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DÁRDISTAN AND KÁFIRISTÁN: 133

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IN THREE PARTS.



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PART I.—A GAZETTEER OF DÁRDISTAN.

„ II.—AN ACCOUNT OF KÁFIRISTÁN.

„ III.—A COMPILATION OF THE ROUTES TRAVERSING
THESE REGIONS

COMPILED UNDER THE ORDERS OF
MAJOR-GENERAL SIR C. M. MACREGOR, K.C.B., C-S.I., C.L.E.,
QUARTER MASTER GENERAL IN INDIA.

BY

CAPTAIN E. G. BARROW,
EPUTY ASSISTANT QUARTER MASTER GENERAL,
INTELLIGENCE BRANCH.



CALCUTTA:
PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
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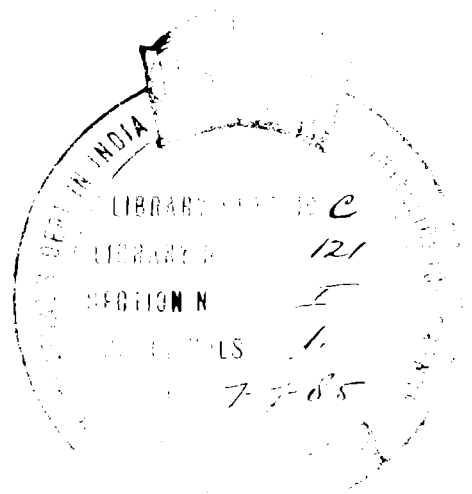
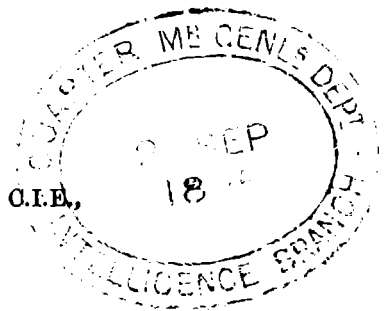
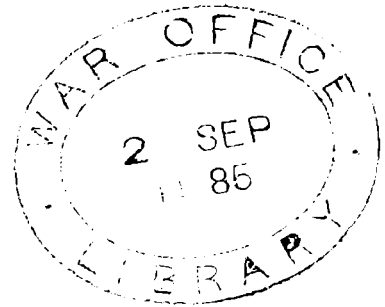
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PART I.

D Á R D I S T A N :

BEING

A GAZETTEER OF THE COUNTRIES INHABITED BY THE DARD RACES ;

NAMELY,

CHITRÁL OR KASHKAR, YÁSAN, GILGIT, HUNZÁ, NÁGAR, ASTOR, SHINÁKA,
AND THE INDUS, SWAT, AND PANJKORA KOHISTÁNS.

PREFACE.

THIS work is arranged in three parts :—

Part I, being a Gazetteer of Dárdistan.

Part II, an account of Káfiristán.

Part III, a compilation of the routes traversing these regions.

The following authorities have been consulted in the compilation of this work :—

Work.	Author.	Date.
Moorcroft's Travels in the Himalayan Provinces .	Wilson . . .	1841
An Account of Upper and Lower Swat and the Kohistán	Raverty . . .	1862
An Account of Upper Kashkár and Chitrál .	Ditto . . .	1864
Relations between Gilgit, Chitrál, and Kashmír .	Pandit Manphúl .	1868
Routes in Dárdistan, Wakhán, Shighnán, and Roshan	Hayward . . .	1870
Letters published in the Journal of the Royal Geographical Society	Ditto . . .	1871
Memorandum on Kashmír and some adjacent countries	Girdlestone . .	1874
Jummoo and Kashmír territories	Drew . . .	1875
Report on a journey to Gilgit, Hunzá, and the Karoombur Valley	Biddulph . . .	1876
Dárdistan	Leitner . . .	1877
Narrative of Surveys made during 1876	'The Mullah' . .	1877
Geographical and descriptive account of Upper and Lower Chitrál, Hunzá, and Nágár (F. O. compilation)	Temple . . .	1877
Précis of information regarding Kunar, Bajaor, Dír, Swat, Panjkora, Kohistán, and Shináka (F. O. compilation)	Ditto . . .	1878
Routes in Asia, Section II	Mackenzie . . .	1878
Routes in Asia, Section V	Saward . . .	1878

Work.	Author.	Date.
Káfiristán and the Káfirs (a lecture delivered at the United Service Institution of India)	Bellew . . .	?
Notes on country lying between Hazára and the Indus	Scott . . .	1880
Tribes of the Hindú-Kúsh	Biddulph . . .	1880
Routes of the hill country about Gilgit . . .	Ditto . . .	1881
Gazetteer of Afghánistán	Lockhart . . .	1882
Journal and Itinerary of the travels of M. S. from 1878 to 1881 (secret report of the Survey of India)	M. S. . . .	1883
Geographical explorations in and around Badakhshán (secret report of the Survey of India) . . .	Tanner . . .	1883
Report on Chitrál (Punjab records)	Faiz Baksh . . .	1883
Confidential account of Dárdistan (being the country surveyed in 1882-83 by Sub-Surveyor Ahmad Ali Khán of the Trigonometrical Branch)	Hennessey . . .	1884
Káfiristán (published in the Journal of the Royal Geographical Society)	McNair . . .	1884
Notes on Káfiristán, Chitrál, &c. (Appendix Q, Defence of India)	Ditto . . .	1884
Notes on Chinese Turkistán (Appendix R, Defence of India)	Dalglish . . .	1884
Memorandum on the above (Appendix S, Defence of India)	Napier . . .	1884
Report on explorations in Eastern Afghánistán and in Káfiristán	McNair . . .	1885

Besides the authorities noted above, one or two letters from the Foreign Office have also been consulted, but these are quite unimportant. The ground-work of this compilation is, of course, Major Biddulph's *Tribes of the Hindú-Kúsh*,—a work which will give the general reader a far more complete idea of the whole subject than any Gazetteer.

The article "Chitrál" was in part compiled by Major W. E. Gowan.

E. G. BARROW, *Captain,*

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Intelligence Branch.*

INTRODUCTION.

THE region described in this Gazetteer is that lying between the Hindú-Kúsh on the one side and the Pathán races on the other. Nowhere, except along the northern border of Kághán, does this region touch British territory, and its sole importance, as far as we are concerned, lies in the fact that it is a possible theatre of war in the event of hostilities with Russia. In the Hindú-Kúsh and the passes over it, and in the routes which connect those passes with India, is centred the only real interest we have in this comparatively distant tract of country.

It is scarcely necessary to show that Dárdistan does present a possible theatre of war. For the Russian troops in Ferghána at all events it offers the nearest and most accessible objective; while its flanking position with reference to the Punjáb, and its advantageous situation as a base for intrigue in Kashmír and among the fanatical tribes who border our territory from the Babusar Pass to the Khaibar, presents, from a Russian point of view, opportunities of no mean order. It is, therefore, a region on which we should keep a watchful eye, and where we should ever be prepared to forestall an enemy.

The only practicable military routes—those fit for the passage of pack animals—which cross the Hindú-Kúsh, are the Baroghil and Doráh Passes; by no others it is believed could guns be brought. Both these passes lead into the valley of that river which is indiscriminately known as the Yárkhún, Mastúj, Chitrál, or Kunar. From this valley the only routes practicable for troops which lead towards India are the following :—

- (1) From Chitrál to Pesháwar by the Lahúri (Lowarai) and Malakand route.
- (2) From Mastúj over the Tal Pass and into the Panjkorah Valley, joining No. 1 route just below Dír.
- (3) From Mastúj, by the Sar Lásúr, or Shandar Pass, into the Ghizar Yásan.
- (4) From Baroghil by the Darkot Pass into Yásan.
- (5) From Yásan over the mountains into the Karúmbar, or Ishkumán Valley, and thence to Gilgit.
- (6) From Yásan by the valley of the Yásan, or Gilgit River, to Gilgit.
- (7) From Gilgit through Astor to Kashmír.
- (8) From Gilgit by the Chonchar and Babusar Passes to Kághán.

The route from Gazan in the Mastúj Valley by the Tui or Moshabar Pass to Yásan is impassable for baggage animals.

A study of the map with reference to the above routes will show that the key of this theatre is Yásan.

The mountain ranges which radiate in every direction throughout Dárdistan are, as a rule, from 10,000 to 20,000 feet high, and the passes over them are closed by snow for two to five months. On the other hand, it is in summer that the rivers, from their swollen condition, are the most difficult to cross.

The above remarks describe shortly the military features of the country, and it would be unadvisable in a work of this nature to enter into greater detail regarding strategical considerations.

Ethnological, topographical, and statistical details are fully treated of under their proper headings, while a general description of the whole region and the social and domestic peculiarities of its inhabitants is given in the article "Dárdistan," which, it is needless to observe, is almost entirely a reprint from Biddulph's "Tribes of the Hindú-Kúsh."

Káfiristán is arranged as a separate part of this work for the following reasons. Ethnographically, it is by no means certain that the Káfirs and Dárds are cognate races; geographically Káfiristán is an entirely distinct region; and strategically it can only have an indirect influence on military operations. It is the passes of the Hindú-Kúsh, the basins of the Chitrál and Gilgit Rivers, and the routes which lead therefrom, which directly concern us, and, consequently, it has been deemed advisable to collect everything bearing on those particular points in one division of this work, while Káfiristán, which has little more than a sentimental and scientific interest for us, is treated separately.

Part III merely gives what little we know of the routes throughout this area in the usual convenient "Route Book" form.

DÁRDISTAN.

PART I.

There is no such country as Dárdistan. It is, like Yághistán, merely a convenient expression embracing a large tract of country inhabited by cognate races. It applies to all the country lying between Káfiristán on the west and Kashmír and Kághán on the east, the Hindú-Kúsh on the north and the Pushtú-speaking races on the south. This region is, roughly speaking, about 210 miles in length from the Doráh Pass to the eastern borders of Astor and Haramosh, and about 130 miles in breadth from the Baroghil Pass to Pálas. Its area, therefore, is about equal to that of Holland and Belgium put together. The whole country is distinctly Alpine in character, consisting of range upon range of huge mountains, with narrow, tortuous, intervening valleys. The greater part of the tribes inhabiting this area appear to have been gradually crowded up into the less accessible and desirable localities by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

The name "Dárd" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance the term is applied by one tribe to some of their neighbours, namely, to the people dwelling on the left bank of the Kandia River. Though the Dárds are frequently mentioned by ancient writers, it is difficult now to identify with certainty the exact locality of the tribes referred to under that name. In the Vishnu Purana they are mentioned among other tribes. Pliny's description might apply to tribes dwelling in many parts of the Indus Valley, as far eastward as the Thok Jalung gold-fields in Long. 81°. Ptolemy also speaks of the race as living at the sources of the Indus. Thus, it is evident that the tribes referred to under the name of "Dárd" must formerly have stretched very much further to the eastward than those now so called. I think the name must have been given, in a general way, to all mountain tribes living in the Indus Valley, by the less warlike people of the plains and the effeminate Kashmírís, and that the legend grew up concerning them—not an uncommon one in wild countries—that they were descended from wild beasts.

Mr. Shaw, in treating of the Ghalchah languages, is inclined to look upon the tribes north and south of the Hindú-Kúsh as forming one group, whose linguistic differences are due to the interposition of the great mountain barrier, but whose present position is the same as it always has been since the first separation. Closer examination will, I believe, show that the Hindú-Kúsh tribes are divisible into several well-defined groups. The difference between the Ghalchahs and the tribes to whom the name of Dárd has more especially been applied cannot be satisfactorily accounted for by the intervention of a mountain range, which has been crossed by emigrants on a smaller scale more than once since the first wave of Aryan migration swept southwards, while the differences existing between the Dárdistan tribes themselves is, in some cases, greater still. Biddulph says:—

“In the first group I would place the Sirikolis, Wakhis, Shighnis, the people of Munjan, and the upper part of the Ludkho Valley, and the Woodit-sai, or people of Sanglich and Ishkashim. The people of Hissár, Darwaz, and Karategin, north of the Oxus, may probably claim close relationship with this group, though they now speak Persian or Túrki, and in some places have received a considerable infusion of Usbeg blood. The process of the disappearance of a language seems to be that the tribe first becomes bi-lingual, as is the case at present in Shighnán, Wakhan, and Sirikol, where almost every man speaks Persian in addition to his native language; and in the Swat, Kunar, and Panjkorah Valleys, where many of the Dárd tribes speak Pushtú in addition to their own dialects. In the course of time, increased intercourse with the outer world causes the more widely spread of the two languages to be preferred, and finally altogether adopted, to the exclusion of the native tongue, which falls into disuse. Such a process must be accelerated by the absence of writing.

“The people of Pakpooch and Shakshooh, in the valley of the Yarkund River, probably also belong to this group, and remnants of other tribes belonging to it may possibly still exist in the Kokcha and other valleys to the westward.

“In the second group I would class the Kho of Chitrál and the Síáh-Posh tribes; further research will perhaps show that the tribes of the Nijrao, Panjsher, and Ghorbund Valleys in Afghánistán also belong to this group.

“In the third group I would class the Shins, the Gowro, Chiliss, and other broken tribes of the Indus Valley, the Bushkarik and Torwalik of the Swat and Panjkorah Valleys, and the broken tribes of the Kunar Valley between Chitrál and Kunar. Sufficient is not known of the Maiyon tribe of Kandia, Dúber, and Seo, to determine with certainty whether they belong to this group, but it is probable that they do.

“One point which is worthy of note in regard to the languages of these three groups is that, while those spoken by the Ghalchah tribes—that is, those belonging to the first group—appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanskrit. But, Zend and Sanskrit being sister languages, a relationship is shown to exist

between the two groups. The Khowar language shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.

“The Yashkuns, or Búrish, of Hunzá, Nágár, &c., must be classed separately from all the three groups, though they have now, perhaps, nearly as much Aryan as Turanian blood in their veins.

“Conjecture is permissible as to the events which brought these tribes into their present localities, although the actual facts must remain unknown. Some idea also may be formed as to the order in which these events happened, but anything approaching to exact chronology is utterly unattainable.

“It is generally agreed that Badakhshán and the upper part of the Oxus Valley was one of the earliest homes of the Aryan race. Their progress southwards was probably gradual, and at first more due to natural expansion than to any desire for conquest. As they came to occupy localities of greater fertility in a more genial climate, their number would naturally increase more rapidly. Warlike expeditions on a large scale would become possible, and each step in advance would be taken with greater confidence. In the tribes of the first, or Ghalchah, group may probably be recognised the descendants of those who remained settled in their original locality, and who, in later times, were gradually driven up into the narrow valleys where they are now found. In some instances, as in the Ludkho Valley, they crossed the great range and settled on the south side of it at a comparatively recent date.

“The tribes of the second and third groups I take to represent those who migrated southwards at the earliest period. Of these a certain number must have settled in the ground first occupied by the emigrants, leaving the more energetic to push on further south. In the Kho and the Síáh-Posh, I would recognise the descendants of these first settlers who, after crossing the Hindú-Kúsh and exterminating or driving before them the aboriginal inhabitants, remained in occupation of the hill country down to an elevation of about 2,500 feet, and probably spread along the hills for a considerable distance to the eastward.

“In the tribes of the third group I would recognise the descendants of those who settled in the fertile valleys among the lower hills. In the course of generations considerable differences would naturally arise between the three groups, living under different conditions, and acted on by different circumstances, and in time all community of feeling would disappear. The first great change to occur must have been the intrusion of the Búrish. I believe that in them we see the descendants of the Yuechi, who conquered Bactria about 120 B.C. In the term Yashkun, applied to them by their neighbours, the old name perhaps survives; and the name Búrish, by which they still call themselves, is perhaps traceable in “Púrúsha,” the ancient name of Pesháwar, which was once the seat of an Indo-Scythic kingdom. They probably once occupied the Shigar Valley, and all the affluents of the Indus, together with the Indus Valley itself, down to about Jalkot. In the process of occupation of this country, they must have subdued the Aryan (Síáh-Posh) inhabitants,

whose women were probably not less sought after for their beauty than at the present day; and in this way, and by absorbing the tribes already occupying the ground, they gained a sufficient infusion of Aryan blood to alter their type of feature and their general characteristics.

“The next event of importance in the shifting of tribes was probably the movement of the Shins northward, which may have happened about the time of, and was possibly occasioned by, the irruption of the Mahomedans into India; but I should be inclined to assign an earlier date to it. It is to be noted that the northward impulse appears to have been given to them under somewhat different conditions, and at a considerably earlier period than it was imparted to cognate tribes in other valleys. That their religion was a form of Hindúism, and not of Buddhism, I think there can be little doubt. The preservation of a caste system, and their feeling for the cow, which has procured them a distinctive name among their neighbours, point to this conclusion, while no tradition or reverence survives for the Buddhistic remains still to be found in their country. Leaving their home in Pakli they must have pressed up the Indus Valley, founding a number of small principalities, the most important of which were Gilgit and Baltistán, and extended almost as far as Leh. The conquerors naturally settled in the most fertile parts where the climate was least severe, forcing the original occupants to take refuge in the wilder, colder, and more mountainous districts, where some of them were perhaps enabled to preserve a semi-independence. As time elapsed, in the parts where both races continued to live side by side, the language of the conquerors would be imposed on the conquered. The strict caste habits of the Shins would, however, prevent a thorough blending of the two races, so that, long after their relative positions of conquerors and conquered were lost sight of, a rigid line of separation was maintained between them. Had the Shins come into the country by mere immigration, without conquest, they could hardly have imposed their language on, and assumed a position of superiority over, a people who outnumbered them.

“Now, if things had happened as I have suggested, we should naturally search in the difficult fastnesses of Hunzá for the original race in its greatest purity, and that is what is actually found. In Nágar also, a country not quite so impregnable as Hunzá, but sufficiently so to make it difficult of conquest, the population is entirely Búrish. At the villages of Myún and Hini, or Hindi, in Hunzá, a few Shins are found. Below Hini on both sides of the valley they form an increasing proportion of the population as Gilgit is approached. Below Myún the Búrish language is not spoken. At Chaprot, however, there are plenty of Shins, and the nature of the ground is such that the possession of Chaprot secures the command of the upper valley. It is, therefore, allowable to suppose that much the same state of things existed in the days of the Shin rule as now,—that is, that while Hunzá was nominally obedient to Gilgit, there was little intercourse between the two states.

“Turning westward to Yásan, we again find the Búrish, or Wúrshik, forming the population of the upper valley. Here, again, the language boundary

nearly corresponds with the present political boundary, and here again, as on the Hunzá side, physical difficulties form a natural barrier between the upper and lower valley, though the Shins have extended along the main valley west of its junction with the Wúrshigúm Valley. Below Gahkúch, and as far as the Indus, the Shins are found in increasing numbers, though still in the minority. The language, however, is Shina. As the table given on the next page shows, the proportion of Yashkuns to other races decreases steadily the further south one goes, and the Shins preponderate in the more fertile valleys till the Pathán population is reached, the single exception to this rule being the community of Pálas. Now, how else, I would ask, except by this theory of conquest, is it possible to account for this wedge of a strange language driven in between countries like Yásan and Hunzá, divided from each other by lofty mountains which stop short at the natural frontiers?

“The next event must have been the movement of the Tartars from the eastward along the Indus Valley. There was, no doubt, at the time a Yashkun population living mixed with the Shins, and, owing to the absence of caste prejudices, they would be the first to be absorbed by intermarriage with the conquerors. In the people of Dah-Hanu we see the only remaining relics of the former Shin inhabitants of Baltistán, and here again the preservation of their languages and themselves as a separate community appears to be due to the isolation caused by the physical difficulties of the spot which they inhabit.

“The movement of the smaller tribes was, no doubt, due to the increasing pressure of the Afgháns in the sixteenth and seventeenth centuries, gradually pushing before them a less warlike people who lacked cohesion. The Gawaré of the Indus Valley, and the Gabars of the Kunar Valley, about Narisat, must be looked upon as separated branches of one tribe, and are, no doubt, the Gouræi of ancient geographers, whose former abode was in the Panjkorah Valley, if that river has been correctly identified with the Garæus of the ancients. Their name has certainly nothing to do with fire-worship, for in the Kunar Valley it is only used among themselves, and not by their neighbours of Chitrál, who called them Narisatis. The Torwalik of the Swat Kohistán, and the Chiliss of the Indus Valley, apparently were also formerly one tribe, and, according to the Chiliss tradition, came from Búner.

“The Kho would seem to have once spread over a much greater extent of country than they now occupy.

“The number and diversity of the dialects spoken among the Síáh-Posh points to their having occupied a more extended area, from which they have been dislodged and driven into their present narrow limits, and the conversion of the surrounding tribes, first to Buddhism and later to Mahomedanism, has isolated them from their neighbours. But, while their enmity with their Afghán neighbours to the west is deadly and unceasing, their relations with their eastern neighbours admit of friendly intercourse in spite of occasional raids.

“It is impossible to view the so-called Dárds closely without recognising that they are a decadent race. From the south and west the Pathán, from

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the east the Tartar, and in a less degree the Kashmíri, and from the north the Tajik, are steadily pressing upon and supplanting them. In the Swat, Panj-korah, and Indus Valleys their attitude is one of passive resistance, which always yields when the pressure reaches a certain point. Their want of energy and adaptability, their unwillingness to employ themselves except in agriculture, or to strike out new modes of life, their slow numerical increases, and their want of cohesion among themselves, seem to show that they are doomed to be absorbed by more vigorous races. Men of other races settle among them and grow rich and numerous, while the owners of the soil remain contented with the same poverty that satisfied their forefathers, unmoved by the contrast presented between their own state and the increasing prosperity of those who settle among them. In the Nímchas of the Indus Valley, we may witness the commencement of the process by which all the Dárds as a race are destined in time to disappear."

Table showing Distribution of Castes.

	Rono, Zundré, or Haraiyo.	Shín.	Búrish or Yashkun.	Krammin Dom, Shoto, and Ustad.	Remarks.
Koli	None	94½ per cent.	4 per cent.	1½ per cent.	} Exclusive of Ním-chas, but including under the heads of Shíns, Chiliss, Gabars, Mahrons, and Bacterwaliks.
Pálas	Do.	50 "	40 "	10 "	
Patan and Seo .	Do.	90 "	None	10 "	
Duber and Kandia .	Do.	30 "	20 per cent.	50 "	
Harbund, Sazín .	Do.	64 "	3 "	33 "	
Tángir	Do.	60 "	25 "	15 "	} Exclusive of Patháns and Gujurs.
Dárel	Do.	25 "	50 "	25 "	
Chilás	Do.	50 "	16 "	34 "	
Gor	Do.	65 "	30 "	5 "	
Astor	Do.	10 "	78 "	12 "	
Sui	Do.	30 "	65 "	5 "	} Exclusive of Kashmíris and recent immigrants.
Gilgit	6 per cent.	35 "	55 "	4 "	
Nágar	5 "	20 "	60 "	15 "	
Hunzá	None	5 "	80 "	15 "	
Puniál	2 per cent.	30 "	55 "	13 "	
Wúrshigúm .	A few families.	None	Greater part of the population.	A few families.	Exclusive of the ruling class.
Main valley above Paniál to Chashi.	None	55 per cent.	30 per cent.	15 per cent.	} Exclusive of the regular population of Chitrál.
Chitrál Valley .	300 families	None	None	200 families	

[The whole of the above has been taken *verbatim* from Biddulph's "Tribes of the H ndú-Kúsh."]

Drew gives the following general description of the Dárds in his "Jummoo and Kashmir Territories":—

"Whether we judge from language or from physiognomy, the conclusion is inevitable that the Dárds are an Aryan race. Oha:
and
App

"In physique they are broad-shouldered, moderately stout-built, well-proportioned men. They are active and enduring.* They are good as mountaineers, and those who have been used to act as porters are strong and quick in the work; but in some parts they have never been trained to coolies' work, and will not undergo it. In face they can in general hardly be called handsome, but still they have a rather good cast of countenance; their hair is usually black, sometimes brown in complexion; they are moderately fair—the shade is sometimes, but not always, light enough for the red to show through it. Their eyes are either brown or hazel. Their voice and manner of speech is somewhat harsh; those who have learned Punjábí have a particularly hard way of speaking that language.

"These fellows are as hardy and enduring as any men I have ever met with; though living in the most trying circumstances of climate, they are not oppressed or weighed down by them, but keep such a cheerfulness as the inhabitants of the most favoured climes and countries may envy.

"The disposition and bearing of the Dárds is independent and bold; they will not endure to be put upon, but stand out for their rights, and stand up against oppression as long as possible. They are by no means soft-hearted; but they are not disobliging when taken in the right way. For intellect it seems to me that they are, as a race, decidedly clever; if not so ingenious as the Kashmírís, yet they are both clear-headed and quick.

"Such qualities as these make them a people that one must sympathise with; a people who are bold and, though not caring much for human life, are not bloodthirsty; a people who will meet one on even terms, without sycophancy or fear on the one hand or impertinent self-assertion on the other.

"The women of the districts I went through I did not consider pretty; those of Gilgit are better than those of Astor, but few of them could be called good-looking.

"The dress of the Dárds is woollen, except among the higher people, who Dress. wear cotton clothes for the summer if they can get them: their dress consists of pyjamas, choga (or gown-coat), a waistband to confine this, and, lastly, a cap and *chaussure*, both of peculiar construction. The cap is a bag of woollen cloth half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun nearly as good as a turban. For their feet they have strips and scraps of leather put under and over and round the foot, and a long thin strip wound round and round to keep all these in place. The head-dress is thoroughly characteristic of the Dárds, wherever they are scattered, and with whomsoever they are mixed up—with the one exception of the Buddhist Dárds."

* Biddulph has formed a different opinion of their physical capacity.

Language.

As regards the Dárd languages, Biddulph gives vocabularies of the following dialects:—

Dialects.	Where spoken.
1. Búrishki or Khajuna	Hunzá, Nágár, and Yásan.
2. Shina	Gilgit.
3. Chiliss	Chilás and the Indus Valley.
4. Torwalik	Swat Kohistán.
5. Bashkarik	Panjkorah, Kohistán, and part of the Swat Kohistán.
6. Gowro	By the Gawaré in the Indus Valley.
6. Narisati	By the Gabars in the Chitrál Valley.
7. Khowar or Arnáh	By the Kho in the Chitrál Valley and in the upper part of the Ghizar Valley.
8. Yidghah	Upper part of the Ludkho Valley and in Munján.

“It may be well here to mention a few of the most obvious features in the languages given.

“The Yidgháh language, spoken in the Ludkho Valley, is simply a dialect of the Munján language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages, the grammar of which has been already given to the world by Mr. Shaw. Like those, the Yidgháh differs in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.

“The Khowar or Chitrál language, which, I believe, further research will show to be typical of the Síáh-Posh languages, resembles the Ghalchah languages in having no inflexions distinctive of gender; but in other respects it approximates rather to the Dárd languages, except that it has a larger amount of Persian roots. The passive voice is formed by the use of the auxiliary verb “to become.”

“The grammar of the Shina language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kunar and Panjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjábí, and a closer examination will probably show that they have some affinity with Kashmíri. As in Punjábí and Hindústáni, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik the passive voice is formed by the use of the auxiliary verb “to go,” as in Punjábí and Hindústáni.

“The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular,

and a different single form for the plural, while the Gowro and Chiliss differ in having the same form both in the singular and plural.

“The most singular and interesting language of all is the Búrishki spoken in Hunzá, Nágar, and Yásan. It stands by itself, and cannot be classed with any other Dárd language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Túrki language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language many of the grammatical forms which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dárd languages. The use of the cerebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dárd languages.”

The next point for consideration is the castes, or classes, into which the Dárd races may be divided. Roughly speaking, it may be said that there are four great divisions, *viz.*:—

- (1) Ronos; (2) Shins; (3) Yashkuns; and (4) the low-castes, such as Kramins, Dums, Shoto, &c.

A full account of each of these castes will be found under their respective headings. The most honoured caste is that of the Ronos (called Zandréd in Chitrál), who rank next to the ruling family wherever they are found. The Wazírs are generally chosen from this caste.

As regards religion the Dárds are all Mahomedans. Dr. Leitner says:—

“If the Dárds have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Mahomedans. In Chilás, where the Suni form of that faith prevails, there is little to relieve the austerity of that creed. The sect of the Mahomedan Dárds are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race than the orthodox form of Islám. Suniism is, however, advancing in Dárdistan, and will, no doubt, sweep away many of the existing traditions. The progress, too, of the present invasion by Kashmír, which, although governed by Hindús, is chiefly Suni, will familiarise the Dárds with the notions of orthodox Mahomedans, and will tend to substitute a monotonous worship for a multiform superstition.”

Mr. Drew has shown that the stricter observance of Mahomedan customs in Gilgit dates from a very recent period, and, though the tenets of Islám, owing to local circumstances, have taken firmer root in some valleys of Dárdistan than in others, there are no positive records or traditions to indicate the nature of the religion which they supplanted. Circumstantial evidence, however, enables some opinion to be formed on the subject, and each religion that has in turn prevailed in these valleys has left some trace of its existence.

The Oxus Valley, having been the cradle of the religion of Zoroaster, the valleys south of the Hindú-Kúsh are not likely to have escaped its influence. In Wakhán there are many towers and structures which are still ascribed to

the worshippers of fire, and the tradition of this worship still lingers in Yásan. The secluded easily defensible valleys of Yásan and Gilgit are so eminently suited to afford shelter from persecution to the followers of a dying faith that fire-worship probably existed in them long after it had been driven out of neighbouring more accessible valleys. In the "Talení" portion of the Nós festival, we probably see the last surviving relic of Magian worship in these countries.

Later, when Buddhism was the prevailing religion on both sides of the Hindú-Kúsh, this religion doubtless established itself as strongly in the southern valleys as it did in the lateral valleys of Badakhshán. Scattered through the Gilgit and Astor Valleys are a number of remains of Buddhistic stone altars, similar to those which are so common in Ladakh. The name "Munni," which is still applied to them, sufficiently attests their origin, though the natives attempt to account for them by saying that they have been made for the convenience of people carrying loads to rest their burdens upon. Their size, position, and the labour that has evidently been expended on them, however, forbid the acceptance of the reason assigned. They are sometimes also called "Thalli."

Both in the Sai and Gilgit Valleys there are several remains of Buddhist Chogtens, whose forms can still be distinctly traced. Those in best preservation are about 3 miles from Gilgit, near the village of Naupúr, where there are four Chogtens close together in line. The remains of a large one also exist in the Chitrál Valley, on a conspicuous point near the road, not far from the valley of Kúsht, and are still spoken of as "the idol." Closer research would, no doubt, discover many others.

Near the village of Naupúr, not far from Gilgit, is a large rock-cut figure of Buddha.

From collateral evidence it would appear that Buddhism was introduced approximately about 150 B.C. It was, no doubt, the religion of the country at the time of the Shin invasion.

There seem, however, to be good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah-Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindúism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindúism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangariké, *i.e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindú origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling

of the Shins with regard to the domestic fowl is shared with them by Hindús all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindú-Kúsh, except by a small one in Chitrál, to whom the name of Dangariké is also applied by their neighbours, and by the Kalásh Káfirs, who dwell close to them. I have not been able to obtain the language of the Chitrál Dangariké, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning-places being still called Jain, which would appear to be identical with Cháni, the name by which burning-places are called in some parts of the Punjáb. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. The bones are neatly packed in the boxes, which have previously been lined with birch bark.

It is also a matter of accepted tradition in Gilgit, Gor, Hunzá, and Nágar, that Satí was formerly practised. The dead man, with his finest clothes and his weapons girded on him, was placed on the pyre, and, as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more than sixty years ago. So lately as in 1877 a very old man in Dárel scandalised his neighbours by calling his sons to him on his death-bed, and, after having his arms and valuables brought to him, desiring to be burnt with them, when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahomedans. They were probably the very last Hindús in Dangaristán. Satí was abolished earlier, and has certainly not been practised in Dangaristán for the last hundred years.

It is to be remarked that none of these customs, which savour so strongly of modern Hindúism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindúism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Rá for their rulers, and the common suffix of *Singh* to their own names, with the frequent use of Sanskrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Panjkorah, and Chitrál Valleys, with whose language their own has so much in common.

In spite of the more severe type of Mahomedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken, or an engagement made over it, is often held more binding than where the Korán is used. In several villages goats are still annually sacrificed beside the stone, which is sprinkled with blood. In

other places the practice has only lately been discontinued. Though the religion introduced by the Shins would appear to have been of a Brahminical type, it must have also contained a considerable amount of demon-worship.

With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shins into the Gilgit Valley, and, to a greater or less degree, wherever their rule extended. In valleys in which they were outnumbered by the former inhabitants, the result was, doubtless, a mixture of Buddhism and Hindúism, grafted on a form of demon-worship already existing in the country.

The Shins seem to have introduced, along with their form of Hindúism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of purification. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning *chili* branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

The custom of chili-worship does not appear to have penetrated to Hunzá or Nágar, nor is any trace of it to be found in the Oxus Valley, in Chitrál, or among the tribes of the Swat Valley; but among the Síáh-Posh it seems to exist in almost the same form as it did among the Shins. *Chili* wood, or *padam*, is still taken down to the Punjáb to be used in Hindú ceremonials, and it is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

The religion of the whole country is now some form of Mahomedanism, and in the immense knot of mountains of which Yásan forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south Súni Mullas have carried their tenets up the different valleys with more or less success; from the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Maulai,* or Muglee, tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindúism by Mahomedanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to persecution.

The genealogical tables of the present ruling families of Hunzá, Nágar, and Gilgit enable a fair idea to be formed of the date of the introduction of Islám into the country. Tradition records the death of the Gilgit Rá with the non-Mussulmán name of Shri Buddutt, at the hands of a stranger bearing the Mussulmán name of Azru, or Azor, from whom the present Rá of Gilgit, and the Thums of Hunzá and Nágar, trace their descent. Allowing twenty-five years for each generation, this would place the first appearance of Mahomedanism in Gilgit at about the end of the thirteenth or the beginning of the fourteenth century—a time when that faith had already spread over the

* *Vide* article Maulai.

more accessible parts of Central Asia. It is to be noted that this exactly corresponds with the time when Islám was first introduced into Kashmír, which, according to Ferishta, happened between A.D. 1315 and 1326. It is not, however, probable that the usurper would have been in a position to tempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulmán Thum in the neighbouring state of Nágar. There was, probably, a fresh impulse given to Mahomedanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitrál and Yásan, established himself in Kashkár. The names of those whose kingdom he usurped are lost, the only record being that they were of the Shahreis family, which is the name by which the Gilgit rulers previous to the time of Azor were known, and which was retained by the descendants of the usurper for four generations. The Emperor Baber, writing in the early part of the sixteenth century, speaks of Chitrál as forming part of Káfiristán. It is probable, therefore, that, though the faith of Islám was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindúism has lingered on, and has only become extinct in the present day.

The tribes of the Indus Valley were exposed earlier to the fervid preaching of the Mullahs of Swat and Bunér, and this has led to the adoption by them of the Súní tenets. The people of Chilás, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shiah ever escapes out of their hands. At Gor, also, a few miles above Chilás, the people are all Súnis, but a looser type of Mahomedanism prevails, and prayers were, till recently, addressed to the god Taiban, whose horse is sculptured on the rock near the village.

In Gilgit the population is now three-fourths Súní and the rest Shiah; but at the commencement of the Sikh occupation, the greater proportion were Shiah or Maulais, and it is related that any Súní falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Maulai tenets are mostly old men, who keep the fact concealed as far as possible, and call themselves Shiah. At Súma, a secluded village in Yásan, the people, though professed Mussulmáns, still make offerings to the god Shaitum. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

The influence of the Iskardo princes introduced Shiah tenets into the north-eastern part of Dárdistan, while the tenets of the Maulais have made

their way from the Oxus Valley across the passes of the Hindú-Kúsh. In Nágár the entire population are Shiah of the orthodox type, and so are two-thirds of the people of Baltistán; the rest belong to the Núr Buksh sect. In Hunzá, till a few years ago, Shiah tenets found many followers; now the Mír and the whole population are Maulais.

The Shiah in these countries lament the martyrdom of the sons of Ali twice a year—once at the usual time according to the Mahomedan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred.

Wherever Súnis and Shiah are found living together, they seem to practise a mutual tolerance rare in other purely Mahomedan communities. Inter-marriage between the sects is so common as not to excite remark.

The whole of the people of Hunzá, Poniál, Zebak, Shighnán, Roshan, Munján, Koláb, and Darwáz, more than half the people of Sirikol, Wakhán, Yásan, and the greater number of the inhabitants of the Lúdkho Valley in Chitrál, belong to the Maulai sect. A full account of the Maulai sect will be found under that heading.

Festivals.

In spite of the general conversion of the tribes to Mahomedanism, ancient semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Mahomedan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called *Shiné baradesi*, or "Great days of the Shins," which would appear to show that they are mainly of Shin introduction. The dates of the festivals connected with ploughing, sowing, and reaping differ slightly according to the proper seasons for those operations in different places.

The first festival is that of *Nós*, at the time of the winter solstice, in celebration of the beginning of the new year, which, according to ancient computation, commenced then. The name *Nós* means "fattening," and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcasses of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter. The next morning, two hours before daylight, the *Taleni* celebration takes place. Bonfires are lighted, and everybody flocks to the Shawarán, torch in hand. The drums sound summoning all laggards, and, as the first streaks of daylight appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

This festival is celebrated in Yásan, Poniál, Gilgit, Hunzá, Nágár, Astor, and Gor. In Hunzá and Nágár the bonfire portion is called '*Tum shelling*' "tree-scattering," and in Astor, '*Lomi*.' It is said to commemorate the death

of a ruler who once tyrannised over Gilgit; but there seems good reason for supposing that it is a relic of fire-worship. In Chitrál the festival is celebrated under the name of *Dushti*, without the bonfires, as also in Chilás and Dárel, where it is called *Daiko*. In the villages of the tract of valley between Poniál and Ghizr, where the population is almost entirely Shin, no language but Shina is allowed to be spoken on the day of the *Nós* festival, and a sort of demonstration is made against the neighbouring Kho and Wúrshik communities. Each family makes a bonfire of cedar wood on its own land, and a cry is raised, "To-day let all our enemies in the upper country remain above, and those in the lower country remain below. Let those who wear the 'kori' (the leather boots worn by the Kho people) perish, and let all who wear the 'towi' (the leather leg-wrappings worn by the Shins) increase and prosper." Any man who speaks Khowar or Wúrshiki in the village on that day is beaten and ill-treated.

The next festival is the *Bazono*, which celebrates the beginning of spring. On the occasion of this festival the people assemble on the Shawarán, and a lean miserable sheep is brought. It must not be a good one. The Tarangfah sacrifices it, and the blood is sprinkled on everybody's polo stick. The Tarangfah on horseback trundles the head along the ground for a short distance with his stick. Dúms then tie a rope to the horns and drag the head along the whole length of the ground, taking the carcase as their perquisite. Polo and dancing conclude the day. In Hunzá and Nágár the ceremony of the sheep sacrifice is performed at the same time as the *Thumer Bopow* mentioned further on. *Bazono* literally means "leanness," referring to the miserable state of the cattle at the end of the winter. This festival is peculiar to Gilgit.

After the *Bazono* was a festival called *Aiboi*, which took place during the first week in March, but which is now no longer observed. This appears also to have been confined to Gilgit. In some respects it resembled the Indian "Holi."

Next to the *Aiboi* came the *Ganoni* feast, which celebrated the commencement of the wheat harvest. It is still kept up in Gilgit and all the neighbouring valleys. The day having been fixed with reference to the state of the crop, the last hour of daylight for the preceding ten days is spent in dancing on the Shawarán. At dusk, on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual rejoicings, and on the following day harvest operations are commenced. As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the *Ganoni* would provoke ill-luck and misfortune. The festival is observed in Sirikol and Wakhán; in the latter place it is called *Shagit*. In Chitrál it is called *Phindik*. The tribes in Torwál, Bashkar, and in the Indus Valley below Sazín do not observe it.

The next festival is the *Domenika*, "smoke-making," which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called "Múl" is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder-horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual rejoicings, part of which consists in firing at a sheep's head set up as a mark. In Chitrál this festival is called *Justundikaik*, "devil-driving."

The last festival in the year, and the most important of all, is the *Chili*, which formerly celebrated the worship of the Chili tree (*Juniperus excelsa*), and marked the commencement of wheat-sowing. Within the last sixty years the rites connected with tree-worship have ceased, but the ceremonies connected with sowing are still maintained. The feast now lasts two days, beginning on the first day of the sun entering the sign of the Scorpion. The first is called "the Rá's day," the second "people's day." The evening before the first day a procession goes to the Rá's granary, from which they receive between twenty and thirty pounds of the best wheat, which is placed in a skin mixed with sprigs of the sacred *Chili* tree. A large bonfire of the sacred cedar wood is lighted, and the quantity of wheat to be used in the next day's sowing is held over the smoke. The rest is ground and made into a large cake, about 2 feet in diameter, which is baked on the same fire and then placed in a secure place for the night, a man being specially placed on guard over it. The musicians have meanwhile been hard at work, and dancing is kept up by the firelight till a late hour. Next day, the people having assembled on the Rá's land, the Rá rides out, attended by all his family and retainers. Before him is borne in procession the large cake of leavened bread, on which wheat is heaped up, and a pomegranate, with a sprig of cedar stuck in it, placed on the top. This is carried by a man with his face smeared with flour, who is called "Dono." The crowd having gathered round the Rá in a ring, the Yerfah approaches, holding two or three handfuls of the smoked wheat in the skirt of his robe, into which the Rá empties a small quantity of gold-dust. Then, with a loud voice, the Yerfah cries out: "Oh people, be ready; the Rá has mixed the gold and will scatter the seed; may your fortune be good!" Then the Rá, taking the mixed wheat and gold, throws it among the people, who scramble to catch it in their skirts. More wheat and gold-dust are then poured into the Yerfah's skirt and scattered, the ceremony being repeated four times,—to the north, south, east, and west. Those to whom it has once been thrown are not allowed to shift their places so as to get more. Then a yoke of oxen is brought to the Rá, who takes the plough handle and ploughs two furrows, eastwards and westwards, scattering seed; he then returns to the castle, after making over the large cake to his ploughmen, whose perquisite it is. After this the *Rách Múgar*, or "the Rá's he-goat," is taken up to the tower of the castle and sacrificed by a Rono; one of this caste alone being permitted to officiate.

Cutting off the head and feet, the officiating Rono holds them up in view of the assembled people, and all the drums strike up. The carcase of the goat is made over to those whose perquisite it is. In Gilgit it is the perquisite of the men of the village of Búrmus, who are Shins, and whose privilege it is to carry the Rá's standard in war, for which they receive a goat a day while in the field. Then, while the people stand expectant, the *Yúdeni darrung*, "the fairy's drum," is heard to sound. All faces are averted to prevent the evil that would surely happen to him who should catch sight of the performer, and the *Yúdeni-ai* or "fairy's she-goat," is brought and sacrificed. Some of the blood is sprinkled on the fairy's drum, and the carcase is given to the Dúm musicians, whose perquisite it is. This ends the ceremony, and the day is wound up with archery, dancing, singing, and polo. The mark for the bowmen is a block of wood, with a small wedge of silver, given by the Rá, beaten into it, which becomes the prize of the most skilful marskman.

On the second, or people's day, feasting and dancing go on almost the whole day. They visit one another's houses, being expected to eat something in each house. A few yards of ploughing are commenced as a matter of form by every landholder, for without this a good crop could not be expected.

In Hunzá and Nágar this festival is called *Thumar Bopow*, or "the Thum's sowing," and is celebrated in exactly the same way, but it does not take place till spring, owing to the difference of climate. A somewhat similar festival takes place in Yásan and Chitrál, where it is called *Binisik*, "seed-sowing;" but the ruler does not take part in it, the present ruling class in Yásan and Chitrál having never identified themselves with their humbler subjects. In Yásan the festival is accompanied by a curious custom. The Tarangfah is mounted on a good horse and clad in a robe of honour given him by the Mehter. In this way he is conducted to the polo ground, where all seat themselves while the music strikes up and the Tarangfah gallops twice up and down the ground. Should any accident happen to him, such as either himself or his horse falling, it is regarded as a presage of misfortune to the whole community, and of speedy death to himself. In order to avert evil, he and his family observe the day as a solemn fast.

Biddulph thinks this festival was a relic of the Hindu Dasehra.

The ceremonial of the cedar worship in Gilgit is described in Biddulph's book. It is now extinct.

Notwithstanding original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahomedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originating in religious rites and beliefs, have now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunzá is the country

least affected by external influences, and in which the laxest form of Mahomedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed, in the neighbouring valleys. In Chitrál and some of the valleys to the westward many customs seem to have partly disappeared. This may not improbably, be due to the inhabitants having been earlier converts to Islám, or more exposed to external influences. In the valleys to the southward, like Chilás and Dárel, the want of a single ruler and the stricter tenets of Súi Mahomedanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dárd and Ghalehah tribes.

Appearance
and
Disposition

In appearance the men are light, active figures, averaging from 5 feet 5 inches to 5 feet 8 inches in height. Though well made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting Biddulph constantly found them knock up before natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yásan and Kashmír are distinctly attributable to the Ashimadek class of Yásan and Chitrál, who compare unfavourably with the older tribes in this respect. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitrál, who show certain physical peculiarities not shared by the other Dárd tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dárd tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitrál were formerly sought out for their beauty in the slave markets of Kabul, Pesháwar, and Badakhshán. The fairest complexions are to be seen among the Búrish of Hunzá and Yásan, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

In dress there is little variety. The loose woollen robe described by **Dress.** Mr. Drew is worn also in Sirikol, Wakhán, Zebak, Chitrál, Yásan, Hunzá, Nágar, and the Yághistán Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg-wrappings called "*Towti*" mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwál and Bushkar tribes of the Swat Kohistán. They are often called "*towti-bads*" or "*towtching*" in consequence by their neighbours. In Chitrál, boots of soft leather are worn. The women wear wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament, called "*Peshawez*," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitrál, Wakhán, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yághistán the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild-fowl and of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The *pushm* of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goatly smell.

The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dárds. Young men of the better class only shave the top of the head for a space of 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head. On the approach of middle age the whole head is shaved, according to the orthodox Mahomedan fashion, and the beard is allowed to grow. In Chitrál the effect of the long flowing locks reaching to the waist is often extremely picturesque.

**Manners and
Customs.**

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side, then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitrál, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.

On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival the visitor is conducted to the Shawarán,* and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deposes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnán, Badakhshán, Wakhán, Chitrál, Yásan, Gilgit, Hunzá, and Nagár. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahomedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion.

Marriage.

Polygamy is, of course, practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and fourteen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can claim to marry all his widows, and no widow can marry again without the consent of her husband's brothers. Frequently, if a man leaves several widows, as well as several brothers, the latter apportion the former among themselves. So strictly is the rule observed that, should there be only one surviving brother, and he an infant, the widow cannot remarry elsewhere till he is old enough to say whether he will marry her or not. On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age—so absolute is the custom that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahomedan law. In Chitrál, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahomedan law. In Torwál and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

In none of the Dárd languages are there terms distinctive of polygamous

* The Shawarán answers all the purposes of the village green in England, being used for all gatherings and games.

relationship. All wives are of equal rank, priority of marriage not conferring any claim. In the Shina and Búrishki languages, uncles on the father's side are styled "great father" or "little father," according to their age in comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother," which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitrál Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahomedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhán, as well as south of the Hindú-Kúsh. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wazír, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed that it has never been known to be broken, and the most jealous husband ceases to suspect, even though a confession of previous guilt may have been made. In such a case a sheep and a tola of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

It would appear that morals were more lax formerly than they are now. In Hunzá, where the community approaches most nearly to its pre-Mahomedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazára. In Nágár things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thúm. Islám has not yet brought about the seclusion of the women, who mix freely with the men on all occasions. Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

Marriage is the occasion for much ceremony, which differs slightly in each locality. Though the young people often arrange a marriage between themselves, it is more usual for the match to be arranged by the parents. A full account of betrothal and marriage ceremonies will be found in Biddulph's "Tribes of the Hindú-Kúsh."

Births.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahomedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and, seizing their matchlocks, keep up a general *feu-de joie* till their powder-flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindú-Kúsh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulmán interment is used.

Social Laws
and Customs.

All that concerns the division and inheritance of land is naturally of great consequence among a people who live almost entirely by agriculture. In Gilgit and the adjacent valleys, on a man's death his land is not divided equally among his sons, as is prescribed in the Sharyat, but in equal portions between his wives' families; for instance, should a man leave one son by one wife and three by another, the one son inherits half land, and the other three the other-half, which again is subdivided between them. Should one wife have sons, and the other only daughters, the land is divided among the former, the daughters being only entitled to a marriage portion out of the land. Should a man die leaving only daughters, the land goes to the nearest male heir of the deceased; but a curious exception is made in the case of a man leaving only a single daughter, who is allowed to take the whole land as her marriage-portion. The practice is always spoken of as a favour, and not a right, but it seems to be a relic of a custom by which the succession of women was once recognised. The history of these countries shows several instances of the succession of female rulers in default of male heirs. In Chit-rál and the Swat Valley the law of the Sharyat, by which all sons have equal shares, is followed. Daughters are entitled to a dowry out of the paternal land on marriage. In Torwál women inherit the father's land in equal shares with the sons.

The custom of foster relationship is maintained among all the ruling families, and its ties seem more stringent than those of blood kinship. On the occasion of a son or daughter being born, the child is assigned to a foster-mother, in whose house it is brought up, so that frequently the father does not see his children till they are six or seven years old, and the whole family of the nurse place themselves at the disposal of their foster-child, with whom, for the rest of their lives, their fortunes are unalterably bound up. Whatever

are a man's misfortunes or crimes in after-life, his good and bad fortunes are equally shared. Should exile be his lot, his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions.

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards.

The foster relationship is regarded as so close that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Korán, it would be impossible for a man to marry the widow of his foster-son.

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitrál. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity.

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding-place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

In both Chilás and Dárel a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Dárel to ask that some runaway slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. The drinking of wine has much diminished under Islám, and where still practised is concealed as much as possible, except in Hunzá and Poniál, where public jollifications are not uncommon. The Maulai sect make no secret of the practice.

Amusements. Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dárdistan play, however, lacks the neatness of the Manipúri game; but what is wanting in style is quite made up in enthusiasm.

Firing at a mark from horseback is another favourite pastime. The mark is a gourd filled with ashes, or a small ball hung from a pole about 30 feet high. The marksmen gallop at full speed and fire as they pass underneath.

As polo is the national game, so dancing is the national amusement. Feast-days, births, weddings, any occasion of a gathering, serves as an excuse for dancing, and the end of a game of polo is always signalled by a dance on the Shawarán. The dancing is sometimes really graceful and interesting to watch, and forms a great contrast to the terrible monotony of an Indian nautch. In Hunzá a very spirited sword-dance is performed. Sometimes two or three dancers enter the circle together, one acting as leader to the others. At weddings ten or twelve join in, each holding sword or battle-axe in hand. The public dancing of women, mixed with men, is now only practised in Hunzá. In Bushkar dances of women take place on feast days, but men are not allowed to be present. In Chitrál and Yásan the Ashimadek class affect to despise dancing, and seldom join in it, but the rulers of those countries keep dancing-boys for their amusement. In Yásan, on one occasion, I witnessed some of their performances by torch-light, which made a very picturesque scene.

The music consists of a double-headed drum, two or three pairs of small metal kettle-drums, and two or three clarionets. Special airs are reserved for the ruler and different officials. The musicians are Dúms, and every man of any consideration has his own band, which attends him whenever he moves. Every village also has its band. The singing is of a less pleasing nature, but it is interesting, as being one of the methods by which old historical traditions are preserved. In Gilgit singing by individuals is not common, the usual practice being to form large chorus parties, which chaunt the deeds of former kings.

