

NOTES ON NOMAD TRIBES OF EASTERN AFGHANISTAN

by
Captain J. A. Robinson, I.A.



nisa traders

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<i>Publishers :</i>	M/S Nisa Traders, 7-Jinnah Cloth Market, Quetta (Pakistan) Phone : 75002—74681
<i>Printers :</i>	Abbas Bukhari, Ali Printers, Paisa Akhbar, Lahore
<i>First edition published :</i>	1934
<i>First edition published in Pakistan :</i>	1978
<i>No. of copies</i>	250
<i>Price :</i>	Ra. 160.00 U. S. \$ 23.00 £ 11.10

Sole Distributors

**M/s. Gosha-e-Adab, Circular Road,
Quetta (Pakistan) Phone : 75002—74681**

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INTRODUCTION.

The Notes on Nomad Tribes of Eastern Afghanistan were written during two periods of special duty under the Government of the North-West Frontier Province in the winters of 1932-33 and 1933-34. The Notes are a book in no real sense of the word, but form rather a collection of information arranged in some sequence, and with a view to facilitating easy reference. The greatest care has been taken in preparing the tribal tables and notes on sections of the various tribes, and it is hoped that these will be found in the main free from error; but it will be realized that original work of this nature is extremely difficult, and that even after repeated checking it is almost impossible to eliminate mistakes entirely.

There is no tribe which is totally nomadic. Thus, it has also been necessary to deal with the settled portions of the tribes to which the Powindahs belong where any connection still exists between the nomad and settled communities, and as far as it has been possible to obtain information regarding them. Again, some of the nomads do not cross the Indian Frontier, and concerning these much detailed information is not available.

Considerable attention has been paid to the habits and mode of life of the Powindahs, and to their various activities in India; but the ethnology and history of the Ghilzais have been only lightly touched upon—just enough to show that it is probable that some of these tribes owe their origin to the descendants of the Turks of Sabuktagin, and that they once made a bid for empire.

The future of the Ghilzai nation must form an interesting subject for speculation in view of changing economic conditions and the extension of rapid modern communications. Except for their revolts against Ahmad Shah and Amir Abdul Rahman, and their support of Bacha Saqao against Amanullah for the loot they hoped to gain, they have generally been quiet under Durani rule, but never very obedient. "*Badshahi da Durani, tura da Ghalji*", a common saying amongst them, probably originated during the First Afghan War, and they still appear to obtain some vague consolation from it.

My thanks are due for their willing help, first, to Naib Tehsildar Subadar Muhammad Sarwar Khan of Lalpura, who has been my assistant throughout the work, and without whose tact, patience and unceasing labour it could not have been completed, to Khan Bahadur Risaldar Moghal Baz Khan, O.B.E., I.O.M., I.D.S.M., Khan Sahib Subadar Laiq Shah of Kohat, Khan Sahib Haji Saiad Nur of Thal, Rai Bahadur Seth Jessa Ram of Dera Ismail Khan, Rai Sahib Rochi Ram of Bannu, L. Remal Dass of Dera Ismail Khan, L. Trilok Chand, Taneja, of Kulachi, Hafiz Umar Daraz Khan of Kulachi, Khan Bahadur Mehrban Khan, Baluch of Paniala, Rai Bahadur Diwan Jamiat Rai, C.I.E., of Quetta, and many other gentlemen.

My acknowledgements are also due to the Powindah maliks themselves for their help and co-operation. Their unflinching sense of humour often did much to lighten the tedium of long hours of interviews.

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CHAPTER I.

The Powindahs.

1. **The annual migration.**—From times immemorial Afghans of various tribes from the eastern highlands, known to them as Khurasan, have migrated in autumn to the valley of the Indus, to spend the winter in what are now the North-West Frontier Province, Baluchistan and the Punjab, and have returned in the spring. In northern and north-eastern Afghanistan, Peshawar, and generally in the districts of Kohat and Bannu, these nomads are known as *kuchi*; while in the Southern Province of Afghanistan and Kandahar, in Dera Ismail Khan, Baluchistan and the Southern Punjab the term *Powindah* is usually applied to them.

2. **The word *Powindah*; its derivation and meaning.**—The word *Powindah*, or *Pawandah*, is said by Bellew to be derived from the Persian *parwinda*, a bale of merchandise, by Raverty from the Persian verb *pawidan*, to wander, or from the root of the Pashtu verb *pawal*, to graze flocks, moving them from place to place in search of pasture. Intelligent Powindahs, however, agree that the last is most likely to be its true derivation. Like the English "nomad" (Greek, *nomos*, pasture), it has departed somewhat from its original meaning. The term is now used in India in a broad sense to include all those Afghans who come down in autumn through the passes of the North-West Frontier and Baluchistan to seek pasturage for their flocks, engage in trade or casual labour, irrespective of whether they are accompanied by their families or not. In Afghanistan the word and its variant *parwanda* are more strictly applied to those true nomads, shepherds, traders and labourers, who live in tents (*kezh dai*, a goat-hair tent), and change their haunts as the seasons and the exigencies of their livelihood dictate. In the pages that follow we shall use the word in its most general sense. *Koti*, *ja*, *i*, and *dehshin* refer to settled communities in distinction from the nomads.

An encampment of goat-hair tents—nowadays the cotton products of Cawnpore are often to be seen pitched among them—is known as a *kirri*, though not generally in Pashtu, in which language the ordinary word for a village, *kalai*, is used*; the word may also apply to the *Powindah* village on the march. *Kirri* belongs to that curious dialect, Damani Hindko, largely spoken in the tract called the Daman, which extends along the western bank of the Indus between the mountains and the river from the Salt Range to upper Sind; it is seldom, if ever, heard in Peshawar District or Baluchistan, where the usual Pashtu word, *kalai*, is applied to the camp village whether pitched or on the march. *Kafila* is used to mean a caravan, a trading party with goods laden on animals but without families. The staging places of caravans, where buildings are provided for their accommodation, are known as *karavan sarai* or *robot*. Another word which we find in frequent use is *kadda* or *kaddi*, referring collectively to the goods and chattels of a single *Powindah* family or to the family itself.

3. **Causes of the migration.**—When Khurasan is under snow and bitterly cold winds prevail, the happy possessors of cultivated lands and provision for the winter shut themselves in their houses and seldom venture forth; but the nomads of the

* NOTE.—The Wazirs and Dawars of the Tochi Valley sometimes call the *Powindah* village *sangar*.

black tents, for necessity of warmer climate and because they must continue to earn a livelihood throughout the year, have to move to lower altitudes. There is no Powindah who does not often wish that he and his family were settled in some such fertile valley as of the Tarnak Rud or Arghandab, with fruit gardens and fields and a house comfortably fortified against his enemies; yet nomadism and unrest are born in him and, were the migration to come to a sudden end, even the camels would stampede. This restlessness in his blood is wedded to a love of gain which is scarcely equalled in any other tribe or people. The prospect of each migration with its unforeseen dangers stirs him with the spirit of adventure; but he is well determined to make India repay him for all its hardships and yield the last rupee. He must take all and give nothing. Poverty and the instinct for self-preservation, which can never be far below consciousness, have made the Powindah what he is—a man, and a hard one. And if some feeling of superiority makes him swagger through the bazars of India, thinking of nothing but his own business, it is scarcely his fault, for he is the tough survival of generations upon generations of the fittest, and he seems to know it.

4. Various occupations of the Powindahs.—The true nomads are the shepherds, camelmen and merchants who are to be seen encamped throughout the winter in the North-West Frontier Province, Baluchistan and the Punjab. The shepherds (*gosfandwal*) remain in the hilly tracts or along the skirt of the hills; while the merchants and camelmen (*ushwal*) pitch their *kirris* in the plains. Besides these, great numbers, whose families are settled on the land, or who are locally nomadic in Afghanistan, come down to India in the autumn, generally one man from each family, to hawk cloth and articles of clothing in the towns or villages, carry on usury, work in the fields, build walls, excavate wells and *karezes*, and labour on roads and canals. These men without families are known as *charra log* (Hindi, unencumbered), *jaragan* in Pashtu. The hawkers and money-lenders go as far afield as Burma, Assam, Bengal and Nepal; and the casual labourers wander about in twos or threes, or larger parties, all over the North-West Frontier Province, Baluchistan, the Punjab and Sind in search of work. Again, there are the merchants whose families, settled or locally nomadic, remain in Afghanistan, and who spend their lives in carrying on traffic between Afghanistan, Bokhara, Persia and India; in these we have a relic of the old methods of Asiatic trade which continues to the present day.

5. The Powindahs who come to India may be divided more accurately into the following categories:—

- (1) Nomad merchants who trade between Afghanistan and India. In autumn they bring from Afghanistan for sale in India such commodities as wool, *ghi*, almonds, pistachio nuts, pine nuts (*chilqhoza*) dried fruits, crude vegetable drugs, and take back in spring cloth, shoes, sugar, salt and tea. Many of them also hawk clothing and carry on usury in India during the winter. Most of their *kirris* are located in the North-West Frontier Province and Baluchistan, while a few winter in the adjacent districts of the Punjab as, for example, in Dera Ghazi Khan.

Their migration is equally due to climate and to economic causes.

- (2) Nomad shepherds who are driven by climate to seek pasture for their flocks in the North-West Frontier Province and Baluchistan. Many of these winter in the hills of tribal territory in the North-West Frontier Province, and in the Loralai and Sibi Districts of Baluchistan.
- (3) Nomad camelmen and labourers who winter for the most part in the Punjab, but some also in the North-West Frontier Province and Baluchistan. The causes of their migration are both climatic and economic.
- (4) Merchants and camelmen, whose families are either settled on their land or are locally nomadic in Afghanistan, and who carry on trade between Afghanistan and India in autumn, winter and spring.
- (5) Those who are settled on their land, or are locally nomadic in Afghanistan, and leaving their families, come down to India in winter to hawk clothing and lend money at interest.

These scatter over the whole of Northern India and visit Burma, Bengal, Assam, Nepal, the Central Provinces, the United Provinces, Bombay, Sind and the Punjab; their chief field of activity is, however, Bengal.

- (6) Those whose families are settled or are locally nomadic in Afghanistan and, leaving them, engage in casual labour during the winter in the North-West Frontier Province, Baluchistan, Sind and the Punjab. The numbers of these are subject to great fluctuations, and increase enormously during times of scarcity in Afghanistan, or when large public works are under construction in India.
- (7) A few men, such as the Ut Khel, who come to India in winter with the object of making a livelihood by theft. These rarely bring their families to India.

6. Powindahs belong to various tribes.—By far the greater number of the Powindahs are Ghilzais: Sulaiman Khel, Ali Khel, Aka Khel, Tarakki, Sohak, Tokhi, Hotak, Nasar and Kharoti. But the following non-Ghilzai tribes are also among the winter visitors to India: Ghorani, Miani, Mitti, Mian (or Mai) Khel, Niazi, Powindah Bhattani, Dautani, Powindah Shinwari, Mala Khel, Alozai, Kundi, Michin Khel, Matanni, Wardak, Jaji, Zadran, Mangal, Muqbil, Khostwal, Tajik and Powindah Mohmand. We shall deal with most of these tribes in detail, work out the proportion of a few of them which is nomadic, and discuss the degree of their economic dependence on British India in later chapters.

7. Feuds and alliances.—In the matter of feuds and alliances among these tribes, the Sulaiman Khel with their friends and cousins, the Aka Khel and Ali Khel of Katawaz and Zurmat, stand at enmity with practically all others. And the greatest hatred among the Ghilzai tribes is that which exists between the Sulaiman Khel on the one hand and the sons of Turan—the Tokhi, Hotak, Nasar and Kharoti—on the other. In times of trouble the Mian (Mai) Khel, Dautani and Miani join the Andar (Sohak); the Mitti, Kundi and Ghorani join the Nasar; and the Niazi and Mala Khel ally themselves as suits the convenience of the moment.

But it is nevertheless a fact that all these tribes, however at feud among themselves, are capable of forming temporary alliances in order to achieve some common advantage, or in face of some common enemy.

8. **Lines of migration.**—The routes used by tribes during the migration are largely determined by the proximity of the areas which they occupy in Afghanistan to these routes, and by the districts which they are accustomed to visit in India; but feuds between various tribes also play an important part in their selection. For example, it would be perfectly convenient for the Nasar and Kharoti to use the Gomal route, but in order to avoid attacks by their stronger enemies, the Sulaiman Khel of Katawaz, they are obliged to enter and leave Dera Ismail Khan District by way of Zhob and the Dhanasar pass.

9. **Routes used by various tribes.**—The routes used by the various Powindah tribes during the migration, and by those *jaragan* who come down to India to trade or seek employment as casual labourers, are in general as follows:—

<i>Routes.</i>	<i>Tribes.</i>
(a) Khyber	Ahmadzai Sulaiman Khel, Aka Khel, Ali Khel, Sohak, Tarakki, Nasar, Kharoti, Powindah Mohmand, Niazi, Yasinzai, Daulatzai, Tajik.
(b) Kurram	Ahmadzai Sulaiman Khel, Sohak, Tarakki, Niazi, Powindah Mohmand, Mala Khel, Matanni, Alozai, Daulatzai, Wardak, Jaji, Zadrán, Mangal, Muqbil, Khostwal, Tajik.
(c) Tochi	Khwarzak Sulaiman Khel, Aka Khel, Kharoti, Daulatzai, Miani, Zadrán, Mangal, Khostwal.
(d) Gomal	Sulaiman Khel (of all sections), Aka Khel, Ali Khel, Daulatzai, Dautani, Mala Khel, Miani, Niazi, Yasinzai, Michin Khel.
(e) Routes through Zhob and Quetta-Pishin.	Nasar, Kharoti, Hotak, Tokhi, Tarakki, Sohak, Powindah Shinwari, Kundi, Ghorrani, Mian (Mai) Khel, Miani, Mitti, Niazi, Yasinzai.

The summer and winter locations of the Powindah tribes and the routes which they use will be found in the notes on the various tribes and in the map at the end of the volume.

10. **Portions of the same tribe using different routes not necessarily connected.**—It must not be assumed that sections of the same tribe which migrate by different routes have necessarily any political connection with each other. The Ut Khel Nasar, for example, who come to India by the Khyber and Kurram routes, often in disguise and always with criminal intent, have long been severed from the pastoral Ut Khel Nasar who are locally nomadic in Baluchistan, and spend the winter in Loralai District. Again, the Aka Khel who spend the summer in the Hazarajat and winter in Ningrahar or in Peshawar District are entirely distinct from the Aka Khel of Katawaz who migrate to Dera Ismail Khan by the Gomal route. On the other hand, some of the Ahmadzai Sulaiman Khel who spend the summer in the Hazarajat or adjoining tracts split, and using the Khyber or Gomal or a route through Khost, winter in Peshawar or Dera Ismail Khan District or along both sides of the boundary between the Kurram and North Waziristan Agencies. Thus, in studying the connection between portions of a tribe which enter India by different routes, it is always necessary both to

examine by means of tribal tables the degree of relationship which exists between them, and also to ascertain the proximity of their summer locations in Afghanistan.

11. **Volume of the migration.**—By far the greatest numbers of migrants enter India by the Dera Ismail Khan District, where considerable numbers of them remain throughout the winter; the others, with their families, pass over the Indus to the Punjab or, leaving their families in their *kirris* in the Daman, scatter over the whole of northern India. Most of these follow the Gomal river, the other routes—by the Zao and Dhanasar Passes—entering the District being much less important.

12. In the autumn of 1877 an enumeration of the Powindahs who entered the Derajat was made, and it was found that they numbered 76,403:—

Men	35,489
Women	9,128
Boys	25,423
Girls	6,414

13. They were again enumerated in the autumn of 1878 when their number was found to be 77,576. The census of 1880-81 showed that the total number of Powindahs in the Dera Ismail Khan district was 49,392, males 28,520, females 15,449. The discrepancy between the census figures and those of the above enumerations may be explained by the fact that great numbers of Powindahs pass through the district as stated above.

14. The total number of Ghilzais enumerated in Baluchistan in 1911 was 18,566 (males 10,869, females 7,607) which was made up of the following tribes:—

	Males.	Females.	Total.
Kharoti	1,750	1,407	3,057
Nasar	1,517	1,252	2,769
Sulaiman Khel	2,824	1,819	4,643
Tarakki	1,340	967	2,316
Other Powindahs	3,449	2,352	5,801

15. The total number of Powindahs enumerated in Baluchistan in 1920-21 was 9,462—

	Males.	Females.	Total.
Quetta-Pishin	1,039	504	1,543
Loralai	3,750	2,862	6,612
Zhob	343	60	403
Bolan	04	2	66
Chagai	46	9	55
Sibi	525	261	783
	5,707	3,695	9,462

16. In Table XIII of the Census Report of the North-West Frontier Province for the year 1911 the number of Powindahs in the Province is shown as 30,611 (males 17,163, females 13,448). The Powindahs were distributed over the following districts:— Peshawar—males 4,170, females 2,844; Kohat—Males 511, females 326; Bannu—males 2,043, females 1,363; Derā Ismail Khan—males 10,231, females 8,882; and transfrontier posts—males 208, females 33.

17. Census of India, 1931, Volume XV, North-West Frontier Province, paragraphs 79 and 80, are as follows:—

“The general tendency of immigration from the West, as from Hindustan, is to become less every year. The enumerated totals for the last five Census years are shown below—

Statement showing immigrants from Afghanistan and the tribal areas of the Province enumerated at each Census since 1881.

District.	1881.	1891.	1901.	1911.	1921.	1931.
N.-W. F. P. (Districts)	1,01,898	1,23,625	1,15,905	96,597	60,697	55,707
Hazara	7,231	7,259	6,087	4,418	3,354	2,328
Peshawar	35,892	56,689	55,537	45,366	30,866	25,577
Kohat	18,405	19,653	20,827	14,025	6,579	7,280
Bannu	11,416	11,781	7,578	7,436	3,308	3,361
Dera Ismail Khan	28,954	28,843*	25,876	25,352	16,570	17,161

“The figures for Peshawar and for “all districts” for 1931 might show a slight increase over the figures for 1921 but for the Afridi blockade, which seems to have reduced the immigration from agencies into Peshawar District by some 10,000 persons. This slight increase would not affect the general tendency to decrease, as the figures for 1921 were considered to be exceptionally low on account of the disturbed state of the border. Among the more important reasons for the decrease are the following:—

- (i) The figures for 1901 were somewhat swollen by an exceptionally bad harvest year in Afghanistan.
- (ii) Economic prosperity is increasing in Afghanistan with the emergence of a settled government. Not only is an income from land more secure, but there is greater scope both for casual employment on public and private works and for permanent employment in the State services. Emigration is moreover discouraged by the authorities, and passports have to be taken out by all but the nomadic classes.
- (iii) Increased railway facilities have resulted in both traders and labourers travelling far afield instead of being content to try their fortune in the districts of the Province. It is interesting to note that although the number of immigrants shows a steady decline, the volume of trade, revealed by the Khyber tolls, continues to increase.
- (iv) The extension of the area under cultivation in the districts, as a result of the extension of irrigation and of the growth in population, has led to a decrease in the area available for grazing.

* Includes persons shown in Punjab Census Report, 1901, as born in Persia.

NOTE.—Figures for 1881 were mainly based on estimates.

(v) Grazing fees have been increased both in Dera Ismail Khan and in Kohat Districts, and are collected more rigorously than formerly.

(vi) More settled conditions in tribal areas are making the migrations less and less popular every year with the tribes through whose areas they take place. Not only do the tribesmen require the grazing grounds for themselves, but with the modern improvement in their armament they are becoming increasingly able to make their objections felt.

18. In addition to the general tendency of immigration from the West to decrease, there are certain specific variations between the Census figures of the last two enumerations to be considered. The statement for immigration from Afghanistan shows an increase:—

Statement showing the number of Afghan immigrants enumerated in the last two Census years.

District where enumerated.	1931.			1921.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
North-West Frontier Province (districts).	27,855	16,221	11,634	22,098	13,052	9,046
Hasara	85	73	12	5	5	..
Peshawar	7,638	4,670	2,968	5,508	3,081	2,427
Kohat	1,876	1,068	608	15	13	2
Bannu	3,020	1,931	1,079	..	..	..
Dera Ismail Khan	15,426	8,459	6,967	16,570	9,953	6,617

This is almost entirely divided between the districts of Kohat and Bannu.

19. The increase in Kohat is due to the fact that in 1921 a severe drought occurred in that district, rendering all the usual grazing grounds worthless. In Bannu in the same year the usual stream of immigration was checked by the activities of the Mahsuds and Wazirs against whom military operations were in progress. The well-organized and well-armed Powindahs who visit Dera Ismail Khan, ran the gauntlet of these tribes and migrated as usual."

20. The results of enumerations of Powindahs entering India by the Kurram and the passes into the Dera Ismail Khan District will be found in Appendix I and in Chapter III, respectively.

21. **Phases of nomadism: Semi-, local and true.**—Nomads may be divided generally into three categories according to the degree in which they are attached to areas or localities. Semi-nomads are those who possess land and, during the seasons of sowing and reaping, live near it either in huts of a more or less permanent nature, in temporary booths or in goat-hair tents, while at other times of year they move with their camels and flocks to grazing grounds at no great distance. Local nomads possess no land, but pasture their flocks in restricted areas, like some of the Kharoti in Urgun or certain Sulaiman Khel in Katawaz. But the true nomads, although they occupy for the most part fixed grazing grounds in summer and winter, and move nearly always by the same routes season after season, are much freer in their movements and cover long distances in their migrations.

22. Tribes to which Powindahs belong exhibit all phases of nomadism.—The Powindahs who visit India in winter belong mostly to tribes which exhibit every phase of nomadism; and tribes which are totally nomadic are rare, although the Spin Nasar of Kandahar come near to being a good example of this among the larger tribes. The truth would appear to be that the Powindah tribes are in gradual process of settling on the land, and it can only be a matter of time until they have resigned nomadic habits altogether.

23. Mode of life of the Powindahs.—It is common enough to find even smaller sections of the Ghilzai tribes which are partly settled on their land and are partly nomadic; and the Powindahs usually spend the summer in the vicinity of their settled relations. Other Powindahs again scatter over their grazing grounds in summer in small encampments; the Nasar, for instance, are to be found all over the uncultivated tracts of the country of the Hotak and Tokhi in parties of a few tents. The traders of the tribe, leaving their families, venture as far as Bokhara and Persia; while others busy themselves in disposing of the goods they have brought from India on the return migration in the spring, or in collecting merchandise which they will carry with them to India in the autumn. Pastoral Powindahs live a less adventurous and quieter life than the traders and, as might well be expected, this is reflected in their manners and even in their appearance. In autumn they collect for mutual protection by their tribes and villages to commence their long journey to the plains of India. The place of assembly each year is usually the same, provided that feuds with other tribes permit; and the date on which all are to be present is arranged by a *jirga* of the elders of the tribe. Halting places during the march are fixed by long custom, and by the available water and grazing. These camping grounds are occupied for one or two days; if the animals are fatigued and grazing good, however, they may be used for a longer time. A mounted advance party is sent ahead to reconnoitre for the presence of enemies, and to ascertain the state of water and grazing.

24. Democratic government of the Powindahs.—Powindah *maliks* wield much less power than do the *maliks* of the tribal territory of the Frontier; in fact, it is only during the actual migration, when fighting is imminent, or when they are required by their tribe or section to make representations to government officials that they seem to have any power at all. Even then the course they are to follow is decided upon by the *jirga* of the elders. Theoretically, their system of government is patriarchal; but often the hereditary chiefs are chiefs in name only, and possess nothing more than a shadow of influence. When *maliks* are powerful, it is because they possess strength of character, wealth, numerous relations, influence with Government and, last of all, birth. The Powindah is far more impatient of control, not only by government but by his own *maliks*, than are any of the Frontier tribes. While he is proud to have king or *malik*, yet nothing in the world is so important than that they should not exercise an arbitrary power over him. As an Afghan once told Mr. Elphinstone, "We are content with discord; we are content with alarms; we are content with blood; but we never will be content with a master".

25. Language of the Powindahs.—All Powindahs speak Pashtu as their mother tongue but with a peculiar accent which is easily distinguishable from that of any of the Pathans of the Indian frontier. Some speak Persian, which is the language of correspondence, but few write it; letters are written by the

mullahs, who also teach Persian in the schools which they carry on in some of the *kirris*. It is by no means rare to meet Powindahs who have a knowledge of such languages as Burmese, Assamese, Bengali, Khaskura or Punjabi; and many speak Urdu fluently. A few returned from Australia, where they used to go as camel drivers, speak English in the dialect of that continent.

26. **Religion.**—The Ghilzais and other tribes to which the Powindahs belong are all Musalmans of the Sunni sect, belonging to the *Hanafi* school (*mazhab*). They are generally strict in the performance of religious duties. Among the Powindahs each *kirri* has at least one *mullah* who conducts prayers, officiates at domestic ceremonies, and imparts religious instruction to the children. The girls are also instructed in their sacred duties by their mothers or other elderly women of the family. Like most Afghans, they follow the *Qadri* and *Naqshbandi* methods (*tariga*) of discipleship; but it is not unusual for them to seek the blessings of Pirs who expound the other two methods (*Sakrwardi* and *Chishti*). Thus, the Kharoti and Nasar go in considerable numbers, and some of other tribes also, to seek the blessings of the Hazrat Sahib of Taunsa, in the Dera Ghazi Khan District, who is a *Chishti*.

27. The principal exponents of the *Qadri* and *Naqshbandi* methods are the Pirs of Baghdad who are represented at the present day in Afghanistan by the Naqib Sahib, Pir Sahib Saiad Hassan of Char Bagh, and in India by his nephew and son-in-law, Pir Saiad Ali Shah. In the last days of the Amir Abdul Rahman, Pir Saiad Hassan came from Baghdad to Afghanistan, where he has remained ever since. When the late Pir of Baghdad died, Pir Saiad Hassan was summoned to Baghdad to succeed him, but declined the office in favour of his nephew, the present Pir.

28. The following is a list of the chief *pirkhanas* followed by the Ghilzai tribes:—

- | | |
|---|---|
| (a) Sulaiman Khel, Aka Khel, Ali Khel
Nasar and Kharoti. | Pir Sahib Saiad Hassan of Char Bagh, Pir Saiad Ali Shah. The Hazrat (or Pir) Sahib of Delhi (Pir Abu-al-Khair). The Mian Sahib of Katawaz. The Sahibzada Sahib of Mush Khel (in Katawaz). Pir Abdul Mandeh of Sheranna (in Katawaz). The Sahibzada of Sarkai (Saleh Khel, Sulaiman Khel), Abdul Halim, Sahibzada of Paniale (in Dera Ismail Khan District). Hazrat Sahib Ibrahim of Musazai (in Dera Ismail Khan District). Janan, Akhundzada of Lilizai (Nawa, Mukur). Juma Khan, Mullah of Wazi Khwa (Katawaz). The Zakir Sahib of Kandahar. Mulla Naim Gul of Katawaz (Sulaiman Khel only). Khalifa Kamran (the Kharoti of Urgun). |
| (b) Sohak | Pir Saiad Hassan of Char Bagh. The Hazrat (or Pir) Sahib of Delhi (Pir Abu-al-Khair). The Akhundzada Muabk-i-Alam. |
| (c) Tarakki | Pir Saiad Hassan of Char Bagh. Pir Abu-al-Salam. The Zakir Khel Sahibzadas (Hotak). Pir Muhammad Umar Jan, Hotak. |
| (d) Tokhi and Hotak | Pir Saiad Hassan of Char Bagh. Pir Saiad Ali Jan. The Hazrat (or Pir) Sahib of Delhi (Pir Abu-al-Khair). The Zakir Khel Sahibzadas, who are Hotaks. Pir Muhammad Umar Jan, Hotak. |

29. Besides the above-named, the southern Ghilzais accord special respect to the Saiads of Pishin, and the northern Ghilzais to the Saiads of Kunar.

30. Powindahs visit *ziarats* in the localities which they frequent.

31. **Customary Law.**—The following article on the customary law in force among the Nasar, and which also applies to other tribes in general, is taken from “Rough Notes on the Nasar, Kharoti and other Afghan Powindahs” by Rai Bahadur Diwan Jamiat Rai, C.I.E., of Quetta:—

“32. **Succession.**—(1) In question of inheritance, the Muhammadan Law (*Shariat*) is followed, with the exception that females are not given the share allowed them by the *Shariat*. Immediately after the death of a man and the burial of his body, a Mullah is called in, and asked to draw up a distribution statement of the property of the deceased among the legal heirs, including the females, in strict accordance with the *Shariat*, but no share of the property is actually given to the females, and to satisfy the conscience of the men, the women who are entitled to a share are given something—a sheep, a goat, some cloth or an ornament—and they then make a free gift (*bakhsh*) of their shares to the male heirs in the presence of a couple of men. The widow and the daughters form part of the inheritance, and their worth is measured by the amount of *walwar* (bride-price) they can fetch.

- (a) The widow (or widows) does not succeed to her deceased husband’s inheritance. She is given her food and raiment, known as the *Nas-o-posh*, until her death or remarriage. When a widow dies, her funeral expenses are borne equally by all her heirs.
- (b) Sons are entitled to receive the usual shares, allowed by the *Shariat*, of the estate of their father.
- (c) Daughters are not entitled to any share of their father’s property.
- (d) If the deceased leaves behind brothers, but no male issue, his estate devolves upon his brothers irrespective of whether they are by one mother or different mothers.
- (e) When the father and his sons are living together, or even when they are living separately, the property of one of the sons, on his death, goes to father, and not to the brothers.
- (f) When a man leaves behind male issue by more than one wife, his property is divisible among all his sons equally, though they may be by different mothers.
- (g) When a man leaves male issue by a lawfully wedded wife, as also by a *kaniz* (concubine) whom he has lawfully married, his property is divisible among all his sons equally.

“(2) The father may name any of his sons as his successor. This son is not entitled to any extra share of the property unless all his brothers are willing to give him anything extra. If the father is a *Sardar* or the head of a section, the elder son, if not disqualified, succeeds to the office, but this entitles him to no extra share of the property. If the eldest son of a *Sardar* or a headman of a section be found to be physically, mentally, or in any way unfit to hold the position, one of the younger sons, and in the absence of sons, one of the brothers of the deceased, is selected for office by the vote of the tribesmen. It sometimes happens that the eldest son is nominated as *Sardar* and the duties of the office performed by one of his younger brothers, or in the absence of a brother, by a near relative.

“(3) When the father and his sons hold joint property and one of the sons acquires further property, all the brothers will, at the

death of their father, receive equal shares of the property thus acquired.

“(4) If a man be living with one of his sons, and one of them dies, leaving male issue, the property is divisible into as many equal parts as the total number of sons, the share of the deceased being handed over to his off-spring. But if the deceased son has separated from his father taking his share of the property before he died, his sons receive no share of the property of their grandfather.

“(5) When there are no lineal descendants, but brothers and nephews only, the property devolves on the brothers and not on the nephews; but in the absence of brothers, it devolves on the nephews.

“(6) When there are neither lineal descendants nor brothers, but only uncles and cousins, the estate devolves on the uncles and not on the cousins, but in the absence of uncles, it devolves on the cousins.

“(7) According to custom, the widow, the mother and the widowed wife of a son have no claim to a deceased's property. They are only entitled to maintenance allowance. The widow, if unencumbered with children, lives with the heirs of the deceased, and is fed from their hearth. But in some cases a monthly allowance in grain is fixed for the widow for food, and an annual sum for clothing and miscellaneous expenses, by the elders of the tribe. The grain allowance is generally paid half-yearly in advance, and is calculated at one seer of grain (half wheat and half *makui*) per diem.

“(8) Custom does not sanction the bequeathing of one's property to one's sons and widow jointly; such a will, if made, is not acted upon. But a will, whether oral or written, made in favour of any other male relative is enforced by custom.

“(9) In cases of misconduct, a widow ceases to have any claim to inheritance; contrariwise, any *shurmana* and compensation awarded in cases of *siah kari* goes to the heirs of her deceased husband. Similarly the widow loses all claims to maintenance on remarriage. Nothing but the clothes on her body, any ornaments which may have been presented to her by her parents at the time of her marriage, and anything that she may have earned by labour during her widowhood, are allowed to be taken in case of remarriage with one of the Nasar tribesmen; but if a widow remarries into an alien tribe (it is alleged that the Nasars seldom permit of their own free will such a marriage) even the clothes and ornaments are taken off.

“(10) A daughter is entitled to maintenance so long as she is unmarried. The custom of *khana damad* (domesticated son-in-law) is not recognised; but even if a daughter should happen to be living with her father together with her husband she acquires no right to her father's inheritance. Should the father bequeath to her any moveable property by will, the heirs are bound to act upon it, and even on her remarriage, she can take the things so bequeathed with her. Wills made in respect of immoveable property, however, are not enforceable, and in lieu thereof a nominal compensation, which is determined by the *motbars*, is paid to her.

“(11) Daughter's sons have also no claim to the estate of their mother's father.

“(12) When the estate devolves on brothers, they are all entitled to equal shares irrespective of whether they are from the same or different mothers.

“(13) When the estate devolves on brothers, they are entitled to equal shares of it even if all were not living together with the deceased; the property acquired by one of the brothers while living together with the deceased is also divisible equally among all brothers. This point is thus illustrated:—

(a) Assuming that there were four brothers, three of whom lived together as a joint family, and the fourth lived separately having taken his share of the estate, then in case of his death his property will devolve on his male issue, and in the absence of male issue it will devolve on the surviving brothers in equal shares.

(b) But if the father's estate had not been divided, and one of the sons lived separately, the whole estate of the father will devolve on the surviving sons, that is, on all the brothers. In either of these cases debts due by the deceased and the expenses of burial and connected ceremonies will be defrayed out of the estate.

“(14) Sisters or their sons are not entitled to succeed.

“(15) Females, as already mentioned, do not inherit, but should a widow acquire any property by labour, etc., this property will devolve on her husband when she remarries.

“(16) When a widow having a son contracts a second marriage, her son will succeed to the estate of his own father and not his step-father. This applies also to a posthumous son. The widow's son is also entitled to receive the *walwar* on her re-marriage.

“(17) When a widow marries a near relative, her posthumous son, if under age, receives maintenance allowance from his step-father and lives with his mother. In other cases, this depends upon his step-father's will, and if no specific condition be made as to maintenance at the time of the marriage, the expenses of maintenance are deducted from the *walwar* payable to the son by her second husband.

“(18) If a widow remarries, having female children, such children do not inherit. They are entitled to receive maintenance from the estate of their father until they are married, and their *walwar* is also paid to the heirs of their father. The step-father acquires no rights over them.

“(19) When a man turns *faqir* he yet retains full control over his property acquired by him during the period of his renunciation. After his death, his estate passes on to his heirs.

“33. **Adoption.**—Adoption is not in vogue among the Nasars. If a childless man takes any one into his service as *khidmatgar* he is given his food, clothes and such wages as may be fixed, but on his master's death the *khidmatgar* is not entitled to any share in the inheritance, except what may have been bequeathed to him by the deceased or given him in the lifetime of the deceased. Should the *khidmatgar* be one of the legal heirs, his rights will be governed by the provisions of *Shariat* and his services as *khidmatgar* will not entitle him to any superior claims, or an extra share of the property.

“34. **Guardianship.**—(a) The guardianship of a minor devolves on the person named by the deceased in his life-time. A mother acts as the guardian of a minor until she is remarried; during her guardianship she retains the possession of her deceased husband's estate and can, with the consent of the legal heirs of her deceased husband, dispose of the property if it be necessary in the interests of the minor. If no guardian has been nominated by the deceased, and the minor's mother is not living, the *motbars* of the *killi* select a guardian for the minor, generally a brother, an uncle, a

ousin or some other *miras khor* (one who is entitled by *Shariat* to a share of the inheritance) of the deceased. In such cases a detailed list of the property is prepared by the *Mullah*, attested by the head of the section, signed and sealed by the guardian as a token of receipt, and the property is then entrusted to him. The guardian carries on the business, deducts reasonable expenses and preserves the property of the minor. If the property be of small value and not sufficient for the maintenance of the minor, the minor, if able, engages in labour, or as a shepherd, and earns his own living. The *motbar* of the section to which the parties belong, is generally responsible that the guardian, when one is appointed, does not abuse the trust.

