárs Muzaffar Khan), and made an attack on the Khan's fort (called "Pakka Kila") in the Abdulaziz Khel settlements. Hussen Ján, brother of the murdered Syad Rezá, with some followers, managed to gain possession of a watch-tower

* Kohát and the independent hill tribes are split up into two factions,—"Gár" and "Sámil."

in front of the fort. Alam Khan's party succeeded in digging a subterranean passage from the fort to this tower and threatened to blow it up if its garrison did not surrender. This threat failing, a mine was laid and fired, but it only succeeded in bringing down a portion of the tower and no one was injured. This tended very much to inspire confidence amongst the followers of the Syads, and an attack made on the fort (accompanied no doubt by the usual amount of treachery) resulted in the utter defeat of Alam Khan and the death of his brother Khangar, and the Khan was driven to seek shelter with the Sultánzai near the Sturi Khel settlements, and he has never since succeeded in re-establishing his power in Tíra.

5. The power of the Syads very much increased after the expulsion

Oppressive rule of Shiah Syads in Tíra, coalition of Sunis against them in 1860, and defeat of Shiahs. Their subsequent reinstatement in Tíra through the interference of the Deputy Commissioner, Kohát.

of the Khan, and they succeeded in gaining over the Abdulazíz Khel, Máni Khel, and Sipah clans, who became Shiahs like the Bár Muhammad Khel. The Mishti, Shekhán, and Mulla Khel, though partizans of the Syads, still adhered to the Suni persuasion.

By degrees the oppressive rule of the Syads became intolerable, and endeavours were made by the Sherkote and Marai Syads to get up a coalition against them. The Syads had, moreover, alienated from their cause the influence of the Hangu Khans, for when Naib Derweza (who had received from the Barakzai governor at Kohát, Sultán Muhammad Khan, the lands of Hangu in farm) besieged Hangu, the Syads sent some men to assist him, and the friendship which formerly existed between them was converted into bitter enmity. In 1860 a coalition of the Sunis of Tíra took place against Syad Mahmúd and his Shiah followers. The cause was that Syad Mír, a Mallik of the Mani Khel and "moríd" of Syad Akbar of Sherkote, and Muhammad Mír, also of the Mani Khel tribe, "moríd" of Syad Nizam Ali of Marai, had been much oppressed in many ways by Syad Mahmúd in order to force them to give up being disciples of the other Syads. Syad Akbar went to the Mishtís and asked their assistance. The Mishtís said they would promise nothing without the permission of the Khan of Hangu, who was head of the "Sámil" faction in Tíra and lower Miranzai. Syad Akbar, accompanied by Malik Murad of the Sipah tribe, went to the Khan of Hangu and asked him to allow the Mishtís to aid him. The Khan gave permission not only to Mishtís, but also to the Rabiáh Khel, Shekhán, and others of the "Sámil" tribes, and a regular "serishta"* was formed not only of the "Sámil Khel" but also of the "Gár" tribes. Syad Mír and Muhammad Mír were the head of the coalition†. They attacked the fort of Syad Mahmúd and levelled it to the ground. The Syads fled to British territory. Zemán Khan (son of Alam Khan) took part and wished to establish himself as Khan in Tíra.

* Local term for a coalition or other arrangement entered into for a fixed purpose.

† In every "serishta" a "mudai," or person for whose benefit it is got up, has to be declared.

In order to prevent this and the consequent interference in Kohát politics, Captain Henderson thought it advisable to assist the Syads. Sháhzáda Jamhúr was sent to Hangu to Muzaffar Khan telling him to use his influence to disperse the "lashkars."*

Muzaffar Khan sent to the "jirgas," but his messengers failed to induce them to disperse; Muhammad Amín Khan and Syad Afzal then went, but they also failed. Muzaffar Khan then went himself, and with much difficulty, and at a cost of much money distributed amongst the leading "mullas" (who in consequence declared the Syads were true Muhammadans), got most of the "lashkars" to withdraw. The restoration of the Syads was completed by Captain Henderson giving permission to some 500 Turis from Kuram, who drove Zemán Khan off, rebuilt the fort, and forced the few remaining "lashkars" to retire.