Considerable difference exists in the nature of the songs of the different countries. In Gilgit, Hunzá, and Nágar, the songs are, with few exceptions, of a warlike nature, and celebrate the achievements of different princes. In Hunzá and Nágar, where the language spoken is Búrishki, the songs are in Shina, as the native language does not readily lend itself to poetry. The Khowar songs are mostly of an amatory nature, seldom treating of warlike subjects, and give evidence of a more cultivated taste than those in Shinas, while the musical nature of the language and the better rhythm of the verse entitle them to the first place in Dárd poetry.

Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed down from father to son.

Arms. The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not

yet quite obsolete. Though powder is easily made, the tribes have to depend on Kashmír and Badakhshán for matchlock barrels ; so the bow is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver or having engraved patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in law elect without a battle axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitrál are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Kashmír service were cut to pieces by Chitrál and Yásan swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort, from which they had been cut off, in that formation.

Dárd warfare is, however, seldom of a very resolute nature, and their records **Warfare.** are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the other with the loss of a few men only. Every village has one or more forts, according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just ripe. The store in the fort is then at its lowest and the invader finds no difficulty in subsistence.

Though Islám has introduced the inconvenient Mahomedan calendar, the **Calendar.** ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south the months are now distinguished by the Arabic names of the zodiacal signs. In Hunzá and Nágár a more ancient nomenclature still exists, as it did till lately in Gilgit, though most of the names in the latter place are now lost. The year is divided into two seasons, from solstice to solstice, called "yól" (*Búrish*) and "hallól" (*Shina*). The season commencing at the winter solstice is called "baiy," and the one commencing at the summer solstice "shini." Each season is divided into six months, the names of which are repeated in each season in a different order ; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon

behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar as it still exists in Nágár will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter solstice :—

1. Baij Isha.
2. „ Gamúsa (*ice-sun*, the sun sets behind a glacier).
3. „ Tikkidir (*earth-line*, the sun sets behind a level space).
4. „ Kabula (*kiblal*, the direction of Mecca).
5. „ Hingbalter (*door-way*, from a rock resembling a gateway).
6. „ Búye (*shoulder-blade*, from a rock resembling the blade-bone of a sheep).
7. Shini Isha (commencing with the summer solstice).
8. „ Búye.
9. „ Hingbalter.
10. „ Kabula.
11. „ Tikkidir.
12. „ Gamúsa.

Isha literally means “ a mill-pond,” but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The term “ yol ” has now come to be used for the whole year, and the half-year is called “ yol-trang,” but a man of forty when asked his age will often say that he is eighty “ yol-trang.” The half-month is called *túnts* (Búrish), and *putch* (Shina), and no smaller division of days is recognised, though in Shina there are but seven names of days, which closely resemble the Sanscrit days of the week, thus—

Sunday	.	.	Adit	<i>in Sanskrit</i>	Aditya bar.
Monday	.	.	Tsundora	„	Sambar.
Tuesday	.	.	Ungarú	„	Mangal bar.
Wednesday	.	.	Bodo	„	Budh bar.
Thursday	.	.	Bressput	„	Brihaspati bar.
Friday	.	.	Shúkar	„	Suku bar.
Saturday	.	.	Shimshír	„	Sanischar bar.

These names are used in Gilgit, Hunzá, and Nágár, and were most probably introduced by the Shins, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shins, while introducing the Hindú days of the week, adopted in other respects the mode of computing time already existing in the country.

In Chitrál the calendar is computed by the solar year commencing with the winter solstice ; but the months take their names from peculiarities of season or agricultural operations, not from local land-marks. They are—

1. Túngshal (*Long nights*).
2. Phutting (*Extreme cold*).
3. Aryan (*Wild ducks*).
4. Shadakh (*Black mark*, in allusion to the black appearance of the earth when the snow melts).
5. Boi (*Sparrows*).
6. Ronzuk (*Trembling*, in allusion to the waving appearance of the growing corn).

7. Yogh (Full)
8. Múj (Middle, alluding to summer being half over).
9. Poiyanaso (The end).
10. Kolkomi (Threshing).
11. Kirman (Sowing).
12. Chunchúri (Leaf falling).

The ordinary Mahomedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahomedan calendar, except that Friday is named Adina.

In Bushkar and Torwal the Mahomedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hasan Húsain.	Súepi (Great month).
Safar.	Shokadder.
Purum ishpo (First sister).	Roz.
Dowim ishpo (Second sister).	Lokyúl (Small festival).
Thúí ishpo (Third sister).	Miána (Intervening).
Chot ishpo (Fourth sister).	Gányúl (Great festival).

The constellation of the Great Bear is called "the maiden's corpse," the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The Pleiades are called "the flock of sheep." The milky way is called the "track of the cow and horse." The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons have a prominent place in the belief of the Dárds. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy.

In Gilgit, Hunzá, and Nágár the ruler's family is supposed to be specially **Superstition.** under the protection of a guardian fairy called Yúdeni. A drum, called the Yúdeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yúdeni, or look in that direction when the drum is heard; if he did so, some evil would be certain to happen to the daring individual. A warlike expedition, undertaken without the sounding of the Yúdeni drum, would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakíl of the Thúm of Hunzá on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dárd ideas, and many individuals are

credited with the power of exercising magical arts. The rulers of Hunzá and Nágár are credited by their subjects with the power of producing rain. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them.

Divination is still practised, in spite of the conversion of the country to Mahomedanism. The Dainyáls, or diviners, who are of both sexes, but are more frequently women, are supposed to receive the gift of second sight by the shadow of a *Barai*, or fairy, having fallen on them in sleep. Dr. Leitner speaks of the gift as being supposed to be hereditary, but this is not the case, though the daughters of Dainyáls often become Dainyáls also. Dainyáls are said to be only found among the shepherd population.

The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyáls are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyál is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyáls only exist now in Gilgit, Hunzá, and Nágár, the stricter Mahomedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyáls being of that caste.

Crimes and Punishments.

Serious crimes, such as murder, are rare. In Wakhán murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Mír, which at certain seasons is a matter of difficulty.

Though bloodshed is rare among the Dárds as compared with the Afgháns, brutal murders are sometimes committed on travellers.

Nomenclature.

Though now used by all classes without distinction where the population is mixed, the difference between the Shin and Yashkun nomenclature is great. Of the Shin names a great number have the suffix of *Singh*, which is retained in spite of the conversion of the people to Mahomedanism. These names are never found among the purely Búrish population of Hunzá and Nágár. The Yashkun names have reference to animals or some familiar object, and are not always of a complimentary nature. When one or two children in a family

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die, it is the custom to give the next-born a mean name, such as "the unclean," "old rags," in order to avert misfortune.

SHIN NAMES.

Men.

Músing.	Hubba Sing.	Rám Sing.
Kummúsing.	Gissing.	Púnyár Sing.
Melsing.	Chumár Sing.	Singú.
Demsing.	Búnyál Sing.	Dingú.
Hinnasing.	Gelsing.	

Women.

Sheli Bai.	Súkumull.	Rozi Bai.
Shubibi.	Bibi.	Shermull.
Shúsha Bai.	Bai.	

YASHKUN NAMES.

Shún Dog.	Girkis Mouse.
Jakún Ass.	Ushato Unclean.
Butt Stone.	Tonker Grasshopper.
Yechilo Madman.	Ghoko Ass feal.
Rajo Snake.	Kútúro Puppy.
Chúto Rags.	Bosero Calf.
Barai Fairy.	Itch Bear.
Kuráto Basket.	Shen Bed.
Búdulo Old clothes.	Buck Cheese.

As regards administration in Gilgit, the system which existed under the old Shin rulers is still maintained by the Kashmír Government with slight modifications. The revenues of the Rá were derived as follows: From the land a tax called "Kúdkúl" was paid on every crop in kind, according to the quality of the land, which was regularly and apparently not heavily assessed. A pastoral tax of a sheep or goat, called "Ganoni mari," was paid by each household every alternate year. This might be commuted at the will of the payer for the sum of two shillings yearly. A tax called "Nyúri shairi" of four shillings a year was paid by each water mill, which was, however, exempted from payment the first year after construction. For washing gold-dust, in which a considerable number of people in certain villages find employment during the winter, a fixed tax of fifty-five pounds sterling, called "Rá-i-dillki," was paid yearly. In the autumn a grape tax, called "Jachai toni," was levied in kind on every vine according to its size; and when the wine-making began, a certain number of measures of grape juice, called "Rékhú," were also paid to the Rá. A money tax of sixteen shillings, called "Garé tolu," was levied on each marriage, for which the bridegroom was liable. Every weaver's house furnished 8 yards of cotton cloth to the Rá, which was called "Buyetcho pátchi." Silk also, which was produced by nearly every household, paid a tax called "Chúshi purtai," which consisted of as many

Administration and Taxes.

cocoons as the Charbú could grasp in one hand, out of the heap collected by each family. Four villages, in which silk was not produced, paid a commutation of one fat sheep, valued at 8 shillings, which was called "Chúshi mâri," per village.

Besides these, a curious tax, called "Cha etté goé," was paid by the villages of Burmas, Khomar, and Naupúr only, which consisted of all the milk and butter produced by one cow from each house in those villages between the Ganoni and Chili festivals,—that is, from the middle of May to the end of October. These three villages also gave the Rá one small kid yearly from each house. This impost was called "Chelú." No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shin ruler would have received cow's milk. Another local tax, called "Satégi," was paid by the village of Bagrot. This originated in a visit paid by Habbi Khan when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was, shortly afterwards, resumed by the village, on an agreement to pay a tax of 13 taraks of wheat, equal to five and a half quarters yearly.

Every trader who entered the country paid a duty of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Rá.

Money payments were made in gold-dust, which is still largely used as a circulating medium. An amount, of the value of 8 shillings, is called "*Baghalú*."

The *Yerfah*, or Rá's steward, was responsible for the collection of the land revenue; but special men, called "Burro," were appointed to collect the other dues.

In addition to these sources of revenue, the Rá owned tracts of land in each of the larger villages, the cultivation of which was managed by the *Yerfah*. In each of the villages a certain number of families called "Wairétché" were responsible for the ploughing, sowing, and irrigation of the Rá's lands under the management of the *Yerfah*, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The "Wairétché" of Gilgit, who numbered twenty families as against six or seven in other villages, were also bound to furnish a load of wood from each family daily during the winter, for the use of the Rá's household, and one load of torchwood a year. Certain families in Gilgit also held the hereditary office of cooks to the Rá, for which they were exempt from all taxes. There are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut

themselves up in their houses, and regard it as a time of mourning. These are apart from several other families of hereditary cooks to the later rulers, who still render service to the present Rá of Gilgit.

The country was divided into districts, for each of which a Wazír was responsible. Wazírs were obliged to be of good family, and are still chosen only from the three principal castes, *viz.*, Rono, Shin, or Yashkun. The office was not hereditary, but was held for life. On the appointment of a Wazír, three pieces of land were taken from among the peasants' holdings, and assigned to him in addition to his own family possessions. Four families were appointed to manage the whole cultivation of his land and furnish him with one household servant, in return for which they were exempt from all dues of personal service to the Rá. The Wazír was responsible for the peace and welfare of his district, and for leading the men of it in war. When the population was called to arms, the Wazír had the right of releasing one man in each fortified village from military service, in return for which he received from the man so released two "baghalús" of gold-dust on the return of the army. If, however, the expedition returned without having fought, only half the fee was paid. On the occasion of a marriage taking place, a cake of leavened bread was sent to the Wazír of the district by the father of the bride.

In each village was a "Tarangfah" appointed by the Rá, who acted under the orders of the Wazír within his own limits. In time of war he had the right to release three men of his village from military service, from whom he received the same dues as the Wazír. He also received a fee of 3 shillings on each marriage taking place in his village, and had three families assigned to him for service, who were exempt from all other tax or service. He further received sixteen yards of cotton cloth yearly from the village weavers, and was especially charged with the management and preservation of the irrigation arrangements.

The dues paid to all officials are called "Luspik."

Next in rank to the Tarangfah, but with totally different duties, came the Yerfah, who had charge of all the private lands of the Rá, to whom he filled the office of steward. He was responsible for everything connected with the cultivation of the Rá's lands in each district, and received 6 kharwars of grain out of each crop. As *luspik*, four families in Gilgit, and one in each outlying village in which the Rá owned land, were assigned to him, whose duty it was to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghalú of gold for each yoke of oxen. He was also responsible for the collection of the "Kúkúl" tax, but no authority could be exercised over him by the Wazírs or Tarangfahs.

Next to the Tarangfah among the district officials was the "Charbú," who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé tolú" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed

four men called "Zetú," who only served for a year as peons to the Charbú, and were paid by an impost of 12 lb of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dárdistan.

Justice was administered by the Wazírs in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghalú of gold-dust was heard by the Rá. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Rá.

The dues above mentioned are still paid, some of them to the Kashmír Government, and some to the present Rá of Gilgit.

The same system exists in Hunzá and Nágár, and in some respects in Wakhán.

In the small republics of the Indus Valley, the forms of government are, of course, less defined, and an executive does not exist.

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afgháns. Each village, according to its size, has a certain number of *Jashteros*, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the *Jashteros* are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the *Sigas* all who please join in the discussion, the *Jashteros* apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the *Jashteros* announce the decision they have formed. At a *Sigas* of several villages, a single *Jashtero* is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative *Jashteros* are allowed to speak. If war with a neighbouring valley is determined on, the *Jashteros* settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the *Jashteros*, but by the *Mullahs*, who profess to admin-

DÁRDISTAN.

ister the law according to the Sharyat ; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative ; but, should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood-feuds are not permitted to last for an indefinite period, and after a time the parties are brought together and made to swear peace on the Korán.

The following measures are in common use ; in some cases they differ only in name, in others they differ slightly in amount :—

Dry measures.

Weights and
Measures.

1 haiy	= 2½ lbs. English					}	<i>Shina.</i>
6 haiy	= 1 kot						
1 híjútí	= 3 double handfuls, about 2 lbs.					}	<i>Búrish.</i>
8 „	= 1 híchok						

Gold-dust measure.

2 surkhú	= 1 rut.
2 ruts	= 1 baghalú (<i>Shina</i>), or <i>khúr</i> (<i>Búrish</i>).
2 baghalú	= 1 tolú (<i>Shina</i>), or <i>bai</i> (<i>Búrish</i>).

The hollow formed between the thumb and the back of the hand, placed palm downwards with the fingers extended, was the old measure of a Baghalú.

Land measure.

1 chúkili	= the amount it takes 6 kots of wheat to sow.
2 „	= 1 chúni.
2 chúni	= 1 makhmi.

Long measure.

A span is called	ditt (<i>Shina</i>), or <i>tishti</i> (<i>Búrish</i>).
2 spans = 1	hutt (<i>Shina</i>), or <i>khásh</i> (<i>Búrish</i>).

(*Biddulph ; Drew ; Leitner.*)

A

AB-I-GARM—*vide* CHATIBOI.

ÁGRAM OR ÁGZAM PASS—Lat. Long. Elev.

A pass over the Hindú-Kúsh between Chitrál and Zaibak in Badakshán, situated between the Doráh and Nukshán Passes. It is very difficult, the ascent and descent being over perpetual snow, extending on the south side for about $7\frac{1}{2}$ miles, and on the north for about 9 miles. It is impassable for laden animals; in fact, it is doubtful whether it is passable for animals at all. This route has not been used at all of late years. The road to it runs from Shogoth by Shali, up the Arkari Valley.

Biddulph, however, from native information gives a very different account of this route. He says from Owir to Deh Gul (20 miles), it is two marches by the Ágram Pass, which is very high, but the ascent on the south is gradual, and horses travel easily by it. A considerable extent of glacier has to be crossed.—(*Biddulph ; Mahamad Amin ; McNair.*)

AIN—Lat. Long. Elev.

A village 10 miles south of Chitrál on the right bank of the river at the point where the Bambuarth (Kalásh) stream flows into it. The inhabitants of the Ain Dara are Kalásh Káfirs who pay a nominal tribute to Chitrál, but are not otherwise interfered with.—(*McNair.*)

AIR BEG KANDAO—

A pass over a spur which projects to the Indus between the Gayál (Kaiál) and Doga valleys. The Mullah gives the following account of it: "Starting from Gayál, we crossed over to the right bank and passed over gently rising ground for $2\frac{1}{2}$ miles, the valley being fairly open and about 200 yards wide. After this there is a difficult ascent of about a mile up a ravine to the left to the top of the pass. The hill-sides are covered with forest. From the top a steep and difficult path goes down for nearly 2 miles to Dáúd Bándá, a Gújar village of 10 houses at the head of the Doga Dara.—(*The Mullah.*)

AMCHAT—Lat. Long. Elev.

A small hamlet of 12 houses in the Yásan Valley on the left bank of the river, on the road between Yásan and Darkót.—(*M.S.*)

ANDARP—Lat. Long. Elev.

A village in Dárdistan on the right bank of the Ghízar Nadi about a mile above its confluence with the Úshú Nadi.

The Mullah says:—

"I remained at Andarp for the night. There was nothing different from the villages in the higher part of the valley; the same cultivation and

trees, and flat-roofed single-storied houses. A perhaps slightly improved appearance in the condition of the people may be noticed, and there are numbers of mares seen grazing about, the property of the villagers.—(*The Mullah.*)

ANDARTHI—

A fort belonging to Chitrál, 15 miles from Chitrál village. It commands the entrance into the Arkari Valley, at the head of which are three passes leading over the Hindú-Kúsh,—namely, the Agram, Khartiza, and Nukhsán.—(*McNair.*)

ARCHÍN—Lat.

Long.

Elev.

A village of 40 houses in Dárdistan, on the right bank of the Lásópú stream, about 11 miles above Mastúj.—(*The Mullah.*)

ARKARI—

A river which, rising in the Hindú-Kúsh, joins the Lutkú or Lúdkho River at Shoghad. Up its banks lies the road to the Ágram, Kharteza, and Nukhsán Passes.

ASHIMADEK—

A class, or caste, of the Chitrális, who come below the Zandri. It is a very large class, its clans being—

“ Káshí.	“ Shankí.
“ Atambégí.	“ Báiyekí.
“ Dushmaní.	“ Shighníé.
“ Ladimí.	“ Borshíntek.
“ Báirámbégí.	“ Májí.
“ Khúshálbégí.	“ Jikání.

“The term Ashimadek, which signifies ‘food-givers,’ is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of 8 sheep and 8 kharwars of wheat from each house whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Sháh Sangálí and Zandri are altogether exempt, the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

“Among the Ashimadek the Shighni and Káshí claim respectively to come from Shighnán and Kásh (Kisham?), a village close to Jirm, in Badakhshán. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tájiks from Badakhshán, who settled in Chitrál at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They

speak the Khowár language and form the most warlike part of the population.—(*Biddulph.*)

ASHRATH—Lat.

Long.

Elev.

A village of Chitrál situated on the left bank of the river, about 35 miles to the south of Chitrál town. It formerly belonged to Dír, and used to be plundered by the Káfirs, but the present occupants, Dangariks, according to Biddulph are on good terms with the Káfirs. In fact, according to McNair they are Káfirs converted to Islám. He says:—

“The people of this village pay tribute to Dír, as well as Chitrál, and this tribute is rendered in the form of escort to travellers ascending the pass. But the people themselves are Shiahs and recently converted Káfirs, and are known to be in league with the Káfir banditti, giving notice to the latter of the approach of the travellers rather than rendering effective aid against them.”—(*The Sapper ; the Mullah ; McNair.*)

ASTOR OR HASORA—Lat.

Long.

Elev. 7,838.

The chief place in the Astor Valley, one of the outlying provinces of Kashmír. It is situated on the western side of the valley at its junction with one of those tributary valleys which come down from the Nanga Parbat ridge. It stands on the remnant of an alluvial plateau some 500 feet above the river. Astor used to be the seat of a Dárd rajah, but is now a Dogra cantonment, being the chief station for the Gilgit Brigade. The number of troops is, or was, about 1,200, the object of keeping so large a force here instead of nearer the frontier being to save carriage of supplies, the Astor Valley being unable to feed the troops. The force is on the right side of the Snowy Pass, and is always ready to advance to Gilgit.

The place is a mere collection of hundreds of small huts, huddled together in two or three small clumps.—(*Drew.*)

ASTOR OR HASORA—

A valley lying to the north-west of Kashmír, between it and Gilgit, and east of the mighty Nanga Parbat. Its southern boundary is the watershed of the Kishanganga, over which run the Dorikún and Kamri Passes, the two principal routes to Astor. This watershed, except at the passes, is about 14,000 or 15,000 feet high, while even at the passes it is 13,000 feet. The whole valley of the Astor River, from its sources to the Indus, is about 60 or 70 miles long. The descent to it from the passes is steep for a thousand feet or so, and then the slope becomes gradual. The vegetation is somewhat different from that of Kashmír and the Gurais Valley; the grass less completely clothes the hill-sides, the brake fern is less abundant, and the pine forest less extensive, while spruce fir becomes rare. Birch is found up to nearly 12,000 feet, and *Pinus excelsa* to 11,300 feet. Some of the hill-sides have great stretches of birchwood. Cultivation begins at 10,000 feet. First are detached hamlets, bare and devoid of trees, while below 8,500 feet the villages are mostly well shaded by fruit-trees. In the upper part of the valley there are traces of much former cultivation, but the fields are waste and the

hamlets deserted. This state of things was brought about by the raids of the Chilásis, who, previous to 1850, used to come over the Mazeno Pass (*q.v.*) or by Hatú Pír (*q.v.*) for the purpose of carrying off the cattle and making slaves of the women and children. It was on account of this that Guláb Singh sent a punitive expedition into Chilás (*q.v.*) about 1851-52, since when there has been no raiding. The present state of security is a great benefit to the inhabitants, but the country has not yet recovered from the ruin and depopulation of former times, though a few new settlements have been made on old village sites. The principal place in the valley is Astor (*q.v.*). At Astor, and for many miles beyond, the character of the valley is the same; at the bottom very narrow, with the river confined between the ends of great spurs from the lofty mountain ranges on both sides; the cultivation is on small spaces usually several hundred feet above the river. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with tufts of grass and bushes of pencil cedar, while in parts there are thin forests of pencil cedar. Above these rise lofty rocks and snowy peaks. Below Astor deserted fields again tell of the raids of the Chilásis; the old watercourses are still recognisable, but it would take much labour to bring the water once more to the fields.

A mile or two below Dashkin the valley opens out into a sort of amphitheatre, but with its base also sloping. Over both the sides and base are extensive pine forests, through which runs the road. Stretching back, at a gentle slope, the ground rises above the forest to a ridge easy of access about 14,000 feet high, over which is a path by which the Chilásis used sometimes to raid. From this ridge a spur juts out to the Astor River, and on rounding this, one reaches Hatú Pír, the spur projecting between the Indus and Astor Rivers. Here the Astor Valley ends. At the foot of Hatú Pír, on the further side, the Astor River is spanned by two rope-bridges made of birch twigs, and also by a wooden bridge, which ponies can cross. A tower has been built to command the passage, and this is held by some 40 sepoys. The inhabitants of the Astor Valley are Dárd of the Yashkun stock, and formerly the valley was a Dárd principality, with a rajah of its own. When the Sikhs held Kashmír this rajah was tributary to them. During that period Wazír Lakpat, without orders from Guláb Sing, invaded the valley from Skárdú, and took Astor and its rajah, after a four months' siege, but this act was discountenanced by the Sikh *darbar*, and the rajah reinstated. When, however, later on, the Sikhs required a passage through Astor to Gilgit, they found it necessary to establish a military post at Astor in order to secure their communications. From that time the independence of Astor ceased, and a titular rajah is now all that remains of the old Dárd principality.

The people of Astor are all riders and keep many ponies. Supplies in the valley, except wood and forage, are scarce. The principal villages appear to be Doián, Dashkin, Garikot and Astor, but there are many others which are clearly shown in the map of Astor and Gilgit, published in 1882.

The road down the valley is a made one, and is kept in very fair order. It is practicable for laden ponies throughout.—(*Drew.*)

ASUMBAL—Lat. Long. Elev.

A village on the right bank of the Ishkumán River, 4 or 5 miles above Chatorkan; from here there is a road to Yásan over the mountains which is practicable for horses, and is reckoned as one and a half days' journey —(*Biddulph.*)

ASUMBAR—

A branch valley in Yásan on the east side of the main valley. It is said to be the most fertile part of the district. Up it there is a route to Gákúch which is described as easier than that by the Warshigúm Valley.—(*McNair.*)

ATÁLIK—

The head official of a Chitrál district. Biddulph says:—

“The country is divided into eight districts. At the head of each is an Atálik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wazírs of the districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district, he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the produce of any mines. His land is exempt from taxes, and 10 families are assigned to him as labourers. He also receives a fee of 1 *tilla*, equal to 10 shillings, on each marriage.”—(*Biddulph.*)

AVI OR AVÓ—Lat. Long. Elev.

A large village in the Mastúj, or Chitrál, valley on the left bank of the river. At one time it used to mark the frontier between Upper and Lower Chitrál. The river is here bridged, and from the other side a path leads up to the Sad Ishtrágh Pass.—(*The Mullah.*) The path referred to probably goes up the Murikho Valley.

B

BÁBÚSAR—Lat. Long. Elev. 13,589.

A pass between Kághán and Chilás, which appears to be the one mostly used by traders between the Punjáb and Dárel, Chilás, Tángír, &c. There is a made road from the south up to the pass, which is easy of access and is practicable throughout for pack-animals, *i.e.*, mules and ponies.

The stages on this route from Kághán are as follows, according to Waterfield:—

1. Tarshan Dakhli.	5. Babúsar.
2. Batta Kundi.	6. Thak.
3. Seraian.	7. Chilás.
4. Lalúsar.	

An account of this route is given in Part III.

It is subject to snow from November to June, and is impassable from December to April. The ascent and descent are not difficult. On the north

side the road is, of course, not so good as on the Kághlán side; still it is practicable for laden animals. It passes the villages of Babúsar, Thak, and Daniat. The streams in the Thak Valley are crossed in summer by temporary wooden bridges.—(*Ahmad Ali Khan; Waterfield.*)

BABÚSAR—Lat. Long. Elev.

There are two villages of this name in the Thak Valley between Thak and the Babúsar Pass. These villages are about a mile apart on opposite banks of the Thak stream. They together contain about 15 houses. A small stream from the Babúsar Pass joins the Thak stream between these two hamlets.—(*Ahmad Ali Khán.*)

BAGROT—

A valley, south of the Rákapúsh Mountain, which drains to the Indus about 10 miles below Gilgit. It contains several flourishing villages, such as Darúch, Búlchar, Sinákar, where there is a fort, Hupar, Parpui, &c. It is capable of supporting a population of 2,000 or 3,000 souls. The valley contains many signs of mineral wealth, and is famous for its gold washings. In former times it was a favourite summer resort of the Gilgit rulers or when hard pressed by their enemies. The people belong almost exclusively to the Shin caste. Strictly speaking, the valley lies between a spur of the Rákapúsh Mountain on the west, and the Deobani Mountain on the east.—(*Biddulph.*)

BAGRÚ DARA—

One of the tributary glens of the Kandia Dara (*q.v.*), Yághistán. The Bagrú is a swift mountain torrent, about 20 yards wide at its mouth. Up this Bagrú Dara a well-known road, practicable for pack-animals and much frequented by travellers and merchants, leads over the Sarkár Pass to the village of Mánkiál in the Kohistán of Swat. The journey to Mánkiál takes 2 or 3 days.—(*The Mullah.*)

BAHOTAR—

A stream which, flowing from the north, joins the Ghizar River on its left bank, just below the Bandar Lake.—(*The Mullah.*)

BAILÁM OR BARGAM—Lat. Long. Elev.

The southernmost village of Chitrál, beyond which the land belongs to the Afghán State of Asmar. The boundary between Kashkar and Asmar is marked by a wall across the valley on the right bank between Bailám and Nawa Kala, and on the left bank by a small stream below Sáú. The valley, for many miles above the boundary, is reputed to be extraordinarily fertile. A few Afgháns live at Bailám.—(*Biddulph.*)

BALIM—Lat. Long. Elev.

A village in the Sar Lásópú Valley of Dárdistan, consisting of 20 houses. It lies $1\frac{3}{4}$ miles north of Sar Lásópú. A wooden bridge here crosses the stream.—(*The Mullah.*)

BANDA-I-GÚJAR—Lat. Long. Elev.

The first hamlet in the Panjkorah Valley, about 3 or 4 miles below the Tal

Pass (*q.v.*). It is a hamlet of 12 houses, the summer quarters of the Tal people, where their flocks of goats and sheep, and herds of cows and buffaloes, are sent to graze. Here there is little or no cultivation.—(*The Mullah.*)

According to Raverty there are also three villages of this name at the head of the Swat Kohistán, which together muster about 600 houses, but this estimate is probably a very extravagant one.—(*Raverty.*)

BANDA-I-SAZÍN—Lat.

Long.

Elev.

A hamlet of 15 houses in Shináka, on the left bank of the Indus, between the Gabarchar and Shuni Valleys. It is chiefly inhabited during summer by shepherds.—(*The Mullah.*)

BANDAR OR PANDAR—Lat.

Long.

Elev. 9,400.

A lake in Dárdistan, situated in the upper portion of the Ghizar Valley. The Mullah gives the following information regarding it :—

“The Bandar Lake at its eastern end is about $1\frac{1}{2}$ miles broad, with deep water, but gradually narrows towards the west; the mountains on the north are steep down to the water's edge, but on the south, the side on which the road lies, are sloping. There are no trees about and no islands, and the water is clear and sweet, without any weedy growth. Water-fowl were on it in numbers, and the usual Kashkar game of the antelope and sheep kind abound on the surrounding hills. Opposite Ghizar, at its western end, the lake is about 100 yards wide and has a slight current. Its total length is about 9 or 10 miles.”

Biddulph calls it the Pandar Lake, and his account of it varies considerably from the Mullah's. He says that the lake is $2\frac{1}{2}$ miles long and $\frac{1}{2}$ a mile broad, that it was formed by a landslip at the beginning of this century, and that it is now gradually drying up. He describes it as being situated in open Pamir-like country,—in which case it is difficult to account for the landslip.—(*The Mullah ; Biddulph.*)

BARAI PASS—Lat.

Long.

Elev. 15,000(?).

A pass over the Indus-Kishanganga watershed, connecting the Búnar Valley of Shináka with the Kel Dara, in Kashmír territory. It is quite impassable from December to the end of March, and is not quite clear of snow even in July. From April to November it is practicable for men with loads or unladen cattle.—(*Ahmad Ali Khán.*)

BARAMÚSH—

The designation in Chitrál for the headman of a village. Biddulph says :—

“He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly ‘*ishpin*’ of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing 10 men of his village from military service.

“To assist him he has an attendant ‘*Chárbú,*’ whose duties are the same

as those of Záitú in Gilgit. He receives a woollen robe and 5 sheep yearly, and his land is exempt from taxation.”—(*Biddulph*.)

BARÁNIÁL—Lat. Long. Elev.

A village in the Swat Kohistán, on the right bank of the Swat River, close to its junction with the Darál. The inhabitants are Shiahs and Dárds of the Torwalik race. The village contains about 800 families.—(*Biddulph*; *the Mullah*.)

BARENIS or **BARINS**—Lat. Long. Elev.

A village on the left bank of the Mastúj River, about 20 miles above Chitrál. It contains about a hundred houses. *Biddulph* says:—

“Opposite the village of Barenis is a figure with an inscription in ancient Sanskrit rudely cut upon a rock. General Cunningham has kindly favoured me with the following reading of the inscription: *Deva dharmmaya Raja Jiva Pála*—‘The pious gift of Raja Jiva Pála.’ This inscription refers, in all probability, to a building, of which the figure is a facsimile, erected somewhat near. General Cunningham tells me that from the character used, it cannot belong to an earlier period than the 3rd century A.D., and the date of it is probably a good deal later. The name Jiva Pála is, no doubt, the Jeipal of early Mahomedan writers. According to Al-Biruni, the fourth King of Kabul, who succeeded Kank, whose period was about A.D. 900, was named Jaipal, and his rule may have extended to Chitrál. The figure is Buddhistic, and is interesting, as helping to show that Buddhism existed in Chitrál before Mahomedanism.”—(*Biddulph*.)

BARIBEN PASS—Lat. Long. Elev. 14,000 (?).

A pass over the watershed, between the Gilgit and Indus Rivers, connecting the Khinar or Talpin Valley with the Sai Valley in the Gilgit District. It is practicable for unladen cattle, but is closed by snow from December to the middle of May. There is no vegetation on the pass. The Bariben and Kinejut glens drain together into the Narnaishini, which is itself a tributary of the Khinar Valley.—(*Ahmad Ali Khán*.)

BÁRIGÁH PASS—Lat. Long. Elev.

The Bárigáh Pass is that over the watershed between the valley of Dárel and Kandbari. It lies about 9 miles south-west of the Chonchar Pass, which it resembles in many respects, but is at least 500 feet higher and more difficult. It is very narrow and easily blocked. From the crest the village of Yachhot in Dárel is about 7 miles distant. Hayward speaks of this pass as the Kúlí Pass.—(*Ahmad Ali Khán*.)

BARKOT—Lat. Long. Elev.

A village of 40 houses, on the left bank of the Panjkorah, in the Kohistán-i-Malezai. About a mile lower down on the opposite bank is Biár, a village of the same size as Barkot, with which it is connected by a wooden bridge. Both these villages pay tribute to Dír and Chitrál. The inhabitants are “Bashkar,” a Dárd race.—(*The Mullah*; *Biddulph*.)

BARKULTÍ—Lat. Long. Elev.

A village in Yásan, on the right bank of the Wúrshigúm, or Yásan River, about 10 miles north of Yásan itself, and about 2 miles above the junction of the Tui and Wúrshigúm Rivers. Barkultí consists of about 12 houses, and has a garden containing pear, apple, and other fruit trees. This is usually the intermediate stage between Yásan and Darkot. About $\frac{1}{2}$ a mile south of Barkultí is a large fort, which formerly belonged either to Mir Wali or to a noted Shiah Saiad. This fort is a square, of about 65 paces, in a good state of preservation, with walls about 45 feet in height, and bastions at the four corners, as well as intermediate ones on each side, excepting that towards the river, where is the gateway. The walls are about 4 feet thick at the top, and are backed by double-storied rooms all round. They thus present spacious ramparts all round, with parapets to protect the defenders. The inside of the fort is divided by a high wall into two parts, the northern of which is intended for the women. In this portion is a large tank, which draws its supply of water through a covered channel from the river, and also by an underground passage from a spring in the mountains to the west. The southern half of the fort contains a masjid and a smaller tank supplied with water from the larger one.—(*M. S.*)

BARKUTI—Lat. Long. Elev.

A village on the south side of the Bandar Lake in the Ghizar Valley of Yásan. There is also a river of the same name flowing from the mountains to the south. The Mullah gives the following account of river and village :—

“ From the crest of the spur the road runs parallel with the lake, and at 4 miles crosses the Barkuti, which flows into the lake from a southerly direction, with a waterway of 30 yards and depth of 3 feet, and which I got over on horseback. A mile beyond is the village of Barkuti, of 30 houses, scattered like those of Chashi, and having the same cultivation and trees on a plain about 1 mile square sloping towards the lake.”—(*The Mullah.*)

BARÓGHIL—Lat. Long. Elev. 12,300.

A pass in the Hindú-Kúsh, generally believed to be the lowest depression in the great chain separating India and Afghanistán from Central Asia. In 1874 Captain Biddulph reconnoitred the pass from the Wakhan side, and the following description is taken from his account :—

“ From Sarhad it is 10 or 11 miles to the top of the pass, which is scarcely a thousand feet higher than Sarhad itself. The route lies up the Pírkar Valley. For 2 miles this valley lies due north and south, and is from 500 to 700 yards wide. This bit of 2 miles is covered with fine grass and perfectly level, so much so that travelling along it was difficult from the deep and swampy state of the ground, caused by imperfect drainage. In summer, however, it becomes dry and good. At Pírkar the valley narrows, and bends for $\frac{3}{4}$ mile to south-west; it then opens out. At 1 mile from

Pírkar is the village of Zarkar on the right. For a distance of $1\frac{1}{2}$ miles beyond this point the valley bends still more to the west, and ends in a sort of *cul-de-sac*, the last $\frac{1}{2}$ mile being over a pebbly watercourse. To the south and west the mountains seem to melt away, and no sharp peaks are visible.

“From the end of the *cul-de-sac* a track bends up the mountain-side due south to the Ishkumán Pass: another track leads nearly due west to the Baróghil.

“Following the latter up a steepish ascent of 300 feet, the road runs south-west for $\frac{3}{4}$ mile, along the face of a hill, and overlooks a torrent in a kind of upper valley.

“In the upper valley are the stone huts of Baróghil, on a long ridge to the right. They were nearly buried in snow, being only used in the summer, as also the other villages of Pírkar and Zarkar.

“Continuing on, up the valley, which is covered with turf in summer, about 400 yards wide, with extremely gentle ascent, I was at last able to get a full view of the pass. The crest of it, if such an expression can be applied to so gentle a slope, was apparently not above 200 feet higher than the ground on which I stood, and $1\frac{1}{4}$ miles from it.

“The description given of the approach to the pass in summer is, that a horse can gallop without checking from Baróghil Ailak (“summer village”) to Darband; the foot of the pass is Chitrál. It is also said that Mahamad Sháh, Mír of Badakhshán, went in September 1872 over this pass with 2 guns and 2,000 men, and all his heavy camp equipage, in pursuit of Iskandar Sháh, the ex-Mír.

“The Baróghil Pass is closed for 2 or 3 months at the end of winter and beginning of spring. Between Baróghil Ailak and the top of the pass is a pasture ground, known as Showashir, much resorted to in summer.”

From the above account it is evident that the northern side of the pass presents no difficulties, but the statement that a horse could gallop the whole way to Darband is an evident exaggeration (*vide* article “Chattiboi”). The account given by the Mullah of that portion of the road to Darband shows this feat to be an impossibility.

M. S., an explorer of the Survey Department, who traversed the Baróghil route in 1879, gives the following account of it from the Mastúj River northwards:—

“On the 10th September I crossed the wooden bridge, which is situated about 40 feet below a fall on the river. The stream, which is here 20 paces broad, is precipitated from a height of 40 feet. Baróghil, to which I now crossed over, is a grassy plain, the summer residence and pasture-land of nomads from Wakhan. Except grass and a few scanty shrubs, the whole valley of Baróghil is devoid of vegetation. From the bridge there is a gentle ascent for $1\frac{1}{2}$ miles. The road then passes over the Baróghil plain for about $4\frac{1}{2}$ miles, along which a stream issuing from the hills on the left flows, and which, about $3\frac{1}{4}$ miles lower down, is joined by another

stream from the left. A gentle descent hence of $1\frac{1}{4}$ miles took me to the bottom of the ravine (Baróghil stream), here about $\frac{1}{2}$ a mile broad, and after an ascent of $\frac{1}{4}$ mile up the opposite bank, I arrived at Pírkharo, where there is a watch tower and 3 or 4 houses."

The Mullah's account corroborates the above. He says: "The Mastúj River is here a rapid current, passing between nearly perpendicular rocky walls, about 100 feet in depth. This chasm is crossed by a strong wooden bridge, 33 feet in width. From the bridge is a gentle ascent of $1\frac{1}{2}$ miles to a camping ground called Safr Beg. From this, an ascent of a mile, the first half of which is steep, leads on to the nearly level Dasht-i-Baróghil. The road traverses this plain in a north-east and east direction for about 5 miles. McNair says that on the road from Chitrál there is no vegetation beyond Darband, and that forage and firewood must be carried.—(*Biddulph*; *M. S.*; *the Mullah*; *Barrow*; *McNair.*)

BÁSHGHALÓK—

A tributary of the Kunar River, which, rising in Káfíristán, joins it at Rafák Zínbardár—(*Mahamad Amín.*)—This is the same as the Arnawai (*vide Part II.*)

BASHKAR—

This is the name given to the community inhabiting the upper part of the Panjkorah Valley, whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Útrot, Úshú, and Kálám. They live on good terms with their Torwál neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tal and Kálkot in the Panjkorah Valley, containing respectively 1,500 families. They are the most degraded of all the Dárd tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yásan, and the three northernmost villages in the Panjkorah Valley pay a double tribute to Yásan and Chitrál. Birkot, Bíár, and Rashkot pay a double tribute to Chitrál and Dír, and the five Bashkar villages below Rashkot pay tribute solely to Dír. Rashkot is better known under its Pushtú name of Pátrak. There is also a large Gujar population, which pays tribute to Dír. In recent years a considerable migration of Kho has taken place from Ghizr to Úshú, where Khowar is in consequence beginning to be spoken. The Bashkarik proper are divided into three clans, the Múlanor, Kútchkhó, and Joghior. They say that they have been Mussulmáns for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently,

they used to expose their dead in coffins on the tops of hills. The Bashkar dialect approaches more nearly to modern Punjábí than any other of the Dárd languages, but in some respects seems to show some affinity to the dialects of the Síáh-Posh.

The Bashkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill-side, with a suitable slope, is selected, against which the houses are built in a succession of terraces, rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bashkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

Raverty apparently confounds the Bashkar with the Gawará, who live in the Indus Kohistán, for he speaks of the villages of Pashmál, Haríani, Iláhi-kot, Úshú, Kálám, and Utrót being occupied by the Gawará.—(*Biddulph*; *Raverty*.)

BATERA—Lat. Long. Elev.

A village near the left bank of the Indus. The Indus Kohistán may be here said to commence. The people below this village are all Patháns, while above they are Dárds.

BAWANJI—*vide* BÚNJÍ.

BÍÁR—*vide* BARKOT.

BIDIR—Lat. Long. Elev.

A small valley on the western side of Chitrál, inhabited by Kalásh Káfirs, who have long been subject to Chitrál.—(*Biddulph*.)

BÍRKÓT—Lat. Long. Elev.

Twenty miles below Ashrath is Birkót, a village at the mouth of a valley inhabited by the Bashgali tribe of the Síáh-Posh, or, according to another account, by Gabars. It is apparently dependent on Chitrál. Mahamad Amin mentions a village of this name, 40 *kos* above Jalálábád in the Kunar Valley, which contains a fort and 50 houses. It is probably the same.—(*Biddulph*; *Mahamad Amin*.)

BOGOSTA—

A glen draining into the Lúdkho valley. The chief village is Chirwali. The inhabitants are mostly Káfir subjects of Chitrál.—(*McNair*.)

BOTAGHÁ KATHA—

A stream which waters the western end of Chilás in Dárdistan. It takes its rise among the peaks above the Lalú Sar Lake in Kághán and receives much of the surrounding drainage. The Botaghá Valley belongs to Chilás, and is resorted to in summer by the Chilásis as a pasture-ground. There

are several hamlets in the valley, each surrounded by clumps of fruit trees. These hamlets are—

Dachar	.	.	.	.	.	.	.	3 houses.
Máti Shing	.	.	.	.	.	.	.	5 „
Mashai	.	.	.	.	.	.	.	10 „
Philiát	.	.	.	.	.	.	.	6 „
Gala	.	.	.	.	.	.	.	6 „
Udorbat	.	.	.	.	.	.	.	8 „

so that the total population of the valley is probably about 200 souls. The valley is connected with Kághán by the Botaghá Pass. This pass is about 14,000 feet high, and laden cattle can be taken over it. The route from Chilás by the Botaghá Valley is not, however, practicable throughout for laden cattle. There is another pass of the same name across the Indus-Kághán watershed, about 6 miles to the west, by which cattle are taken to the Chichar branch of the Kotgali Valley. This ridge is the boundary between Kohistán and Chilás.—(*Ahmad Ali Khán.*)

BRAZ—Lat. Long. Elev.

A village on the left bank of the Chitrál River, 12 miles above Darúsh and 8 below Chitrál. Here the soil is rich and well irrigated for an area of 6 square miles. Mahamad Amin says it contains 200 houses.—(*McNair; Mahamad Amin.*)

BROKPAS—

A name given by the Báltis to the Dárd communities dwelling among them in the country south-east of Haramosh. Biddulph gives the best account extant of these isolated fractions of the Dárd race, and the following description is taken entirely from his "Tribes of the Hindú-Kúsh." Dwelling among the Báltis, in small numbers in the Rondu and Iskardo Districts, and in a large proportion in Khurmang and Himbaps,* are, as is shown in the accompanying table, Shins, Yashkuns, and Dúms, who speak Shina :—

	Rono.	Shin (Rom.)	Yeshkun.	Dúm.	Balti.
Rondu . . .	None	1 per cent.	12 per cent.	1·5 per cent.	85·5 per cent.
Iskardo . . .	None	6·5 „	1·5 „	A few houses.	92 „
Khurmang . . .	None	23 „	12 „	5 per cent.	60 „
Himbaps . . .	None	52 „	13 „	1 „	34 „

* The district drained by the Shingo River is included in the Khurmang District, and is chiefly inhabited by Brokpas. Himbaps is the name given by the Báltis to the Dra District which by the Brokpas is called Húmus.

But it must be noted that the dialect of Shina, spoken in Rondu* and Iskardo is the Astori, while in the Khurmung and Himbaps districts that of Chilás Dárel is in use. These people hold a position in the community inferior to that of the Báltis, who call them Brokpas, "Highlanders," from the circumstance of their cultivating the higher and less fertile ground in the lateral valleys and on the mountain-sides, while the lower—that is, the best—ground is in the hands of Báltis. Mr. Drew, overlooking this fact, accounts for the name and their presence in Báltistán by suggesting that they came over the passes from Nágár and settled among the Báltis, but there are no Shins in Nágár, nor is the Shina language spoken there. The account given of themselves by the Brokpas is, no doubt, the true one. About the beginning or middle of the seventeenth century the Makpon† ruler of Iskardo was Ahmed Shah, who had four sons. The eldest of these succeeded him as prince of Iskardo, and, by the aid of his brothers, subdued the country to the westward as far as Chitrál. The three younger brothers were eventually established in Khurmung, Rondu, and Astor, and founded the families which ruled in those places with more or less independence till the conquest of the country by the Dogras. The Brokpas say that in the course of the different warlike expeditions of the four brothers, they were carried off from their own countries, Astor and Chilás, and forcibly settled in the places in which we now find them. This is borne out, not only by different dialects of Shina spoken among them, but by the fact that no Brokpas are to be found in Shigar and Khapalor, the princes of which places do not belong to the Makpon family. Had they found their way into Báltistán by the route suggested by Mr. Drew, Shigar is the district in which they would now be most numerous.

Towards the Brokpas the Báltis occupy the same position of a superior and privileged class, as the Shins occupy towards the Yashkuns elsewhere. Notwithstanding their inferior position, the Brokpas maintain their caste system among themselves. The distinctive term of "Shin" is rarely used. The name by which the Shins of Báltistán prefer to call themselves is "Rom," which must not cause them to be confused with the Rono caste previously mentioned. They acknowledge themselves to belong to the Shin caste of Gilgit, Astor, &c., but divide themselves into four sub-castes—

- | | | |
|--------------|--|-----------|
| 1. Sharsing, | \| | 3. Doro, |
| 2. Gabur, | \| | 4. Yudai, |

—who intermarry freely, and are in all respects equal amongst themselves. This probably represents a state of things which once existed in the Shin countries further west. It is perhaps worth noting that the term "Rom" is the one applied to themselves by our English gipsies; it would be curious if any connection could be traced between them and the Shins.

* The village of Doro is the only one in the Rondu district, in which the Gilgit dialect of Shina is spoken.

† Makpon is the family name of the princes of Iskardo, Rondu, Astor, and Khurmung.

The Roms refuse to intermarry with the Yashkuns, who, in Khurmung and Himbaps, are also called Brusha. This is almost the same name as that by which the Yashkun caste still call themselves, as already mentioned in Hunzá and Nágár.

Intermarriage between the Brokpas and Báltis, though practised, is not common. The children are called according to the father's race, but the two races live alongside each other with little intermixing. Nevertheless it is evident that the Báltis have at some time been strongly influenced by Dárd customs. It is not my intention to enter into any detailed account of the Báltis, but a brief acquaintance with them is sufficient to show that they are far more deeply imbued with Dárd customs than casual intermarriage with the present Brokpas would account for.

In the Indus Valley, above Khurmung, Mr. Drew gives the names of ten villages of Buddhist Dárds. I have not had an opportunity of visiting these villages, and most of the information I have concerning them is gathered from Mr. Drew's work and from Mr. Shaw's papers. From the specimens of their language given by Messrs. Drew and Shaw, it is evident that they speak a dialect of Shina, which, however, differs so much from that spoken by the Báltistán Brokpas, that the latter are obliged to use the Bálti language in conversing with them.

The following extracts from Mr. Shaw's paper will show the chief points of interest concerning them as compared with other Dárd communities :—

“While isolated among strangers they have preserved themselves with a caste-like feeling from amalgamating with them, and seem to have only recently and very superficially accepted the religious beliefs of their neighbours. The greater part of the tribe is thus nominally Buddhist, while two or three of their north-western villages bordering on Báltistán have become Mussulmán.”

* * * * * *

“Foremost among their tenets is the abhorrence of the cow. This is an essentially Dárd peculiarity, though not universal among them. Unlike Hindús, they consider that animal's touch contamination, and though they are obliged to use bullocks in ploughing, they scarcely handle them at all. Calves they seem to hold aloof from still more. They use a forked stick to put them to, or remove them from, the mother. They will not drink cow's milk (or touch any of its products in any form); and it is only recently that they have overcome their repugnance to using shoes made of the skin of the animal they so condemn. When asked whether their abstaining from drinking the milk and eating the flesh of cows is due to reverence such as that of the Hindús, they say that their feeling is quite the reverse. The cow is looked upon as bad, not good, and if one of them drank its milk they would not admit him into their houses.

“Thus, although the Brokpas of Dah-Hanu are nominally Buddhists, yet their real worship is that of local spirits or demons, like the Lha-mo

(goddess) of Dah. Her name is Shiring-mo. A certain family in the village supplies the hereditary officiating priest."

* * * * *

"In each house the fireplace consists of three upright stones, of which the one at the back of the hearth is the largest, 18 inches or 2 feet in height. On this stone they place an offering for the Lha-mo from every dish cooked there, before they eat of it. They also place there the first-fruits of the harvest. Such is their household worship.

"Besides this spirit-worship, which is their tribal religion, they have a superficial coating of Buddhism. They say that three or four cycles,—that is, forty or fifty years ago,—after a war between Shigar and Ladakh, when their country was occupied by the Ladakh army, the Lámás converted them. The head Láma at the monastery of Skirbuchan, farther up the river, told me, however, that it was only some twelve or fifteen years ago that the Brokpas were converted by Lámás from his monastery, who went on begging tours amongst them. But this may have been a mere revival. At any rate, there is a remarkable absence in the Dah-Hanu country of those Buddhist monuments which form such a conspicuous feature along the roads and in the villages of Thibet."

* * * * *

"Mr. Drew, who has given a most interesting short account of these Brokpas in his 'Jummoo and Kashmír,' is, I think, mistaken in supposing that they have no caste as the other Dárds have. I have heard of at least three caste-like divisions, which we may call those of priests, cultivators, and artizans.

"Reversing the custom of the Hindús in the matter of marriage, the lower caste may take wives from the higher, but not *vice versá* (except in the case of the priests). Probably, as a consequence of this, a married daughter is never allowed to re-enter the house of her parents, and may not touch anything belonging to them. After three generations of marriages with the higher caste, the progeny are admitted into it.