(b) A lad is considered a minor up to the age of fifteen years.

(c) The Nasars own but little land, and when a guardian is appointed for a minor who owns immovable property he, the guardian, cannot alienate any of this property without the consent of the legal heirs of the deceased, which consent should, in all cases, be obtained in the presence of the *motbars* of the *killi*. Should the legal heirs decline to give their consent, the guardian can provide the necessary funds to meet the needs of the minor, take possession of the land with the consent of the *motbars*, arrange for its cultivation and use the produce thereof during his minority. On the minor coming of age, he will pay back to the guardian the amount (without any interest) advanced by him, and take possession of his property. Should the *motbars* refuse to give their consent, the matter is referred to the *Sardar*, whose decision is final.

It is an admitted fact that among the Nasars every possible care is taken to protect the rights of orphans.

(d) The guardian (if one of the legal heirs of the deceased) can arrange the marriage of the daughter of the deceased with the consent of her mother and the *walwar* will be paid to the minor brother of the girl. If there be no brothers, the *walwar* will be paid to the legal heirs of the ward.

(e) The legal heirs of the deceased have customary right to the hand of the widow without payment of any *walwar*, but if the widow is married to any other than the legal heirs, the latter are entitled to receive *walwar* for her. If there are more heirs than one, and one of them marries the widow, the *walwar* is generally fixed and the man who marries her pays a proportionate share of the *walwar* to the heirs. Thus, if a man leaves three brothers and one of them marries the widow, he will have to pay a share of the *walwar* to the other two. But if one of the three brothers be unmarried or a widower, he will have the first claim to the widow's hand without paying any *walwar* to the other married brothers.

(f) As regards office, such as that of *motbar* of a section, the duties are carried out by the guardian, who is generally a near relative of the minor, and who is selected by the leading men of the section with the approval of the *Sardar* of the clan.

“35. **Partition.**—(a) The members of a family live together after marriage so long as they can do so amicably, but separate when the families grow larger. The main cause of separation is disagreement between the married women in the family.

(b) When the father is alive, the partition of joint property cannot be claimed as a matter of right; it can only be effected with his permission. But it often happens that when a grown up son, who is capable of looking after himself and his affairs, is married, the father separates him, and makes division of his property, giving the married son his portion. The unmarried sons remain

with the father, who keeps their share and his own of the property. Such a partition implies that the father does not hope to have any more issue; he, however, keeps an extra share of the property in case he should have more issue. In cases when the father hopes to have more issue, he keeps an extra share of the property, and the son, who has been separated and has taken away his share of the property, can have no claim to the estate kept by the father and his other sons.

(c) The father cannot, during his lifetime, deprive any of his sons of their share of the property, or give the sons unequal shares.

(d) When a son is born after the partition of the property, the share kept by the father for himself and the expected issue will go to his son wholly or partially at the discretion of the father, but the share already allotted to other sons, will, in no way be affected. On the death of the father, without further issue, the estate left by him will be divided equally among his surviving sons, though they may have received their shares in his lifetime and have been living separately.

"36. Gifts.—The custom of making gifts (*hiba*) is not in vogue among the Nasars.

"37. Pre-emption.—The Nasars being nomads and their immovable property being very small, cases of pre-emption have not arisen, but they allege that should such a case arise it would be decided according to the provisions of *Shariat*."

38. Crimes and punishments.—The Powindahs are as a rule very well behaved while in British India, and even in their own tribal tracts in Afghanistan would appear to live peacefully enough among themselves, inter-family and tribal feuds excepted. *Riwaj* (tribal custom) and *Shariat* are less divergent in most instances than among the Pathan tribes of the Frontier. Enquiry is made into offences, and punishments are inflicted by the *jirga* of the elders of the section. The punishments in force among the northern and southern Powindahs are as follows:—

Crime.	Compensation.	
	Southern Powindahs.	Northern Powindahs.
(a) Murder	Rs. 2,000—3,000 (<i>K</i>) and three women—two of mature age and one girl—to the family of the deceased.	Rs. 1,300 (<i>K</i>) to the family of the deceased and Rs. 50 from the murderer and the family of the deceased to the <i>jirga</i> , and 3 women—two adults and one girl.
(b) Loss of a limb	Rs. 1,400 (<i>K</i>) and one woman	Rs. 54 and two women.
(c) Loss of an eye	Half of the fine inflicted for a murder.	Two women.
(d) Loss of an ear	Rs. 1,400 (<i>K</i>) or one woman	Two women.
(e) Loss of nose	Rs. 500 (<i>K</i>) and one woman	Two women.
(f) Wound on the face causing disfigurement.	One woman	One woman.

Crime.	Compensation.	
	Southern Powindahs.	Northern Powindahs.
(g) Wound on the face not causing disfigurement or a scalp wound.	No fixed amount	Rs. 45 (K) and a sheep
(h) Loss of a front tooth	One woman	One woman.
(i) Loss of a back tooth	Rs. 250 (K)	No fixed amount.
(j) Loss of the little finger.	No amount fixed	Rs. 45 (K) and one sheep.
(k) Loss of third finger .	No amount fixed	Rs. 108 (K) and one sheep.
(l) Loss of middle finger	No amount fixed	Rs. 364 (K) and one sheep.
(m) Loss of index finger	No amount fixed	Rs. 364 (K) and one sheep.
(n) Loss of both middle and index fingers.	No amount fixed	One woman.
(o) Loss of thumb	No amount fixed, but generally one woman as for the loss of all four fingers.	One woman or as for the loss of all four fingers.
(p) Abduction of a married woman.	Both man and woman are usually killed.	Both man and woman are usually killed; but sometimes compensation of Rs. 1,300 (K) and three women.
(q) Abduction of an unmarried woman.	Two women or, if not available, the <i>walwar</i> of two women.	

39. For the rape of a girl the nose and ears of the offender are cut off. The punishment for theft is theoretically nine times the value of the article stolen. It is interesting to note that the nominal punishment for murder is Rs. 7,000 (K) or seven women—four of mature age and three girls; but, by representations and *nanawats* to the family of the deceased, this is generally reduced to the amount given above.

40. **Habitations.**—The Powindahs live in tents (*kezhdai*) which are made of strips of a coarse goat-hair fabric sewn together, raised on poles and pegged to the ground at the corners. This goat-hair cloth is made mostly by the weavers of the Aka Khel and Wardak, who are acknowledged experts. The weaving costs from Rs. 2 (K) to Rs. 2½ (K) per square yard, the hair being supplied by the customer. Goat-hair is always used because of its durability and cheapness, and because cloth woven of it is more impervious to rain than either wool or camel-hair. Smaller flitting tents are often used during the migration, while larger ones are sometimes stored in India or Afghanistan to be used throughout the winter and summer. The same winter and summer locations are generally occupied year after year; and not only is the site of the *kirri* the same, but the same families actually take up the same abodes. Walls are built of boulders and mud, remaining from year to year, and the *kezhdai* is spread over the top. These huts are sometimes fitted

with a door, and have benches of mud on which the family possessions are kept. Instead of walls some Powindahs surround their *kezhdai* with reeds and long grass to give protection against the weather. The *kirri* is often enclosed by a fence of thorns to prevent animals from straying and to keep out intruders. Watch-dogs are always kept, and so highly prized are they that the Powindah would prefer to lose a camel than his dog. They are of a very heavy breed, with long hair, and of grey or brindled appearance.

41. **Dress of the Powindah men.**—The dress of the Powindah men, like that of most eastern Afghans, consists of *shalwar* (or *partug* (trousers), *kamiz* (shirt), *chadar* (sheet to be thrown over the shoulders), a *kulla* (cap) is sometimes worn, *patkai* or *dastar* (turban), and heavy shoes (*panra* or *kapai*) or sandals. The *partug* are voluminous and fall into many folds, which give them an appearance unlike those of most other Pathans, but similar to those worn by the Kakar, Brahui, and Baluch. There are some tribal variations in the *partug*; the Nasar, for instance, wear them broad where they reach the ankles. Again, married men usually wear white *partug*, but the unmarried of a red and drab striped material known as *alacha*. The *kamiz* is also worn loose, and, particularly among the unmarried, frequently decorated with embroidery in red silk thread and small pieces of looking-glass. The Hotak, Tokhi and Tarakki wear the *kamiz* short with numerous folds. But the *kamiz* of the Sulaiman Khel, Nasar and others is long and loose, sometimes reaching to the middle of the calf. The *kulla*, if worn, is small and cannot usually be seen when the *patkai* is tied. The *patkai* is most often of white broad-cloth or linen; it is much larger than is worn by other Pathans. Different tribes often tie the *patkai* in ways peculiar to themselves. Coloured *patkai* are not uncommon; a red coloured cloth with flowered white pattern is sometimes seen, and many of the Niazi wear black. Shoes are embroidered in yellow or red; they are heavy and broad with the toes turned up, and the soles often heavily nailed. Sandals (*chappli*) are seldom seen among the southern Powindahs, but are more generally in use in the north. To this dress is often added a coloured waistcoat embroidered in gold and with facings of a different colour, or a *postin* in winter. Rich merchants, officials and great *maliks* may wear a *chogha*, either simple or embroidered in gold or lined with fur, and sometimes of beautiful colour.

Boys are breeched at about the age of eight or nine years.

42. **Dress of the Powindah women.**—The following accurate and interesting note on the dress of the Powindah women has been very kindly written by Dr. Madeline Shearburn of the C. E. Z. Mission, Tank:

“The predominating colour in the dress of the Powindah women is black, this being the usual colour worn on ordinary days and for journeys. Amongst this black, however, there will be found a sprinkling of dark red, purple, dark blue, and an occasional scarlet or emerald-green head *chadar*. A few of the tribes, however, such as the Mala Khel and Khwazak, always wear colour, usually dark red and blue.

“Leaving out these last mentioned tribes and a few isolated units who resemble them in dress, the ordinary Powindah dress of a married woman is made of thick black cotton material, with a yoke embroidered all over, and adorned with padded rosettes. These rosettes are sometimes embroidered, but often decorated with pearl or metal buttons, or cowrie shells. The dress is worn long to the ankles and gathered in very full to the yoke. The sleeves are about a yard wide and to the wrists, and are edged with embroidery or

silver buttons. The weight of these dresses is very considerable, as the yokes are lined, probably about 15-20 lbs.; and there are many yards of material in the skirt, not less than ten.

The trousers are made of dark red and black striped material, and are full to just below the knee, where they are gathered into a long cuff reaching right to the shoes. This cuff is nearly a yard long and is worn in folds.

The head *chadar* is made of strong black or dark red material and is for choice seven yards long, the point at the back coming to the hem of the dress. It is wound twice round the head as a rule, and acts as a protection from the sun, or as a warm wrap, according to circumstances.

The shoes are shaped into a turned-up point at the toe, and are embroidered; the soles are very thick and often nailed.

All married women wear a silver necklet, and those who can afford it wear heavy silver bracelets, about 4 or 5 inches in width. Many of these are spiked, on the same principle as a dog's collar, but the spikes are much heavier. Women who are well-to-do often wear rather crudely made gold ornaments across their foreheads and on either side of their faces; these are set with roughly-cut stones.

Bridal dresses, and those for more festive occasions, are made of silk, dark red, purple, or rainbow-coloured. Some of these are embroidered all over. At these times too, the women wear long strings of rupees or large silver charms, worn like the ribbon of an order, diagonally across the body. Some of the younger women have a silver fringe attached to the edge of the head *chadar*; these are very effective, and make an attractive finish to the dress.

Married women wear their hair parted in the middle and braided in innumerable small plaits. Sugar and water is then applied; this makes a shiny and firm surface, and hair so dressed will keep tidy for many days. Women of the Kharoti, Mai Khel, and Miani wear a flat gold ring, about two inches in diameter, fastened on one side of their parting, near the front, and a black silk tassel, attached to the hair, is hung in front of each ear. Some of them also wear a large silver, embossed plaque on the back of their heads under the *chadar*. This latter ornament is always hidden in ordinary life as the head is always covered, but it may be a source of satisfaction to the wearer, despite the discomfort in lying down.

The unmarried girls wear long dresses, but without yokes; the dresses are shaped to the shoulders, and embroidered down across the front. Girls until they are married have their hair cut in a fringe across the forehead and plaited at the back. Girls of the Sulaiman Khel have a long love-lock in front of their ears, the rest of the hair being plaited. Many of the Mala Khel girls have their fringes divided into small plaits, which give rather the effect of their being in curling pins.

The Mala Khel and Khwazak have rather different ideas on the subject of clothes. The yokes are longer and not embroidered, but ornamented all over with coins, the sleeves often being half, or entirely, covered with coins as well. The dresses are often of a darkish blue, or sometimes entirely of patchwork of various patterns; these are very effective, specially when new. The skirts are worn a little above the ankle and show the cuffs of the trousers which are made of red, green or purple silk and give a touch of colour to the whole. The head *chadar* is generally dark red. The unmarried girls wear their dresses shorter, reaching to the knee, the trousers, without the cuff, reaching to the ankles.

These are the main features of the Powindah women's dress as I have observed them. The general effect when seeing a caravan on

the move is of rather dusty and dingy clothing; but seen when settled into their camps, or at a wedding, or in one of the big *maliks'* tents, there is plenty of colour and variety, and a dignified and subdued taste rather surprising in people so rough in many ways."

43. **Food of the Powindahs.**—Thick unleavened cakes of wheat or maize wholemeal flour form the staple food of the Powindah; wheat is preferred to maize, and is always used when it is obtainable and means permit. This bread is either eaten by itself, with *gur*, or with mulberry or date conserve (both are known as *dosha* or *zokha*) mixed with *ghi*. On the march, bread (*kak*) which is baked round heated stones is seldom used by Powindah families, but more usually by the unencumbered migrants who have no cooking utensils with them.

44. Fresh meat (*moyand*) is only eaten by the Powindahs in autumn before the migration commences, on occasions as the *Id-ul-Fitr*, *Id-ul-Zuha*, sacrifices (*khairat*) and marriages, or when an animal is weak or hurt and must be slaughtered to avoid waste. Dried meat (*landi*) is prepared in November, families often dividing a carcass between them. The fat is first removed and the meat cut into thin slices, sprinkled with salt and asafoetida, and dried in the open. This dried meat is eaten throughout the winter and spring, though not every day; it does not keep well in summer. Meat, whether fresh or dried, is boiled, bread being broken into the soup, and eaten. Pepper and other condiments or spices are not used, as by Indians. Beef, mutton, goat and camel flesh are all eaten, but not fish, to which Powindahs are unaccustomed. Cow's milk is preferred, but is seldom available; the milk of sheep, goats and camels is used.

45. *Kurut*, which consists of hard masses of dried curds, forms part of the diet almost daily. It is made as follows. Milk is first boiled, cooled to a lukewarm stage, and whey is added to cause it to curdle. It is left overnight, and the cream skimmed off in the morning. The curds are then boiled, tied in a cloth to drain away the water and phlegm, and dried. When required for use, *kurut* is broken up, and placed in hot water to soften it. Then it is placed in a wide earthenware dish (*krutmal*) which has the inner surface roughened by having small stones embedded in it, and rubbed until it has been completely mixed in water. Next it is boiled, being stirred slowly the while, bread is broken in and boiling *ghi* poured over this, when it is ready for use. Boys and girls sitting round the dish eagerly snatch the pieces of bread on which most *ghi* remains.

46. In spring various herbs are boiled and eaten. The Nasar and Tarakki sometimes use boiled rice, or a mixture of rice and green lentils boiled. Powindahs generally drink green tea with sugar; few drink black tea. The food described above is what is in general use not only by Powindahs but by all the inhabitants of eastern Afghanistan. Richer families, who can afford luxuries, vary the above diet, and make *pilao* and other dishes seasoned with various condiments.

47. **Meals.**—Three meals are taken during the day, a light meal (*suba naharai*) after the early morning prayer, a meal between 9 and 11 a.m., earlier or later according to the season of year, and a meal after the evening prayer.

48. **Domestic and marriage customs and ceremonies.**—When a girl reaches maturity her mother summons her near female relations, distributes sweets among them, and announces the fact by saying "*Lur me khwazha shwa*", "My daughter has become sweet". The marriage age of girls is from 16 to 20, and of men from 20 to 25. When a man reaches marriageable years, a girl is selected for him by his mother with the consent of his father. A *jirga* of the elders of the family, village, or section, greater or less in number

according to the influence of his father, and headed by a Saiad, or other leading man, approaches the father of the girl. The members of this *jirga* are known as *raibur* or go-betweeners. If he agrees to give his daughter, then he gives a white handkerchief, needles and thread to the youth's father to signify that he is agreeable to the betrothal. This ceremony is called *hokra*, from *ho*, meaning "yes". A date for the betrothal (*kozhdā*) is next fixed; this means a good deal of argument, as the youth's father is always in favour of fixing the date as soon as possible; while the father of the girl tries to delay the date for fear that people should laugh at him and say that he wished to get rid of his daughter with indecent haste. On the day of the betrothal twenty or thirty men of the youth's relations go to the tent or house of the girl's father, where he has also collected a number of his male relations; and the questions of bride price (*walwar*), dowry (*jora*) and the date of the marriage (*wada*) are decided. The *walwar* in olden days was sometimes as low as Rs. 100 (K), but nowadays, money being more abundant, it varies from Rs. 1,000 (K) to Rs. 5,000 (K); Rs. 3,000 (K) is a fairly general *walwar*. The *walwar* is paid partly on the day of the betrothal as earnest money, and the remainder on the wedding day. It may be in cash or in sheep, goats or camels. The dowry consists of ornaments, clothes, bedding and household utensils. On the betrothal day, when these questions have been settled, a first *nika*, or marriage ceremony, takes place. This first *nika* is contrary to the usual custom among Pathans, and after it the young Powindah may visit his future wife at her father's house or tent and spend the night with her. Her mother makes arrangements that this takes place ostensibly without the knowledge of the father; and the practice is known as "*chaghal bazi*". If the girl becomes pregnant, the second marriage day is fixed earlier than has already been arranged. On the day of the marriage, men and women of the bride-groom's family and relations go to the house of the bride's father preceded by the *dums* and their music. The *nika* ceremony is carried out by the *mullah* in the presence of the near male relations of both parties and the elders of their section. Sweetmeats are then distributed to those present at the actual ceremony; the expenses of entertainment of the guests being borne by the father of the bridegroom. The bride, mounted on a camel decorated with strings of shells and tassels, then accompanies her bridegroom home. On the third day after the marriage the relations of the girl visit her and offer presents.

49. The custom of the exchange of girls in marriage, (*badal* or *sari*), also prevails as in other Pathan tribes.

50. It is not unusual for the son and his young wife to live in the same tent with his parents; but this arrangement is sooner or later brought to an end by inevitable disagreement among the women, and he has to set up his own tent.

51. In theory bride-price is simply back payment for the girl's up-bringing in her father's house and payment for the dowry of household belongings she brings with her.

52. Illicit intercourse (*siah kari*) between the sexes, which is believed to have been almost unknown among Ghilzais and other Powindahs in former times, is now said to be more common. The penalties prescribed for this are given elsewhere.

53. Numbers of persons living as separate Powindah families. — Since the size of a tribe or section is generally stated in terms of the number of households (*koruna*) of which it consists, the following figures which have been collected among the Aka Khel, Nasar and Kharoti will be of interest and value. Nine families have been taken at random in each tribe:—

I. *Aka Khel*.—(1) Muhammad Akbar, his wife, his brother and brother's wife, one child: 3 males, 2 females.

(2) Arsala Khan, his mother, his wife, one daughter, his brother; 2 males, 3 females.

(3) Niaz Muhammad, his wife, two sons, one daughter-in-law, two grandsons; 5 males, 2 females.

(4) Murad Khan, his wife, two sons, one daughter, one daughter-in-law, one grandson; 4 males, 3 females.

(5) Nazar Khan and two daughters; 1 male, 2 females.

(6) Wazir Khan, his wife, five sons, three daughters-in-law, one grandson, two grand-daughters; 7 males, 6 females.

(7) Saduzai, his mother, his wife, one son, one daughter, three brothers with their wives, two sons and six daughters; 7 males, 12 females.

(8) Shah Hussain, his wife, one son, two daughters, his brother, brother's wife and two daughters; 3 males, 6 females.

(9) Ghulam Gul, his mother, his wife, two brothers, their wives and two sons; 5 males, 2 females.

II. *Nasar*.—(1) Tsot Khan, two wives, two sons, four daughters, two nephews and one niece; 5 males, 7 females.

(2) Painsa Khan, his mother, two other wives of his father, his wife, one daughter, his brother and nephew, four sisters; 3 males, 9 females.

(3) Jamal Khan, his wife, one son, one daughter and a niece; 2 males, 3 females.

(4) Shah Jahan, two wives, three brothers with their wives and three sons; 7 males, 5 females.

(5) Ismatullah Khan, his mother, another wife of his father, his wife, two sons, six brothers, one brother's wife with one daughter; 9 males, 4 females.

(6) Ghulam Muhammad, his wife, one son, one brother, two nephews; 5 males, 1 female.

(7) Musagai, his wife, two sons, one daughter, his brother and wife; 4 males, 3 females.

(8) Dost Muhammad, his mother, aunt, brother and one girl cousin; 2 males, 3 females.

(9) Majid, his wife, one son, one daughter, his brother and one son; 4 males, 2 females.

III. *Kharoti*.—(1) Mehr Dad Khan, his wife, two daughters, two brothers with two wives and three sons; 6 males, 5 females.

(2) Mullah Pir Muhammad, his wife, two sons, his brother with wife, one son and two daughters; 5 males, 4 females.

(3) Ali Khan, his mother, four brothers, and one sister; 5 males, 2 females.

(4) Ido, his wife, one daughter, his brother; 2 males, 2 females.

(5) Niaz Muhammad, his mother, two brothers; 3 males, 1 female.

(6) Akbar Shah, his mother, one brother, and two sisters; 2 males, 3 females.

(7) Gul Muhammad, two daughters, his brother with wife and two sons; 4 males, 3 females.

(8) Sak, his mother, his wife, one son, two brothers and one sister; 4 males, 3 females.

(9) Shamar, his wife, two sons, one brother with wife, son and daughter; 5 males, 3 females.

54. The twenty-seven families above total 114 males and 103 females, or 895 females per thousand males. The number of females is somewhat in excess owing to the unusually larger number in families Aka Khel (7) and Nasar (2). For similar reasons, the average number of persons in a family, 8, would appear to be rather high. Rai Bahadur Diwan Jamiat Rai, C.I.E., of Quetta, in his study of a Kharoti village consisting of 691 persons, gives the following figures:—

<i>Males—</i>		
Adults (over 14 years)		218
Children		171
	Total males	389
<i>Females—</i>		
Adults		182
Children		120
		302

Thus, there are 6.4 persons in a family and 776 females to one thousand males."

The average number of fighting men in families, allowing for old men and boys incapable of bearing arms, is 2.25. This figure has been deducted from wide enquiries among the larger tribes.

55. **Sex proportion and nomadism.**—There can thus be no doubt that among the Powindahs the male population is considerably greater than the female; and this is the case generally among the tribes of the North-West Frontier, Baluchistan and Eastern Afghanistan, whether they are nomad, semi-nomad or settled.

56. The following table taken from the Census of India 1921, Volume IV, Baluchistan, may be of interest here:—

	Females per 1,000 males.					
	Nomad.		Semi-nomad.		Settled.	
	1911.	1921.	1911.	1921.	1911.	1921.
Pathan	828	788	862	830	878	851
Baluch	818	783	839	790	864	850
Brahui	798	809	815	805	831	816

57. The question of the inequality of numbers of the sexes is extremely difficult, and one to which no satisfactory reply has yet been given. The general disparity may, however, be due to some provision of nature to keep within limits the population of a country which cannot support it; for, of course, the greater the proportion of females born the more the population will increase. Another factor might be the intense desire for male issue on the part of both the man and his wife—a desire which is nowhere greater than among the eastern Afghans. But the higher disparity in the case of nomads may be explained by the fact that their mode of life bears harder on the women than on the men. The women must do all the drudgery—carry bundles or children on the march, pitch the tents, draw water, and in fact do all the work of the *kirri*, and age comes upon them rapidly. Further careful enquiry has shown that mortality among the women during or after childbirth, is not quite so high as might be expected in the circumstances, is yet very high indeed.

58. **Diseases among Powindahs.**—Nomads living an open air life, and of whom only the fittest survive to produce children, the Powindahs are a healthy people with admirable physique. The Powindah women are very rough and ready in their methods of rearing their children, and any that are weakly

stand but a poor chance of survival. Children up to the age of eight or nine years wear only a single garment, and that often in rags, to protect them in all weathers. It is by no means uncommon to meet a family which has lost half of the children born, the mortality from such diseases as measles and whooping cough being considerable. Diseases of the eye, especially conjunctivitis, and of the skin, ringworm, are common. Many of the women, strong though they are, suffer terribly after childbirth; births take place under conditions which are not of the cleanest, and they carry on their household duties within a few days of a birth, and before they have regained their strength. Pulmonary tuberculosis is of more frequent occurrence than might be expected among a nomad population; its spread is due to over-crowded conditions during the winter, when many of the Powindahs live in huts with little ventilation, and the *kezh dai* tied down closely as a roof. Owing to sexual promiscuity when the Powindahs scatter over northern India in winter, syphilis is apparently becoming more widespread among them in its congenital forms.

59. **C. M. S. and C. E. Z. M. S. Missions in Dera Ismail Khan.**—Too much cannot be said in praise of the splendid work which the C. M. S. and C. E. Z. M. S. carry on among the Powindahs in the Dera Ismail Khan District. Throughout the winter ladies of the C. E. Z. M. S. from Dera Ismail Khan and Tank tour the district in camp, and do much to alleviate suffering. They are on the most friendly terms with the Powindahs, by whom their kind attentions are greatly appreciated.

60. **Tribal tattoo markings.**—There is among the Powindahs a system of tattoo markings more or less tribal, which if not altogether general or the markings themselves always entirely regular, is yet fairly distinct. The marks are usually made on the faces of the women, but in a few cases they have been observed on the forearms of the men also. Although they are considered to give added beauty to the women, it would seem probable that their original use was to facilitate the identification and recovery of women captured in raids. Some of the markings used by various tribes are:—

- | | |
|--|--|
| (a) Hotak | (1) Single dots low on middle of forehead and chin, three dots on both temples. |
| | or (2) Single dots low on middle of forehead, and chin. |
| (b) Tokhi | (1) A single dot low on middle of forehead. |
| | or (2) Single dots low on middle of forehead, three dots on both temples. |
| | or (3) Small almond-shaped marking with dot in centre low on middle of forehead; four dots on both temples and chin. |
| (c) Nasar and Kharoti | (1) Four dots low on middle of forehead, on both temples and chin. |
| | or (2) Single dots low on middle of forehead and chin; four dots on both temples. |
| | or (3) Single dots low on middle of forehead and chin. |
| or (Kharoti only) | (4) Circle of eight dots with one in centre. |
| (d) Sulaiman Khel, Aka Khel and Ali Khel | Trifoliate design of palm leaves emanating from a small circle placed low in middle of forehead; ring of small dots on both temples and chin. |
| (e) Tarakki | (1) A small design representing flower and flower stem with two lateral leaves on the middle of the forehead and a single dot or small circle on chin. |
| | or (2) W-shaped marking with V joined below it in centre of forehead, a single dot on chin. |
| | or (3) Single dots on forehead and chin and three dots on both temples. |

CHAPTER II.

The Powindahs in India.

61 **Object of the chapter.**—It has already been shown that the Powindahs may be divided into various categories according to the means by which they earn their livelihood during the winter in India. We shall now proceed to describe their different activities, consider the effect of fast-changing modern conditions upon them, and attempt to forecast the future of the migration.

62. **Periods of the migration.**—The Powindahs arrive in India between the middle of October and the middle of December, and return to their upland homes in Khurasan in April and May; and the migrations may take place somewhat earlier or later, according to variations of the seasons and the economic and political conditions prevailing in Afghanistan.

63. **Numbers of nomad families more or less constant, of single immigrants variable.**—While the number of Powindahs who bring their families with them remains more or less constant from year to year, and does not undergo any abrupt change, the number of single men (*jaragan*) is subject to great fluctuations. The fact is that the families are compelled to migrate, not only in order to escape the rigours of the winter in Khurasan, but also because they must find grazing for their camels and flocks, and earn a living by trade or other means during the winter. On the other hand, the *jaragan* are mostly small land-holders, who come to India to supplement the scanty produce of their fields during the time of year when agriculture is at a stand-still. When there is a bad harvest in Afghanistan their number increases enormously; in prosperous years, or when political unrest is imminent and they remain to fish in troubled waters, it is much reduced.

64. **Ghilzai trade with India.**—Ghilzai trade with India goes back to an early date, and probably commenced some time in the 11th century. To this day the Powindahs are known as "*Vilayati*" in parts of the Central Provinces and United Provinces, a name which refers to them as coming from the seat of a former government at Kabul. Over the greater part of India they are called "*Kabuli*",* a term in which Peshawaris and other Pathans of the Frontier are, however, sometimes included.

65. **Import and Export trade.**—Considerable trade between India and Afghanistan is carried on both by Powindahs who bring their families with them and spend the winter in the North-West Frontier Province, Baluchistan and the Punjab, and also by camel-owners, whose families are settled or are locally nomadic in Afghanistan.

66. **Imports.**—Imports are:—horses, sheep and goats; wool, furs, hides and skins; coarse woollen cloth, carpets, woollen *durries*, rugs; fresh fruits—grapes, apples, pomegranates and melons; dried fruits—apricots, raisins, apples, figs, *alubukhara*, mulberries, *singid* berries; nuts—almonds, pistachio nuts, walnuts, edible pine nuts (*chilghoza*), apricot kernels (*khasta*); dried mushrooms (*guchi*), *kawarai*; *ghi*, *kurut* (dried curds); crude vegetable drugs and condiments—asafoetida, liquorice root (*mulathi*), *shaqaqal*, *salajit* (or *momiai*), *zufa*, *bahman safed*, dried rose petals, *zira* (cummin seed), *daraunsh*, *ratanjot*, *buz ghunj*, *badranj boya*, *shirkhisht*, *zirishk*, *baranjasaf*, *gul-i-gauzaban*, *manjit*, *kakarsingi*, *manaqa*, *unab*; a gum (*saresh*) used in the manufacture of shoes, and a course gum tragacanth known as *katira*; tobacco; clover seed.

67. **Exports.**—Exports include:—Sheet copper and tin, locks, razors, lamps, kerosine oil, matches, woollen cloth, cotton cloth,

* Sometimes also "Pathan".

silk, waistcoats, secondhand clothing,* underwear, stockings, socks, needles and thread, glass beads, shoes (European pattern), shoes (Peshawari and Powindahwal), *chappis*, saddlery, *yakhdans*, ropes, looking glasses, spectacles, hair dye, dyes, boot polishes, soaps, electric torches, crockery, umbrellas, salt, tea, sugar and *gur*.

68. **Marts.**—Articles imported into India are generally disposed of through brokers (*dalal*) in Peshawar, Thal, Kohat, Bannu, Dera Ismail Khan, Kulachi, Tank, Chaman, Pishin, Quetta, Loralai, Sibi, Shikarpur, Dera Ghazi Khan and Multan. The brokers also act as bankers and finance this trade to a considerable extent.

69. **Effect of economic depression on Powindah trade.**—The general depression of trade which began to be severely felt in India in 1928 and succeeding years affected the Powindah import and export trade most adversely. The following table shows the approximate quantities of imports in maunds by various Powindah tribes into Dera Ismail Khan City during the years 1929-30, 1930-31, 1931-32 and 1932-33 :—

Articles.	Tribes.	1929-30.	1930-31.	1931-32.	1932-33.
(a) Wool	Sulaiman Khel	6,000	6,000	4,000	2,000
	Nasar	6,000	5,000	3,000	..
	Mala Khel	6,000	5,000	3,600	..
(b) <i>Chilghoza</i> nuts	Kharoti	750	700	700	620
	Sulaiman Khel	450	400	400	380
(c) Almonds	Nasar	18,375	17,938	17,500	16,750
	Sulaiman Khel, Mitti and Kundi.	2,625	2,562	2,500	2,250
(d) Asafoetida	Mostly by the Haripal Saiads of Zhob.	4,300	4,200	4,500	4,000
(e) <i>Ghi</i>	Ahmadzai Sulaiman Khel	2,300	2,250	1,625	1,000
	Mala Khel	4,600	4,500	3,250	..
	All other tribes	2,300	2,250	1,625	1,000
(f) Clover seed	Mala Khel	4,000	4,000	4,000	2,000
(g) Liquorice root, dried fruits, and other commodities.	All tribes	21,000	22,000	20,000	16,000

70. **Anglo-Afghan Trade Agreement of 1921.**—The Anglo-Afghan Trade Convention of 1921 by which overseas goods may be exported to Afghanistan free of Indian customs duty has also reacted unfavourably on Powindah trade; and much of the export trade from the cities of the North-West Frontier Province, Baluchistan and the Punjab, which was formerly in the hands of Powindahs and Hindu traders, has now been diverted into other channels.

71. Statement showing the exports of overseas goods through Chaman to Afghanistan under the Anglo-Afghan Trade Convention of 1921 for the years 1928-29 to 1932-33.

Serial No.	Year.	No. of packages.	Weight in maunds.	Value. Rupees.
1	1928-29	51,630	76,951—3—12	32,73,601—4—0
2	1929-30	36,852	46,694—1—6	18,34,637—2—0
3	1930-31	41,856	63,874—0—4½	15,74,206—10—0
4	1931-32	77,736	81,234—1—4½	31,26,471—11—0
5	1932-33	1,23,917	1,22,054—3—19	43,84,739—11—7

* Note. —Much of this secondhand clothing is imported from the U. S. A.

72. **The carrying trade between India and Afghanistan.**—Until recent times the whole of the inland trade of central Asia was borne by caravans consisting generally of camels, but sometimes also of mules, donkeys and bullocks. The Powindahs still take their caravans to Persia and Bokhara, either as merchants themselves or carrying the goods of others; and a large proportion of the carrying trade between Afghanistan and India is still in their hands. But the camel is being driven off the caravan routes by the railway and the motor lorry, and before many years have elapsed will be used only for local transport, and in the more inaccessible tracts. The Chaman-Kandahar road was made passable for motor transport about the year 1923; since then lorry traffic has been increasing, especially since 1930, until now (1934) the *kafila* is rapidly disappearing. About 90 per cent. of transport on this road was in the hands of Ghilzais, the remainder with Achakzais and others. The loss which the Ghilzais have sustained may be inferred from the following figures of imports and exports at the Chaman rail-head, which also represent, very nearly, the volume of traffic on the Chaman-Kandahar road:—

Year.	Imports in maunds.	Exports in maunds.
1931	4,12,190	4,03,291
1932	4,75,151	3,43,342
1933	5,26,533	3,77,478

73. **The numbers of lorries and camels passing Jamrud to and from Afghanistan in the years 1929-1932 were:—**

Year.	Laden lorries.	Unladen lorries.	Laden camels.	Unladen camels.
(a) Peshawar to Afghanistan—				
1929	886	41	7,678	4,838
1930	2,699	390	9,938	6,692
1931	4,691	322	7,712	4,177
1932	4,662	208	4,709	5,063
(b) Afghanistan to Peshawar—				
1929	952	103	9,502	4,207
1930	1,861	1,566	12,146	6,261
1931	3,222	2,013	6,433	6,584
1932	3,642	1,873	6,306	5,406

74. **Carrying trade in India.**—During the winter the Powindahs in the North-West Frontier Province, Baluchistan and the Punjab do a considerable local carrying trade, plying their camels for hire between the villages and the towns, and carrying stone and other materials for roads and construction work. In the Dera Ismail Khan and Dera Ghazi Khan Districts many of the poorer Nasar, who remain with the *kirris* as camelmen, collect firewood from the countryside, and take it for sale to the towns. *Kafilas* of Taghar Ahmadzai may sometimes be met with in the Kohat Pass carrying *gur* from the villages of Charsadda and Mardan to Kohat, Thal and Bannu, or bringing salt from Kohat on their return. Many

of the Ahmadzai, Aka Khel and Powindah Mohmands who winter in Peshawar District carry *gur* to Dir and Swat and bring back in exchange wheat, rice and *ghi*. This carrying trade in India is also suffering severely from competition by the motor lorry.