6. The Mání Khel then acknowledged Syad Mahmúd as their "pír," and in consequence Syad Mír and Muhammad Mír were forced to leave that clan and wandered about from tribe to tribe. Ali Ján and Mirza Mehdi of the Mání Khel were appointed to watch the movements of Syad Mír and Muhammad Mír and to kill them if they found an opportunity. After an interval of about 9 months both Syad Mír and Muhammad Mír were found sleeping at a water-mill and were shot. Syad Mír's relations remained with the

Mání Khel, but Muhammad Mír's relations and family, headed by Muhammad Hussein, after wandering about from tribe to tribe, settled down with Usmán Khan, son of Zemán Khan (who died shortly after the Syads were reinstated in Tíra). Four or five years ago Usmán Khan allowed Muhammad Hussein to settle on a hill called "Kárggar," which lies between the Mání Khel and Sturi Khel settlements; and from the elevated position above the Mání Khel grazing grounds he was able to harass the latter tribe a good deal. For 2 years Muhammad Hussein carried on a regular feud with the Mání Khel, but at last, fearing that the whole tribe might unite against him at a time when he could get no aid from Usmán Khan, he went to the Daulatzai tribe, where the mullas of Tíra were collected for the settlement of some business, and after distributing Rs. 300 amongst them begged to be considered their "hamsáyas.†" The mullas agreed and declared that Muhammad Hussein was under their protection. Muhammad Hussein then resumed his former position and continued to harass the Mání Khel "moríds"‡ of the Tíra Syads.

* It is deemed advisable to use this word as being more expressive of what a body of Patháns collected together for fighting purposes is than would be implied by the English word army. Troops' levies would perhaps be a nearer approach to it.

† Denizen living under the protection of a tribe or individual in whose laud or in whose vicinity he has settled to reside.

‡ Disciples.

7. Ghulám Jaffir, Máni Khel's, cousin died, leaving a widow and a young child aged 2 or 2½ years and a lot of property. The widow, fearing that Ghulám Jaffir would murder the child in order to seize upon the inheritance, went to Syad Mahmúd's son, Syad Askar, and asked his protection. A short time afterwards the child was missing, and the mother went to Syad Askar and begged his aid; the Syad took an armed party and went to Ghulám Jaffir and made him prisoner, and endeavoured to compel him to disclose what had become of the child. He promised in 10 days to tell all about it, and he was released. That night he fled to Kárgar with his family and his belongings, and took refuge with Muhammad Hussein.

Ghulám Jaffir, Máni Khel, carries off his deceased cousin's son. The mother appeals to Syad Askar, who attacks Ghulám Jaffir. Ghulám Jaffir takes refuge with Muhammad Hussein.

8. After a time Syad Askar sent messengers to Muhammad Hussein and Ghulám Jaffir promising forgiveness and reinstatement in their tribe to whichever of the two should kill the other. Muhammad Hussein managed to hear that Ghulám Jaffir was intending to take his life, and on pretence of repairing the mosque of the village, collected together and unarmed the whole of the residents, and amongst them was Ghulám Jaffir and 6 of his near relations, and then suddenly rushing on them with some armed followers he massacred Ghulám Jaffir and 4 of his relatives, 2 managing to escape. (One has recently been tried for murder and sentenced to transportation for life, as he, happening to come across one of Muhammad Hussein's relatives in British territory, murdered him in retaliation for the massacre above detailed.) Muhammad Hussein then sent to Syad Askar telling him what he had done, and asked for fulfilment of his promise. Syad Askar at once took 40 armed followers and went to Kárgar and demanded the women and property of Ghulám Jaffir. Muhammad Hussein would not allow him to enter the village for fear of some treachery, but made over the property, and keeping the women and children sent them in safety to the Utman Khel tribe. The Syad, taking advantage of the pretext afforded by Muhammad Hussein's refusal to allow him to enter Kárgar, refused to forgive him, and returned to his fort.