"Polyandry is the rule in Dah-Hanu"

* * * * *

"It is not only in marriage that they keep themselves apart from their neighbours. They will not eat with the Thibetan Buddhists or Mussulmáns or other outsiders, nor will they allow these to come near their cooking-places. The caste prejudice seems to originate on the side of the Brokpa, for their neighbours often eat in their houses; only separate dishes are given them, which are afterwards purified by burning juniper. No Brokpa will eat in the house or from the dishes of a Thibetan; nor will he eat fish or birds, or (of course) cow's flesh. Formerly, if they had been among the Thibetans they would purify themselves with the smoke of the 'Shukpa' before entering their houses again"

* * * * *

“ So much for the (so-called) Buddhist Brokpas. But the villages of the same tribe which lie exposed to Mussulmán influence down the Indus on the two roads leading north-west and south-west respectively, have all been converted to Islám. Of the settlements on the former road—that down the Indus—and in side valleys near it, the village of Ganok is entirely inhabited by Mussulmán Brokpas, while those of Dangel, Marul, Chulichan, and Singkarmou are inhabited partly by Mussulmán (Shíah) Brokpas and partly by Báltis (Thibetan Mussulmán) of the same sect. Below this the population is entirely Bálti. On the other road—that across a low pass south-westward to Kargil—the villages of Tsirmo and Lalung are also inhabited partly by Mussulmán Brokpas and partly by Mussulmán Thibetans from the adjoining district of Purik. These Mussulmán Brokpas on both roads speak the Dah dialect, and dress like the Dah people, and keep apart from the Mussulmán Thibetans, both in matter of marriage and eating. But they have no caste inequalities amongst them like their non-Mussulmán kinsmen, and generally they do not object to drinking milk, though at Tsirmo there seems to be a relic of the Brokpa prejudice against the cow in the fact that their women do not touch that animal.”

The intensity of their feeling with regard to the cow and domestic fowl shows their kinship with the Shins of Gilgit, and the fact that that feeling is one of aversion, and not of reverence, is sufficient to show that in the case of the latter it has not sprung into existence since their conversion to the faith of Islám, but is an ancient tradition of the race. The form of spirit-worship, the traces of which are preserved among them, appears to be identical with that of which the traditions still linger in Gilgit, and the reverence shown for the cedar and its purifying properties links the Dah-Hanu Dars still closer to the Shíns of Gilgit. Buddhism, having been recently introduced among them, has penetrated only skin-deep, and their practices in these matters are probably little changed from their pre-Buddhistic state, proving what can otherwise only be a matter of inference and conjecture, that the religion of the Gilgit Shins previous to the introduction of Islám was not Buddhism. The existence of a strict caste system among them, mentioned by Mr. Shaw, is particularly noteworthy, though the reversal of the system by which higher castes take wives from the lower without exchange is especially curious. The maintenance of the custom of not eating with outsiders, even of their own religion, is most remarkable, and shows the former prevalence among the Shins of some type of Brahminism. Mr. Shaw speaks of them as Brokpas, but I did not hear that name applied to them, either by Báltis or by the Brokpas of Drás. I was told that they call themselves Arderkaro, and by the Báltis they are named Kyango. The latter recognise them to be of the same stock as the other Brokpas, though these do not acknowledge them as kinsmen.

Mr. Drew mentions a tradition existing among them that they came from the westward, and suggests that they belong to an earlier immigration. I

believe that we may see in them the relics of the race which once occupied the whole Indus Valley between Leh and Gilgit, and to which the Báltis of the present day are indebted for their infusion of Aryan blood.—(*Biddulph*.)

BUBAR—Lat. Long. Elev. 6,000'.

A village fort in Puniál, on the left bank of the Gilgit River, opposite Gúlmati, with which it is connected by a rope bridge. It is a large and prosperous village, with many fruit-trees about it, and a considerable amount of vine cultivation. The fort is reckoned a strong one.—(*Drew*.)

BÚNAR—Lat. Long. Elev.

A valley in Shinaka, on the south side of the Indus, between Nanga Parbat and Chilás, of which it is a dependency. It nevertheless pays Kashmír a separate tribute of 12 goats and 3 tolas of gold-dust. The main stream which waters the valley is called Barai at its source and Búnar lower down. The inhabited places of the Búnar Valley are:—

Diamarai.—This is not permanently inhabited, but people from Halál go to it in the spring, with the object of cultivating the fields.

Hálal.—About a mile south of Diamarai. There are about 20 houses here, with fruit-trees round about.

Búnar.—About 3 miles south-west of Halál, on a small stream which runs into the main valley. It is a fortified village, with about 60 houses and much cultivated land, and an abundance of fruit-trees.

Muthát.—A hamlet of 4 houses a mile west of Búnar. From it a pass, about 13,000 feet high, affording an easy passage for men and cattle, leads to Niát in the Thak Valley.

Gashut.—Two miles south of Halál. Contains 10 houses.

Manugush.—A mile south of Gashut. About 20 houses.

Paloi.—Six houses. No cultivation.

Kalboi.—Nine houses.

Gaural.—A summer pasturage.

Altogether the Búnar Valley can turn out about 200 fighting-men.

Búnar may be reached from Astor by the Mazeno or Tosho Passes (*q.v.*) from the Kel Dara by the Barai Pass (*q.v.*), and also from Shardi in the Kishanganga Valley by the Kamakdori Pass (*q.v.*) and another pass, about 3 miles to the east of it, which is 15,000 feet high, by which men with loads and unladen cattle can pass from April to November.—(*Biddulph*; *Ahmad Ali Khán*.)

BÚNÍ—Lat. Long. Elev.

A village in Chitrál, 56 *kós* above Chitrál, containing 300 houses. (*Mahamad Amín*.) It is on the left bank, and the real distance is about 40 miles.

BŪNJÍ OR BAWÁNJÍ—Lat. Long. Elev. 4,631'.

A village on the left bank of the Indus, about 6 or 7 miles above the junction with it of the Astor River. This was at one time a flourishing settlement, and is said to have contained eight forts, but during the wars at the beginning of the present century it was laid waste and became entirely depopulated. In 1841 it contained only 200 houses, and it was then finally ruined by the disastrous flood of that year. The irrigation channels were destroyed, and their repair was beyond the means of the poor inhabitants. The Kashmír Government has, however, taken the place in hand with a view to encouraging its re-settlement, but, as at present it only contains a colony of convict horse-stealers and a small garrison, the area under cultivation is naturally small. The place is, however, of some importance, as it commands the ferry across the Indus. There is a fort which was built by the Dogras, and is manned by about 70 men, with about as many more in barracks outside. The valley here is warm and dry. With irrigation two crops can be raised. In winter snow seldom falls. The mountains round are lofty, rocky, and bare, which increases the summer heat. There is a fall of about 250 feet to the Indus, which has here a width of 160 yards; the water flows smoothly, and is very deep. The ferry is about a mile above the fort, and immediately opposite the Sai stream falls into the Indus.—(*Biddulph; Drew.*)

C.

CHACHARGA KATHA—

A glen in the Indus Kohistán. It is formed by the combination of several lesser streams falling from the high peaks between Lulusar and Harifa; they combine at a hamlet known as Kotgali, about 12,000 feet in elevation; the basin above Kotgali is buried in snow from September to May of each year, but during the summer months it is beautifully green, and affords excellent pasturage for the large flocks and herds of the Kohistánis and the Gújars of Kághán. Below Kotgali the descent towards the river is rocky for the first 16 miles to the hamlet of Pashkari; the valley and the neighbouring mountain slopes are covered with fine grass and vegetables. Below Pashkari Indian-corn fields begin; these are succeeded by wheat and barley fields; and lower down, round the villages of Jalkot to the river-bank, rice is largely grown.—(*Scott.*)

CHACHI PASS—Lat. Long. Elev.

A pass in Dárdistan leading from Tángir into the Ghizar Valley, and thence to Mastúj. It is said not to be very high.—(*The Mullah.*)

CHAHMŪRI—Lat. Long. Elev. 15,341.

A mountain in Dárdistan which separates Gor from Talich. The road between these two places crosses a spur about 10,000 feet high, $2\frac{1}{2}$ miles south of the Chahmúri peak. This pass is practicable throughout the year for men and goats, but there is no water obtainable between the two places.—(*Ahmad Ali Khán.*)

CHAKAI—Lat. Long. Elev.

A small village of 15 houses on the right bank of the Indus. Here a Dárd dialect, probably Shináka, is spoken. It is apparently the lowest village in the Indus Kohistán. North of it the whole country is occupied by Dárd races.

CHAM—Lat. Long. Elev.

A village on the right bank of the Swat River in the Kohistán. It belongs to the Torwalik race of Dárds. The river here is confined by rocks to a bed so narrow that an active man may leap across.—(*The Mullah.*)

CHAMBAI KARA—

A dangerous part of the road along the left bank of the Indus, about 6 miles below Sázín. The Mullah thus describes it:—

“A very awkward bit of road called Chambai Kara occurs about $2\frac{1}{2}$ miles from Sumar Nadi, where a narrow plank extends from rock to rock on a steep scarp over the Indus; on getting over this, I was told that I need not fear for anything further on.”—(*The Mullah.*)

CHAMÁRKAND—Lat. Long. Elev.

According to Mahamad Amín, this is a village in Chitrál, containing 100 houses, and situated on the left bank of the river, 79 *kos* above Jalálábád. There is a village of this name a few miles below Chitrál.

CHAMÁRKAND—Lat. Long. Elev.

A pass between the upper end of the Ghizar Valley and Mastúj. A stream of the same name runs down from the pass to the Ghizar River above the Bandar Lake; this stream is crossed by a wooden bridge, about $1\frac{1}{2}$ miles above its junction with the Ghizar. The road to the pass lies up the valley of this stream, and then descends to Chapri.

CHAPRI—Lat. Long. Elev.

A village in Chitrál, on the left bank of the river, some 3 miles above Mastúj.—(*Mullah.*) It is here the Chamarkand Pass (*q.v.*) debouches.

CHAPROT—Lat. Long. Elev. 7,100’.

A district holding a semi-independent position between Gilgit and Hunzá. It is situated north of the Naltar Mountain and west of the Hunzá River at the point where it makes its great bend to the south. The fort of Chaprot is situated on the right bank of the Chaprot Nadi, about 3 miles from its junction with the Hunzá River. It is locally considered impregnable, being situated at the fork between two precipitous ravines, but it is commanded on both sides at a distance of 500 or 600 yards. It is usually garrisoned by a company of Kashmír troops. Besides Chaprot itself there are the hamlets of Barishk, Das, and Chalt in the Chaprot Glen. From the head of the glen there is a difficult path into the Naltar Valley.

It is very necessary that Chaprot should belong to Gilgit, as its possession secures Gilgit from the predatory attacks of the Kanjútis.—(*Biddulph.*)

CHÁRWÉLÓ—

The designation of a Chitráli official. Biddulph says—

“Next to the Atálik is the Chárwéló, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Chárwéló. He is directly responsible to the Atálik of his district, and has four families allotted to him for service. His ‘*ishpin*’ is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.”—(*Biddulph*.)

CHARWINJ.—Lat. Long. Elev.

A village in Kashkár Bála on the left bank of the Yárkhún above Mastúj. It is inhabited by Saiads who are superior in intelligence to the general population. (*McNair*.)

CHASHI—Lat. Long. Elev. 8,500’.

A village on the right bank of the Ghizar Nadi, about 2 miles east of the Bandar Lake.

Chashi consists of about 100 houses, scattered in twos and threes, and is important from being the residence of the most influential man in these parts, Vazir Rahmat. The Ghizar River is at some distance to the north. Cultivation is found about Chashi, wheat, barley, and jowar being chiefly raised; the walnut and the mulberry are almost the only trees. The surrounding mountains have softer outlines, and, though grassy, have no tree growth on their slopes.

At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from Kashkár and settled in the Ghizar district, from which they have expelled the Shins. The language is called Khowar.—(*The Mullah ; Biddulph*.)

CHATÍBOÍ OR GARM ÁB—Lat. Long. Elev.

Strictly speaking, this is the name of the hot spring and small lake at the foot of the great glacier above the left bank of the Yárkhún River, along the north-east side of which glacier runs the Darkót Pass.

This lake is about two-thirds of a mile in circumference, and from it flows a small tributary of the Yárkhún River, which is frequently dammed by avalanches for a time, thus causing floods in the Yárkhún Valley. The name Chatíboí is, however, generally applied to the whole elevated plain and pass on the left bank of the Yárkhún Valley, by which travellers pass from the Baróghil bridge towards Mastúj. The Mullah thus describes the road from Topkháná Ziabeg :—

“Path up stream through an open valley; road bad, and much of it through a marshy jungle (low brushwood apparently) which the horses had considerable difficulty in getting through. Plenty of firewood and grass. About 16 miles from Ziabeg the road ascends the valley, which here narrows to about 100 paces, and is bounded by lofty mountains. Seven miles fur-

ther on, the road ascends a spur on the right for about 2 miles, rising about 2,000 feet and skirting on the right an enormous glacier. At top of ascent is about 1 mile of level (the Chatíboí plain), above which again are hills rising 1,500 feet above the pass. The road then makes a sharp descent of about a mile to the Baróghil bridge."

The Chatíboí Pass is supposed to be the boundary of Chitrál.

The small lake above referred to has given rise to much confusion, and has been stated to be the source of the Chitrál River (*vide* Raverty), but it is undoubtedly Gházkól (*q.v.*) which is the true source. Nor is Chatíboí a pass in the Hindú-Kúsh, as stated by Colonel Lockhart, for it lies on the left bank of the river. The travels of M. S., compared with those of the Mullah, clear up whatever doubts before existed.—(*The Mullah; Mahamad Amín; M. S.*)

CHATORKAN—Lat. Long. Elev. 7,500.'

A village on the left bank of the Ishkumán River, belonging to Yásan. It is the lowest village in the valley. From Dayína on the opposite bank there is a road practicable for horses to Yásan, which is reckoned a two days' journey.

The road from Gilgit to Chatorkan is quite easy, but horses have to be swam across the river at Cher Kila. Chatorkan is about 7,500 feet above the sea.—(*Biddulph.*)

CHER KILA OR SHER KILA—Lat. Long. Elev. 5,670'.

A village fort on the left bank of the Gilgit River in Puniál, of which it is the chief place. It is also the residence of the Rajah or Khán. There seems to be some doubt about its name, as the Dogras usually call it Sher Kila, but Biddulph says the name is derived from *Cher*, "a rock."

It is the strongest fort in Puniál; all four sides are lofty walls, with towers at the angles, much in the style of Gilgit. One face is on the river-bank. The water-supply for the fort is obtained from the river itself. The fort is approached from the opposite side by a rope bridge of 300 paces span. The village consists of about 140 houses, which greatly overcrowd the interior of the fort. The houses are mostly three-storied, the basement being occupied by the cattle. The garrison consists of about 200 Dogra sepoy. The people are, with few exceptions, of the Yashkun or Búrish stock, but the language is Shina, and the religion that of the Maulai sect. Fruit-trees abound round Cher Kila.—(*Drew; Biddulph; M. S.*)

CHILÁS—Lat. Long. Elev.

The chief place in the Chilás country (*q.v.*). The Mullah gives the following account of it:—

"Chilás consists of a fort and 1,200 houses, some of which are within, and others clustered round the fort; it is situated on a plain which extends for about 3 miles down the Indus, is about 300 feet above the river, and attains its greatest breadth at Chilás, where it is about 1½ miles wide. The

fort is about half a mile from the Indus and 300 yards from the Chilás Nadi, which flows from a southerly direction and joins the Indus. The Indus may be crossed on a raft of inflated skins anywhere a mile above or below the fort, the current being gentle, and no one particular place for crossing. Roads lead to Chilás from all directions, but the great highway is from Kághán, through the Thak Valley; and the worst road is from Búnjí, along the left bank of the Indus, which in many places is very dangerous and almost impracticable. The fort is reported to be an ancient one; more than once it has been taken possession of by the troops of the Maharajah of Kashmír; it is, however, not occupied by them now, but a nominal annual tribute is levied on the people. The houses have flat roofs and are either single- or double-storied."

The Mullah has probably exaggerated the size of the place. When the Dogras destroyed the fort in 1857 it contained only about 800 houses. Since then a new settlement has been built about $\frac{1}{4}$ mile south of the old, and this consists of about 200 houses and a couple of mosques. The place is said to be able to turn out only 400 fighting-men, so the Mullah's estimate of 1,200 houses is obviously incorrect. Water is obtained from a canal from the Botagáh stream. A Kashmír official resides at Chilás.— (*The Mullah; Ahmad Ali Khán.*)

CHILÁS—

A district of Shináka, between the Indus on one side and Kashmír and Kághán on the other. Scott gives the following account of it:—

"Chilás is conterminous with the last 10 miles of the British valley of Kághán, on its southern side; its boundary then continues along the crest of this range for the next 30 miles to the Nanga Parbat (mountain), elevation 26,620 feet. It then turns north, following the crest of a spur to the banks of the Indus. It is thus far conterminous with Kashmír territory.

"On the north the River Indus is the boundary, and on the west the crest of a spur dividing it from the Harban Valley. This spur runs from Lúlúsa to the Indus.

"The mountains which confine it, from their crests, rising from 16,000 to 26,620 feet, down to an elevation of 10,000 or 11,000 feet, are snowy and rocky wastes, the only pieces of green being narrow strips here and there in the beds of the watercourses, where these have, at intervals between the rugged rocky falls which characterize their courses generally, lengths of 3 to 4 miles almost level. On these green strips flocks and herds are brought to graze for three to four months of each year.

"As the elevations of the mountains decrease, juniper bushes and birch trees appear; these are succeeded lower down by grand forests of pine down to an elevation of about 5,000 feet. The spurs, where thus forest clothed, are generally broad and bold, with sloping sides, covered with a luxuriant growth of grass and wild vegetables, rhubarb, onions, carrots, garlic, &c.

"On these slopes thousands of cattle and sheep, tended chiefly by Gújars,

graze during the summer months. The mountains in some places end abruptly in rocky cliffs on the bank of the river; at others they stop short 2 or 3 miles from the bank, leaving small basins, some covered with the débris of landslips and avalanches, others wider and well cultivated. In the largest of these basins, among wheat-fields dotted with fruit-trees, lies the village of Chilás (*q.v.*). Near this village one of the largest watercourses from the snows enters the Indus, known as the Botaghá Katha. It takes its rise among the peaks above the Lúlúsar Lake in Kághán, and receives much of the surrounding drainage; among the rest the Thak Katha, which rises at the Bábúsar Pass near Gittidass, the extreme limit of the Kághán glen. In this lies the fort or village of Thak, (*q.v.*), containing about 100 scattered huts and shanties. The pathway from Chilás to Thak, and thence over the Bábúsar Pass, is the one generally taken by traders from Chilás to Kashmír or Hazára; to the latter through Kághán, the Saiads of which valley levy a pretty considerable toll from the traders in wool, goats' hair, ghee, gold-dust, blankets and shawls, which is, or was, very prohibitive to trade along this line, though perhaps not worse than along the Kashmír lines.

“The inhabitants resemble in physique, clothing, habits, and to some extent language their neighbours in Astor and Gilgit. They are not Patháns. In creed they are Mahomedans and Súnis, and seem very subservient to their priests; their government appears to be patriarchal, a government by Jirgha. But the inhabitants of Chilás itself, at least, acknowledge the suzerainty of the Maharajah of Kashmír, and pay a nominal tribute of a few shawls, blankets, wool, and gold-dust.

“This appears to have been customary for about the last fifty years,—that is, since the Sikh armies first overran Upper Hazára. They appear to have invaded Chilás from the valley of the Kishanganga, crossing into Kághán, then over the Bábúsar Pass *viá* Thak to Chilás, thus crossing over at least two snow-covered passes exceeding 14,000 feet in elevation.

“The mutinous sepoys of the 55th Native Infantry from Pesháwar in 1857 followed the course of the Indus as far as Chilás; then crossed the Bábúsar Pass to Gittidass and the Lúlúsar lake; then turned sharp to the left up a lateral snow-clad valley known now as Púrbíala Katha, and surrendered under an ice-covered pass above a lake at its head.

“The Chilásis are a quiet peace-loving people, and, though possessing a few matchlocks and carrying swords, seldom seem to use them. Their clothing consists of short woollen jackets and trousers; round caps with the edges rolled up, made of cloth or netted wool, grass or plaited raw hide sandals, and gaiters on their feet and legs; these last are also at times made of black wool, netted. Their traders penetrate to Kashgar and Yarkand on one side, and to Amritsar on the other, taking with them gold-dust, shawls, and blankets; their ghee and hides being sold nearer home. Small bags of gold-dust generally answer for coin, but I have also seen them use Kashmíri and other similar-looking rupees, and also gold tillahs from Bokhara. Ex-

cept a few square miles round Chilás village and smaller patches near Thúr and Thak, there appears to be little or no cultivation, the chief food of the people being the produce of their flocks and herds.

“The river here is said to exceed a mile in width, and traffic is carried on with the people across, by rafts and inflated skins. It is, however, narrow and hemmed between steep banks, both above and below Chilás proper.”

The Mullah says: “The Chilás plain is well cultivated, and has a great abundance of fruit-trees, more particularly the mulberry. The tobacco grown there is noted for its strength. There is very little money in the place, but the people estimate their wealth by their stores of ghee; the ghee is buried in the ground, where it is said to remain in good preservation for a century and more, turning from yellow to red as it gets older. The mountains about Chilás are well covered with grass, and, though what I could see of them had not much forest, no doubt there was as great profusion in parts as elsewhere.”

As regards the inhabitants, Mr. Girdlestone, when Resident in Kashmír, estimated the population at 8,000 or 9,000 persons. Major Biddulph says the whole community can muster about 3,000 men capable of bearing arms. But it would seem from the more recent investigations of Ahmad Ali Khán that 2,000 men is a fairer estimate.

Dr. Leitner says that they were originally divided into the following tribes: the Bagote of Búnar, the Khanai of Thak, the Bote of Chilás fort, and the Matshukai of the Matshukai fort. The Bote and the Matshukai fought, and the latter on defeat left the country.

Mr. Drew states that the predominating castes are the Shin and Yashkun castes or divisions of the Dárd race; the people, Dr. Leitner says, call themselves Bote.

The inhabitants speak a dialect of the Dárd language, which has no written character, and is called Chiliss. They profess the Súni faith, and are most bigoted and fanatical. Mr. Drew says captives taken in war are kept as slaves, but that slave-dealing is not practised. Those sold as slaves are usually sent to Badakshán and Turkestán. According to Biddulph, captured Shiahs are put to death instead of being reserved for slavery. The Chilásis were formerly noted for their raiding propensities. Regarding this Mr. Drew states:—

“Until about 1850 they used to make occasional expeditions for plunder into the Astor Valley. Often they came over the Mazino Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hatú Pass and Duián. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.”

In consequence of these raids the Kashmír Maharajah in 1854-55 invaded Chilás, the fort of which was only taken after a very stubborn and desperate resistance. The Kashmír troops appear to have entered Chilás in two columns, one from Kashmír by the Luláb Valley, the other from Astor by the Mazeno Pass. Since these events the annual tribute has been fixed at 100 goats and 5 tolas of gold-dust. Biddulph says that three hostages reside in Kashmír, and are exchanged yearly, but no attempt to exercise authority is ever made by the Kashmír Durbar.

Mr. Girdlestone says that the inhabitants have of late years given up their marauding habits, and have settled down to agriculture; they have also taken more ground into cultivation. In summer the people live on their farms, but in winter the greater portion flock to the fort of Chilás, to avoid the severity of the climate, which is much more felt in outlying districts.

Major McNeile, Deputy Commissioner of Hazára, says the Chilásis have a reputation for bravery, and from his account they appear to be fairly armed. He reckons them at 6,000 fighting-men, armed with matchlocks, swords, shields, spears, &c. They have also a few muskets taken from the 55th Native Infantry in 1857. Saltpetre and sulphur are natural products, and the Chilásis manufacture their own gunpowder. Lead, however, they have to import.

According to him the inhabitants are chiefly Shiahhs (? Shins) and Shashuns, and he reckons the fighting-men thus—

Shiahs*	.	.	.	.	.	3,000
Shashuns†	.	.	.	.	.	2,700
Pathans	.	.	.	.	.	150
Swatis	.	.	.	.	.	150

They are on friendly terms with the Kohistán tribes, and would probably obtain aid from them. He says: "Chilás is rich in agricultural wealth, and supplies are plentiful, but transport would be difficult. Roads would have to be made, as there are none existing except goat tracks. The passage of laden animals would be difficult." They are in no way dependent on us. We have never interfered with Chilás nor Chilás with us. A newswriter of the Maharajah of Kashmír remains with them, and, if necessary, pressure could, no doubt, be exercised through the Maharajah. There are no rains in Chilás, and it is said to have an excessively hot climate. Cultivation is carried on entirely by irrigation. In the villages the different races are intermixed.

McNeile gives a long list of villages, which is obviously incorrect, as he includes Gor, Tángir, Dárel, &c.

* The people are certainly Súinis, and not Shiahhs. This may be a misprint for Shins.

† Possibly he means Yashkuns.

Biddulph mentions the following:—

	Houses.
Tor or Thúr (<i>q.v.</i>)	200
Chilás (<i>q.v.</i>)	140
Gín (<i>q.v.</i>)	5
Thak (<i>q.v.</i>)	80
Búnar (<i>q.v.</i>)	60

His estimates appear low, and Chilás has certainly been considerably under-estimated (*vide* "Chilás Fort"). Perhaps, instead of stating that such and such villages constitute Chilás, it would be more correct to say that the Chilás district consists of Chilás and the following subsidiary valleys: Búnar, Thak, Niát, Botaghá, Gícha, Thuriál, Thúr, Gín; all of which will be found described under their respective headings. The chief roads into Chilás are the one from Kághán by the Babúsar Pass, from Shardi in the Kishan-ganga Valley by the Barai and Kamakdorí Passes; and from Tarshing in the Astor Valley by the Mazeno and Tosho Passes. All these will be found described under their respective headings.

There are also the routes along the Indus, but these are very difficult.—(*Scott; McNeile; Biddulph; the Mullah; Girdlestone; Drew; Leitner; Ahmad Ali Khán.*)

CHINGÁR OR SINGÁR—Lat. Long. Elev.

A village in the Chitrál Valley 6 *kos* above the Chitrál fort, at the confluence of the Kunár and Shogoth Rivers. It contains 200 houses.—(*Davies.*) The real distance is 2 or 3 miles.

CHITRÁL OR KÁSHKARO—Lat. 35° 46'. Long. 71° 46'. Elev. 5,151'.*

The capital of Lower *Káshkár*, which according to McNair consists of a fort and four scattered hamlets on the right bank of the river 3 miles below its junction with the Ludkho River. According to Biddulph, however, it consists of six villages extending for 3 miles along both banks of the Chitrál River, while the Mullah speaks of it as a town of about 700 houses. The Amán-ul-Mulk, Mehtar, or Bádsháh of Chitrál dwells in the Nágár fort on the right bank of the river. This fort consists of an outer wall of stone, with bastions and towers. One face of the fort is along the river-bank. The east and west sides face some walled gardens, while the south side faces some corn-fields. Along the four sides are planted stately poplars and *chinars*. The elevation of Chitrál is doubtful. One authority gives it at 4,000 feet, another at 5,200 feet, another 7,140 feet. The river is crossed by a wooden bridge about half a mile above the fort. This bridge is an excellent one, and is protected by a stone tower at each end. Close to the fort there is a free *serai* for traders.—(*Biddulph; the Mullah; McNair.*)

CHITRÁL (DISTRICT)—

One of the six political divisions of Chitrál. It includes the main valley from Ain to Shali. It is very fertile, cultivation extending for about 2 miles on

* The elevation here given is Mr. McNair's reckoning, and is probably nearly correct.

either bank, while the long spurs which shoot out from the main range are thickly overgrown with grass and deodar trees. The products of the soil are wheat, barley, and rice. Fruit-trees, too, are abundant, especially the apricot and mulberry.

Cattle, considering the extent of pasturage, are comparatively scarce. The population may be estimated at 8,000 souls. The heir-apparent or Nizam-ul-Mulk is the governor of the district. Exclusive of those in the Káfir valleys of Bampurath and Rumber, the chief villages are Chitrál (*q.v.*), Danil, Kagúzi, Sagar, and Shali.—(*McNair.*)

CHITRÁL OR KÁSHKÁR—

A country situated between N. Lat. 35° 15' and 37°, and E. Long. 61° 30' and 74° 10'.

Its boundaries are :—

North.—The Hindú-Kúsh Range.

South.—The Indus Kohistán, the Swat and Panjkora Kohistáns, and the Kunar District.

East.—Hunzí, Gilgit, and Páial or Puniál.

West.—The Hindú-Kúsh and the mountains of Káfiristán.

General direction.

This state is divided into two departments, upper and lower (Bálá and Páin), the boundary of which is not clearly defined. It is drained by the Chitrál River (called also, at different parts of its course, the Yárhún, the Mastúj, and the Kunar); by the Lásópúr, the Ghizar, the Yásan, the Túí, the Warshgúm, and the Karumbar, besides several streams of minor importance, such as the Úshú, the Chamarkand, the Babótar, the Dahímal, &c. The Moshábur Mountains form the watershed between the tributaries of the Chitrál (or Kunar) and Yásan (or Gilgit) rivers, draining respectively the divisions of Mastúj and Yásan. Those divisions are connected by the Shandar, Túí, and Chamarkand Passes; and two other passes—*viz.*, the Tawí Dawán* and the Nazba—have been mentioned, but not described. The valleys of Yásan and Karumbar are connected by easy passes. From the village of Ishkumán (in the Karumbar Valley) Darkót is reached in two days by a good road; from Asambal (in the Karumbar Valley) Yásan is reached in a day and a half, and from Dáyína in two days. All these roads are practicable for horses, except during two months of winter.

The top of the high ground between the Yásan and Karumbar Valleys is described as open and undulating, with steep approaches.

Chitrál proper, or Lower Chitrál, or, as it is sometimes called, Lower Káshkár, is bounded on the north-west by the Hindú-Kúsh, which separates it from Badakhshán, a dependency of Kábul; on the south-east by the Lásópúr Mountains, also called the Pranshi or Lahúri Range, which separate it from the state of Dír: on the west by Káfiristán, the boundary line of which, consisting of high mountains, is not clearly defined; and on the east

* The Tawí Dawán is possibly the same as the Túí.

by Mastúj, from which it is separated by an artificial boundary, of which no definite account is given. The extent of Lower Chitrál cannot be accurately given, but the distance from the Nukhsán Pass in the Hindú-Kúsh Range to the Lahúri Pass in the Lásópúr Range is about 75 miles.

Routes.

The interest of Chitrál centres in the passes by which the great range of the Hindú-Kúsh can be crossed. Of these the principal are the Baróghil (*q.v.*) and Doráh (*q.v.*), the former of which is practicable for wheeled artillery for ten months in the year, while the latter is practicable for laden horses and open for about eight months. The minor passes into Badakhshán are the Ágrám, Khartiza, and Nukhsán, and into Wakhán the Yúr, the Vóst, and the Isbtrágh, all of which will be found described under their respective headings. These minor passes are fit only for foot passengers. The Baróghil is of special importance, as *from information gained in Wákhán in 1874, it is pretty certain that from Osh in Khókand to within 35 miles of Sarhad-i-Wákhán, no road-making whatever is required, and that a trifling amount of labour would make the whole distance from Khokand to the Chitrál Valley, viá the Baróghil Pass, practicable for wheeled artillery.*

Lockhart also speaks of the Darkót and Karumbar routes across the Hindú-Kúsh, but the Darkót (*q.v.*) does not lie across the Hindú-Kúsh, but between Yásan and the head of the Yárkhún Valley; to reach it an enemy from the north has first to cross the Baróghil. As regards the Karumbar or Ishkumán route (*q.v.*), though apparently once important, it can no longer be considered so; in fact, the route appears to be now permanently closed by an impassable glacier.

Chitrál is connected with Dír and Pesháwar by the Lahuri pass (*q.v.*).

The capital of the country (both upper and lower) is the town of Chitrál. The other towns of note are Lásópúr, Darúsh, Ashrath, Mastúj, and Yásan.

Political position of the country.

The present ruler of Chitrál is Amán-ul-Mulk. This potentate was originally only ruler of Lower Chitrál, Upper Chitrál having been, until recently, quite independent.

The two divisions used to be ruled by two different branches of the same family, descended from a common ancestor, Kathór; the *Khushwaktia* branch ruling in Upper, the *Sháh Kathória* in Lower Chitrál. The influence of the present ruler, however, Amán-ul-Mulk, of the *Sháh Kathória* branch, gradually extended itself throughout the country. When Mír Walí, the representative of the *Khushwaktia* branch, murdered Mr. Hayward in 1870, he was expelled from his government by Amán-ul-Mulk, and his cousin Pahlwán Khán was installed in his place. Mír Walí was subsequently re-installed, again expelled, and eventually killed by Pahlwán Khán. The latter was himself deposed by Amán-ul-Mulk in the winter of 1880, and the country was then re-distributed as follows: Mastúj, the capital of Upper Chitrál, retained by Amán-ul-Mulk himself; Yásan proper placed under the immediate rule of Mehtar Mír Amán, uncle to Pahlwán

Khán;* Ghizar (or Shavir) given to Mahamad Walí, nephew to Pahlwán Khán.

From the evidence of travellers there appears to be little doubt that Chitrál was formerly a tributary of Badakhshán, although the degree of dependence may have been but slight, consisting in the payment of a yearly tribute of slaves, horses, &c.

In 1874 Amán-ul-Mulk offered allegiance to the Amír of Kábul and gave his daughter in betrothal to the heir-apparent, Abdula Ján, but the marriage did not take place, and it is probable that the offered submission to Afghánistán was never intended to be yielded. In 1876 the Afgháns made an advance in the direction of Chitrál, and Amán-ul-Mulk then sought the protection of Kashmír. In 1877 an agreement was signed between the two states (with the approval of the Indian Government), which, although it gives Kashmír no real influence in Chitrál itself, yet serves to protect the latter from Afghán aggression.

A Chitrál envoy attends the Kashmír *Darbár*, and Kashmír sends representatives to Chitrál and Yásan.

The following notes by Biddulph give an account of the country, inhabitants, ruling family, &c., of Chitrál:—

“The valley above Mastúj to the foot of the Baróghil Pass is called Yárxhún or ‘the friend’s murder,’ from the fatal termination of a quarrel between two fellow-travellers which once occurred in it. Below Mastúj it is called Kho, the whole being known as part of Káshkár Bálá. Mastúj is capable of supporting a considerable population, and the valley for many miles averages from three-quarters of a mile to a mile in breadth. Looking down the valley from Mastúj, the magnificent mountain of Tirich Mír fills the whole view. Looking up the valley from Chitrál, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zebak in the Oxus Valley. It is visible also from many points in Káfris-tán, where it is called Maisurmún. Many wonderful tales are related about this mountain, one of which is, that in a deep glen high up on its snow-clad sides is a large tank of great beauty, lined with blocks of white marble.

“From the foot of Tirich Mír the Tirich Valley runs northwards for over 60 miles, gradually curving round to the eastward till it joins the Túríkho Valley, and the two streams combined, after a further course of nearly 40 miles in a southerly direction through the Múlkho Valley, join the Kho Valley, 25 miles below Mastúj. These valleys form the region known as Káshkár Bálá, the whole of which, with the exception of Yárxhún, belongs to Chitrál. The Túríkho Valley runs north-east and south-west parallel with the Yárxhún Valley for over 60 miles to its junction with the Tirich Valley. All the three valleys—Múlkho, Túríkho, and Tirich—are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly

* At the end of 1882 the *Mehtar* substituted his son Afzul-ul-Mulk for Mír Amán.

clay and gravel, the hill-sides are bare, with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. 'Túríkho is generally selected as the residence of the heir-apparent of the Chitrál ruler. A route from the Baróghil Pass to Chitrál, after crossing the Shajanali spur, lies down the Túríkho and Múlkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yárxhún Valley. In Káshkár Bálá ingenious wickerwork foot-bridges are made of plaited osiers. They are called '*chipul*.' Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

"Below the converging point of the valleys of Káshkár Bálá, the main valley again contracts, and the Káshkár River, flowing between precipitous rocks, has a depth which varies in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitrál; on the left the land, to within 20 miles of Chitrál itself, belongs to Yásan. The rocks become more precipitous, and the channel narrower and more tortuous, till, bursting through a rock-bound gorge, the Káshkár River receives the Lúdkho or Injigan stream. The valley then suddenly widens its whole character changes, and at 4 miles below the junction Chitrál is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops, with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Kashmír, with heavy and frequent rainfalls. Further to the south the population increases in density. Forty miles below Chitrál a route leads from the main valley past Ashrath over the Lahuri Pass to the Afghán state of Dír. Twenty miles lower down, at Birkót, is the mouth of the valley, inhabited by the Síáh-Pósh of the Bashgáli tribe, the upper end of which is entered from the Doráli Pass. Several smaller valleys are inhabited by Síáh-Pósh, who have lost their independence, and at Bailám the southernmost Káshkár village is passed, and the Afghán state of Asmar is reached. The boundary between Káshkár and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakala, and on the left bank by the small stream below Sáú. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

"Chitrál, which is the seat of the ruler of Káshkár, comprises 6 large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet.* Its name has gradually come to be applied to the

* The elevation is under-estimated,—*vide* Chitrál (town).

whole country. On the right bank is the fort in which the Mehtar, or Badsbáh,—for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge, protected by a stone tower at each end. All the forts in Káshkár differ in construction from those inhabited by the Shin and Búrish races, having inordinately high towers, rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Káshkár are the abodes of rulers of districts, or persons nearly related to the ruler.

“The ruling family are styled Katúré, from Shah Katár, brother of Shah Khúshwakt, the ancestor of the reigning family of Yásan; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mehtar, Amán-ul-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls.* These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams. This estimate does not include the tributary tribe of Bashgáli Káfirs, or the subjects of the Yásan ruler. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Kashmír, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Káshkár. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitrál daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Káshkár, Chitrál is constantly pronounced and written ‘Chitrár’ and ‘Chitlál.’ This seems to arise from a curious inability to distinguish between the letters *r* and *l*; in this way Kunar becomes Kunal, Púnjkorah Púnjkolah, &c.

* McNair makes the following estimate of the population, but it is certainly considerably under the mark :—

District	Population.
Darúsh	6,000
Chitrál	8,000
Shogoth	6,000
Drasan	13,000
{ Múrikho 6,000 } { Túrrikho 4,000 } { Tirich 3,000 }	
Kashkár Bálá	26,000
{ Mastúj 10,000 } { Lásópúr 10,000 } { Ghizar 6,000 }	
Yásan	20,000
TOTAL	79,000

“The population of Chitrál is a curious and intricate ethnological puzzle. The largest section of the population are the Khó, who inhabit the whole of Káshkár Bálá, the Lúdkho and Arkari Valleys and the main valley down to Darúsh, and have penetrated across the watershed as far as Chashi. They call the country also Khó, dividing it into different sections under the names *Túríkho (Upper)*, *Mulkho (Middle)*, *Lúdkho (Great)*, and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yásan portion of Káshkár Bálá, Arinah. In sound it is soft and musical. Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously ‘Fakir Mushkin.’ They are divided into classes, of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

“Above them is a large privileged class, which is divided into clans like the Afghán Khéls, and spread all over Káshkár. First in rank comes the Sangállíé, Rezáé, Mahamad Begé, and Khúsh Amadé, who are descended from the common ancestor and founder of the Katúré and Khúshwakté families. They are generally spoken of as Sháh Sangállíé.* Next to them come the Zundré, or Ronos, of whom mention has already been made. They are most numerous about Oyon. Below the Zundré comes a large class styled ‘Ashimadek.’ Their clans are—

Káshé.	Bairámbege.	Shighnié.
Atambege.	Kushiálbege.	Borshíntek.
Dushmané.	Shaúké.	Májé.
Ladimé.	Baiyeké.	Jikáné.

“The term Ashimadék, which signifies ‘food-givers,’ is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of 8 sheep and 8 *kharwars* of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Sháh Sangállíé and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

“Among the Ashimadék, the Shighnié and Káshé claim respectively to come from Shighnán and Kásh (Kishm?), a village close to Jarm, in Badakhshán. The names of many of the others show that they trace their

* See Katúré Genealogy.

descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshán, who settled in Chitrál at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language, and form the most warlike part of the population.

“In the upper part of Lúdkho Valley, above Darúshp, is a race who occupy the same position with regard to the Ashimadék as the Khó do in Káshkár Bálá, and who are also styled ‘Fakír Mushkin.’ They are a portion of the race which occupies Munján on the northern side of the Hindú-Kúsh, and they speak the same language, with slight variation in dialect. They claim to have migrated from Munján seven generations ago, in consequence of an invasion of that district by the ruler of Badakhshán, in which the Mír of Munján was slain. They number about a thousand families, and, like the Munjánis, all belong to the Maulai sect. In Lúdkho they call themselves Yidgháb, and give the name of Yidókh to the whole valley, with all its branches, from the Hindú-Kúsh to the Chitrál River.

“By the people of Badakhshán and the Oxus Valley north of the Hindú-Kúsh the valley is called Injigán. The principal place is Darúshp. At Lúdkho in the Tirich Valley there are a few families who speak a different language from their neighbours; but it appears doubtful whether it is a purely separate language, or only a mixture of the dialects spoken around them.

“Below Chitrál the mixture of tribes becomes still more puzzling. On the western side are the two small valleys of Kaláshgúm and Bidir, inhabited by Kálash Káfirs, who have long been subject to Chitrál. The villages of Jinjuret, Lói, Sawáir, Náger, and Shíshí are also inhabited by Síáh-Pósh, who have become Mahomedans, though in other respects they adhere to their ancient customs. They speak the Kalásh language.

“Tradition relates that the whole Chitrál Valley was once occupied by Káfirs; but it is impossible to say whether by this term a tribe of the Síáh-Pósh is indicated, or merely that the people in question were not Mahomedans. At Madaglusht is a small Badakhshi colony who speak Persian. Ashrath, Beorái, Púrgal, and Kalkatak are inhabited by a tribe, said to speak a language cognate with Shina, who are still styled Dangariks by their neighbours, though they have long ago embraced Islám. The term ‘Dangarik’ would seem to show that they were Hindús before being converted. The villages of Pasingar, Birkót, Langurbat, Gad, Narisat, Máimana, Sukái, Náwakala, and Chundak are inhabited by a tribe who call themselves Gabar, but are called by their neighbours Narisáti. Their name would seem to connect them with the Gawaré of the Indus Valley, but their language differs a good deal. The Chitrális always speak of them as a bald race, and the few individuals seen by Biddulph had very scanty beards.

The splendid flowing locks of the Khó would make them term bald any race less liberally endowed by Nature than themselves. They are, no doubt, the Gabrak of Bábar's Memoirs. Their language seems to link them with the Bashgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkót are inhabited by Síáh-Pósh of the Bashgáli tribe, who retain their own religion and customs, though they have long been subject to Chitrál. These broken tribes all belong to the 'Fakír Mushkin' class. In Báilám, or, as they style it, Bargám, are a few Afghán families.

"The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghur, Shugrá, and Shógoth, seems to point to the prevalence once of Shíváism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastúj was at one time ruled over by Dangariks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Khó before they embraced Islám.

"As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitrál, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called *Ustáds*, 'artificers,' and are divided into *Dertoché*, 'carpenters'; *Dergeré*, 'wooden-bowl makers'; *Kulalé*, 'potters'; *Doms*, 'musicians'; and *Mochis*, 'blacksmiths.' The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakír Mushkins, who are all agriculturists. No Ustáds are found in Káshkár Bálá or in Ludkbó. The ruling class recognise certain restrictions on intermarriages among themselves. The Sháh Sangálié marry amongst themselves, and take daughters from the Zundré and Ashimadék, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakír Mushkin class, from whom, however, they take daughters as concubines.

"The regular revenue of the country is paid solely by the 'Fakír Mushkin' class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lb of honey from each house yearly. The pastoral community is assessed at 4 sheep, 3 woollen robes, and 30 lb of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lb of mine produce yearly for each house.

There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshán and the Punjáb, and the Chitrál ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjáb.

“The administration of justice is practically the will of the ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Mullahs is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mehter, by pointing out that the Mehter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

“A somewhat elaborate administrative machinery exists which was probably instituted by, or borrowed from, the Shin Rás of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbek titles shows that a new system has been grafted on the old one. Administrati

“The country is divided into eight districts.* At the head of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wazírs of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the produce of any mines. His land is exempt from taxes, and ten families are assigned to him as labourers. He also receives a fee of 1 tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Chárwélo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Chárwélo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His ‘*ishpin*’ is eight of each kind

* It is not quite clear what are the eight districts to which Biddulph refers, as, according to McNair, the following would seem to be the existing administrative distribution of the country :—

Districts.	Sub-divisions.
Darúsh. Chitrál. Shogoth.	
Drásan	{ Múrikho. Turikho. Tirich.
Kashkár Bálá	{ Mastúj. Laspúr.
Ghizar. Yásan.	

Biddulph's districts are probably Darúsh, Chitrál, Shogoth, Múrikho, Turikho, Tirich, Mastúj, Laspúr, as these are under the immediate control of Amán-ul-Mulk.

of produce. With a few exceptions the office is confined to the Ashimadék class.

“Below the Chárwélo is the Baramush, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly *ishpin* of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

“To assist him he has an attendant, ‘Chárbú,’ whose duties are the same as those of the Záilu in Gilgit. He receives a wollen robe and 5 sheep yearly, and his land is exempt from taxation.

“In Yásan territory, both on the Chitrál and Wurshigum side, the system and titles of officials are the same as in Chitrál, showing, perhaps more strongly, the mixture of two systems.

Slavery.

“About the person of the Mehtar are five Wazírs, who, with the exception of the chief Wazír, have no fixed functions. The chief Wazir is also styled Diwánbégi, and is the Mehtar’s slave-agent. The practice of selling their own subjects has gained the rulers of Chitrál and Yásan an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitrál (Kbó) women has long been proverbial in Pesháwar, Kábul, and Badakhshán, and female slaves still form not the least acceptable portion of the presents given by Chitrál rulers to neighbouring princes. Chitrál, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Káshkár came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mehtar were consigned to the Diwánbégi, and his agents were always on the look-out for victims whose conduct might have furnished a pretext for their being sold. Failing an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitrál the system is now limited to little more than the selling or giving away of female children to supply the harems of Kábul, Badakhshán, and Yághistán. In Chitrál the Ashimadék class can hold slaves without special permission, but none of the ‘Fakír Mushkin’ are allowed to do so.

“The weights and measures in use are—

Dry measure.

4 chairaks = 1 batti.

2 battis = 1 man.

3 mans = 1 bel.

Weights and
measures, etc.

A *chairak* equals about $1\frac{1}{4}$ lb. English.

Long measure.

A span	=	1 aisht.
2 aishts	=	1 hóst.
2 hósts	=	1 gaz.

Land measure.

2 churams	=	1 chakwaram.
4 chakwarams	=	1 takt.

A *churam* is the extent of land which it takes three *battis* or about 15 lb of wheat to sow. The money in use is the Kábul coinage."

From another source we obtain the following account of the currency, &c., of Chitrál.

No coin is made in Chitrál. Although the coins of other countries are more or less common, they have no authorised currency, but merely pass in barter from hand to hand like any other commodity. The silver* ingot of Yarkand is in virtue of its purity always acceptable. The rupee of British India, here as in Kashmír, is generally spoken of as the *double*, though without the justification which comparison with the more debased issues of the *Chilki* gives for the term in the latter country. Its value in exchange as against the Nawab Shahi, or Mahomed Shahi, rupee is about half less than either. No copper pieces are to be found in that country.

The weights are thus given:—

130 Aman Shahi rupees	. . . . .	1 Seer.
5 Seers	. . . . .	1 Mán.
16 Máns	. . . . .	1 Royal Mán.
130 Seers	. . . . .	1 Kharwar.

The usual prices are one Mahomed Shahi rupee for 60 seers of unhusked rice or barley, and the same sum for half that amount of wheat or husked rice. No accounts are kept, as all transactions are completed at the time. Indeed, with the exception of a few Mirzas, immigrants from below, there is no one in the country who can read or write.

In Chitrál the income from land does not exceed R10,000 or R12,000 annually, in consequence of the large alienation of the soil, estimated at four-fifths of the whole, in return for feudal service. The profits on the trade in slaves and animals and the receipts from fines are more lucrative, bringing in a further revenue of some R40,000 a year. The public expenditure is believed to be of like amount. Such demands as exist on the land are levied in kind at the rate of one-quarter of the standing crop, though sometimes the zamindar is allowed to pay his due in cloaks, furs, oil, goats, sheep, or even in slaves. In each village there is an official whose business it is to take charge of the Khán's share, and to place it in the appointed storehouse. It is the surplus of such houses, after the Khán's wants are supplied, which is available for exportation to Dír. The grain is usually carried from

Revenue and Taxes.

* This is the *kurus*, worth about 160 or 160 rupees. It is current in Khoten.

place to place in leathern bags. There is also a duty of one per cent. *ad valorem* on the sale of all horses intended to be taken away from the country. The duty on imports is in most cases by the weight of loads, not by the invoice. The responsibility for levying it rests with the headman of the locality where the article imported crosses the border into Chitrál, he discharging this function, not under a farming contract, but in trust for the Khán. According to the report on Chitrál by Faiz Baksh (Records of the Punjáb Government), the duties and taxes levied in Chitrál are as follows:—

Duties levied on Merchandise.—For every pony or mule load, R5. For every donkey load, R2-8.

Revenue.—There are five descriptions of dues realised by the authorities in Chitrál. They are called (1) Rayat, (2) Mehtar Basi, (3) Hashmat, (4) Zamíndár, and (5) Ikhráját-i-Muhim.

Rayat Tax.—Every head of a family, or land-owner, annually pays to the Mír, or Chief of the State, 12 sheep and 2 *choghas*.

Mehtar Basi Tax.—When the Mehtar goes out on tour, and stops at a house, the owner of the house is liable to the expenses of his entertainment, calculated at the rate of three entertainments for the year.

Hashmat Tax.—Well-to-do people furnish tribal levies and servants to the Mehtar, feeding and clothing them at their own cost. These men get no pay from the Chief. This tribute is called *Hashmat*, or that paid by the wealthy.

Zamíndar Tax.—Every cultivator contributes a *wal*, *i.e.*, a deer-skin of wheat, and a sheep, irrespective of the amount of his produce, to the Mehtar annually. One skin holds 1 maund and 32 seers (English) of wheat, or 12 *tabaks*, each *tabak* holding 6 seers.

Ikhráját-i-Muhim, or War Tax.—The entire male population is liable to military service for the State. When summoned for active service, each person brings provisions for himself from his home; but on their actually engaging in war, the Mehtar helps them with food and arms, and certain selected persons also receive horses.

Trade.

The chief trade of Káshkár is carried on during the hot season from July to September, the passes on all sides being closed for traffic throughout the winter. This trade is principally carried on by traders of Bajaur and the clan of Káká Khels. Goods are carried on ponies, mules, and donkeys.* The chief articles of import from Pesháwar are salt, muslin, and cloths of various kinds, as well as firearms and cutlery in considerable quantities. The exports chiefly consist of orpiment† (yellow arsenic), cloths and cloaks (*chogas*) made of wool and of *patt*,‡ hawks, &c.

* The routes are not practicable for camels.

† Called *haryawal* in Chitrál and *hartál* in Hindústán.

‡ *Patt* is the name given to some very fine wool which is obtained from combing the fleeces of the wild sheep, which are shot in large numbers in the snowy mountains of Hindú-Kúsh. In very cold climates this wool is obtained from most animals of the sheep and goat tribes, and is, moreover often found on dogs.

From Badakhshán are imported salt, horses, and cash, in return for which slaves are exported.* The sale of slaves in the Afghán dominions has, however, quite recently been partially, if not wholly, put a stop to.

The Bádsháh himself is the chief merchant in the place, and takes from other traders whatever he fancies, always giving a very moderate equivalent in exchange.

The report by Faiz Baksh above referred to gives the following comprehensive list:—

“*Exports.*—The exports consist of yellow arsenic, sulphur, antimony, lead, mica, flint-stone, wool, woollen bankets, *choghas*, and stockings.

“These articles are exported to Pesháwar. A large quantity of stockings, blankets, and *choghas* are exported to Faizábád in Badakhshán. Male and female slaves used to be largely exported from Chitrál for sale in Badakhshán, Central Asia, and Afghánistán.

“*Imports.*—These comprise Bájauri and Dír iron; salt, indigo, raw silk, longcloth, washed and unwashed, chintz, broadcloth, Punjabi and Pesháwari coarse cotton cloth, Ludhiána and Pesháwari *lunghis*, *susi* (striped cloth manufactured at Pesháwar and in the Punjáb) grocery, spices, tea in small quantities, sugar, sugar-candy, arms, powder, all kinds of pedlar’s wares, printed religious books, and cowries.”