75. **Ghilzai camelmen in Australia.**—Formerly, a number of Ghilzais used to go to Australia as camel drivers, but they have been excluded by legislation which hinders the entry into Australia of other Asiatics also. Less than a hundred Ghilzais now remain, most of them in Western Australia.

76. **Cloth hawking and usury.**—There is another type of business of comparatively recent growth which had had begun to occupy the attention of increasing numbers of Powindahs until about the year 1929, when it received a severe set-back owing to economic depression in India. This is cloth-hawking and usury. It is said to have been started by the Gandapurs of Kulachi, which was the chief mart in the Derajat for Powindah import and export trade before improvement in communications caused its eclipse by Dera Ismail Khan; and the Powindahs followed the Gandapurs, and extended their activities all over northern India as far south as Bombay and as far east as Lower Burma. This business was mostly financed by the Hindu bankers of Kulachi and Dera Ismail Khan, and to a small extent by the Powindahs themselves. In 1882, one Mansa Ram, Gera Arora, of Kulachi saw that it would be a great advantage both to him and to the Powindahs if the latter were financed by a branch of his business established for the winter at Calcutta. Accordingly, in the autumn of 1883 he accompanied the Powindahs to Calcutta, to be imitated in the following years by other *sahukars*, until in the winter of 1912-13 there were no fewer than twenty three money-lending agencies in Calcutta. Business flourished to such an extent that most of the leading bankers of Dera Ismail Khan used to spend the winter in Calcutta; and many came to depend entirely on the Powindah trade for a livelihood. About 1905-06, the bankers found that by acting as agents for the purchase of cloth and articles of clothing from the merchants of Calcutta, or as cloth-merchants themselves, they could make still greater profits. This money-lending and cloth trade reached its zenith about the winter of 1911-12 when Rs. 46 lakhs are said to have been invested in it annually.

77. As may be seen from the notes on Ghilzai and other tribes in later chapters, the trade is wide-spread; most of the tribes to which the Powindahs belong, and both settled and nomad communities, engage in it. Sulaiman Khel, Aka Khel, Ali Khel, Kharoti, Nasar, Mian Khel and Miani are most prominent among them.

78. Powindahs coming to India in autumn by the Gomal, and sometimes even by other routes, generally borrow a certain amount of money from the bankers of Dera Ismail Khan, and buying cloth and articles of clothing in Amritsar or other cities, as they find prices favourable to them, hawk them in the villages. Later, going on to Calcutta they purchase cloth there through the agency of the same Hindu firms of Dera Ismail Khan, or borrow more cash with which to engage in usury. Other Powindahs go direct to Bombay, Lahore, Benares,* Calcutta and other cities to carry on usury, or to hawk clothing in the surrounding country.

79. Up to 1918 the Hindu bankers usually made loans for the period that the Powindahs spent in India. *i.e.*, for six months. The rate of interest varied from 12 to 18 per cent. per annum, and this was, as a rule, reckoned monthly. In addition to this, the Hindu bankers made considerable profits by acting as dealers in cloth or agents for the cloth merchants of Calcutta, as mentioned above. The Powindahs generally collect from 100 to 150 per cent. per annum on their credit sales and loans to the villagers, which

*NOTE.—Owing to poor business in Bengal more Powindahs than usual visited Benares in the winter of 1933-34.

were made for periods varying from 3 to 6 months before 1918. In the spring, they made up their accounts with the bankers, and paid their dues, leaving with them any money which they did not require for their own needs, or for their trade between Afghanistan and India. Others, requiring money for the Afghan import and export trade, borrowed it from the bankers.

80. In the winter of 1914-15 some of the Powindahs, uncertain of the issue of the War, agreed among themselves to evade their Hindu creditors, and returned to Afghanistan without settling their accounts. This gave rise for the first time to mistrust between Hindu banker and Powindah, and, in consequence, business suffered, so that during the Great War many of the Powindahs ceased to visit India. After the War the migration increased again, and many of those who had evaded their creditors in 1914 paid up their debts; confidence was to a great extent restored and the trade flourished again, but not as it had done before 1914. In 1919, the Powindahs generally extended their terms of credit from six months to one year in order to make their sales and loans more popular, and to increase their profits. The trade thus continued for some years but with gradual abatement, until, in the winter of 1930-31, it suffered a severe decline.

81. This failure of the cloth hawking and usury business was ascribed by both Hindu bankers and Powindahs to the following causes:—

- (1) Expenditure on the numerous marriages which preceded the enforcement of the Sarda Act; capital was spent and many loans were taken from Powindahs which could never be repaid.
- (2) Poor crops, especially jute and rice, in Bengal.
- (3) Low prices for agricultural products.
- (4) Congress activities which seriously affected trade in foreign cloth.
- (5) The growing objection of the villagers to the threats and force employed by the Powindahs in collecting their dues.
- (6) The higher rates of interest, 75—225 per cent. per annum, extorted by the Powindahs, who are now being gradually supplanted by local Indian traders and money-lenders.
- (7) General trade depression.

82. Owing to a combination of most of these causes the Powindahs found that it was impossible to recover their debts in full in Bengal and in most other parts of northern India in 1930-31 and succeeding years; and, foreseeing that their business was not likely to improve in the future, many of them collected what they could* and took the money to Afghanistan. They thus defaulted to the Hindu bankers of Dera Ismail Khan to the amount of nearly Rs. 30 lakhs. Dera Ismail Khan, which was almost entirely dependent for its prosperity on the Powindah trade, is now no longer prosperous. Many of the defaulting Powindahs were, on the other hand, able to invest money in land and land development in Afghanistan, and ceased to visit India.

83. **The Powindahs in Bengal.**—As Bengal has always been the chief field of the Powindah cloth peddling and usury business some description of their activities in that province may be of interest.

84. **Cloth hawkers.**—The cloth hawkers lay in a stock which they obtain through the branches of the Dera Ismail Khan *sahukars* and cloth merchants in Calcutta. In the winter of 1933-34 these establishments numbered only five, and the amount of their business

*NOTE.—Careful enquiry shows that they collected not less than 60 per cent. of their money not including interest.

with the Powindahs in loans and credit sales of cloth and clothing had fallen to a bare lakh of rupees. The hawkers then scatter in ones and twos over Assam, and into the most furthest parts of Bengal. The extent to which they have become part of the winter landscape may be judged from the fact that no Bengali novel or play is considered complete without some reference to the annual visit of the "Kabuli" to the village. Armed with a heavy bamboo staff often studded with brass, he extorts his dues by threats and even by force; and he will often plant himself on the doorstep, harass the inhabitants, making heavy inroads into their milk and food, and bring them to shame in the eyes of their neighbours until he has at length received payment. An instance of the methods by which Powindahs recover their debts, but which is probably an extreme case, comes from Shahjahanpur. A Powindah returned one autumn to recover some money due to him since the previous year, only to discover that the debtor had died; nor could he find the heir. He then asked that he might be shown the grave, where he vowed to disinter the corpse unless payment was immediately forthcoming. Needless to say, it was not long delayed. It is interesting to note that although single Powindahs wander into the most remote parts of Indian districts yet they are seldom, if ever, set upon or murdered by the villagers. This fact may be explained by the fear of retribution by other Powindahs, a fear which is perhaps traditional among the villagers from the time of the Pathan kings of Delhi.

85. Cloth hawkers in Assam.—Many Kharoti visit Assam where they and other Powindahs are so unpopular with the tea planters that they are excluded from many of the gardens. The reason of this unpopularity is that the coolies become in debt to them, and unable to repay the principal with the heavy interest which is extorted by the Powindahs, run away. As the recruitment of a cooly costs about Rs. 200, and as nowadays they serve under no agreement with the managers of the tea gardens, this means serious loss. The best coolies are said to be Oraons and Mandas from Chota Nagpur and Santals from the Santal Parganas of Bengal, who only leave their own country under conditions of poverty. A loan to a cooly has the immediate appearance of a gift, and he does not consider the difficulty of repayment. Pay is generally Rs. 10 per mensem in addition to free quarters, firewood and a small plot of land to grow rice, but more may be earned by over-time work. In the years 1931, 1932 and 1933 over-time work in tea gardens was generally suspended on account of the bad effect of overproduction on the markets; and some planters lost as much as As. 3 per lb. The Powindah cloth hawking business in Assam suffered accordingly.

86. Usury in Bengal.—The Powindah money-lenders in Bengal confine themselves for the most part to Calcutta City,* populous areas, such as the districts of 24-Parganas, Howrah and Hoogli, and to railway and industrial centres as Siliguri and Tatanagar. In Calcutta, 24-Parganas and Howrah there are some 120 houses which have been rented and occupied for many years by the Powindahs. During the winter these houses contain an average of about 30 men, while in summer only a proportion remain to carry on the business and collect the monthly interest on their loans. Most of the Powindahs who visit Calcutta are found to belong to the settled communities of their tribes and it is worthy of note that a number have lived in Calcutta, summer and winter, for as long as 20 years, during which time they have seldom visited Afghanistan. The latter are mostly Sulaiman Khel.

87. The living expenses of Powindahs in Calcutta are (1933-34) high, amounting to not less than Rs. 30 per mensem, which is made

*NOTE.—An enumeration of the Powindahs in Calcutta City during the summer of 1934 showed that there were about 850 of them, half being Sulaiman Khel. In winter it is estimated that there are 3,000—4,000 in the Presidency Town alone.

up of about Rs. 5 per head for rent and Rs. 25 for food. The houses are comfortable, fitted with electric light, beds and matting, and steel safes for money and receipts. A Powindah boy is usually kept to do the cooking. In the daytime they wander about harassing their debtors, not for repayment of the loans but for the monthly interest, generally As. 2 per rupee per mensem, due on them. The object of the Powindah is to keep his money out on loan so as to produce a regular income. It is estimated that Powindah loans in the areas above mentioned amount (1933-34) to not less than Rs. 10 lakhs, producing a gross total income of Rs. 15 lakhs per annum.

88. The borrowers are submerged Europeans, Anglo-Indians, clerks in the offices of Calcutta City, mill employees and other persons. Unemployment in Calcutta and the surrounding districts (1928—34), and the growing hostility among Bengalis to the Powindah and his methods, have made it increasingly difficult for the Powindah to recover his debts, so that in recent years there is a tendency to explore new fields, as for example, Benares and other cities of the United Provinces.

89. Among houses occupied by Powindahs in Calcutta seven selected as typical examples were found (1934, January) to be tenanted by 30 to 35 persons as follows:—(1) Ali Khel. (2) Sulaiman Khel. (3) Andar (Sohak), Tarakki, Sulaiman Khel and Miani. (4) Andar (Sohak) Tarakki, Miani and Niazi. (5) Sulaiman Khel. (6) Sulaiman Khel. (7) Tor Tarin, Kakars and Saiads of Quetta and Pishin.

90. **Traders in asafoetida.**—Besides the money-lenders there are to be found in Calcutta every winter some forty Sulaiman Khel who bring quantities of asafoetida from Afghanistan, and retail it throughout the urban area.

91. **Crime among Powindahs.**—There is little crime among the Powindahs in Bengal, and feuds among them are generally in abeyance, although the occasional discovery of a dead Powindah dumped in some secluded spot on the Calcutta Maidan would seem to indicate either that they do exist, or that some dispute over money has been carried to extremes. About fifty complaints were received by the Police in Calcutta against Powindahs in the years 1931—34 for haunting the houses of debtors, harassing and threats, and warnings issued; no complaints of actual violence offered by the Powindahs to their debtors were received.

92. In Bengal, where communal feeling is intense, Bengali Musalmans look on the Powindahs, or *Kabuli* as they are called, as an addition of strength to their side in case of trouble with the Hindu population and consequent outbreaks of violence. It is doubtful, however, that the Powindah would render them any real assistance, but would rather avail himself of any opportunity that presented itself to indulge in looting.

93. **Powindah money-lenders in other provinces.**—Powindah money-lenders are also to be found during the winter in Bombay, Lahore, Multan, Benares, and in many other cities; but they generally return to Khurasan in spring, and except for a few in Bombay and Lahore, they do not remain in India during the summer.

94. **Casual labour.**—All over the North-West Frontier Province, Baluchistan and in many areas of the Punjab and Sind, Powindahs are to be found during the winter wandering about in search of work or accommodated in villages where they have found employment. These *jaragan* are employed on building walls, the digging of irrigation channels and other forms of heavy labour. At a wage of As. 8 per day there are probably no better spadesmen in the East. They sometimes live by begging their food in the villages

in order to save as much money as they can to take back to Afghanistan. Others bring donkeys with them from Afghanistan and ply them during the winter in carrying earth and stones. When large public works are in construction in north-western India large numbers of these labourers always come down to seek employment.

95. **Crime among Powindahs: rifle thieves.**—With the exception of the Ut Khel, Abdulrahimzai, and possibly a few others, the Powindahs are very well-behaved while in India and seldom commit crime. A probable explanation of this fact is that they have the greatest dread of imprisonment which would affect both their personal liberty and their capacity for earning money, the two things in the world which they prize most. The Ut Khel are the notorious rifle thieves, and notes on this section and also on the Abdulrahimzai may be found in the chapters on the Nasar and Ahmadzai Sulaiman Khel respectively.

96. **Proportion of nomads in various Ghilzai tribes.**—The proportion of nomads in various Ghilzai tribes is shown in the following table:—

Tribe.	Settled families.	Nomad families.	Total.
Shamal Khel Sulaiman Khel	16,500	9,000*	25,500
Kharoti (Urgun and Ghazni)	3,000	3,500	6,500
Spin Nasar	500	3,100	3,600

It is estimated that 75 per cent. of the Ahmadzai Sulaiman Khel are settled, while the remainder, who belong mostly to the Isa Khel, Musa Khel, Allahdin Khel and Yahiya Khel sections, are nomadic. The Hotak, Tokhi, Tarakki and Sohak are nearly all settled.

97. **Economic dependence of the Ghilzais on British India.**—Practically all the nomads spend six months of the year in British India, and subsist on what they have accumulated there for an additional two months. Further, great numbers of single men (*jaragan*) from the settled communities of the tribes, usually one from each family, come to India to carry on usury, peddle clothing and engage in casual labour. It will thus be seen that the Ghilzais depend on British India for their living to a very great extent. To take the Shamal Khel, Sulaiman Khel, as an example: 5,600 families of nomads depend on British India for 8 months of the year; not less than 6,000 *jaragan* from the 16,500 settled families come to India in winter, and it may be safely assumed that normally these 6,000 families depend on their earnings for about three months of the year; at least 400 men remain in Calcutta City and the surrounding districts throughout the year.

98. **Future of the migration.**—In the march of civilization, nomads all over the world are gradually compelled to settle on the land and resign their nomadic habits, and in this the Ghilzais and other Powindahs tribes cannot be considered exceptions. But besides the usual agencies at work which gradually fix the nomad, there are other causes apparent which must cause the Powindah to adopt a settled existence sooner than might otherwise be expected. Competition by mechanical transport is rapidly ousting the camel, and both the carrying trade and import and export trade between India and Afghanistan are passing out of the hands of the Powindahs; the usury and cloth hawking business, once so profitable, have a future by no means bright; and there are signs that even the

* NOTE.—Of these families of nomads, 4,800 winter in the N.-W. F. P. and Punjab, 600 in Baluchistan, while 3,400 are locally nomadic in Afghanistan.

casual labourer will gradually find it more difficult to obtain employment in India than he has done in the past. Again, grazing areas available for flocks and camels in British India and tribal tracts must tend to become more restricted as the population of India increases and land development proceeds. Thus, the migration which in former times amply repaid the Powindah for all its difficulties and dangers is hardly worth the trouble any longer, and a desire to settle is apparent even among the most confirmed nomads among all the Ghilzai tribes, the Spin Nasar. There is a tendency to explore new fields of trade in Bokhara and Persia, and for the pastoral nomads to go to the Garmsel and Registan in Kandahar Province in winter, while increased attention is being paid by the tribes themselves to land development* in Katawaz, parts of the Southern Province and Kandahar.

99. **Powindahs settled in India.**—Communities of former Powindahs are settled in the districts of the North-West Frontier Province and Baluchistan. The greater number of these, however, are to be found in Dera Ismail Khan District. In the reign of Akbar the Great, the Lohanis, a branch of the Lodi family, having been expelled from their homes in Ghazni by the Sulaiman Khel, began to settle about Tank. The leading clans of the Lohanis were the Marwats, the Daulat Khel, the Mian Khel and the Tator, and they were formerly all Powindahs and wealthy traders. The Lohani clans are said to have quarrelled among themselves about the lands taken from the Lodi, but eventually they all settled down in the tracts which they now occupy:—the Marwats in the Lakki Marwat *tehsil* of Bannu District and some also in Dera Ismail Khan District; the Daulat Khel and Tator in Tank; and the Mian Khel at Draban and Musazai in the Kulachi *tehsil* of Dera Ismail Khan District. Among the sections of the Daulat Khel is the Katti Khel, to which the Nawabs of Tank belong. The Daulat Khel are few in number, as are the Tator. The Kundi are another tribe that settled in Tank, either at the same time as the Daulat Khel or soon after. They occupy the villages of Pai, Ama Khel and Drikki and some others in the northern part of the Tank *tehsil*. The Niazi in a few villages of the Kohat District, and who are to be found in more considerable numbers in Mianwali District, were probably at one time Powindahs and connected with the Niazi in Afghanistan many of whom are still nomadic. The Mala Khel, *hamsayas* of the Orakzai, belonged to the Mala Khel of Kandahar which is still largely a Powindah tribe.

100. There are no Powindahs settled in Zhob, but the Silzai who now form a branch of the Akhtarzai Kakar in the Kila Saifulla *tehsil* were originally Hotak Ghilzais. A few Hotak are settled in the Loralai District. Nasar settlers are also found in Kach Sardar, Chapli and Dabri in the Bori *tehsil* of Loralai, at Tor Wao and Zhar Kila in the Sanjawi *tehsil*; a few others have also settled in Talao, Bezawar and Sadar Sher in Duki *tehsil*.

101. The district of Quetta—Pishin contains a number of Powindah settlers, most of whom are in the vicinity of Pishin.

102. It has already been mentioned that some 850 Sulaiman Khel and other Ghilzais remain in Calcutta throughout the summer, and a smaller number in Lahore and Bombay. There is also a colony of Sulaiman Khel in the Lower Bazar at Simla where it has existed for many years. Many of these follow the Government of India to Delhi in winter and collect interest on their loans to clerks in the Government offices, many of whom are in their toils.

*NOTE.—There is a limit, however, to extending cultivation in their own areas as they are at present; and it would be unnatural for the most virile people in Afghanistan to look otherwise than with longing eyes, on the lands of other tribes.

CHAPTER III.

Passes, grazing grounds and winter locations.

103. In this chapter we shall consider the passes by which the true nomads enter India in autumn, the grazing grounds which they occupy, and the locations of their *kirris* and *kaddas* during the winter. Since conditions vary to a great extent, it will be convenient to deal with the various districts and agencies of the North-West Frontier Province, Baluchistan and the Punjab separately; where it is possible to do so we shall also refer to the Powindah grazing grounds in Afghanistan. In the section on the South Waziristan Agency will be found the text of agreements which exist between Government and those tribes which possess lands and grazing grounds in the South Waziristan Agency and Zhob.

I—PESHAWAR DISTRICT.

104. Powindahs enter the Peshawar District by the Khyber Pass from Afghanistan and by the Kohat Pass from Kohat District; in former times a small number used to come by the Karappa and Alakandi passes through Mohmand country, but few, if any, do so now. Those who enter by the Khyber and winter in the District with their camels and flocks are Ahmadzai Sulaiman Khel of the Musa Khel, Isa Khel and Yahiya Khel sections, Akhund Khel, Aka Khel, Powindah Mohmand, a few Sur Nasar and others; entering by the Kohat pass are chiefly Yahiya Khel Ahmadzai Sulaiman Khel, Jaji, Mangal and Zadran. The statements which follow show the numbers of animals coming into the District by these passes—

(a) By the Khyber.

Year.	Camels.	Horses.	Mules.	Donkeys.	Bullocks.	Sheep and goats.
1929	3,366	155	351	1,908	23	17,565
1930	4,083	109	114	1,173	50	9,425
1931	3,897	104	122	584	31	20,106
1932	4,310	129	74	447	33	3,285
1933	4,714	112	196	2,705	156	12,672

(b) By the Kohat Pass.

Year.	Adult camels.	Young camels.	Horses.	Ponies.	Donkeys.	Bullocks.	Cows.	Sheep.	Goats.
1929	3	2	2	..	37	2	111	..	2
1930	(Figures not available.)								
1931	2	..	272	5	4	1	1	2,300	87
1932	415	98	300	16	71	..	176	119	3
1933	71	3	217	..	7	..	13	87	..

105. There is a considerable amount of grazing for flocks available in the *shora* (salt) lands of the district, but grazing

for camels is not plentiful. The principal areas which are used by the Powindahs for grazing for their camels are—

- (1) Regi Khwar, which lies between the Islamia College and Kacha Garhi.
- (2) Kichawari Maira, between Badabher, Matanni and Urmar.
- (3) Zindi Khwar, lying between Ziam and Tangi.
- (4) Hisara Jabba, extending from Narai to Utmanzai.
- (5) An area of waste land lying between Hari Chand and Tangi of which different parts are known as Kodinak, Palai Maira, Hari Chand Maira.
- (6) Ambadher Tapu and Kandar, between Gulabad, Batagram and Srikh.
- (7) Adam Ghar Baba near Tarnab.
- (8) Manga Dargai between Charsadda and Mardan.
- (9) Lund Khwar Maira.
- (10) The hilly areas in the vicinity of Babozai and Shamozaï.
- (11) Pir Sahib Badam Dara in the Rustam area.
- (12) The hilly areas of Sore and Pitao Malandrai.
- (13) Surkawi Dara in the Rustam area.
- (14) The Khanpur hills in the Rustam area.
- (15) The Khudu Khel hills in Swabi Tehsil.
- (16) Lahor Maira in Swabi Tehsil.

106. With the exception of Kichawari Maira, Lund Khwar Maira, the hills of Babozai and Shamozaï, Pir Sahib Badam Dara, the hilly tracts near Sore and Pitao Malandrai, Surkawi Dara and the Khanpur and Khudu Khel hills, which are regular grazing grounds used by the Powindahs at times when their camels are resting, all the others are only used for short periods. In places where the camels are engaged in carrying produce for the villagers grazing is often so scarce that the Powindahs have to purchase *katai* (or *missa bhusa*) and green fodder; the fallen leaves of the *shisham* and thorn bushes are collected, and sometimes considerable damage is done to trees on the roads and canal banks by lopping branches from them.

107. The summer grazing grounds of the Powindahs who winter in the District are situated for the most part in Kabul, Logar and the Hazarajat.

108. The Powindahs wintering in the District live either in the villages as *hamsayas*, or in their own camp villages pitched on spaces of waste land; and in either case they maintain friendly relations with the inhabitants.

II—KOHAT DISTRICT.

109. Powindahs enter by the Kurram route through Thal and, with the exception of those mentioned above as passing through by the Kohat Pass into Peshawar, all* winter in the District. These are principally Ahmadzai Sulaiman Khel, Alozai, Mala Khel, Matanni, Niazi and sometimes a few Kharoti. In addition to the Powindahs, there are a number of

* In exceptionally dry years when grazing is scarce some pass over the Indus at Khushalgarh and winter in the adjoining districts of the Punjab.

Ahmadzai Wazirs, mostly Khojal Khel, who spend the summer in the Zindawar valley of Birmal and winter in the upper Miramzai valley with their camels and flocks.

110. The numbers of animals of Powindahs which entered the Kohat District by Thal annually during the four years ending 31st March 1933 are—

Year.	Adult camels.	Young camels.	Ponies and mules.	Bullocks and donkeys.	Sheep and goats.
1929-30	2,022	1,124	983	5,590	18,026
1930-31	1,423	674	359	2,606	9,794
1931-32	2,491	898	280	2,131	8,969
1932-33	1,582	587	314	2,202	5,971

111. Previous to the Land Revenue Settlement of the District in 1902, the Powindahs used to frequent nine recognised *melas*—Sumari Bala, Sumari Payan, Jabba, Ibrahimzai, Raisan, Shao Khel, Barakka, Nawe Dand (near Hangu) and Bagatu; but owing to pressure on the grazing grounds of the District, and consequent fighting with the Bangash and Khattaks, it was found necessary to restrict them to the Government *rakh* of Barakka, and to institute increased *tirni* rates paid at Thal on entry into the District in order to induce them to winter in the Kurram Agency where grazing is more plentiful. Most of the Powindahs pitch their *kirris* in Barakka but, especially in dry years when grazing is scarce in that area, some send their flocks and camels to the protection of the Bangash and Khattaks whom they pay for the use of grazing grounds.

112. Powindahs who winter in the District have their summer grazing grounds in Logar, Gardez, Khost and Hazarajat. In the time of the Amir Abdul Rahman grazing grounds were allotted in Hazarajat to certain tribes by which they are still used: in Waras and Kirman for the Alozai, in Ghurghuri for the Yahiya Khel Ahmadzai, in Banshawé for the Kharoti, in Daya for the Mala Khel, in Sang-i-Arus for the Bahadarwal Isa Khel Ahmadzai, in Ashtarlai for the Matanni.

III—BANNU DISTRICT.

113. The Powindahs who enter the District in autumn are chiefly Kharoti, Khwazak Sulaiman Khel and Miani; and they almost invariably use the Tochi route from Khost. In former times a number of these Powindahs used to come through Birmal and the Kazha Algad into the Tochi valley, but owing to differences with the Madda Khel and Khaddar Khel Wazirs they had to abandon this route. The route now used cuts the Durand Line at Ghulam Khan *Kalai* (Gurbaz), crosses the Kharsin Narai and follows the Charkhai Algad on to the Dande plain and Miranshah where it joins the Tochi valley road. A few Powindahs, among whom Khwazak Sulaiman Khel have been observed, have sometimes passed through the North Waziristan Agency by the Kaitu valley, Spinwam and Mir Ali.

114. The Miani and a few of the Kharoti generally pass through the District and spend the winter in Dera Ismail Khan.

115. The Powindahs who remain in the District throughout the winter either become *hamsayas* of the Bannuchi or Marwat and scatter in groups of a few tents in the villages of the Bannu *tehsil*, or pitch their *kirris* on the open *shora* lands of Lakki Marwat.

116. The numbers of animals of Powindahs which entered the Bannu District by the Tochi route during the five years 1929-1933 are as follows:—

Year.	He-camels.	She-camels.	Donkeys.	Cows.	Goats.	Sheep.
1929	723	306	252	90	524	2,099
1930	1,898	1,480	608	54	374	5,004
1931	1,472	479	204	65	723	2,904
1932	346	71	39	56	192	256
1933	619	163	129	36	557	296

117. There is ample grazing available in the uncultivated tracts for the camels and flocks of Powindahs who visit the District in their present numbers. The summer grazing grounds of the Kharoti who winter in Bannu, the Khwazak Sulaiman Khel and Miani are situated in Urgan, the Hazarajat and Zurmat, and in Ghazni respectively.

IV—DERA ISMAIL KHAN DISTRICT.

118. As stated above, a few Powindahs, chiefly Kharoti and Miani, come into the Dera Ismail Khan District by the Pezu Pass from Bannu District. A small number of Powindahs also enter the District by Zao, but far greater numbers by the Gomal and Dhanasar routes. The Gomal is, in fact, the most important of all the routes used and the great bulk of the migration follows it. The numbers of Powindah families which entered the District by the Zao, Gomal and Dhanasar routes during the five seasons 1929-30 to 1933-34 were as follows:—

Year.	Zao.	Gomal.	Dhanasar.
1929-30	20	2,305	920
1930-31	30	2,510	1,025
1931-32	10	2,950	980
1932-33	50	1,930	1,010
1933-34	30	1,928	1,120

119. These include Sulaiman Khel, Aka Khel, Ali Khel, Nasar, Kharoti, Dautani, Mian (Mai) Khel, Miani, Mala Khel, Niazi, Kundi, Ghorani, Mitti and Yasinzai. Considerable numbers, and the figures given below include some single men (*jaragan*), pass over the bridge of boats at Dera Ismail Khan

and winter in the Punjab or proceed further east to trade and engage in casual labour:—

Name of year.	Sulaiman Khel.	Dautani.	Aka Khel.	Niaz.	Nasar.	Mala Khel.	Total.
1929-30— 2nd October 1929 to 12th February 1930.	10,148	4,518	3,142	2,504	2,810	2,375	25,497
1930-31— 5th October 1930 to 11th January 1931.	17,950	995	1,021	901	964	983	22,714
1931-32— 14th October 1931 to 2nd February 1932.	11,020	4,540	1,400	1,595	3,750	5,820	28,125
1932-33— 4th December 1932 to 12th February 1933	2,034	670	1,559	2,052	677	1,181	8,173
1933-34— 22nd December 1933 to 16th January 1934.	4,731	523	216	383	875	451	7,179

It will be noticed that the figures for 1932-33 and 1933-34 do not cover the entire season of the migration. But enquiry also shows that there was a definite decrease in numbers in these years owing to conditions unfavourable to the Powindahs in India.

120. The Powindahs in the Dera Ismail Khan District occupy camping grounds known as *melayahs*, most of which have been frequented for many years by the same *kirris*. These *melayahs* are generally on waste land belonging to the villagers. In a few cases, however, where they are located near the mouths of the passes, they are on Government land. By lapse of time the villagers have grown accustomed to their occupation by the Powindahs, and make the best of the nuisance. Government has always reserved the right to reallocate these grazing and camping grounds as considered necessary; and in Punjab Government letter No. 1610, dated the 6th October 1879, it was expressly affirmed that "the contention that these tribes have an indefeasible right to graze on these lands cannot be admitted for a moment".

121. In consequence of the Tank disturbances of 1878-79, two measures were adopted in regard to the Powindahs. These were:—

- (1) Disarmament on entering British Territory.
- (2) Location of all their settlements east of a line called 'the "Red Line," and drawn from Chunda to Vihowa in a straight line on the map.

This line was fixed as the boundary to the west of which no Powindah *kirri* was to be located and no Powindah cattle were to be grazed. The advantages of this restriction of the location of Powindah *kirris* were recorded by Major Macaulay and Mr. Ogilvie, the then Deputy Commissioners, in their notes dated the 2nd June 1887. Mr. Anderson, Commissioner of the Derajat, wrote: "The advantages of the restricting of the location of the Powindah *kirris* are many, and cannot be over-estimated even at this day. The location of the Powindahs at long distances from the border carries with it many advantages from a Political and Police point of view, and the retention of the "Red Line" with the power of granting exemption gives us a hold over the Powindahs which can at time of difficulty be turned to the best advantage of Government".

122. The "Red Line" was strictly maintained for about eight years until, in 1887, it was pointed out that in consequence of the line not having corresponded with any local boundary and its position not having been fixed by any local landmarks, constant infringements took place. It was accordingly modified. The new line passed from Chunda to Takwara, thence to Hathala and Kulachi town, along the Luni bed to Saggu, and from there along the border line of the Dera Ismail Khan *tehsil*, and from the south-west corner of the *tehsil* to Vihowa in a straight line.

123. In the year 1890, the Gomal pass was opened and Zhob had been occupied. The Assistant Commissioner, Tank, allowed certain Powindah *kirris* to encamp to the west of the new "Red Line" for the cold weather. Mr. King, who was then Deputy Commissioner referred the matter to Mr. Bruce, Commissioner of the Derajat, suggesting that the restriction in regard to Powindah *kirris* might be withdrawn, and the Deputy Commissioner empowered to assign to the *kirris* appropriate places for residence and camel grazing. No orders appear to have been passed on this reference and the question remained unsettled.

124. In July 1895, Mr. Gee, Deputy Commissioner, again referred the matter to higher authority, and the Lieutenant Governor of the Punjab agreed to the proposal of the Commissioner on the understanding that he did not push the exercise of his discretion vested in him very far.

125. Mr. Anderson, when Commissioner of the Derajat, asked the Deputy Commissioner to go through the whole case again, and furnish him with a statement of Powindah *kirris* situated to the west of the new "Red Line"; he also added that it appeared to him probable that since 1891 no notice had been taken of the rule of restriction under reference owing to the fact that the general question of maintaining the rule was under consideration. The Deputy Commissioner revised the lists and submitted them to the Commissioner. The names of *kirris* held responsible for the safeguarding of the passes were also recorded, and the authority sanctioning occupation of particular *melagahs* was noted.

126. The Commissioner sanctioned the list after giving certain instructions with regard to some *kirris*. It was noted that the enforcement of responsibility for passes acted as a useful restraint on their assisting or abetting Mahsud raiders, and that once this restraint were withdrawn the Powindahs at once began to harbour and abet raiders, as had been found to be the case in regard to the Miani and Bhattani on the northern part of the Dera Ismail Khan border. The lists were again revised on 3rd August 1907.

127. On the 28th July 1910, Mr. Fraser, Deputy Commissioner, revised the list of *melagahs*, and found that no attention had been paid to the orders given on the subject by the Commissioner of the Derajat in his No. 209, dated the 18th June 1899, and that, in fact, a number of *melagahs* had been made contrary to these orders. As, however, the situation of these *melagahs* had now been sanctioned by a considerable length of time, and as the Powindahs had been well behaved, it was considered unnecessary to move them. After discussing the question at length with the *jirga* of Powindahs on 10th January 1911, Mr. Fraser passed the following orders: "All *kirris* will remain at the places shown against them in the list, and these will be considered their sanctioned *melas* (Certain exceptions were made as in the case of the *kirri* of Atagai, Sulaiman Khel, which was

full of bad characters and had given constant trouble, and which was ordered to move to Sisan). All the above moves must be made within 15 days, and this has been explained to the *maliks* clearly. To defer the moves till next year is possibly to postpone it *sine die*, for officers change, and these matters are easily overlooked. After the moves have been completed a revised list will be prepared showing the *melagahs* now sanctioned. Each *malik* will receive a *Sanad* bearing the name of his *mela*".

128. On 25th January 1911, some of the Sulaiman Khel who had been ordered to change their *melagahs* applied to the Resident in Waziristan asking for postponement of their moves until the following spring. In this connection Sir George Roos-Keppel, Chief Commissioner, on 2nd February 1911, passed an order as follows:—

"I agree with the Deputy Commissioner that if the offences of the Powindahs are again condoned and offenders are allowed to finish their time in their present camps merely on the ground that it is inconvenient to them to move, the evil will increase with change of officers, none of whom are likely to take up the case on first appointment, the Powindahs will get a sort of 'squatters right', and it will become more and more difficult to move or control them.

The men on the Deputy Commissioner's list should be moved at once and, if they refuse to move, they should be arrested. As Waziristan is also concerned in the affairs of the Powindahs, the Deputy Commissioner should keep the Resident in Waziristan informed of any orders of importance which he may give regarding them, and the Resident can refer to the undersigned if he considers that such orders are likely to adversely affect the political situation, but the Deputy Commissioner must be master in his own district over all classes of inhabitants temporary or permanent.

Deputy Commissioner and Resident should inform Powindahs when they leave their district this spring, and that if they continue to give trouble in the autumn all Powindahs will be excluded from the District".

129. Some further changes were made in course of time in the list of *melagahs*.

The list of 1930-31 is as follows:—

Serial No.	Name of malik.	Tribe.	Melagah.	Number of families.	Police Station.
(1)	Kakai and Mohd. Akbar, brother of Kakai.	Aka Khel	Rodi Khel	60	Tank.
(2)	Utman	Sulaiman Khel	Paiwal	40	Kulachi.
(3)	Mamu Jan	Sulaiman Khel	Gara Gul Muhammad.	40	Kulachi.
(4)	Shabarot	Aka Khel	Gara Hayat	60	Tank.
(5)	Akram Khan	Sulaiman Khel	Rori	100	Kulachi.
(6)	Ali Khan	Sulaiman Khel	Hathala	30	Kulachi.