9. Azghar Hussein, one of the Muhammad Takki "nwásai" (descendants, *lit.* "grand-children"), having been expelled from his tribe in a woman case, resided at Kuláhi (Sipah Ainposh village) and formed a friendship with Muhammad Hussein at Kárgar. Syad Askar sent to him promising him money and also to establish him in possession of Kárgar, if he would slay Muhammad Hussein. Three months ago Muhammad Hussein, accompanied by Azghar Hussein, went to village Sabúra Khel, in the Máni Khel settlements, to see after some crops that were being threshed out. Azghar Hussein, being on tolerably friendly terms with the Máni Khel, or at all events not being on such bad terms with them as Muhammad Hussein, agreed to guard the latter while he slept, and, taking advantage

Azghar Hussein, of the Muhammad Takki clan, at instigation of Syad Askar, murders Muhammad Hussein. Syad Askar then plunders Muhammad Hussein's property.

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of this opportunity, he deliberately shot him through the chest and then gave the alarm of thieves, and pretended that they had taken the direction of the Syad's fort and, accompanied by Muhammad Hussein's brothers and companions, went in pursuit in that direction. On reaching the fort Azghar Hussein rushed in and declared he had killed Muhammad Hussein, and prevented the latter's brother, &c., from entering the fort, and they therefore returned to their relative's corpse. Azghar Hussein went straight to Syad Askar's house and told him what he had done. The Syad without delay collected his followers and went direct to Kárgar and plundered the village, the women managing to escape to the Utman Khel, who turned out a "chigha"* to assist them, but the Syad's party had burnt the village and carried off the plunder before the Utman Khels arrived, and the latter, being too weak in numbers, did not like to go in pursuit towards the fort.

On their return from Kárgar, the Syad's party met the body of Muhammad Hussein being brought along. The relatives of the murdered man, recognising the Syad, called out to him not to approach, as they were enemies, but the Syad replied that he had come to condole (fátiha) for the death of Muhammad Hussein. Muhammad Hussein's brother, &c., then called out that they had brought the corpse, but that if the Syad approached they would leave it. The Syad advanced and the funeral party fled. The Syad's party fired at them, and a Syad of the Muhammad Takki family was killed,—people said by Syad Askar's rifle.

10. The mullas of the Daulatzai, on hearing of this act, declared it to be in violation of the protection they had given to Muhammad Hussein, and they collected and went to the Syad's fort and demanded restoration of the plundered property and a "nágha"† from the Syads. They were refused, and moreover insulted. They then went to the Mishti tribe, and letters were sent to all the mullas of Tira. Syad Abbás, hearing of this and fearing a repetition of the occurrence of 1860, sent for the Daulatzai mullas and feasted and bribed them and restored the property of Muhammad Hussein,—and they said they were satisfied.

11. In the beginning of August 1874 the Tira mullas, headed by Wali Khan, Mulla of Chappári, an Akhel Banda, of Nariáb, assembled at the Mishti settlements and declared that the insult was one against the whole of the Tira mullas, and not one that the Daulatzai could forgive; and the mullas separated to assemble the fighting men of their respective tribes.

The Tira Mullas, aided by other tribes, attack the Syad's fort, take it, and make it over to Umán Khan, Orakzai. Syads fly to British territory.

* A pursuit party.

† A fine either in the shape of a money present or a feast to the deputation sent to demand it.

The "lashkars" assembled in the Mishti settlements and numbered about 8,000 men, principally of the "Sámil Khel" faction, but several of the "Gár Khel" also joined from the Daulatzai tribes.

When preparations were made to proceed against the Syad's fort the Shekhán tribe refused to grant a passage towards the Bár Muhammad Khel lands, but the mullas declared they would go by force, and the Shekhán therefore begged that they might be allowed to bring the Bár Muhammad Khel in, stating that they would no longer side with the Syad's party. This request was granted, and the Shekhán brought in the Bár Muhammad Khel, who gave hostages and said that the "lashkars" might go in safety through their lands.