The imports from Badakhshán consist of horses, carpets, sheep, cotton, pistachio nuts, almonds, raisins, Russian *kázán*, or flat metal cooking vessels, Russian chintz, Bokhára-made striped silks (*alachás*), silk and cotton striped cloth (*adras*), and broad-striped silks (*bekasáb*); Bokhára boots and gaiters, and Russia leathers for sleeping on (*chirm-i-Bulgáriah*).

The Chitrális themselves do little in the trading line, being content to follow agricultural and pastoral pursuits.

Mr. Girdlestone gives the following account of Chitrál trade:—

“The principal imports are salt from Kálábágh and sometimes from Badakhshán, whence also come sugar and articles of crockery; cooking utensils of brass and iron, indigo, shawls, firearms, cloth (*lakha*) and leather, both in the piece and in the form of boots and shoes, nominally from Bokhára, but really from Russia: silk (*kanawez*), chintzes, tea from Eastern Turkistán, iron from Dír, Birmingham ware, cheap piece-goods, swords, drugs and spices from Pesháwar. From the last-mentioned place there is a constant stream of travelling merchants, each with his long string of mules, whilst from Badakhshán and Turkistán, caravans, usually of asses and ponies, come but two or three times in the year. The commodities introduced from British India are said, on account of their better quality and cheapness, to be more sought after than those from elsewhere. With Kashmír there is no direct trade, owing to the difficulty of communication. The exports are

* Men and boys sell for from R100 to R200, *i.e.*, ten to twenty pounds each, but the females are worth more than double the sum. The Chitráli females are very beautiful, and are much sought after in Central Asia.

hawks and falcons, which command prices in Pesháwar ranging from ₹30 to ₹50; sheep, dogs, unbleached silk and cloaks (*chogas*) to the Punjáb and Afghánistán; and slaves to the latter country, Turkistán, and Badakhshán. At times there is a considerable trade in grain with Dír, owing to the greater advantages which the valley of the Kunar has for production by reason of its natural superiority in irrigation. The well-to-do folks prefer foreign cloth for their dress; the poorer classes wear a coarse woollen fabric similar to the *pattu* made in Kashmír."

Dogs of the greyhound type are much prized in Chitrál and are sent as presents to neighbouring princes. The number of horses in the country is small, and there are no camels or mules. The people are generally well off, are well clothed, and get plenty to eat.

The principal fruits of the country are apples, pears, pomegranates, mulberries, grapes, plums, and apricots; the pears and mulberries are better of the kind than the Mullah had seen elsewhere. Chitrál was once famous for its wine, and is said by tradition to have been the wine-cellar of Afrasiáb, but the Mullah reports that it is not now drunk. Wheat and barley and Indian-corn are the most common grains; rice is grown in the lower portions of the valley. The soil is generally rich and fertile. The valley contains a good deal of jungle wood, but not many timber trees.

Arms and
warfare.

As regards the military resources of Chitrál, as already stated, all male adults are liable, as occasion requires, to be called out for military service, and receive in return grants of land either free of revenue or at diminished rates. The more substantial landholders are responsible for mustering 200 or 300 retainers each. The power of collecting 12,000 matchlockmen in case of necessity seems quite as large as could reasonably be expected from a state which is comparatively small.

The weapon most in use with the Chitrális is the musket. Sometimes these are of native make, in which case they have flint locks, but more often they are of Russian manufacture. The latter are imported through Badakhshán and can be bought in Chitrál for prices ranging from ₹10 to ₹20. They are made for percussion caps. A few firearms are also introduced from Pesháwar. Gunpowder is manufactured in the country. Raverty says that the people of Chitrál are excellent marksmen. Powder and lead being exceedingly scarce, they are very careful of their ammunition. Of canuon there are not more than ten, all without carriages. Two of these, which are of iron, were made by a native workman who came to Chitrál from Kábul; and of the remainder, which are of brass, four were presented by Mahomed Beg, Governor of Kunduz. Owing to the difficulty of transport in a mountainous country, the Chitrális lay little store on their big guns, preferring, if they have the vantage-ground, to roll stones and trunks of trees down on their enemy. Bows and arrows are also occasionally used in warfare.

Faiz Baksh gives an account which differs slightly in some respects from the above. He says, if the people of both divisions of the country joined toge-

ther in the field, they would not number less than 10,000 men. Of these nearly half possess arms; the rest are an unarmed mob.

The Chitrális nearly all fight on foot, and very few possess horses. The arms used by them are swords, spears, matchlocks, flint-locks, blunderbusses, daggers, bows and arrows, and Kashmíri *sher bachas* (large matchlocks). There are 3 guns in Káshkáro in Lower Chitrál, and 2 in Yásan in Upper Chitrál, which are occasionally fired from the forts, but never removed thence. These pieces are roughly made and unserviceable in the field. When engaged in fight, the men wear black, blue, and red coloured garments, beat drums, and blow goat horns for trumpets. The females act as carriers of food and water to the men in the field. The Chitrális are active, brave, and warlike, but have no discipline, and generally resort to unexpected attacks and night surprises.

The religion of the inhabitants of Upper and Lower Chitrál is Maho-^{Religion.}medan, which has prevailed in the country from the time it was introduced into Khurasán, Afghánistán, and Badakhsbán, in the earlier days of the Kaliphs of the house of Omeyá. The people of the north and north-eastern portions of the country are Shiahs, and the rest are all Súnis. The rulers of both divisions of Chitrál are very strict and bigoted Súnis. Nearly 60 families of the Síáh-Pósh Káfirs of the Luddai tribe, who are converted Mahomedans, are Súnis. The Shiah faith was introduced into the country in the 4th century of the Mahomedan era.

An account of the ethnology of Chitrál has already been given in the extracts from Biddulph's *Tribes of the Hindú-Kúsh*, but the following classification by Faiz Baksh is also given here, as it to a certain extent corroborates Biddulph's account:—

“*Tribes in Lower Chitrál.*—(1) Razáyá, (2) Khushíá, (3) Báíká, (4) Shighníyá, (5) Zandráh, (6) Muhamad Begí, (7) Dáshmaná, (8) Gharámaz, (9) Káfirí.

“No. 1 are descendants of Razá, third son of Kator.

“No. 2 formerly resided in Khásh, otherwise called Dasht-i-Khásh, which lies between Faizábád and Jirám in Badakhsbán.

“No. 3 are nearly related to Sháh Afzal, second son of Kator.

“No. 4 formerly resided in Shighnán.

“No. 5 call themselves descendants of Alexander of Macedon.

“No. 6 is an important clan, a branch of Zandráh tribe.

“No. 7 earn their livelihood by mercenary service and agriculture.

“No. 8 who are too badly off to engage in trade or agriculture earn their living by labour.

“No. 9 were originally Luddai Káfirs, and are now Mahomedans.

“*Tribes in Upper Chitrál.*—(1) Khushwaktí, (2) Lutkho, (3) Warshagúmi, (4) Dárdú, (5) Gújar, (6) Gilgiti, (7) Dáshman, (8) Gharámaz.—

“No. 1 rule the country, and are descended from Kushwakt, son of Kator.

“Nos. 2 to 6 are subject to No. 1.

“Nos. 7 and 8 are in the same state as the tribes of the same name mentioned in the previous section on Lower Chitrál.”

As regards language, the Mullah says—

Language.

“The language spoken in the country is Chitráli, a dialect in which there are many Persian words. It is spoken throughout the Chitrál Valley from its head down to the Káfir country below Mirkandi. The Labúri Pass separates the Chitráli language from the Pashtá, which is spoken in Dír Baráwul, and all Afghán countries. The Káfirs have, as is well known, a language of their own. Most of the chiefs and the higher classes in Chitrál are acquainted with Persian.”

Biddulph, however, is somewhat less vague in this matter. He says, “Khowar or Arniah is the language spoken by the Khó in the Chitrál Valley, while in the upper part of the Ludkhó valley and in Munján a dialect called Yidgháh is used.”

Climate.

The climate of Chitrál, is on the whole, temperate, but owing to its higher elevation, the extremes of heat and cold are somewhat greater than in the similarly land-locked valleys of Kashmír. When the Mullah visited Chitrál, they had an unusually severe winter, and snow lay continually on the ground from the 13th November to early in March, during which period it fell four or five times a month.

Administrative Divisions.

Biddulph mentions that the country is divided into 8 districts. What they are, he does not say, but F. B. mentions what are apparently 6 of them, *viz.*, Shoghad or Shogoth, Mulikhó, Túrikhó, Chitrál or Kashkaro, Nágar, Darúsh. He gives also the following list of villages:—

Important villages attached to Shoghad.—Andarthi or Indarath, Lutkho, Garm-Chashma, Warshab, Mahoghí.

Villages connected with the Mulikhó Fort.—Zanní, Washech, Kushat, Gúrkar, Larn, Parpish, Paríd, Moraí, Tarich, Amrat, Kosham, Madak, Zardí, Náskoh, Wimazhd, Lúnko, Uder and Ujar.

Villages connected with the Túrikhó Fort.—Rach, Wazhno, Súdrath, Kot, Shadkhar, Aín, Yastár or Yastar, Dargo, and Márkhan.

Villages attached to the Káshkaro or Chitrál Fort.—Oghad, Morí, Koghozí, Rágh, Karí, Aurghuch, Adín, Kalshgúm, Jítar, Rozík, Danín, Choghor, Barúz, Chamarkand, Gíraph, Sán, Kís, and Ládí.

Villages connected with the Nágar Fort.—Janjrath, Soír, Khairábád, and Sán.

Villages attached to the Darúsh Fort.—Shíhsá, Ozdum, Kaldam, Báshkar, Pashit, Ashrat, Kaltak, Nesh Khan, and Tarsát.”

Implicit reliance cannot be placed on this list, as a similar list given by Faiz Baksh of the villages in Upper Chitrál is obviously incorrect.

The towns and villages mentioned do not consist of a large number of houses clustered together, but of numerous hamlets containing from 5 to 6 houses each, so that a so-called town may extend over a distance of several miles.

The Mullah gives a clear brief description of the valley generally, which is quoted here :—

“The Chitrál Valley narrows at Salampúr (a little above Khewa) to about a mile in width, and exceeds that breadth only in the neighbourhood of old Kunar, where it widens to about 3 miles. Numerous villages of various sizes are scattered along it throughout its length. These are generally situated at the junction of small tributary streams from the hills which enclose the valley. As a rule, it is these tributary streams only that are used to irrigate the fields; but in the lower part of the Chitrál Valley, in many of the larger towns such as Khewa, Nurgál, old and new Kunar, the fields are irrigated by canals from the main river. Above Maraora, the bed of the stream being low, irrigation is entirely dependent on the tributary streams. In most villages there are wells for drinking-water.

The hills enclosing the valley are generally stony, but more or less covered with grass, affording good pasturage. Occasional patches of cultivation occur low down. Below Asmár there does not appear to be much forest; in the main valley all the higher portions of the tributary valleys appear to be well wooded. About and above Asmár there are fine pine trees, of which large numbers are floated down to Pesháwar and sold there.”

It only remains to give a brief account of Chitrál history and of its rulers. His story. For its early history, the best authority, perhaps, is Biddulph, and his account is therefore here given *verbatim* :—

“The family name of the rulers of Chitrál is Katúré. The name Kator seems to have been applied to the country in early times, before the present Katúré family was founded. Baber writes in his Memoirs :—

“‘In the hill country to the north-east (of Kábul) lies Káfristán, such as Kator and Gebrek.’”

* * * * *

“General Cunningham goes back considerably further, but, as his investigations after all only lead to surmises, they have been omitted here. One thing only is certain, that Buddhism existed in Chitrál before Mahomedanism.

“The earliest traditions now existing of the Chitrál Valley relate to a certain King Bahman, an idolater whose rule extended eastward as far as Patan, in the Indus Valley, and who dwelt at Mushgúl in the Múlkho Valley. During his reign an Arab army invaded Chitrál by the Yárkhún Valley, where they were met by Bahman. Among the invaders were two champions, who challenged individuals in the Chitrál army to a trial of strength. King Bahman, who was famed for his skill in martial exercises, accepted the challenge in person, and for a whole day wrestled with one of the champions in view of both armies, without either gaining the advantage. On the second day, when Bahman offered himself to renew the contest, the other Arab champion was substituted without his knowledge, and exhausted by his struggles of the previous day, he was vanquished, and

carried bound to the Arab Chief, who, by a curious anachronism, is said to have been Hamza, the uncle of the Prophet. Bahman, consenting to render allegiance, was released, and the Arab Chief retired. After a few years, Bahman, by renouncing his allegiance, invoked a second invasion, which also terminated in his submission, but on his rebelling yet again he was put to death.

“ Later, the country was ruled by a succession of princes styled Reis, the name which is also given to Gilgit rulers of Shiri Buddutt’s line. They are sometimes said to have belonged to the Makpon family of Iskardo. Their names have not been preserved, but it is related that during the rule of one of them, a Chinese army, in alliance with a prince of Badakhshán, invaded and subdued the country. This is spoken of as occurring after the death of Abdúllah Khan, the Usbek. During the Chinese occupation, a Chitráli ravished a female slave of the Chinese leader, and a general slaughter of the inhabitants was in consequence ordered. For three days the massacre proceeded, after which the survivors were seized and carried off to Badakhshán.

“ Towards the end of the sixteenth or beginning of the seventeenth century, Chitrál was ruled by a Reis who is said to have been of the same family as the rulers of Gilgit before the introduction of Mahomedanism. His name has not been preserved, but he was apparently a Mahomedan, as his tomb is still preserved in Chitrál. There is some reason for supposing that he belonged to the Makpon (Iskardo) family, as some branches of the Makpon family still speak of him as an ancestor. He was childless, but adopted as his son a certain Baba Ayúb, said to have been of a noble Khorasán family, who had settled in Chitrál and ingratiated himself with the ruler. On the Reis’ death he was accepted by the people as their prince, and assumed the title of Mehtar, which his descendants still retain. The third in succession from him was Sháh Shangalli, who, being the first of the family to establish a reputation for warlike prowess, is often spoken of as the founder of the family. To his son Mahomed Beg were born twins, happily named Khúsh Amad and Khúsh Wakt. The former was, however, wanting in ability, and was set aside in favour of another son, Katúr, from whom the present Katúr family are descended. Khúsh Wakt was established in Mastúj as a semi-independent ruler, and became the founder of the Khúsh Wakté branch. It is uncertain whether Yásan at this time belonged to one of the Chitrál family or to the Gilgit rulers, but it probably belonged to the latter. In the next generation, the extension of the Khúsh Wakté family, which was only arrested by the intervention of the Sikhs, seems to have begun.

“ Khúsh Wakt is said to have been slain by the Chinese at Koghúzi, near Chitrál, but the details have not been preserved. Though the Chinese figure in many episodes of Chitrál history, no tradition exists of the country having been permanently tributary to them. Khúsh Wakt’s son, Feramorz, was a notable warrior, whose exploits are still spoken of with enthusiasm. He

conquered Yásan, forced his cousins of Chitrál to give allegiance to him, and made himself master of the valley down to Chághán Serai, besides subduing the Panjkorah Valley and part of Swat. His nephew, Khúsh Amad, the second of the name, was ruling in Mastúj when Chitrál was invaded by a Chinese army in concert with the ruler of Badakhshán, Mír Sultán Sháh. The Chitrális, unable to offer any effective resistance, fled to Mastúj, which was shortly invested by the invaders. The fort was strong, and the besiegers, trusting to starvation to give them possession of the fort, were satisfied with establishing a blockade. They were, meanwhile, harassed by Khúsh Amad's partizans outside the fort, who inflicted some loss on them by feigning submission and leading them into an ambush among the mountains. At the end of seven months, both parties being willing to make terms, the invaders retired, taking with them four hostages. As they passed Brep, in Yárkhún, each man of the invading army cast down a stone to show their numbers. The great heap thus formed is still pointed out. Very shortly after this Khúsh Amad died.

“ This tradition is interesting, as helping to identify Chitrál with the Bolor of Chinese records. Consanguinity did not prevent constant wars between Chitrál and Yásan, and though the Khúsh Wakté seem to have shown the greater warlike skill, this advantage was balanced by the superior wealth and population of Chitrál. Sulimán Sháh for a short time bid fair to found a considerable principality, but the incapacity for organisation which seems to form so essential a part of all minds thoroughly imbued with Mahomedan tenets prevented him from making any adequate use of his victories. Eastward he made himself master of the right bank of the Indus as far as Haramosh, and forced Ahmad Sháh of Iskardo to acknowledge his supremacy. Búnji, which was then a flourishing place and formed part of the Iskardo domains, was twice besieged by him, the first time unsuccessfully; the second time it fell after a siege of eleven months, during which Sháh Katúr of Chitrál, taking advantage of Sulimán's absence, laid siege to Mastúj. Sulimán Sháh, by a masterly march through the mountains, seized Drasun, cutting off Sháh Katúr from his capital, and forced him to fight at a disadvantage a series of actions in which he was defeated, and his son Múkarab Sháh slain. Being without resources, Sháh Katúr threw himself on the mercy of his victorious foe. Taking with him his wife, a sister of his conqueror, he made his way, on foot and unattended, to the camp of Sulimán Sháh, who received him generously and allowed him to return to Chitrál after swearing friendship.

“ After the loss of Gilgit his power rapidly waned. A severe earthquake levelled his fort of Mastúj, and this mishap was at once taken advantage of by Sháh Katúr. The Yásan force was defeated at Gusht in the Lásópú Valley. Sháh Katúr followed up his advantage by invading Yásan, and was aided in the invasion by a Badakhshán or Wakhán force under Kokán Beg. Sulimán Sháh was, however, able to sow dissension between the allies, who retired to Chitrál, and there Sháh Katúr put Kokán Beg to

death by casting him from a high rock into the foaming river, and disarmed his followers.

“ Sulimán Sháh was, however, doomed to fall by treachery equal to that which he had himself so freely employed. Rahmat-ullah Khán, his half-brother, born of a slave mother, conspired with Azad Khán, and introduced a Gilgiti force into the castle of Cher, in Puniál, where Sulimán Sháh was residing. After defending himself for two days in a tower of the fort with no aid but that of his sons and a few servants, Sulimán Sháh surrendered, and after a month's imprisonment was put to death by Azad Khán. He was succeeded by Mír Amán, who ruled in Mastúj for nearly eleven years, till he was ousted in 1840 by his brother Gohr Amán.

“ The annals of the Katúré branch of the family are of even less interest than those of the Khúsh Wakté. They seem to have produced no warrior or administrator of any pretensions, while their records abound in treachery and murder committed by son against father, and brother against brother. No attempt seems to have been made to weld the whole of the Katúré possessions into one principality, but each ruler in turn, by dividing the country during his lifetime among his sons, has directly encouraged the continuance of the family quarrels and intrigues.”

As above related, Gohr Amán became master of Mastúj as well as Yásan in 1840. Meanwhile Sháh Afzal II. established his power more or less throughout Lower Chitrál, and then succeeded that period of intrigue, treachery, and civil war alluded to by Biddulph, in which the principal actors were Sháh Afzal himself and his three sons, Adam Khor, Mír Afzal, and Amán-ul-Mulk, while lesser parts were taken by Gohr Amán and Gazan Khán of Dír.

In 1854 the Kashmír Rajah sought aid from Chitrál against Gohr Amán who was invading Gilgit. A deputation was accordingly sent by Sháh Afzal to arrange terms with the Óamú Durbar, and in pursuance of these terms Mastúj was in the following year attacked and taken by the Chitrál forces, but was shortly afterwards recovered by Gohr Amán. Sháh Afzal dying about the same time, he was succeeded as Mehtar by his eldest son, Adam Khor, but was soon ousted from power by the intrigues of his brother, Amán-ul-Mulk. In 1857 Mastúj was attacked and taken a second time by the Chitrális at the instigation of the Jamú Durbar. In 1860 Gohr Amán, the savage brute who ruled in Yásan, died a natural death, and was succeeded by his son, Mulk Amán. Then followed another period of intrigues, assassinations, and petty warfare, in which Mulk Amán, Pahlwán Bahadúr, Mír Wali, Mír Gházi, and Amán-ul-Mulk were all more or less engaged. In 1870 Mr. Hayward, while travelling through Yásan, was murdered by Mír Wali, the then ruler of Yásan. This event brought about Mír Wali's expulsion, and he ultimately either died in exile or was killed by Pahlwán; meanwhile Pahlwán became the ruler of Yásan and Upper Chitrál. With varying fortunes Pahlwán held this position till 1880. In September of that year Pahlwán had the temerity to attack Puniál, which may be considered Kash-

mír territory, but the dispositions made by Major Biddulph, then on special duty at Gilgit, quickly compelled him to retire.

Amán-ul-Mulk at once seized his opportunity and occupied all the territory belonging to the Khúsh Wakté family. This he then partitioned in the manner mentioned at the beginning of this article, *viz.*,—

- (1) Mastúj retained by himself.
- (2) Yásan proper placed under the rule of Mír Amán, uncle to Pahlwán.
- (3) Ghizar given to Mahamad Wali, a nephew of Pahlwán.

It would have been useless to have given a detailed account of all the struggles and intrigues which have led to this final consummation, but one fact is worth noting, namely, that through it all Amán-ul-Mulk has always managed to be on the winning side. The younger son of a family whose power, even in Lower Chitrál, was by no means absolute, he has in the course of the last half century gradually acquired supreme power throughout both Upper and Lower Chitrál. This result testifies unmistakably to his ability; that he is both crafty and astute is beyond all doubt. Faiz Baksh gives him the following character, and it appears a just one:—

“Amán-ul-Mulk is evil-minded, treacherous, and bloodthirsty. To gain his object and to satisfy his avarice he is ever ready to contract friendly relations; but he is at heart a mischievous man. He is an orthodox Mahomedan, but is bigoted and cruel, and a slave-dealer. During the Bunér disturbances, in 1863, his servants and subjects joined the crescentade against the British Government. He is very tyrannical to travellers and explorers. He pointed out a wrong route to Diláwar Khan, a Súbadár of the Guides, who thus lost his life in the snow near the Khará Tezak ridge. Captain Grey, when Political Agent at Baháwalpur, sent Shahzádá Akbar, Shahzádá Yahíyá and others, to Central Asia to obtain news; and, as they were also wrongly directed by Amán-ul-Mulk, they perished in the snow on the Nuksán Hill,—Shahzádá Akbar, Jamádár of Cavalry, alone escaping.

“During Mr. Hayward’s first journey to Chitrál in 1869, when he stopped at Yásan with Mír Wali for a fortnight, Amán-ul-Mulk expressed his displeasure towards that chief, and wrote to him to the effect that he should expel all foreign *Káfir* travellers from his territory; otherwise he would repent it.

“When Amír Sher Alí Khán, of Kábul, circulated proclamations of a religious war against the British Government in 1878, he acknowledged the letter received by him and deputed his son, Murid, and certain officials to wait on the Amír at Kábul. He also betrothed his daughter to the deceased Abdulla Ján, heir-apparent to the throne of Kábul. He has assumed the title of Sháh instead of that of Mehtar. Intermarriages take place between his family and the families of the Kháns of Kanjút, Nágar, Dír, Badakhshán, Wakhán, Shighnán, and other hill chiefs.

“Before the conclusion of the treaty of 26th May 1879 between the British Government and the *ex* Amír Yakúb Khán of Kábul, he wrote to

that chief, telling him that he was quite ready to join him in a religious war against the English.

“ Amán-ul-Mulk is a follower of the precepts of the late Akhúnd of Swat ; but he does not obey them implicitly. He carries on a slave-trade with Yarkand, Káshgár, Darwáz, and Karatagín ; and levies heavy duties on merchandise. He receives an annual subsidy of R6,000 from the Maharajah of Jammú and Kashmír.*

“ The Pádsháh has two legitimate wives, one a sister of Rahmatulla Khán of Dír, and the other a sister of Asmár Khán. By the former he has a son, Sardar, 10 or 11 years old, and another young child ; by the latter he has no family. He has also three illegitimate sons, Murid, Shah Mulk, and Ghulám. Of these, Ghulám is about 12 years old, and a very active and clever lad, but has already shown signs of a bloodthirsty disposition, as he is said, on one occasion when in a rage, to have shot dead one of his brother's attendants.”

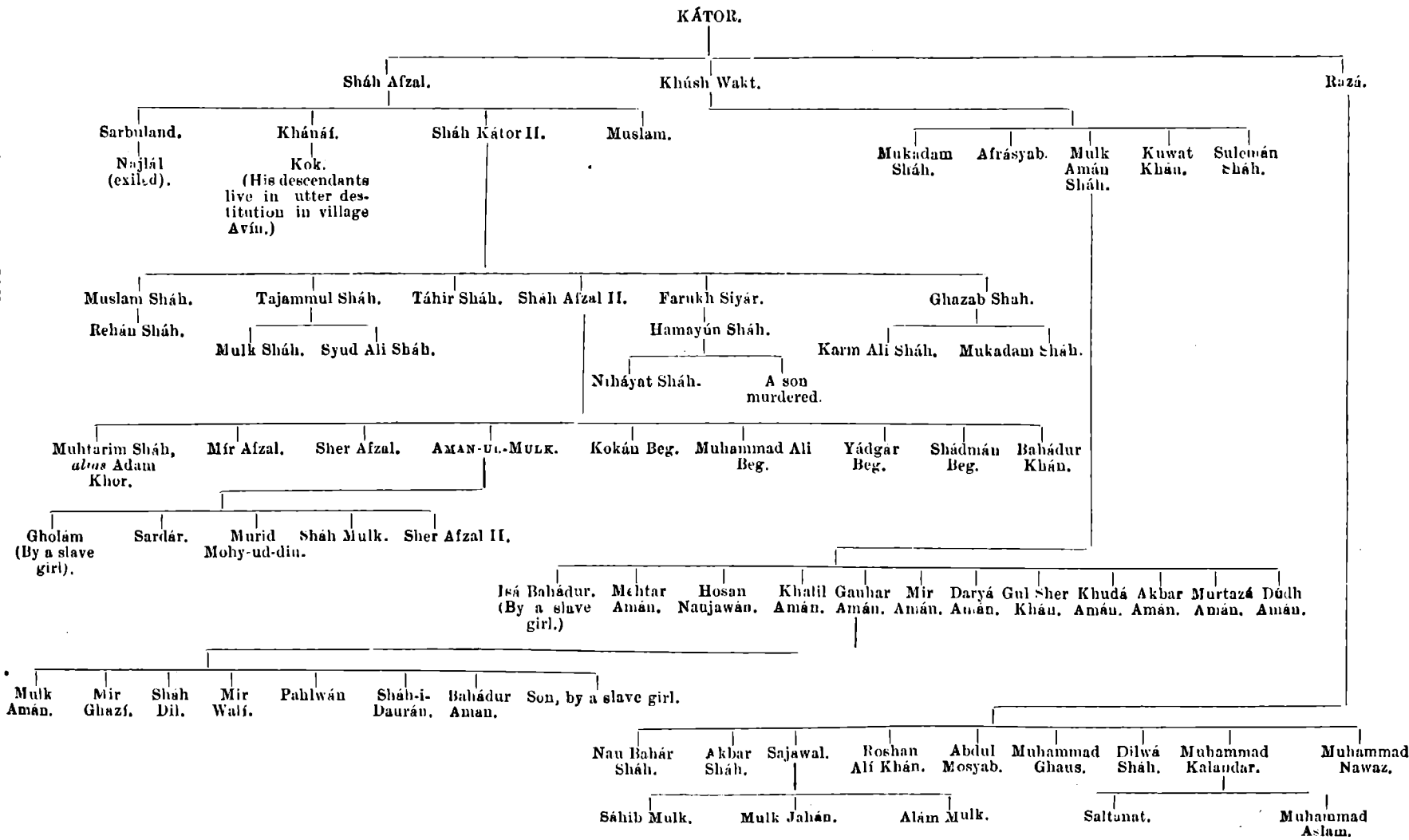
Chitrál, commanding, as it does, several important passes across the Hindú-Kúsh, as well as at least two good routes to India, that by the Lahúr, and Malakand Passes, and that by the Gilgit Valley, must exercise a considerable strategical influence on the defence of our north-west frontier. It is, therefore, important that we should acquire political influence in the country.”—(*Biddulph ; F. B. ; the Mullah ; Girdlestone ; Pundit Manphúl ; F. O. Records ; Lockhart ; Gowan ; Barrow.*)

Note.—McNair tells us that Amán-ul-Mulk claims descent from Bába Ayúb, who again is said to be a son of Taímúr Lang.

* This is not quite correct. In 1878 a treaty was made between the two states, by which Chitrál acknowledged the suzerainty of Kashmír, receiving in return an annual subsidy of R12,000 (Jamu currency). In 1881 this subsidy was doubled.

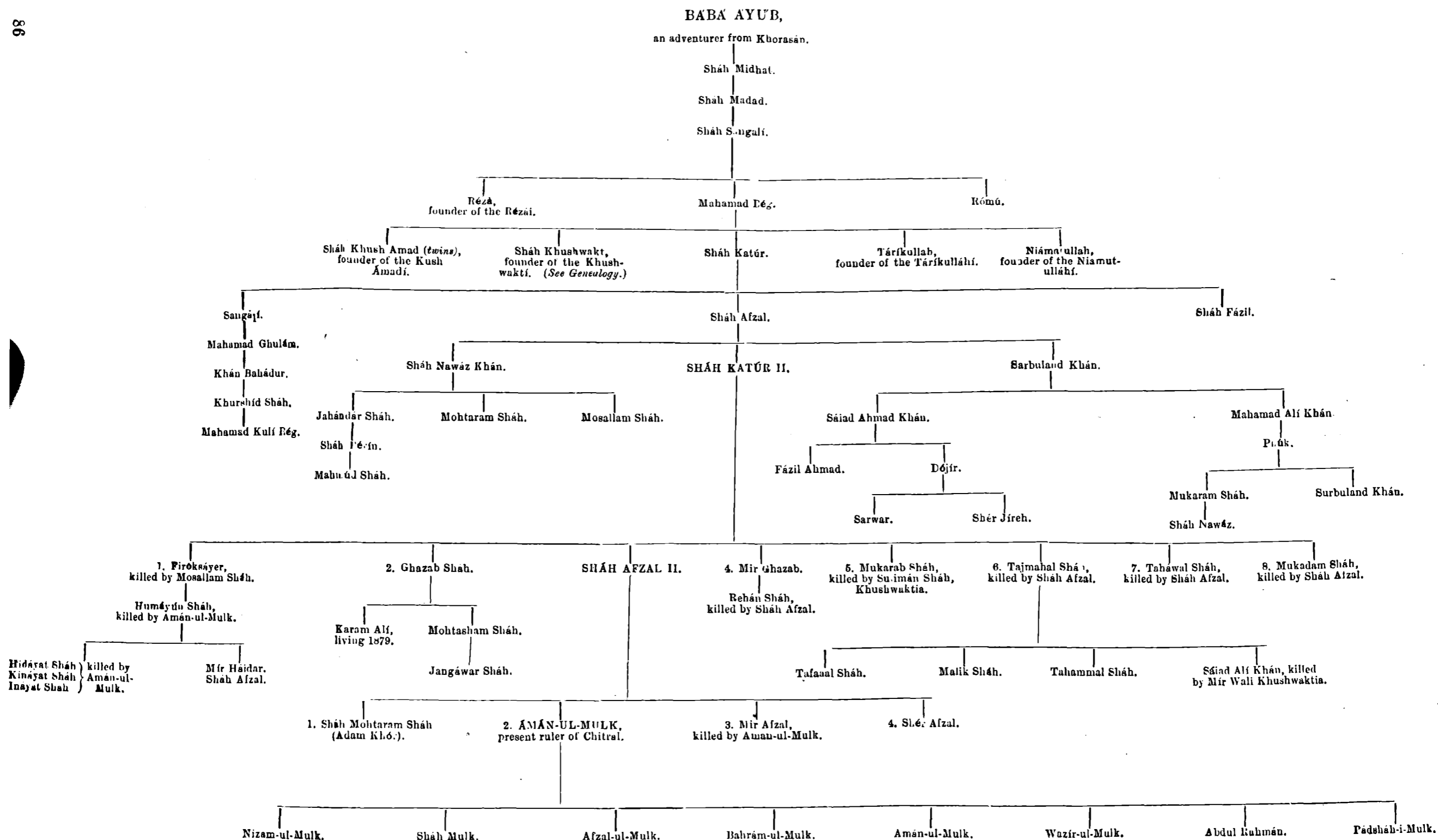
GENEALOGICAL TABLE OF THE FAMILY OF CHITRÁL, KASHKÁR, AND YÁSAN.

Faiz Baksh in the Punjab Records gives the following table:—



This table, however, differs considerably from those given by Bidáulph, which are consequently attached.

GENEALOGY OF THE KATÚRÍ OF CHITRÁL.

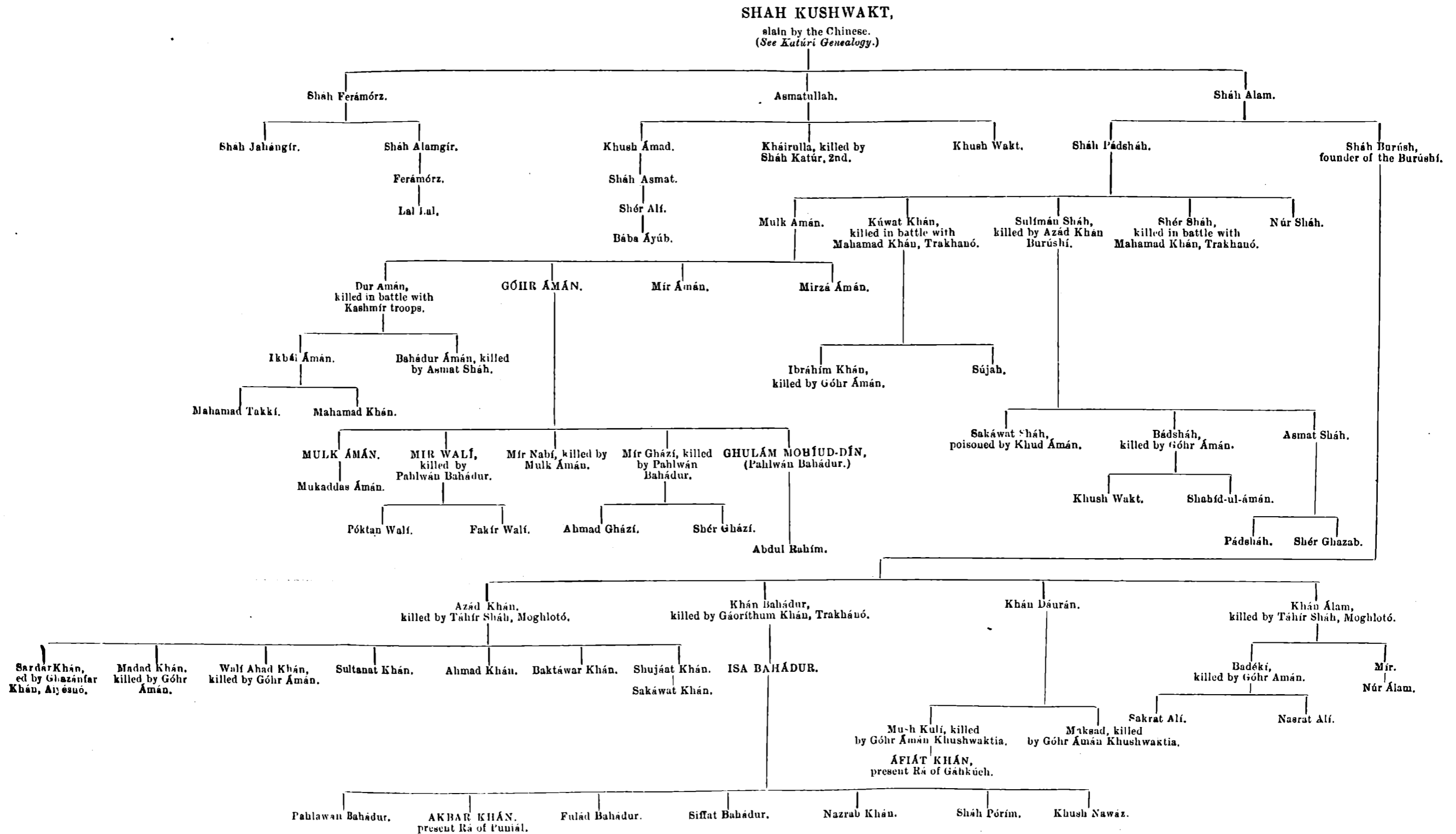


The above is from Biddulph's "Tribes of the Hindú-Kúsh."

(GENEALOGY OF THE KUSHWAKTI (YĀSAN) AND THE BURŪSHI (PŪNIĀL).

THE KUSHWAKTI.

THE BURŪSHI.



CHITRÁL RIVER—

The main drainage channel of the Chitrál Valley. From its source in Ghazkol to Mastúj, it is known as the Yárxhún (*q.v.*) thence to Chitrál as the Mastúj River (*q.v.*), and from Chitrál to about Asmar as the Chitrál or Káshkár River. Below Asmar it is best known as the Kunar River. A mile and half north of Darush, the river receives an important tributary on its left bank, namely, the Shushai Dara, (*q.v.*) Between Ashrath and Asmar nothing hardly is known of the river, as it flows between narrow gorges, with no practicable route along its banks. This part of the river is, moreover, infested by Káfirs, who deny its passage to all intruders.

Between Darúsh and Chitrál the passage by the river contracts to a narrow gorge, over which a wall was built more than two centuries ago to resist an attempted invasion by the troops of Jehángir. Up to this point the Mogul force are said to have brought their elephants, but, finding it here impracticable to pass, they turned back; this force came over the Lowarai Pass. The ascent from Jalálábád is impracticable, because the river runs in various places between Asmar and Chigar Serai in almost impassable gorges.”—(*McNair.*)

CHONCHAR PASS*—Lat. . Long. Elev. 14,000.’

A pass over the watershed Gilgit and Dárel, important as being the only practicable route for horses between those districts. The route lies up the wild Kergah Valley, which for nearly one day’s march is totally destitute of vegetation. It then passes through a beautiful Kashmír-like tract with green sward and forests of pine, dense willow-groves lining the stream. Above this comes a grass country. At the head of the valley, where vegetation ceases, the rugged hill-sides and the path itself are strewn with piles of splintered rock. From the summit of the pass (14,000) a rough pathway leads down to the Khaubari Valley, which has to be crossed near its head. The Barigah Pass has then to be crossed, after which there is a long descent to Yahtút, the first village of Dárel. It was at the head of the Kergah Valley that in September 1866 a column of the Kashmír army, returning from an expedition against Dárel, was overwhelmed by a sudden and unseasonable snow-storm, in which a number of sepoy and coolies perished. The Chonchar route is impassable from December to April. Snow is met with till August, when it disappears altogether for a couple of months. Hayward gives the following route:—

	Miles.	
1. Jhút . . .	13	Pass villages of Naupúr and Basin. Enter the Kergah Valley. At Jhút a few huts.
2. Mazar Majnún . . .	13	Road up Kergah Valley, Mazar Majnún is merely the tomb of a Saiad. No habitation.

* *Vide* Part III, Gilgit to Dárel.

	Miles.	
3. Sakarbos or Takorbas	12	Camp at head of valley, $3\frac{1}{2}$ miles from the Kotal. Here there is some open ground and a few projecting rocks, large enough to afford shelter.
4. Kalkjúnjí	9	At 3 miles cross the Chonchar Pass, and descend to Kalkjúnjí in the Khanbari Valley.
5. Yahtót	20	At 6 miles, cross the Kuli Pass, then down the Bárígáh Valley to Dárel, a village on the left bank of the Dárel stream. Grass, firewood, and water are obtainable at each stage.

(*Tanner ; Hayward ; Ahmad Ali Khán.*)

CHORDARA—

A glen on the southern confines of Kohistán. Scott gives the following account of it :—

“The Chor glen, watered by the Chordara branch of the Níla Nadi, is about 12 miles long from its source near the Kundi Peak to the back of Musa-ka-Musala Mountain, and its direction westward. From this point it turns northwards. Thus far the level portion, or base, of the glen is about 2 miles in width and richly buried in grass and wild vegetables. It drains into the Kohistání Níla Nadi, but its possession was long coveted by the Alahiwáls, who required summer grazing grounds at a higher elevation than they formerly possessed. They consequently invaded and occupied it, and commenced thereby a feud with the Kohistánis, which periodically leads to sharp fights, in which sometimes one, sometimes the other, is successful ; but, on the whole, victory and the possession of the valley has been on the side of Alahi.”—(*Scott.*)

D

DAHIMAL—Lat. Long. Elev.

A village on the right bank of the Ghizar Nadi, about 12 miles above its junction with the Yásan River. The Mullah gives the following account of this part of the road :—

“At $2\frac{3}{4}$ miles further the road comes upon the worst bit along its whole length, a *kara*, where the traveller has to proceed with one foot on a log of wood thrown across a chasm, and the other on a narrow ledge of rock only a few inches broad on the face of a perpendicular scarp. It is usual for those who cross in safety to make a thank-offering afterwards, and I did so on the first opportunity, by giving a feast at the cost of $\text{R}3\frac{1}{2}$ to the people of Dahimal. This village was about 3 miles beyond the *kara*, and I remained for the night here in a house on the north bank of the Ghizar. The greater portion of the village is on the south bank. The fields are irrigated, but rice does not grow ; walnut and apricot trees are most numerous, the mulberry and grape becoming scarce. The mountains, as in all

Káshkár, are grassy, excepting at the crests of the ridges; they have, however, no tree-growth but the juniper, and at the edges of the lower streams the poplar."—(*The Mullah.*)

DANGARI—

A stream which, flowing from the south-west, joins the Ghizar River on its right bank, just below the Bandar Lake. It is crossed by a substantial wooden bridge.—(*The Mullah.*)

DANGARIKS—

A tribe inhabiting the villages of Ashrath (*q.v.*), Beorai, Púrgal, and Kalkatak* in the lower part of the Chitrál Valley opposite the Lahúri Pass. They are said to speak a language cognate with Shina, and though Mahomedans, are apparently of Hindú origin.—(*Biddulph.*)

DARÁL DARA—

A valley which opens into the Swat Kohistán to the west of Báraniál, the stream which waters it being an important tributary of the Swat River. The Darál Valley is famous for its *ghi*. It is occupied chiefly by Gújars.—(*The Mullah.*)

DARANG OR DARAN—Lat. Long. Elev.

A village on the right bank of the Indus in Shináka about 3 miles south of Gor. From it two roads lead up the Indus,—one along the river, which is very difficult, and practicable only for men on foot; the other by Gor. This is the longer road and has a steep ascent, but horses may be brought by it (*vide* "Cháhmuri").

Darang stands at the mouth of the small stream which waters Gor. It consists of about 6 houses surrounded by fruit-trees. At Darang there is a raft ferry across the Indus.—(*The Mullah; Ahmad Ali Khán.*)

DARBAND—Lat. Long. Elev.

A place in Mastúj, where fortifications on both sides of the river close the route from the Baróghil as well as that from Yásan by the Túi Pass. It was here the Chitrális defeated Mahamad Sháh's force from Badakhshán, There is no habitation above Darband.—(*The Mullah.*)

DÁRÉL—

A small but fertile and populous valley on the right bank of the Indus, between Tangír and Dúdishál.

The length of the valley seems to be about 22 miles. The width is said by

* The same apparently as Yalatak.

Mr. Drew to be about a mile and a half. The Kandbari Valley (*q.v.*) which drains into the Indus some miles east of Dárél is the grazing-ground of the flocks and herds of the Dárélis.

The upper part of the Dárél Valley is densely wooded with pine. The valley is drained by the Dárél River, which has a course of about 25 miles. It runs in a southerly direction to the Indus, and is said by Mr. Hayward to be the largest stream joining the Indus from the northern side. This river is joined by a few insignificant streams.

Biddulph gives the following list of villages—

	Houses.
Birokót	800
Dúdkót	700
Mankial (<i>q.v.</i>)	140
Rashmal	120
Gaiáh (<i>q.v.</i>)	500 (called Gaiál by Biddulph)

} Samakiál (*q.v.*).

These figures are, however, greatly exaggerated. The Mullah's list varies somewhat. He mentions Gaiáh, Pogaj, Samakiál, Mánkiál, Patiál, and Yachhot or Yahtot. Further mention is made of these under their respective headings. The whole community can probably muster about 2,000 ill-armed fighting-men. The Dárélis cannot be regarded as formidable, and they are certainly neither fanatical nor turbulent. Although Mr. Girdlestone says that the people of Dárél have a high reputation for bravery. The language spoken is a Dárd dialect—the Shina.

The inhabitants belong to the Shin and Yashkun castes of the Dárd race, and are Mahomedans of the Súni sect. Most of the people during the summer live on the hills, where pasture is to be found. Slave-dealing is not practised, but captives taken in war are kept as slaves. The Mullah considers the condition of the population to be very prosperous.

Of the customs of the people the Mullah says:—

“The people of this valley have a curious custom which I never heard of, or met with elsewhere, of a separation of the sexes for about three months during the hot weather; the women all live together, and the men do the same; the former continue to do all the cooking, and the latter have their meals brought to them by the children or the oldest of the women. Any man committing a breach of this custom is punished by fine or expulsion for a year or more from his village.”

Mr. Drew says that the cultivation is continuous along the whole length of the valley, vineyards abound, kine and goats are plentiful, deodar, pine, and oak grow on the hill-sides. The Mullah mentions some plane trees near Gaiáh as being as fine as any he had seen in Kashmír. He also says that wine of a slightly intoxicating character is made from the grapes which abound. The Dárél Valley, Captain Biddulph says, is celebrated in

Yághistán for its fertility; and for the enormous amount of cattle, goats, and sheep, amounting to many thousands, which the people possess. Cattle, the Mullah says, are kept in sheds away from the dwelling-houses. Mr. Girdlestone states that the principal products of the soil are wheat, barley, and Indian-corn, but, he observes, unlike other hill countries, it contains no rice. Fruits stored in houses will, the Mullah says, keep for a year.

The Government, as elsewhere in Shináka, consists of a sort of republic, the power of declaring war and the disposal of any important business being vested in a council of elders (*vide art.* "Shináka"). According to Biddulph, a headman, or *makadam*, to each village is recognised, whose office it is to settle personal disputes.

In 1866 Dárél was invaded by the Kashmír Rajah's troops by way of Puniál. No resistance was offered, and the people fled, burning their houses and provisions. No advance was made beyond Mankiál, and eight or ten of the inhabitants being made hostages, the troops returned. Since then the valley pays a nominal tribute and the hostages are relieved yearly.

According to Biddulph, Dárél has paid a yearly tribute of 4 tolas of gold-dust to Kashmír since 1860. The routes used by the Kashmír army were the Chonchar and Dodargali Passes (*q.v.*) which meet at Yahtot in Dárél. The Mullah gives the following account of his route up the Dárél Valley:—

"The road up the Dárél Stream from the Indus ascends the right bank of the Dárél River, passing at 4 miles from the Indus, Bandah, a few houses belonging to Gaiáh; it then passes over a well-cultivated plain and crosses the Gaiáh Stream, flowing from the north-west by a wooden bridge, 52 feet long, which animals can cross. Leaving Gaiáh, the road, which is in a very fair state, crosses the Dárél by a substantial wooden bridge, over which laden cattle are taken to Pogaj (60 houses), 3 miles distant. The next places on the road are Páin and Bar Samakiál, which consist of clusters of houses, 500 yards apart, $2\frac{1}{2}$ miles from Pogaj; $2\frac{1}{2}$ miles further on the road crosses a stream; and $2\frac{1}{2}$ miles beyond the Dárél Stream is passed by means of a wooden bridge. After crossing a stream, the road reaches Kúz Mankiál, $1\frac{3}{4}$ miles distant; a quarter of a mile from which is Bar Maukiál. One mile from this place is Patiál (20 houses); about $4\frac{3}{4}$ miles distant is Yahtot (10 houses). At about $5\frac{3}{4}$ miles from this point are the passes leading into Paiál or Puniál and Yásan.

Ahmad Ali Khán, who obtained very detailed evidence regarding this valley mentions the following places: Gaiáh, Pogaj, Samakiál, Badankot, Mánkiál, Patiál, Yahtot. All of these will be found described under their respective headings, except Badankot, which is not a permanently inhabited place, but was built about 1879 as a defensive measure. All the villages named are fortified ones except Yahtot. Ahmad Ali estimates the total number of houses in the valley at 800, and says Dárél can muster 1,500 matchlockmen. Gunpowder is made in Dárél, saltpetre being found there, and sul-

phur obtained from Hunzá and Nágar. Bullets of stone are generally used, and gravel is used instead of shot.—(*Drew ; Hayward ; Girdlestone ; Biddulph ; the Mulla ; Ahmad Ali Khán.*)

DARKÓT—Lat. Long. Elev.

A village in the Yásan division of Chitrál, at the southern foot of the Darkót Pass, and 25 miles north of Yásan. It is memorable for the treacherous murder of Mr. Hayward by Mír Wali in 1872. It lies on the right bank of a small stream at the mouth of a glen by which a road crosses over to the Ishkumán Valley. The village contains about 40 houses, half of which are close together, the rest scattered in localities favourable for cultivation. It was near a grove of trees in the glen, and at a little distance from the village that Hayward was murdered. Darkót is on the left, or east, bank of the Yásan River.—(*Biddulph ; M. S.*)

DARKÓT PASS—Lat. Long. Elev.

A pass over the Shandar Range between Yárkhún and Yásan, on the main road from Gilgit through Yásan to Baróghil, the southern foot of this pass is about 25 miles from Yásan, and two days' march from Sarhad-i-Wakhán. The height of the summit is probably about 14,000 feet. According to Biddulph the Darkót Pass is open for ten months in the year for foot traffic, and fit for horses for about eight months. McNair says it is open for laden animals for about three months, but that for foot-passengers it is always practicable except in very severe winters. It is permanently impassable for wheeled traffic on account of a glacier that has to be traversed. The best existing account of the pass is that given by M. S. He says, "I forded the Yásan River about $3\frac{1}{2}$ miles above Darkót village (thus gaining the right bank). From here the ascent commences. Passing some fortifications at the top of a steep spur, I reached, after $4\frac{1}{2}$ miles, a hot spring about a mile to the left of the road, where I passed the night. The temperature of this spring was 156° . The tract of land lying between this spring and the steep spur is fertile, and is cultivated by the Darkót people with barley. Here juniper and birch trees are numerous; so, fuel is abundant. Early next morning I continued the ascent for $3\frac{1}{4}$ miles to the crest, and descended, thence for $10\frac{1}{2}$ miles to the Yárkhún or Mastúj River. This was a toilsome journey of about 11 hours over hard snow, part of it being over a glacier. The pass is nowhere less than half a mile in width, and is practicable for beasts of burden. High hills, covered with snow, rise on both sides, from which avalanches come down with great force. While descending the pass, I could hear the noise of a stream of water under the snow, which lower down issued forth to my left and joined the Yárkhún River, on the bank of which I encamped about $1\frac{1}{4}$ miles to the S.W. of the Baróghil bridge."

From the above, it appears that the Yárkhún River is about 21½ miles from Darkót village. The route book (Saward's) makes it only 12 miles, but that is evidently wrong, and we may fairly put it down as one long and difficult march from Darkót to the Yárkhún River or to Safar Beg on the other side.—(*Biddulph ; M. S. ; Barrow.*)

DARÚSH—Lat. Long. Elev.

A fort and village in Chitrál on the left bank of the river, and about 10 or 11 miles above Ashrath. The place contains about a thousand houses scattered round the fort, which is rectangular with high bastions at each corner. It is built of mud and stones. The town is situated in the centre of the valley on rising ground. To the south-east lies the Darúsh plain, which is well cultivated, and has numerous fruit gardens and villages. Opposite Darúsh there is a good wooden bridge across the river. Darúsh appears to have once been the capital of Chitrál, and was then probably a larger place. Raverty speaks of it as a town with 10,000 inhabitants, and says, "All the chief men of the country have dwellings of considerable size in the capital, where they are expected chiefly to reside. Merchants and artizans also dwell almost exclusively at Darúsh. It is now (1883) merely the residence of Kokán Beg, foster brother of the Bádsháh. Five miles above Darúsh a rocky spur contracts the passage by the river ; over this a wall was built to resist Jehángir's invasion, and here the Mogul force was brought to bay. Finding further progress impossible the Moguls retired. McNair says this would be a good place to resist an advance up the valley." (*The Mullah ; Sapper ; McNair ; Raverty ; Lockhart.*)

DARÚSH (DISTRICT).—Lat. Long. Elev.