Serial No.	Name of malik.	Tribe.	Malgah.	Number of families.	Police Station.
(7)	Khan Nur . . .	Sulaiman Khel	Tarna, Mianwali District.	50	Mianwali.
(8)	Mir Hajar . . .	Sulaiman Khel	Kot Kundian	5	Kulachi.
(9)	Asal Din . . .	Sulaiman Khel	Jamal Awan.	30	Tank.
(10)	Yar Muhammad, Fateh Khan.	Sulaiman Khel	Paiwal . . .	80	Kulachi.
(11)	Murghai . . .	Sulaiman Khel	Khuni, in Sherani limits.	40	T. T.
(12)	Sahib Jan . . .	Sulaiman Khel	Luni . . .	100	Kulachi.
(13)	Gula Nur . . .	Sulaiman Khel	Shada . . .	12	Tank.
(14)	Musa Khan . . .	Sulaiman Khel	Jamal Awan.	..	Tank.
(15)	Shin Khan . . .	Sulaiman Khel	Luni . . .	40	Kulachi.
(16)	Shahzad Khan	Sulaiman Khel	Rori . . .	40	Kulachi.
(17)	Shalgul . . .	Sulaiman Khel	Jamal Awan.	80	Tank.
(18)	Tila Khan . . .	Sulaiman Khel	Rori . . .	40	Kulachi.
(19)	Nazik . . .	Sulaiman Khel	Jamal Awan.	..	Tank.
(20)	Mir Afghan. . .	Miani . . .	Jamal Awan.	20	Tank.
(21)	Shadi Khan . . .	Miani . . .	Kacha Talao	60	Dera Ismail Khan.
(22)	Rozi Khan . . .	Miani . . .	Kacha Talao	30	Dera Ismail Khan.
(23)	Painda Khan . . .	Miani . . .	Kacha Talao	20	Dera Ismail Khan.
(24)	Mangal . . .	Ali Khel . . .	Fateh Chahdar.	30	Tank.
(25)	Nek Muhammad	Ali Khel . . .	Darig Mian Nur.	50	Tank.
(26)	Khan Mir . . .	Aka Khel . . .	Kot Jafran . . .	15	Tank.
(27)	Ahmad Khan . . .	Aka Khel . . .	Kot Jafran . . .	20	Tank.
(28)	Saifuddin . . .	Aka Khel . . .	Gara Hayat . . .	50	Tank.
(29)	Said Shah . . .	Aka Khel . . .	Chahkhan . . .	40	Dera Ismail Khan.
	Karim Shah . . .	Aka Khel . . .	Chahkhan . . .	20	Dera Ismail Khan.
	Behadar Shah . . .				
(30)	Rozi Khan . . .	Sulaiman Khel	Rori . . .	..	Kulachi.
(31)	Diwan Shah . . .	Sulaiman Khel	Rori . . .	100	Kulachi.
(32)	Anar Khan . . .	Sulaiman Khel	Garrah Nor . . .	25	Dera Ismail Khan.
(33)	Wasil . . .	Sulaiman Khel	Kot Kundian	50	Kulachi.
(34)	Amir Khan. . .	Sulaiman Khel	Kot Atal . . .	35	
(35)	Malik Tawakal . . .	Sulaiman Khel	Mulazai . . .	..	Did not come.
(36)	Gul Hassan . . .	Sulaiman Khel	Kabal Shahi P. S. Mulazai	40	Gomal.
(37)	Khan Tama . . .	Sulaiman Khel	Rori . . .	..	Kulachi.

Serial No.	Name of malik.	Tribe.	Malqah.	Number of families.	Police Station.
(38)	Malik Maje .	Sulaiman Khel	Jamal Awan.	30	Tank.
(39)	Shaista Khan .	Sulaiman Khel	..	..	Kulachi.
(40)	Malik Mianrai .	Sulaiman Khel	Zalwani .	40	In Sherani limits.
(41)	Madat Khan .	Sulaiman Khel	..	..	Did not come.
(42)	Haji Sharif Khan	Sulaiman Khel	Paharpur .	70	Paharpur.
(43)	Janbaz .	Sulaiman Khel	Paharpur .	..	Paharpur (Did not come.)
(44)	Almar Khan .	Dautani .	Kot Kundian	..	Kulachi.
(45)	Mohd. Afzal Khan	Dautani .	Kot Kundian	20	Kulachi.
(46)	Mullai Jan .	Dautani .	Kot Kundian	20	Kulachi.
(47)	Jumagai .	Dautani .	Kot Kundian	20	Kulachi.
(48)	Malik Mehr Dad .	Dautani .	Kot Kundian	20	Kulachi.
(49)	Abdul Rahman .	Dautani .	Kot Kundian	..	Kulachi.
(50)	Malik Made .	Dautani .	Kot Kundian	..	Kulachi.
(51)	Malik Khan .	Dautani .	Kot Kundian	..	Kulachi.
(52)	Malik Mirogai .	Dautani .	Kot Kundian	20	Kulachi.
(53)	Painda Khan and Bhattansi.	Dautani .	Kheranai .	15	Sherani limits.
(54)	Ayub Khan .	Kharoti .	Kech .	100	Dera Ismail Khan.
(55)	Darya Khan .	Kharoti .	Kech .	27	Dera Ismail Khan.
(56)	Malik Dur Muhammad.	Kharoti .	Dhap .	40	Paharpur.
(57)	Nurullah Khan .	Kharoti .	Bigwani Shumali.	40	Paharpur.
(58)	Lunai .	Kharoti .	Kech .	40	Dera Ismail Khan.
(59)	Babar .	Kharoti .	Bigwani Shumali.	40	Paharpur.
(60)	Malik Almo .	Kharoti .	Bigwani Shumali.	40	Paharpur.
(61)	Ghulam Kadir .	Kharoti .	Mandhra .	80	Dera Ismail Khan.
(62)	Ghulam Mohd. .	Kharoti .	Bigwani Shumali.	30	Paharpur.
(63)	Piru Khan .	Kharoti .	Bigwani Shumali.	25	Paharpur.
(64)	Musa Khan .	Kharoti .	Kathgarh .	30	Paharpur.
(65)	Akbar Khan .	Kharoti .	Kathgarh .	80	Paharpur.
(66)	Malik Shanghai .	Kharoti .	Muqim Shah	50	Dera Ismail Khan.
(67)	Malik Sher Khan.	Kharoti .	..	..	Come via Bannu.
(68)	Malik Mehr Dad .	Kharoti .	..	..	..
(69)	Allah Mir Khan .	Mala Khel .	Paniala .	20	Paharpur.
(70)	Hussain Khan .	Mala Khel .	Paniala .	20	Paharpur.
(71)	Ghazi Khan .	Mala Khel .	Paniala .	35	Paharpur.

Serial No.	Name of malik.	Tribes.	M. legak.	Number of families.	Police Station.
(72)	Malik Guldad	Mala Khel	Paniala	30	Paharpur.
(73)	Malik Khushdil	Mala Khel	Paniala	30	Paharpur.
(74)	Muhamnad Jan	Mala Khel	Paniala	25	Paharpur.
(75)	Ahmad Khan	Mala Khel	Paniala	60	Paharpur.
(76)	Faqir	Mala Khel	Paniala	..	Paharpur.
(77)	Sarwar Khan	Mala Khel	Paniala	..	Paharpur.
(78)	Malik Ayaz.	Mala Khel	Paniala	..	Paharpur.
(79)	Malik Boragai	Nasar	Kot Lahu	60	Chaudhwan.
(80)	Malik Lalik	Nasar	Paniala	41	Paharpur.
(81)	Adam Khan and Juma Khan.	Nasar	Paniala	110	Paharpur.
	Haji Niaz Gul	Nasar	Zarkani	60	Kulachi.
(82)	Ibrahim	Nasar	Draban	80	Chaudhwan
(83)	Malik Lunai	Nasar	Shamir	60	Dera Ismail Khan.
(84)	Malik Maldan	Nasar	Zarkani	..	Kulachi.
(85)	Ghorazai	Nasar	Kulachi	..	Kulachi.
(86)	Malik Zaman	Nasar	Kulachi	..	Kulachi.
(87)	Malik Mira Jan	Nasar	Gara Mada	..	..
(88)	Sarfaraz	Nasar	Chaudhwan	..	Chaudhwan
(89)	Qalander Khan	Nasar	Naiwela	60	Paros.
(90)	Akhtar Muhammad	Nasar	Naiwela	..	Paros.
(91)	Haji Apo	Nasar	Chandhwan	..	Chaudhwan.
(92)	Sher Khan	Nasar	Mucazai	30	Chaudhwan.
(93)	Juma Khan	Nasar	Shahalam	90	Chandhwan.
(94)	Painda Khan	Nasar	Shamir	..	Dera Ismail Khan.
(95)	Sher Muhammad	Nasar	Naiwela	25	Paharpur.
(96)	Hamidulla	Niazai	Naiwela	35	Paharpur.
(97)	Karim Khan	Nasar	Naiwela	10	Paharpur.
(98)	Mohd. Sharif	Nasar	Paharpur	..	Paharpur.
(99)	Painda Khan	Nasar	Saggu	200	Kulachi.
(100)	Ali Mohd.	Nasar	Naiwela	..	Paharpur.
(101)	Shahbaz Khan	Nasar	Naiwela	100	Paharpur.
(102)	Bakhtiar Khan	Nasar	Muqimahah	..	Dera Ismail Khan.
(103)	Mehrban Khan	Nasar	Paniala	40	Paharpur.
(104)	Mehtar Musa	Nasar	Chaudhwan	..	Chaudhwan.

Serial No.	Name of malik.	Tribe.	Melaga.	Number of families.	Police Station.
(105)	Sahib Jan . .	Naasr . .	Chaudhwan .	80	Chaudhwan.
(106)	Ghulam Khan .	Kundi .	..	..	Did not come.
(107)	Zabtu Khan .	Kundi .	Darkhana .	10	Paharpur.
(108)	Katal Khan .	Kundi .	Hussain Sangar.	25	Dera Ismail Khan.
(109)	Isa Khan . .	Kundi .	Hussain Sangar.	20	Dera Ismail Khan.
(110)	Akhtar Khan .	Kundi .	Hussain Sangar.	20	Dera Ismail Khan.
(111)	Zarin Khan .	Kundi .	Hussain Sangar.	..	Dera Ismail Khan.
(112)	Malik Khan .	Kundi .	Hussain Sangar.	..	Dera Ismail Khan.
(113)	Nasrat Khan .	Kundi .	..	..	Dera Ismail Khan.
(114)	Karim Khan .	Miani .	Paroa . .	..	Paroa.
(115)	Abdulas Khan .	Miani . .	Paroa . .	..	..
(116)	Jamal Khan .	Mian Khel .	Paroa . .	28	Paroa.
(117)	Painda Khan .	Mian Khel .	Miani . .	150	Paroa.
(118)	Muhammad Rahim	Mian Khel .	Paroa . .	25	Paroa.
(119)	Haji Sadu Gul .	Mian Khel .	..	..	..
(120)	Hamid Khan .	Mian Khel .	Miani . .	150	Paroa.
(121)	Suleman Khan .	Mala Khel .	Paroa . .	..	Paroa.
(122)	Timar Khan .	Mala Khel .	Shamir .	30	Dera Ismail Khan.
(123)	Sardan Khan .	Mala Khel .	Shamir .	..	Dera Ismail Khan,
(124)	Zabtu Khan .	Miani . .	Naiwala .	5	Paroa.
(125)	Atdullah Khan .	Michan Khel	Hussain Sangar.	70..	Dera Ismail Khan.
(126)	Jamal Khan .	Michan Khel	Hussain Sangar.	..	Dera Ismail Khan.
(127)	Muhammad Gul .	Michan Khel	Hussain Sangar.	..	Dera Ismail Khan.
(128)	Dost Muhammad	Niazi . .	Kathgarh .	30	Paharpur.
(129)	Shah Dauran	Niazi . .	Awan . .	20	Paharpur.
(130)	Umar Khan .	Niazi . .	Mazdhra .	30	Dera Ismail Khan.
(131)	Malik Khan .	Niazi . .	Mandhra .	100	Dera Ismail Khan.
(132)	Abdul Rahman .	Kharoti .	Paharpur .	10	Paharpur.
(133)	Allah Dad Khan	Niazi . .	Shadau .	21	Paharpur.
(134)	Nar Khan . .	Mitti . .	Paharpur .	6	Paharpur.
(135)	Sultan . .	Mitti . .	Paharpur .	..	Paharpur.
(136)	Muhammad Rasul	Mitti . .	Paharpur .	20	Paharpur.
(137)	Muhammad .	Ghorani .	Darkhana .	..	Paharpur.

Serial No.	Name of malik.	Tribe.	Malaga.	Number of families.	Police Station.
(138)	Adam Khan	Sulaiman Khel	Kacha Talao	..	Dera Ismail Khan.
(139)	Khan Sherin	Sulaiman Khel	Kabalahahi	..	Gomal.
(140)	Ghulam Haidar	Sulaiman Khel	Zalwani	150	..
(141)	Malik Nanmir	Sulaiman Khel	Zalwani	..	..
(142)	Malik Lando	Sulaiman Khel	Potah	..	..
(143)	Malik Khatak	Yasinzi	Chahkhan	30	Dera Ismail Khan.
(144)	Malik Wazir	Sulaiman Khel	Bakhtiar	..	Kulachi.

190. A considerable proportion of the camels of Powindahs who winter in the District are sent to the Thal, between Mianwali and Multan on the left bank of the Indus, for winter grazing. Those which are kept with the *kirris* during the winter are plied for hire or are employed in carrying to Dera Ismail Khan, Kulachi and Tank for sale firewood which is collected from the surrounding country.

131. Figures showing the numbers of animals which entered the District by the Zao, Gomal and Dhanasar passes during the seasons 1929-30 to 1933-34 are as follows:—

Year.	Male camels.	Female camels.	Donkeys.	Cattle.	Sheep and goats.
<i>(a) By the Zao Pass—</i>					
1929-30	83	130	..	..	173
1930-31	144	424	562	110	14,804
1931-32	..	..	27	25	39
1932-33	24	161	9	41	1,640
1933-34	35	108	5	33	1,266
<i>(b) By the Gomal Pass—</i>					
1929-30	13,825	12,259	4,741	648	51,209
1930-31	13,416	12,771	3,521	316	52,679
1931-32	15,070	16,453	2,658	252	32,414
1932-33	13,554	12,004	2,535	307	37,538
1933-34	13,573	12,756	2,290	405	35,755
<i>(c) By the Dhanasar Pass—</i>					
1929-30	3,990	3,289	765	655	3,990
1930-31	6,536	8,185	1,239	921	6,731
1931-32	6,500	8,272	1,094	867	7,298
1932-33	2,644	3,422	459	554	4,537
1933-34	4,881	5,579	560	867	3,731

132. The numbers of camels of various Powindah tribes which crossed the bridge of boats at Dera Ismail Khan to winter in the Punjab during the seasons 1929-30 to 1933-34 were as follows:—

Year.	Sulaiman Khel.	Aka Khel.	Nasar.	Dautani.	Niazi.	Mala Khel.
1929-30	16,723	1,063	4,629	9,080	6,221	10,927
1930-31	17,523	1,586	676	4,809	8,873	8,195
1931-32	11,000	6,575	9,132	7,350	5,820	2,975
1932-33	15,232	3,752	5,188	4,866	3,922	4,580
1933-34	16,698	2,490	6,129	..	5,570	4,740

Thus the greater number of camels which enter the District pass on over the Indus bridge to winter in the Punjab; and there is ample grazing available for the remainder. A certain amount of friction, however, is always taking place between the Powindahs and the local inhabitants in the Tank Sub-division owing to trespass on crops. On the other hand grazing grounds for sheep and goats are very limited, and the areas available for some of the more pastoral tribes are insufficient for their needs. The Dautani, for example, who are almost entirely pastoral, urgently require extended grazing grounds, but owing to the requirements of other Powindahs and of nomad Wazirs, especially the Zilli Khel, who winter in the District, none are available. A falling off in the migration of other tribes may eventually favour them, but at present it would seem that they will be forced to change their means of livelihood or seek winter grazing grounds in Baluchistan or in Afghanistan.

V—DIR AND SWAT.

133. There are no regular encampments of Powindahs in Dir and Swat during the winter. In summer a few families of Ahmadzai Sulaiman Khel and Powindah Mohmands come both to Swat and to Dir to escape the hot weather with their camels and other animals. Those in Dir camp in the vicinity of Lowarai and Zakhana, and leave at the beginning of the cold weather for Ziam in the Charsadda *tehsil* of Peshawar District; these are Ahmadzai Sulaiman Khel. A few, who spend the summer in Swat, encamp with their animals on the banks of the Swat river.

VI—KHYBER AGENCY.

134. No Powindahs winter in the Khyber Agency.

VII—KURRAM AGENCY.

135. Powindahs enter the Kurram Agency by various routes and most of them encamp during the winter as *hamsayas* of the Turi,* or of the Watizai Zaimukht. They are chiefly Ahmadzai Sulaiman Khel of the Isa Khel, Musa Khel, Yahiya Khel and Allahdin Khel sections, Kaisar Khel Sulaiman Khel, Aiozai, Matanni, Mala Khel, Niazi, Kharoti, Daulatzai, Hussain Khel, Andar (Sohak), Jaji, Mangal and Zadran. The principal routes used are by way of the Paiwar Kotal, Kharlachi, Phatalitang and Shabak.

* Note.—Malik Nur Hassan of Inzari has more Powindah *hamsayas* than any other Turi malik; though a Shiah, he commands great respect and influence among the Powindahs who visit the Kurram Agency.

136. The numbers of animals which wintered in the Agency for the five years 1929-30 to 1933-34 were as follows :—

Year.	Camels.	Horses and mules.	Donkeys.	Cattle.	Sheep and goats.
1929-30	4,819	176	1,181	411	87,087
1930-31	6,968	138	540	167	89,439
1931-32	4,456	118	392	192	92,201
1932-33	7,922	139	480	288	115,814
1933-34	5,030	127	429	271	74,514

There are apparently no difficulties over grazing, and were more required the Powindahs could probably come to some arrangement with the Masuzai Orakzai for facilities in the Khurmana valley.

VIII—NORTH-WAZIRISTAN AGENCY.

137. In the North-Waziristan Agency, a number of *kirris* of Isa Khel and Musa Khel Ahmadzai Sulaiman Khel, and a few Kaiser Khel Sulaiman Khel, winter in the area between the Kaitu river, the Durand Line and the boundary of the Kurram Agency in Hassan Khel and Saifali Kabul Khel Wazir limits, or in country which is disputed by the Hassan Khel and Kabul Khel, paying no grazing tax to Government and maintaining their hold by force against the Wazirs. To distinguish them from the Powindahs in the Kurram Agency, with many of whom they are related, but who are *hamsayas* of the local inhabitants, they are known as "Tore Oba" Ghilzais from their use of the Tore Oba route from Khost in their migrations. They are at bitter feud with the Kabul Khel, and fighting over grazing grounds takes place almost annually.

Most of these "Tore Oba" Ghilzais spend the summer in Logar and the Hazarajat.

IX—SOUTH WAZIRISTAN AGENCY.

138. There are settlements of Sultan Khel Shamal Khel Sulaiman Khel in Zarmelan and of Dautani about Toi Khula in the Agency, of which they may be considered as permanent inhabitants. Lands are cultivated, but only a small number of the men remain during the summer to look after buildings and crops, while the greater number of the Sulaiman Khel move their *kirris* to Katawaz and the Dautani to Karabagh,* Shalghar and the Hazarajat. Both these tribes are in agreement with Government, and lists of allowances paid to them may be found at the end of the notes on Sulaiman Khel and Dautani respectively.

139. The following extract from the Baluchistan Gazetteer Series (1907), Zhob, describes events leading up to the agreement with the Sulaiman Khel :—During the negotiations that led to the opening of the Gomal, the Sulaiman Khel showed themselves friendly. Shahabudin Khan, the head of the Khoedad Khel, came in and paid a visit to the late Sir Robert Sandeman at Apozai, and no trouble was given by the Sultan Khel who, occupying the country about the Lower Gomal, were in more

* Ghazni.

immediate contact with the expedition of 1889. Again, in the winter of 1890, previous to the Shirani expedition, a force under Sir George White marched down the Kundar and Gomal to Gul Kach without meeting any opposition from the Sulaiman Khel. In the beginning of 1891 a military post was placed at Gul Kach. The Sultan Khel proved friendly and gave useful assistance to Captain (now Sir Henry) McMahon, the Assistant Political Agent in Zhob, who accompanied the expedition and arranged for the Zhob Valley Railway Survey operations. This behaviour to us tended, in conjunction with other causes, to bring the Sultan Khel into bad odour with the Afghan Government, and during the years 1891-1893 Muhammad Akram and certain others of their maliks kept out of reach of the Afghan authorities. The Sultan Khel subsequently made their peace with the Afghan authorities and in 1894 their maliks accompanied the Afghan Joint Commissioner on the Baluchistan Boundary Demarcation Commission. Again, on the formation of the Waziristan Delimitation Commission, they were deputed to attend on Mr. King personally to represent Afghan interests as far as regarded the country in which the Sulaiman Khel were interested. Here they seem to have acted a double part, agreeing to the line fixed by Mr. King on the one hand, and on the other representing to Sardar Gul Muhammad and the Amir that they had strongly protested against it. Later, they again fell out with the Afghans and Mir Hazar, Muhammad Akram and Katai, along with some minor maliks, visited the Political Agent at Fort Sandeman during November—December 1895, and petitioned to be given some allowances. Having been disappointed in this request, on their way back they threatened the Gul Kach post, but soon saw their folly and disclaimed any hostile intentions.

140. In March 1896, Mr. H. W. Gee, Deputy Commissioner of Dera Ismail Khan, and Captain C. Archer, Political Agent, Zhob, met the maliks at Gul Kach and discussed future arrangements. Captain Archer and Mr. Grant, Political Agent, Wana, again met the maliks at Gul Kach in March, 1897, and malik Muhammad Akram and thirteen others signed an agreement with Government which was renewed in 1902:—

AGREEMENT WITH THE SULEMAN KHEL REGARDING THE PAYMENT OF TIRNI IN THE WANA AGENCY, DATED 14TH JANUARY 1902.

Whereas the Maliks of the Sultan Khel, Minzai and Saraz sections in 1897 entered into an agreement with Government whereby in return for certain permission to cultivate and allowances of Rs. 4,300 yearly, of which Rs. 2,750 have subsequently been appropriated to the Wana side, we bound ourselves to the following conditions:—

- (1) To pay grazing tax in future both in the Zhob District and in the Waziristan District at the following rates, being those now in force in Zhob:—

Male camel per head	8 annas.
Female camel per head	1 Rupee.
(or 12 annas per camel whichever Government order).	
Bullock and cow per head	6 annas.
Donkeys per head	4 annas.
Sheep and goat per head	1 anna.

We hold ourselves responsible for the collection of the grazing tax with the assistance of Government when necessary.

We can however only agree to this on the understanding that grazing tax at the same rates be taken from the Dotannis, who graze alongside us within Waziristan limits. Otherwise we shall be disgraced in the eyes of the other Ghilzais

- (2) We agree to be responsible for the good behaviour of our sections while residing within the Zhob and Punjab hill tracts, and for the detection of offences committed within the limits where our sections are residing.
- (3) We agree to pay land revenue on any land we may bring under cultivation within these tracts whenever Government sees fit to demand it, and we will be responsible for the realization of such revenue.
- (4) Government has the right to place posts at any place within these tracts when they may deem it necessary.

Now in order that there may be no doubt in the matter, we Maliks as representing our tribe do hereby renew this agreement, accepting it unreservedly and declaring our intention to abide by its conditions.

We on our part understand that so long as we pay "Tirni" in such manner as Government may demand it and abide by the conditions which are given in that agreement, that Government will give us the allowances of Rs. 2,750 mentioned therein and grant us the right to bring under cultivation all culturable lands in Zarmelan, Gul Kach, Girdao and Shinbagh with regard to which no other claimant can prove cultivating possession.

(Here follow the signatures)

Dated Wana;
14th January 1902.

141. The agreement with the Dautani is as follows:—

AGREEMENT WITH THE DOTANNIS REGARDING THE PAYMENT OF TIRNI IN THE WANA AGENCY, DATED 14TH JANUARY 1902.

We, Maliks of the Dotannis, in 1897 entered into an agreement with Government whereby in return for allowances of Rs. 1,156 we bound ourselves to the following conditions:—

(1) To pay tirni at the following rates:—

Male camel per head	8 annas.
Female camel per head	1 Rupee.
(or 12 annas per camel whichever Government may order).	
Bullocks and cows per head	6 annas.
Donkeys per head	4 annas.
Sheep and goats per head	1 anna.

We hold ourselves responsible for the collection of the grazing tax with the assistance of Government when necessary.

- (2) To be responsible for the good behaviour of our sections while residing within the Zhob and Punjab hill tracts and for the detection of offences committed within the limits where our sections are residing.

Now in order that there may be no doubt in the matter, we Maliks personally, and as representing our sections, duly renew this agreement, accepting it unreservedly and declaring our intention to abide by its conditions. We, on our part, understand that so long as we pay the grazing tax demanded by Government and abide by the agreement above, that Government will disburse to us the allowance of Rs. 1,156.

(Here follow the signatures).

Dated Wana;
14th January 1902.

X—BALUCHISTAN.

142. **Zhob.**—The Zhob Agency borders the Afghan frontier for a distance of about 160 miles. The principal routes through the frontier which are used by the Powindahs are—

- (1) Maruf, Loeband, Hindubagh, Nasai and Kila Saifulla.
- (2) Kalat-i-Ghilzai, Keshatu, Shaighalu, Fort Sandeman.
- (3) Ghazni, Kamaruddin Karez, Sharan Jogezi, Kila Saifulla.
- (4) Ghazni, Sarantaza, thence down the Kunder, to Hussaini Nika, and the Gomal.

143. No correct statistics are available, but it is said that some 10,000 Powindahs pass through Loeband, Murgha Faqirzai, Nasai and Hindubagh annually on their way to the Loralai Agency, Dera Ismail Khan District and the Punjab. These consist of about 2,000 Powindah Shinwari, who go to Duki *tehsil* of Loralai, Barkhan and to the Daman of the Dera Ghazi Khan District, about 5,000 Nasar who go to Dera Ismail Khan and Dera Ghazi Khan Districts, and about 3,000 Kharoti who winter in the Duki *tehsil*. Some 3,000 Nasar and 1,000 Kharoti pass through Kila Saifulla every year; of these, the Kharoti spend the winter in Duki *tehsil*, and the Nasar in the Districts of Dera Ismail Khan and Dera Ghazi Khan.

144. Considerable numbers of Nasar pass through Kakar Khorasan from the direction of Kamaruddin Karez, Keshatu and Ghazlunawar *via* Ashewat, Shaighalu, Fort Sandeman Mani Khwa, the Dhanasar pass, and thence to Dera Ismail Khan District. In addition, some 2,000 Mian (Mai) Khel follow the same route, and sometimes also a number of the Shinwari and Kharoti.

145. The route by way of the Kunder, Hussaini Nika and the Gomal is mainly used by the Sulaiman Khel, and they do not migrate through the Zhob Agency. Numbers of Minzai Ali Khel, Mir Khan Khel, Saraz Khel Sulaiman Khel, and Pani Khel Sultan Khel Sulaiman Khel winter in the area enclosed by Hussaini Nika, Gastoi, Ambara (or Sharan Khora), Viala, Brunj, Safi, Moghalkot, Waziribagh and Gul Kach. A considerable number of Jalalzai Saraz Khel Sulaiman Khel remain all the year round in encampment immediately north of the Kunder Rud north of Kakar Khorasan. These sections are also represented in the South Waziristan Agency, Dera Ismail Khan and the Punjab during the winter, and in case of trouble with them in the Zhob Agency it would not be very difficult to bring the necessary pressure to bear upon them.

Statement showing the numbers of animals of Powindahs which wintered in Zhob or other parts of Baluchistan or passed through Zhob to the Punjab in the seasons 1928-29 to 1932-33—

Year.	Male camels.	Female camels.	Donkeys	Cattle.	Sheep.	Goats.
1928-29	7,173	6,667	1,748	669	53,518	6,153
1929-30	8,123	9,307	4,468	811	144,089	2,229
1930-31	5,048	3,928	728	193	43,748	439
1931-32	3,673	3,930	1,004	455	26,811	2,387
1932-33	4,073	3,563	944	107	50,466	375

146. **Quetta and Pishin.**—The main routes by which Powindahs pass into the Quetta-Pishin Agency are—

- (1) Tsatsobai, Ziaba, Barshor, Kamalzai, Pishin.
- (2) Sabura post, Shasa, Kanda, Buri, Ibrahimzai, Khushdil Khan Band, Pishin.
- (3) Shahjui, Balajar, the Arghasan river, Qila Jadid, Chaman, Qila Abdulla, Pishin.
- (4) The Arghasan river valley, Takht-i-pul, Dabarai, Qila Jadid, Chaman, Qila Abdulla, Pishin.

Besides a considerable number of *jaragan*, Sohak, Tarakki, Hotak, Tokhi and some others, these routes are used by Kharoti, Nasar, Mala Khel and Powindah Shinwari, a few of whom encamp in the Agency during the winter, but the greater number going on to Sibi and Loralai.

147. **Sibi**—Powindahs are found in Sibi during the winter as follows:—

Tribe.	Section.	Malik.	No. of families.	Location.
1. Spin Nasar .	Jabbar Khel, Umar Khel.	Wali Dad	100	Gulu, 2 miles north of Sibi City.
NOTE. —Wali Dad is the son of the late Khan Bahadur Ahmad Shah Khan, and has some land in Bostan. With him also live 7 families of Kamal Khel, Darak Khel, 4 families Ush Khel, 2 families of Tor Nasar, and 10 families of Yahiya Khel.* All are locally nomadic in Baluchistan, spending the summer in Bostan in Quetta-Pishin and the winter in Gulu.				
2. Spin Nasar .	Kamal Khel .	Salam Khan.	50	Summer: Duki <i>talai</i> Loralai. Winter: Tali, 14 miles east of Sibi City.
3. Kharoti .	Banzai, Alo Khel, Ade Khel.	Mahmud	40	Summer: Kandahar Winter: Khasak, 9 miles east of Sibi.
4. Spin Nasar .	Mixed	Wali Dad	..	Summer: Bostan and Pishin. Winter: Gulu and Luni in Sibi.
5. Mala Khel .	..	..	..	Summer: Bostan and Pishin. Winter: Gharmab, 12 miles north west of Sangar.
6. Spin Nasar .	Niamat Khel .	Dad Muhammad.	20	Summer: Bostan. Winter: Kurk, 5 miles east of Sibi City.

* NOTE.—5 families of Haripal Saiads also live with them.

148. It will be noticed that all these Powindahs, with the exception of the Kharoti mentioned above, who winter in Sibi, are locally nomadic in Baluchistan. There is ample grazing available in Sibi for the animals of these Powindahs, who are on good terms with the local people. The rates of *tirni* paid by Powindahs who are locally nomadic in Baluchistan are considerably less than are paid by the Afghan nomads; they are as follows:—

Camels—As. 8, Cattle—As. 6, Donkeys—As. 4, Sheep and goats—A. 1 per head.

149. **Loralai.**—The grazing grounds of Loralai form the greatest attraction for the pastoral nomad in all Baluchistan. Some of the finest pasture grounds in eastern Baluchistan are to be found in the Chamalang valley in Duki *tehsil* which is visited by many Powindahs during the winter months.

150. The greater number of these winter migrants are Kharoti, Nasar, Powindah Shinwari, Mala Khel, Hotak, Tarakki, Andar (Sohak), with a few Ahmadzai Sulaiman Khel; the last-named include some forty families of Taghar Yahiya Khel. Among the best-known grazing grounds of the Loralai Agency are—

- (1) Nigand and Srasha in the Musa Khel area.
- (2) Bahlol, the Chamalang valley, Thal Chotiali, Narbona and Narech, in Duki *tehsil*.

Powindahs enter the Loralai *tehsil* by Marra Tangi, Tor Khezi, Kobar and Chinjan. Some move on to Kingri in Musa Khel, and others to Duki *tehsil*.

XI—THE PUNJAB.

151. It will be seen from the note on Dera Ismail Khan District in the present chapter that considerable numbers of Powindahs cross the bridge of boats at Dera Ismail Khan, and winter with their families in the Punjab. Again, others, encamped in the Daman of Dera Ismail Khan, send many of their camels to the Thal, on the left bank of the Indus between Mianwali and upper Sind, for winter grazing; there they are either looked after by a few Powindahs who accompany them or else they are handed over for the winter to the care of the Baluch. Numbers of Powindahs also winter in Dera Ghazi Khan District, or, passing through it, cross the Indus to Muzaffargarh and Multan.

152. The Powindah families which cross the Indus at Dera Ismail Khan include a large proportion—about one thousand families—of Sulaiman Khel, which belong chiefly to the Saraz Khel section. These Powindahs do not winter in *kirris* as they do in Dera Ismail Khan, but scatter in groups of a few families in their search for employment for their camels and casual labour. During the winter they are to be found camping near villages, railway stations, brick kilns and, in fact, in any place where the services of their camels are likely to be required.

153. These Powindahs sometimes also purchase areas of scrub forest, and earn a livelihood by selling firewood and charcoal in the villages. They are to be found in the greatest numbers during the winter in Shahpur District and in the new canal colonies. When camels are unemployed, they are sent to the Thal area near Khushab on the Jhelum river for grazing.

154. The Tokhi, Hotak and Tarakki of Kandahar, who come without their families, engage in building and excavation work during the winter, and for this purpose bring donkeys with them; these come by Baluchistan, and during the winter scatter in Sind;

Batalpur State, Multan, Muzaffargarh and Montgomery. The Andar and other Sohak come without donkeys and work on moulding bricks, building walls and houses, and excavation.

155. Powindahs enter the Dera Ghazi Khan District from Zhob by the following routes—

- (1) Vihowa.
- (2) Sangar.
- (3) Fort Munro,
- (4) Chachar.

These who winter in the District are mainly Nasar and a few Kundi. The *melayahs* occupied by Powindahs entering the District by the various passes are as follows:—

Pass.	Tribe.	Section.	Matik.	No. of families.	Situation of <i>melayah</i> .
(1) Vihowa	Spin Nasar		Umar Khan	60	Vihowa village.
(2) Do.	Spin Nasar	Alambeg Khel	Haji Mohd. Gul.	100	Bokhara.
(3) Do.	Tor Nasar	..	Muhammad Afzal.	80	Basti Nishari in Kaluwala.
(4) Do.	Spin Nasar	Babar Khel.	Jafar Khan	150	Basti Maral in Charkin.
(5) Sangar	Kundi	Ana Khel.	Haji Abdulla Khan.	60	Mauza Naji.
(6) Fort Munro.	Spin Nasar	Darak Khel and Ya Khel	Haji Amo Khan.	80	Thathaghulan.
(7) Do.	Spin Nasar	Paında Khel.	Haji Musa Khan.	100	Mahmudi.
(8) Do.	Spin Nasar	Shadi Khel.	Kako Khan	60	Nuran.
(9) Do.	Kundi	..	Haji Shahbaz Khan.	80	Chitserkani.
(10) Do.	Spin Nasar	Sarprekarai.	Haji Mauladad Khan and Khaliq Dad Khan.	100	Qaimwala.
(11) Chachar	Spin Nasar	Bannu Khel and Karal Khel.	Haji Abdul Majid.	40	Harand.
(12) Do.	Spin Nasar.	Kamal Khel	Sadri Khan	60	Garkia Waziri, near Basti Ahmad Khan.
(13) Do.	Spin Nasar	Kamal Khel	Haji Adam Khan.	100	Asni.
(14) Do.	Spin Nasar	Kamal Khel	Gul Muhammad.	50	Chuki Kapar.