The Ali Khel tried to similarly gain over the Abdulaziz Khel, who refused to give over their Syads. Half the Máni Khel adhered to the Syad's cause.

The Aka Khel, Takka Khel, and Daulatzai attacked the fort from the north, destroying the settlements of the Ainposh Sipah and the Abdulaziz Khel. The Mishti, Rabiáh Khel, Ali Khel, Muhammadzai, Alisherzai attacked from the south, and destroyed Dirmah and the other villages of the Abdulaziz Khel.

The Máni Khel then said they could not assist further, and they withdrew. The Syads left their fort during the night, and next evening it was partially destroyed. Usmar Khán, Orakzai, who had been making friendly overtures to the Syads, declared himself to be on the "Islámzún" side. During the day a discussion took place as to giving the fort to Usmán Khan, but the Mishtis said Rs. 13,000 was the price fixed for it, and if Usmán Khan would give that sum he should have it made over to him; but he refused. However, after some further parley, the fort was made over to him, but he was quite unable to hold it without the permanent aid of the "Sámil" tribes in its vicinity, and as the Khan belongs to the "Gár" party, he could only hope for such aid from the ordinarily inimical faction so long as the general coalition against the Shiahs continued.

12. The above occurred on the 26th August 1874, and on the following day it was arranged to take the "lashkars" against the Máni Khel and the few remaining settlements of the Bár Muhammad Khel. The latter clan, though attached to the Syad's party, is in reality of the "Sámil" faction, and on this account the Mishti, Shekhán, and Mulla Khel interposed on its behalf, and the attack was deferred in order to give it time to make its peace with the mullas. In the same manner the Ali Khel saved the Máni Khel, both clans being of the "Gár" faction.

The Syads having left Tira and taken refuge with their disciples in British territory, the three clans of the Muhammad Khel sent jirgas to

the mullas and begged for peace. They agreed to everything required from them, except the renouncing of their Shiah faith.

13. For the ensuing 4 months there were no fresh disturbances, and the "lashkars" of the different tribes returned to their homes. On the 10th November 1874 Syad Muhammad Hussein received a message from the Muhammad Khel section stating that his followers wished to have him back in Tira, as the Shiahs felt the oppressive rule of the Suni mullas most irksome. Accordingly Syads Azghar and Gul Hussein returned with the messengers to Tira. In order to avoid a fresh coalition against them on the return of the tribes to Tira in the summer, it was determined to endeavour to gain over some of the hitherto hostile clans. A jirga was sent to the Mishti tribe to the grave of the son of the Ajmir, the principal "mallik" of that clan, and the interest of the Mishtis was sought for on behalf of the Syads. So inveterate was the hostility of the Mishtis against them that some members of the tribe were inclined to put to death the Syads who had accompanied the jirga. Malik Ajmir, however, interposed and declared that the Syads were for the time under his protection, but a reply was given to the jirga that when the Muhammad Khel should send a deputation bringing with it swords stained with the blood of the Syads a permanent peace would be established between the two tribes. The jirga then returned to Tira, and the Syads were re-established in their former position, and a sufficient number of the three clans of Muhammad Khel remained close at hand so as to be ready in case of emergency.

14. A jirga was next sent, accompanied by Syad Takki, son of Muhammad Hussein, and Syad Askar, son of Syad Mahmúd, to Mulla Wali Khan at Chappári, who refused even to see the deputation. They then proceeded to the Akhel and summoned the elders of the Ali Khel and Mámozai to a conference. By a judicious distribution of money the Syads succeeded in gaining over half of each of the above-mentioned clans of the "Gar" faction, who, in order to guard against the Bár Muhammad Khel deserting to the "Sámil" side, as they did before, demanded from that clan that it should lead a proposed attack on the "Sámil" village of Chappár Mishti, so that blood having been shed it would be impossible to turn back in the matter. The Bár Muhammad Khel promised to be ready when required to lead the attack, and after mutual assurances sworn on the Kurán the meeting dispersed. The Shiahs then collected their forces and attacked a village named "Gidári," belonging to Usmán Khan, and destroyed it, and they then returned and commenced repairing their fort and strengthening it which occupied them until the 4th of March 1875, on which date it was arranged to attack Chappár Mishti. In the evening the Syads' faction amongst the Ali Khel, headed by the Bár Muhammad Khel, attacked that village and burnt it to the ground, killing 3 of its inhabitants, including amongst that number the wife of Malik Míro. Great dishonor was offered to the corpse of the woman, as she was the daughter of a Suni Mulla, and it was also cast in the flaming débris of the village.