The southern division of Chitrál. The Lowarai range forms its eastern boundary. The Kunar River up to the village of Keshi its western boundary. It consists of two parts, the main valley from Braz to Arnawai, and the valley of the Shushai Dara, exclusive of the latter (*q.v.*) the principal villages are Braz, Ain, Darúsh, and Kalatak, each of which are described under their own headings. The population of the whole district has been estimated at 6,000 souls. Each house has to furnish a fighting-man armed with matchlock or bow, so that the district can turn out over a thousand fighting-men. Two crops of wheat are annually raised in the district. Cotton also is grown in small quantities. Timber is exported from the district, being floated down to Nowshera. Cattle and sheep are comparatively scarce, except in the Shushai Dara.—(*McNair.*)

DARÚSHP—Lat. Long. Elev.

A village in Chitrál about 25 miles from Chitrál on the Doráh

Pass route. It belongs to Chitrál. A short distance beyond are some mineral springs that are visited by invalids from Badakhshán. A large valley from the south joins in $\frac{1}{2}$ a mile beyond Darúshp. This valley has an estimated population of 4,000 fighting-men. There is another smaller valley to the north of the village containing about 100 houses. Darúshp must not be confounded with the Darúsh below Chitrál.—(*McNair.*)

DAÚD BANDA—Lat. Long. Elev.

A small *Gújar* hamlet at the head of the Doga Dara, between Seo and the Kandia Valley.—(*The Mullah.*)

DEOBANI—Lat. Long. Elev. 20,154.'

A mountain in Dárdistan, separating Haramosh on the east from the Bagrót Valley of Gilgit on the west.

DEO MÍR—*vide* NANGA PARBAT.

DÍMAR or **DÍAMAR**—Lat. Long. Elev.

A village in the Tángír Valley (Shináka). It is about 4 miles above Lúrg, from which village the road ascends rather abruptly for $\frac{1}{2}$ a mile, and then rises gradually for $3\frac{1}{4}$ miles. Dímar is a village of 80 houses, all in one group, the cattle-sheds being near the dwelling-houses. Rice is not much cultivated, but other grains are produced abundantly enough, and there are walnuts and fruit-trees about the village, but I did not notice the grape. A canal brings its water-supply to Dímar from a stream in Jaglot grounds, which, besides irrigating, &c., turns the mills of the village. The supply of water is, however, altogether dependent on the will of the Jaglot people. There is a fort at Dímar with a few houses in it.—(*The Mullah.*)

DODARGALI—Lat. Long. Elev.

A pass between Gilgit and Dárél, from which the head-waters of the Dárél Valley descend. It is reached by the Singal Valley. The road is narrow and difficult, but in 1866 it was used by one column of the Kashmír army from Gilgit. It, however, only reached Dárél too late to co-operate with the other column.

The Dodargali is about 14,000 feet high, and is practicable for unladen cattle.—(*Tanner ; Ahmad Ali Khán.*)

DOGA DARA—

The name applied to the upper part of the Maidán Dara (*q.v.*). The valley is very narrow, and the path up it rough and difficult, being practicable only for foot-passengers. A path leads from the head of the valley over the watershed to Ghizar, and Andarp in Yásan territory.—(*The Mullah.*)

There is another *dara*, or ravines of the same name south of the Air Beg Kandao (*q.v.*) which drains to the Indus 6 or 7 miles north of Seo.—(*The Mullah.*)

DONG—Lat. Long. Elev.

A village containing about 30 houses, on the left bank of the Gabrial River

in the Kandia basin of the Indus Kohistán. The valley about here is very narrow, the hill-sides being seldom more than 100 paces apart; but at Dong itself it is comparatively open.—(*The Mullah.*)

DORÁH PASS—Lat. Long. Elev. 14,900.'

A pass over the Hindú-Kúsh between Chitrál and Zaibak, in Badakhshán, so called from the fact of two roads diverging from it, one west to the Sísáh-Posh country, the other northwards to Zaibak. The Doráh Pass is practicable for laden animals in summer, at all events for three months (June to September). Mahamad Amín says the ascent and descent are gradual, the former (*i.e.*, on the Chitrál side) extending for $4\frac{1}{2}$ miles, the latter for about $7\frac{1}{2}$. When Chitrál was under Chinese rule all communication with Yárkund was by way of this pass, the tribute being regularly sent by it. As this route is obviously a circuitous one to Yárkund, it must have possessed certain advantages to account for its adoption.

McNair in his recently printed confidential report says: "I can safely pronounce it to be the easiest of all the routes leading northwards from Chitrál, especially when the feasibility of procuring supplies *en route* is taken into consideration." While in his paper read before the Royal Geographical Society he says:—

"The head of the Doráh Pass is a little over 14,000 feet, the ascent being very gradual and quite feasible for laden animals; but, owing to the people of Munjan and the Káfirs in the Bogosta Valley, traders prefer the route *via* the Nukhsán Pass, which, as its name denotes, is much more difficult. Neither pass is open for more than three months in the year."

No supplies are procurable on this route after leaving Darúshp, and both forage and fuel are scarce. McNair says that from Kakar (? Gobor) the last village on the Chitrál side, there is an ascent of nearly 6,000 feet which takes six or seven hours to accomplish.

The Sapper gives the following account of the road from Zaibak: "From Zaibak up the more westerly of the two streams which join at that place, it is one day's march to Sanglich. One march beyond is another village of the same name. The third march brings one to the foot of the pass. The next takes one over the crest, while the fifth march brings one to Lotko, the first village in Chitrál."

Faiz Baksh gives the following stages from Zaibak:—

	Kos.
1. Iskutal	8
2. Sanglich	6
3. Gharistán (at the foot of the pass on the Zaibak side)	8
4. Oghad	14
5. Jitar	5
6. Roziak	6
7. Chitrál	14
	—
TOTAL	61
	—

The Sapper considered the Doráh route worse than the Nukhsán, but he crossed in November, when the Nukhsán route is not even open; and there can be no doubt that it is solely its exposure to Káfir raids which causes the Nukhsán route to be preferred. Major Biddulph in his routes gives the following stages from Chitrál. They do not quite coincide with those of Faiz Baksh and the Sapper :—

1. Shali	7 miles.	Village.
2. Shogoth	9 „	Village and fort. Cross Ludko by bridge at Shogoth.
3. Mugh	10 „	Village of 80 houses.
4. Barzín	10 „	Large village.
5. Sháh Salím	12 „	Camping ground.
6. Gazikistán	9 „	Camping ground. Cross Doráh, very easy in summer.
7. Sanglich	10 „	Small village. Cross river by bridge.
8. Zaibak	15 „	Large place of 400 houses.
—		
TOTAL	82 miles.	
—		

McNair gives us the following account of the route from Chitrál to the *kotal*, which in another place he speaks of as being five marches from Chitrál :—

1. Andarthi	15 miles.	Road up the right bank of the river, passing Shogoth at 14 miles.
2. Darúshp	10½ „	On this march the stream has to be crossed and re-crossed several times.
3. Gobor (9,150')	9 „	This fort is the last permanent abode in the valley. Camping ground at the hot springs of Sháh Salím above fort.
4. Doráh Kotal	7½ „	Ascent easy and gradual.
—		
42 miles.		
—		

Above Gobor there is no vegetation in the valley itself, though trees and grass grow on the surrounding slopes. Snow lies above Gobor for nine months, and at the crest it never quite disappears.

On the north side of the pass there is a small lake which one leaves to the left when proceeding to Zaibak.

It may be as well to observe that McNair generally seems to underestimate distances. It is probably nearly 50 miles to the *kotal*.

According to Biddulph it is the route commonly used by merchants between Chitrál and Badakhshán. At all events it would be were it not for the Káfirs, and it is unquestionably the best pass in these parts.—(*Mahamad Amín; F. B.; the Sapper; McNair; Biddulph.*)

DORIKÚN—Lat. Long. Elev. 13,500.'

A pass leading from Búrzil in the Kishangangá Valley to Astor. It rises from Búrzil 2,000 feet in 5 or 6 miles. The actual pass, or *kotal*, is not a defile, but a neck or depression in the rocky granite ridge, which here forms the watershed. After crossing this, the road lies down the valley of the eastern branch of the Astor River.

The pass is closed for about five months by snow, but even then it is, under favourable circumstances, possible for men without loads to force the pass. At other times it is practicable for laden mules and ponies. This route is now not so much used as the shorter Kamri Pass (*q.v.*)—(*Drew ; Seward.*)

DRASAN—Lat. Long. Elev. 6,637.'

A village of about 300 houses some 40 miles above Chitrál town, at which resides a son of Mulk-i-Amán. There is a fort of the usual type here which commands the entrance to the Turikho and Tirich Valleys, whose waters meet about 15 miles north-west of the fort.—(*The Mullah ; McNair.*)

DRASAN (DISTRICT)—

One of the six political subdivisions of Chitrál. It is subdivided into Turikho (*q.v.*) and Murikho (*q.v.*), and is generally known as the Kohistán of Chitrál. It comprises the tract north of Kagúzi (10 miles above Chitrál). Its south boundary running from Kagúzi to Khost and thence along the Turikho stream. Turikho includes the valley of the Tirach stream (*q.v.*) The governor of the district is the heir apparent.—(*McNair.*)

DÚBÉR—

A valley in Yághistán on the right bank of the Indus, between Patan and Tákot. It is extensive and well-wooded, stretching north for about 40 miles, but it is thinly populated. Portions of the valley yield excellent crops. Timber abounds, and a good trade therein is done with Pesháwar. Five miles from the Indus the village of Ranúliah, 200 houses, is reached ; beyond, the habitations are scattered, instead of being grouped into villages. Six miles above Ranúliah is Járg, 100 houses. Above, again, is Dúbér, a hamlet of 60 houses, near which is a wooden bridge which crosses the stream.

From the head of the valley a pass leads to the Swat Valley, and another road to the Kandia Valley.—(*Biddulph ; the Mullah.*)

DÚDISHÁL—Lat. Long. Elev.

A village of about 20 houses, subordinate to Dárel. It lies between the Dárel and Kandbari Valleys, on the right bank of the Indus. The road along the Indus is about 10 miles in length from Dárel, and very bad. Ahmad Ali Khán says the village is walled and contains about 80 houses. It is about 4 miles from the Indus. The Dárel cattle use this valley as a pasture-ground.—(*The Mullah ; Ahmad Ali Khán.*)

DUKI—Lat. Long. Elev.

A village of 25 houses, on the right bank of the Panjkorah, in the Kohistán—

i-Malezai. The people pay tribute to Dír. Close to it is the fort of Shíringal (*q.v.*).

The fort is an outpost of the Khán of Dír, and is generally occupied by a son of his, with some followers. In the disputes with the people of the upper valley, Dír is generally the aggressor, with a view to enforce a claim of sovereignty; but, although the strongers and sometimes gaining temporary advantages, it has never effected a permanent occupation of the valley. There is a good deal of ground about Duki village, extending to both sides of the river, with a length of about $1\frac{1}{2}$ miles and width of $\frac{3}{4}$ mile; rice and other grains are extensively cultivated. The fruit-trees consist of the fig, apricot, mulberry, and walnut, which last grows luxuriantly. The climate here becomes warmer but pleasant, and the people wear more cotton clothing than those hitherto met with in the valley; there is, however, no change in the features, though a distinction seems to be recognised, for the Kohistánis, or people of the upper valley, speak of them as Patháns.

The valley hereabouts, though occasionally opening out, is, as a rule, confined, and even in the lateral valleys there are no large forest trees, though plenty of a stunted growth; grass grows in abundance. The mountains are now all below the limits of perpetual snow.

Duki is certainly the southernmost limit of the Dárd country in the Panjkorah Valley. From Duki there is an easy road through open country to Dír.—(*The Mullah.*)

DUMÁN—Lat. Long. Elev.

A small village in Yásan, about $1\frac{3}{4}$ miles below Yásan village on the right bank of the river. It consists of about 50 houses, inhabited by Dúms, a class of musicians who always have a number of people with the *bádsháh*, in order to play at the dances to which all Kashkáris, both young and old, are much addicted, and also at the national game of *ghal*, or polo. Cultivation is carried on here as well, by the Dúms, and there is a great profusion of all the various kinds of fruit-trees which are met with in the villages on the Indus.—(*The Mullah.*)

DÚMS—

A Dárd caste who correspond to the low castes of India and Kashmír. They are musicians, blacksmiths, and leather-workers, and are found throughout the Dárd countries. They appear to be most numerous in Yásan, Nágár, and Chilás, in which latter place they form a sixth of the population.—(*Biddulph.*)

F

FAKIR MUSHKÍN—

A name contemptuously applied to the Kho race (*q.v.*) by the ruling classes of Chitrál. In the upper part of the Ludkho Valley above Darúshp is a race who are also styled, "Fakir Mushkín." They are a portion of the race which occupies Munján on the north side of the Hindú-Kúsh and speak the

same language. They claim to have migrated seven generations ago in consequence of a Badakhsháni invasion. They number about a thousand families, and, like the Munjánis, all belong to the *maulai* sect. In Ludkho they call themselves Yidgháh, a name which is also applied to their language, and they give the name of Yidokh to the whole valley.—(*Biddulph.*)

G

GABARS—*vide* NARISATI.

GABRIÁL—

A valley in Dárdistan. This is the common name of the Kandia Dara (*q.v.*) from the junction of the Súmi and Maidán Daras to Kotgala. It takes its name from the small village of Gabriál, where resides Moulvie Habíbúlla, a man of much influence in these parts. The valley at this point is about 300 paces in width and is cultivated. The chief products are timber and *ghi*, both of which are largely exported to Pesháwar. Indian corn is extensively grown, also wheat and barley in a less degree. The inhabitants are Shíahs of the Yashkani tribe of Dárds. There is another Gabriál on the Swat Kohistán (*q.v.*)—(*The Mullah.*)

GABRIÁL—Lat. Long. Elev.

A small village of 20 houses on both banks of a stream of the same name, which is an important affluent of the Swat River. Gabriál is a *Gújar* village subordinate to Utrot, a large Bashkár village, about 5 miles down the valley. The Mullah considers the Gabriál the main source of the Swat River. There is another Gabriál in the Kandia basin (*q.v.*)—(*The Mullah.*)

GABU NADI—

A stream in the Indus Kohistán, joining the Indus on its left bank. The Mullah speaks of it as a fine stream for floating timber, being, where he crossed it, 44 feet wide and 3 feet deep.—(*The Mullah.*)

GAIÁH—Lat. Long. Elev.

A village in the Dárel valley, 4 or 5 miles from the Indus. The Mullah thus describes his visit to Gaiáh: "The road keeps to the right bank of the stream, at 4 miles passing a few houses (Bandah) of Gaiáh village, where men remain to look after the fields. The road from the houses to Gaiáh village passes over a cultivated plain, crossing the Gaiáh stream from the north-west by a wooden bridge, 52 feet in length, over which laden cattle pass. Gaiáh contains 100 or 200 houses, both single and double-storied, with flat and pent roofs, some in a fort or rather walled enclosure, with an entrance, and others in the open. There is also a large musjid, and, besides fruit-trees and a great profusion of grapes, there are about 20 chinars (plane trees), rivalling the finest I have seen in Kashmír; to the west of, and near, the fort, cattle are kept in sheds away from the dwelling-houses. The people are in very comfortable circumstances, wanting for nothing, with their fields and flocks. Wine is made from the grape, which grows in profusion in this and the other villages in Dárel, and it is stored for years, but

on the sly, for fear of the Moulvies in some villages, though openly in others. Fruit, stored away in the houses, keeps good for a year. I ate some which had been plucked five months before and found it fresh. The wine which I drank was fresh, and but slightly intoxicating, but I was told that the old wine is strong."—(*The Mullah.*)

GAIÁL DARA (KAIÁL DARA)—

A stream which joins the Indus on its right bank, about 2 miles below the confluence of the Kandia Nala and Indus. The path along the Indus, both above and below, is very difficult, and often totally impracticable. Travellers, therefore, take the road up the right bank of the Gaiál Dara for about $1\frac{1}{2}$ miles; then cross to the left bank, whence, for a mile and a quarter, the glen is very narrow, the path crossing from side to side. Then comes a steep ascent of half a mile to the village of Gaiál. This is a scattered village of about 40 houses, a summer retreat for the people of Seo. Lower down, also about a mile from the Indus, there are some 20 houses scattered about. Indian corn is largely cultivated and figs, and vines abound. The slopes of the hills above are gentle and well cultivated.—(*The Mullah.*)

GAKÚCH—Lat. $36^{\circ} 9'$. Long. $73^{\circ} 57'$. Elev. 6,940'.

A village fort in Punyál, on the right bank of the Gilgit River. It stands on a knob of rock, 700 feet above the river, and is a cold windy place, where snow lies for about three months. Gakúch is two stages, about 37 miles from Gilgit, with which it is connected by a good made road, laid out by Major Biddulph. The position might easily be made very strong, and it is an important one, as it overlooks the Ishkumán Valley, and thus commands both routes from Yásan. The fort is a strong one and contains a spring within its walls. Part of the plain in which it stands is cultivated, but only one crop is raised from it. Gakúch is the residence of Rao Afiat Khán, who receives an annual subsidy from the Kashmír Durbar.—(*Drew ; McNair ; Biddulph.*)

GALATAK—Lat. Long. Elev.

A small village 2 or 3 miles below Darúsh, on the left bank of the Kunar River.

GARGE—Lat. Long. Elev.

A small Dárd hamlet of 8 or 10 houses on the left bank of the Indus, about $3\frac{1}{2}$ miles above the junction of the Dúbér Nullah, with the Indus, and in the tract known as the Indus Kohistán. There is some cultivation about the place, but the ground is too stony for rice. Opposite it is Jigál (*q.v.*)—(*The Mullah.*)

GARM SIR—

A glen draining from the north into the Hunzá River just above Chapróf. In it are the two small village forts of Búdlas and Bar. Búdlas is the frontier village of Hunzá or Kanjút.—(*Trig. Survey ; Biddulph.*)

GAWARÉ—

A Dárd race, inhabiting the Indus Kohistán, and speaking the Gowro

dialect. Raverty locates them in the Swat Kohistán, but he apparently confounds them with the Bashkar (*q.v.*)—(*Biddulph ; Raverty.*)

GAZAN—Lat. Long. Elev. 8,990.'

The highest inhabited village in Mastúj or Kashkár Bálá, about 2 miles from the Darband fortifications. The Mullah gives the following account of it:—

“The first village met with on the Yásan route is Gazan, at the distance of $2\frac{1}{2}$ miles; the road keeps to the river's edge on the left bank, and is difficult for horses during summer, when the water is high, but easy enough during winter. Gazan is in the Yárkhún district, and consists of 20 houses. Owing to the severity of the weather, the people leave it during winter for localities on the Yárkhún or Mastúj River. Wheat and barley are grown, and the apricot is about the only fruit to be had. The mountain slopes on either side are grassy, but have only a stunted tree growth.”—(*The Mullah.*)

GENDAI—Lat. Long. Elev.

A small village in Yásan, on the left bank of the river, 3 or 4 miles above its junction with the Ghizar Nadi. It consists of about 40 houses (M. S. says only 12), with fruit-trees about the houses and grounds. Some of the cultivated ground is irrigated land. The direct road from Roshan to Gendai is not practicable for beasts of burden, but there is another road *viá* Gupis and Khalti which is. Near Gendai lives (or lived) Saiad Ahmad Sháh, a Súni, who has considerable influence in these parts.—(*The Mullah ; M. S.*)

GHAZKOL—Lat. Long. Elev.

A lake in the Hindú-Kúsh, about 20 miles east of the Baróghil Pass, from which apparently both the Yárkhún (Chitrál) River and the Karambar or Ishkúmán River take their source, the one flowing south-west, the other south-east. This lake has been lately visited by the explorer M. S. He travelled to it from Pirkháro, near Sarhad, reaching it on the third day. He describes it as a great body of calm blue water, surrounded on all sides by vast mountains, which rise up from the very shores. At the further end (the eastern end) the Hunzá Mountains, as he designates this portion of the watershed, rise up like a wall to a height of some 6,000 feet above the lake. Several glaciers find their way to the lake, and on the southern side there is a great fissure, or cleft, in the surrounding mountains, by which the lake is supposed to have an exit into the Ishkúmán or Karambar Valley. This cleft is said to be full of glacier ice, so that the waters can only escape by a sub-glacial channel. Hayward's views confirm this, but, of course, he only formed his opinions on hearsay. That the Karambar River does flow from this lake is indirectly proved by its name, which is indifferently Ghazkol or Karambar Sar. As to the Chitrál River, there can no longer be any question that it has its main source in this lake, for M. S. traced it from the lake to the Baróghil bridge. At the head, close to the lake, the stream is 12 yards broad, and so deep that the bottom cannot be seen, while lower down it is “20 yards broad and waist-deep, with a good flow, and unfordable.” It is

evident from this that the Yárkhún River is a considerable one from its very source. The elevation of Gházkól is probably somewhere between 14,000 and 15,000 feet. It is said that the upper waters of the Hunzá River may be reached by a difficult road along the northern edge of the lake, but it must be a very difficult road indeed, as there are glaciers to be crossed.

The travels of M. S. have cleared up a geographical mystery caused by confusion previously existing between this lake and that known as Chatiboi (*q.v.*).

The Yárkhún River was known to have its source in a lake, and to that lake the name of Chatiboi was somehow applied. The Chatiboi Lake is however, really a small piece of water on the Mastúj-Baróghil road, which gives off a small feeder to the Yárkhún River. An account of this lake will be found under the heading "Chatiboi."

Ghazkól, it may be here remarked, means "Goose lake." It is probably about 15 miles long and 1 or 2 miles broad.—(*M. S. ; Tanner.*)

GHIZAR OR SHIVAR—Lat. Long. Elev.

A village in Dárdistan situated half a mile to the north of the Bandar Lake at its western end. It consists of about 80 houses.

There is another hamlet of the same name about 5 miles higher up the valley, which consists of only 15 houses.

Biddulph describes Ghizar as a large straggling village which is called Shivar by the Shins. "At Ghizar a considerable stream joins the main stream from the south, by which a good road leads into the head of the Swat Valley." This is probably the Úshú Pass. The people of Ghizar belong to the Kho race, whose language is Khowar. Close above Ghizar the valley contracts for a few miles; then, curving round to the south, opens out again to the breadth of a mile and a half, gradually contracting again to its source. This is the most western source of the Gilgit River.—(*The Mullah ; Biddulph.*)

GHIZAR NADI—

A river in Dárdistan, which rises near the Shandar Kotal, and after an easterly course of 70 miles or so falls into the Yásan or Wúrshigúm River between Gendai and Gupis. In the upper part of its course the country appears to have rather a Pamir-like aspect and to afford good grazing for yaks and horses. Above the Bandar Lake (*q.v.*) it is fed by the Chamarkand stream and the Úshú Nadi, the villages above the lake being Andarp (*q.v.*) and Ghizar (*q.v.*). Below the lake the river is fed on the right bank by the Dangari Nadi, and on the left by the Bahutar Nadi and the Dahímal. The villages along its banks are from the Bandar Lake downwards, Chashi, Píngal, Dahímal, and Khalta. Near Píngal a wooden bridge crosses the river, and there are two or three rope-bridges. There are two roads up the Ghizar Valley: that on the right bank is suitable for laden cattle and is used all the year round; that on the left bank is very difficult and practicable only for foot-passengers. The mountains hemming in the valley are grassy, but devoid of trees, except juniper. In the valley poplars

are found. The valley generally is fertile; with a population of about 6,000 souls.—(*The Mullah; McNair.*)

GÍCHA—

A small valley west of the Botogáh Valley, and belonging to Chilás in Dárdistan. The only village is situated on the right bank of the stream about 4 miles south of the Indus. It consists of about 20 houses.—(*Ahmad Ali Khán.*)

GIDAR BÁNDA—Lat. Long. Elev.

A hamlet of 40 houses in the Razika Valley (Indus Kohistán) about half a mile above the Zelai stream. It is a summer retreat for the people of Seo. Indian corn is here largely cultivated.—(*The Mullah.*)

GIES—

On the right bank of the Indus between Gor and Talpin are two small parallel valleys called respectively Am Gies and Ke Gies. These valleys are claimed by both Chilás and Gor, but apparently are now in possession of Gor. They each contain a small hamlet of half a dozen houses. They afford good pasture-grounds, especially Ke Gies, which has at its head the *maidan* of Malpat, from which a pass, about 14,000 feet high, leads over the mountains into the Gashú Valley of Gilgit. This pass is only practicable for men and goats.—(*Ahmad Ali Khán; Biddulph.*)

GILGIT—Lat. 35° 55'. Long. 74° 23'. Elev. 4,890'.

A district of Dárdistan, of which the chief fort and village are situated on the right bank of the Gilgit River, 24 miles above the Indus. It combines the advantages of a central position, a good climate, and a considerable extent of fertile land. It appears from ancient times to have been the seat of a succession of rulers, who, to a greater or less degree, exercised authority over the surrounding valleys and states.

“The ancient name of the place was Sargín. Later, the name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanskrit literature has been suggested. A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Kashmír. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

“The settled population of the Gilgit district, which is very mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Kashmíri, Dogri, Hindustáni, and Punjábí expressions. The former rulers had the title of Rá, and there is reason to suppose that they were at one time

Hindús, but for the last five centuries and a half they have been Mahomedans. The names of the Hindú Rás have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahomedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Rá named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Rá of Gilgit, Alidád Khán, belongs properly to the ruling family of Nágár, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

“The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides, up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill-side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Rás, whose rule seems to have been peaceable and settled. The whole population, from the Rá to his poorest subject, lived entirely by agriculture. According to tradition, Shiri Buddutt's rule extended over Chitrál, Yásan, Tángír, Dárel, Chilás, Gor, Astor, Hunzá, Nágár, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahomedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yásan three centuries later.

“A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed.

“From Gilgit Mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (*C. Falconeri*) roams in great numbers almost undisturbed, his chief foes being the snow ounce (*P. Uncia*), and the wild dog (*C. Rutilans*), of which packs are sometimes

seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dárds are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayanus*) are rarely disturbed by the hunter's voice. On the lower and more barren hills, below the forest, are to be found numerous flocks of the wild sheep. At an elevation of 11,000 feet wild onions grow in great profusion."

The principal difficulty in communication in the country round Gilgit is caused by the rivers, which in winter are shrunk to small dimensions, but with the melting of the snows become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rákípúsh Mountain. Gold-washing is only practised in winter, and then only by the poorest of the population, though, even with the rude apparatus employed, it is sometimes very remunerative. The gold is of fair quality, the best being 20 carats. The vegetable products are wheat, barley, maize, millet, buckwheat, pulse, rice (in Gilgit village only), rape, and cotton; of fruits, mulberry, peach, apricot, grape, apple, quince, pear, pomegranate, anab or sarshing, and melons. Silk is fabricated, but in very small quantities.

The district of Gilgit may be said to be about 40 miles long, and that part of it in which lies the fort is from 1 to 3 miles wide. It is bounded on each side by steep rocky mountains.

The valley itself contains stony alluvial plateaux of various forms, and various level above the river. The greater part of this tract is arid and barren, but, as usual, at the mouth of each ravine is a cultivated space. The line of mountains on the south-west side of the valley is divided most regularly by these ravines. On the north-east the mountains are of enormous size. In front of each ravine on that side too is the wide-spread alluvial fan with a portion of it watered and cultivated.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 feet or 40 feet above the water. The cultivation covers a square mile or so, the irrigating water coming from the nearest side stream. The houses, which are flat-topped, are scattered over the plain in twos and threes among groups of fruit-trees. The fort is the chief stronghold in Dárdistan belonging to the Maharája of Kashmír. It has been at different times taken, destroyed, rebuilt, added to, and altered. One side is protected by the steep river bank; on the other three sides the principal defence is a wall, 14 feet high. In 1871 an earthquake threw down a considerable portion, and it has since been rebuilt on a better plan.

The principal places in the Gilgit Valley,—that is to say, in the valley proper, irrespective of Puniál, the lower Hunzá Valley, the Sai and Bagrót

Valleys, all which are treated separately,—are Hínzá, Basín, Naupúr, Khonar, Jatiál, Sakwar, Minawar, Dainyor, and Chamogah.

The history of Gilgit—that is its reliable history—does not go back further than the commencement of the present century, when it was conquered by the Yásanis under Sulímán Sháh Khúshwaktia. Azád Khán of Payál, or Puniál, displaced the Yásanis, and Tahir Sháh of the Nágár family overturned the Payál *ráj*. Tahir left Gilgit to his son Sikandar Khán, who was ousted by Gauhar Amán of Yásan about 1841. Thereupon Karím Khán, brother of Sikandar Khán, sought aid from the Governor of Kashmír, who, with the sanction of the Lahore Durbár, sent a force of 1,000 men under Nathú Sháh to assist him. In the meanwhile Sikandar Khán had been murdered; so Nathú Sháh, feeling doubtful of success, sent for reinforcements. When these arrived he assaulted the fort and took it by storm. Gauhar Amán, on hearing of this, fled precipitately to Mastúj.

Karím Khán, brother of Sikandar, was allowed by the Sikh Government to succeed to the *ráj*, but Nathú Sháh was appointed military governor of Gilgit with a force of about 1,000 men to protect the Rájá, who on his side was bound to pay a tribute of 1,500 *kharwars* of grain. For the next few years the country enjoyed rest. In 1848 Isa Bahádur of Puniál, a step-brother of Gauhar Amán, took refuge in Kashmír territory from the hostility of his step-brother. The Kashmír Durbár refused to give him up, and Gauhar Amán, encouraged by the disaffected state of the Gilgit garrison, which had not been paid for a couple of years, invaded Gilgit territory. The people of Hunzá and Nágár apparently joined in this invasion, pillaging five villages. To repel this attack the Kashmír Durbár sent a reinforcement of 2,000 men with 4 guns under Nathú Sháh. This force advanced up the Hunzá Valley, but, falling into an ambuscade, was totally defeated, both Nathú Sháh and Karím Khán being slain. Gilgit again fell into the hands of Gauhar Amán, but was shortly afterwards retaken by another force from Kashmír. In 1852, however, the Gilgitis, tired of Sikh oppression, called the Yásanis and other tribes to their aid, and, rising in revolt, drove the Kashmír troops out of the valley with a loss of 1,500 men. Thus, for the third time, Gauhar Amán became master of Gilgit. In 1856 Gilgit was recaptured by the Sikh troops, and Isa Bahadur of Poniál appointed Thanadar. But in the following year Gauhar Amán once more took the place. The Indian Mutiny and other matters now fully occupied the attention of Guláb Singh, and it was not till 1860 that his son Ranbír Singh sent a force to recover the country. Gauhar Amán suddenly dying, the fort was taken without much difficulty. The Dogras followed up their victory by going as far as Yásan, which they held for a few days and then abandoned. In 1863 some messengers of the Mahárája, having been robbed and imprisoned by Malik Amán, the son and successor of Gauhar Amán, another expedition was sent against Yásan. The Yásanis were defeated and tribute exacted.

In 1866 Hunzá was attacked by the Dogras in alliance with Nágár, but, owing to the treachery of the latter state, the attack completely failed. A

general alliance against the Dogras seems now to have been formed by Chitrál, Yásan, Tángír, Dárél, and Hunzá, and all Puniál was wrested from them. Gilgit was then besieged, but the garrison, 2,500 strong, held out successfully till reinforced. As a punishment for this conduct, an expedition was sent into Dárél by the Chonchar and Dodargali Passes, which dictated terms to the Dárélis. Since then Dárél has paid a small tribute to the Mahárája. In 1867 the allies were driven out of Puniál and Isa Bahádúr reinstated. Two years later the Hunzá people made a raid on Niomal, and carried off all its inhabitants; but diplomacy arranged a compromise, and the *Thum* of Hunzá consented to yield allegiance and pay yearly tribute (*vide* "Hunzá"). From 1867 to 1880 the history of Gilgit may be characterised as uneventful. The Dogras being all-powerful, none of the surrounding petty states dared interfere with their *protegé* Alidád Khán, the nominal Rá of Gilgit. In 1876 Captain Biddulph was sent on a mission to Gilgit and Hunzá, and in the following year he was appointed Resident at Gilgit. This arrangement lasted till 1880. In September of that year Pahlwán, the then ruler of Yásan, attacked and occupied the Cher Kila fort. Major Biddulph thereupon sent word to Government, and himself made arrangements to repel Pahlwán Bahádúr. On his approach Pahlwán fled. Pressure was brought by the Indian and Kashmír Governments on Amán-ul-Múlk, Bádsháh of Chitrál, and by his means Pahlwán was driven out of Yásan and the direct government of that province assumed by Amán-ul-Múlk himself. Although the Resident was no longer in jeopardy, and the troops sent to his assistance were no longer required, the Government of India thought it advisable to withdraw their representative. Since then the condition of Gilgit has been tranquil.

"Whatever the faults and shortcomings of Kashmír rule may be, when judged by a European standard, it has undoubtedly conferred on this part of the country an amount of prosperity and security which could not have been attained under the Kúshwakté family, in whose grasp it would otherwise have remained. Freedom from the liability to be sold as slaves alone outweighs the disadvantage of being ruled by men of a different faith. It is scarcely an exaggeration to say that, of the inhabitants of Gilgit over 40 years of age, nearly half have passed some portion of their lives in slavery. There is not a family of which one or more of their members have not been lost in this way.

"By a wise policy the Mahárája's rule has become exceedingly popular, and the inhabitants contrast their present flourishing condition and immunity from slavery with the state of their neighbours, and the recollections of the oppression they suffered under Gauhar Amán."

No revenue is raised by the Kashmír Government, but the people are bound to furnish personal service according to the number of houses, which it is believed is nearly 1,000, every one of which can boast of a matchlock. In this way about 600 or 700 men are actually employed in various duties, such as patrolling roads, guarding ports, and conveying supplies.

The condition of the regular troops in the valley, now about 1,200 in number (?), was, during the first years of occupation, very bad, and service in Gilgit was most unpopular amongst the Dogra troops. The arduous nature of the service, the separation from their families, and the severity of the climate all tended to this result. In those days the troops were entirely dependent on Kashmír for supplies, and it took some time to make the Gilgitis understand that they would get a fair price for the surplus food raised by them. Now the system is well established, and the garrison is fed from the produce of the valley. The garrisons of Búnji, Astor, and other ports west of the Indus are still almost entirely sustained on rice grown in Kashmír. The carriage of this is a heavy tax on the Kashmír treasury, and altogether the occupation of Gilgit costs about £7,000 per annum.

Colonel Tanner makes the following remarks regarding the vegetation round about Gilgit: "The pencil cedar I have found continuously from 14,400 feet down to 6,000 feet. At Molcha, 8,000 feet above the sea, near Minawar, I found one specimen with a girth of 30 feet. The *Pinus excelsa* has a more limited range, as it grows only between 9,500 and 12,000 feet. The deodar does not grow in Gilgit. The edible pine, or *chilgoza*, grows in Astor. It is also found round Chaprot, and thick forests of it grow just below Gor, and add greatly to the picturesque appearance of that settlement. Otherwise, the slopes, which are too dry to support other vegetation, would be brown and burnt up like all the low ranges round Gilgit below 9,000 feet. The *chilgoza* may be said to extend from 7,000 feet to nearly 10,000. The birch is very common throughout Gilgit and grows as high up as 12,500 feet. The upper limit of vegetation around Gilgit is pretty constant at 16,200 feet, where, in favourable situations, a few hardy flowers and coarse grass may be met with. Above this the rocks are stained with lichens.

Besides the trees above mentioned, the tamarisk appears to thrive well in the barren valleys of Gilgit up to 6,000 feet. There are no oaks in this region, and the wild olive is rare, the slopes which elsewhere are covered with these trees being here sprinkled with that detestable plant, the wormwood, which ranges from 5,500 feet up to 11,000 feet.

In the narrow vegetation belt round Gilgit are many wild fruits. Wild strawberries abound, while wild raspberries, gooseberries, and black currants are also found.—(*Biddulph ; Drew ; Girdlestone ; Pandit Manphúí ; Tanner.*)

GÍN—

A small valley in Shináka south of the Indus, between Chilás and Búnar, to which it is subordinate. The valley abounds with forest and pasturage. The hamlet of Gín, consisting of about 8 houses, lies up the valley 3 miles from the Indus.—(*Ahmad Ali Khán.*)

GOBOR—Lat.

Long.

Elev. 9,150'.

A fort on the borders of Káfiristán belonging to Chitrál, and apparently the last inhabited place on the road to the Doráh Pass. It has been recently

built as a check against the Káfirs. It lies about 7 miles from the head of the pass.—(*McNair.*)

GOR—Lat.

Long.

Elev.

A valley in Shináka, about 10 miles south-west of Búnjí, on the right bank of the Indus. The name is, properly speaking, applied to three forts situated about 3 miles from the Indus. The largest of the three is called Lúsnot or Lálkot, and contains about 150 houses; the second, about half a mile to the west, is known as Dobot or Dúlatkot, and consists of about 120 houses; the third, Tanalkot, lies about half a mile north of Lusnot, and contains only 40 houses. There is plenty of cultivated land around the forts, and fruit-trees grow abundantly.

The Mullah gives the following account of the place:—

“Gor consists of 400 or 500 houses, of which 40 or 50 are scattered about the grounds, and the remainder are in three forts of square outline, with towers at the corners and equal to resisting attack in any petty local fights. It is situated in the midst of cultivation and abundance of fruit-trees. There is no exodus during summer, the climate being always favourable, and there is sufficient pasture in the neighbourhood for the live-stock of the village. The houses, which are flat-roofed, few only being double-storied, are very closely packed in the forts. There is abundance of water, which is brought by canals into tanks in the forts for drinking purposes, and also into the fields for irrigation.”

Besides the three forts there are the following hamlets in the valley, all within 3 or 4 miles of the forts, *viz.*, Baro Mártal, Chun Mártal, Búimal, Gitla, Dirkal, and Daran (*q. v.*). The first four are only occupied in summer, when the Gor people resort to them for the purpose of cultivating the surrounding ground. The Gies (*q. v.*), Shignán, and Dámachal Valleys also belong to Gor. At Daran there is a raft ferry across the Indus. The fighting strength of the valley has been variously estimated at from 500 to 900 matchlockmen, the lesser estimate being probably the more correct one. The people are Súni Mahomedans of the Shin and Yashkun castes. The valley is noted for the good quality of its wool. Gor pays an annual tribute to Kashmír of twelve goats, and, according to Biddulph, it is also bound to give military service when required. Two passes, the Kani and Lathú (*q. v.*), lead from Gor into the Sai Valley. These are closed by snow for four months. There is also a route to Talích over the Chahmuri spur.—(*The Mullah; Biddulph; Ahmad Ali Khán.*)

GOWRO—

A Dárd dialect spoken by the Gowaré (*q. v.*) of the Indus Kohistán. *Vide* Biddulph's “Tribes of the Hindú-Kúsh” in which a vocabulary is given.

GÚJARS—

This well-known class are found here and there amongst the Dárd countries, in the highland valleys south of Gilgit, in Tángír and Dárel, and in the Kohistán of Swat and Panjkora. They are essentially a pastoral people

and attach themselves to no particular locality. They all speak the dialect of Punjábí peculiar to their class.—(*Biddulph*.)

GUPIS—Lat. 36° 14'. Long. Elev. 7,248'.

A village in Yásan territory, Dárdistan. It lies on the right bank of the Yásan River just below its junction with the Ghizar.—(*Hayward*.)

GURUNJÚR or GURJÚR—Lat. Long. Elev.

A village fort in Puniál on the left bank of the Gilgit River just below Gákúch. It contains about 100 houses. About a mile above it there is a rope bridge by which Gákúch may be reached. Above it to the north is the high hill, or mountain, known by the same name.—(*M. S. ; Pesháwar Records*.)

H

HANDUR—Lat. Long. Elev.

A village of 18 houses or so in the Yásan Valley on the right bank of the river about 2¼ miles above Barkulti. There is a large walled enclosure here and numerous fruit-trees.—(*M. S.*)

HARAMOSH—Lat. 35° 50'. Long. 74° 45'. Elev. 4,535'.

A small district belonging to Kashmír, which lies along the Indus between Rondu and Búnjí. The inhabitants are principally Yashkuns and speak the Gilgiti dialect of Shina. Besides Yashkuns there are about 8 per cent. of Shins and about the same number of Dúms. The villages of Haramosh appear to be Sasi, Dach, Khattar, Shúte, &c. On the west the Haramosh Valley is bounded by the Deobani Mountain (20,154 feet), and on the east by the Haramosh Mountain (24,270 feet). Hayward also mentions the village of Haramosh, of which he gives the latitude, longitude, and altitude. Above Haramosh a complete change takes place in the population, which thence up the Indus Valley is almost entirely Bálti. Haramosh is in the Gilgit governorship.—(*Biddulph ; Hayward*.)

HARBAN—Lat. Long. Elev.

A valley in Shináka, between Shatiál and Thúr, on the left bank of the Indus, opposite the Dárel Valley. It is drained by a stream of the same name, about 4 miles from the junction of which with the Indus lies the village of Harban, which contains about 100 houses; around Harban there is a little cultivation; the valley is well stocked with fruit-trees.

The people are called Bhije.

Such at least is the Mullah's account of it. Ahmad Ali Khán, however, says Harban consists of two forts, close to each other, containing about 180 houses.—(*The Mullah ; Ahmad Ali Khán*.)

HARBÚR—*vide* LITTLE GÚHJÁL.

HASORA—

The Dogra name for Astor (*q.v.*).

HATU PÍR—(Lat. Long. Elev. 10,254'.

A great spur from Nanga Parbat, which juts out northwards, and forms a sort of promontory between the Indus and Astor Rivers. The road from Astor to Rámghat has to cross this spur, and this apparently is the worst part of the whole road to Gilgit. From the Astor River to the highest point which the road reaches is an ascent of nearly 5,000 feet, and the zigzag road is very steep and rough. The ascent takes at least four hours, and is very trying, as there is no water *en route*.—(*Drew ; McNair.*)

HELIL—Lat. Long. Elev.

A hamlet on the right bank of the Kandia River in the Indus Kohistán. It stands on the right bank of a small stream and contains about 10 houses. A path leads up the glen to Razika, and thence to Seo, to which place this is the shortest and easiest route, being only two days' journey.—(*The Mullah.*)

HINDÚ-KÚSH—

A range of mountains which has its origin at the south-west corner of the Pámir in Central Asia, in about longitude 73° 30', whence rise the Oxus, the Yárkand Daria, and the Kunar and Ishkumán Rivers. It extends west as far as the spur which divides the Ghórband Valley from that of the Helmand, longitude 68° 30', whence it is called the Kóh-i-Bábá. In these limits it forms the watershed of the Oxus to its north, and the Kábul River to its south, and its breadth, or rather its ramifications, may be said to extend from latitude 34° 30' to latitude 37° 30', nearly 200 miles. The first great spur which this range throws off is from the vicinity of the Agrám Pass, first going west and then curving north round to west again, and dividing the Oxus from the Kókcha; this may be termed the Badakhshán ridge. Near to the east of the Kháwak Pass another spur runs north, and then sprays out north-east and north-west, dividing the Kókcha drainage from that of the Kunduz River; this may be called the Kókcha Ridge. Again, from the Kháwak Pass, a branch goes north-west towards Kunduz, where it ends; this may be called the Kunduz Ridge. And a fourth spur also leaves the same vicinity, and is also ended by the Kunduz River; this may be called the Kháwak Ridge. These are the main spurs; others there may be, as between the different sources of the Kókcha and the Kunduz, but they do not need mention here. On the south, leaving out the great watershed which divides the Kunar basin from the rivers which drain to the Indus, such as the Gilgit, the Swat, and the Panjkora, the Hindú-Kúsh throws out no spur of any importance till we come to that formed by the magnificent mountain of Tirich Mír (*q.v.*), between which and the minor Shajanalli spur (*q.v.*) lies a fertile and populous valley (*vide* Túrikho and Múlkho). West of the Doráh Pass we come to a region of spurs which form the watersheds of the rivers of Káfiristán, of the Alingár and Alishang, and west of these again the great spur which divides Panjsher from Káfiristán.

The great range in that part with which this volume is concerned is crossed by the following passes, going from east to west: 1, Karambar or Ishkumán; 2, Baróghil; 3, Yúr; 4, Vost; 5, Uchli; 6, Ishtrágh; 7, Khar-téza; 8, Nukhsán; 9, Ágram; 10, Doráh;—all of which will be found described under their respective headings. The only two which can be regarded as important in a military sense are the Baróghil and Doráh. Lockhart also mentions the Darkót Pass, but this does not cross the Hindú-Kúsh at all, but the great spur which separates Yásan from the upper part of the Yárkhún Valley.

Of the Káfristán passes nothing is known.

From Déh-i-Parián in the Panjshér Valley a pass leads by—1, Anjúman to Badakhshán. The other passes are—2, the Thal; 3, Kháwák; 4, Bazarak; 5, Shatpal; 6, Parwán; 7, Sarálang; 8, Káoshán; 9, Gwálián; 10, Gwázgar; 11, Chárdar; 12, Gholáláj; 13, Farínjal; 14, Ghórband.

“I propose now to say something of the nature of the range as far as our limited information will permit. Mahamad Amín says the rise on the South Chitrál Pass* is very gradual and gentle, as is the descent, while between is a plateau flanked by high ridges, between which the road runs. It is practicable for laden carts, and snow only lies for three months. Thus the range at its origin seems to partake of the nature of the hills towards Thibet; it has an easy slope, is quite bare, and affords pasture for herds from Badakhshán and Chitrál. Of its height at this point we know nothing, and it is impossible to form any estimate.

“The range at the pass of Ishtirákh has become more difficult, but it does not follow that the nature of the hills has changed; it is said to be here covered with perpetual snow, so that its height is probably greater here than at its origin. The difficult nature of the range appears to continue still further west, for the next three passes are described to be impracticable for laden animals and covered with perpetual snow, and footmen slide down on leathern aprons. Thus, the range appears to have become higher and more rugged, but at the Kótal-i-Doráh, it again assumes the easy slopes of the Chitrál Pass, and also seems to be lower, for snow only closes it in the height of winter. Of the nature of the slopes in Káfristán, of course nothing is known, and we must therefore be content to leave this particular, with all else that appertains to that interesting country, a closed book till some adventuresome traveller shall enter it.

“The Kháwák Pass does not appear to be a difficult one, as it is passed by ‘káfilas.’ The Bazarak, a little to the west, is not traversable for laden camels, though asses and ponies frequent it. Snow appears to close these passes for the greater part of the year, *viz.*, 15th November to 15th June. Wood says the ascent is remarkably uniform, not a ridge occurring in the whole ascent. The height here is 13,200 feet. Lord ascended the Sarálang

* It is impossible to say to what pass Mahamad Amín here alludes. “Carts” is possibly a misprint for cattle. From the context one would suppose he meant the Baróghil, but “south” is misleading.

Pass, and found on the 10th November snow at 10 miles south of the crest, while on the north side it extended 60 miles. This is curious, as on the Himalaya the reverse is the case; but, in Lord's opinion, the reason is the same, *viz.*, that the Himaláya has elevated plains to the north, while they are to the south of the Hindú-Kúsh. Lord also attempted the Parwán Pass with Wood, but was driven back by snow. The Káoshán Pass is not difficult. The hills are quite bare, and the view from Kata Sang is very grand, the desolate valley being backed by serrated perpendicular peaks, covered with perpetual snow; on the north side not a sign of vegetation is met with till Dóshákh, 30 miles from the crest. All the other passes appear to be of the same nature, covered with snow for seven months, and practicable only for laden animals. The Hindú-Kúsh is undoubtedly characterised by barrenness and want of trees. As in Thibetan ranges, there seems to be the same desolate, chilling waste in appearance, but with slopes which, compared to those of their spurs to the south, may be termed easy.—(*Lockhart ; Barrow.*)

HINDÚ RÁJ—

A name which may conveniently be applied to the great watershed separating Gilgit, Yásan, and Chitrál on the north from Kohistán and Shináka to the south. This range runs from the very bank of the Indus, opposite Bunji, right away to the Kunar Valley. To the east its peaks are about 15,000 feet high, but in the west they rise to 20,000 feet. The perpetual snow line is at about 16,000 feet. The range is a very important geographical feature, for it separates the rainless tracts of Gilgit and Yásan from the well-watered regions on the south. To the north vegetation is limited to a narrow belt, the general altitude of which may be stated to be from 9,500 feet to 12,500 feet; while to the south the forests are magnificent. As a rule, the slopes on both sides are easy and down-like. Broadly speaking, also, their range may be regarded as the dividing line between Súnis and Shiahs, the people to the north being almost entirely Shiahs. The name Hindú Ráj is not one generally known, and may not be altogether correct, but it supplies a want.—(*Tanner.*)

HISPAR PASS—*

Lat.

Long.

Elev.

A difficult pass by which Nágár can be reached from Skardu. This is never used except in cases of necessity. Hayward gives the following route from Nágár:—

	Miles.	
1. Hupar	6	Village in the Maiatsil Valley (Nagár).
2. Hispar	22	Ditto.
3. Camp	17	Cross Hispar Pass into Básha Valley. Road along glacier.
4. Brok	15	Ditto.
5. Arandu	13	Village in the Básha Valley.
6. Chitrún or Áb-i-Garm	10	Hot springs.
7. Skardú	34	Road down Básha and Shigar Valleys.

* *Vide* also Part III (Routes).

Drew says the road from Arandu to Nágár goes up a ravine due north of Arandu and is a very difficult one.—(*Hayward ; Drew.*)

HODAR—

A valley in Shináka, on the right bank of the Indus, between Dárél and Talpín. In Hodar there is a small settlement of Kashmíri refugees, and the people of the valley have paid an annual tribute of two tolas of gold-dust to Kashmír since 1860, though practically independent. There is a road from Hodar into the Gilgit and Poniál Valleys. The length of the Hodar Valley is about 22 miles, with good grazing at its northern end. The Mullah gives the following account of it:—

“The ridges enclosing the Hodar are bare, but there are fine forests of pine on the lower slopes and near the villages at the entrance to the valley; there is a great profusion of mulberry trees, such as I have not hitherto met with in the lower lateral valleys of the Indus; no advantage is, however, taken of these for the growth of silk-worms. The whole of the slopes of this valley near the river are well adapted for cultivation, the only thing wanting being labour. About the villages the walnut and apricot grow, but the grape, though found, is not grown in fields, as in the Dárél and Tángír Valleys. The houses of the village are single-storied, flat-roofed, mud buildings. The people are perfectly independent, not acknowledging even a nominal sovereignty.”

According to another account there are four hamlets in the valley, containing about 60 houses in all. The road into Gilgit above alluded to apparently goes into the Batel glen of Kandbarí, and thence by the Jojotgáh Pass into the Kergah Valley.—(*Biddulph ; the Mullah ; Ahmad Ali Khán.*)

HOLE NAR—Lat. Long. Elev. 14,637’.

A pass between the Kel Dara and the Kamakdori Valley. It is easy and practicable for laden cattle, but is without forage and fuel.—(*Ahmad Ali Khán.*)

HUNZÁ OR KANJÚT—

An independent Dárd state lying north of the Rákapúsh Mountain. It is bounded on the north and east by the Hindú-Kúsh and Karako Rum Mountains, which separate it from the Taghdumbásh Pámir; on the west by the mountains which separate it from the Karúmbar Valley, and on the south by the Hunzá River, which separates it from Nágár (*q.v.*).