156. The Nasar who come by Fort Munro and winter at Thathaghulan. Mahmudi and Qaimwala bring considerable merchandise (woollen rugs, coarse woollen cloth, carpets, pistachio nuts, asafoetida and *zira*) from Afghanistan which they sell in Multan; and they take back cloth, shoes, sugar and tea. Those Nasar and Kundi who winter at Nuran and Chitserkani bring almonds and pomegranates to Dera Ghazi Khan. Some of the other Nasar bring almonds, *zira* and *ghi* to Multan, taking back to Afghanistan cloth, shoes, sugar and tea, also rice from Dera Ghazi Khan.

157. There is no scarcity of grazing for Powindahs in Dera Ghazi Khan District and they are on friendly terms with the local inhabitants, friction only having arisen a few times in the past owing to trespass on crops by Powindah camels.

CHAPTER IV.

The Ghilzais.

158. The following account of the origin of the Ghilzais is taken from the translation (1829) by Bernhard Dorn, Professor of Oriental literature in the Imperial Russian University of Kharkov, from the Persian of a History of the Afghans by Niamatullah, Historiographer at the court of the Emperor Jehangir:—

Genealogy of the Sultans of Ghor.

In historical records, it is traced to Zohak, in the following manner:— Sultan Bahram ben Sultan Jalal Uddeen ben Shah Moëzz Uddeen ben Togrul Buzurk ben Jamshid ben Bahman ben Afrasiab ben Tahmasb ben Faridur Rashid ben Isfandiari ben Togrul Baskan ben Darab ben Minhal ben Toor ben Sekander ben Tanasb ben Khosrow ben Manzur ben Antam ben Kawus ben Zohrab ben Kudar ben Feraman ben Selaman ben Jamshid ben Hormuz ben Kobad ben Bahram ben Tanasb ben Turakh ben Fariburz ben Azerdasht ben Aslamen ben Zohak ben Maran ben As ben Arem ben Sam ben Nuh (upon whom be peace!) The result of which account is that Sultan Bahram, the grandfather of Sultan Hossain, reached Tazi (Zohak), in forty nine links. When Faridun, after his victory over Zohak, suspended him by the feet in a pit on Mount Demavand, and ordered his children to be exterminated, they, seeing no means of escaping Faridun's tyranny, fled from Istakhr, in Persia, the seat of the Persian empire, to seek refuge in the Kohistan (of Ghor), and settled there. These quarters had never been inhabited, except that some scattered tribes of the Israelites, Afghans and others, lived there. Faridun despatched against them, at the head of a large force, his sons, Salim and Toor; who, however, did not succeed in the enterprise. When, in the time of Hejaj, this army entered Ghor, the expedition, after an obstinate struggle, ended in a peaceable accommodation: and Kemal Uddeen Muhammad sent his son, Jalal Uddeen Hossain, to the residence of Valid, and the greater part of the inhabitants of Ghoristan were dispersed. Shah Moëzz Uddeen, the father of Shah Hossain, overwhelmed with grief, departed for Mecca; whilst Shah Hossain, leaving his father, came alone, and in a miserable condition, to the village of Sheikh Batni, and presented himself to him. The marks of felicity being engrossed on Hossain's forehead, Sheikh Batni allowed him to reside among his tribes, made him his friend, and evinced paternal affection towards him. He would not occupy himself with worldly affairs, but gave himself up entirely to devotion, austerity, reading the Koran, and devout meditation; and by his integrity and prudence everything was well administered. Destiny bringing on an eventual display of affairs, Shah Hossain, conformably to human nature and youth, paid his addresses to the daughter of Sheikh Batni, Matu by name; and matters gradually went so far, that they by mutual consent, but without the sanction of either father or mother, proceeded to such intimacy, that, a short time after, the symptoms of pregnancy appeared, and the case no longer admitted of concealment. The damsel's mother becoming aware of it, assailed her daughter with reproaches: she perceiving that there was no remedy, but by the adoption of a speedy resolution, informed Sheikh Beit of it, and said to him: "Before the secret come to light, and reach the ears of our relations, we must give our daughter in marriage to that young man". The sheikh, however, objected: "That youth is no match for us, as I am entirely unacquainted with his former condition and origin: how could I then consent to it?" To this the mother replied, "Truly, his dignified appearance bears sufficient evidence of his nobility". The sheikh still refusing the consent, his consort closely examined Shah Hossain about his origin and family: in reply to which, he declared, "My ancestors were princes and rulers in the province of Ghor: if you do not believe it, despatch a confidential person to ascertain the truth of this statement". The lady overjoyed at this declaration, reported it to the sheikh, who despatched one Kaghdoor, with a letter of Shah Hossain, to Ghor, in order to obtain a faithful account of his origin. The messenger, on his arrival, duly ascertained the truth of his statement, as to his noble descent, and returned with written documents. He first waited on Shah Hossain, and said to him: "I have found thy noble and princely descent to be clearer than the sun; but I shall make it known only on condition that thou consent to my demand". Shah Hossain giving him the most solemn assurance on that head, Kaghdoor continued: "My desire is, that thou shouldst marry also my daughter, Mubi by name." Thus another rose expanded itself for Shah Hossain: he was charmed with such an auspicious proposal, and consented to it. After that, the messenger made his report of Hossain's noble origin to the sheikh, whose mind, previously clouded with distress, brightened up. In a propitious hour, they married Bibi Matu to Shah Hossain; who soon after

married also Kaghdoor's daughter. After a certain time, Matu was delivered of a charming and auspicious boy, who, being the fruit of a clandestine amour, was called Ghilzaye: Ghil, in the Afghan language, signifying a "thief", and sye, "born, a son".

A few days after, Muhi also was delivered of a son, Sarbanni. Bibi Matu next had another son, whom they named Ibrahim Lodi. The origin of the appellation Lodi has been circumstantially related in the history of Sheikh Batni, but we shall briefly recapitulate it here.

One year, as they relate, snow and rain fell so abundantly on the hill where Sheikh Batni resided, that he abandoned the place, and, with his family, took up his residence at its base. When the rain and snow season was over, he returned to his former abode, and said to Matu: "Pronounce the Bismillah, and fetch fire from the hearth!" (which had been four months without fire.) The lady exclaiming "In the name of God!" stretched forth her hand to the fire place, and found live coals. Sheikh Batni upon that, said to her: "The children, after such a journey, are hungry: bring me baked bread for today I want to distribute it myself, in order to ascertain which of them is the most favoured by fortune". When the first loaf was baked, Ibrahim, the son of Bibi Matu, a clever and active youth, brought it to the sheikh; who then exclaimed, "Ibrahim Lodi" which signifies "Ibrahim is the elder"; Lodi, in the Afghan language, signifying "the elder".

A little while after, the other boys also came in to the sheikh, and asked for bread, to appease their hunger. The sheikh said to them: "Ibrahim has taken the loaf; and you must go to him, that he may give you your portion". He performed prayer in behalf of Lodi: and from that day the ascendancy of the latter became established; for God Almighty raised sovereigns from this tribe, and invested them with a lustre above all the Afghan tribes. Shah Hossain not being of Afghan extraction, they called his descendants after the maternal name, Mati; by which name Sarbanni also is known, since he had been brought up and educated in the family of Bibi Matu.

Descendants of Mati: To Ghilzaye, who belongs to the Matis, God Almighty granted three sons, Ibrahim, Toor, and Poor.

Ibrahim had two sons, Haijub and Sahbak.

Haijub had thirteen sons, Suleimankhail, Alikhail, Omarkhail, Karikhail, Hameerkhail, Paroki, Varaki, Chani, Donyar, Tunokhail, and Niazikhail.

Sahbak had two sons, Bujikhail and Ismailkhail.

Toor, Ghilzaye's son, had three sons, Faraki, Bakhtu and Andar.

159. Enquiry among them has shown that this tradition is generally accepted by the Ghilzais as accounting for their origin. There is, however, a theory which refers the origin of the Ghilzais to a Turkish tribe, Khaldj or Khilji, of which large bodies with numbers of other Turks entered Khurasan at various times between the 11th and 14th centuries; many of these are said to have fought as mercenaries under the Ghaznavid and Ghorid kings. Evidence of this rests solely on the similarity of the name Khaldj, Khilj, or Khilji, to "Ghilzai", more often pronounced "Ghaljai" by themselves; but the physical appearance of the Ghilzais would also seem to favour this theory. In any case, it would seem probable that considerable numbers of these Turks settled in eastern Afghanistan, and intermarried with the local people. The Cambridge History of India, Volume III, Turks and Afghans, Chapter V, p. 91, in dealing with the Ghilzai kings of Delhi says—

"The repugnance of the populace to Firuz was due to the belief that his tribe, the Khaljis, were Afghans, a people who were regarded as barbarous. They were in fact a Turkish tribe, but had long been settled in the Garmisir, or hot region, of Afghanistan, where they had probably acquired some Afghan manners and customs, and the Turkish nobles, most of whom must now have belonged to the second generation domiciled in India, refused to acknowledge them as Turks".

160. And the footnote on the same page—

"The late Major Raverty, an authority from whom it is seldom safe to differ, protested vigorously against the common error of classing the Khaljis as Afghans or Pathans, but the people of Delhi certainly fell into the error which he condemns. He also inveighs, with much acrimony and less reason, against the plausible identification of the Khaljis with the Ghilzais, a tribe which claims a Turkish origin and occupies the region originally colonized by the Khiljis. If the Ghilzais be not Khaljis, it is difficult to say what has become of the latter."

161. The Khaljis provided India with a dynasty which ruled in Delhi from 1290 until 1320—

Jalal-ud-din Firoz	1290
Rukn-ud-din Ibrahim	1296
Ala-ud-din Muhammad	1296
Shihab-ud-din Umar	1316
Qutab-ud-din Mubarak	1316
Nasir-ud-din Khusrau (usurper)	1320

162. *The Ghilzais proper do not emerge from obscurity until after the Lodis and Suris who founded dynasties in India in the 15th and 16th centuries. They came into notice during the 17th century when their power and influence in Zamindawar increased owing to the transportation of a large section of the Abdali to the Herat province by Shah Abbas I, and at the commencement of the 18th century under their chief Mir Wais they began to intrigue with Shah Alam I the Emperor of Delhi. Mir Wais was arrested and taken prisoner to Isfahan, while the Ghilzais were very severely treated by the Georgian Governor, Gurgin Khan. Mir Wais, however, obtained the confidence of Shah Hussain and was allowed to go on pilgrimage to Mecca. On his return he obtained permission to return to Kandahar. Gurgin Khan, to humiliate him, demanded his daughter from him. Mir Wais pretended to submit and substituted another woman for his daughter but murdered Gurgin Khan and his followers at a banquet to which he had invited him. The Ghilzais now openly rebelled, drove out the Persian garrison and took possession of Kandahar. Mir Wais became master of the province but died shortly after in 1127 A. H. (1715 A. D.). His brother Abd-al-Aziz succeeded but was soon murdered by Mahmud, eldest son of Mir Wais, who became ruler himself and gathered strength during the next few years. He was encouraged by the weakness of the Persian government and the success of the Abdalis of Hazara who rebelled successfully in 1129 (1717 A. D.). In 1132 (1720 A. D.) Mahmud ventured to invade Persia itself and occupied Karman almost without opposition, but was soon expelled by Lutf Ali Khan and retired to Kandahar. Next year, however, he again invaded Persia, assisted by large bodies of Abdalis and Balochis, took Karman and Yezd and arrived before Isfahan in 1134 (March 1722 A. D.) and overthrew the Persian army at the battle of Gulnabad. He did not obtain possession of Isfahan, however, till October; when Shah Hussain abdicated and Mahmud became Shah of Persia being invested by Shah Hussain himself in 1135 (1722 A. D.). The Ghilzai rule in Persia lasted seven years, 1135 to 1142 (1722-1729 A. D.). Tahmasp II maintained his claim to the throne throughout this period and was ultimately restored through Nadir Shah's help. Mahmud began his rule well but soon showed himself a sanguinary tyrant. The invasion of the Turks and Russians apparently deprived him of all self control and wholesale massacres in Isfahan followed. He seems to have lost his reason and died (or was killed) while insane. He was succeeded by Ashraf, son of uncle 'Abd Allah', during whose reign the wars with Turkey and Russia continued, Persia losing many provinces. Ashraf made peace with the Turks by appealing to their sympathies as Sunni who were restoring the true faith among the Persian Shi'ahs. Kandahar had meanwhile fallen into the possession of Mahmud's brother, which caused a division among the Ghilzais in their own country and weakened them in Persia, Nadir's victory at Damghan in 1135 (1729 A. D.) and at Murca Khurd the same year put an end to the Ghilzai rule. Ashraf fled, his army melted away and was attacked everywhere by the local tribes, and finally Ashraf himself was slain by Abdullah Khan Baloch. He was a brave warrior but unfitted by nature for the rule of a great country. Very few of the Ghilzais ever found their way back to their native land. The tribe relapsed into obscurity and has never since produced a ruler with the exception of Azad Khan, a Sulaiman Khel Ghilzai, who obtained ephemeral power at Tabriz between 1166 and 1169 (1753-1756 A. D.) and disputed the supremacy with Karim Khan Zand, by whom he was defeated and captured but well treated. In Afghanistan, after the time of Nadir Shah the power fell into the

hands of the Durranis, and the Ghilzais have been obliged to submit to their rule from the time of Ahmad Shah to the present day. Nadir Shah took the Durranis into favour and expelled the Ghilzais from the lands which they had occupied near Kandahar. They were nominally banished to the Herat country, but seem in reality to have returned to their old homes in Ghazni and many settled in the Kabul province, still part of the Mughal Empire of India. It was this settlement which led to Nadir Shah's invasion of Kabul, which was followed by that of India itself. In the disputes which took place between the members of the Sadozai family after Timur Shah's death the Ghilzais took the part of Shah Shudja against Mahmud and assisted him to take Kabul in 1219 (1808 A. D.). The celebrated Barakzai chief, Painda Khan, father of Dost Muhammad, married a Ghilzai wife among others, and her sons Kalandil, Purdil, Sherdil and Mehrdil long held possession of Kandahar, and had great influence with the Ghilzai tribe. In more modern times the principal incidents in their history are the battle of Ahmad Khel (1880) when a Ghilzai force attacked and was defeated by a British force under Stewart which was marching from Kandahar to Kabul, and the rebellion against Amir Abdul Rahman in 1896 A. D."

163. Since this time the invariable object of Durani policy has been to weaken the Ghilzais by widening the breaches which exist between their clans and depriving them of any chiefs of power and influence who might be tempted to lead revolt; and, at the same time, to reward and placate them. And so far, this policy has found success, for the Ghilzais, like the Jews, have turned from politics to trade; and their tribes have become rather collections of individuals than combined political bodies. It is possible, however that rapidly changing modern conditions, the gradual abatement of the annual migration, and the spread of road communications affecting their means of livelihood will lead them to require a greater share in the government of their country than they have ever been permitted to enjoy in the past.

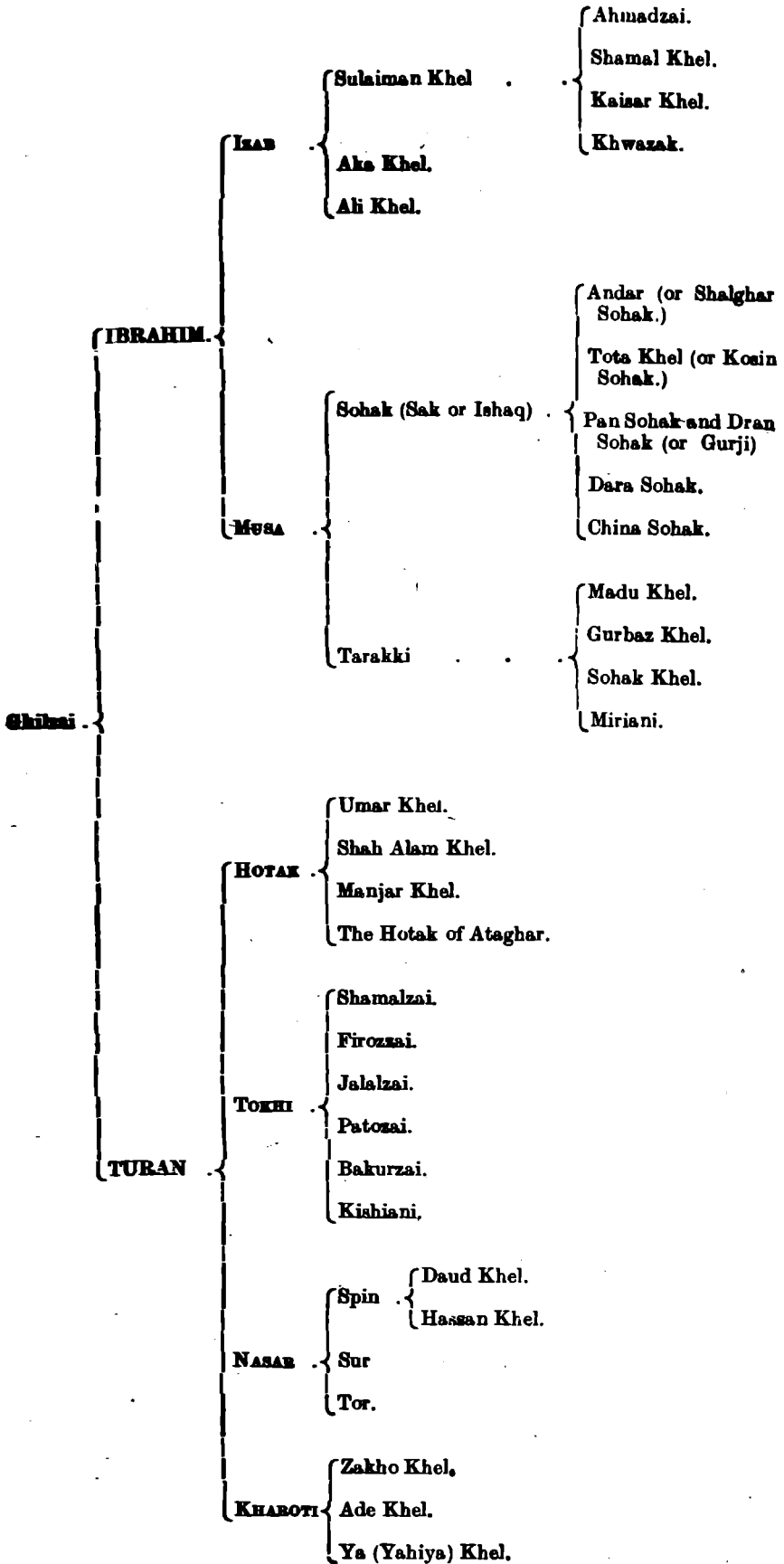
164. The power of the sons of Turan, the Hotak and the Tokhi, was ruined by their defeats and the loss of their Persian conquests; and shortly after this began the gradual rise to superiority of the sons of Ibrahim, and first among them of the Sulaiman Khel. This tribe has four divisions—Ahmadzai, Shamal Khel, Kaisar Khel and Khwazak—of which the Ahmadzai and Shamal Khel are the most important. The Ahmadzai have long been closely connected with the Durani rulers at Kabul under whom there are considerable numbers of them employed in the public services, and this combined with their geographical separation from the Shamal Khel of Katawaz, and the fact that all their more important sections are settled on the land, has made them almost a distinct tribe. The Shamal Khel have grown from strength to strength until in numbers and wealth they now stand foremost among all the Ghilzais; and with their allies the Aka Khel and Ali Khel they occupy the whole of Katawaz and southern Zurmat, an area which is as yet scarcely penetrated by modern communications.

165. The great feud which divides the Ghilzai tribes is that between the sons of Ibrahim and the sons of Turan. It is most bitter between the Sulaiman Khel, Aka Khel and Ali Khel on the one hand and the Nasar and Kharoti on the other; and these often exhibit their animosity even in British territory.

166. The Ghilzais are a widespread people and extend from Kalat-i-Ghilzai on the South to the Kabul river on the North and from the Gul Koh range on the West to the Indian border on the East, in many places overflowing these boundaries, while on the other hand various other tribes are to be found settled in this area.

167. The total population of the Ghilzai tribes probably numbers not less than a million souls, and they rank as second to none in strength of military and commercial enterprise.

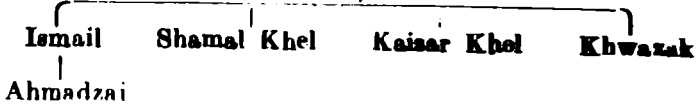
TRIBAL TABLE OF THE GHILZAIS.



CHAPTER V.

Ghilzai Tribes: Sulaiman Khel—Ahmadzai.

SULAIMAN KHEL.



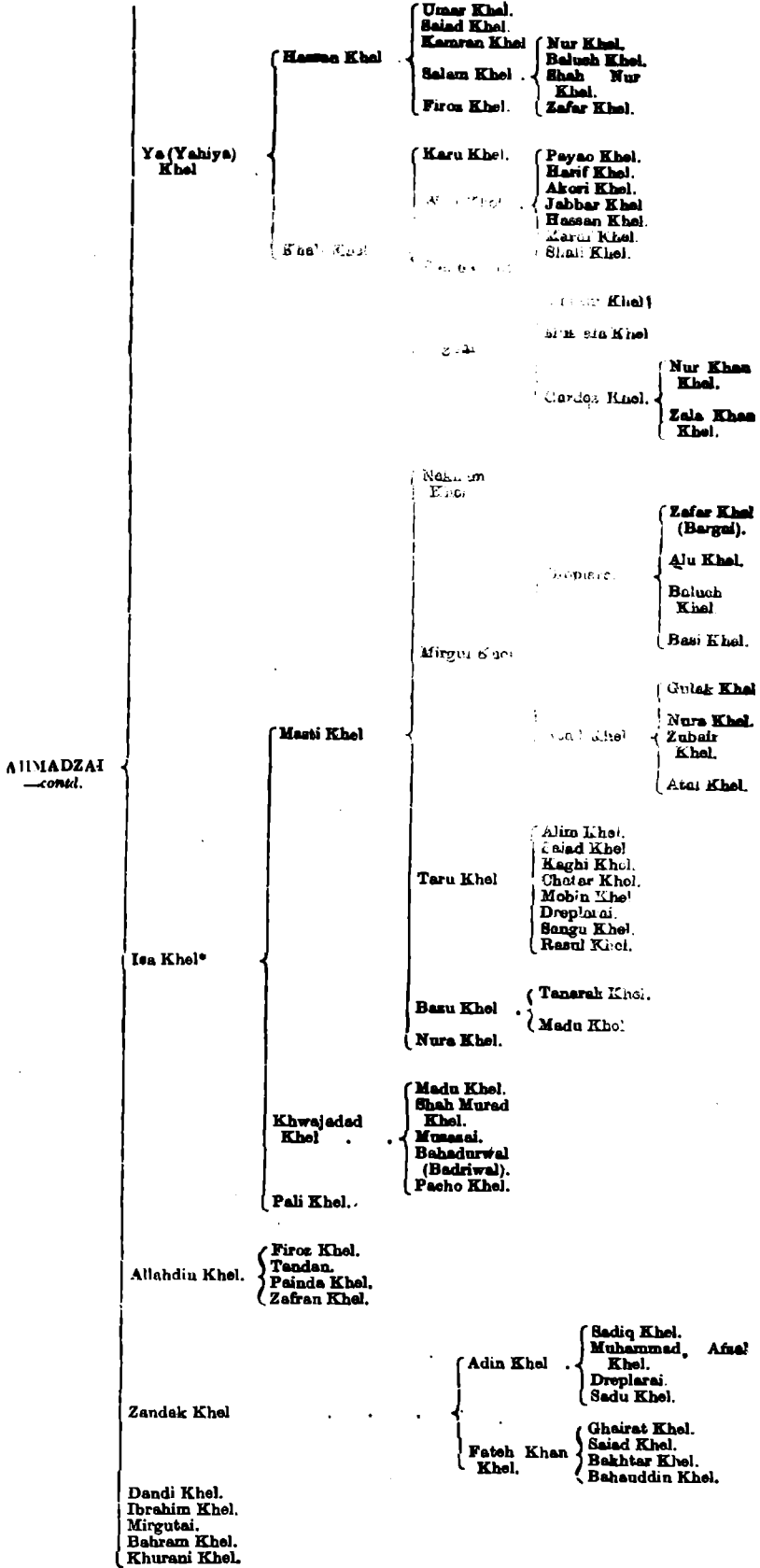
168. The Ahmadzai Sulaiman Khel are commonly referred to simply as "Ahmadzai" to distinguish them from the Sulaiman Khel of Katawaz and Zurmat, from whom they are separated to a considerable extent both geographically and politically. Most of the Ahmadzai are settled on their lands in the triangle formed by Kabul, Jalalabad and Gardez. In some places, however, they overflow these limits and, on the other hand, areas within this triangle are occupied by other tribes. The Ahmadzai who live on their land about Khurd Kabul, Surkhpul and Tezin are generally wealthy, and compared with other Ghilzais very few of them come to trade in India. Some of them trade between Kabul and Peshawar during the winter. They are employed to a considerable extent in the Afghan public services, in which some hold high positions; and they have frequently intermarried with the Durani of Kabul. The mother of Abdul Rasul, Afghan Consul-General in India in 1932-33, belonged to the Jabbar Khel division of the Ahmadzai. The Jabbar Khel are regarded as the *khan khel* of the Ahmadzai and, in fact, of all the Sulaiman Khel. After the ruin of the Hotak by Nadir Shah of Persia in 1738, leadership among the Ghilzais seems to have devolved on the Ahmadzai. The Durani have constantly kept this fact in mind and have never ceased to weaken them on the one hand and to conciliate them on the other. The Amir Abdul Rahman, with his usual shrewdness, deported about a thousand families from each of the leading divisions of the tribe to Afghan Turkistan, where he gave them large grants of land. In this his object would seem to have been four-fold—to conciliate them, to weaken them, to develop Afghan Turkistan and to produce an opposition to the Uzbeks.

169. Only a comparatively small portion (20—25 per cent.) of the tribe is nomadic, spending the summer in Hazarajat, Gardez and Logar. A few of the nomads winter in the Dera Ismail Khan District, but greater numbers are to be found in the North Waziristan Agency in the hilly country between the Kaitu and the boundary of the Kurram Agency, in the Kurram Agency and in Peshawar District. Those who winter in the North-Waziristan Agency encamp either in Kabul Khel or Hassan Khel Wazir limits or in country disputed by these tribes, and maintain their hold by force. This gives rise to annual fighting over grazing grounds, especially with the Saifali section of the Kabul Khel. The Ahmadzai in the North Waziristan Agency are generally known as "Tore Oba" Ghilzais from the fact that they use the Tore Oba route in their migration, and to distinguish them from the Ghilzais who winter in the Kurram Agency. In the Kurram Agency on the other hand, the Ahmadzai become the *kamsayas* of the Turi or of the Watizai Zaimukht, and give no trouble in the Agency, though they have sometimes taken part in skirmishes with the Kabul Khel and Khojal Khel Wazirs. One route used by the Ahmadzai who visit the Kurram and North-Waziristan Agencies is as follows: Logar, Tareh, Gardez, Matun and Tore Oba: another is over the Shutargardan Pass.

170. In Peshawar District numbers of Ahmadzai, more particularly of the Isa Khel, Musa Khel and Yahiya Khel, winter in the Charsadda and Mardan Sub-divisions, a few in the Nowshera and Peshawar Tehsils, where they engage in casual labour, plying their camels for hire between the villages and Peshawar, or carrying on trade with Dir and Swat.

SULAIMAN KHEL—AHMADZAI.

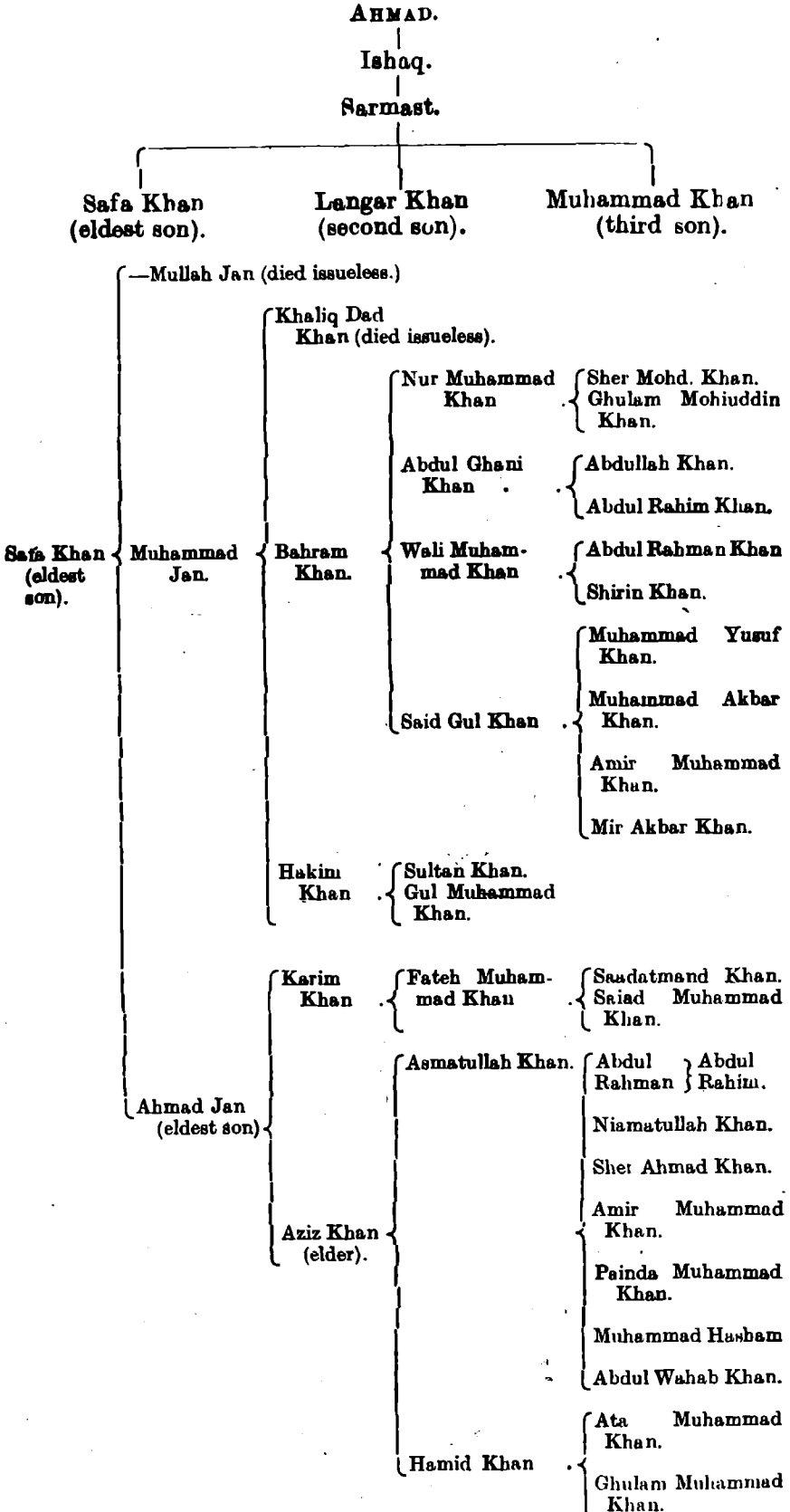
	Jabber Khel	<ul style="list-style-type: none"> Ahmad Khel. Mariam Khel. Khugiani Khel. 	<ul style="list-style-type: none"> Mirza Khel. Gulu Khel. Abdul Rahman Khel. Arsala Khel.
	Abubakar (Babakar) Khel		<ul style="list-style-type: none"> Painda Khel Ghani Khel. Tor Khel. Shahzada Khel. Hussain Khel.
	Maruf Khel		<ul style="list-style-type: none"> Yar Gul Khel. Gulu Khel. Shahzada Khel. Muhammed Khel. Jafar Khel. Bata Khel. Zarif Khel. Zafar Khel. Tangiwal. Lejghari.
AHMADZAI.			<ul style="list-style-type: none"> Sedi Khel. Hanif Khel. Jamba Khel. Fateh Khel. Zaman Khel. Qasim Khel. Dadu Khel. Sahib Khel. Zarmekhai.
	Musa Khel	Imran Khel	<ul style="list-style-type: none"> Jalsi Khel. Swambi Khel. Albeg Khel. Saifuddin Khel. Akbar Khel. Talu Khel. Balu Khel. Khanan Khel. Muhammad Yar Khel.
		Karim Khel	<ul style="list-style-type: none"> Sultan Khel. Gul Muhammad Khel. Jan (or Jani) Khel. Sulaiman Khel.

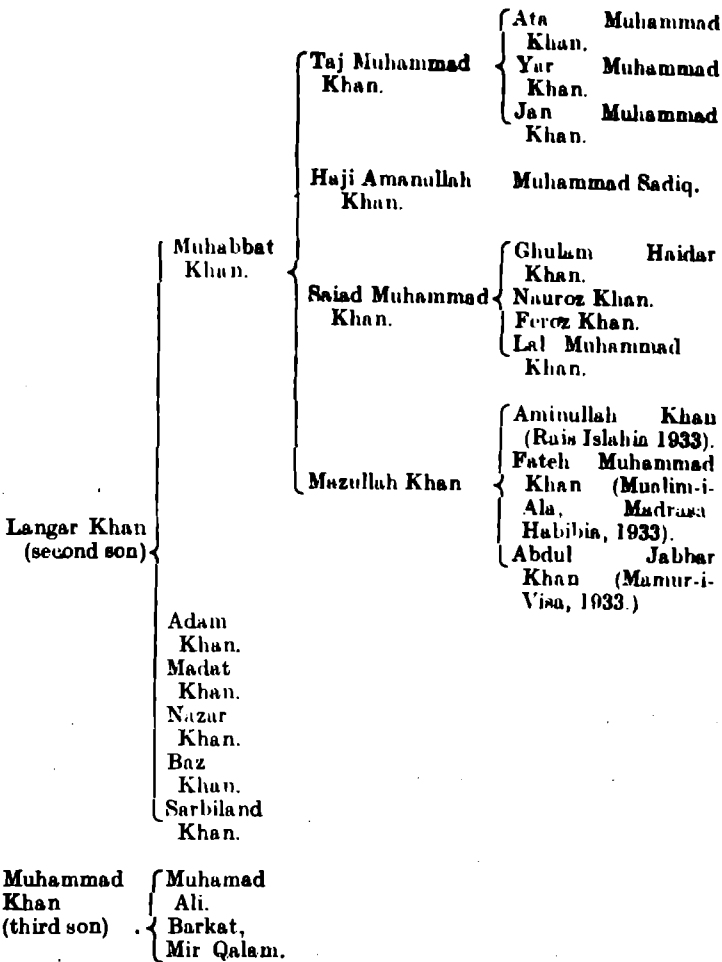


Two affiliated sections are the Astanzai (Stanizai) and Abdulrahimzai which are said to be descended from a nephew of Ahmad.
 * Sections living with the Isa Khel are—Akhund Khel, Utman Khel, Jalal Khel and Stankizai.

I. JABBAR KHEL.

172. The Jabbar Khel are the *khan khel* not only of the Ahmadzai but of all the Sulaiman Khel, and the leading family, of which the genealogical tree follows, is contained in the Ahmad Khel section.





173. The present head of the family is Abdul Rahman, son of Asmatullah. Asmatullah was recognised as Khan of all the Ghilzais, and was given the title of *Mir Afghan* by Amir Abdul Rahman who afterwards had him executed when he considered that he was becoming too influential. Taj Muhammad Khan, son of Muhabbat Khan, and grandson of Langar Khan, commanded the Afghan forces at the battle of Maiwand; he went into exile in India with Sardar Ayub Khan, died in Lahore, and was buried in Peshawar in the graveyard of Pir Saiad Hassan.