15. This act gave Mulla Wali Khan a fresh pretext for inciting the Sunís to extirpate the Shiah Syads from Tira. Mulla Wali Khan of Chappár incites the Sunís to extirpate the Shiah Syads from Tira. Operations against Shiah Syads and their allies during June and July 1875. He went to the Akbúnd of Swát, who not only did not give him any encouragement, but reproved him for his conduct in so frequently assembling jirgas and his endeavours to obtain a worldly notoriety. This, however, did not disconcert the mulla, as he went from tribe to tribe carrying the Kurán and begging for aid in the cause of Islam. He, moreover, sent a message to Mulla Dagbar of Khost begging him to come and assist in the good cause. During the disturbances in 1874 Mulla Dagbar had attempted to join the other Sunís in Tira, but the Governor of Khost, acting in accordance with the wishes of Sardár Wali Muhammad Khan of Kuram, prevented him from so doing. On hearing again from Mulla Wali Khan, Mulla Dagbar went to Kabul and asked permission from the Amír, stating that, Tira being independent territory, his action would not interfere with any of the Amír's subjects. The Amír then gave orders that Mulla Dagbar was not to be prevented from leaving Khost if he wished to join the Sunís in Tira.

On the 20th June 1875 Mulla Wali Khan left Chappári, and was promised aid from the following tribes :—

Sámil faction.—Zymusht, Ali Sherzai, Massozai, Rabiáh Khel Muhammadzai, Darradar, Shekhán, Mulla Khel, Mishti Sturi Khel, Bazoti, Utmán Khel, Feroze Khel, Aka Khel, Zaka Khel, Malikdín Khel, Sipah, Kammari, Afridís.

Gár faction.—Half Mámozai, half Akhel, half Ali Khel, and the Kambar Khel Afridís, the remaining portion of the Gár tribes having deflected to the Syads as already mentioned.

On the 2nd July attack was made on the Bár Muhammad Khel, but the Sunís were driven back. They renewed the attack on the following day and succeeded in destroying all the small hamlets of the Bár Muhammad Khel,—the larger villages of Darghi and Korez not being attacked.

On the 4th July a combined attack was arranged to take place against the Máni Khel and also on the settlements of the Ainposh Sipah. The Máni Khel had constructed breastworks in front of the pass leading towards their villages, and it was arranged that the Ali Sherzai, Shekhán and Mishtí were to attack these breastworks, and if successful the Ali Khel, Akhel and Mishtís were to make a flank movement and get in rear of the Máni Khel and cut off their retreat to their own settlements. The attack was made with more than usual vigour, and the breastworks were carried, some 8 or 10 men having been killed and wounded on either side. The Mishtís then attempted to cut off the retreat of the Máni Khel, but some members of the Ali Khel and Akhel, after proceeding a little way, declined to go any further, declaring that the Máni Khel settlements only contained women, and that it was no honor or glory to attack them. It was stated that this hesitation on the part of the "Gar" clans had been brought about by

bribery on the part of the Syads, but the latter deny this, wishing it to be believed that, though the Mání Khel left their breastworks on perceiving that their line of retirement was threatened, the Sunís really got the worst of the fight and were afraid to pursue. However this may be, the diversion created enabled the Mání Khel to reach their villages, and no further attack was made. Mutual recriminations followed amongst the Akhel and Ali Khel, and they very nearly came to blows, but the Mishtís separated the would-be combatants, fearing that if the "Gar" clans fought amongst themselves it would be ascribed to the machinations of the "Sámil" party in order to make the "Gár" faction as disunited as possible in future, and this would tend to alienate the whole of the "Gar" clans from the present coalition with the "Sámil."