Hunzá, though a district of considerable extent, has only a population of about 6,000 people. The population is almost entirely confined to the narrow valley of the Hunzá or Kanjút River, and the amount of ground capable of cultivation is small. Fruit of all kinds grows in great profusion, and forms the only food of the people for part of the year, there being often a scarcity of grain. In fact, during the fruit season no bread is allowed to be consumed. The elevation of Hunzá is 8,400 feet. Cultivation extends for about 7 miles in length by 1½ in depth. The country is divided into eight districts—Naraidass, Hasanábád, Dúrkún, Haidarábád, Aliábád, Ganish, Baltit, and

Altit : each having its own fort. The fort of Baltit is close to the Mír's house, which stands perched up above everything else, like the palace at Leh. The ground is thickly wooded, the whole eastern end being covered with orchards. The forts are all alike—*kutchá* brick walls, 15 feet high, with square towers at intervals of 20 yards. Above Hunzá, the country opens out into undulating pasture-lands, the hills being less precipitous and the roads easier. Horses and camels travel the roads to Ujadbai and Langar at all times except for two or three months in the winter. From Hunzá, Wakhán is reached in seven days by following the course of the Kanjút River. At three marches from Hunzá a road branches off to the east by which on the sixth day Shimshál (*q.v.*) is reached. At the fourth march from Hunzá up the main valley a road branches off to the north-east to Ujadbai or Yadbai; by it the village of Misgar is reached in five days from Hunzá.

It is quite clear that communication between Sarikol and Hunzá is perfectly easy, but this, from a strategical point of view, is of no importance, as there is no practicable military road between Hunzá and the Gilgit or Indus Valleys. Mr. Dalgleish certainly insists very strongly on the strategic value of Hunzá and the ease with which the passes into it from the north can be traversed, but he can hardly be aware of the great difficulties of the road between Hunzá and Gilgit. Biddulph thus describes it :—

“The distance from Gilgit to Hunzá is 52 miles, and the road lies along the right bank of the Kanjút River the whole way through the villages of Niomal, Chalat, Búdlas, Maiún, and Hini. Between these places it winds over the face, or at the foot, of bare and precipitous rocks. In many places narrow stone staircases have been built up, allowing of the passage of ponies with difficulty. But between Niomal and Chalat the path has been purposely left in its natural state. For nearly half a mile we had to scramble over rocky ledges, sometimes letting ourselves down to the water's edge, then ascending several hundred feet, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knots and corners, where no four-footed animal can find a path. In winter, when the stream is low the road can be traversed by horses, as the bad parts can be avoided by crossing and recrossing the river.”

The above description clearly shows the impracticability of this route from a military point of view.

The only other routes leading out of Kanjút into Kashmír territory are that *viá* Nágár and the Hispar Pass to Skardu, and that up the Shimshál Valley and over the Mustágh Pass. Both of these are only open for a few months, and even then are quite impracticable from a military point of view (*vide* Hispar and Mustágh); while the Hunzá River route, although open for animals in winter, is such that it could be easily closed by a small number of men.

Nearly due north of Hunzá is the small mountain state of Sarikol. The rulers of the two states have ever maintained a close friendship in spite of the mountains which separate them. From Girchah in Gúhjal, Tashkur-

gán is reached in eight days. Horses can travel by the Kilik route only, which is longer than that by the Kirish Pass ; but the road is excellent and open all the year to both horses and camels. For about two months in summer the road by Misgar is impracticable for horses on account of the depth of the stream that has to be forded. The route by Rishipjerab and Dardí is then used, but men on foot can travel by Misgar at all times. Good roads also lead to Langar and Kabr-i-Bosai in Wakhan territory.

With the former rulers of Gilgit, the people of Hunzá seem to have lived on tolerably good terms, rendering them a nominal allegiance in the days of their prosperity, but asserting their independence as the later Trakhané grew weak. The Sikh and Dogra governors found their most troublesome enemies in Hunzá, against which country they never gained a single success. Hunzá raids against Gilgit villages were incessant till in revenge an expedition was organised in 1848 by Nathú Sháh, the first Sikh governor of Gilgit. Falling into an ambush, Nathú Sháh and Karím Khán, the Rá of Gilgit, were both slain, and their army defeated with serious loss. In the beginning of 1865, a second attempt was made in alliance with the ruler of Nágár, whose lukewarmness or treachery caused the expedition to fail. In the succeeding year a third attempt was made, but the Nágár ruler's treachery was now evident, and while the Hunzá force looked on from across the river, a skirmish took place between the *quondam* allies, in which the Dogra governor was badly wounded. The unexpected defection of their allies and the loss of their leader so disheartened the Dogras that the whole force took to flight, and reached Gilgit with the loss of only two men. Their artillery, which had been at first abandoned, was recovered by the presence of mind of one of the Dogra officers, who, with a few men, preserved the semblance of order in their retreat. The expedition having been undertaken without permission from Jamú, the governor was recalled and his proceedings ignored.

In 1869 the raids from Hunzá were at last put an end to by the present *Thum* consenting to yield allegiance and pay a yearly tribute of two horses, two hounds, and twenty ounces of gold-dust, which has since been paid regularly. In return for this, however, they get a regular subsidy from Kashmir.

The Kanjútis are small and slight, compared with other Dárds, but they have a greater reputation for bravery. They bear an evil reputation amongst their neighbours, as they are given to slave-dealing and raiding.

Secure in the inaccessibility of their country, they have preyed upon all their neighbours without fear of retribution. At the time of the insurrection of the Seven Khojas in Yarkund in 1847, Sháh Ghazanfur Khán of Hunzá rendered assistance to the Chinese in overcoming the rebellion. In recognition of this service a *jaghír* was granted to him close to Yarkund, and a brass tablet inscribed with a record of the friendship of Hunzá towards Pekin, and its reward, was placed on the gates of the city. A fixed subsidy was paid by the Chinese to the *Thum* of Hunzá, who in return gave

a nominal allegiance. Under these circumstances the caravans between Yarkund and Leh were regularly plundered in the valley of the Yarkund River near Kúlanúldi by the Hunzá people, whilst the Chinese authorities winked at a proceeding which they were unable to prevent or punish. The raids were organised by the *Thum*, and looked upon as a right conferred by the proximity of the caravan route. His agents in Yarkund sent notice when a rich caravan was about to start, and a party was at once despatched by mountain paths known only to themselves, to lie in wait for it. Besides the plunder carried off, young men were generally seized and sold into slavery, which caused Hunzá to become the chief place of resort for slave-merchants from Badakhshán. The last exploit of the kind, and the most successful recorded, took place in 1865, when no less than 50 camels and 500 ponies, laden with merchandise, were driven from Kúlanúldi to Hunzá by way of Ujadbai without opposition. Kanjúti eyes still glisten when they talk of that day, but the establishment of the firm rule of the Atalik in Kashghar put a stop to future proceedings of the kind.

The Kanjútis belong to the Mulai sect of Shiahhs, but nevertheless drink wine without concealment, and appear to be altogether very lax in their religion. Firearms are scarce, the ordinary equipment being sword and shield. The people are called Hanzije, or Kanjúti, and belong almost entirely to the Yashkun or Búrish caste, the language being the Búrishke or Khajúna dialect. Hunzá is a monarchy, the ruler being known by the title of *Thum*, and the ruling family as the Ayeshé, or "heavenly." The Hunzá and Nágár *Thums* are descended from a common ancestor who lived about the end of the fifteenth century and ruled over both Hunzá and Nágár. This ancestor had twin sons, one of whom, Girkis, was given sovereignty over Hunzá, while the other, Moglot, was allotted Nágár.

Pakpúh and Shakshúsh in Eastern Turkistán are said to be tributary to Hunzá.—(*Biddulph ; Drew.*)

HUNZÁ—

A river rising in the Hindú-Kúsh, which, flowing between the villages of Hunzá and Nágár, under the northern face of Rákipúsh, makes, near Chaprót, a sudden bend from west to south. The river here flows between perpendicular rocks, across which none but the most expert cragsmen can find a path. At this bend Kashmír jurisdiction ends. Twenty-five miles below this the Hunzá River joins the Gilgit River. The Hunzá, though fordable in winter, is in summer a deep and rapid torrent more than 100 yards broad, bringing down with it an enormous quantity of soil. The road up the river is as bad as can be. Between Hunzá and Nágár the river flows between perpendicular cliffs 300 feet high and 600 feet apart at the top.—(*Biddulph.*)

HÚPAR—Lat.

Long.

Elev. 6,448'.

A spot which marks the extreme north-western point of the Maharája of Kashmír's territory and the boundary between Poniál and Yásan. It lies on the right bank of the Gilgit River. Here the Poniál Rájá keeps a

small guard, whose business it is to light a signal-fire on the approach of an enemy. To hold the position would require a couple of hundred men. There are two roads past it, one of which only can be traversed by horses. The Yásanis have a guard at a place called Shedodas on the opposite bank.—(*Drew.*)

I

ÍMIT—Lat. Long. Elev. 8,400.'

A village in the Ishkumán of Karúmbár Valley, on the left bank of the river. It is subject to Yásan. From Gilgit to Ímit men on foot travel easily, but in summer horses have to be swum across the Gilgit River at Cherkila, while in the Ishkumán Valley between Chatorkand and Ímit are two places where the river flowing between steep rocks necessitates horses taking to the water to pass these obstacles. Fourteen miles beyond Ímit the route up the valley is closed by a glacier. Three or 4 miles below Ímit, there is a road through the village of Ishkumán over the mountains to Darkót in Yásan. It is a good road practicable for horses, and Yásan is reached by it in two days. Ímit shows signs of a large extent of former cultivation.—(*Biddulph.*)

ISHKUMÁN—Lat. Long. Elev.

A village in the Karúmbár Valley on its west side about two marches from Puniál. From here there is a road over the mountains to Darkót in the Yásan Valley. This road is practicable for horses, and is only closed for about two months in winter. It is two days' journey from Ishkumán to Darkót.—(*Biddulph.*)

ISHKUMÁN PASS (OR KARÚMBAR)—

Lat. Long. Elev.

The most eastern of the passes in the Hindú-Kúsh range leading from Gilgit into Wakhán. Biddulph, who visited it in 1874, says of it:—"The Karumbar Pass is only open in winter, practically of no importance, but liable, from physical changes, to become important for a time, and therefore to be watched." Biddulph approached it from the north, and remarks as follows:—

"South-east of Boróghil Áilak is a track leading up the hill-side to the Ishkumán Pass. . . . The first few hundred feet seemed steep, and I could not see the top of the pass, which is said to be a very long one; but I gathered from the *Áksakal* that there was little more ascent than what I saw. As the pass is closed for the same period as the Baróghil, the height must be about the same. As a road, however, it is not quite so good, but a very small amount of labour would make either of the two good for guns."

The Ishkumán Pass is sometimes known as the Karúmbár, but the former is the best known name.

The *Áksakal*, who accompanied Biddulph, by order of the Mír of Wakhán

(Fateh Alí Sháh), told him that "guns were taken over the Ishkumán Pass 12 years ago (*i.e.*, 1862) by Mír Jahándár Sháh of Badakhshán."

Colonel Gordon in 1875 reported that Mír Fateh Alí Sháh had, *à propos* of nothing, said to him one day, "I intend to tell you before leaving of a good road to India." He afterwards mentioned this road as lying over the Ishkumán Pass to Tórbéla on the Indus *viá* Gilgit and Chilás. He spoke very confidently of the excellence and advantages of this route, as an alternative to that by the Baróghil Pass and the Chitrál Valley.

In the spring of 1876 Biddulph was deputed to visit the Karúmbar Valley *viá* Gilgit, and to examine the Ishkumán Pass from that side. He reached Ímit, the nearest Yásan village to the pass, at the third march from Búbar in Gilgit. At 14 miles from Ímit he was stopped by an impassable wall of ice, formed by a glacier from a side valley, which had pushed itself across the main valley, making a barrier, over 200 feet high and a quarter of a mile wide, across the main valley. He writes: "Between the granite rock on one side and the wall of ice on the other is a space of 15 feet, through which the ice-torrent rushes. The only road is by wading up this stream for 400 yards. This can only be done when extreme cold has shrunk up the stream, which now is 4 feet deep, and quite impassable till November. In fact, the pass is a winter one, and is never used in summer; nor can the road at any time of the year be made practicable for guns. . . . As well as I can learn, it is only within late years (that is, within the last 30) that the ice has closed in and blocked up the road. The same thing has occurred higher up again, where another glacier has pushed across the road, and until the snow has hardened and filled up the cracks, neither men nor horses can cross it. If it were not for these glaciers, the pass would be a particularly easy one, as the gradients are very gentle, and the greatest elevation between Ímit and Sarhad apparently does not exceed 11,500 feet. When I spoke about the top of the pass to the natives, they replied it has no top; it is all *máidán*. The approach from the Yásan side is not closed by a gorge like the Baróghil and Darkót Passes, and it was therefore the favourite road by which the Wákhís and Siríkólís made forays into the Ishkumán Valley in former days till the ice closed in and blocked the road.

"Between Ímit and the first glacier are the ruins of six or seven villages, and Ímit itself shows signs of a large extent of former cultivation; the whole Karúmbar Valley is said to have contained at one time 400 houses; now the population does not exceed 200 *souls*. I was told that thirty or forty years ago the ice did not obstruct the pass, and that constant forays by the Wákhís and Siríkólís depopulated the valley. It is evident, though, that under those circumstances the population would never have grown up. I am therefore of opinion that the normal state of the pass is to be blocked up as at present, but owing to some unexplained cause the ice opened sufficiently to allow of the pass being used in summer for several years, since which it has closed in again.

“It is known that in 1844 and in 1865 floods occurred in the Gilgit Valley, caused by the glacier in the Karumbar Valley completely damming up the water till it accumulated sufficiently to burst through the obstruction and sweep a passage for itself. This must always be liable to occur from time to time, and it might easily happen on such an occasion that so large a portion of the glacier may be swept away as to clear the main valley sufficiently to allow of its being easily traversed for a longer or shorter period till the glacier action again closes it.

“Though it is now only used in winter, the Yásanis consider the pass of much importance, because it is not closed by a gorge on the south side, like the Baróghil and Darkót Passes, and is therefore less easily defended. I was told that they are especially anxious to keep its existence a secret from the Kábul authorities.”—(*Biddulph.*)

ISHKUMÁN RIVER—*vide* KARÚMBAR.

ISHTRAGH PASS—Lat. Long. Elev.

An unimportant pass over the Hindú-Kúsh from Mastúj to Sarhad i-Wakhán. From Avi the frontier village of Upper Chitrál where the river is bridged, a footpath leads across the Hindú-Kúsh to Ishtrágh in the Wakhán Valley which (according to Mahamad Amín) is reached in six marches from Búnú. The stages are said to be as follows: (1) Míragán; (2) Shagráam; (3) Khut; (4) Kotal-i-Ishtrágh; (5) Camp; (6) Ishtrágh. It is a difficult road, impracticable for laden animals and never used by caravans.—(*Lockhart.*)

J

JAGLOT—Lat. Long. Elev.

A village in the Tángír Valley (Shinaka). Starting from Dímar, Jaglot is distant about 4 miles up the valley. The road there has, however, a general descent, as it is on somewhat lower ground, on a level with, and near the Tángír stream, but there are ups and downs. Jaglot consists of about 200 houses, scattered over a plain about $\frac{3}{4}$ mile square, with some 20 or 30 houses at the foot of the hill slope. The houses are generally on the pieces of ground belonging to, and tilled by, the owners. The Tángír River is crossed by a substantial wooden bridge immediately above Jaglot. This bridge is about 60 feet long, but it does not allow of cattle crossing.—(*The Mullah.*)

JÁLKOT—

A valley in the Indus Kohistán on the left bank of the river. In it are two villages of the same name—the smaller one about 3 miles up the valley, the larger on the banks of the Indus, which is here about 500 yards wide, and is crossed by rafts of inflated skins. Jálkot contains about 700 houses. There is no cultivation between it and Pálas, the ground being rocky, with grass and stunted trees. The Jálkot stream is crossed by a wooden bridge.—(*The Mullah.*)

JIGÁL—Lat. Long. Elev.

A Dárd village of 150 houses in the Indus Kohistán. It stands on a rocky slope on the right bank of the Indus about 3 miles above the junction of the Dúbér Nadi.—(*The Mullah.*)

K

KAIÁL OR **GAIÁL**—Lat. Long. Elev.

A hamlet of 15 houses in the Indus Kohistán. It lies 4 or 5 miles up a stream which flows into the Indus on its right, a few miles above Patan.—(*The Mullah.*)

There is another valley of the same name higher up. *Vide* "Gaiál Dara."

KALAKOHNA—Lat. Long. Elev.

A fort or village in Chitrál, some 10 miles above Mastúj on the left bank of the river.—(*Mullah.*)

KALÁM—Lat. Long. Elev.

A village in the upper part of the Swat Kohistán, at the confluence of the Úshú and Gabriál streams. From the south it is reached by a bridge across the Gabriál, or Utrot Nadi, which is passable for laden horses. The valley is here fairly open. Kalám is a large village, containing about 1,000 houses and a masjid. There are about twenty water-mills here, and the inhabitants are generally wealthy, being possessed of large herds, and exporting *ghi* in quantities to Pesháwar. The pines and deodars about here are magnificent. Oak, apricot, walnut, apple, and vine also grow hereabouts. Indian corn, barley, and wheat are plentiful. The inhabitants belong to the Bashkár branch of the Dárd race, and pay tribute to Yásan.—(*The Mullah ; Biddulph.*)

KALASHGÚM—

A valley on the western side of the Chitrál River, inhabited by Kalásh Káfirs, who have long been subject to Chitrál.—(*Biddulph.*)

KÁLKOT—Lat. Long. Elev.

A village on the right bank of the Panjkora in the Kohistán-i-Malezai. The people are Bashkar (*q.v.*), a Dárd race, and pay tribute to Chitrál, formerly to Yásan as well. Káلكot is a large village of 1,000 houses like Tal (*q.v.*) in every way, and is situated at the upper angle of the junction of a small stream with the Tal River; the fields extend chiefly below the stream for 2 miles along a plain, which is a mile in width. The walnut and apricot are found on the grounds. The high road, which I kept to, crosses the river immediately on leaving Káلكot, by a substantial wooden bridge, 68 feet in length, the water flowing over a rocky bed, and being too deep and rapid to be forded, even on horseback.—(*The Mullah ; Biddulph.*)

KAMAKDORI—Lat. Long. Elev. 15,000'.

A pass over the Indus-Kishanganga watershed, connecting Shali in the Kishanganga Valley with Chilás by the Niát Glen. It is a broad pass, with

some open ground at the crest, and is comparatively easy, being used for cattle. Communication by it opens in May, though snow remains up to July. The route is devoid of forage and fuel.—(*Ahmad Ali Khán.*)

KAMI—Lat. Long. Elev.

The principal village in the Tángír Valley (Shináka), about 5 miles above Jaglot, on the left bank of the stream. The road between the two places is in very good order. Kami contains 250 houses, both double and single-storied, with flat and sloping roofs, chiefly the latter, and a fort which had once been allowed to fall into disrepair, but had since been put into thorough order by Múlk-i-Amán, who, with his followers from Kashkár, occupied it. There is a good deal of fine cultivation about Kami, and the usual fruit-trees, the grape being less in quantity; there are also water-mills.—(*The Mullah.*)

KAMRI—Lat. Long. Elev. 13,160'.

A pass between Gurais and Mohu Das on the route from Kashmír to Astor. After crossing the watershed it follows the western branch of the Astor River through Pakarkot and Chagam. This route is practicable for laden animals, and is shorter and, on the whole, easier than that by the Dorikún Pass (*q.v.*), but it is closed by snow for nearly six months, that is, a few weeks longer than the other route. McNair, who crossed it from the north, says, "to the foot of the pass the road from Astor is very fair." Of the last 4 miles he says, "The ascent is easy by fair path, trying during the rains owing to slaty soil; hill very wooded. The descent is easy." He makes it 58 miles from Gurikot (of Astor) to Gurais. The route-book makes it 70 miles, which is nearer the truth.—(*Drew; Seward; McNair.*)

KAMRI DARA—

A valley in Astor-Kashmír, which may be considered the main western branch of the Astor Valley. It contains about twelve villages with a total estimated population of about 900 souls, all Dárd of the Bota tribe, speaking the Shina dialect. Both Súnis and Shíahs are represented, but intermarriage between the two sects is not allowed. The Súnis shave their heads, while the Shíahs wear their hair long. The men delight in polo and sport. Their arms comprise swords and matchlocks, and bows and arrows. There is no fruit in the valley, except the mulberry. Wheat and vegetables only are grown. The cold is extreme in winter, and from December to March the people are confined to their houses. Wood and water are plentiful.—(*Ahmad Ali Khán.*)

KANDBARI OR KHANBARI—

A stream which enters the Indus on its right bank between the Hodar and Dárel Valleys. It is at its mouth about 80 feet wide and 3 feet deep, with a rapid current, and therefore difficult to ford. There are no habitations in the valley, and it is only a grazing ground for the Mankiál and Samakiál villages. There appears to be a route up it to the Chonchar Pass (*q.v.*), and thence to Gilgit. The valley is credited with great mineral wealth.

It has a great deal of fir and *padam* (pencil cedar). The valley at its upper end is formed by several glens, up one of which, known as Batel, there is a route into the Jojotgah Glen, a tributary of the Kergáh Valley in Gilgit. Another ravine leads out of the Batel Glen over the mountains to the Chileli Glen, another tributary of the Kergáh. Both these passes are about 14,000 feet high and destitute of vegetation.—(*The Mullah; Biddulph; Ahmad Ali Khán.*)

KANDBARI OR KHANBARI PASS—Lat. Long. Elev. 14,700' (?).

A pass across the Indus-Gilgit watershed, about 6 miles to the west of the Chonchar Pass. It connects the valley of Kandbari (*q.v.*) with that of Shatochao, which drains into the Singal Valley, Gilgit district. It is about 700 feet higher than the Chonchar and more difficult. It is only used in summer by the herdsmen and their cattle.—(*Ahmad Ali Khán.*)

KANDIA DARA—

A valley in Dárdistan, known also, more especially in its upper course, as the Gabriál Dara (*q.v.*). Including the valleys of its various tributaries, such as the Sumi Dara (*q.v.*) and Maidan (*q.v.*), or Doga Dara, it comprises an area of nearly 1,000 square miles. The river has a course of about 50 miles from its source near the Palesar Pass (*q.v.*). It is bounded on the west by the lofty range which separates it from the Kohistán of Swat; on the south by a great spur of the above; on the east by the Indus and the mountains which shut off the valley from Shináka; and on the north by the great watershed which separates it from Yásan.

The inhabitants of the Kandia Valley generally are of the Yashkani tribe of the so-called Dárdistan group, and are Shiabs. They are extremely poor and much scattered, numbering not more than 1,500 fighting-men. They have no forts. The villages in the valley are—

Gabriál	.	.	.	.	.	.	.	40	houses.
Mírsháhi	.	.	.	.	.	.	.	20	„
Serai	.	.	.	.	.	.	.	10	„
Dong	.	.	.	.	.	.	.	30	„
Karang	.	.	.	.	.	.	.	20	„
Kad	.	.	.	.	.	.	.	15	„
Dadshuín	.	.	.	.	.	.	.	20	„
Helíl	.	.	.	.	.	.	.	10	„
Kotgala	.	.	.	.	.	.	.	5	„

The route up the valley is impracticable for beasts of burden. The river in many places is very much confined, but at the villages it usually opens out to 500 or 600 yards.—(*Biddulph; Tanner; the Mullah.*)

KANI PASS—Lat. Long. Elev.

A pass in Dardistán connecting Gor with the Sai Valley at Damot. It is not much used, except for taking cattle to the Gandai Valley, and is altogether closed for four months by snow.—(*Ahmad Ali Khán.*)

KANJÜT—

The name applied to Hunzá by the people of Wakhán, Sirikol, and Yarkund,

but are never used by the inhabitants themselves, nor among the people dwelling south of the Hindú-Kúsh. A full account of the country will be found under the heading "Hunzá." As an easy pass—the Kilik—leads to Kanjút from the north, it has been contended that a practicable route to India lies through Kanjút, but the fact is Kanjút is a 'cul-de-sac.' There are only three roads out of it leading south. That by the Hunzá River is quite impracticable for any but expert mountaineers, except, in the winter months, when the river bed is fordable (*vide* Hunzá). That by the Hispar Pass (*q.v.*) to Skardu is only open for a very short time and is extremely difficult. That by the Shimshál and Mustágh Passes (*q.v.*) is still more difficult. The latter leads for six marches over glaciers.—(*Biddulph* ; *Drew.*)

KANSHAR NADI—

A stream in the Indus Kohistán, joining the Indus on its left. It contains enough water to float timber, but can be crossed by jumping from rock to rock. The valley is well stocked with pine.—(*The Mullah.*)

KARÚMBAR—

A valley in Dárdistan between Yásan and Kanjút. It is drained by the Ishkumán River, which flows from Ghazkol (*q.v.*) to the Gilgit River just above Gákúch. The valley is important on account of the route lying up it (*vide* Ishkumán Pass). There are also three routes into Yásan practicable for horses over the mountains (*vide* Chatorkun, Asumbul, Ishkumán). The route from Gilgit is easy for foot-passengers, but in summer horses have to be swum across the Gilgit River at Cherkila, and between Chatorkun and Ímit are two places where the river, flowing under steep rocks, necessitates horses being swum past these obstructions. The Ishkumán River is fordable everywhere during the seven winter months. Biddulph considers the Karúmbar route of little practical military importance, as the labour and expense of making it fit for wheeled traffic would be enormous. The villages in Karúmbar are Chatorkun, Dáyina, Asumbul, Ishkumán, Sinikí, Daltí, Ímit, and a post for watchmen at Hatún. The whole population does not now exceed 200 persons. This is due to oppression and floods, for undoubtedly it was once much more populous. The valley belongs to Yásan. The floods to which it is subject are due to the action of the glaciers at its head.—(*Biddulph.*)

KASHIRÚS—

The local name for the Kashmíris, who settled in Gilgit about 1760 A.D. They now form the largest section of the population in Gilgit itself, but, being weavers and carpenters, are regarded with some contempt by Shins and Yashkuns alike. They are a most thriving and energetic class, and, besides being artisans, are also tillers of the soil. Their distinctive castes are, Mír, Shaikh, Paiar, Lai, Sunár (goldsmiths), Dar Rawat, But, and Tatchon (carpenters). They intermarry amongst themselves, except the Tatchon, who are considered below the rest, and they occasionally give their daughters to the Yashkuns and Shins.—(*Biddulph.*)

KASHKÁR—*vide* CHITRÁL—

A name often used to express the country, which is perhaps better known to us as Chitrál. It is divided into two regions, the one to the north-east being known as Kashkár Bálá, or upper; the other to the south-west as Kashkár Páin, or lower. Upper Kashkár includes Mastúj and Yásan, and was formerly a separate and independent province, but has been of late more or less re-united under the rule of Amán-ul-Múlk, Mehtar or Bádsháh of Chitrál. Kashkár is sometimes confounded with Káshghar, a province of Chinese Tartary.

Above Darband (*q.v.*) there are no habitations in the Kashkár Valley, but forage, fuel, and water are abundant.—(*Raverty ; the Mullah ; I. B. Records.*)

KASHKARO—*vide* CHITRÁL—

A name applied more particularly by the Afgháns to the capital of Chitrál.

KATÚRE—

The name of the ruling family in Chitrál, so called from an ancestor, Sháh Katúr. *Vide* Genealogical tables (article "Chitrál").

KEL DARA—

A valley in Kashmír territory which drains from the Barai Pass on the watershed separating the Kel Dara from the Búnar Valley, to the Kishan-ganga River. Till about 1870 this valley was uninhabited. It was then occupied by Paháris from Kághán, and now contains a population of about 600 souls in two scattered villages. Besides cultivating Indian corn, the people keep large numbers of very fine goats and buffaloes. Grass, wood, and water are abundant, but there is no fruit whatever. The valley is not subject to very great cold. Crime is uncommon, and the people are peaceable, although the men do carry both sword and matchlock.

This valley in no sense belongs to Dárdistan, and is only mentioned here on account of its connection with the Barai Pass (*q.v.*)—(*Ahmad Ali Khán.*)

KHALTA—Lat. Long. Elev.

A small village on the left bank of the Ghizar Nadi, 2 or 3 miles above its junction with the Yásan River.

"Khalta appertains to the sub-district of Koh, which extends from Dahimal on the Ghizar down to Raoshan. It is a village of 40 houses, is inhabited by agriculturists, has the usual cultivation and fruit-trees, and is the last village on the way up the Ghizar, where fruit-trees are met with in profusion. There are two roads from Khalta, one on the right bank of the River Ghizar, which is suitable for laden cattle and is used through the year, and the other by the left bank for some distance, but used only by foot-passengers, as it is in parts very difficult. There is a wooden bridge sometimes over the river at Khalta, but during the floods of summer it is generally carried away; there is also a rope-bridge, which is permanent."—(*The Mullah.*)

KHANBARI—*vide* KANDBARI.

KHANOGÁH—*vide* THAK.

KHARTÉZA PASS—Lat. Long. Elev.

A pass over the Hindú-Kúsh from Chitrál to Zaibak in Badakhshán, lying to the east of the Nukhsán Pass, between it and Tirich Mír. It is a most difficult route, the ascent and descent being over perpetual snow. It is quite impassable for laden animals, and probably for unladen ones as well. It has not been used of late years. Biddulph, however, says that it is practicable for horses, but that a small glacier has to be crossed, and that the ascent is very steep. He speaks of it as an alternative route to the Nukhsán (*q.v.*) between Korobach and Khana-i-Mohabat, a distance of 8 miles. His information rests on native reports.—(*Mahamad Amén ; McNair ; Biddulph.*)

KHINAR—

A valley in Shínaka lying north of the Indus between Gor and Hodar. The stream which drains it falls into the Indus about 2 miles east of Chilás. The people of Chilás, to whom the valley belongs, carry on cultivation in some places in it, crossing the Indus by means of rafts of inflated skins. There are several hamlets, all situated in the main valley, the littoral valleys being only used as pasture grounds. The hamlets are Talpin (*q.v.*), Gala, Sari, Darachai, Utáliphari (where the headman of the valley lives), Dasi, Sheithak, Dandalosh, Totambai. These hamlets consist of only a few houses each, and in the whole valley there are not more than 40 or 50 houses. In summer the cattle are generally taken to graze at Malpat at the head of the Gies Valley. From the head of the Khinar Valley there are two passes, the Bariben and Kinejút (*q.v.*), which lead into the Sai Valley of Gilgit.—(*Ahmad Ali Khán.*)

KHO—

The name applied to the strip of country along the banks of the Ghizar River in Dárdistan. It belongs to the Yásan "Ráj." Biddulph says:—

"It is thinly populated, and very narrow. More than half the population are Shins, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Gújars."

In the western half of the valley the people belong to the Kho race, and the language is Khowar.

The Mullah says the district of Kho extends from Dahimal down to Roshan.—(*Biddulph ; the Mullah.*)

KHO—

The largest section or class of the Chitrál population. They inhabit the whole of Kashkár Bálá, the Lúdkho and Arkári Valleys, and the main valley down to Darúsh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names Túrikho (upper), Mulkho (middle), and Ludkho (great), and their language Khowár. This is the language given by

Dr. Leitner under the name of Arnía, by which it is known to the Shins of Gilgit, who style the Yásan portion of Kashkár Bálá, Arnía. In sound it is soft and musical. Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakír Mushkín" They are divided into classes, of which a few are Tóryié, Shíré, Darkhání, and Shóhání. No caste distinctions exist among them. Kho is also the name applied to the valley of Kashkár Bálá between Mastúj and Chitrál.—(*Biddulph.*)

KHUSHWAKTE—

The name of the family who, till quite recently, held independent sway in Kashkár Bálá and Yásan, so called from an ancestor named Sháh Khúshwakt (*vide* Genealogical Tables, article "Chitrál").

KILIK PASS—Lat. Long. Elev.

A pass over the Hindú-Kúsh between Kanjút or little Guhjál and the Pámir. It is the only road practicable for horses and camels, and is open nearly the whole year round. Though an excellent road, it is of no practical value, as it only leads to the *cul-de-sac* of Hunzá. By this route Tashkurgán is eight days' march from Gircha in Kanjút.—(*Biddulph.*)

KINEJUT PASS—Lat. Long. Elev. 14,000'.

A pass over the watershed between the Gilgit and Indus Rivers, connecting the Khinar or Talpin Valley with Paiot in the Sai Valley, Gilgit district. It is practicable for unladen cattle, but is not passable before the middle of May. The Kinejut Valley is comparatively open. Two or 3 miles below the pass it joins the Bariben Glen, and these together drain into the Narnaishini, which is itself a tributary of the Khinar Valley.—(*Ahmad Ali Khán.*)

KOHISTAN—

The name applied to that part of the Indus basin between Shináka and the Pukhtú-speaking tribes of Yághistán. Kohistán is bounded on the west by high mountains, which separate it from Swat; on the north by mountains which lie between it and Mastúj and Yásan; on the north-east lies Shináka, from which it is separated on the Cis-Indus side by the Lahtar stream; and on the Trans-Indus side apparently by the Kandia Valley; on the south-east is the district of Alahi, from which it is divided by a high mountain range called, according to MacGregor, Ganga at its north-east extremity, and Indus Andrak lower down; on the south lies Pukhtána and its tributary valleys, which comprise the independent territory lying between Kohistán

and British territory. The valley of Kohistán was traversed by the Mullah, under the orders of the Great Trigonometrical Survey, in 1876.

The valley of Kohistán runs in a north-easterly direction; its length from the village of Batera to the Lahtar stream is about 45 miles. Its area must be nearly 1,000 square miles.

Kohistán is drained by the Indus, which receives, beginning from the south, the Dúber Stream from the north-west, the Kolai, Chaorudara, Kunsbar, Gábu, and Jálkot Streams from the east, the Razika and Maliar from the west, the Ichar and Kahinga from the east, the Kandia from the north-west, and the Lahtar from the south-east; most of these will be found described elsewhere. Some other very insignificant streams also join the Indus, which at Jálkot is about 500 yards broad.*

Of the mountains, among which the main and tributary valleys of Kohistán lie, very little is known. According to the map of the Great Trigonometrical Survey, the chief peaks range from 14,300 feet to 16,600 feet.

The main valley is described by the Mullah as being rocky along the river banks and confined, but higher up on the mountain sides the slopes are gentle.

On this subject MacGregor says:—

“Kohistán, as seen from the tops of the high snowy mountains which divide it from Khágán on the east, looks somewhat desolate and bleak.” The hills are rocky, and not, as in Khágán, covered with verdure to the line of perpetual snow; but towards the Indus the scene changes and cultivation is extensive. Between Pálas and Jálkot, however, there is no cultivation, the ground being rocky, with grass and stunted trees. This region is thinly inhabited; Kaiál being apparently the only inhabited village. The tributary valleys of the Indus, with the villages in them, are mostly named after the streams which water them.”

Scott thus describes the southern boundary of Kohistán on the left bank of the Indus:—

“It is divided from the Chor Glen by a spur of the main range, 16,000 feet in elevation, thrown westward from near Kundi Peak, in longitude 73° 30', for about 12 miles; it then descends to, and crosses, the Chor-dara, or watercourse draining the Chor Glen; then ascends to the Shamshir Peak, 15,000 feet in elevation, and is divided from Alahi by the lesser spur, of which that is the highest peak, running westward from its summit to the Indus River.

“It differs from Chilás in that it is intersected laterally by a second mountain range, 16,600 feet in elevation, which is thrown from the main range at the Lulusar Peak, first southward for 12 miles, then westward till it ends abruptly on the banks of the Indus; and by a third spur also, over 16,000 feet in elevation, thrown westward from the Harifa Peak of the great range to the Indus. Between the Alahi boundary on the Shamshír

* The Mullah's account of the streams draining into the Indus on its left bank is not very reliable. The two main streams on that side are the Níla Nadi (*q.v.*) and the Chacharga Katha (*q.v.*).

range and the spur just mentioned lies the Níla Nadi (*q.v.*); between this and the other greater spur or range lies the Chachargá Katha. Falling from this last range to the Indus are various lesser *kathas*, or streams, falling into the river generally in the neighbourhood of the principal Kohistán villages.

“The Chachargá Katha is formed by the combination of several lesser streams falling from the high peaks between Lalusar and Harifa; they combine at a hamlet known as Kotgali, about 12,000 feet in elevation. The basin above Kotgali is buried in snow from September to May of each year, but during the summer months it is beautifully green and affords excellent pasturage for the large flocks and herds of the Kohistánis and the Gújars of Kághán. Below Kotgali the descent towards the river is rocky for the first 16 miles to the hamlet of Pashkari; the valley and the neighbouring mountain slopes are covered with fine grass and vegetables. Below Pashkari Indian-corn-fields begin: these are succeeded by wheat and barley-fields, and lower down, round the villages of Jálkot to the river-bank, rice is largely grown.

“The Níla Nadi is formed by the combination of the Lehdi, Shínkor, Chordara, and lesser streams. It resembles the valley of the Chachargá Katha, and falls into the Indus near the two villages of Pálas.

“The Chor Glen, watered by the Chordara branch of the Níla Nadi, is about 12 miles long from its source near the Kundi Peak to the back of Musa-ka-Musala Mountain, and its direction westward. From this point it turns northwards. Thus far the level portion, or base, of the glen is about 2 miles in width, and richly buried in grass and wild vegetables. It drains into the Kohistání Níla Nadi, but its possession was long coveted by the Alahiwáls, who required summer grazing-grounds at a higher elevation than they formerly possessed. They consequently invaded and occupied it, and commenced thereby a feud with the Kohistánis, which periodically leads to sharp fights, in which sometimes one, sometimes the other, is successful; but, on the whole, victory and the possession of the valley has been on the side of Alahi. The inhabitants of the neighbouring British valley of Bhogarmang, being Swatis, of the same tribe as the Alahiwals, favour their claims and benefit by being permitted to use the glen for their cattle and sheep every summer.

“Like the mountains of Chilás, those in Kohistán have similar belts of rocky and snow wastes from their crests to about 12,000 feet. Pine forest and grass down to 5,000 to 6,000, and sharp rocky falls and alternate fertile basins near the river.

“The principal villages on the Indus downwards, in succession from Chilás, are Jálkot (on the Chachargá Katha), Pálas (on the Níla Nadi), Kolai, and Batera. Above Jálkot, in the Chachargá Valley, are Ghusali, Shal, Bujia, Dadaban, Pashkari, and Kotgali,—all hamlets. Above Pálas in the Níla Nadi are Pálas Upper, Para, Gidar, Níla Nadi, Sharid, Tsak, Uncha Nadi, Chiraka, Gondal, Lehdi, and Shínkor.

“The villages on the river-bank are large, generally consisting of 400 to 500 houses, surrounded by rice-fields and fruit-trees. The others are merely hamlets, generally deserted during the winter.”

The Kohistánis say they are Arabs by tribe and descent; their neighbours allege that 100 years ago or so they were idolators and Hindús; as a matter of fact they are Dárds, as is shown by their division into four castes—

Ronus or Rana, the proprietors, aristocracy of the land.

Yashkun, vassals, holding land for service done to the tribe in the field.

Kamin, artizans.

Dúm, musicians, &c.

Scott says “the Kohistánis are Mahomedans, but not Patháns. A powerful, well-built, brave but quiet, jolly people, resembling much the Gújar. Though forced by a Moslem invader to become Mahomedans, they are not fanatical and not zealous in their religious observances, but reputed very hospitable; have never submitted to the Patháns, are independent of all central government, obedient to their local chiefs, who resemble the *Mokadams* of the Gújar. Peaceful in their social relations, they fight resolutely and under a kind of martial discipline when roused. Their arms are matchlocks, very long and heavy, resting, when fired, on iron forks, good talwars, knives, and all carry spears or rather iron-pointed alpenstocks, with which weapon they fearlessly attack the bears that at times, when wild roots are scarce, make raids on the sheep-folds. Their clothing which is of woollen cloth, like *pattú* or coarse flannel, consists of jacket and knickerbockers. Some wear the woollen night-cap sort of head-dress like Chilásis, &c., but lately blue turbans, like those worn by their neighbours in British territory, have been almost universally adopted.”

The Mullah gives the following account of the Kohistánis:—

“They present a marked difference in appearance to the Afgháns of Pukhtána; they are fair and have sandy hair; are manly, well made, and wear tight-fitting clothes, consisting of coat and trowsers, resembling somewhat those of the European; on their heads, the hair of which is kept according to fancy, sometimes hanging long and sometimes shorter, they wear a cap, consisting of a bag of brown wool, rolled up so as to form a band; when on a trip they wear leather wrappings round their feet and legs, each consisting of large goat-skin, beginning at the great toe, which is left exposed, as well as the heel, and continuing up to the knee, and kept in place by a leather tie, thus serving for both shoes and leggings.

“The women wear a loose jacket and trowsers, those who can afford it having cotton clothing next the skin; on their heads they wear small round caps of cotton or wool, and when out of their villages they generally have sheets or blankets over the caps. The hair is woven in numerous plaits ending in thread ties.

“The food of these people, as in Pukhtána, consists of unleavened bread of wheat, barley, or *jowar* flour, baked in ovens, or done on the pan, eaten with butter, milk, vegetables gathered from the hills, or with stewed meat.

“ There is no marked difference in the appearance of their villages from those in Pukhtána; there is less seclusion amongst the women ordinarily, and, in consequence, there are no outside screening walls, excepting at the houses of the Moulvi or Saiad women.

“ During the summer the villagers leave their houses in the valley and ascend with their belongings to the hills, where they cultivate the ground.

“ The arms of the people consist of a sword worn with cross-belt, and long-barrelled matchlocks, which are home-made, and occasionally imported. Powder is manufactured in the Kohistán, but lead is imported, and is used sparingly, being economised by moulding round pebbles. The people are reputed good shots, children even excelling; they all take aim kneeling, the barrel resting on forked supports.”

Their language is a Dárd dialect, either Torwalik, Chiliss, or Gowro,—it is not quite clear which. The principal grains are barley and *jowar*. Rice also is cultivated, but to no great extent. The mountain sides afford good pasture for the flocks and herds, but there are scarcely any horses or ponies, as the nature of the country precludes richness.

They trade considerably with Haripúr, Ra-walpindi, and Hazroh, bringing down gold from Gilgit and their own country, and taking back cloth, piece-goods, indigo, &c. They do not bring for sale the fine class of pony to be found in their country, on account of the difficulty of the road and enmities with other tribes.

They have large forests of deodar above Pálas, and in Chor and Trans-Indus about and above Dúber. About 1863 the Káka Khéls started a trade in timber, and monopolised it for a considerable time; but about 1866 the Kohistánis took to trading on their own account, owing to a disagreement with the Kaka Khels, who cannot now go to Kohistán. The Nawáb of Amb takes 8 annas a log transit due at Darband. Traders have to pay money down in Kohistán before getting wood.

Owing to the feuds with the Alahiwáls the logs are generally made over to merchants at Pálas.

The produce of their flocks and herbs, wool, goats' hair, *ghí*, blankets, and shawls, are the principal articles of wealth and trade; they also wash gold-dust on the river-banks and cut timber in large quantities for timber merchants from Pesháwar, Attock, &c.

The gold is obtained by washing in the Indus and other streams, and the inhabitants state that they have traced this gold to the margin of the glaciers under which the gold-dust was washed down.

It would be possible to open a good road for Kohistán traders, which would induce others further off to come into our district by one of the passes in the Khágán Glen or by the pass into the Bogarmang Glen from Chor, but the objection to the latter at present, of course, is the feud between the Alahis and Kohistánis. Friendly relations might easily be established with these Kohistánis.

The Saiads of Kághán are free to go and come throughout Kohistán and levy tithes among the villages and hamlets.

Some of the Kohistán flocks and herds are brought down with those of the Kághánis to Lower Hazára during the winter, but, as a rule, they are merely taken to the lower slopes of their own mountains.

The country on the north bank of the river is similar both in physical features and in the nationality of the inhabitants. The principal villages are Seo, Patan, Jigal, Jálkot, Pálas, and Kolai.

Among the mountains and rocky glens of the upper portions of Kohistán and Chilás are ibex, brown bears, and marmots; lower down, black bears, musk deer, and splendid pheasants, and also flying squirrels, with a very soft black and brown fur.

There are no roads properly so called in Kohistán, though traders do take laden mules up the Indus, and across the ranges from Kághán to the river; though in places the road along the river is good and passes through small fertile basins, at others detours over the rocky precipices on its banks have to be made; sometimes the only pathway being over poles laid along the face of a cliff and requiring good nerve to venture over. Traders generally cross and recross the river, and alternately proceed up the opposite banks. There are ferries at Patan to Pálas, Jálkot to Seo, and one at Sazin to Tángír. *Bunias*, in search of *ghi* and wool, cross the passes of Kághán into Kohistán with salt, indigo, cotton cloths, tobacco, &c. The usual paths followed by them are up the Bhogarmang Glen over the Khandugali into Chor; thence over the Azrigali westward into Alahi, or down the Chordara to Pálas; from Bálákot up the Kunhar River to Soch, then up the Ashnakatha over the Mirzagali, east of Musa-ka-Musala Mountain to Chor, or up the Bhimbhal, over Maliksiri to Chachargá, a very rough path. Major McNeile, Deputy Commissioner of Hazára, classifies the Kohistánis as follows:—

	Fighting men.
Kur Khel Onair	400
Kaluch	100
Shín	3,500

He says that three-fourths of the fighting-men have matchlocks, and that they are reputed brave. They manufacture their own gunpowder, but import lead. MacGregor, however, divides them differently, *viz.*—

Bara Khel	{	Shaída Khel.
		Khúja Khel.
		Shuka Khel.
Kalí Khel.		
Galoch or Kaluch		Kala Maglas.
Shandar Khel	{	Shadir Khel.
Gatar Khel		Chuta Khel.
		Shali Khel.

This classification is, however, very unreliable.

The Shin villages of Pálas and Kolai are frequently at feud; in fact, this feud divided Kohistán into two great factions or camps known as the Pálas-wals and Kolaiwals, and this is a very important factor in Kohistán politics. The Kohistánis purchase only cloth and indigo from us, so cannot be considered very dependent on us; nor have we ever had any difficulty with them, beyond the petty disputes of our Gújars when pasturing their flocks in Chor.—(*MacGregor; Scott; McNeile; Biddulph; the Mullah.*)

KOHISTÁN-I-MALEZAI—

The Pushtú name for the upper part of the Panjkora Valley, which is inhabited by Bashkarik, a Dárd race (*vide* “Bashkar”). The Mullah gives the following account of the valley below Bándá-i-Gújar (*q.v.*):—

“Keeping to the left bank of the river, with a south-easterly direction, the road at $2\frac{3}{4}$ miles below the first hamlet is opposite the junction of a stream from the west, up which runs a road leading to the Shushi Valley in Chitrál. There is a hamlet numbering about 4 houses in the upper angle of the junction, and half a mile further down, on the road, there is another, which, with the houses in the neighbourhood, includes about 12 houses. At the time I passed, these places were fully occupied by flocks and herds, and about 200 people. Another half mile brings the road to a bend of the river, from which it runs southwards, and at which there is the junction of a stream from the east. Three miles further on the valley narrows considerably, the river passes through a rocky gap, and the road for a few yards runs by the water’s edge, after which the valley opens out again. There is a substantial wooden bridge, 25 paces in length, over the water, which has a depth of a little under 3 feet, $6\frac{3}{4}$ miles from the gap, by which the river is crossed. At $2\frac{1}{2}$ miles from this bridge a road branches off to Lámutí (*q.v.*), crossing the river by another wooden substantial structure, which allows of the passage of laden cattle. Another half mile further the river runs for about 200 yards under the hill slope, but the road continues good, and with a slight descent enters on more open ground, cultivated, with hamlets near the edges of the slopes, and a mile further reaches Tal (*q.v.*). The river below Tal takes a south-west direction, and the road keeping to the right bank, at a little over $1\frac{1}{4}$ miles, comes opposite Lámutí, a village of 700 houses. A mile lower down is the junction of the Nadi Lámutí, a stream which comes from an easterly direction, and up which leads a road to Kálám (*q.v.*), and then on to Úshú. My road kept to the right bank of the Tal River; 4 miles further on I arrived at Káلكot (*q.v.*) village, where I halted for the night of the 2nd October. At $1\frac{1}{2}$ miles lower down a small stream from the left is crossed, and $2\frac{1}{4}$ miles further, Barkot, a village of 40 houses, is reached. Somewhat over $1\frac{1}{4}$ miles further there is a bridge over the river to the Bíár village, of 40 houses. Still keeping to the left of the river, my road at half a mile crossed a small stream from the left, and another at $2\frac{1}{4}$ miles, where the valley narrows a little, but the road keeps good, and a mile further reached a

bridge by which the river is crossed, and the important village of Pátrak is reached about 300 yards lower down. This is a village of about 1,000 houses, like the other independent villages left behind, and is the last of them; here rice is grown in small quantities. The road still keeps to the left bank, and at $\frac{3}{4}$ mile below the village crosses a small stream, which joins the Tal River opposite the junction of the Pátrak Stream. For the next $7\frac{1}{2}$ miles the river flows through a confined valley; the road, however, with some ups and down allows of the passage of laden horses; a small stream being crossed about midway. The *anjir* (fig), and *makhrani* (a kind of plum), and acid pomegranate are found wild on either side of the river. Half a mile on I crossed the river by a bridge, over which laden cattle pass, 200 yards beyond which is the fort of Shiringal and Duki, a village of 25 houses (*vide* "Duki"). The valley along the entire length of the Tal River is called the Kohistán-i-Malezai, after the Malezai tribe of Patháns, down to near the villages of Duki and Shiringal; it is independent, without any recognised head, and from those places lower is included in the Khanate of Dír. In the former portion there is a good deal of lawlessness, and though there is no tax on goods passing through, yet as much as can be had out of travellers is taken; in the latter there is a settled government. It is said that about 12,000 fighting-men, armed with matchlock and sword or spears, can be brought together in the Kohistán-i-Malezai."

Lockwood gives the following information regarding the tribal divisions of the inhabitants of the valley:—

"They have six villages, *viz.*, Pátrak, inhabited by Rajnors, Ramnors, Shamnors and Chartors; Bíár, on the west of the river, inhabited by the Mulanor, Batiror, and Kinor sections; Barkot, inhabited by the Darwizor, Beror, and Hamdior; Káلكot, with Dárák, Buror, and Chud; Tal, with Miror, Silor, and Shutor; Lámúti, with Candor, Daknor, Pandor, Kushálor, Manjor, and Chamor sections. Although called the Kohistán-i-Malezai the country is not now inhabited by Malezai Pathans. McNair calls it Talásh which must not however be confounded with the Talásh at the junction of the Swat and Panjkorah rivers. The name is said to be derived from two brothers Tá and Lásh. The people were originally Káfirs. The population McNair estimates at 10,000 to 12,000 men. The climate is a fine one, but severe in winter. Products similar to those of Swat, save that wheat takes the place of rice. Two crops are raised annually in the valleys, but only one on the hill-sides. Besides the villages above mentioned McNair also speaks of Gawaldai Bela, Shreth, Hayágé.—(*The Mullah; Biddulph; Lockwood; McNair.*)

KOHISTÁN OF SWAT—

The name applied to the upper part of the Swát Valley, that is, north of Charrai. It is inhabited by Dárds of the Torwál and Baskkár races (*q.v.*). The valley, or rather valleys, which comprise the Kohistán are hemmed in by lofty mountains. On the north is the great range which forms the watershed between Chitrál and Gilgit on the one side, and the Swat and Panjkora

Rivers on the other. To the east is the long spur which divides the Swat and Indus Valleys, and to the west are the Laram and Sajaun Mountains. This tract, it is said, was formerly subject to Swat, but is now independent. The valley is in most parts very narrow, but opens out here and there. Dense forests of fir, pine, and oak clothe the hill-sides, while walnuts, apples, apricots, &c., grow wild. Ghi and timber are largely exported. The principal villages are Úshús, Kalám, Útrot, Cham, Báramál, to which headings refer.—(*Biddulph; the Mullah.*)

KOLAI—Lat. Long. Elev.