174. The Jabbar Khel consist of about 1,600 families, generally prosperous and settled on their lands around Qabr-i-Jabbar, between Jagdalak and Khurd Kabul, and about Surkhpul and Hisarak. Many of them are in Afghan government service in which some hold high positions. Very few come to India or engage in trade. In former times the Jabbar Khel were accustomed to rob travellers on the Kabul-Jalalabad road, and Qabr-i-Jabbar enjoyed a sinister reputation—

Duzd dar qabr-i-jabbar

Gurg dar qabr-i-jabbar

Khunak dar qabr-i-jabbar

Pasha dar qabr-i-jabbar

Shasha kunam dar qabr-i-jabbar.

175. By some the Jabbar Khel, Abubakar Khel and Maruf Khel are said to be descended from the children of one mother,

Laghmani. Another tradition is that the Jabbar Khel and Abubakar Khel are descended from the second wife of Ahmad, who was named Khatuna, while his first wife, Aisha, was the mother of most of his other children.

SECTIONS OF THE JABBAR KHEL.

AHMAD KHEL.

176. The Ahmad Khel are the *khan khel* of the Ahmadzai; they are a comparatively small section and live mostly in Kabul.

MARIAM KHEL.

(i) *Mirza Khel*.—Malik Saadat Khan. 500 families. Live about Hisarak, 6 miles to the south of Surkhpul, and in the vicinity of Qabr-i-Jabbar. They are settled on their lands and very few come to India to trade.

(ii) *Gulu Khel*.—Malik Abdul Rahman Khan. 800 families. Occupy the same localities as do the Mirza Khel. Very few trade in India.

KHUGIANI KHEL.

(i) *Abdul Rahman Khel*.—Malik Haji Gul Alam. Are settled on their lands about Hisarak, and very few came to India.

(ii) *Arsala Khel*.—Malik Abdul Rahman Khan (Gulu Khel). Particulars are as for the Gulu Khel.

II. ABUBAKAR (BABAKAR) KHEL.

177. The Abubakar Khel have sections: Painsa Khel, Ghani Khel, Tor Khel, Shahzada Khel and Hussain Khel. At the present time (1934) their leading man is Sulaiman Khan, who is a General in the Afghan Army. They are settled on their lands in the vicinity of Tezin and Jarobi and never come to India, with the exception of four or five families which sometimes winter in the Peshawar District. Very few among them engage in trade of any kind, and many are employed in the Afghan public services. 200 families, which left their native country and settled near Balkh in the time of Amir Abdul Rahman, live there to the present day and their connection with their fellow tribesmen of Kabul has now been practically severed. Between 60 and 80 families are settled in Laghman, and about 300 families in Khost to the west of Jaji Maidan.

III. MARUF KHEL.

178. The chief malik of the Maruf Khel is Adam Khan who has the title of *Mir Afghan*, and lives at Kabul.

(i) YAR GUL KHEL.

Malik Mian Jani. 600 families. Live near Nargusa, 9 miles to the south of Surkhpul, where half are settled on their lands, the other half being nomadic in Afghanistan. The nomads keep sheep and horned cattle, and winter in Laghman.

(ii) GULU KHEL.

Malik Abdul Rahman Khan (Shahzada Khel) who lives in Tangi, about 2 miles from Hisarak. Some of the Gulu Khel live with Abdul Rahman Khan in Tangi, the remainder near Nargusa. Of the latter some are nomadic, and spend the winter in Laghman.

(iii) SHAHZADA KHEL.

Malik Abdul Rahman. Live near Hisarak, where about half are settled on their lands. The other half are nomadic, keeping sheep and horned cattle; they winter in Laghman.

(iv) MUHAMMAD KHEL.

Malik Abdul Hakim. 200 families. Settled near Hisarak where they own lands. Bring pomegranates to Peshawar for sale.

(v) JAFAR KHEL.

Malik Abdul Rahman Khan. 200 families. They are permanently settled on their lands in the vicinity of Hisarak. Some of them bring pomegranates to Peshawar for sale.

(vi) BATA KHEL.

Malik Mubarik Shah. 20 families. Settled in Lajigarh near Hisarak.

(vii) ZARIF KHEL.

Malik Khan Muhammad. 250 families. Settled on their lands in Lajigarh and Jokan. Bring pomegranates to Peshawar for sale, and take back tea, sugar, shoes and cloth.

(viii) ZAFAR KHEL.

Malik Saiad Khan. 400 families. Live at Abzangani near Hisarak, where some are settled on their lands. The local nomads of the section winter near Paghman, and sell charcoal in Kabul during the winter.

(ix) TANGIWAL.

Particulars are as for the Shahzada Khel.

(x) LAJGHARI.

All are nomadic. They spend the summer near Hisarak; some winter in Laghman, and a few in the Charsadda Sub-division, Peshawar District.

IV. MUSA KHEL.

179. By far the greater number of the Musa Khel are settled permanently on their lands in Hazro, Domandi, Surkhab, and various parts of Logar. Their chief maliks are Abdul Ghani, Mehrbān Khan and Yar Muhammad Khan.

Besides these there are the following:—

(a) IMRAN KHEL.

- (i) *Sadi Khel*.—Malik Muhammad Jan. 100 families. Nomadic and keep flocks. They spend three months of the summer in Seritala, Besud, Hazarajat, two months in Barakka and Logar; winter in the Kauntara Algad, which is in country disputed by the Hassan Khel and Kabul Khel Wazirs in the North Waziristan Agency. They bring from Afghanistan raisins, dried mulberries, tobacco, onions, wool and *ghi* for sale in Thal and Kohat, and take back salt, sugar and cloth. They are at feud with the Kabul Khel Wazirs, especially with the Saifali section. Depend on Thal for their supplies during the winter.

- (ii) *Hanif Khel*.—Maliks Hakim Khan and Kako. 47 families. All are nomadic and spend three months of the summer in Seritala and Sang-i-Arus, Besud, Hazarajat, and two months in Barakka and Logar. 40 families with Malik Hakim Khan winter in Hassan Khel and Kabul Khel Wazir limits in the North Waziristan Agency. They bring from Afghanistan raisins, dried mulberries, tobacco, onions, wool and *ghi* for sale in Thal and Kohat, and take back salt, sugar, tea and cloth in spring. They are at feud with the Kabul Khel Wazirs. They depend on Thal for their supplies in winter.
- 7 families, with Malik Kako, spend the winter in Batiaran, Charsadda Sub-division, Peshawar District, do casual labour and ply their camels for hire.
- (iii) *Jamba Khel*.—Malik Sur. 55 families. All other particulars are the same as for the Sadi Khel.
- (iv) *Fateh Khel*.—Malik Hamzullah Khan. 50 families. All other particulars are the same as for the Sadi Khel.
- (v) *Zaman Khel*.—Malik Ashraf Khan. 28. families. Generally winter in Kamar Mela near Chapprī in the Kurram Agency, or in Watizai Zaimukht limits. All other particulars are the same as for the Sadi Khel.
- (vi) *Qasim Khel*.—Malik Nadir Khan. 70 families. All other particulars are the same as for the Sadi Khel.
- (vii) *Dadu Khel*.—Malik Akhmad Shah. Summer in Nawar, Hazarajat; winter in Karangi in Hassan Khel—Kabul Khel Wazir limits, North Waziristan Agency. All other particulars are the same as for the Sadi Khel.
- (viii) *Sahib Khel*.—Malik Hazro. All other particulars are the same as for the Dadu Khel.
- (ix) *Zarmekhai*.—Malik Mir Ghazi. Are at enmity with the Qasim Khel. Summer near Kabul. All other particulars are the same as for the Dadu Khel.
- (x) *Jalal Khel*.—Malik Laj Bar. 300 families. Summer in Nawar, Hazarajat; in winter 30 families come down to Kulachi Tehsil, Dera Ismail Khan District, where some of them stay, the others go to Shahpur District, taking nearly all the camels. They bring down from Afghanistan for sale *ghi*, *chilyhoza* nuts and liquorice root, and take back cloth. They do not keep flocks. The other 270 families keep flocks, and spend the winter in Khost.
- (xi) *Swambi Khel*.—110 families. Malik Juma Khan. 40 families are settled on their land in Zanzogi in Logar. The others are nomadic; all spend the summer in Logar, while 30 families winter in Ningrahar, 30 in Rüstam, Mardan Tehsil, and 10 in Dag Besud, Nowshera Tehsil, Peshawar District, and do casual labour.
- (xii) *Albeg Khel*.—Malik Chadanr, 60 families. Nomadic and keep flocks. They spend the summer in Hisarak in Jabbar Khel limits, and winter in Ningrahar where they do casual labour.

- (xiii) *Saifuddin Khel*.—Malik Sardar Khan. 450 families. They are settled on their land in Hazro, near Hissarak; during the winter they trade between Kabul and Peshawar.
- (xiv) *Akbar Khel*.—Malik Abdul Karim Khan. 70 families. They are settled on their land in Hazro, near Hissarak and in Laghman.
- (xv) *Talu Khel*.—Malik Mian Din. 40 families. They are settled on their land in Torakai, near Qabr-i-Jabbar.
- (xvi) *Balu Khel*.—Nomadic. They spend the summer near Kabul and winter in Ningrahar and Peshawar District. Keep horned cattle and do casual labour.
- (xvii) and (xviii) *Khanan Khel and Muhammad Yar Khel*.—Malik Bahram Khel. Live permanently on their land in Surkhah.

(b) KARIM KHEL.

Nomadic and keep flocks. All particulars are the same as for the Sadi Khel, Imran Khel, with whom, except for those noted below, they live and migrate.

30 families of the Jan (or Jani) Khel winter in Ningrahar, and 25 families, with malik Kako in the Umarzai area in Charsadda Sub-division, Peshawar District.

The sections and maliks of the Karim Khel are as follows:—

	Malik.	Families.
Sultan Khel	Bahram Khan	400
Gul Muhammad Khel	Ghulam	50
Jan (or Jani) Khel	Kako	100
Sulaiman Khel	Jalat and Nazar	70

Kako is the principal malik of all these Ahmadzai Ghilzais who winter in Charsadda Sub-division, Peshawar District.

V. YA (YAHIIYA) KHEL.

180. The chief malik of the Ya (Yahiya) Khel is Mir Ghausuddin, who is in detention in Burma (1934).

(a) HASSAN KHEL.

(i) *Umar Khel*.—Maliks Haji Sharif, Zar Dad and Gul Dad. 60 families. Nomadic. Summer in Hazarajat; winter near Paharpur in Dera Ismail Khan District. Bring down from Afghanistan for sale various crude vegetable drugs and *gbi*. Some of the men go to the Punjab in winter and sell clothing on credit and do casual labour. Take back cloth to Afghanistan for sale. Send their camels to the Thal, on the left bank of the Indus, for winter grazing.

(ii) *Saiad Khel*.—Malik Mir Ghausuddin. Are permanently settled on their lands near Gardez. Do not come to India.

(iii) *Kamran Khel*.—Malik Shirin. Are permanently settled on their lands near Gardez.

(iv) *Salam Khel*.—The Salam Khel have sections: Nur Khel, Baluch Khel, Shah Nur Khel and Zafar Khel. Maliks Muhabbat Khan and Momin. 120 families. They are all settled on their lands in Rod, near Gardez.

(v) *Firoz Khel*.—Are permanently settled on their lands near Gardez.

(b) **KHALI KHEL.**

(i) *Karu Khel*.—Malik Muhammad Rafiq. 400 families. Settled permanently on their lands in Chakri, near Kabul. Do not come to India. About 1,000 families have long been settled near Khanabad, Afghan Turkistan.

(ii) *Wali Khel*.—*Payao Khel*.—Malik Mir Ahmad. 40 families. They are settled on their land in Tarakai, and carry on trade between Kabul and Peshawar during the winter.

Harif Khel.—Malik Aziz Khan. 80 families. 50 families are settled on their land in Chakri (or Chakara) near Kabul. 30 families are nomadic and keep flocks; they spend the summer with the landed Harif Khel in Chakri and winter in the Kunar valley.

Akori Khel.—Malik Mir Ahmad. 150 families. 60 families are settled on their land in Chakri, near Karkacha, Kabul, and keep flocks; some of the men bring horses, carpets, wool, *ghi* and dried fruit to Peshawar for sale in winter, and take back cloth, shoes and tea to Kabul. Malik Nawab Khan and 90 families are settled on their land in Kolangar, Logar; they do not trade.

Jabbar Khel.—Are settled on their land in Logar.

Hassan Khel.—Malik Khudai Dost. 100 families. All are settled on their land in Surkh Rod and do not come to India.

Maruf Khel.—Are settled on their lands in Logar.

Shali Khel.—Malik Sher Gul. 60 families. They are settled on their land in Ghata Wana, Gardez. Some of the men visit the Nowshera Tehsil, Peshawar District, in winter and do casual labour.

(iii) *Painda Khel*.—They are settled on their land in Hashtnapur, Logar, and do not come to India.

(iv) *Taghar*.—*Mansur Khel*.—300 families. 280 families with maliks Akhtar Muhammad, Nazar Muhammad Khan and Aziz Khan are settled on their lands in Gharak, Gardez, and do not come to India. 20 families with Malik Karim Khan are nomadic; they spend the summer in Jamjai, Besud, Hazarajat, and winter in Gardi, Charsadda Sub-division, Peshawar District, where they trade between Peshawar District and Dir and Swat in *gur*, wheat and rice, and do casual labour. They migrate by the Khyber route.

Mustafa Khel.—Maliks Abdullah Jan, Torab Khan and Alif Khan. 600 families, equally divided among the three maliks. They are settled on their land in Chakkar, Logar, and do not come to India. Besides these, 20 families with malik Sarwar are nomadic and keep flocks; they spend the summer in the Kirman valley, Hazarajat, and winter in Talab, Duki Tehsil, Loralai, Baluchistan.

Gardez Khel.—The two sections are Nur Khan Khel, 50 families, and Zala Khan Khel, 120 families. They live and migrate together. They are nomadic and keep flocks. Summer—three months in Hazarajat, and two months in Logar; winter at Ganre Oba and Pastawane in the Kurram Agency and in Barakka in the Kohat District. They bring wool and *ghi* from Afghanistan for sale, and take back *gur*, sugar, tea and cloth. The maliks of the Gardez Khel are Mastu Khan and Lalu, the former is Zala Khan Khel and the latter Nur Khan Khel. Are at feud with the Kabul Khel and Khojal Khel Wazirs. Depend on Thal for their supplies.

Malik Gul Dost. Zala Khan Khel, and 100 families are nomadic; they spend the summer in Kharawar, Gardez, and winter in Charsadda Peshawar District, and trade between Kabul and Peshawar, and Peshawar District and Dir and Swat.

Besides these some families are settled on their land in Gharak, Gardez.

VI. ISA KHEL.

(1) MASTI KHEL.

(a) NEKNAM KHEL.

Malik Musa. 120 families. 5 families only are settled on their lands in Alamir, Machalgho, Gardez; the others are nomadic and move about in Afghanistan where they are found sometimes on the Helmand, and sometimes in Logar. They keep flocks and camels and some engage in trade. A few families of Neknam Khel winter in the Charsadda Sub-division, Peshawar District; these trade with Dir and Swat and do casual labour.

(b) MIRGUL KHEL, DREPLARAI.

500 men of the Mirgul Khel are serving as soldiers in the Afghan Army (1933).

(i) *Zafar Khel (Bargai)*.—Maliks Dost Muhammad and Abdullah Jan. 40 families. 30 families are settled at Barg, Surkhab, in Logar, and some of them take their flocks to the Kunar valley in winter. The remaining 10 families are nomadic and move about in Afghanistan; they do not come down to India, excepting a few who sometimes bring camels to Peshawar District in winter; those who keep flocks take them to Ningrahar during the winter.

(ii) *Alu Khel*.—Malik Dost Muhammad (Zafar Khel) 15 families. Settled on their lands at Barg, Surkhab.

(iii) *Baluch Khel*.—Particulars are the same as for the Alu Khel.

(iv) *Basi Khel*.—Maliks Marjan and Madukhai, who are brothers; 20 families, nomadic; they spend the summer near Barg, Surkhab, and in winter, leaving their flocks in the Kunar valley, come down to Mardan, Peshawar District, where they ply camels for hire.

(c) MIRGUL KHEL, AZAD KHEL.

(i) *Gulak Khel*.—Malik Ibrahim (Nura Khel) 10 families. 6 families are settled at Barg, Surkhab, and 4 families near Machalgho, Gardez.

(ii) *Nuru Khel*.—Malik Ibrahim Khan, who is a Brigadier in the Afghan army. 60 families. Half are nomadic with malik Muhammad Khan. These winter near Kurram, Jalalabad, and summer on the Helmand; they trade in *ghi* and other commodities. Half are settled on their lands near Barg, Surkhab.

(iii) *Zubair Khel*.—Malik Ibrahim Khan (Nura Khel), 30 families. Mostly settled on their lands at Barg; only one or two families are nomadic.

(iv) *Atal Khel*.—Maliks Marjan and Madakhai (Basi Khel, Mirgul Khel). 15 families. Their particulars are the same as for the Basi Khel, Mirgul Khel.

(d) TARU KHEL.

(i) *Alim Khel*.—Malik Azad Khan. 20 families. Are settled on their lands in Machalgho, Gardez. Some of the men come down to India by the Kurram Valley and engage in trade or casual labour during the winter.

(ii) *Saiad Khel*.—All particulars are the same as for the Alim Khel.

(iii) *Kaghi Khel*. This section is the most respected among all the Isa Khel. Surkai, Adam Khan and Gbulam Muhammad Khan are serving (1933) as *Firgamishar* in the Afghan army, *Muin* and Governor of Jabalusiraj respectively. All other particulars as for the Alim Khel.

(iv) *Chatur Khel*.—Malik Azad Khan. 22 families. Other particulars are as for the Alim Khel.

(v) *Mobin Khel*.—15 families. Other particulars are as for the Alim Khel.

(vi) *Dreplarai*.—10 families. Other particulars are the same as for the Alim Khel.

(vii) *Sangu Khel*.—Malik Azad Khan. 16 families. A wealthy section of traders.

(viii) *Rasul Khel*.—Malik Hazrat Muhammad. 80 families. All spend the summer in Maidan* where some are settled on their lands. The nomads migrate to Ningrahar in winter. Hazrat Muhammad, who is a well-known merchant, is said to be very wealthy.

(e) *BAZU KHEL*.

(i) *Tanarak Khel*.—Malik Gul Dad. 30 families. Settled at Machalgho, Gardez. Some of the men come to India by the Kurram Valley and trade.

(ii) *Madu Khel*.—Malik Adru. 25 families. Settled at Machalgho, Gardez. Come down to India by the Kurram Valley and trade.

NOTE.—There are also other sections of the Bazu Khel which bring the total of the clan to about 140 families. Malik Abdullah Jan and 7 families winter near Muthra, Peshawar Tehsil, and do casual labour. There are (1933) about 200 Bazu Khel in the Afghan army.

(f) *NURA KHEL*.

Malik Nanai. 30 families. Settled on their lands, near Machalgho, Gardez. They are traders and come down to India by the Kurram Valley bringing *ghi*, almonds, pistachio nuts and money. They take back to Afghanistan for sale tea, shoes and cloth.

(2) *KHWAJADAD KHEL*.

(a) *MADU KHEL*.

Malik Waruke. 70 families. Nomadic. The whole section spends part of the summer in Seritala, Besud, Hazarajat, and part in Barakka and Loba. 45 families winter in Charsadda Sub-division, Peshawar District, where they ply camels for hire; 25 families winter in the Kauntara Algad, which is in country disputed by the Hassan Khel and Kabul Khel Wazirs in the North Waziristan Agency, bring from Afghanistan raisins, dried mulberries, tobacco, onions, wool and *ghi* for sale in Thal and Kohat, and take back salt, sugar and cloth; they migrate with the Sadi Khel, Iniran Khel.

(b) *SHAHMURAD KHEL*.

Malik Waruke (Madu Khel). 160 families. 40 families are settled on their lands in Logar, where all spend the summer; 120 families are nomadic and migrate in winter to Ningrahar, Khost, and Mardan, Peshawar District. 80 families winter at Daki,

* Kabul.

Isara, Bariband, Mandanr and Batiaran (Charsadda Sub-division) and Takar and Lund Khwar (Mardan Sub-division), and Urmur in Peshawar Tehsil.

(c) *MUSAZAI.*

Malik Ibrahim Khan. 100 families. Some are settled permanently on their lands in Machalgho, Gardez, and some in Logar; these do not come to India. The others are nomadic, spending the summer in Nawar, Hazarajat, and the winter in Peshawar District and Ningrahar where they ply camels for hire. 12 families with Malik Ibrahim winter in Chari, Mardan Sub-division, Peshawar District.

(d) *BAHADURWAL (OR BADRIWAL).*

Maliks Muhammad Jan, who is blind and has a wide reputation for fine intrigue, and Mir Khan. 80 families. Nomadic and keep flocks. Summer in Machalgho, Gardez, and winter near Chappri in the Kurram Agency. Bring down from Afghanistan for sale at Thal *ghi* and dried curds. They are at feud with the Khojal Khel and Kabul Khel Wazirs. Depend on Thal for their supplies.

(e) *PAHO KHEL.*

Malik Mir Haidar. 100 families. They are settled on their land in Rod and Machalgho, Gardez.

(3) *PALI KHEL.*

Malik Abdul Rahman Khan. 100 families: Most of them are settled about Rod, near the Shutargardan Pass; a few families are settled near Machalgho, Gardez. The men come down to India bringing with them *ghi*, pistachio nuts and almonds for sale, and taking back cloth, boots and other commodities.

182. *SECTIONS LIVING WITH THE ISA KHEL.*

The following live with the Isa Khel:—

- | | | |
|-----------------|---|--|
| (a) Akhund Khel | { | Shadbeg Khel. { Sur.
Mullah Ashiq.
Firoz Shah Khel. { Mama Khel.
Mirgut Khel. |
| (b) Utman Khel. | | |
| (c) Jalal Khel. | | |
| (d) Stankizai. | | |

(a) *AKHUND KHEL.*(1) *SHADBE' KHEL.*

(i) *Sur.*—Maliks Sarwar and Khan. Live permanently on their land in Machalgho, Gardez.

(ii) and (iii) *Mullah Ashiq Khel and Mama Khel.*—Maliks Mama Jan, Jan Shah and Mir Badshah. Live permanently on their land in Sreghunde and Logar. Some keep flocks and come to Khost or the Kurram Agency in winter.

(2) *FIROZ SHAH KHEL.*

Maliks: Mama Jan, Jan Shah and Mir Badshah. Live permanently on their land in Sreghunde and Logar. Some keep flocks and come down to Khost or the Kurram Agency in winter.

(3) *MIRGUT KHEL.*

They are divided into six sections :—

- (i) *Payo*.—Malik Saiad Shah. 400 families. 160 families live permanently on their land in Zurmat. Some of the others keep flocks and winter in Gul Kach, South Waziristan Agency, and Mandrogha, Urgun. 120 families winter in Chakhan, Dera Ismail Khan District and Shahpur District in the Punjab. The female camels are kept in Chakhan, and the males are taken to Shahpur for hire.
- (ii) *Bahawal Khan*.—Malik Jan Baz. 55 families. Live permanently on their lands in Mukur. Do not come to India.
- (iii) *Khan Zaman Khel*.—Malik Nur Gul. 100 families. Summer in Zarmelan, Gardez, winter in Mandrogha, Urgun; keep flocks. Do not come to India.
- (iv) *Said Gul Khel*.—Malik Saiad Shah, Payo Khel, acts as their malik. 160 families. 70 families are settled permanently on their land in Machalgho, Gardez. Some of the men go to Bengal and sell clothing on credit. 90 families are nomadic. 30 of them keep flocks and winter about Gul Kach, South Waziristan Agency. 60 families keep camels and winter in Chakhan, Dera Ismail Khan District, leave female camels in Chakhan, and take male camels to the Punjab for hire. Bring *ghi*, *chilghoza* nuts, wool and raisins from Afghanistan for sale.
- (v) *Said Afzal*.—No malik. 9 families. 6 families are settled on their land in Zarmelan, Gardez. The other 3 families winter in Chakhan, Dera Ismail Khan District, and do heavy labour.
- (vi) *Fazal Khel*.—They have no malik. 35 families. Live permanently on their land in Sarkai, Zarmelan, Gardez.

(b) *UTMAN KHEL.*

Most of them keep flocks. Summer in Logar, winter in Khost.

(c) *JALAL KHEL.*

Maliks Kako and Mirza Khan. Live permanently on their land in Dara, Gardez. A few keep flocks and winter in Khost.

(d) *STANKIZAI.*

About 500 families. Live permanently on their land in Logar.

183.

VII. *ALLAHDIN KHEL.*

The principal maliks of the settled Allahdin Khel are Azmat and Jalal. Gure is chief of the nomads.

(a) *FIROZ KHEL.*

Malik Gulbu. 120 families. Settled on their lands near Nasikot.

(b) TANDAN.

Malik Lwang. 60 families. Nomadic. Spend the summer near the Altimur Kotal; winter near Lachi, Kohat District. Bring down from Afghanistan for sale at Thal and Kohat, *ghi*, wool, dried curds (*kurut*), and take back cloth, *gur* and salt.

(c) PAINDA KHEL.

Malik Mian Gul. 60 families. Nomadic. Spend the summer midway between Abhakan and the Altimur Kotal. Other particulars are as for the Tandan.

(d) ZAFRAN KHEL.

Malik Muhammad Jan. 400 families. Some are settled on their lands in Tareh, Gardez, where they all spend the summer; 50 families, which are nomadic, winter in Barakka in Kohat District. Other particulars are as for the Tandan.

NOTE.—40 families of Allahdin Khel which are nomadic and keep flocks, spend the summer in Gurghuri, Deh Zangi, Hazarajat, and winter in Narang, Kunar. A few families come to Dag Besud, Nowshera Tehsil, and Hashtnagar, Charsadda Sub-division, Peshawar District, and do casual labour.

184.

VIII. ZANDAK KHEL.

(a) ADIN KHEL.

(i) *Sadiq Khel*.—Malik Shah Nawaz. 20 families. Settled at Namrak, near Machalgho, Gardez. The men trade in India.

(ii) *Muhammad Afzal Khel*.—40 families. Particulars are as for the Sadiq Khel.

(iii) *Dreplarai*.—All particulars as for the Muhammad Afzal Khel.

(iv) *Sadu Khel*.—All particulars as for the Muhammad Afzal Khel.

(b) FATEH KHAN KHEL.

The chief, Malik of the Fateh Khan Khel is Jahan Khan (Bakhtar Khel).

(i) *Ghairat Khel*.—Malik Jan Khan. 20 families. Half are settled in Gardez; half are nomadic and winter in the Kurram Agency with their flocks.

(ii) *Said Khel*.—30 families. Settled in Gardez excepting 4 families which come down to the Kurram Agency in winter and keep flocks.

(iii) *Bakhtar Khel*.—10 families. A few families, which are nomadic and keep flocks come down to the Kurram Agency in winter; the remainder are settled in Gardez.

(iv) *Bahauddin Khel*.—20 families. Settled on their lands in Gardez.

185.

IX. DANDI KHEL (OR ZANDI KHEL).

Malik Shah Nawaz. 200 families. Settled on their land in Gharakka, Gardez. Do not come to India.

186.

X. IBRAHIM KHEL.

Maliks Muhammad Jan, Mirak and Nazrai. 400 families. 300 families are settled on their lands on the banks of the Khowar, about two miles west of Gardez. Some of the men come in winter

to the North-West Frontier Province and the Punjab and do casual labour.

140 families are settled in Paghman, near Kabul, where the new palaces and gardens of Dar-ul-Aman have been constructed on their lands.

300 families are settled in Laghman and 300 in Balkh. Those living in Laghman carry on trade between Kabul and Peshawar.

100 families are nomadic and keep flocks and camels. They spend the summer in the Hazarajat and winter in Barakka, Kohat District. They bring from Afghanistan for sale in Thal and Kohat, dried fruits, *ghi*, wool and carpets, and take back cloth, shoes, sugar and tea.

187.

XI. MIRGUTAI.

Nomadic. Summer near Khawakar and Kabul; winter in Ningrahar and Peshawar District, where they do labour. Some of them keep flocks, but they do not trade.

188.

XII. BAHRAM KHEL.

Nomadic. Summer in Nawar, Hazarajat; in winter one village of 80 families goes to Sibi, Baluchistan, and keeps flocks. The others winter in Ningrahar and Peshawar District and do heavy labour.

189.

XIII. KHURANI KHEL.

Nomadic and keep flocks. They spend the summer in Maidan and Hazro; winter in Ningrahar and in Peshawar District and do casual labour.

190. TRIBES WHICH LIVE WITH THE AHMADZAI.

The Abdulrahimzai and Astanizai (Stanizai) live with the Ahmadzai, and are merged in them politically. These two tribes are said to be descended from a nephew of Ahmad.

Abdulrahimzai	{	Ibrahim Khel.
		Fateh Khel.
		Pira Khel.
		Umar Khel.

(a) IBRAHIM KHEL.

Maliks Abdul Rahim Khan, Abdullah Jan and Fazalai. 650 families. 250 families are settled on their land in Kama, and 400 families in Tirgarhi, Chahar Bagh and Mandrawar in Laghman. Most of them spend the summer in Kabul and Koh-i-Daman where they ply bullocks for hire. Some of the men labour at cleaning rice in Ningrahar.

(b) FATEH KHEL.

Maliks Hissamuddin, Shahmard Khan, Allah Dost and Kakar. 420 families. 300 families possess land in Kama, Kotai, Toran and Kichorai; these are semi-nomadic, spend the summer in Logar and winter in Ningrahar and Peshawar District; they trade between Kabul and Peshawar and do casual labour.

20 families spend the summer in Masai, Logar, and keep camels; they winter in Ningrahar and in the Charsadda Sub-division of Peshawar District. They trade between Kabul and Peshawar; some of the poorer men do casual labour and are habitual thieves.

(c) PIRA KHEL.

Maliks Raz Muhammad, Allah Dad and Barkat. 120 families. Nomadic. They spend the summer in Logar and winter in Kama, Toran and Kotai. They trade between Kabul and Peshawar during the winter. Some of the poorer men do casual labour in Peshawar District during the winter; a number of them are habitual thieves.

(d) UMAR KHEL.

Malik Saiad Jan. 80 families. Nomadic. They spend the summer in Masai, Logar, and winter in Kotai, Ningrahar. Other particulars are as for the Pira Khel.

NOTE.—800 families of mixed Abdulrahimzai with noble Hamid are settled on their land in Gumaran, Logar; they do not trade.

191. STANIZAI (OR ASTANIZAI).

Stanizai.	{	Painda Khel.
		Liaz Khel.
		Shahi Khel.
		Kuti Khel.
		Ghafur Khel.
		Awai Khel.
		Ismin Khel.
		Jabbar Khel.
		Akbar Khel.
Asghar Khel.		

The tribe is believed to have other sections: Moghal Khel, Pator Khel, Tek Khel, Sang Khel, and Chuli Khel.

(a) PAINDA KHEL.

500 families. They are settled on their lands near Chahar Bagh and Besud near Kabul. Keep camels and flocks and trade between Kabul and Peshawar in winter.

(b) LIAZ KHEL.

Malik Hazrat Gul. 300 families. Are settled on their lands about Gardi Kach and Charasia. Do not come to India.

(c) SHAHI KHEL.

Malik Saduddin. 200 families. Nomadic and keep flocks. They spend the summer in Hazarajat and winter near Tsappar, Ningrahar.

(d) KUTI KHEL.

800 families. 500 families are settled on their land in Logar and 300 near Jagdalak. They do not come to India.

(e) GHAFUR KHEL.

500 families. They are settled on their land in Logar and do not engage in trade.

(f) AWAL KHEL.

140 families. They are settled on their land in Nirkh, near Kabul. Do not trade.

(g) ISMIN KHEL.

280 families. 80 families with malik Shahzada are settled on their land in Nawa and Tsappar, Ningrahar, and 200 families in Nirkh and Maidan, Kabul. Do not trade.

(h) JABBAR KHEL.

Maliks Ghulam Haidar and Agha Jan. 60 families. They are settled on their lands between Paisang and Tora Baba. A few of the men engage in trade between Kabul and Peshawar.

(i) AKBAR KHEL.

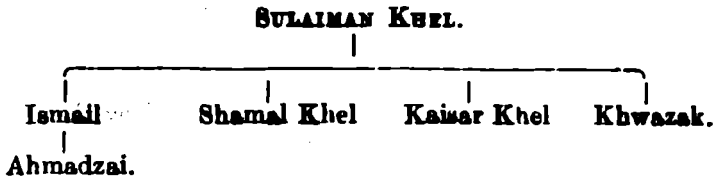
Malik Mehr Dil Khan. Settled on their land between Anzikh and Ghumaran. A few of the men engage in trade between Kabul and Peshawar.

(j) ASQHAR KHEL.

Malik Kakar Khel. 150 families. They are settled on their land in Dairai. A few of the men engage in trade between Kabul and Peshawar.

CHAPTER V—(continued).

Ghilzai tribes: Sulaiman Khel—Shamal Khel, Kaiser Khel and Khwazak.



192. The Shamal Khel, Kaiser Khel and Khwazak with their relations and allies, the Ali Khel and Aka Khel, are often grouped together in the common usage of themselves and others as Sulaiman Khel. The Ahmadzai, though also Sulaiman Khel in reality, are regarded as somewhat outside this alliance, as no doubt they are by reason of their partial separation geographically, and their closer relations with the Durani government at Kabul. Although local and petty feuds exist between families and sections of the tribes, and personal rivalries and jealousies between headmen always run high, the alliance is weakened by no great feuds, and it forms the strength and the stronghold of independence of the Ghilzai nation. Since the ruin of the sons of Turan by Nadir Shah of Persia, and the accession to power of the Duranis in 1738, and while the Ahmadzai have continued to be weakened by the political wiles of the Durani rulers, the Sulaiman Khel have gradually become more numerous, more wealthy and more jealous of their liberty, until now they stand pre-eminent in virility and power not only among the Ghilzais themselves, but among most Afghans.

193. The Shamal Khel alone number at least 25,000 families; and with the Kaiser Khel, Khwazak, Ali Khel and Aka Khel, who occupy the same stretch of country, they number, at a conservative estimate, 70,000 fighting men. A careful enquiry has also elicited that they possess no less than 30,000 rifles and sufficient wealth to purchase more if required; unless necessity dictates, however, the Ghilzai will never tie up his money in arms or in any thing else which will not bring him periodical profit.

194. The area occupied by the Sulaiman Khel alliance consists of Katawaz and southern Zurmat. It is as yet scarcely effected by roads and modern influences, nor is it garrisoned by the Afghan army. What will happen when it is brought into closer touch with Kabul and Kandahar by the extension of modern means of rapid communication and travel must form a subject for interesting speculation. With the exception of the refugee colonies in Afghan Turkistan, Herat and Farah, which date from the reign of the Amir Abdul Rahman, and a few of the Yahiya Khel section of the Sultan Khel, who are more or less settled in the Zarmelan area on the Gomal in the South Waziristan Agency, practically all the Sulaiman Khel live in Katawaz.

195. The tribe is partly settled on lands which are largely irrigated by *karez*s and Persian wells, and is partly nomadic. The nomads generally spend the summer in the vicinity of the landed members of their sections, and it is always their hope that at some time in the future they too may be able to resign nomadic habits and settle on the land. From among those who are settled many of the men go in winter to the provinces of Northern India, mostly to Bengal, and sell clothing on credit and lend money at interest. A considerable proportion of those who carry on usury remain in

Calcutta and the surrounding districts during the summer to collect the monthly interest on their loans. Some, indeed, have remained in Calcutta for as long as twenty years, during which time they have made but few visits to their native country. The Powindah Sulaiman Khel come mostly to the Daman of Dera Ismail Khan District in winter, using the Gomal route, and from these about 1,000 families with their camels cross the Indus bridge at Dera Ismail Khan and winter for the most part in the Shahpur and Montgomery Districts of the Punjab.