The attack on the Ainposh Sipahs was so far successful that a few outlying hamlets belonging to that clan were destroyed. The Shiahís claim to have had the best of the fight, and though there is no reliable information as to the numbers killed and wounded on each side, the general impression is that the loss of the Sunís was the heaviest. So careful were either side to conceal their own actual loss that it is reported by an eye-witness that 6 dead bodies were left to rot in the open air, as neither party would claim them.

On the 10th of July the Shiahís attacked some hamlets of the Shekhán and burnt them.

The Afridís and the Zymusht, who had promised Mulla Wali Khan assistance, had not yet arrived on the scene; so the mulla declared that nothing further could be done for the next fortnight.

16. A large number of Bangashes and Khattaks left British territory in order to accompany Mulla Wali Khan.

British subjects prevented by Deputy Commissioner from taking part in hostilities.

Orders were sent by the Deputy Commissioner directing them to return at once, or otherwise their property would be confiscated; and Mulla Wali Khan was informed that so long as he resided in the British village of Chappári he would not be permitted to take part in disturbances beyond the border. As he had become so implicated, it was impossible for him to return, but the other British subjects all returned at once. In fact, they were not at all sorry to have a plausible excuse for returning, as they had gone to Tira in the hopes of sharing in the plunder of the Shiahís; for they never for a moment imagined that in the face of such a strong coalition the Shiahís would attempt any resistance. A number of Turís from Kuram managed to find their way into Tira through Miranzai to aid the Syads, despite the precautions taken by the Khan of Hangu to prevent it. The arrangements taken to prevent the "Shiahís" of the Sámilzai valley from going to aid the Syads were completely successful. They were not prevented from sending grain and supplies to their "pírs,"* or from taking charge of any cattle or property committed for safety to their charge, it being impressed upon them that they would be held responsible if negligence on their part

* Spiritual head.

gave opportunity to men from beyond the border to attack such property within the limits of British territory.

17. Up to date (16th August) no further fighting has taken place between the "Sunis" and the "Shiahs," but both Mulla Wali Khan and Mulla Dagbar are making active preparations to renew hostilities on the "Shabirát" (17th August).

No further fighting up to date (16th August), but hostilities expected on the "Shabirát."

18. An incident took place at the commencement of the month which very nearly led to the estrangement of the whole of the Daulatzai from the mulla's party. Zabta Khan, of the Sipah Orakzai, the only malik of that clan who has not aided the Syads, a few years ago founded a hamlet on the northern slopes of the "Mulaghar" mountain with the general permission of the Daulatzai. He peopled it partly with his own men and partly with some Aka Khel Afridis. Latterly, however, he managed to have some disagreement with his Afridi "hamsáyas," who, taking advantage of his absence from the hamlet, collected a large party of their clansmen and made a most treacherous attack on the Sipah residents, killing 4 men, wounding 2 others, and carried off 24 women and 400 head of cattle to the Aka Khel settlements, declaring that they did so because the Sipahs are "Shiahs." The Daulatzai resented this as an insult to the protection they had given to Zabta Khan, and threatened to withdraw from the Suni coalition if Mulla Wali Khan did not force the Aka Khel to restore the women and cattle. The mulla sent to the Aka Khel, who refused to give up the plunder. Mulla Wali Khan then went in person to the tribe, and it is reported that the Aka Khel have surrendered the women and cattle.