A village on the left bank of the Indus, in the Indus Kohistán. The following is the Mullah's account of it:—

“The Kolai stream, coming from the east, is next crossed; the width thereof was about 60 feet and depth 3 feet, with a rapid current. Proceeding about three-fourths of a mile the village of Kolai lies to the right, about 1 mile on the hill slope. This is a large village of about 800 or 1,000 houses, the people of which are scattered during the summer months over the surrounding hills, cultivating the ground, and thus raising enough crops for their consumption, which would not be the case had they to depend on the produce of the land adjoining the village; they by this means also have good grazing for their live-stock. All the trade with Gilgit is by the people of Kolai; ghee chiefly, and cash (the Mahomedshai rupee, of the same value as the Queen's coin), also gold in dust in small quantities, are taken down by men in the pay of the traders to Hazro and Rawalpindi, and chiefly cotton cloths and indigo, &c., are taken *viâ* Kághán and Chilás to Gilgit, where large stores are kept. Trade is chiefly done on the credit system—large profits and slow returns. These people are said to be in good repute with the Kashmír Rájá's government, joining in its expeditions, for which they are excused duty on their goods.

“There is a feud of long standing between Kolai and Pálas. The inhabitants of Kolai are nearly all Shins.”—(*The Mullah.*)

KRAMINS—

A caste or branch of the Dárd race. They are millers, potters, and carriers, corresponding to the Kahárs of India. They do not intermarry with any other caste. They are not very numerous, except in Dúber, Kandia, Harban, Sazín, Dárel, and Chilás, where from one-half to one-quarter of the population are Kramins.—(*Biddulph.*)

KULAND—

A tributary of the Chitrál or Mastúj River, on its left bank, above Chitrál, and between Koghaz and Muri. It is fordable.—(*The Mullah.*)

KUNAR RIVER—

The name by which the Chitrál River is known from Asmár down to its junction with the Kábul River. In the upper part of its course, that is, from its source to Asmár, it is known as the Yárkhún, the Mastúj, or the Chitrál. (*Vide those headings.*)

KUND—Lat. Long. Elev.

A high snow-capped peak overlooking the Laghmán Valley from the region of Káfristán. It is on the summit of this mountain that Noah's ark is supposed to have rested after the flood.—(*Holdich.*)

KÚPU BÁNDA—

A Gújar village of 25 houses at the head of the Kúpu Dara. This glen drains into the Indus on its right bank, about 10 miles below Patan. The next valley to the south is the Kána Dara, the first in which Patháns are found on the right bank of the Indus. The Kúpu Dara may, therefore, be regarded as the southern limit of Dárdistan in this direction. Dárdistan, it must be remembered, is merely a vague geographical expression, adopted for convenience when describing the non-Patháu regions south of the Hindú-Kúsh.—(*The Mullah ; Barrow.*)

L

LADKHO* OR LATKÚ OR LÚDKHO—

A tributary valley of the Arkari River, which itself falls into the Chitrál River, 4 miles above Chitrál. The upper part of this valley is called Zagistán by the inhabitants, Injigán by the people of Badakhshán; the principal place is Darúshp. The inhabitants, at all events in the upper part of the valley, are Manjánis, speaking the Yidgháh language (*q.v.*). Up the Laddkho Valley lies the route to the Doráh Pass. The river which waters the valley is fed by the Bogosta Stream (*q.v.*). In addition to which there are numerous smaller glens which open on the valley. At the junction of the Arkari and Lúdkho Streams the valley is tolerably wide and the soil irrigated, but elsewhere it is a narrow defile. The main valley varies in elevation from 6,000 to 10,000 feet. The name means "Great Kho."—(*Biddulph ; McNair.*)

LAHTAR NADI—

A stream draining to the Indus, on its left bank, about half way between Jalkot and Sazín. It is considered to be the boundary between the Indus Kohistán and Shináka. It is a fine large stream, and well wooded with pine.—(*The Mullah.*)

LAHÚRI OR LOWARAI PASS—Lat. Long. Elev. 10,450'.

A pass over the watershed, between Dír and Chitrál. On the east side it commences about 3 miles from Mirga, elevation 8,400 feet. The watershed is 10,450 feet, so that about 2,000 feet has to be ascended in 5 miles. (McNair calls it 5 miles from Mirga to the watershed.) From the *Kotal* there is a descent of 2 miles, through a narrow defile, bounded by precipitous rocks and commanded by numerous *sangahs*, erected by the Káfirs for the purpose of attacking travellers. Bizogáh is the place generally selected by the Káfirs for their attacks. A stream is then reached, and from this point onwards the hills on both sides are covered with magnificent pine trees.

* It is said that the Russians have lately been intriguing with Chitrál for the assignment of this valley with a view to securing the control of the Doráh Pass.

At 8 miles from the crest the valley opens out and Ashrath is reached. McNair calls the total distance from Mirga to Ashrath "not more than 10 miles," but, as he took nearly ten hours to accomplish it, 13 miles is probably more correct, *viz.*, 5 miles from Mirga to the Kotal, 8 miles from the Kotal to Ashrath.

The pass is generally closed by snow from the end of November till April, but practicable for pack-animals during the rest of the year. McNair calls the ascent easy and gradual, but says the descent is more difficult, and may be called very difficult for baggage animals, the stream having to be crossed several times. There is no cultivation between Mirga and Ashrath, but fuel and forage are plentiful.

The road as far as Galatak in the Chitrál Valley is said to resemble a graveyard, so numerous are the graves of travellers who have been murdered along this route.—(*The Mullah ; Sapper ; McNair.*)

LÁMUTI—Lat. Long. Elev.

A village on the right bank of the Panjkora in the Kohistán-i-Malezai. It consists of 700 houses. The people are Bashkár (*q.v.*), a Dárd race, and pay tribute to Chitrál, formerly to Yásan as well.

A mile below the village the Nadi Lámuti falls into the Panjkora from the east. Up this river there is a road to Kálám and Úshú in the Swat Kohistán.—(*The Mullah ; Biddulph.*)

LASPUR—*vide* SAR LÁSPŪR.

LATHŪ PASS—Lat. Long. Elev.

A much-used pass between Gor and the Sai Valley. It is used by both men and cattle, but is closed by snow from December to March. It issues from the mountains at Damot in the Sai Valley. It may be reckoned as two days' journey from Gor to Damot. Water and firewood are procurable *en route*, but there is no wood below Sulat or above the cave of Boto Paniál.—(*Ahmad Ali Khán.*)

LECHIR—

A small valley in Shináka belonging to Gor. It lies on the left bank of the Indus, south-west of the Hatú Pír. It was just above this valley that the great landslip into the Indus occurred in 1841 which caused the disastrous flood of that year. The valley is entered by a path from the Hatú Pír, as well as by the Satiabe Kotal from Dashkin, which is 13,500 feet high, and passable by unladen cattle.—(*Ahmad Ali Khán.*)

LITTLE GŪHJÁL OR HARBŪR—

The name sometimes given to the northern part of Kanjút or Hunzá (*q.v.*). It is watered by the western branch of the Hunzá River, and contains the villages of Misgar, Gircha, Murkun, Pású, &c. From it there are routes into Wakhán and Sar-i-Kul by the Irshad and Kilik Passes (*q.v.*). Langar in Wakhán is seven days' march from Hunzá.

LOWARAI—*Vide* LAHURI—

LÚDKHO—*vide* LADKHO.

LÚRG OR LURK—Lat. Long. Elev.

A village in the Tángír Valley (*Shináka*) (*q.v.*). The Mullah gives the following account of it:—

“I went up the right bank of the stream which, till within 2 miles of Lúrg, flows through a very confined valley; the road has thus many ups and downs, but it admits of the passage of laden cattle. Lúrg, about 6 miles from the Indus, is a village of about 50 houses, disposed in two groups, the first met with being for the live stock, and the second about $\frac{1}{2}$ a mile further on for the dwelling-houses of the people. It is situated on a plain about a mile in width and about 2 miles in length, which is well watered and partially under cultivation of rice and other grains. About the village there are fruit-trees in abundance, the walnut, in addition to those mentioned in connection with Sazín. The cattle remain in the village during winter.”
—(*The Mullah.*)

LÚTKÚ—*vide* LADKHO.

M

MADALASH OR MADAGLASH—Lat. Long. Elev.

A village at the head of the Shushai Valley, Lower Chitrál. The inhabitants speak Persian. They keep entirely to themselves and enjoy certain privileges. They are said to have immigrated here a couple of centuries ago from Badakhshán.—(*McNair*; *Biddulph.*)

MAHR DARA—

A valley in Dardistan near the Palesar Pass. It is watered by the Mahr and Hag *nullahs*, which join about 2 miles north of the Súmi Dara (*q.v.*), and into which flows their combined stream. Footpaths lead up these *nullahs* across the mountains to Andarp and Ghizar in Kashkár, about two days' journey. These paths are not practicable for pack animals, and are seldom used. The Mahr Dara has no inhabitants except perhaps in summer, when a few wandering Gújars, with their flocks, may visit the valley.—(*The Mullah.*)

MAIATSIL—

A stream which forms the eastern boundary of Nágár. At the head of the valley is the difficult and dangerous road over the Hispar Pass (*q.v.*) into the Shigar Valley. This is never used except in cases of necessity. The Shigar Valley debouches on the Indus near Skardi.—(*Biddulph.*)

MAIDÁN DARA—

A valley in Dárdistan, which is one of the tributary glens of the Kandia Dara. It is formed by the junction of two streams, the Záhar and Doga Nadis. The valley is in parts broad and open, in parts a mere ravine. Both Maidán and Záhar are occupied in summer by wandering Gújars, with their flocks and herds. There is a path from Maidán into the Tángír Valley. The

hills on both sides of the Maidán Valley are clothed with magnificent timber.
—(*The Mullah.*)

MĀNKIÁL—Lat. Long. Elev.

A village on the right bank of the Dárel Stream. It consists of two groups of houses, Bar and Kúz, about 500 yards apart. These villages are well off, and possess grazing rights in the Kandbari Valley. They contain about 180 and 100 houses respectively.—(*The Mullah; Ahmad Ali Khán.*)

MASTÚJ—Lat. Long. Elev. 7,289'.

The chief town of Kashkár Bálá, situated just above the junction of the Yárkhún and Sar-Láspúr Streams and on the left bank of the former. It is obvious that the position is strategically important, commanding, as it does, the routes to Chitrál, Gilgit, the Baróghil, and Tal Passes. According to Mahamad Amín the place consists of a fort and 200 houses. Moorcroft says it contains about 400 houses, with a fort and bazar, where a few Hindús carry on trade. Of the fort Múnshi Azíz gives the following account:—

“The fort is situated in the middle of a plain. It is large, and built of mud and stone. It holds 250 men, and is protected by a ditch. Its garrison is not permanent, but is thrown into the fort as occasion requires.”
McNair says it is rectangular with bastions at the corners.

Mastúj was besieged by the Chinese in the reign of Khush Ámad (*vide Chitrál*), who, after a seven months' siege, came to terms with his besiegers. Mastúj is undoubtedly a very ancient place, and was formerly a *rendezvous* for *Kafilas*. The Emperor Taimúr visited it more than once.—(*Mahamad Amín; Moorcroft; Múnshi Azíz; McNair.*)

MASTÚJ (DISTRICT)—

The Mastúj Valley runs in a south-westerly direction towards Chitrál. It is surrounded by mountains of great height, except on the south-east side. The valley is capable of supporting a considerable population, and its cultivated area averages nearly a mile in width, but owing to the tyranny formerly practised by Gauhar Amán and Pahlwán Bahadúr only half the arable land is under cultivation, and the population does not now exceed 10,000 souls. The soil yields two crops. Wheat is the staple food, but rice is grown in some part of the district. The fruit-trees are not too plentiful, and there is no export of dried fruits. The climate is mild, and snow in some years does not fall at all. Goats are numerous, cattle and sheep not so plentiful. Lead and antimony are found near Mustúj on the opposite bank of the river. These metals are state monopolies. Gold-washing is carried on, but is not very profitable. *Chogas, Pattu*, and socks are largely manufactured. The district above Mastúj Fort is called Yárkhún (*q.v.*), below it Kho (*q.v.*), the whole being known as Kashkár Bálá. It is said to be able to turn out about 1,500 fighting-men, but arms are

scarce and bad. Mastúj was once an independent province belonging to the Khúsh Wakté family, but it is now subject to the ruler of Chitrál. The religion of the country was formerly Buddhism.

Villages in Mastúj or Upper Chitrál.

Avi (<i>q.v.</i>).	Gazan (<i>q.v.</i>).
Bang (20 houses).	Khúsh.
Chapri.	Mastúj (<i>q.v.</i>).
Chavinj.	Míragám (70 houses).
Chinar.	Pawar (<i>q.v.</i>).
Dezg (40 houses).	Praib.
	Tichan Sanoghar.

—(*Biddulph; McNair; Lockhart.*)

MASTÚJ RIVER—

The name applied to the Chitrál River from Mastúj down to Chitrál itself; above Mastúj it is called the Yárkhún (*q.v.*). It rises in the Ghazkol Lake (*q.v.*), east of Baróghil. The first considerable affluent it receives is the Gazán Stream, which, flowing from the Túi Pass, joins it on the left near the village of Gazán. At Mastúj it receives another considerable affluent from the left, namely, the Sar Lásóp Stream (*q.v.*). About 20 miles below Mastúj it receives an important tributary on the right, the stream which waters the valleys of Túrikho and Múlkho. While at Chitrál itself it receives the drainage of the mountains in the direction of the Núkhsán and Doráh Passes. The valley in which the river runs below Mastúj is generally known as Kho (*q.v.*). From Chitrál downwards this stream is known as the Chitrál River (*q.v.*). From Mastúj to Daníl the valley is very narrow, 500 to 800 paces, but below Daníl it opens out.

MATAKÁN OR MATILTÁN KOTAL—Lat. Long. Elev.

A pass over the watershed between the Kohistán of Swat and the Indus. It is two long days' journey from the village of Úshú in the Swat Kohistán to Gabriál in the Kandia Valley. The road is a very difficult one, and there are no intervening villages.—(*The Mullah.*)

MAULAI—

A Mahomedan sect whose adherents are chiefly found among the Upper Oxus states, in Hunzá and Puniál. More than half the people of Yásan and the Ladkho Valley in Chitrál are Maulais.

The head of this sect was Ágha Khán, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khorasan, who came to India in 1840 for political reasons, and who resided in Bombay till his death a year or two ago.

The countries inhabited by the Maulais are roughly divided among a number of Pírs, who are treated by their disciples with extraordinary respect, but residence does not give the Pír authority over the whole of any special district. The office is hereditary, and Maulai families transfer their

spiritual obedience from father to son, regardless of changes of residence. For instance, Sháh Abdúl Rahím of Zebak, who is honoured and respected as being next in rank to Agha Khán himself, has disciples in Sirikol, Kanjút, Zebak, Yásan, and Badakhshán, but other Pírs also have disciples in those places. The respect paid to the Pírs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to Biddulph "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Maulai possesses is given to his Pír. A portion of these offerings used to be converted into coin and sent yearly to Ágha Khán.

Next in rank to the Pírs are Kalifas, whose duty consists in little more than the collection of offerings. The Pírs each correspond direct with Ágha Khán.

The Maulais must not be confounded with the Maulavi sect of dancing Darweshes, with whom they have nothing in common. They assert that their sect was founded by the Imám Jafir Áli Sadík (the just), a descendant of Áli, by the daughter of the Prophet, who died A.H. 148. Abú Mahamad Husain, however, writing in the *Zubdat-úl-Akhbar*, says, that Mahamad, surnamed Mahdi, who claimed to be sixth in descent from the Imám Jafir Ali Sadík, founded the sect, who were first known as Ismailiyas, in Egypt, in the year A.H. 299. His followers recognised him as the twelfth Imám. The conquest of Egypt by Sultán Sala-ú-dín Yusuf destroyed the temporal power of the sect in the country. They were, at that time, ruled by Azid, a descendant of Mahamad Mahdi. Meanwhile, the tenets of the sect had been brought to Persia. Mr. Drew suggests that the name is derived from *Maula*, an Arabic name for God. The appellation may equally claim to be a corruption of Muwahideen, the name by which the Druses still call themselves, or Mulahidah, from *Mulhed*, "an infidel," the name given to the sect in old times.

Súnis speak of them as "Káfirs" and "Rafizi," but they themselves do not refuse to pray or eat with Súnis. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Aliparast," and they undoubtedly esteem Áli, who, they say, was born of Light, as superior to the Prophet Mahomet, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other "sects of Mahomedans, saying, the Sun is a dog and the Shiah is an ass." They question the divine character of the Korán, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahomet.

They use in place of the Korán a book called the Kalam-i-Pír, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pír. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead; prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imám-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands; and, crossing his arms, gives them to the man with his left hand and to the woman with his right. Then, taking a cup of water, he gives half to the woman, and, after he has said a few words out of the Kalam-i-Pír, the ceremony is completed. The form of the Maulai Kalima is changed yearly in accordance with instructions from the spiritual head.

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Kalifas and Pírs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Súnis and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Súnis. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hasan and Husain.

On the death of a Maulai the choicest articles of his portable property are set aside for the Imám-i-Zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Kalifa comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chirágh roshan"), and a six-stringed guitar, called "gherba," being produced, singing is kept up for the whole night.—(*Bid-dulph.*)

MAZENO PASS—Lat.

Long.

Elev 18,500'.

A pass between Astor and Búnar (Chilás) at the head of the wild Rupal Valley. It attains an altitude of over 18,000 feet, and is consequently only

open for a few months, and then only to practised mountaineers. In former times raiders from Chilás used to come by this route to harry Astor.

From the village of Rupal at the foot of Nanga Parbat the route first lies over an ice field about 2 miles long. Leaving this, the track lies sometimes over, and sometimes on one side of, a glacier for about 12 miles, when the summit of the Mazeno Pass is reached. Tosho, another pass, lies 2 miles to the west, and these two routes to Búnar join a few miles down the Diamirai Valley, which leads into the Búnar Valley. Being very difficult, the Mazeno Pass is but little used.—(*Tanner ; Ahmad Ali Khán.*)

MICHATÁ—Lat. Long. Elev.

A small hamlet in the Yásan Valley, on the left bank of the river, and about 7 miles south of Darkót Village. It consists of 9 houses and a water-mill.—(*M. S.*)

MINAWAR—Lat. Long. Elev.

A prosperous village of 30 houses at the eastern end of the Gilgit Plain and about 8 miles from that place. It stands on the left bank of a stream, which flows north to the Indus, a mile or so distant.

MIRBAT—Lat. Long. Elev.

A small village on the left bank of the Indus, nearly opposite the Dúbér Valley. Here there is a ferry across the Indus. The people are distinctly Dárds.

MIRKANDI—Lat. Long. Elev.

A village in Chitrál at the point where the stream from the Lahori Pass falls into the Chitrál River. It is about 3 miles below Ashrath, the path between the two places being here and there difficult for laden animals.—(*The Mullah ; McNair.*)

MÍR MALIK DARA—

A valley in Astor to the west of the Kamri Dara, into which it drains near Chagam. It contains 2 villages and about 150 inhabitants, who are Dárds of the Bota stock and practically identical with those of the Kamri Dara (*q. v.*).—(*Ahmad Ali.*)

MÍRSHÁHAI—Lat. Long. Elev.

A village in the Kandia basin of the Indus Kohistán, containing about 20 houses. It stands on the left bank of the Mírsháhái Nádí, a tributary of the Gabriál (*q. v.*), which river is crossed by a wooden bridge about $\frac{1}{2}$ a mile above the village.—(*The Mullah.*)

MOGH—Lat. Long. Elev.

A village in the tributary valley of Lútkú, Chaitrál, on the road to the Doráh.—(*Mahamad Amín.*)

MOSHABAR KOTAL—

Vide Túi Kotal. The whole range is sometimes spoken of as the Moshabar Range, and sometimes as the Shandar Range.

MÚLKHO OR 'MURIKHO'—

A valley in Kashkár Bálá, formed by the junction of the Tirich and Túrlikho Streams. It joins the main Chitrál Valley just below the fort of Drasan. The length of the Múlkho Valley may be taken at 25 miles. It is extremely fertile and populous, the cultivation being continuous. The soil is mostly clay and gravel, the hill-sides bare and of gentle slope, the villages extending high up the mountain sides. Faiz Baksh gives the following list of villages in the Múlkho district: Zani Washich, Kushat, Gúrkar, Laru, Parpish, Parid, Murai, Tarich, Amrat, Kosham, Madak, Zardi, Naskoh, Lunko, Udar, and Ujar. Some of these are shown in Biddulph's map. Murikho is, strictly speaking, a sub-division of the Drásan district (*q.v.*). It is separated from the Kunar Valley by a large spur ending in a bare rocky tongue of land about 8 miles long, 2 miles wide, and 50 feet high. The cultivation is almost entirely on the right bank, extending along a considerable portion of the range which divides it from the Tirich Valley. Sheep and goats are plentiful, so also fruit-trees, but firewood is scarce. Salt is extracted from the soil about Lún, close to the junction of the Kunar and Murikho, but not in sufficient quantities to satisfy local necessities. Falcon and hawk-catching, for export, is largely carried on. The woollen dresses worn by the inhabitants are made by themselves. *Chogas* form quite an article of trade, the *Kirbiri* and *Margalun* commanding a ready sale. The former is made from the wool of unborn lambs, the latter from the down of ducks, worked up with woollen threads. The population is about 6,000, and has the credit of being very exclusive, mixing little with the people of other valleys. A tenth of the produce of the valley is claimed by the governor.—(*Biddulph; Faiz Baksh; McNair.*)

MUSTÁGH PASS—Lat. Long. Elev. 18,400'.

A pass between Baltistán and Chinese Kashgár. Though not in Dárdistan, it is mentioned here on account of its connection with the question of routes from Ferghána into India. As there are no less than six marches over glacier, without grass, fuel, or supplies, it cannot be contended that this route has any military importance whatever. The pass is open for a very short time only, and, in crossing it, men are tied together. For animals it is really impracticable, as will be seen from Drew's account.—(*Biddulph; Napier; Drew.*) *

N

NÁGAR—

An independent Dárd state, lying north of the Rákápúsh Mountain and south of the Hunzá River. Though considerably smaller than Hunzá, it has a larger population owing to the greater amount of cultivable ground, it being situated so as to get the full benefit of the summer sun and being fertilised by the numerous streams from the great Rákápúsh

* *Vide* also Part III, route from Skardu.

Mountain. The population is about 10,000 souls. They are less warlike than the Kanjútis, and less addicted to raiding, while slavery is unknown. The people are Shiahs and belong to the Yashkun, or Búrishki stock. The ruler, as in Hunzá, is known as the *Thum*, and the family as Moghlotai from an ancestor named Moghlot. Two sons of this family live in Kashmír territory, where they hold *jaghirs*.

The country is famous for its apricots, which are exported in large quantities to the Punjáb. The Nágár streams are said to be rich in gold. Nearly opposite Hunzá the Maiatsil or Húpar River, a considerable stream, joins the main river from the south-east. The fort of Nágár and the *Thum's* house are on the left bank of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. This valley forms the eastern boundary of Nágár. That part of Nágár which faces Hunzá is divided into four districts, each with its fort, *viz.*, Shaiar, Askúrdass, Chitorkún, Swaiar. The river between Hunzá and Nágár flows between perpendicular cliffs, 300 feet high and 600 feet apart at the top, which can only be scaled in a few places and are carefully guarded. There is a twig bridge opposite the fort of Haidarábád; at the head of the Maiatsil Valley is the difficult and dangerous road over the Hispar Pass (*q.v.*) into the Shigar Valley. When Kashmír authority was temporarily expelled from Gilgit between 1852 and 1860, communication with Nágár was maintained by this road. In the prosperous times of the Shin rule, the *Thums*, of Nágár, acknowledged the Rás of Gilgit as their feudal superiors, and tradition relates that the villages of Nilt, Gulmit, Toll, and Pusant, which now belong to Nágár, were given as dowries to different *Thums*, who married daughters of the Trakhané. At the time of the Sikh occupation of Gilgit a very close connection existed between the rulers of the two states of Gilgit and Nágár. Between Hunzá and Nágár a great rivalry, which has frequently resulted in open hostility, has always existed, but they are generally ready to combine against an external foe. Though possessing a common origin, the people of Nágár are distinguished for timidity and incapacity for war, and no instance is recorded of their being victorious over their rivals of Hunzá, at whose hands they have suffered many disastrous defeats. Since 1868 Nágár has been tributary to Kashmír, to which it makes an annual payment of twenty-one tolas of gold and two baskets of apricots.

The revenue of Nágár, Mr. Girdlestone states, is derived from the Khán's share of grain, native cloth, oil, goats, and gold-dust. It is estimated at Rs. 7,000 per annum. The language is Búrishki, or Khajúna, as Mr. Drew calls it, and according to him the people are called Khajani. The villages in Nágár lie very close to each other, and for 20 miles are almost continuous.
—(*Biddulph*; *Girdlestone*; *Drew*.)

NALTAR—

A glen draining to the Hunzá River between Gilgit and Chaprot. In it are the two small hamlets of Naltar and Bichgari. This glen is in Kashmír

territory; north of it rises the Naltar Mountain, 19,320 feet high.—(*Biddulph; Trigonometrical Survey.*)

NANGA PARBAT OR DEO MÍR.—Lat. 35° 14'. Long. 74° 38'. Elev. 26,620'. The great mountain peak which separates Astor from Chilás. The Dárd races call it Deo Mír, or the Mountain of the Gods. Nanga Parbat is, however, the name by which it is generally known in Kashmír and Yághistán.

NARISATI—

A Dárd dialect spoken by the Gabars in the Chitrál Valley, who occupy the villages of Pasingar, Birkot, Langurbat, Gúd, Narisat, Maimena, Sukai, Nawa Kala, and Chundak. The name Gabar would seem to connect them with the Gabaré of the Indus Valley, but their language differs a good deal. They are no doubt the Gabrak of Baber's Memoirs. The Chitrális speak of them as a bald race, and certainly they have rather scanty beards.—(*Biddulph.*)

NASPARGOL—

A stream draining into the Yásan river close to Yásan from the west.

NIÁT—

A stream which forms the eastern branch of the Thak Valley (Chilás), and which gives its own name to that part of the valley which it waters. There is plenty of pasturage in the valley. Snow begins to fall in December, and is to be seen up to the end of July; so the elevation of the valley must be pretty considerable. The range separating it from the Thak Valley proper must be at least 16,000 feet high, as it is only free from snow for about three months. Commencing from the south the villages in this valley are:—

Niát.—A village of 15 houses; through this village runs the route to the Kamakdori Pass.

Gushar.—About a mile lower down, contains 15 houses.

Thek.—One and a half mile below Gushar, 15 houses.

Daloi.—Two miles down stream, 14 houses.

Manihit.—Half a mile south of the junction of the Niát and Thak Streams, 7 houses.

Basha.—Four miles below Daloi, close to the junction of the Niát and Thak Streams. It contains 30 houses and has some level ground about it.

All these villages, except Manihit, are on the right bank of the stream. The land close to each village is watered by a canal, cut from the adjacent stream, and near each village are two or three water-mills. The valley is very narrow. Below 12,000 feet the vegetation is quite luxuriant. Up the valley lies the path to the Kamakdori Pass.—(*Ahmad Ali Khán.*)

NÍLA NADI—

A glen in Dárdistan between Hazára and the Indus. It is formed by the combination of the Lehdi, Shíukor, Chordara, and lesser streams. It resem-

bles the valley of the Chacharga Katha, and falls into the Indus near the two villages of Pálas.

Above Pálas in the Níla Nadi are Pálas Upper, Para, Gidar, Níla Nadi, Sharid, Tsak, Uncha Nadi, Chiraka, Gondal, Lehdi, and Shínkor.

The villages on the river bank are large, generally consisting of 400 to 500 houses, surrounded by rice-fields and fruit-trees. The others are merely hamlets, generally deserted during the winter.—(*Scott.*)

NILDHAR—Lat. Long. Elev. 11,630.'

A spur from the southern watershed of the Gilgit River, which is crossed by the Gilgit road. This is the only difficult part on the road from Sai ferry to Gilgit. Both ascent and descent are considerable, at least 2,000 feet according to Captain Grant. McNair, however, makes light of it.—(*Grant ; McNair.*)

NUKHSÁN PASS—Lat. Long. Elev.

A pass over the Hindú-Kúsh from Chitrál to Zaibak in Badakhshán. It is very difficult, being crowned by perpetual snow, and is quite impassable for laden animals. The ascent from the Chitrál side is very steep and takes two days; at the crest a glacier, about 400 yards in width, has to be crossed. From the crest one long and difficult march brings one to Deh Gúl, the first village in Badakhshán. Faiz Baksh gives the following stages: Oghad, Shoghad Angur, Kor or Láskargah, Kotal-i-Nukhsán, Khana-i-Mohabat (at the foot of the pass on the north side), Deh Gúl, Zaibak.

There is no doubt that this is an extremely difficult route, and that it is open for a much shorter time than the Doráh, and though it is preferred on account of its comparative immunity from Káfir raids, it is not entirely free from them. On the other hand, it is more direct than the Doráh.

Biddulph gives a very different account of it, but his account is also from native information, and is no more reliable than the other. He says: "The pass is closed for four months in the year. In summer it is practicable for horses, but a small glacier has to be crossed." He gives the following stages from Chitrál by this route:—

1. Shali	7 miles.	Small village.
2. Shogot	9 „	Small village and fort. Cross Ludkho River by bridge.
3. Momi	4 „	Village on banks of Arkari River. Cross river by bridge to left bank.
4. Arkari	10 „	Fort and large village of 800 houses. Cross river by bridge.
5. Owir	9 „	Village of 100 houses. Cross river by bridge.
6. Korobach	8 „	Camping ground.
7. Khana-i-Mohabat	10 „	Camping ground. Cross the Nukhsán Pass.
8. Deh Gúl	10 „	Small village, the first in Badakhshán.
9. Zaibak	8 „	Large town.
Total	<u>75 miles</u>	

McNair says it is 1,000 feet higher than the Doráh and more difficult, being impracticable for laden animals. The northern slopes are, however, more

gentle, and vegetation on that side reaches almost to the crest (*Faiz Baksh ; the Sapper ; Biddulph ; McNair.*)

P

PAIÁL OR PAYÁL—*vide* PUNIÁL.

PAÍ KOTAL—Lat. Long. Elev.

A pass in Dárdistan leading from Tángír to Yásan. It is said to be not very high.—(*The Mullah.*)

PÁLAS—Lat. Long. Elev.

A village in the Indus Kohistán on the left bank of the river. It contains about 1,000 houses. The people are intimately connected by blood relationship with those of the two villages called Jalkot higher up the river on the same bank, and there is always a communication kept up (father in one village with son in another); in war time they combine together and muster about 3,000 or 4,000 fighting-men between them. Fights about grazing ground are frequent, chiefly with Kolai people, who, though Kohistánis, receive assistance from Alahi. The people of Pálas are cultivators and herds-men. At Pálas the Masjid is a substantial building of wood and stone, with an extensive verandah, which would in Pesháwar not cost under Rs. 4,000 or Rs. 5,000. The inhabitants are Shins and Yashkuns.—(*The Mullah.*)

PALESAR KANDAO*—Lat. Long. Elev.

A pass over the watershed between the Indus Valley and the Kohistán of Swat. It lies at the head of the Kandia Valley (*q.v.*) and is certainly more than 15,000 feet above the sea, as it was covered with snow in July when traversed by the Mullah. The ascent from the Swat Kohistán side is difficult, and the descent on the east is even worse. The Mullah's party had actually to slide down many hundred feet, after which the road appears to be fairly easy. On the top of the pass is a lake about 2 miles long and a quarter of a mile wide.—(*The Mullah.*)

PALOGA—

A stream flowing from the Matakan Kotal to the Úshú Nadi in the Swat Kohistán. Up it there is a road to that pass, which is therefore sometimes called the Paloga Kandao. It is a better road than the direct one from Úshú. The hill-sides here are covered with forest, and good pasture for grazing is abundant.—(*The Mullah.*)

PANJKORAH—

A river which, draining the Kohistán-Malezai (*q.v.*), finally finds its way to the Swat River. It has one of its principal sources close to the Tal Pass. It is rapid in the upper part of its course. Below Duki it enters Dír territory. A full account of the upper reaches of Panjkorah will be found under the heading "Kohistán-i-Malezai."

* *Vide* Part III for an account of the road.

PARG—Lat. Long. Elev.

A village in the Lásópú Valley of Dárdistan, about 3 miles below Sar Lásópú Village. The village consists of about 20 houses, and has some cultivation and fruit-trees about it. It is the residence of a *Charwal* or *Thana-dar* as we should call him.—(*The Mullah.*)

PATAN—Lat. Long. Elev.

A village half a mile from the right bank of the Indus in the Indus Kohistán opposite Pálas. It is the largest and most flourishing place in all the wild country between Hazára and Swat. The land is noted for its fertility, but its redundant population has forced many to seek a living by trade. The valleys of Chilás, Dárel, and Tángír are frequented by pedlars from Patan. All the valleys running to the Indus from the north-west for about 10 miles up stream are dependent on Patan, and it is said they can together muster about 4,000 fighting-men. There are about 1,200 houses in Patan. The village lies on the left bank of a large stream coming from the north-west. The inhabitants are mostly Shins.—(*Biddulph; the Mullah.*)

PATIÁL—Lat. Long. Elev.

A hamlet of 20 houses, near the head of the Dárel Valley (Shináka). Beyond it the road to Puniál enters the forest. Patiál lies on the right bank of the stream, a mile or so to the north of Mankiál.—(*The Mullah; Ahmad Ali Khán.*)

PÁTRAK OR RASHKOT—Lat. Long. Elev.

One of the largest villages in the Kohistán-i-Malezai on the right bank of the Panjkorah. It contains about 1,000 houses, and rice is grown here. It pays tribute to both Chitrál and Dír. The people are Baskhar of the Dárd race.

Patrák is the Pushtú name for the village, Rashkot the Dárd name.—(*Biddulph; the Mullah.*)

PAWAR—Lat. Long. Elev.

A village on the right bank of the Yárxhún or Mastúj River, about 22 miles above Mastúj. Here there is an easy ford. It contain 100 shouses.—(*The Mullah.*)

PINGAL—Lat. Long. Elev.

A village belonging to Yásan. "Seven miles further on the village of Pinga, of 30 houses, situated on both banks of the Ghizar River, is reached. A rope bridge, 40 yards in length, connects the two villages. There is the usual cultivation here, but there are no fruit-trees."—(*The Mullah.*)

POGAJ—Lat. Long. Elev.

A village of 60 or 70 houses on the left bank of the Dárel River, about 3 miles above Gaiáh. The Mullah says the road to it is in a very fair condition, and that the river is crossed by a substantial wooden bridge.—(*The Mullah.*)

PUNIÁL OR PAYÁL—

A district in Dárdistan at the upper end of the Gilgit Valley, between it and Yásan. This stretches for some 22 miles up to the Yásan frontier. Of old an appanage of Gilgit, Puniál became in later times a bone of contention between the rulers of Yásan and Gilgit, who each possessed it in turn for a time, till it finally came into the possession of Kashmír in 1860. Súmalik, whose name will be found in the genealogy of the Gilgit Ras, is said to have given Puniál as a dowry with his daughter to a prince of Chitrál. At a later date it became an independent republic for a time, till a certain Shót, a native of Dárél, made himself Thum of Puniál, but was shortly afterwards slain by Sháh Pershah, of the Khushwakté family of Yásan, who established his son Búrúsh as ruler. The present Rá of Puniál, Akbar Khán, is a descendant of Búrúsh, his father having been re-established and confirmed in his possession by the Kashmír Government in return for services rendered in the wars which finally established the Dogra rule on the right bank of the Indus. Kashmír troops garrison Puniál, and grave cases are under the jurisdiction of the Gilgit officials, but no revenue is paid either to Kashmír or to Akbar Khán, who receives in lieu a fixed subsidy from the Mahárája, in consideration of which he is bound to maintain a certain number of men to guard the frontier posts in time of peace, and to render military service in war. But for this arrangement Kashmír would hardly have been able to make good its footing west of the Indus, and its success in this matter may be said to be entirely owing to the father of Akbar Khán. Great enmity exists between the people of Puniál and those of Yásan and Chitrál.

The principal place in Puniál is Cher, which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yashkun or Búrúsh, but the language spoken is Shina. In religion they are mostly Maulais, a few Súnis and Shiahs only being found amongst them. Puniál contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

The actual boundaries of Puniál are, on the Gilgit side, the stony and sandy plain between Sharot and Gulpúr, and on the Yásan side, a place called Húpar, about 8 miles above Gákúch, which is in consequence the extreme north-western point of the Mahárája's dominions. Within this tract are nine villages and two or three outlying patches of cultivated ground. The villages vary in altitude, from 5,500 to nearly 7,000 feet, and from Cherkila, the principal village westwards, they are fortified, or rather fort and village are synonymous terms. The following are the names of the

villages in Puniál on the right bank, commencing from the east : Gulpúr, Singal, Gúmatí, Gákúch (*q.v.*), Aish. On the left bank, commencing from the west, are Guranjúr (*q.v.*), Búbar (*q.v.*), Japók, and Cherkéla.

A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by projecting spurs, so that the passage between these spurs and the river is extremely difficult, and at each of them an army might be stopped by a very few resolute men. These places are locally called *Darband*. There are, however, usually two roads by which they can be passed, a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle path, crossing the spurs, 1,000 feet or more above the river. Again, in winter they may be sometimes turned by twice fording the river, which is then very low. Up as far as Gákúch, however, there is now a good made road, which was laid out by Major Biddulph, whilst on special duty at Gilgit.— (*Biddulph ; Drew.*)

R

RAIKHEOT—

A valley in Dárdistan, which takes its rise in a glacier to the north of Nanga Parbat. It contains one small inhabited village. It is a pasture-ground of the Gor people. Two passes, both known as Chorgali, lead from the valley to Harcho and Liskomb in the Astor Valley. Both passes are over 15,000 feet high and very difficult, being impracticable for animals.— (*Ahmad Ali Khán.*)

RÁKAPÚSH—Lat. Long. Elev. 25,550'.

A great mountain, which lies about 20 miles north-east of Gilgit.

RÁM GHÁT—Lat. Long. Elev.

The place at which the Gilgit road crosses the Astor River. It lies about a mile east of the junction of the Astor and Indus. There is a wooden bridge and two rope-bridges at this point, and a tower which commands the passage. A guard of 25 Kashmir sepoy's under a Subadar is always maintained here. There is also a dák-runner station at this point. The place from its confined situation between bar estony hills is very hot.— (*Drew ; Ahmed Ali Khán.*)

RASHKOT—*vide* PÁTRAK.

RAZIKA—Lat. Long. Elev.

A large village of about 300 houses, on a stream of the same name, which drains to Seo on the right bank of the Indus. There are several water-mills along the stream, and the ground is well cultivated. Figs, walnuts, and vines abound. The Mullah thus describes the road to Seo : “ Crossing the Razika Stream by a wooden bridge just above its junction with the Zelai, I descended about $\frac{1}{2}$ a mile and again crossed by a wooden bridge to the right bank. For the next mile or so the valley is a mere gorge,

through which the stream, some 20 paces wide, forces its way. It then opens out and $4\frac{1}{4}$ miles lower down one comes to Seo. Dense forest on both sides of the road.—(*The Mullah.*)

RONÚ—

The most honoured caste among the Dárds. They rank next to the ruling family in every country in which they are found. The Wazírs are generally chosen from among them. They exist in small numbers in Nágár, Gilgit, Puniál, and Yásan, that is to say, from 2 to 6 per cent. of the population in these districts belong to the Ronú caste. In Chitrál, however, there are said to be about 300 families. In Nágár and Yásan they call themselves Hara and Haraiyo, and in Chitrál they call themselves Zandra. Some exist in Wakhán, Shighnán, and Sar-i-Kul, where they are called Khaibar-khatar. They claim descent from an Arab family who once ruled in Mastúj, but this is a mere tradition. In appearance they are generally taller than the other inhabitants of the country, with rather high cheek-bones and oval faces. They are able to give their daughters in marriage to the ruling families and to Saiads, and rulers of Dárd states give their illegitimate daughters to Ronús.—(*Biddulph.*)

ROSHAN—Lat.

Long.

Elev.

A village fort on the right bank of the Yásan or Gilgit River, about half-way between Húpar and Yásan, and about 200 paces beyond the left bank of a stream from the south. The fort is built at the end of a ridge jutting out towards the river, the wall facing the river resting on a large rock which rises out of the water. The fort contains 18 houses; a *masjid* close to the gate being the only building outside. The gate is on the south side. Horses can ford the river 2 miles above Roshan.—(*M. S. ; McNair.*)

S.

SAD ISHTRÁGH—*vide* ISHTRÁGH.

SAI—Lat.

Long.

Elev 4,629'.

A village fort on the right bank of the Indus opposite Búnjí, and about 5 or 6 miles below the junction of the Gilgit and Indus Rivers. It stands at the mouth of a narrow but fertile valley, up which runs the road to Gilgit. There is a ferry across the Indus at Sai. The fort contains about 20 houses, and the garrison usually consists of about 12 men. The inhabitants are chiefly Yashkuns.—(*Biddulph ; Waterfield.*)

SAI—

A valley in the Gilgit country which drains to the Indus at the village of Sai. The Sai or Barbuai Nadi rises in the mountains due south of Gilgit fort. It flows in an easterly direction as far as the Nildhar Hill; where it turns south, and flows for about 13 miles in a narrow and fertile valley to

the Indus. Between the Nildhar Hill and Sai are the following small villages and hamlets : Jagot, Shimrot, Sábil, Chakarkot, Shaot, Jaglot, Damot, Manot, Darot. The road to Gilgit lies up this valley as far as Jagot.

SAFR BEG—Lat. Long. Elev.

A camping ground on the Baróghil route about a mile and a half above the bridge across the Yárkhún or Mastúj River, that is on the south side of the watershed. The crest of the Baróghil is a mile or so further on. Grass and wood plentiful. Sarhad-i-Wakhán is one easy march of about 10 miles from this camping ground.—(*The Mullah ; M. S.*)

SAJÁUN—

The name of the range dividing the Swat Kohistán from the Kohistán-i-Malezai. There is a road over this range connecting Lámuti with Utrot and Kálám. The Mullah gives the following account of the road :—“ Starting from Utrot, for the first 3 miles the road was level, the Gabriál River flowing about 400 yards to the right, and the hills coming down to within 150 yards on the left. The road then crosses the Sajáun Nadi, a tributary of the Gabriál, by a wooden bridge, practicable for pack animals. All this portion of the valley affords good pasture. The road now leaves the river, and turns up the hills on the left by a steep ascent of a mile and a half. At the top an open glade in the forest is reached, a plateau about 500 yards by 400, at the further end of which there is water in a small ravine to the left. From here the road ascends gently for a mile or so, and then by a steeper ascent to the first crest. It then winds along the face of the hill for above a mile, when there is an easy ascent for $1\frac{1}{2}$ miles to the second crest. There is no forest between these two crests. The descent on the other side is gentle for about $2\frac{1}{2}$ miles to a *ziarat* and *masjid* near a running stream. Down this stream, which lies in a narrow glen, the road runs the whole way to Lamuti. Tall forest on either hand, with occasional clearings.”

The road is only open during the summer months.—(*The Mullah.*)

SAMAI OR SAMALAI—Lat. Long. Elev.

A village of 12 houses on the left bank of the Yásan or Gilgit River about 5 miles below Roshan.—(*M. S.*)

SAMAKIÁL—Lat. Long. Elev.

A village in Dárel (*q.v.*) on the left bank of that stream, about $2\frac{1}{2}$ miles above Pogaj. It stands in two clusters, about 500 yards apart. ‘Bar’ or Upper Samakiál is situated in well-cultivated ground, surrounded by fruit-trees. About $2\frac{1}{4}$ miles above it a path practicable for cattle leads up stream to the right, and over into the Kandbari Valley. This is the usual road to Hodar and Chilás. The Samakiál people have proprietary claim over the Kandbari Valley.

The two forts of which Samakiál consists are called respectively Birokot and Dúdukot, the latter being the one to the north. Biddulph gives these

two villages 1,500 houses, but Ahmad Ali Khán puts them at about 100 each, which is a far more reliable estimate.—(*The Mullah; Biddulph; Ahmad Ali Khán.*)

SANDÍ—Lat. Long. Elev.

A village in Yásan on the left bank of the Warshigúm River, about 4 miles above Yásan. The breadth of the river is here about 70 paces, with a wooden bridge over it. The village contains about 30 houses.—(*M. S.*)

SAR LÁSPŪR—Lat. Long. Elev. 9,400'.

A village and valley in Dárdistan, south of Mastúj, of which the following account is given by the Mullah:—

“Sar Lásópúr is a village of 50 houses, scattered about; wheat, barley, and jowar are here cultivated, and walnut, apricot, and mulberry trees are grown, but in limited numbers. The valley drains to the north-east by a river called the Tal* and the Lásópúr indiscriminately, which joins the Chitrál or Mastúj River at Mastúj. It has a considerable volume of water which does not allow of crossing, but by bridges, excepting during the winter. The road to Mastúj keeps on the right bank of this river, and about $1\frac{3}{4}$ miles from Lásópúr is opposite to Bálím, a village of 20 houses, with a wooden bridge leading to it; $1\frac{1}{2}$ miles further on, it reaches Parg, a village of 20 houses, with cultivation and fruit-trees. At Parg there is an official designated a *Chárwélo*, by the Kashkárís, who answers to the thánadár of British district. A bridge here crosses the river. The next village through which the road passes is Archin, of 40 houses, distant $2\frac{1}{4}$ miles. From Archin to Mastúj is a distance of about 11 miles, for the first 8 of which the valley varies in breadth from $\frac{1}{4}$ to $\frac{3}{4}$ mile, and then opens out on the plain.” This valley is reputed to be the most productive in Chitrál, and is more populous than the Ghizar Valley, which is twice its size. It is said to contain 10,000 people. Markhor and musk deer abound, while sheep and cattle are plentiful. The blankets manufactured here have a great reputation; they are generally white and of fine texture. Traders from Swat and Dír frequently visit the valley in order to purchase blankets and musk.—(*The Mullah; McNair.*)

SAYAL DARA—

A stream in the Indus Kohistán, which joins the Kandia Nadi on its right between Dudshíún and Helil. There is a little cultivation hereabouts, and on the right bank there is a water-mill; a path leads up the glen, over the watershed and on to Razika.—(*The Mullah.*)

SAZÍN—Lat. Long. Elev.

A village in Shináka, about $1\frac{3}{4}$ miles from the left bank of the Indus, and about $\frac{1}{2}$ a mile from the Sazín Nadi. “Sazín is a well-favoured place; rice, as well as other grains, are grown, and the grape and mulberry, with the apricot and apple, thrive there. The grape is trained along trelliswork,

* The river rises in the Tal Pass (*q. v.*).

and the varieties are those of Kashmír, the white and purple, and though occasionally met with in the Kohistán, it is only here that I first found them in any quantities. The mulberry is the white and black, but the apple is of a small acid kind. A little silk is also produced here, I believe, but only for local use. Chillies and onions are grown here as well. The live-stock of the village is kept apart from the dwelling-houses, there being a collection of about 200 houses for them, which are passed before getting to the village with an interval of about 200 yards between. There is a walled enclosure in the village, which contains about 250 houses, with as many houses on the outside. The houses are two-storied, with sloping wooden roofs of split pine, the upper story for summer and lower for winter. To the upper story the approach is from the outside by a notched piece of wood for a ladder. The houses are all huddled together, and in the enclosure there is scarcely room to move about, and very little daylight. The people are filthy and high smells are the rule. The Sazín Stream is small, and what I saw of the valley was not well-wooded."

There is a ferry across the Indus opposite Sazín. The people of Sazín have a feud with those of Díamar in Tángír.—(*The Mullah.*)

SEO—

A village in the Indus Kohistán on the right bank of the Indus, at the mouth of the Rázíka glen, one march from Patan. It contains about 500 houses, and with its outlying villages, of which the principal is Mandraza, can muster 400 fighting-men. The Rázíka glen is densely wooded.—(*Biddulph; the Mullah.*)

SERAI—Lat.

Long.

Elev.

A hamlet of a dozen houses, on the right bank of the Gabriál Nadi, in the Kandia basin of the Indus Kohistán. It is the *Jágír* of Habíbúlla Khán. Near it a bridge crosses the river.

SHÁHJANALLI—

The spur from the Hindú-Kúsh, which forms the watershed between the Túrikho Valley and that of the Mastúj (Chitrál) River. There is a route across it, leading from the Túrikho Valley to Baróghil. It is practicable for horses, and is generally used in summer, when the Yárxhún Valley route is most difficult.—(*Biddulph.*)

There is another place of this name on the Túi Pass road (*q. v.*).

SHÁH SALÍM—Lat.

Long.

Elev.

Same natural hot springs on the Doráh Pass road above Gober and below the pass. The water is too hot to bathe in. It is said to have valuable medicinal properties.—(*McNair.*)

SHÁH SANGÁLÍ—

A general term for a large privileged class in Chitrál. It is divided into clans like the Afghán Khéls, and spread all over Kashkár. First in rank

come the Sangáli Rezái, Mahamad Bég, and Khúsh Amad, who are descended from the common ancestor and founder of the Katúrí and Khush-waktí families. They are generally spoken of as Sháh Sangáli.—(*Biddulph.*)

SHANDAR—Lat. Long. Elev.

A lake in Dárdistan, near the source of the Ghizar River. The following is the Mullah's account of it:—

“Half a mile further of level ground, the road comes to a corner of the Shandar Lake, which is somewhat of a triangular form, the northern side, that along which the road passes, being about $2\frac{3}{4}$ miles in length, with a westerly direction, and the other two sides of equal length; it is surrounded by a belt of level ground, nowhere less than 200 yards broad up to the surrounding mountain slopes.”—(*The Mullah.*)

SHANDAR KOTAL—Lat. Long. Elev. 12,000'.

A pass in Dárdistan leading from the Ghizar Valley to Sar Lásópúr, and thence to Mastúj. The Mullah thus describes it:—

“It will be seen that the Shandar Pass crosses over a plateau at a point, where there is no well-defined watershed. The summits of the mountains to the right and left were at the time covered with snow, but later on in the summer the snow melts away. The slopes and plains of the pass afford good pasture, and thousands of mares, yaks, cows, &c., from Lásópúr graze thereon during July and August. On the lakes there are abundance of water-fowl. The pass is used throughout the year, but with some danger during winter, owing to the heavy snowfall. After a gradual descent of about 4 miles through a valley about 200 yards broad, the road reaches Sar Lásópúr.”

Biddulph refers to it thus:—“Thirteen miles above Ghizar, the road leaves the valley and ascends for 3 miles through broad grassy slopes to the Shandar Plateau, which at the height of about 12,000 feet is 5 miles broad and perfectly level. There are two pieces of water on it, the largest of which is $2\frac{1}{2}$ miles long and $\frac{3}{4}$ mile broad. There is no surface drainage from either lake. Across the Shandar plateau lies the principal thoroughfare between the Kashkár Valley and the valleys to the eastward, and it is open to traffic of all kinds throughout the year. The peaks overlooking it on the north and south rise to a height of some 2,000 feet above the level of the plateau. On the western side the descent is somewhat abrupt into the narrow but fertile Lásópúr Valley.”—(*The Mullah; Biddulph.*)

SHANDAR—

A name sometimes applied to the range over which runs the Darkót Pass.

SHATIÁL—Lat. Long. Elev.

A valley in Shináka, Dárdistan, situated on the left bank of the Indus between Harban and Sazín. On the right bank of the stream which drains the valley, and about 2 miles south of the Indus is the fort of Shatiál. It contains about 120 houses.—(*Ahmad Ali Khán.*)

SHERKILA—*vide* CHERKILA.

SHIMSHÁL—Lat.

Long.

Elev.