196. The list of halting places generally used by the Sulaiman Khel during their migration is as follows:—

Zurmat, Sultani, Durchalai, Sulaimanzai, Godali, Ghzotar, Bahawaldin, Domandi, Mamapar, Kachko Khwa, Topako Narai, Shaista Mamai, Khairo Dongar, Khan Khutai, Marsak, Zarmelan, Gul Kach, Toi Khula, Nili Kach, Khargaibund, Murtaza.

197. Many of the nomads from the Dera Ismail Khan District go to Bengal and other provinces during the winter to hawk clothing and carry on usury; and those who remain behind, or who winter in the Punjab, eke out a livelihood by plying their camels for hire and by doing casual heavy labour.

198. In contrast with the Ahmadzai of Kabul and Jalalabad, and even with those of Gardez, the Shamal Khel, Kaiser Khel and Khwazak of Katawaz appear in terrible relief. Their nomads are the veritable hawks of Khurasan, and none are safe from their depredations; every human feeling, every teaching of religion, is absolutely subordinate in their character to an unparalleled passion for gain. Weaker tribes are their prey; and they are continually seeking opportunity to destroy them and possess themselves of their arms, camels, flocks and women. They are thus at the same time both hated and feared by all. Life is held of no more account than the cartridge which takes it. A Sulaiman Khel will kill the traveller, the worker in the fields or the shepherd on the hills for the very coat he wears. Pity and kindness are scarcely known; oath and promise often made merely to deceive and to be broken at convenience. The following story will serve as an illustration. Khan Dauro, Yahiya Khel, Sultan Khel, fell in love with his cousin and asked his uncle for her hand. The uncle, who hoped to inherit lands and Government allowances, promised to give her to him on the condition that he would kill his father. This Khan Dauro did; but his uncle, disappointed of inheritance, refused to hand over the girl, of whom he could dispose more profitably.

199. As has been stated in a previous chapter, the Sulaiman Khel are at enmity with the Nasar and also with the Kharoti. During the winter while the tribes are in British territory, the greatest care has to be taken to ensure that this feud is not translated into violence.

200. The following is a list of the most influential maliks of the Shamal Khel, Sulaiman Khel, some of whom go to the Dera Ismail Khan District and the Punjab in winter:—

(1) Haji Pahlwan Khan, Shahbadin Khel, Rasul Khel, Mahmud Khel, Hilalzai; permanent resident of Katawaz.

(2) Fateh Khan, Bazak, Rasul Khel, Mahmud Khel, Hilalzai. Used to come to Kulachi, Dera Ismail Khan District, but has not come since 1929.

(3) Sardar Fateh Khan, Shahbadin Khel, Rasul Khel, Mahmud Khel, Hilalzai; principal malik of the Saraz Khel. He was formerly a Powindah, but now lives permanently in Dorchina, Katawaz.

(4) Haji Abdul Shah Khan, Shahbadin Khel, Rasul Khel, Mahmud Khel, Hilalzai; lives permanently in Katawaz.

(5) Adil Shah, Madan Khel, Shahbadin Khel, Rasul Khel, Mahmud Khel, Hilalzai.

(6) Abdul Hamid Khan, Rozi Khel, Songai, Qaim Khan Khel, Rasul Khel, Mahmud Khel, Hilalzai; permanent resident of Katawaz.

(7) Jan Muhammad, Yahiya Khel, Sultan Khel; permanent resident of Katawaz.

(8) Pahlwan Khan, Yahiya Khel, Sultan Khel; permanent resident of Yahiya Khel, Katawaz.

(9) Aurang, Jalal Khel, Sultan Khel; Powindah; winters in Dera Ismail Khan District.

(10) Ghulam Haider Khan, Dinar Khel, Sultan Khel; Powindah; winters in Dera Ismail Khan District.

(11) Khan Tama, Yahiya Khel, Sultan Khel, of Yahiya Khel, Katawaz, and Zarmelan, South Waziristan Agency.

(12) Atagai, Jalal Khel, Sultan Khel; Powindah; spends the winter in the Shahpur District, Punjab.

(13) Yar Muhammad, Mahmud Khel, Hilalzai; Powindah.

(14) Juma Khan; Mahmud Khel, Hilalzai; Powindah.

(15) Lulu Jan, Qaim Khan Khel, Mahmud Khel, Hilalzai; lives permanently in Katawaz.

(16) Abdulla Khan, Zafar Khel, Jalalzai; lives permanently in Katawaz.

(17) Ahmed Jan Khan, Sheikh Khel, Hilalzai; lives permanently in Katawaz;

(18) Nurullah Khan, Sheikh Khel, Hilalzai; lives permanently in Katawaz.

(19) Daulat Khan, Pani Khel, Sultan Khel; lives permanently in Katawaz.

(20) Asa' Din, Dinar Khel, Sultan Khel.

(21) Karim Khan, Saleh Khel.

(22) Ashraf Khan, Jani Khel, Bahlolzai.

201. A list of the allowances paid to the Sulaiman Khel in the South Waziristan Agency will be found at the end of the chapter; in addition to this Rs. 1,550 is paid to them annually in the Zhob Agency.

202. The tables of the Shamal Khel, Kaiser Khel, Khwazak, and associated tribes, and notes on the various sections follow. The tables have been very carefully checked and the principal maliks have agreed to their correctness.

TABLE OF THE SHAMAL KHEL.

SHAMAL KHEL.*	Saraz Khel	Hilalzai	Mahmud Khel.
			Shafiq Khel.
	Babi Khel.		
Jalalzai	Khoedad Khel.		
	Sarwan Khel.		
Bahlolzai	Ranra Khel.		
	Jigal.		
	Painda Khel.		
	Nizam Khel.		
	Wali Khel.		
Jalalmai (proper).			
Sland.			
Saidu Khel.			
Sultan Khel.			
Saleh Khel.			
Jani Khel.			
Ghaibi Khel.			
Qalandar Khel.			

203. Tables of the various sections are expanded below :—

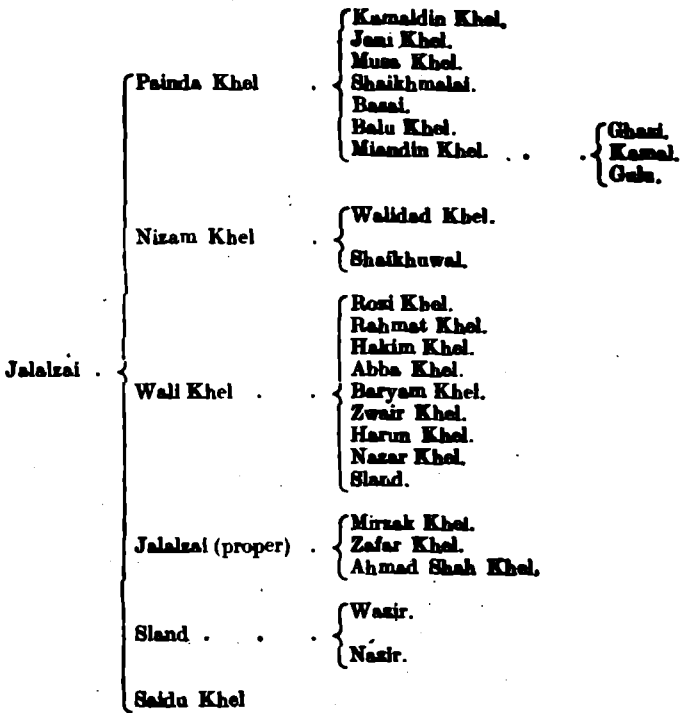
(A) SHAMAL KHEL—SARAZ KHEL—Hilalzai.

(i) Mah- mud Khel	Resul Khel	Shahbadin Khel.	Madam Khel	Madam Khel	
			Mullah Khel	(proper).	
		Adin Khel	Ishaq Khel	Hassan Khel.	
			Payo Khel	Guri Khel (or Muhammad Akhtar Khel).	
				Fateh Khel	Alak Khel
	Basak	Khoedad Khel	Taj Gul Khel.	Br. (or Bad Khan Khel).	
			Ashaq (Ishaq) Khel.	Mir Akhmad Khel.	
	Qaim Khan Khel	Ismail Khel Mali Khel	Fateh Khel	Kandi Khel.	Paindal.
				Ghar Khan Khel.	Nazar Khel
		Zaman Khel.	Kati Khel.		
		Hezarian.	Chadani Khel.		
		Songai	Ali Khan Khel.		
			Rosi Khan Khel.		
		Zindi Khel	Zafar Khel.		
		Kharlandai	Walid Khel	Khwaji Khel.	Tal Khan Khel.
Tal Khan Khel.				Dadak Khel.	
Ludin.				Nasral.	
Nasral.	Janak (or Juma).				
Azak.	Sarvisan.				
(ii) Shaikh Khel	(iii) Babi Khel	Mirza Khel.			
		Firoz (or Firozshah) Khel.			
		Miro Khel.			
(iv) Khoedad Khel	(v) Sarwan Khel	Salabeg Khel.			
		Idar Khel.			
		Tori Khel.			
		Chuhar Khel.			
Kari Khel.					
Ishaq Khel.					
Jabbar Khel.					
Ashiq Khel.					
Hatim Khel.					
Ahmad Khel.					
Zanak Khel.					

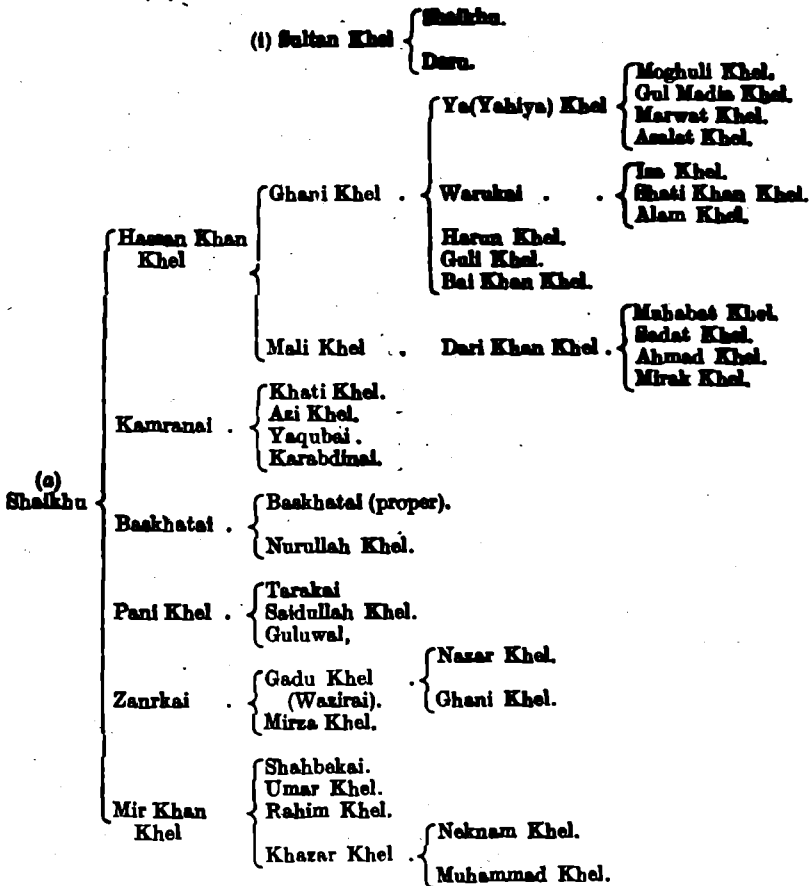
* Sections connected with the Shamal Khel are the Landezai and Shamalzai.

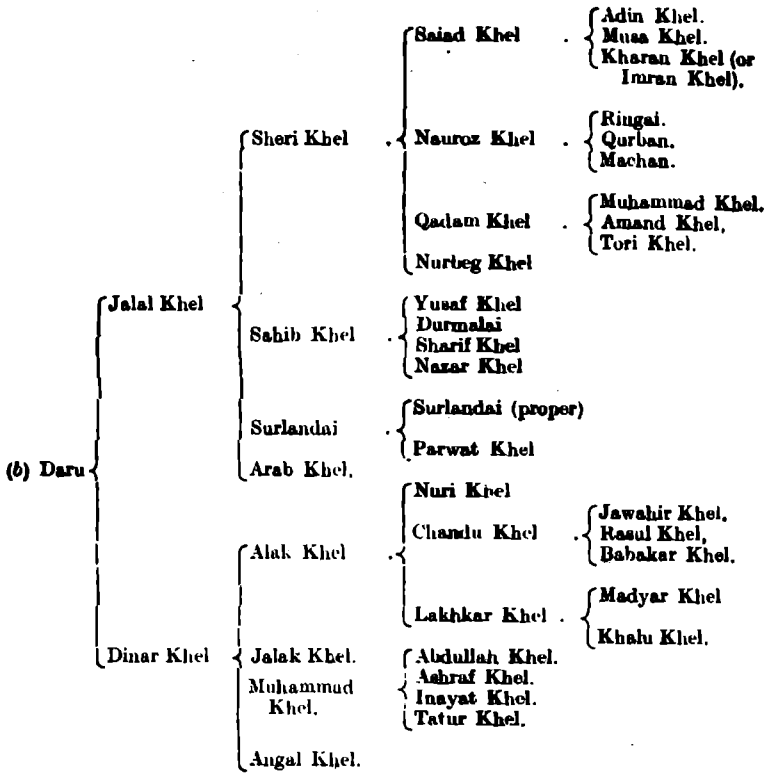
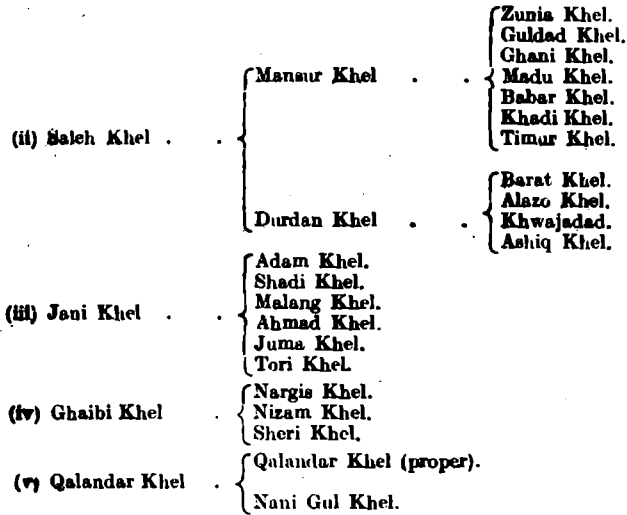
The Ranra Khel and Jigai have no sections.

(B) SHAMAL KHEL—SARAZ KHEL—*Jalalzai*.



(C) SHAMAL KHEL—BAHLOLZAI—*Sultan Khel*.



(C) SHAMAL KHEL—BAHLOLZAI—*Sultan Khel*—contd.(C) SHAMAL KHEL—BAHLOLZAI—*Other Sections.*

204. NOTES ON SECTIONS OF THE SHAMAL KHEL.

(A) SARAZ KHEL.

Hilalzai, Mahmud Khel, Rasul Khel, Shahbadin Khel.

(1) MADAM KHEL.

The chief malik of the Saraz Khel is Sardar Fateh Khan, Kari Khel, Khoedad Khel, Hilalzai.

The Shahbadin Khel lay claim to a Saiad origin; they say that their ancestress was a Saiad woman who married Rasul.

“Mulki Brigadier” Haji Pahlwan Khan, Shahbadin Khel, is head malik of the Rasul Khel.

Madam Khel (proper) and Nurullah Khel.—The malik of both sections is Adil Shah who, next to Haji Pahlwan Khan, is the principal malik of the Shahbadin Khel. 100 families. Half are permanently settled on their land in Zarghun Shahr (Katawaz), in Zurmat, and Khakran (Hazarajat); they also keep flocks; some of the men go to Bengal and the Punjab where they sell clothing on credit and lend money at interest. The other half are nomadic and keep flocks and camels; they spend the summer with those who are settled; in winter those who keep flocks encamp near Zarkanni in the Dera Ismail Khan District; those who keep camels go to the Punjab where they ply them for hire and do heavy labour, taking their families with them. None admit bringing any merchandise to India, but those who keep flocks undoubtedly sell wool and *gāi* in the villages of the Dera Ismail Khan District so as to avoid the payment of *octroi* tax in the towns.

(2) MULLAH KHEL.

Mullah Khel.—Malik Mullah Bagh. 90 families. They are permanently settled on their land in Jumjuma, Zarghun Shahr and Shiganu, Katawaz; do not come to India.

(3) ISHAQ KHEL.

(i) *Hassan Khel.*—Malik Sangor. 60 families. Some are settled on their land in Shiganu and Zarghun Shahr, Katawaz, in Gardez and in Zurmat (Zarmal). The remainder keep camels and flocks and winter near Zarkanni, Dera Ismail Khan District, and in the Punjab. Other particulars are as for the Madam Khel (proper) and Nurullah Khel.

(ii) *Guri Khel (or Muhammad Akhtar Khel).*—Malik Muhammad Akbar. 30 families. All other particulars are as for the Madam Khel.

(4) PAYO KHEL.

Payo Khel.—Maliks Hassano and Gul Shah. 100 families. All particulars as for the Madam Khel (proper) and Nurullah Khel.

Hilalzi—Mahmud Khel—Rasul Khel—Adin Khel.

(1) FATEH KHEL.

(i) *Alak Khel.* (a) *Taj Gul Khel.*—Maliks Zabtu Khan, Murgai and Wazir. 100 families. Some are settled on their land in Muhammad Khel and the Katasang hills in Katawaz, and about Chakmanni in Gardez; some of the men go to Bengal and sell clothing on credit. The remainder are pastoral; summer in Katawaz and winter in the Gomal valley, Urgan.

(b) *Bora (or Bara) Khan Khel.*—Maliks Amir Khan, Abdullah Khan (nicknamed Wazir) and Kakai. 100 families. Particulars are as for the Taj Gul Khel except that some of those who keep flocks winter near Sretoi on the Zhob border.

(ii) *Khoedad Khel (a) Ashaq (Ishaq) Khel.*—Maliks Badai; Khanan and Sultan Muhammad. 100 families. Nomadic and keep flocks. Summer in Katawaz; winter in the Gomal valley (Urgan) and Sretoi on the Zhob border. Some also go to the Punjab with their families in winter and ply camels for hire and do heavy labour.

(b) *Mir Akhmad Khel*.—Maliks Saifal, Bangi and Miragai. 200 families. Nomadic. Keep flocks and camels. Summer in Katawaz and Zurmat; those who keep flocks winter in the Gomal valley, Urgun, the remainder winter in Kulachi Tehsil, Dera Ismail Khan District, and in the Punjab.

The latter ply camels for hire and do heavy labour.

(2) BAZAK.

The chief malik of the Bazak is Yar Muhammad (Yaru), a man of considerable intelligence and character.

(i) *Kandi Khel*.—Maliks Kakai, Baz, Murtaza and Momrez. 100 families. Some are settled on their lands in Katawaz; the men go to Bengal and Assam and sell clothing on credit. The remainder are nomadic and keep flocks in Katawaz; those who keep flocks winter in Urgun, Zarmelan (South Waziristan Agency) and Zhob. Those who keep camels leave their families in Katawaz and go to the Punjab where they ply camels for hire and do heavy labour during the winter.

(ii) *Paindai*.—Maliks Yar Muhammad (Yaru) and his brother Juma Khan. 100 families. The Paindai Khel have sections:—

<i>Sections.</i>	<i>Mutabara.</i>
Malak	Mazir
Arab	Fateh Khan
Janu . . . . .	..

Some have land in Zarghun Shahr and Badi in Katawaz, and in Karabagh, Ghazni. Others keep flocks and camels, and summer in the above places; winter, some in Kandahar, some in the Gomal valley, Urgun, and some ply camels for hire in the Punjab and do heavy labour. Some trade fruit between Nawar (Hazarajat) and Ghazni and Kandahar. Others winter in the Kulachi Tehsil of the Dera Ismail Khan District and in Zhob. All who can possibly do so go to Bengal during the winter and sell clothing on credit.

(iii) *Nazar Khel*.—Maliks Asal Din, Umar Khan. 80 families. Other particulars are as for the Paindai.

(iv) *Kati Khel*.—Maliks Haidar Khan and Aziz Khan. 100 families. Other particulars are as for the Paindai.

(v) *Chadanr Khel*.—Maliks Mir Azar, Watai, Muhammad and Zar Gul. 100 families. Other particulars as for the Paindai.

Hilalzai—Mahmud Khel—Qaim Khan Khel.

QAIM KHAN KHEL.

(i) *Ismail Khel*.—Malik: Agha Jan. 10 families. Are settled on their land in Shiganu, Katawaz. 8 men go to Bengal during the winter and sell clothing on credit.

(ii) *Mali Khel*.—Malik Azad. 50 families. 20 families have land in Shiganu, Katawaz; of these about 12 men go to Bengal in winter and sell clothing on credit. 30 families winter in Shahpur District; these ply camels for hire and do heavy labour.

(iii) *Fateh Khel*. (a) *Ghar Khan Khel*.—Maliks Utman, Sarfaraz and Lalai. 100 families. Most have land in Shiganu and Dero, Katawaz, and in Chakmanni, Gardez; all the available men go to Bengal in winter and sell clothing on credit. The remainder are nomadic, summer in Shiganu, Dero, and Chakmanni and winter in Shahpur District where they ply camels on hire and do heavy labour.

(b) *Zaman Khel*.—Malik Hussain Khan. 80 families. Most have land in Shiganu and Dero, Katawaz, and in Chakmanni, Gardez. All other particulars are as for the Ghar Khan Khel.

(c) *Hazarian*.—Maliks Khair Muhammad. Abdul Karim and Mahmud Shah (blind). 150 families. Some have land in Chakmanni, Gardez; of these only a few go to Bengal in winter and sell clothing on credit. The remainder keep flocks and are nomadic; summer Chakmanni, Gardez, and winter in Zarkana, Gardez, or near Wana (South Waziristan Agency).

(iv) *Songai*. (a) *Ali Khan Khel*.—Malik Lalu Jan. 150 families. Some have land in Shiganu, Qila Asti and Maist, Katawaz. All other particulars are as for the Ghar Khan Khel, Fateh Khel.

(b) *Rozi Khan Khel*.—Maliks Khazan and Abdul Hamid. 100 families. Some have land in Shiganu, Katawaz. All other particulars are as for the Ghar Khan Khel, Fateh Khel.

(v) *Zindi Khel*. (a) *Zafar Khel*.—Malik Arud. 70 families. All other particulars are for the Rozi Khan Khel.

(b) *Khawaji Khel*.—Malik Timur. 40 families. All other particulars as for the Rozi Khan Khel.

(vi) *Kharlandai*. (a) *Tal Khan Khel*.—Malik Doat Muhammad. 150 families. Some are settled on their land in Shiganu, Katawaz, and in Mukur, Ghazni; the men go to Bengal in winter and sell clothing on credit. The remainder are nomadic and keep flocks; summer in Shiganu, Katawaz, and Mukur, Ghazni; in winter some wander as far as Herat in search of grazing; others winter near Zarkanni in the Dera Ismail Khan District with their flocks, or go to the Punjab taking their families with them and ply camels for hire or do heavy labour.

(b) *Dadak Khel*.—Maliks Abdullah Khan and Mirza Jan. 150 families. Some have land in Kharlandai, which is between Shiganu and Zarghun Shahr in Katawaz. All other particulars are as for the Tal Khan Khel.

(c) *Ludin*.—Maliks Muhammad Akbar and Abdullah Khan. 150 families. Some have land in Katawaz; the men go to Bengal in winter and sell clothing on credit. The remainder keep flocks and are nomadic; summer in Katawaz and winter in Kandahar; do not come to India.

(vii) *Walid Khel*. (a) *Nasrai*.—20 families. Some have land in Katawaz; of these some of the men go to Bengal and sell clothing on credit. The remainder keep flocks and are nomadic; summer in Katawaz, and winter in Zarmelan, South Waziristan Agency.

(b) *Janak (or Juma)*.—Malik Bazara. 25 families. Other particulars are as for the Nasrai.

(c) *Azak*.—Malik Bahram. 25 families. Other particulars are as for the Nasrai.

(d) *Sarsisan*.—Malik Adam Khan. 20 families. All have land in Kharlandai between Shiganu and Zarghun Shahr, Katawaz. Some of the men go to Bengal and sell clothing on credit.

Hilalzai—Shaikh Khel.

(i) *Mirza Khel*.—Malik Gul Sadiq. 150 families. 60 families are settled on their land in Qila Asti, Katawaz; the men sell clothing on credit in Bengal during the winter. 60 families are nomadic and keep flocks; summer in Katawaz, and winter in the Gomal

valley, Urgun. or in Kandahar as they find grazing; these do not come to India. 30 families winter, some near Wana, South Waziristan Agency, where they graze their flocks; some go to Shahpur District taking their families, and ply camels for hire, and do heavy labour.

(ii) *Firoz (or Firozshah) Khel*.—Malik Sher Jan. 200 families. 70 families have land about Qila Asti, Katawaz; the men go to Bengal in winter and sell clothing on credit. The remainder are pastoral and locally nomadic in Katawaz; some of the men go to Bengal in winter as above.

(iii) *Miro Khel*.—Malik Muhammad Gul. 60 families. Some are settled on land about Hukm Qila, Katawaz; some keep flocks and are locally nomadic in the Kanre Zakka hills in Katawaz. Some of the men go to Bengal, and sell clothing on credit.

Hilalzai—Babi Khel.

(i) *Salabeg Khel*.—Maliks Sher Jan and Liwanai. 200 families. Some have land in Babi Khel, Katawaz; the remainder keep flocks and are locally nomadic in Katawaz, with the exception of some who take their families to the Punjab in winter and ply camels for hire and do heavy labour.

Many of the men, except from the last mentioned, go to Bengal in winter and sell clothing on credit.

(ii) *Idar Khel*.—Maliks Mamu Jan and Abdullah. 300 families. Some of these have land in Babi Khel, Katawaz. Malik Mamu Jan and about 30 families winter in the Kulachi Tehsil of the Dera Ismail Khan District; 20 families winter in Shahpur District; details are as for the Salabeg Khel.

Hilalzai—Khoedad Khel.

The chief malik of the Khoedad Khel is Fateh Khan, Kari Khel.

(i) *Tori Khel*.—Malik Mushkai. 400 families. Permanently settled on their land in Dochina, Khrat, Uzhdah, Hilal Baba, Mamai, and Shadpoga in Katawaz. Do not trade in India.

(ii) *Chuhar Khel*.—Malik Wazir. 600 families. All particulars are as for the Tori Khel except that in the winter of 1932-33 about 30 families, due to enmity with the Tori Khel, came to Zhob.

(iii) *Kari Khel*.—Malik Fateh Khan, who is the chief malik of all the Saraz Khel. 600 families. All other particulars are as for the Tori Khel.

(iv) *Ishaq Khel*.—Malik Amir. 400 families. All other particulars are as for the Tori Khel.

Hilalzai—Sarwan Khel.

(i) *Jabbar Khel*.—Malik Sahibzada. 100 families. Are settled on their land in Wazi Khwa, Katawaz. Some of the men go to Bengal in winter to sell clothing on credit.

(ii) *Ashiq Khel*.—Malik Shahbadin. 100 families. Live permanently on their land in Wazi Khwa, Katawaz, and keep flocks. Some of the men go to Bengal in winter and sell clothing on credit.

(iii) *Hatim Khel*.—Malik Khudai Mir. 150 families. Some are permanently settled on their land in Wazi Khwa, Katawaz, and the men go to Bengal in winter and sell clothing on credit. The remainder are locally nomadic in Katawaz, and keep flocks; some of the men go to Bengal in winter and sell clothing on credit.

(iv) *Zunak Khel*.—Malik Jan Shah. 250 families. All other particulars are as for the Hatim Khel.

Hilalzai—Ranra Khel and Jigai.

(i) *Ranra Khel*.—Malik Mullah Firoz. 500 families. Have land in Dochina in Katawaz, Kalat-i-Ghilzai, in Kandahar and in Mukur, Ghazni. There are only about 100 families settled near Dochina. Do not trade in India.

(ii) *Jigai*.—Maliks Hussain and Haji Khan are settled on their land with about 300 families in Wazi Khwa, Katawaz. Malik Shaikh with some families lives in Dila, Katawaz; Malik Gulab Shah with others is settled in Kandahar. Malik Momin with some families lives in Nawar, Hazarajat. The whole section is said to number 1,000 families. Some sell clothing on credit in Bengal in winter.

JALALZAI—PAINDA KHEL.

(i) *Kamaldin Khel*.—Maliks Ruidar Khan, Badshah Khan, Rasul Khan, Abdul Hadi Khan, Abdul Rae, Ali Khan and Laj Mir. 500 families.

100 families are settled on the land in Kamaldin Khel, Katawaz; some of the men go to Assam, Bengal, Delhi Province and the Punjab and sell clothing on credit and lend money at interest.

400 families are settled on their land in Kuhna, Katawaz, and keep flocks; do not go to India.

(ii) *Jani Khel*.—Maliks Magan Khan, Ramzan, Wali, Juma Khan, Batu, Mahmud Shah, Pai Makhmad. 400 families. Most have land in Kuhna, Katawaz; some are nomadic and keep flocks. The nomads summer in Katawaz and winter in the Gomal valley, Urgun. None go to India in winter except 40 families which visit Shahpur District and ply camels for hire and do heavy labour.

(iii) *Musa Khel*.—Maliks Shahmalai Khan, Jahan Dad Khan, Haji Qadir, Khado Khan, Shah Zaman, Ibrahim Khan, Juma Khan. 520 families. Are settled on their land and keep flocks in Kuhna and Shahauza, Katawaz. Do not go to India.

(iv) *Shaikhmalai*.—Maliks Sherai, Muhammad Azam, Haji Yusaf, Sultan Muhammad, Dost Muhammad, Wara. 150 families. Half live permanently on their lands in the plains of Katawaz; some of the men go to Bengal in winter and sell clothing on credit. The other half have some land near Kuhna and keep flocks; they do not go to India.

(v) *Basai*.—Maliks Abdullah Jan, Wali Muhammad, Din Muhammad, Shinkai, Mir Shagai, Gul Khanan. 120 families. 100 families are permanently settled on their land in Painsa Khel, Katawaz; some of the men go to Bengal and Delhi Province and sell clothing on credit and lend money at interest. 20 families are pastoral and locally nomadic; they keep flocks about Kuhna, Katawaz.

(vi) *Balu Khel*.—Maliks Fateh Khan, Abdul Razaq Khan, Lal Mir, Zafar Khan, Zariq Khan, Khan Gul and Shamal. 125 families. Most keep flocks and are locally nomadic in Kuhna, Katawaz; do not go to India. Some have land near Painsa Khel, Katawaz; the men go to Bengal and sell clothing on credit.

(vii) *Miandin Khel*. (a) *Ghazi*.—Maliks Malik, Mali Khan, Abdol Rahman, Khaisor, Dadugai, Nazar and Wali. 98 families. 80 families live permanently on their lands in Painsa Khel, Katawaz; some of the men go to Bengal in winter and sell clothing on credit. About 18 families keep necks and camels and winter pasture in Wana (flocks) and in the hills of Punjab (camels).

(b) *Kamal*.—Maliks Karim Khan, Alam Khan, Dost Muhammad Khan, Ali Khan and Jahan Dad Khan. 150 families. 60 families live permanently on their land in Katawaz and some of the men go to Bengal, Delhi Province and the Punjab and sell clothing on credit. 90 families have land and keep flocks in Kuhna, Katawaz; do not trade: only a few families winter near Wana, South Waziristan Agency, or go to the Punjab and ply camels for hire and do heavy labour.

(c) *Gulu*.—Maliks Dost Muhammad, Shahzad, Bakht Muhammad, Painsa Khan, Sangai and Langai. 80 families. Live on their lands in the plains or hills of Katawaz; some of the men go to India and sell clothing on credit. 2 families winter near Wana, South Waziristan Agency.

JALALZAI—NIZAM KHEL.

(i) *Walidad Khel*.—Maliks Mira Jan, Dost Ali, Maruf, Gul Sher, Akbar, Haji Ghafur, Taukal, Bismillah Faiz Muhammad, Dost Muhammad. 800 families. Nomadic. Summer Dila (Katawaz), Makur (Ghazni), Nawar (Hazarajat) and Karabagh (Ghazni); winter near Kamaruddin Karez (Baluchistan) and Tarwa. Keep flocks. Do not trade in India.

(ii) *Shaikhuwal*.—Maliks Shahbadin, Sadrakmat, Karim Khan, Azizullah Khan, Sar, Haji Herat, Amir, Akbar Shah. 1,000 families. All other particulars as for the Walidad Khel.

JALALZAI—WALI KHEL AND JALALZAI (PROPER).

The Wali Khel, and Jalalzai (proper) are mixed to a great extent, and may be treated politically as one section.

Maliks Abdullah Khan, Usman, Sarlai, Zafar Khan, Badshah Khan, Pir Muhammad Khan, Madu Gul, Karim Khan, Abujar, Haji Abdullah, Umar Shah, Karim Jan, Bozar, Sher Gul, and Ghafur.

2,000 families. About 600 are settled on their land between the Kukmandi hills and Jalalzai and Ulai, Katawaz; one third keep flocks and are locally nomadic in the same area, excepting a few families which come to Wana, South Waziristan Agency, in winter. A considerable number of the men go to Bengal in winter and sell clothing on credit and lend money at interest.

JALALZAI—SLAND.

Maliks Arsala, Yaqub, Sawan, Gulan, Zaman and Baz Muhammad. 400 families. Two sections Wazir and Nazir. A few keep flocks; summer near Torwam and Tarwe in Afghanistan on the Baluchistan border, winter near the Kundar Rud, Zhob. Do not trade in India.

NOTE.—It has been difficult to obtain information regarding the section.

JALALZAI—SAIDU KHEL.

Maliks Amir Khan, Muhammad Amin, Abdul Razaq, Mullah Ali Gul, Azad Khan. 500 families. The greater number are settled on their land between Goshta and Shahwaz, Katawaz; some keep flocks and are locally nomadic in the same area. Many of the men go to Bengal in winter and sell clothing on credit.

(B) BAHLOLZAI.

(1) SULTAN KHEL—SHAIKHU—HASSAN KHAN KHEL—GHANI KHEL.

The chief malik of the Shamal Khel is Khan Tama. He belongs to the Surghwazhai section of the Moghuli Khel, Ya (Yahiya) Khel. His brothers are Khan Dauro and Khan Murad. Khan Tama spends the winter in his *kot* in Zarmelan, South Waziristan Agency, and the summer in Katawaz.

(i) *Ya (Yahiya) Khel.* (a) Moghuli Khel—Two sections :—

	Families.	Maliks.
Torghwazhai	100	Fatehgal Gul Muhammad
Surghwazhai	200	Khan Tama Khan Dauro Khan Murad (Bangro).

200 families are settled on their land in Yahiya Khel, Jani Khel, Katawaz; the men go to Bengal and the Punjab in winter and sell clothing on credit and lend money at interest. 100 families are nomadic and keep flocks; summer Yahiya Khel, Katawaz and winter in Zarmelan, South Waziristan Agency, where the family of Khan Tama has land.

(b) *Gul Madia Khel.*—There are three sections :—

	Families.	Maliks.
Fateh Khel	100	Pahlwan
Barni Khel	100	Jan Gul Muhammad Khan
Waligi Khel	100	Kajar Alam.

They are settled on their land in Yahiya Khel, Jani Khel, Katawaz; some of the men go to Bengal and the Punjab in winter and sell clothing on credit and lend money at interest.

Maliks Pahlwan and Jan Gul receive allowances respectively of Rs. 1,500K. and Rs. 3,000K. annually from the Afghan Government.

(c) *Marwat Khel.*—Four sections :—

	Families.	Maliks.
Atal Khel	100	Pasti
Lalbeg Khel	80	Tor
Madar Khel	100	Bago
Kuri Khel	40	Shahmade.

Live permanently on their land in Yahiya Khel, Jani Khel, Katawaz; some of the men go to Bengal and the Punjab in winter and lend money at interest.