19. Having now brought the history of the Tíra Syads and their quarrels with the Sunis up to date, it appears advisable to make a few remarks as to how the interests of the Government in connection with the political administration of the Kohát border are affected by these disturbances. So long as the Shiah Syads are not absolutely ousted from all connection with Tíra, it matters but little how long these quarrels with the Sunis are continued. Their presence in Tíra as the spiritual head of the Muhammad Khel clans acts as a powerful check against the re-establishment of the power of Alam Khan's family, at present represented by Usmán Khan. Should such a contingency occur as this family again becoming the head of the "Gár" section amongst the Sipah Orakzai, it would result in a repetition of the complications caused by Rahmat Khan in connection with the management of the pass Afridis, as the influence he would thus gain over the Daulatzai, who receive a share of the pass subsidy, would be exerted in order to obtain once more for the family the management of the Kohát pass, or

Effects of quarrels between Tíra Syads and Sunis on the interests of Government in connection with the political administration of the Kohát border.

failing in that, it would be utilised in undermining the influence of whoever was entrusted with that charge. It is therefore most necessary that any tendency on the part of Usmán Khan towards obtaining influence with the Daulatzai should be checked, and as he is a jagirdár in the Pesháwar district, his compulsory attendance there would always frustrate any design of the kind.

20. In default of the Syads, it would be necessary either to appoint a "Khan" to represent the "Gar" faction, or prevent their uniting with the "Sámil" party, which would serve no good purpose. Although the present leader of the party, Muzaffar Khan of Hangu, utilises his influence in forwarding the interests of Government, it is obviously more expedient in dealing with such characters as Patháns that the two factions should remain distinct.

Bahádúr Sher Khan, as chief of the Lower Bangashes, being of the "Gár" faction, would be willingly accepted by that party as its leader, but the difficulty of such an arrangement would be that any influence he would thus gain would have to be extended to Ali Khel, Akhel, and other "Gár" tribes on the border of Upper Miranzai, who, under present arrangements, are managed by the Hangu family through the Bangash villages of Kái, Nariáb and Dersamand, who naturally detest being under the government of a "Sámil" chief, and would gladly accept any new arrangement. It is not probable that the two chiefs of the Upper and Lower Bangashes would work cordially together, and therefore it is better that the present arrangement should be adhered to as long as possible. Consequently it is the Government's interest that the Syads should be able to hold their own in Tira, and thus save any new arrangement being necessary.

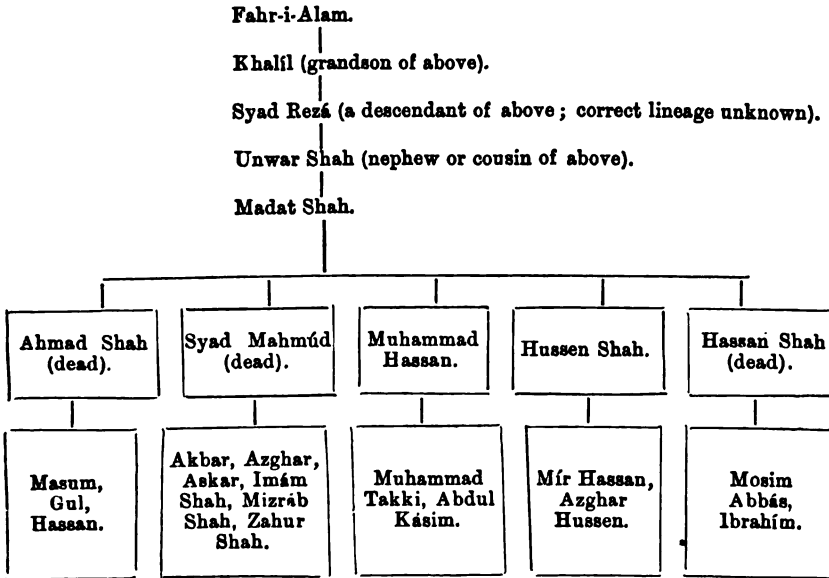
21. As the misfortunes of last year have made the family more united than they have been since the death of Syad Mahmúd, it is not likely that they will be again driven out of their fort, and therefore up to the present time it has only been necessary to enforce upon the residents of the district that they cannot be permitted to take active part in the disturbances beyond the border.