A Kanjúti village, of 200 houses, six marches to the north-east of Hunzá. It is the last village in that direction. From Shimshál to Kúlúnúldi, on the Yarkand River, is ten marches through an uninhabited country up the Shimshál Valley. It was by this route that the Kanjútis used to make their attacks on caravans passing between Yarkand and the Karakorum Pass. Another route leads by a somewhat difficult pass to the Simshál Pamír, and thence to Ujadbai in Sir-i-Kul. Neither of the above roads are practicable for animals. In summer the Shimshál River brings down a great volume of water, and then it can only be approached by the high and difficult Múrkón Pass.—(*Biddulph.*)

SHIN—

A caste or branch of the Dárd race; next to the Ronos they are the class held in the highest consideration among the Dárds. They form the majority of the population in Gor, Chilás, Tángír, the Indus Valley below Sazín, and the Gilgit or Ghizar Valley above Punyál. Drew gives the following account of the Shins:—

“We now come to the *Shin*. In some isolated places they make the majority, or even constitute the whole, of the community.

“There is a peculiarity of manners most strange and curious attaching to some of the Dárds. It belongs specially, perhaps even solely, to this Shin caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. The thing is this: they hold the cow in abhorrence; they look on it in much the same way that the ordinary Mahomedan regards a pig. They will not drink cow’s milk, nor do they eat or make butter from it. Nor even will they burn cowdung—the fuel that is so commonly used in the east. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

“A greater, more astonishing, contrast between their way of looking at a cow, and the consideration which the Hindús give to the animal, it would be impossible to conceive.

“In some places I have found other customs accompanying this. For instance, at Dashkin, 13 miles below Astor, where the people are Shin, they will not eat fowls nor touch them; in this they approach the Hindús. Here, too, I was told that they have an objection to cultivating tobacco and red pepper: whether these last peculiarities attach to the Shin generally, I cannot say.

“I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shin without the other castes.”

Biddulph says, "Shins give their daughters to Ronos and Saiads, but cannot marry their daughters in return. In the same way they marry Yashkun women, but do not give their daughters to Yashkuns. In the lower part of the Indus Valley they give their daughters to Nimchas. The consequence of all this intermarriage is that they are far from being a pure race. In spite of this, they look upon themselves as a superior race, and a Shin considers it a disgrace to carry a load. The Shins of Baltistán, however, do not arrogate to themselves any superiority. These Shins are called Brok pads (*q.v.*) by the Baltis."

The Indus Valley, below Gor, is called Shinkari or Shináka from the Shins.—(*Drew ; Biddulph.*)

SHINÁKA OR SHINÁKI—

The tract of country lying on either side of the Indus below Búnjí to the Lahtar Nadi, where the Indus takes a final bend towards the south, is known throughout the surrounding regions as Shináka, though in the Punjáb it appears to be spoken of as Dárdistan. This tract is bounded on the north by the great watershed which forms the southern limit of the Gilgit basin. On the east by Nanga Parbat and the mountain masses, which spring from it, on the south by Kashmír and Kághán, and on the west by the Indus Kohistán. It comprises the valleys of Talích, Gor, Búnar, Thak, Khinar, Botagáh, Chilás, Hodar, Thúr, Kandbari, Dúlishál, Dárel, Harban, Shatiál, Tángír and Sazín, which are all described elsewhere. This tract is, roughly speaking, about 50 miles broad by 60 or 70 long.

The country is mountainous and the ground rugged and stony. The mountains are arranged in ridges, and rise in some cases to 15,000 feet, the tops consisting mostly of precipitous peaks. Vegetation is met with only where there is running water; otherwise the country is dry and barren. The higher ranges are, however, well covered with grass and forest, and afford good pasturage for the flocks and herds of the inhabitants. The forest trees consist mostly of *Chir*, *Kachil*, *Chalghoza*, pencil cedar and birch; grass does not grow below 10,000 feet, while from 12,000 to 13,000 feet, the mountains are covered with small shrubs instead of trees, some of which afford good firewood. The principal passes across the mountains into Shináka are the Chonchar Pass, from Gilgit, and the Babúsar, from Kághán. These two passes are practicable for pack animals. There are several other minor passes, but none of them are fit for beasts of burden. These different passes will be found described under their respective headings. All the passes are closed by snow during the winter months, when Shináka can only be entered by the routes along the Indus. These routes are tracks which are fairly practicable for laden animals, except at a few difficult places. The northern track commences on the river a little below Sai, the southern descends from the Hatú Pír Pass.

Cultivation is only carried on in the vicinity of each village. Wheat, barley, Indian corn and beans are grown. Wheat is sown in September and

reaped in May. Other grains are sown in April and reaped in September. Oxen, goats, and sheep are kept in large numbers, also a few buffaloes and asses, but no mules or ponies. Ordinarily one family possesses four or five cows, a pair of bullocks, and fifty or sixty goats and sheep. It is not customary to milk the cows, as goat's milk is preferred. The inhabitants are Súni Mahomedans, and divided, like all Dárds, into four castes—Shin Yashkun, Kramin, and Dúm (*q.v.*), the Shin and Yashkun predominating. There are, it appears, none of the Rono caste in Shináka. The people all acknowledge a nominal allegiance to the Mahárája of Kashmír, and pay annually a small tribute of goats and gold-dust. The Mahárája is represented by an official at Chilás, but practically the people are quite independent and manage their own affairs. Each valley is, in reality, a small republican state, of whose system of government Mr. Drew gives the following interesting account:—

“There is a general assembly of the people called *Sigas*, which decides on almost every matter. It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that, if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

“The executive consists of a few men, may be five or six, *chosen* by the people in their assembly. These are called *Jashtero* in the Dárd language. They are chosen for their wisdom; but here, as elsewhere, wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of *Jashtero* is not hereditary; the *Jashteros* must be in general accord with the assembly; else, they will be displaced. The *Jashteros* deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call together. The *Jashteros* are also arbitrators to settle disputes about water and wood, and what not.

“Where the valley is large, like, for instance, Dárél, each village has its own *Sigas*, or assembly, which settles the particular affairs of that village, while for matters of more general policy the *Jashteros* of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then each is free to pursue its own without severing the federal bond. Thus, I have heard that some villages have joined with one power—have agreed to pay tribute—while others of the same valley have done the same to the rival power. But they could not, of course, actively join on opposite sides.”

The men are of moderate height, healthy, with short necks, broad chests, and muscular legs. They are strong enough, but cannot stand hard labour, and are particularly bad as coolies. They fight well behind fortifications, as proved by the defence of Chilás against the Kashmír troops, but they won't stand for a moment in the open. They object too to travelling under a hot sun, and would be altogether useless for military purposes either as soldiers or as coolies. As a rule, each man possesses a sword and matchlocks, but bows and arrows are also used. The whole of Shináka can probably turn out about 5,000 fighting-men. At the beginning of winter the country is very subject to fever, which often causes great mortality. It is very improbable that we should ever have to send an expedition into Shináka, but if one became necessary, the months of May or September would certainly be the most suitable season for it, both with regard to the crops and the climate.

The dress of the Shináka people is much the same as that of other Dárds (*vide* Dárdistan). The walls and towers of their forts are built of rough stone and mud; the enclosing walls are not as a rule more than 7 or 8 feet high. The roofs of houses are of wood. The houses are very small, and built close to each other for protection against cold. They are sometimes two-storied. Two or three families usually live in the same enclosure.

English and Kashmír coins are very little in use, the people usually carrying on all transactions either by barter, or with gold-dust or with their own *sone* rupee, which is valued at 1½ British rupees. Salt and cotton clothes are the principal imports, these are paid for in gold, which is obtained from washings and is valued at about Rs. 16 per tola, Indian).— (*Drew; Hennessey; Ahmad Ali Khán.*)

SHÍRINGAL—

Besides the fort of Shíringal (*vide* Duki) McNair speaks of a district of that name belonging to Dír, which district apparently extends from Chutiá-tan up to the fort of Shíringal along both banks of the Panjkora River. He says it is inhabited by the Paínda Khel Eusafzais, who muster 900 fighting-men. Gújars too are numerous. The district was governed in 1882 by Tamróz Khán, son of the Khán of Dír.—(*McNair.*)

SHOGOTH OR SHOGHAD—Lat. Long. Elev.

A village, 1 mile south-east of Andarthi in Káfiristán, at the confluence of the Arkari and Latkú or Lúdkho Rivers. Here there is a Chitráli fort, which is the head-quarters of the district.

The district of Shogoth constitutes the north-west portion Chitrál and comprises the main valley of the Lúdkho (*q.v.*) with its tributary valleys. The situation of this district is very important as through it lie the roads to the Doráh and Nukhsán Passes. The principal villages are Shogoth and Darúshp, the forts are Andarti, Gobar, and Parabik. The soil of this district yields only one crop annually, chiefly wheat, which is sown in October

and reaped in June or July. Grapes are plentiful, but the hills are sparingly clad with forest. Game is in abundance, so also cattle and sheep. During Sháh Kator's reign the greater part of his slaves were procured from this district, which is consequently but scantily populated and now contains only about 6,000 souls. The people are chiefly Shiahs who claim descent from the Munjánis. In addition to these there are other tribes who were undoubtedly once Káfirs.

The women are adepts at needle work, &c., and chogas, gloves, and stockings are largely exported. The governor in 1883 was Baidam Khán, a natural son of the Badshah.—(*McNair*.)

SHOTO—

A Dárd caste, which is found only in Nágár. They are workers in leather, and rank below the Dúms, who take daughters from them, but do not give them in return.—(*Biddulph*.)

SHUNI—

A glen in Shináka on the left bank of the Indus below Sazín, of which village it is the grazing-ground. Goats and sheep are chiefly pastured here, buffaloes and cows being scarce. The ponies in this valley are particularly fine. The stream which waters the glen is 10 yards wide and 2 feet deep at the point where the usual road crosses it. About 2 miles higher up there is a hamlet of 15 or 20 houses belonging to graziers.—(*The Mullah*.)

SHUSHAI DARA—

A tributary of the Chitrál River, which joins it on the left, 1½ miles above Darúsh. It is almost as wide as the main river. The Mullah says it is fordable, while the Sapper says it is crossed by a bridge and is never fordable. McNair, on the other hand, says it is always fordable. From these conflicting statements the deduction may be made that it is fordable except when in flood. The Sapper probably crossed it at such a time. The valley is fertile and is said to contain 3,500 fighting-men.

It rises from an elevation of 4,600 feet up to 9,000 feet. At the higher level, only one crop is reaped. Rice of a superior quality is grown in the lower parts. The fruits are also considered very superior. There is an immense quantity of game in the valley. Lead mines are worked and *chogas* of a fine texture are manufactured. Matchlocks also are manufactured for the Badshah by some Persian settlers who in return enjoy free grants of land. The villages in the valley are Shushai, Kashinta, and Madalash.—(*The Mullah, Sapper ; McNair*.)

SÚMI DARA—

One of the tributary valley of the Kandia Dara (*q.v.*). It rises in the glaciers near the Palesar Pass (*q.v.*), and, after a course of about a dozen miles, joins the Maidan Dara (*q.v.*), the two together forming the Gabriál or Kandia Dara. A couple of miles from its source it is joined from the north by a stream known as the Máhr Nadi (*q.v.*), up which there are

paths leading into Yásan. From here trees of stunted growth are met with, and after the melting of the snow grass springs up, the inhabitants of the valley below bringing up their flocks and herds for pasture. Below this the stream is unfordable, and there is, of course, no bridge; the valley contracts, and the road becomes difficult. Tall forest trees now begin to appear on the hill-sides, and several small streams have to be crossed. For the last $3\frac{1}{2}$ miles before its junction with the Maidáu Dara, however, the valley opens and becomes comparatively level.

In the Súmi Valley none but Gújars are to be met with; they possess no lands, and are merely there to tend the cattle.—(*The Mullah.*)

T

TAL—Lat.

Long.

Elev.

Tal is situated on the right bank of the Panjkorah River in the Kohistán-i-Malezai. "It is an important village of about 1,000 houses, built up against and around a mound in a kind of order; the roofs of each row of one level serving as terraces to the houses on the row above; all communication and traffic being along these terraces. The people are in every way well-to-do, with large flocks and herds, abundant cultivation of wheat, barley, and jowar, raised by irrigation chiefly, and with no extortionate tax-gatherer. The same remarks apply to the other villages in this Kohistán. The trade is chiefly in ghi and walnuts, which are exchanged for money or salt and cotton cloths, either by local traders at Miankalai or Pesháwar, or on the spot by men from those parts. Corn is generally consumed at home and is cheap. Forest trees are now scarcer along the river, but the lateral valleys are well stocked with forests of pine, also walnut. The apricot is about the only fruit-tree near the villages. Musk deer are found in numbers in the forests."

The people belong to a Dárd race and are known as Bashkar. Tal pays tribute to Chitrál, and formerly paid tribute to Yásan as well.—(*The Mullah; Biddulph.*)

TAL* PASS—Lat. $35^{\circ} 48'$.Long. $72^{\circ} 14'$.

Elev.

A pass in Yághistán connecting Mastúj *vid* Sar Lásópúr with the village of Tal in the Kohistán-i-Malezai.

The Mullah gives the following account of his journey over this pass:—

"I started from Sar Lásópúr on the 25th September, taking the right bank of the Tal River, with a southerly direction and crossing the Sar Lásópúr by a wooden bridge above its junction with the Tal, the cattle fording the stream. Here the road passes through a patch of forest (probably poplar), from which the Lásópúr people get their supply of fuel, floating it down the river. At $2\frac{3}{4}$ miles a small stream from the left is crossed, and 3 miles further another more considerable stream by a wooden bridge, over which

* *Vide* also Part III (Routes).

the cattle passed. A road to Úshú Kálám runs up the latter stream, and is fit for the passage of horses. The river now comes from a south-westerly direction, and the road keeps near it for the next $\frac{1}{4}$ mile, then ascends for about a mile over a mountain spur, and again descends sharply for a $\frac{1}{4}$ mile to the river's edge, to which it keeps for $1\frac{1}{4}$ miles. There is again an easy ascent of $\frac{3}{4}$ mile followed by a mile of level road, when a bend of the river is reached, at which there is the junction of a stream from the north-west on the opposite side, and a plain about $\frac{1}{2}$ mile in length and the same breadth at its widest part, and on which cattle from Láspúr were grazing unattended; the owners coming occasionally to take stock. I halted on this plain for the night of the 25th.

“ The river now comes from a southerly direction, and the road, keeping to the right bank, reaches at the distance of $2\frac{1}{4}$ miles a lake, and passes along its eastern edge. I could not ascertain the name of this lake. Its length was $1\frac{1}{2}$ miles in the direction of the road, and its breadth $\frac{3}{4}$ mile, the river passes through it. The mountains on all sides slope to the water's edge. The lake is deep and with a rocky bed; its water is sweet; a little jungle and grass are met with at the north-east corner.

“ The river is crossed about $1\frac{1}{4}$ miles above, where it enters the lake at a ford with a breadth of 44 feet and depth of 2 feet; and immediately afterwards the road crosses a stream, which is seen to issue from a glacier 5 or 6 miles away. I halted for the night $3\frac{1}{2}$ miles further on, where tree-growth ends; grass grows further on, but scantily. The road, still keeping to the left bank, passes up a rather open valley, and at $3\frac{1}{2}$ miles comes to the end of a glacier from which the river issues; the glacier takes its rise in mountains to the east, not seemingly of any great height above the surrounding ridges, and here it abuts against the slopes of the western mountains. The road avoids the glacier, and goes over the hill-side; there is not much of an ascent, but the road is very broken and precipitous. After $3\frac{1}{2}$ miles by the edge of the glacier the road reaches a small lake with a rocky bottom, the length along the road being $\frac{1}{2}$ mile and width $\frac{3}{4}$ mile. At $\frac{3}{4}$ mile another small lake is passed to the left, through which a small stream flows to the lake below. For the next mile the road goes along a gully, crossing and recrossing the stream, which is spring-fed. Then the ascent to the Tal Pass begins. It is rather stiff for the first 400 yards, and gentle for the next 500 yards, after which a level plain is reached, 500 yards in length in the direction of the road and a mile in width. This plain is the summit of the pass, and appeared to be about 1,000 feet below the level of the mountains on either side. There was a good deal of snow on it; as the mountains on either side are between 18,000 feet and 20,000 feet high, the pass must be at least 17,000 feet above the sea.

“ From this plain the pass descends to the south very abruptly. At 500 yards a lake is reached, which is about 150 yards in width and 500 yards in length, the mountains coming down to the water on either side. The next 2 miles is through a deep narrow, rocky cutting, very difficult

and without any water; it continues till within 300 yards of another lake where there is a rather open grassy slope, on which I halted for the night, it being too dark to distinguish what was ahead of me. The lake is a little over $\frac{1}{2}$ a mile in length, and about 300 yards in width, with the mountain to the west rising from the water abruptly and to the east sloping away gradually, with a forest of stunted firs extending for $\frac{3}{4}$ mile or so up the slope. Wherever seen, the higher parts of the mountains seem to be covered with old snow. At the northern end of the lake there are springs on either side of the road, and the whole supply of the lake seems to be from springs. The road is to the west of the lake and crosses the stream, which issues from the southern end, a little below that point where it is 10 feet wide and $1\frac{1}{2}$ feet deep. There is then a descent of $\frac{1}{2}$ a mile with the stream, the road being to the left of it, and passing through a jungle of stunted trees, about 15 or 20 feet in height, which extends to either side of the stream. A plain of $1\frac{1}{2}$ miles in length and $\frac{1}{2}$ a mile in width, which in the summer months is the great grazing-ground of Tal village, is then traversed. What trees there may be are on the slopes, but the plain bears only grass. Another descent of $\frac{3}{4}$ mile through stunted jungle and a forest of pines and other trees of splendid growth is reached, which extends along the valley to the village of Tal.

“The valley, as a rule, is open, the snow-covered sides of the mountains on either side being gradually seen. The first habitation met with in it was about $\frac{3}{4}$ mile below the entrance to the above forest.”

It is a hamlet named Bandah-i-Gujar, to which in summer the Tal people bring their flocks and herds.

This pass offers the most direct route in summer between Mastúj or Yásan and Dír. It is practicable for horses.—(*The Mullah.*)

TALASH—*vide* Kohistán-i-Malezai.

TALPIN—Lat. Long. Elev.

A small village in Shináka, lying about a mile north of the Indus on both banks of the Khinar Stream (*q.v.*). It consists of about 15 houses, with a profusion of fruit-trees and some cultivated level ground along the stream. The stream is crossed by a wooden bridge about 20 yards long. The inhabitants, with their cattle, move up into the mountains for the months of June and July. There is a ferry across the Indus near Talpin, which is used by the Chilás people.—(*Biddulph; the Mullah; Ahmad Ali Khán.*)

TÁNGÍR—

A fertile valley of Shináka, situated on the right bank of the Indus opposite Sazín. The aboriginal inhabitants are Shins and Yashkuns, but the fertility of the soil has attracted people from all the neighbouring valleys, so that now the immigrants outnumber the rightful owners of the soil. The valley can muster about 1,200 fighting-men. The principal village is Kami (*q.v.*), which has 250 houses, and is fortified, as also are Jaglot (*q.v.*),

Lúrk (*q.v.*), and Dímar (*q.v.*). From the head of the valley which is thickly covered with pine forests two roads lead to Yásan, as well as one to the Kandia Valley (*vide* Maidán), and thence to the Kohistán of Swat. Tángír is celebrated for its flocks and herds, which in summer they pasture in Yásan, paying in return to the ruler of Yásan a tribute of salt and tobacco, besides sheep and goats. The people are very fanatical. The Tángír Nadi is a considerable stream, being fed by several tributaries. The Mullah gives the following account of the valley above Kami:—

“ Keeping to the left bank of the stream and in very fair order the road at $2\frac{1}{2}$ miles passes the village of Palori of 20 houses, which, with the exception of rice, has the usual cultivation and walnut and apricot trees growing about it. Proceeding a little over $\frac{1}{2}$ a mile the road comes opposite to Parbat on the right bank of the river, a village of 20 houses similar to the last. About $1\frac{1}{2}$ miles further on a stream draining the Kichlo Valley from the west joins the Tángír. A road fit for laden ponies to Kandia leads up that stream. Dabas, of 20 houses, is the next village on the left bank at $1\frac{1}{2}$ miles from the junction, and 2 miles further is Kurangi, of 20 houses, the last of the Tángír villages, on the road to Yásan and Mastúj. A stream draining the Michar Valley from the west joins at Kurangi. A good road to Kandia leads up the Michar Stream and joins the road from Parbat. Kurangi is altogether a Gújar village, the people, besides their pastoral pursuits, taking to cultivation, producing the same crops as at Dabas and Palori.

The valley from Palori upwards is well wooded with pine, which, however, does not reach the ridges; below Palori there is no forest in the valley, and even on the hill-sides there is not much.

From the top of the Tángír Valley roads to Yásan and Mastúj branch off, the former by the Pai Kotal, the latter by the Chachi Kotal. These passes can be reached in about four hours from Kurangi. They are probably not high, and there is no forest on them.

Tángír was the residence of Mulk-i-Amán after his expulsion from Yásan.—(*Biddulph; the Mullah.*)

TARANGFAH—

The designation of the headman of a village in any Dárd state ruled by a Rá. His duties and privileges are described in the article Dárdistan.

TARSHING—Lat.

Long.

Elev.

A village in the Astor district, Kashmír, about 8 miles east of Nanga Parbat. It lies up a side valley leading to the Mazeno Pass, at the foot of a great glacier which comes down from the north to about the level of 9,400 feet. This glacier has been the cause of an extensive flood in the Astor Valley, of which an interesting account is given by Drew.

THAK—

A valley south of the Indus in Shináka, between the Búnar and Botaghá Valleys. It is divided into two parts by a short range running from south to north and terminating close to the junction of the Niát and Thak Streams

about 7 miles from the Indus. Each of these streams gives its own name to the part of the valley through which it runs (*vide* Niát). The length of the valley by the Thak branch from the Babúsar Pass to the Indus is about 20 miles. The dividing range must be very lofty, as it is covered with snow for more than nine months. The only two villages in the upper part of the Thak Valley are Babúsar and Thak (*q.v.*). In the lower part of the Thak Valley, that is, below its junction with the Niát, are the two villages of Daniát and Singal, both on the right bank. Daniát is a small place of only 4 houses, about 4 miles from the Indus. Singal, about 1½ miles higher up the valley, contains about 14 houses, with a little open space and a few fruit-trees about it. A wooden bridge here crosses the stream. The combined stream of the Thak and Niát is sometimes called the Khanogáh. The Thak Valley, including Niát, is said to be able to turn out about 600 fighting-men, of which the greater number would come from the Thak Fort.—(*Ahmad Ali Khán.*)

THAK—Lat. Long. Elev.

A village in Chilás, which is said to contain about 80 or 100 houses. Biddulph says it is the only fortified place in Chilás. Up the Thak glen lies the route to the Babúsar Pass and Kághán (*vide* Babúsar). The fort of Thak is situated about a ¼ mile from the left bank of the Thak Stream, and about 4 miles south of its junction with the Niát. It is about 150 yards square. Fruit-trees are scattered over the cultivated ground. The only other village in the Thak Valley proper is that of Babúsar (*q.v.*).—(*Biddulph ; Scott ; Ahmad Ali Khán.*)

THALICH—Lat. Long. Elev.

A small village, lying in a ravine about a mile and a half from the right bank of the Indus and 2½ miles west of Rámghát. It is separated from Gor by the Chahmuri Mountain. Talich is the last independent Shináka community towards the east. It consists of about a dozen houses, surrounded by fruit-trees and cultivation. A small stream from the Chahmuri Mountain irrigates their land. According to Biddulph the Thalich people make common cause with those of Chilás, of whom, he says, they are an offshoot. The road from Thalich to Sai is very difficult.—(*Biddulph ; Ahmad Ali Khán.*)

THUR OR TOR—Lat. Long. Elev.

A valley of Shináka, drained by a stream of the same name; it lies between the Harban and Chilás Valleys on the south side of the Indus. The mountains enclosing it are said by the Mullah to be more rugged than those of the other valleys. The people are called Torije.

The valley is about 18 miles long. On the right bank of the stream and some miles south of the Indus is the fort of Thúr, which is said to contain 300 houses (the Mullah says only 50). In the neighbourhood there is a large tract of land fit for cultivation, and all the common fruit-trees are

said to grow there. About a mile south-west of the fort and on the left bank of the main stream is the village of Kharot. To the south of Kharot there are four other hamlets, namely, Marengi, Zúre, Gabar, and Makheli, but these are not permanently inhabited. There is some land fit for cultivation on both banks of the main stream near its mouth. The valley can turn out about 500 fighting-men in case of necessity. The valley can be reached by the Zúre Pass from Kotgali in the Chachargá Valley. This pass is used by traders, who from Kághán go to Jalkot by the Sapat Pass. The upper part of Thúr territory consists of several subsidiary valleys all draining into the main stream near Thúr.—(*The Mullah ; Ahmad Ali Khán.*)

THURIÁL—Lat. Long. Elev.

A small valley of Shináka, about 9 miles long, situated between Thúr and Chilás on the left bank of the Indus. The inhabitants are Gújars and subordinate to the Thur people.—(*Ahmad Ali Khán.*)

TIRICH (VALLEY)—

A valley in Kashkár, forming part of the Drasan district. From the foot of Tirich Mir, the Tirich Valley runs north-east for about 40 miles, gradually curving round to the east till it joins the Túrikho Stream, and with it forms the Múlkho or Murikho Valley. According to Biddulph it is extremely fertile and populous, cultivation being continuous. The hill-sides are bare, with gentle slopes, the villages extending far up the mountain-sides. McNair however says: The upper half of the valley is under snow for ten months, the lower half though narrow is fertile, but being very elevated produces little. The population of the valley does not exceed 3,000.—(*Biddulph ; McNair.*)

TIRICH MIR—Lat. Long. Elev. 25,426'.

A great mountain projecting southwards from the Hindú-Kúsh immediately to the north of Chitrál. The dorsal of the Hindú-Kúsh has here a mean elevation of some 16,000 feet. This great mountain, therefore, towers some 9,000 feet above it. Looking down the valley from Mastúj, this magnificent mountain fills the whole view. Looking up the valley from Chitrál, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zaibak in Badakhshán. In Káfiristán it is called Maisurmún. Many tales are related about this mountain, one of which is that in a deep glen, high up, on its snow-clad sides is a large tank, lined with blocks of white marble.—(*Tanner ; McNair ; Biddulph.*)

TOPKHANA ZIABEG—Lat. Long. Elev.

A ruined fort in the Yarkhun Valley, about 12 miles above Darband. It is named after a Badakhsháni official, who held this part of the country many years ago. From it a path leads to Yúr in Wakhán. Near Topkhána there is a hot spring. There is rich pasturage about Ziabeg, and it is consequently used as a halting-place.—(*The Mullah.*)

TOR—*vide* THUR.

TORKAMAR—Lat. Long. Elev.

A precipice on the right bank of the Indus, a little below Patan. The Mullah thus describes it:—

“At the distance of about 3 miles and on the opposite side of the river, along which a road also runs, there is an arrangement of three or four pieces of timber, one above the other, from the river, by which the people who have nerve for it get over a precipice of 200 or 300 feet deep.”—(*The Mullah.*)

TORWÁL.—

The name of a Dárd community occupying the Swat Kohistán, according to Biddulph, from Arání to Chiroleh, and according to the Mullah to Chúrrai, the northernmost village of Swat proper. Chiroleh and Chúrrai are possibly the same.

Biddulph says there are nine fortified villages within this tract and about 20,000 inhabitants. He mentions the following villages as belonging to the Torwál:—

Chahil	.	.	.	.	.	.	1,000 families.
Báraniál	.	.	.	.	.	.	800 „
Rámet	.	.	.	.	.	.	600 „

He considers the tribes of the Indus Valley in Kohistán and Shináka as identical with the Torwálik, and that those tribes migrated from the Swat Kohistán.

The Torwál country is rich and fertile, yielding below Chodgram two crops of great abundance. The people own enormous flocks. The language is Torwálik, a Dárd dialect. The people intermarry with their Bashkár neighbours, but never with the Patháns, for they themselves are Shiahs.

Raverty mentions the following villages as inhabited by the Torwál:—

Báraniál, Haranai, Cham, Gornai, Chotgrám, Rámet, Chúkíl, Ajru-Kala, and Mankiál.

He estimates that the Torwáls number 9,000 adult males. Biddulph's estimate of 20,000 inhabitants is therefore probably not excessive.—(*Biddulph; Raverty.*)

TOSHO PASS—Lat. Long. Elev. 18,000'.

A pass leading over a southern spur of Nunga Parbat from Tasheng in the Astor Valley to Búnar of Chilás (*vide* Mazeno Pass). The Tosho route is closed from the middle of October to June. For the remaining four months, though still more or less covered with snow, it affords a passage for men and goats. It is apparently more used than the Mazeno Pass.—(*Ahmad Ali Khán.*)

TÚI—Lat. Long. Elev.

A village or group of hamlets along the banks of the Túi Nadi in Yásan. The Mullah says:—

“The first houses met with in the valley are about 23 miles from the

pass, and they extend along the right bank of the river in ones and twos, numbering altogether about 80 houses, for about 5 miles the whole receiving the general name of Túi. The crops, consisting of wheat and barley chiefly, are raised by irrigation; the apricot, apple, and mulberry grow in profusion. The climate of the place is healthy, delightful during summer, but cold during winter. No epidemic is known, and the deaths that do occur are in the ordinary course of nature, or in single cases from ordinary complaints.

“The road I traversed crossed the river to its right bank about a mile below the beginning of the Túi village by a wooden bridge, which was swept away soon afterwards. A mile below the crossing a large stream joins the river from a northerly direction, between which and the crossing, but nearer the latter, there are two or three houses occupied by men looking after the Bádsháh’s horses. At $3\frac{1}{2}$ miles further there is a substantial wooden bridge, 80 feet in length, by which the road to Barkúlti crosses to the left bank. Following this road for a distance of about $4\frac{1}{2}$ miles, I reached the residence of a noted Shiah Saiad, called the Sháhzáda; it is about 200 yards from the Túi River and $\frac{3}{4}$ mile above the junction with the Warshigúm River. From the Saiad’s house the road turns to the north-east, and keeps to the foot of the hill, along the edge of a triangular piece of level ground, on which are extensive orchards, some cultivation, and two or three houses belonging to the Saiad. Barkúlti is on the right bank of the Warshigúm River, $1\frac{1}{4}$ miles above the junction and $1\frac{1}{2}$ miles from the Saiad’s house.—(*The Mullah.*)

TÚI KOTAL OR MOSHABAR KOTAL—

Lat.

Long.

Elev. 14,610’.

A pass over the Shundar Range, connecting Yásan with Mastúj or Kashkár Bála. The road on leaving Gazan crosses the river by a wooden bridge, admitting of the passage of cattle, and meets with two small streams on the right bank; at 7 miles it comes on to a narrow strip of level ground about $\frac{1}{2}$ a mile in length, and between 200 and 300 yards in width, called Sháh Janali (the princes’ plain), which it traverses. The river is re-crossed to the left bank, $1\frac{1}{2}$ miles from the plain, near the junction of a stream from the east, and a little below the place where the river issues from a glacier. The ascent to the pass, which leads to the Túi Valley, now begins. This pass is called the Túi Kotal by the people of the villages nearest it, but I heard it spoken of at Yásan as the Moshabar Kotal. The first mile of the ascent from the west is gradual and winding, the remaining $1\frac{1}{2}$ miles is stiff and straight. At the time I crossed, 29th July, there were 2 feet of freshly fallen snow covering the pass and ridge, but to the left could be plainly made out, by their crevasses, the glacier from which the Gazan Stream issues, and another glacier on the eastern slope of the ridge, under the end of which the road passes after a steep, but not difficult, descent of 3 miles. The pass is not a deep cutting in the ridge, and is, I believe, only slightly lower than

the peaks on either side, but as they were enveloped in clouds at the time I crossed, I could not see them. During July and the first half of August, the pass is most free from snow, and it is then practicable for horses and most frequented by travellers; but the people of the neighbouring villages cross it on foot as early as March and as late as September. On reaching the terminus of the glacier at the foot of the pass, the road crosses the stream called the Túi Nadi, which issues from the glacier, and following its left bank at $1\frac{1}{4}$ miles comes on to, and traverses, the lower edge of the glacier which takes its rise to the south, and abuts against the opposite slope of the hill and covers the channel of the river for a distance of 8 miles in an easterly direction. Deep crevasses are frequent, and have to be avoided, but with care horses can be taken over the glacier. Where the river, now a formidable stream, emerges into daylight, the road follows its left bank, which at $3\frac{1}{2}$ miles bends from a south-east direction to the south, and receives at the bend a large glacier-fed stream from the north, which could not be forded and had to be crossed by a snow bridge some distance above the junction. The course of the stream is southerly for above $3\frac{3}{4}$ miles, at the third of which it receives a large stream from the west; then, it has a south-south-east direction for $2\frac{1}{4}$ miles, after which a general east-south-east direction to its junction with the Yásan River. There are birch forests on the western and southern slopes, extending to the river for about 8 miles of its course from where it leaves the second glacier. The first houses met with are 23 miles from the Kotal. MacNair makes the elevation of the Kotal 14,812 feet. He says the ascent (*i.e.*, from the west) is easy, but the descent exceedingly difficult, a nasty bit of glacier having to be traversed. The following is his account of the road:—"From Gazan to Kotal 7 miles. Ascent easy, no cultivation, but some grass and fuel midway. The descent to Túi Stream a little over 4 miles frightful, going over a glacier. Nine miles further east is the first village Nalti. The path now very fair, grass and wood on hill slopes. Keep to the right bank for another 8 miles, when the main valley is reached. Going easy, valley narrow, cultivation on both banks. Now turn south towards Yásan, which is $6\frac{1}{2}$ miles further on. From Kaspu $2\frac{1}{2}$ miles east of Nalti, there is an alternative route over the hills which saves 3 miles. The path is very fair and with a little trouble might be made practicable for mules." Elsewhere McNair says: "The difficulties attending the descent into Yásan are considerable. For baggage animals it is rendered impassable by a glacier."

By this route, it is reckoned five days' march from Yásan to Mastúj. It is only used in summer, but at that season the route is most frequented, as by it one avoids the numerous river crossings of the Ghizar and Sar Láspúr route.—(*The Mullah; McNair; Biddulph.*)

TÚRIKHO OR UPPER KHO—

One of the valleys forming the district of Drasan in Chitrál. The stream which drains it rises in the Hindú-Kúsh, and runs south-west parallel with

the Yarkhún Valley for over 40 miles to its junction with the Tirich Valley. The valley is fertile and populous, the cultivation being continuous. The soil is mostly clay and gravel, the hill-sides bare and of gentle slope, the only trees being cedars. Several small valleys, such as the Túrikho, drain into it, but these owing to their elevation are not inhabited. The main valley however for three-quarters of its length is cultivated continuously and dotted over with scattered hamlets which increase in size and number as one descends. The principal crop is wheat. Apricot, walnut, and mulberry trees are frequently met with near the villages. There are two large arsenic mines at the junction of the Túrikho and Tirich Streams, which yield a fair revenue to the Bádsháh. *Chogas* of various sorts are manufactured. The inhabitants are healthy and fair in appearance, numbering about 4,000 or 5,000 souls. The houses are low and badly constructed. Cattle are scarce, but sheep and goats are plentiful. Túrikho is generally the residence of the heir to the Chitrál ruler. According to Faiz Baksh, the villages dependent on the Túrikho fort are Rach, Wazhno, Súdrath, Kot, Shadkhar Aín, Yastár, Dargo, Markhán. In Biddulph's map are shown Ujnú, Shogram, Sarwat. From the Túrikho Valley there is a route leading over the Shajanalli spur (*q.v.*) to Baróghil, also one or two minor passes leading into Wakhán.—(*Faiz Baksh ; Biddulph ; McNair.*)

U

UCHLI PASS—Lat. Long. Elev.

A pass over the Hindú-Kúsh at the head of the Túrikho Valley, about 60 miles above Drasan. The ascent to it is said to be very gradual. The elevation, according to McNair, is only just over 9,000 feet, but this is absurd, as Kila Panjah, at the foot of the pass on the north side, is 9,090 feet. The pass is open for five months. From Uchli Kotal to Kila Panjah on the Oxus or Panjah, it is 22 miles over barren and arid soil. Fuel is said to be scarce along this route, and it is doubtful whether it can be a good one or it would be better known. According to McNair however traders prefer it to that by the Baróghil as by it the carriage of forage and supplies is avoided.—(*McNair ; Barrow.*)

ÚSHÚ—Lat. Long. Elev.

A Bashkár village in the upper part of the Swat Kohistán. It lies on the right bank of the Úshú Nadi, about 5 miles north of Kálám. It contains about 500 houses, the inhabitants paying tribute to Yásan. From here there is a road which goes north-east to the Matákán or Matiltán Pass, and thence to the Kandia Valley. There is also a road to Yásan by the Úshú Nadi.

The distance is about 100 miles, and the stages from Yásan are as follows:—(1) Pingal on the Ghizar River, (2) Ghizar village, thence an easy pass over the great watershed, below which is Uria, (3) an encamping ground in the forest, (4) Khush Banád or Banda, (5) Úshú.—(*The Mullah ; Tanner.*)

ÚSHÚ KOTAL—Lat. Long. Elev.

A pass leading from Ghizar over the Hindú Ráj into the Swat Kohistán. The road leads up the valley of the Úshú Nadi (*q.v.*). The pass is said to be easy, though very high, and possibly it is practicable for pack ponies in summer. Úshú is the first village on the Swat side.—(*The Mullah.*)

ÚSHÚ NADI—

A small stream in the Kandia basin, which flows into the Gabriál Stream just below Gabriál. It rises near the Matiltán or Matakán Pass, and the route to that pass runs up this stream.

There is another Úshú Nadi in the Swat Kohistán, which is one of the principal affluents, if not the main one of the Swat River; on its right bank are the important villages of Úshú and Kálám (*q.v.*). There is a third river of the same name, which, flowing northwards from the Úshú Pass, joins the Ghizar River just above the Bandar Lake. At its mouth this river is 30 yards wide, with a depth of 4 feet. It is crossed by a wooden bridge.—(*The Mullah.*)

UTROT—Lat. Long. Elev.

A Bashkar village in the Swat Kohistán, situated on the right bank of the Gabriál Nadi, a tributary of the Swat River, and which the Mullah considers its main source. The valley hereabouts is rather narrow, and the hill sides are covered with trees of enormous size. The village of Utrot contains about 700 houses. It has two or three shops of *Paráchas*, but no regular bazaar. There is also a large *masjid*. Utrot is celebrated for its ponies. The village of Gabriál is subordinate to Utrot, which however pays tribute to Yasán. From here there is a road up the Sujaun Nadi to Lamuti on the Panjkorah.—(*The Mullah; Biddulph.*)

UZUR DARA—

A valley in Chitrál territory which is drained by a stream rising in Tirich Mír, and falls into the combined stream of the Arkari and Lúdkho, about 5 miles above Shoghoth. The valley is said to contain 5,000 men. Silver and lead mines are said to exist, but the Mehtar will not allow them to be worked. Chiwat and Madashil are the principal villages.—(*McNair.*)

V

VÓST—Lat. Long. Elev.

A pass over the Hindú-Kúsh, leading from Upper Chitrál into Wakhán. It takes its name from the village of Vóst, about 16 miles east of Panja in Wakhán. Even in summer it is only practicable for men on foot.—(*Biddulph.*)

W

WARSHIGÚM OR YÁSAN RIVER—

The river which waters Yásan is known above its junction with the Túi as the Warshigúm; an account of it will be found under the heading Yásan

River. Biddulph apparently applies the name to the whole valley, but certainly Yásan is the term ordinarily used. He says the people, *i.e.*, the tillers of the soil, belong to the Búrish stock, and their local name of Búrishé has been converted by their rulers of the Khúshwakté branch into Wúrshik, from which the valley has derived its name of Warshigúm, the termination 'gúm' evidently meaning 'valley' or 'country.'—(*Biddulph.*)

Y

YAHTOT OR YACHHOT—Lat. Long. Elev.

The highest hamlet in the Dárel Valley, Shináka. It consists of 7 houses on the left bank of the stream, and 3 houses to the left of the road, about 300 yards. Yahtot is on a clearing of the forest not quite a mile square and is the last village in the Dárel Valley on the road to Yásan and Punyál; there are no fruit-trees about, and, though there is cultivation of wheat, barley, and jowar, yet the chief reason for its establishment is the grazing of the live-stock.—(*The Mullah.*)

YÁRKHÚN—

The name given to the Chitrál River from its source to Mastúj. The explorations of M. S. show that this river rises in Ghazkol (*q.v.*), and, even a short distance below the point where it leaves the lake, its main channel "is 47 paces broad with a rapid current and thigh-deep water." In the next 15 miles it receives one or two affluents from the mountains on the left. At about 30 miles from Ghazkol, a wooden bridge spans the river, which is here only about 20 paces broad. This is the point at which the Darkót-Baróghil road crosses the valley. The Mullah, however, says the bridge, which is a strong wooden one, is only 33 feet in width, and that the stream is here a rapid current, passing between perpendicular walls, about 100 feet in depth.

About 30 miles below the bridge is a ruined fort known as Topkháná Ziábég, near which is a hot spring. M. S. says there is a route down the valley, but one has to cross and re-cross the river several times, which in summer is quite impracticable owing to the swollen state of the river. Of this route the Mullah says:—"A footpath leads down the Mastúj Stream from the bridge, by using which the Chatiboi Pass is avoided, but this could only be used by hardy mountaineers, and is utterly impracticable for laden animals." He ascended the valley from Topkháná Ziábég by the Chatiboi route (*q.v.*).

From Topkháná the road runs along the valley, which is 200 to 500 yards wide, by a stony but gentle descent for about 10 miles to Darband (*q.v.*). Above Darband there is no habitation, but plenty of grass, wood, and water. This tract has always been a bone of contention between the Chitrális and Wakhis. Just below Darband is Gazan, the highest inhabited village in the valley. For the next 5 miles, the road is still stony, but as far as Mastúj (2½ miles) the road is good, and several small villages

are passed. Pawar, Bang, Dezg, Praib, Chapri, Cheving, Chinar, &c., &c. At Mastúj the main valley is about $\frac{1}{2}$ a mile broad.

It should be mentioned that the Yárkhún receives an affluent on its left from the Chatiboi Lake, which has been stated by previous writers to be the source of the Yárkhún River. The exploration of M. S. proves this to be incorrect.—(*The Mullah ; M. S.*)

YÁ SAN—Lat. 36° 22'. Long. 73° 34'. Elev. 7,765'.

A village and fort, which together form the chief place in the Yásan Valley and the residence of the ruler. It is a picturesque place, but the fort is a dilapidated one; the walls having been pulled down by the troops of the Mahárája of Kashmír when Yásan was invaded by them. The fort contains buildings for the use of the Mír and his retainers, also a masjid and one or two wells. The village according to the Mullah consists of about 200 houses, but M. S., who appears an accurate observer, says: "It consists of about 30 houses, 100 yards or so from the fort." The fort lies about a mile from the foot of the hills on the right bank of the Yásan River. There is a good deal of cultivation to the north and west of the fort, chiefly wheat, barley, and pulses. Fruit-trees are plentiful.—(*McNair ; M. S. ; the Mullah.*)

YASAN—

A valley in Dárdistan belonging to Chitrál, and lying between Mastúj or Kashkar Bálá on the west, and Punyál on the south-east. It is politically the eastern division of Upper Chitrál, Mastúj being the western. The two divisions are separated by the Móshábar Mountains and connected over the latter by the Túi Chamarkand and Shandar Passes (*q.v.*). The southern limit of the province is probably the great range (Hindú Ráj?) separating the valley of the Ghizar and Gilgit Rivers from the Swat and Panjkorah basins. To the east it is bounded by Gilgit, Hunzá, and Nágar. On the north it is bounded by that branch of the Hindú-Kush over which runs the Dárkót Pass. The inhabitants of the valley are all Maúláis and Shiahs, though the ruling family are Súnis. They are a Dárd race, belonging to the Búrish or Yashkun section, but there are other sections represented among the inhabitants. The language spoken is the Búrishké dialect (called Khajúna by Dr. Leitner). The people are sometimes styled by their eastern neighbours Póré, and their country Póriaké from 'búr,' a word meaning 'west.' In Hunzá, Nágar, and Gilgit, the Yásan country is sometimes called Azair, which may possibly be the ancient name of the valley, but is more likely a corruption of the name Ghizar.

Owing to oppression and misgovernment the fixed population is very small (probably not exceeding 3,000 souls, though McNair puts it at 6,000, possibly because Biddulph computes the number of houses in the valley at 1,200), while in another report he puts it at 20,000.

The soil is particularly rich and fertile, although the climate will not permit of its yielding more than one crop in the year. Wheat, barley, and

various pulses are cultivated, but wheat will not grow in the valley. Fruit-trees are plentiful, and fuel abundant.

Biddulph gives the following description of the valley:—

“Passing into Yásan territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags, with perpendicular scarps. Sixteen miles from the Punyál frontier, the mouth of the Warshigúm Valley is reached, and 10 miles beyond the junction is the village of Yásan, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yásan the foot of the Darkót Pass is reached, whence Sarhad, on the right bank of the Oxus, is at a distance of only two days’ journey.”

Another authority says the width of the valley seldom exceeds $1\frac{1}{4}$ miles, and in places decreases to $\frac{1}{2}$ a mile or less. The houses are of stone, cemented with mud, usually one story high, with flat roofs, (composed of beams and rafters covered with stone slabs, on which a layer of mud is plastered to render them watertight. Salt and sugar are imported from India. Gold-washing is attempted, but not very profitably.

In the Warshigúm and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision, with a flat side outwards, so placed as to form a perfect circle about $3\frac{1}{2}$ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yásan there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Warshigúm Valley there are single tables scattered about.

As regards routes from Yásan there are five:—

- (1) Northwards by the Darkót Pass (*q.v.*) to the Baróghil and Wakhan. This route is closed for a couple of months in winter.
- (2) The Túi Pass (*q.v.*) to Mastúj; this also is closed in winter.
- (3) The route by the Ghizar Valley and Sar Lásópúr to Mastúj, which is open all the year round. This route is also called the Shandur Pass route. The Chamarkand Pass, to which reference has been made above, is merely a bifurcation from the Ghizar route. (*Vide* Shandur Kotal and Chamarkand.)
- (4) The route from Gilgit, of which Biddulph gives the following description:—

“Four miles above Gahkúch, the frontier fort of Punyál, the valley con-

tracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Panyál and Yásan, and a small guard is maintained on either side of them; the 4 miles of debateable ground between them being claimed by neither state."

- (5) A route from Darkót village over the mountains into the Ishkumán Valley near Chatorkand. Of this route very little is known. It is said to be practicable for horses, and open for all but two or three months. The high ground between the Ishkumán and Yásan Valleys is described as open and undulating.

There are two other minor routes over this same range into the Ishkumán Valley. Formerly Yásan, though nominally the western division of Kashkar Bálá, was really independent. But in 1880 Amán-ul-Mulk, of Chitrál, drove Pahlwán Bahádur out of the country, and redistributed his territory as follows:—

Mastúj he retained himself; Yásan proper he handed over to Mehtar Mír Amán, uncle of the late Pahlwán Bahádur.*

Ghizar he gave to Mohamad Wali, a nephew of Pahlwán Bahádur.

The country has hitherto been shamefully administered; great oppression exercised, and men sold ruthlessly into slavery for the slightest offence, any man being liable to have his children torn from him and sent as presents to neighbouring rulers. Slavery is the curse of the country.

Yásan certainly cannot furnish more than 1,000 fighting-men, and these are badly armed. The *Walsi* troops, or militia, maintained by the Mehtar are armed with daggers, swords, and matchlocks (*Torédárs*), as well as a few rifles, said to be those presented by us to the Atalik Begi and sold, on his overthrow, by the fugitive soldiers from Yarkund. Lead is imported from Chitrál. The local system of warfare consists in the attack and defence of the numerous mud forts and the occupation of the gorges of passes. The favourite season for attack is August, when the crops are nearly ripe. The invading force can then depend on the standing corn for subsistence, and the stores in an enemy's fort are at their lowest.

Yásan is a position of great strategical importance. A force holding this valley would not only close all the routes to Kashmír through Gilgit, but it would prevent co-operation between the columns of an enemy from the north, who might be using both the Baróghil and Doráh routes; while, if the latter column advanced towards Pesháwar by Dír, a force in Yásan could threaten its communications by a flank movement through the Tal Pass on Dír.—*Biddulph; the Mullah; McNair; M. S.; Barrow.*)

* At the end of 1882 Amán-ul-Mulk substituted his son Afzal-ul-Mulk for Mír Amán.

YÁSAN RIVER—

The stream formed by the Warshigúm and Túi waters appears to be called the Yásan until joined by the Ghizar, when it takes the latter name as far as the junction of the Karumbar, when it becomes the Gilgit River.

The river, under the name of the Warshigúm, rises near the Darkót or Shundar Pass, and soon becomes a considerable stream. At Sandi it is about 70 paces broad. At the bridge, half way between Amchat and Hundar, 40 paces, and at the bridge 3 miles above Gaindi, it is 46 paces broad. In its upper reaches the river is fordable, and even below Yásan it is fordable on horseback, though the current is too strong for men on foot. It is bridged in several places by wooden bridges. Its only considerable affluent is the Túi Dara, which joins it on the left, 7 miles above Yásan. It is also fed by the Asambar (*q.v.*) and Naspargol Daras. Fish abound in the river.—(*M. S.; McNair.*)

YASHKUN—

A caste or branch of the Dárd race. Drew says—

“The *Yashkun* is the most numerous of all the castes. In Gilgit and Astor they are the body of the people, whose chief occupation is, of course, agriculture. Dr. Leitner speaks of the Yashkun as ‘a caste formed by the intermixture between the Shin and a low (? aboriginal) race’; this view does not recommend itself to me; it is more likely that the Kramin had some such origin, but that the Yashkun, who follow all the same occupations as the Shin, and in physique and physiognomy are their equals, should have so originated is far less probable. I am inclined to think that they and the Shin together made up the race (which we may call Dárd) that invaded this country and took it from the earlier inhabitants. What may have been the origin of that (probably previous) division into Shin and Yashkun is a point both curious and important,—a question which at present I see no way of solving. Dr. Leitner’s information, that a Shin may marry a Yashkun woman, while no Yashkun may marry a Shin woman, is highly interesting.”

Biddulph tells us that they form the entire population of Hunzá, Nágár, and Punyál, and nearly all the population of Yásan, besides being numerically superior in Gilgit, Sai, Dárel, and Astor. In Hunzá and Nágár, however, they call themselves Búrish, and in Yásan, Wurshik.—(*Drew; Biddulph.*)

YÁVA KANDAO—Lat.

Long.

Elev.

A pass over the ridge or spur between the basin of the Doga Dara and that of Razika (Indus Kohistán). The Mullah thus describes it:—

“From Sár Bándá a *Gújar* hamlet, an easy ascent of 3,400 paces to the top. On the other side a steep descent for 1,300 paces. A stream rises near the top to the right of the road and crosses it at the bottom, flowing towards Razika.”—(*The Mullah.*)

YIDGHÁH—

The name of the language spoken in the upper part of the Ladhko or Lúdkho Valley and in Manján. The people in the Ladhko Valley also call themselves Yidgháh, though by the Chitrális of the main valley they are styled 'Fakír Mashkín.'—(*Biddulph.*)

YŪR—Lat.

Long.

Elev.

A pass over the Hindú-Kúsh, leading from Mastúj to Wakhán. It lies between the Baróghil and Vóst Passes. It is difficult at all times, but is said to be practicable for horses in summer.—(*Biddulph.*)

Z.

ZÁHAR DARA—

A ravine in the Kandia basin of the Indus Kohistán. Its stream falls into the Maidán Dara. The bed is broad and shallow, and easily fordable. The Záhar Glen is only occupied during the summer, when cattle are brought up to graze.—(*The Mullah.*)

ZANDRÉ—

The name applied in Chitrál to the Rono caste (*q.v.*).

ZIÁ BEG—*vide* Topkhána Ziabeg.