22. It is doubtful whether Mulla Wali Khan will return to Chappári, as he is an Akhel Orakzai. If he does he should be bound down by security not to take part in such matters so long as he elects to reside in British territory.

23. It is not at all improbable that a favorable opportunity may occur, after the present coalition has dispersed, to arrange some sort of settlement of the differences between the Hangu family and the Syads, which, if effected, would probably tend to prevent a recurrence of the present difficulties which cannot but otherwise result in creating an amount of excitement along the border of this district which had best be avoided if possible.

APPENDIX I.

Genealogical Table of the Shiah Syads of T'ira.



N. B.—For an account of the Orakzai tribe, its sections and party politics, *vide* “McGregor’s Gazetteer North-Western Frontier,” Volume II, page 532 *et seq.*

The 18th August 1875.

P. L. N. CAVAGNARI, *Captain,*
Offg. Deputy Commissioner, Kohát.

*Supplementary Memorandum by Captain P. L. N. CAVAGNARI,
Deputy Commissioner, Kohát, on the T’ira Syads, to
31st August 1875.*

ON the 19th August a night attack was made by the Shiahs on the Mishti village of Kasha, only partly inhabited at this time of the year. A great portion of the village was burnt, 18 men were killed and wounded, and 60 goats and some plunder were carried off.

2. In making this attack the Syads have disregarded the advice given them by the Deputy Commissioner of Kohát, that they should as far as possible act only on the defensive and not do anything which would give additional excuse to the mullas and the “Sámil” party to get up a further coalition against them. Nevertheless this act may prove, in a certain measure, beneficial to the Shiahs, for as the whole of the Muhammad Khel clans took part in this attack they will all have equally incurred the hostility of the Mishti tribe, and this will

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prevent all probability of any future defection, especially on the part of the Bar Muhammad Khel clan, which being "Samil" has hitherto been more or less inclined to the interests of that faction. It is also quite an open question whether the mullas will be at all gainers by this act on the part of the Syads. They will of course try to incite further hatred against them, but there has been growing up of late a general disinclination in Tira to incur further trouble in a matter in which the tribes have no great personal interest, and which has been got up entirely by the mullas. The "Gar" faction especially, having become more united, will not be sorry to withdraw from a matter which is principally the work of the "Samil" party. All who are disinclined to proceed further in the case will probably reply to any demand for assistance by declaring that though willing to aid the mullas in the cause of "Islam," they do not care to take part in a quarrel which is entirely between the Mishtis and the Muhammad Khels.

3. The endeavours made by Mulla Dagbar of Khost have not as yet resulted in any fresh attack being made on the Syads, and though the "lashkars" have not entirely dispersed there has been no fighting during the month.

Failure of endeavours of Mulla Dagbar of Khost to incite an attack on the Syads.

4. Sardár Wali Muhammad Khan, the Governor of Kuram, has endeavoured to cause the return of Mulla Dagbar by sending him a message that the Amír has directed his immediate return to Khost, or else that his property will be confiscated. The mulla does not believe that such an order over emanated from the Amír, and has refused to leave Tira.

Measures taken by Governor of Kuram to cause Mulla Dagbar to return to Khost.

5. A party of armed Turís from Kuram, on their way into Tira to aid the Syads, came into collision with some Mulla Khel Orakzais, of Banda Wrasta in Lower Miranzai, who, having received orders to that effect, refused to allow them to pass through their lands and ordered them to go to Hangu. A dispute arose and swords were used, and one of the Turís was badly wounded. The case was adjusted by the Deputy Commissioner on the 28th August, and the Mulla Khels were considered to have exceeded their instructions, and were therefore directed to pay the wounded Turi Rs. 50 and compensate the party for some trifling property they declared had been taken from them. The Turís had their weapons restored to them, and after a warning were directed to return to Kuram.

Collision between a party of armed Turís from Kuram and some Mulla Khel Orakzais of Banda Wrasta in Lower Miranzai.

SELECTIONS
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BY
CAPTAIN P. L. N. CAVAGNARI,
DEPUTY COMMISSIONER, KOHAT.

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