(d) *Asalat Khel.*—Malik Mehrban. 35 families. Nomadic and keep camels. Summer Yahiya Khel, Jani Khel, Katawaz; winter in the Punjab where they ply camels for hire and do heavy labour. A poor section financially.

(ii) *Warukai.*—The head malik of the Warukai is Sadozai.

(a) *Isa Khel.*—Malik Sadozai. 200 families. Are settled on their land in Umna, Jani Khel, Katawaz, and keep flocks; sometimes about 40 families go to the Punjab in winter and ply camels for hire and do heavy labour. Do not trade.

(b) *Shati Khan Khel.*—Malik Piro. 100 families. Live permanently on their land in Umna, Jani Khel, Katawaz and keep flocks. Do not come to India.

(c) *Alam Khel*.—Malik Sher Jan. 100 families. Live permanently on their land in Umna, Sharkai, Jani Khel, Katawaz. Do not come to India or trade.

(iii) *Harun Khel*.—Their malik is the son of the late Nazar Khan. 30 families. Nomadic and keep flocks; summer Yahiya Khel, Jani Khel, Katawaz; winter in Zarmelan, South Waziristan Agency, some of the men go to the Punjab in winter and ply camels for hire and do heavy labour.

(iv) *Gulu Khel*.—Malik Khanai. 140 families. Live permanently on their land in Mashegai, Umna, Jani Khel, Katawaz and keep flocks. Do not come to India.

(v) *Bai Khan Khel*.—Malik Mian Nur. 60 families. Nomadic. Summer in Yahiya Khel, Jani Khel, Katawaz, and winter in Zarmelan, South Waziristan Agency. Only a few of the men come to India to sell clothing on credit.

(2) *SULTAN KHEL—SHAIKHU—HASSAN KHAN KHEL—MALI KHEL (DARI KHAN KHEL)*.

The chief Malik of the Mali Khel is Toranai.

(i) *Muhabat Khel*.—Malik Asal Din. 80 families. Nomadic and keep flocks. Summer Yahiya Khel, Jani Khel, Katawaz; winter Zarmelan, South Waziristan Agency. Do not come to India.

(ii) *Sadat Khel*.—Malik Madat. 150 families. All have land and keep flocks in Umna, Jani Khel, Katawaz; about 50 families come to the Punjab in winter and ply camels for hire and do heavy labour. Do not trade.

(iii) *Ahmad Khel*.—Malik Toranai. 150 families. Live permanently on their land in Umna, Jani Khel, Katawaz, and keep flocks; do not come to India or trade.

(iv) *Mirak Khel*.—Malik Jalak. 80 families. Live permanently on their land in Jani Khel, Katawaz, and keep flocks; do not come to India.

(3) *SULTAN KHEL—SHAIKHU—KAMRANAI*.

(i) *Khati Khel*.—Malik Sahib Jan. 100 families. Nomadic and keep flocks. Summer Jani Khel, Katawaz; winter Luni, Dera Ismail Khan District, and in Zarmelan, South Waziristan Agency. They have some land in the latter area. Those who have no land go to the Punjab in winter and ply camels for hire and do heavy labour.

(ii) *Azi Khel*.—Malik Shashai. 120 families. Nomadic and keep flocks. Summer Jani Khel, Katawaz; winter Luni, Dera Ismail Khan District, and Zarmelan, South Waziristan Agency. Some families who have no flocks go to the Punjab in winter and ply camels for hire and do heavy labour.

(iii) *Yaqubai*.—Malik Juma Khan. 60 families. Nomadic. Summer Jani Khel, Katawaz; winter in the Punjab where they ply camels for hire and do heavy labour.

(iv) *Karubai*.—Malik Ghaza. 60 families. Are mostly settled on their land in Yahiya Khel, Jani Khel, Katawaz; some of the men go to Bengal in winter and sell clothing on credit. Those few who have no land winter in the Punjab and ply camels for hire and do heavy labour.

(4) *SULTAN KHEL—SHAIKHU—BASKHATAI.*

(i) *Baskhatai (proper)*.—Malik Aram Gul. 40 families. Most have land in Umna, Jani Khel, Katawaz. Five or six families keep flocks and winter in Zarmelan, South Waziristan Agency. About 3 families keep camels; they winter in the Punjab and ply camels for hire and do heavy labour. Some of the men go to Bengal and sell clothing on credit.

(ii) *Nurullah Khel*.—Malik Majan. 20 families. Live permanently on their land in Maist, Katawaz; some of the men go to Bengal in winter and lend money at interest.

(5) *SULTAN KHEL—SHAIKHU—PANI KHEL.*

The chief maliks of the Pani Khel are Daulat Khan and Ramzan.

(i) *Tarakai*.—Malik Daulat Khan. 100 families. Daulat Khan (nicknamed Askai) and his relations have land in Zafar Khel, Katawaz; the others keep flocks and are nomadic, wintering in Zarmelan, South Waziristan Agency, where they have land and keep flocks. Some who have no flocks winter in the Punjab where they ply camels for hire and do heavy labour.

(ii) *Saidullah Khel*.—Malik Muhammad Ali. 80 families. 3 families have land in Qila Asti, Katawaz. The others keep flocks and are nomadic; summer Qila Asti, Katawaz, winter Zarmelan, South Waziristan Agency. Some families who have no flocks winter in the Punjab and ply camels for hire and do heavy labour.

(iii) *Guluwal*.—Malik Mako. 120 families. 6 or 7 families have land in Yahiya Khel, Jani Khel, Katawaz. The others keep flocks and are nomadic; summer in Yahiya Khel and winter in Zarmelan, South Waziristan Agency. Those who have no flocks winter in the Punjab and ply camels for hire and do heavy labour. Some of the men go to Bengal and sell clothing on credit.

(6) *SULTAN KHEL—SHAIKHU—ZANRAKAI.*

(i) *Gadu Khel (Wazirai)*. (a) *Nazar Khel*.—Malik Akram. 40 families. Some have land in Maist, Katawaz; the remainder are nomadic and keep flocks. They summer near Maist, Katawaz; winter Diwan Shah, Kulachi Tehsil, Dera Ismail Khan District. Some of the men go to Bengal in winter and sell clothing on credit.

(b) *Ghani Khel*.—Malik Akram, Nazar Khel. 20 families. Nomadic and keep flocks. Summer Maist, Katawaz; winter Diwan Shah, Kulachi Tehsil, Dera Ismail Khan District. Some of the men go to Bengal in winter and sell cloth on credit.

(ii) *Mirza Khel*.—Malik Qaim Khan. 60 families. Nomadic and keep flocks. Summer Maist, Katawaz; winter Diwan Shah, Kulachi Tehsil, Dera Ismail Khan District. A few of the men go to Bengal in winter and sell clothing on credit.

(7) *SULTAN KHEL—SHAIKHU—MIR KHAN KHEL.*

(i) *Shahbekai*.—Malik Jahai. 50 families. Nomadic and keep flocks. Have some land in Yahiya Khel, Jani Khel, Katawaz, but are not settled on it. Summer Yahiya Khel; winter Zarmelan, South Waziristan Agency. Those who have no flocks go to the Punjab in winter and ply camels for hire and do heavy labour.

(ii) *Umar Khel*.—Maliks Abdul Rakhman and Amir Muhammad. 110 families. Amir Muhammad and 60 families are settled on their land near Muhammad Hassan Qila, Jani Khel, Katawaz; some of the men go to Bengal and sell clothing on credit and lend money at interest. Malik Abdul Rakhman and 50 families are

nomadic and keep flocks; summer Muhammad Hassan Qila, Jani Khel, Katawaz; winter Zarmelan, South Waziristan Agency. Some families go to the Punjab in winter and ply camels for hire and do heavy labour.

(iii) *Rahim Khel*.—Maliks Duranai and Muhammad Raza. 60 families. Muhammad Raza and 15 families are settled permanently on their land in Muhammad Hassan Qila, Jani Khel, Katawaz. Some of the men go to Bengal in winter and sell clothing on credit and lend money at interest. Malik Duranai and 35 families are nomadic and keep flocks; summer Muhammad Hassan Qila, Jani Khel, Katawaz; winter Luni, Dera Ismail Khan District and Zarmelan, South Waziristan Agency. Those who have no flocks winter in the Punjab and ply camels for hire and do heavy labour.

(iv) *Khazar Khel*. (a) *Neknam Khel*.—Malik Miragai. 100 families. Nomadic and keep flocks; summer Jani Khel, Katawaz; winter Surkamar, Dera Ismail Khan District, and Zarmelan, South Waziristan Agency. Those who have no flocks winter in the Punjab where they ply camels for hire and do heavy labour.

(b) *Muhammad Khel*.—Malik Shin. 50 families. Nomadic and keep flocks. Summer Jani Khel, Katawaz and winter Luni and Kulachi, Dera Ismail Khan District and Zarmelan, South Waziristan Agency. Those who have no flocks winter in the Punjab and ply camels for hire and do heavy labour.

(8) SULTAN KHEL—DARU—JALAL KHEL—SHERI KHEL.

The head malik of the Jalal Khel is Aurang, Yusaf Khel. Sahib Khel, who is a most intelligent man.

(i) *Saiad Khel*. (a) Adin Khel. Have sections:—

	Families.	Maliks.
Fatehwal	25	Shah Alam.
Isap Khel	50	Khan and Wazir.
Kargi Khel	25	Saifullah.

The Fatehwal are nomadic but do not keep flocks; summer Dila, Katawaz; winter Tank, Dera Ismail Khan District. Some of the men and some families go to Punjab in winter and hire camels and do heavy labour. They bring from Afghanistan for sale in Dera Ismail Khan and Tank, almonds, *alu bukhara*, *chilghoza* nuts, liquorice root, *zira* (cummin seed); take back to Afghanistan sugar and tea.

Of the Isap Khel only Maliks Khan and Umar have land in Zafar Khel, Katawaz. Some keep flocks and are nomadic, they winter near Zarkunni and Jamal Awan, Dera Ismail Khan District, and in Zarmelan, South Waziristan Agency. They do not trade in India or engage in camel hiring or labour in the Punjab.

Of the Kargi Khel only Malik Saifullah has land in Zafar Khel, Katawaz; other particulars are as for the Isap Khel.

(b) *Musa Khel*. Four sections:—

(aa) *Jawahir Khel*.—Maliks Mirbeg and Sahib Jan. 80 families. Nomadic, and keep flocks. Summer Garhi Khel, Katawaz; those who have flocks winter in Zarmelan, South Waziristan Agency, while the others go to the Punjab and ply camels for hire and do heavy labour.

(bb) *Fato Khel*.—Malik Alam. 20 families. Only a few have land and keep flocks in Sarwandi, Katawaz; the others keep flocks and locally nomadic in Katawaz. Do not come to India.

(cc) *Manu Khel*.—Malik Mir Afsal. 20 families. Nomadic. Summer in Malezai, Katawaz; winter in the Punjab where they ply camels for hire and do heavy labour.

(dd) *Bada Khel*.—Malik Nazar Shah. 20 families. A few families are settled on their land in Sarwekai, Katawaz; the others keep flocks, summer in Sarwekai, Katawaz, and winter in Zarmelan, South Waziristan Agency. Some take their families to the Punjab in winter and ply camels for hire and do heavy labour.

(c) *Kharan Khel (or Imran Khel)*. Two sections:—

(aa) *Gul Khan Khel*.—Maliks Gul Anar and Afzal. 60 families. Nomadic and keep flocks. Summer Yahiya Khel and winter Zarmelan, South Waziristan Agency, and Jamal Awan, Dera Ismail Khan District. Some of the men go to Bengal in winter and sell clothing on credit and lend money at interest. Some take their families to the Punjab in winter and ply camels for hire and do heavy labour.

(bb) *Sahib Dad Khel*.—Malik Abdul Rakhman. 60 families. Have land and flocks. Summer Yahiya Khel and winter in Zarmelan, South Waziristan Agency. Some of the men go to Bengal in winter and sell clothing on credit and lend money at interest. Some take their families to the Punjab and ply camels for hire and do heavy labour.

(ii) *Nauroz Khel*. (a) *Ringai*.—Malik Shahzad. 10 families. Live on their land in Yahiya Khel, Katawaz. Some of the men go to Bengal in winter and sell clothing on credit and lend money at interest.

(b) *Qurban*.—Malik Shahzad. 12 families. Live on their land in Garhi Khel, Katawaz. Most of the men go to Bengal in winter and sell clothing on credit and lend money at interest.

(c) *Machan*.—No malik. 10 families. Live permanently on their land in Yahiya Khel, Katawaz. Most of the men go to Bengal to sell clothing on credit and lend money at interest.

(iii) *Qadam Khel*. (a) *Muhammad Khel*.—Malik Iqbal. 20 families. Nomadic and keep flocks. Summer Dila, Katawaz; winter Rohri, Dera Ismail Khan District. Bring from Afghanistan for sale *ghi*, wool, almonds. Only 2 men go to Bengal to sell cloth on credit during the winter.

(b) *Amand Khel*.—Malik Mir Akhmad. 30 families. Nomadic and keep flocks. Summer Bak Khel, Katawaz; winter Zarmelan, South Waziristan Agency. Only a few families go to the Punjab and ply camels for hire and do heavy labour.

(c) *Tori Khel*.—Malik Shahzad. 10 families. Nomadic but do not keep flocks. Summer Bak Khel, Katawaz; winter in the Punjab where they ply camels for hire and do heavy labour.

(iv) *Nurbeg Khel*.—Maliks Painsa Khan and Umar Khan. 60 families. Nomadic but do not keep flocks. Summer Dila, Katawaz; winter in the Punjab where they ply camels for hire and do heavy labour.

(9) **SULTAN KHEL—DARU—JALAL KHEL—SAHIB KHEL.**

(i) *Yusaf Khel*.—The head Malik of the Yusaf Khel is Aurang. Three sections:—

	Families.	Maliks.
Arni Khel	25	Mutagai.
Makhar Khel	25	Khan.
Makhmad Khan Khel	25	Makhar.

Some live permanently on their land in Dila, Katawaz, and keep flocks. Those who do not keep flocks go to Bengal in winter and sell clothing on credit. Those who keep flocks winter in Zarmelan, South Waziristan Agency. Some families winter in the Punjab where they ply camels on hire and do heavy labour.

(ii) *Durmalai*.—Malik Adro. 50 families. Half have land in Malezai, Katawaz; they bring from Afghanistan for sale in Dera Ismail Khan *ghi*, wool, almonds, *alu bukhara*, *chilghozu* nuts, liquorice root, cummin seed and go to the Punjab where they ply camels for hire; take back to Afghanistan for sale sugar and tea. The other half summer in Malezai, Katawaz; winter in the Punjab where they ply camels for hire and do heavy labour.

(iii) *Sharif Khel*.—Maliks Khadigai and Sarfaraz. 80 families. Summer in Malezai and Babak Khel, Katawaz, where some have land. The remainder keep flocks and winter in Zarmelan, South Waziristan Agency. Some families go to the Punjab in winter and ply camels for hire and do heavy labour. Do not trade.

(iv) *Nazar Khel*.—Malik Tori Gori. 30 families. Other particulars are as for the Durmalai except that they own some land and summer in Attakhuna, Katawaz.

(10) *BAHLOLZAI—SULTAN KHEL—DARU—JALAL KHEL—SURLANDAI*.

(i) *Surlandai (proper)*.—Mutabars Juma Khan and Sapat. 15 families. Nomadic. Summer Dila, Katawaz; winter Shahpur and Montgomery Districts, Punjab, where they ply camels for hire and do heavy labour. Do not trade or keep flocks.

(ii) *Parwat Khel*.—Malik Faqir. 15 families. Other particulars are as for Surlandai (proper).

(11) *ARAB KHEL*.

Arab Khel.—Maliks not known. 200 families. Live in Kandahar where some own lands and some engage in trade. Do not come to the North-West Frontier Province, or Baluchistan.

(12) *BAHLOLZAI—SULTAN KHEL—DARU—DINAR KHEL—ALAK KHEL*.

The head malik of the Dinar Khel is Ghulam Haidar, Jawahar Khel.

(i) *Nuri Khel*.—Maliks Khushi (Dera Ismail Khan in winter) and Jemadar and Khattak who remain in Afghanistan. 300 families. Nomadic. Summer Bak Khel, Katawaz; those who have flocks winter in Zarmelan, South Waziristan Agency, and those who have not go to the Punjab and ply camels for hire and do heavy labour.

(ii) *Chandu Khel*. (a) *Jawahar Khel*. Three sections:—

Sections.	Families.	
Gandapur	30	
Marianai	30	
Kulai	{ Saleh	40
	{ Bazai	35
	{ Niajai	40
	{ Pairstai	25

Malik Ghulam Haidar. 200 families. Nomadic; a few keep flocks. Those who keep flocks winter in Zarmelan, South Waziristan Agency or in Zalwani, Dera Ismail Khan District. Those who have no flocks winter in the Punjab where they ply camels for hire and do heavy labour.

(b) *Rasul Khel*.—Have sections:—

	Families.	Maliks.
Saleh	20	Niaz Muhammad.
Muhammad Beg	10	Niaz Muhammad.
Kamaldin	10	Niaz Muhammad.

Other particulars are as for the Jawahar Khel.

(c) *Babakar Khel*.—Four sections:—

Lalai.
Alawai.
Gul Muhammad.
Shamak.

Malik Jawahir Shah. 70 families. All other particulars are as for the Jawahar Khel.

(iii) *Lakhtar Khel*.—The head malik of the Lakhtar Khel is Dehgai, Khalu Khel.

(a) *Madyar Khel*.—Have no malik. 10 families. Nomadic. Summer Maist, Katawaz; winter in the Punjab where they ply camels on hire and do heavy labour.

(b) *Khalu Khel*.—Malik Kajir. 15 families. All other particulars are as for the Madyar Khel.

(13) *BAHLOLZAI—SULTAN KHEL—DARU—DINAR KHEL—JALAK KHEL.*

Jalak Khel.—Malik Patekai. 60 families. Only 3 or 4 families have land in Katawaz; the men go to Bengal and sell clothing on credit. The others keep flocks and winter in Wana, and in Zalwani (in Dera Ismail Khan District). Some families winter in the Punjab where they ply camels for hire and do heavy labour.

(14) *BAHLOLZAI—SULTAN KHEL—DARU—DINAR KHEL—MUHAMMAD KHEL.*

The head malik of the Muhammad Khel is Asal Din.

(i) *Abdullah Khel*.—*Mutabar*: Sahib Dad. 75 families. Nomadic. Have no land but some keep flocks. Summer in Katawaz; those who keep flocks winter in Zarmelan, South Waziristan Agency, or Tarnab. The others winter in the Punjab where they ply camels on hire and do heavy labour.

(ii) *Ashraf Khel*.—Malik Karim Khan. 70 families. All other particulars are as for the Abdullah Khel.

(iii) *Inayat Khel*.—Malik Garai. 70 families. Other particulars are as for the Abdullah Khel.

(iv) *Tatar Khel*.—Malik Haidar. 50 families. Nomadic. Summer Katawaz; winter Punjab where they ply camels on hire and do heavy labour.

(15) *BAHLOLZAI—SULTAN KHEL—DARU—DINAR KHEL—ANGAL KHEL.*

Angal Khel.—2 families. Nomadic. Summer Katawaz, winter Punjab.

(16) *BAHLOLZAI—SALEH KHEL—MANSUR KHEL.*

The head malik of the Saleh Khel is Karim Khan, Barat Khel, Durdan Khel. The head maliks of the Mansur Khel are Mira Jan and Raidai.

(i) *Zunia Khel*.—Malik Qadir. 200 families. Settled on their land in Surkai, Gardez; some of the men go to Bengal and the Punjab and sell clothing on credit and lend money at interest.

(ii) *Guldad Khel*.—Maliks Akhtar Muhammad and Shinkai. 600 families. With the exceptions mentioned below they are settled on their land in Zurmat (Zarmal); some are nomadic, summer in Zurmat and winter in Dera Ismail Khan, bringing from Afghanistan for sale *ghi*, almonds, wool and raisins. Some of the men go to Bengal and the Punjab and sell clothing on credit and lend money at interest.

(iii) *Ghani Khel*.—Maliks Raidai and Muhammad Azam. Settled on their land in Zurmat. Some of the men go to India and sell clothing on credit and lend money at interest.

(iv) *Madu Khel*.—Malik Almar. 800 families (2,000 men). Have land in Zurmat; a few have camels and bring from Afghanistan to Dera Ismail Khan for sale wool and almonds. They go to the Punjab and hire camels. Take back to Afghanistan for sale cloth, shoes, sugar and tea. Those who are settled in Zurmat, go to Bengal and the Punjab in winter and sell cloth on credit and lend money at interest.

(v) *Babar Khel*.—Malik Sharif. 500 families. All have land in Zurmat but some have camels and these bring *ghi*, wool and almonds from Afghanistan to Dera Ismail Khan for sale. Having sold their merchandise through brokers in Dera Ismail Khan they go to the Punjab where they ply camels for hire. They take back to Afghanistan for sale sugar, tea, cloth and shoes. The men whose families remain in Zurmat, go to Bengal and the Punjab in winter and sell clothing on credit and lend money at interest.

(vi) *Khadi Khel*.—Malik Mian Khel. 600 families. Other particulars are as for the Babar Khel except that most of those who go to the Punjab in winter leave their families near Chahkhan, Dera Ismail Khan District.

(vii) *Timur Khel*.—Maliks Sarwar and Abdullah Jan. 200 families. Have land in Zurmat and keep camels. Some of the men go to Bengal and the Punjab in winter and sell clothing on credit. Those who keep camels bring almonds, *ghi* and wool to Dera Ismail Khan, leave some families in Chahkhan, Dera Ismail Khan District and ply camels for hire and do casual labour in Punjab.

(17) BAHLOLZAI—SALEH KHEL—DURDAN KHEL.

(i) *Barat Khel*.—Maliks Karim Khan and Lawang. 300 families. Settled on their land in Zurmat. Other particulars are as for Babar Khel, Mansur Khel.

(ii) *Alazo Khel*.—Malik Pahlwan. 1,000 families. Settled on their land in Zurmat. Some of the men go to Bengal and the Punjab in winter and sell clothing on credit and lend money at interest.

(iii) *Khawajadad Khel*.—Malik Hissamuddin. 450 families. Settled on their land in Zurmat. Other particulars are as for the Babar Khel.

(iv) *Ashiq Khel*.—Maliks Qayum and Mazullah. 200 families. Other particulars are as for Babar Khel.

(18) BAHLOLZAI—JANI KHEL.

The head malik of the Jani Khel is Ashraf.

(i) *Adam Khel*.—Malik Ramzan. 80 families. Are settled on their lands in Jani Khel, Katawaz; some of the men go to Bengal and sell clothing on credit and lend money at interest.

(ii) *Shadi Khel*.—Malik Lalugai. 50 families. 20 families are settled on their land in Jani Khel, Katawaz, and some of the men go to Bengal to sell clothing on credit and lend money at interest. The other 30 families are nomadic; summer Jani Khel, winter in the Punjab where they ply camels on hire and do heavy labour.

(iii) *Malang Khel*.—No notable malik. 40 families. Are settled on their land in Jani Khel, Katawaz; some of the men go to Bengal where they sell clothing on credit and lend money at interest.

(iv) *Ahmad Khel*.—Malik Adam. 30 families. Particulars are as for the Malang Khel.

(v) *Juma Khel*.—Malik Nurak. 15 families. Nomadic. Summer Jani Khel, Katawaz; winter Punjab where they hire camels and do heavy labour.

(vi) *Tori Khel*.—Malik Sarfaraz. 16 families. Settled on their land in Jani Khel, Katawaz; some of the men go to Bengal to sell clothing on credit and lend money at interest.

(19) *BAHLOLZAI—GHAIBI KHEL.*

(i) *Nargis Khel*.—Malik Abdullah Jan. Live permanently on their land in Yahiya Khel, Jani Khel, Katawaz. Most of men scatter over Lower Burma, Bengal, Assam, Bombay and the Punjab and sell clothing on credit, lend money at interest and peddle various drugs (mostly for eye complaints and aphrodisiacs).

(ii) *Nizam Khel*.—Malik Abdul Shah. 600 families. Other particulars are as for the Nargis Khel.

(iii) *Sheri Khel*.—Malik Faqir. 250 families. Particulars are as for the Nargis Khel.

(20) *BAHLOLZAI—QALANDAR KHEL.*

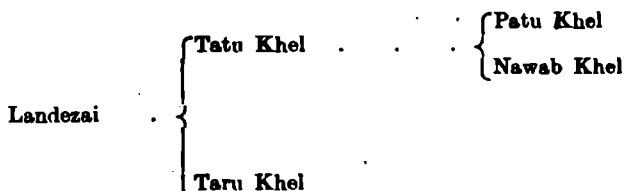
(i) *Qalandar Khel (proper)*.—Malik Sher. 120 families. Are settled on their land in Jani Khel, Katawaz. Some of the men go to India in winter and sell clothing on credit and lend money at interest.

(ii) *Nani Gul Khel*.—All particulars, including their malik, are as for the Qalandar Khel (proper).

SECTIONS WHICH ARE CLOSELY CONNECTED WITH THE SHAMAL KHEL.

205. The following are closely connected with the Shamal Khel, with whom they may be identified politically:

(A) LANDEZAI.



(B) SHAMALZAI.

The Shamalzai have no sections.

(A) LANDEZAI.

The Landezai are said to be descended from a pregnant woman who was found by Bahlol and whom he married. She was wearing a short dress, hence the name Landezai.

(1) TATU KHEL.

(i) *Patu Khel*.—Malik Gul Hassan. 80 families. Nomadic. Summer Mush Khel, Katawaz; winter, some in Zhob, most in Nasro, Tank, Dera Ismail Khan District. Some keep flocks, others who keep camels winter in the Punjab and ply camels for hire and do heavy labour.

(ii) *Nawab Khel*.—Malik Ibrahim. 100 families. Nomadic. Summer Mush Khel, Katawaz. Particulars as for the Patu Khel with the exception that instead of Zhob some winter in Zarmelan, South Waziristan Agency.

(2) TARU KHEL.

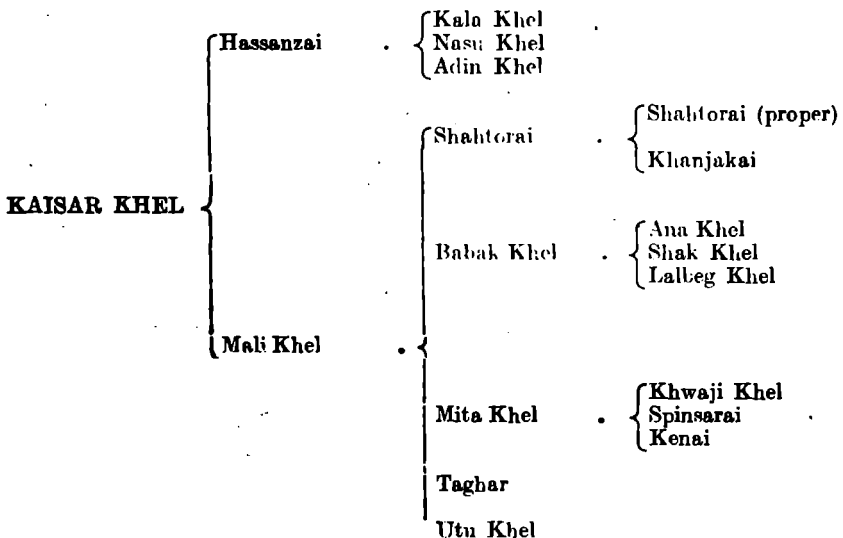
Maliks Taukal and Shahzad. 100 families. Nomadic. Keep flocks. Summer Surkai, Zurmat; winter Shna Khwa, Bannu District. Migrate by the Gomal and Tank. Bring from Afghanistan for sale in Dera Ismail Khan wool, *ghi*, almonds, pistachio nuts and dried fruits; take back to Afghanistan sugar, tea, *gur*, salt. Do not go east of the Indus.

(B) SHAMALZAI.

Have no sections. Maliks Lajmir and Sarwar. 100 families. Malik Sarwar and some families have land in Yahiya Khel, Jani Khel, Katawaz; some of the men go to Bombay and the Punjab and sell clothing on credit and lend money at interest. Malik Lajmir and the others are nomadic and keep flocks; summer Yahiya Khel, Katawaz, winter Tarnab, Bannu District, and sometimes in Tank, Dera Ismail Khan District. Do not proceed east of the Indus. It is said that the ancestor of the Shamalzai was a new convert to Islam who was sheltered by Yahiya; they claim to be Yahiya Khel.

206.

THE KAISAR KHEL.



207. NOTES ON SECTIONS OF THE KAISAR KHEL.

(1) HASSANZAI.

The chief malik of the Hassanzai is Haidar Khan.

(i) *Kala Khel*.—Malik Abdul Hakim. 100 families. Settled on their land in Tas and Jafar, Katawaz. Some of the men go to Assam, Bengal and Madras and sell clothing on credit and lend money at interest.

(ii) *Nasu Khel*.—Maliks Abdul Begi and Id Muhammad Khan. 500 families. About 200 families are nomadic and possess very little land in Katawaz, summer in Katawaz and winter in Muzaffargarh District, Punjab. They bring *ghi*, wool and almonds to Dera Ismail Khan for sale. Leaving their families in Muzaffargarh the men scatter over the Punjab and ply camels for hire.

300 families live on their land in Jumjuma, Mani, Partunai and Jani Khel, Katawaz; some of the men go in winter to Assam, Bengal and Madras and sell clothing on credit and lend money at interest.

(iii) *Adin Khel*.—Maliks Haidar Khan and Abdul Hakim. 400 families. Settled on their land in Jani Khel, Katawaz. Some of the men go to Assam, Bengal and Madras and sell clothing on credit and lend money at interest.

(2) MALI KHEL.

The head Malik of the Mali Khel is Haji Macha Khan, Shahtorai.

(i) *Shahtorai*. (a) *Shahtorai (proper)*.—Maliks Macha Khan and Gul Mir. Settled on their land in Jani Khel, Katawaz; some of the men go to India in winter and sell clothing on credit and lend money at interest.

(b) *Khanjakai*.—Malik Abdul Razaq. 60 families. All other particulars are as for the Shahtorai (proper).

(ii) *Babak Khel*.—The head Malik is the son of Hayat.

(a) *Ana Khel*.—Malik Jabbar. 60 families. Settled on their lands in Bak (or Babak) Khel, Katawaz. All other particulars are as for the Shahtorai.

(b) *Shak Khel*.—Malik is the son of Hayat. 60 families. Particulars as for Ana Khel.

(c) *Lalbeg Khel*.—Malik Karim Khan. 40 families. Particulars are as for Ana Khel.

(iii) *Mita Khel*.—The head Malik of the Mita Khel is Shaikh Khwaji Khel.

(a) *Khwaji Khel*.—Malik Shaikh. 60 families. Settled on their land in Mita Khel.

(b) *Spinsarai*.—Maliks Mir and Karim Khan. 80 families. Half are settled on their land in Mita Khel, Katawaz; the men go in winter to India and trade cloth on credit. The other half are nomadic and keep flocks; summer in Zurmat, some winter near Wana, South Waziristan Agency and some in Kotatal, Kulachi Tahsil, Dera Ismail Khan. The latter bring *ghi*, almonds and wool to Dera Ismail Khan for sale and take back to Afghanistan cloth, sugar and tea. Some other nomads of this section summer in Gardez and winter on the boundary of the Kurram and North Waziristan Agencies with the Imran Khel, Musa Khel, Ahmadzai.

(c) *Kenai*.—Malik Amir Shah. 60 families. All other particulars are as for the Khwaji Khel.

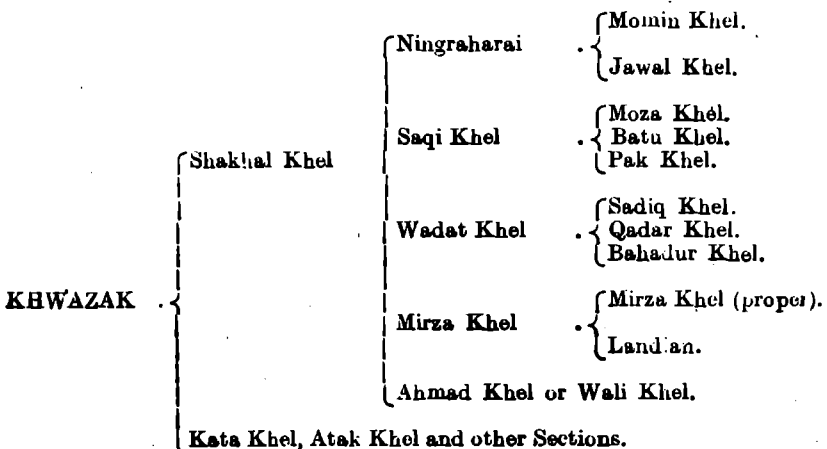
(iv) *Taghar*.—Malik Abdullah Khan. 30 families. Nomadic. Summer Adin Khel, Katawaz; winter some in Mandra, Dera Ismail Khan, and some in the Punjab. They bring to Dera Ismail Khan for sale *ghi*, wool and almonds. They hire camels to other sections to transport families and merchandise. Those who winter in the Punjab ply camels for hire and do heavy labour.

(v) *Utu Khel*.—Malik Haji Gul. 40 families. Some are permanently settled on their land in Malezai, Katawaz; some of the men go to India in winter and sell clothing on credit and lend money at interest. The remainder are locally nomadic; summer in Adin Khel, Katawaz and winter in Wazi Khwa and Dochina, Katawaz, keep flocks and camels.

208.

THE KHWAZAK.

The Khwazak are a well-to-do tribe, and in recent times would seem to have become more peaceful in their habits, as formerly they enjoyed a wide reputation as robbers and freebooters. Except for those who are settled on their land in Koh-i-Daman, the Khwazak are nearly all nomadic, spending the summer in Hazarajat and Zurmat and the winter in the Lakki Tehsil of Bannu District. A few are also sometimes found during the winter in the Dera Ismail Khan District. The Nigraharai are at feud with the other sections of the Shakhel Khel.



209. NOTES ON SECTIONS OF THE KHWAZAK.

(1) SHAKHAL KHEL.

(i) NINGRAHARAI.

The chief malik of the Nigraharai is Mangal (Jawal Khel) who was a Brigadier in the Afghan army during the reign of Bacha Saqao. He is now a Colonel.

(a) *Momin Khel*.—70 families. Malik Khatak and 50 families are settled on their lands in Khakran, Hazarajat; in autumn they bring *ghi*, wool, almonds and clover seed to Quetta. Sibi and Shikarpur for sale and take back to Afghanistan cloth, *lungis*, shawls, sugar and tea.

Malik Dadak and 20 families are nomadic and keep flocks. They spend the summer in Gardez and winter in the Lakki Tehsil of Bannu District. Bring dried fruits for sale in Bannu; take back to Afghanistan cloth, shoes, sugar and tea.

(b) *Jawal Khel*.—Malik Mangal. 20 families. Other particulars are as for malik Dadak and 20 families Momin Khel above.

(ii) *SAQI KHEL*.

The principal malik of the Saqi Khel is Mahmud, an old man.

(a) *Moza Khel*.—Malik Mahmud. 30 families. Nomadic and have little land. They spend the summer in Quakh and Khatawa in Gardez; winter in the Lakki Tehsil of Bannu District. Bring dried fruits, *ghi*, almonds, pistachio nuts and woollen *durries* and carpets to Bannu for sale. Some families go to the Punjab where they ply camels for hire during the winter. They take back to Afghanistan for sale cloth, shoes (Powindahwal) shoes (European pattern) boots, saddles, tea and sugar which they purchase for the most part in the Punjab and at Cawnpore.

(b) *Batu Khel*.—Maliks Samand and Saiad Muhammad. 20 families. Other particulars are as for the Moza Khel.

(c) *Pak Khel*.—Malik Babrak. 20 families. Other particulars are as for the Moza Khel.

(iii) *WADAT KHEL*.

(a) *Sadiq Khel*.—Maliks Shah Nawaz, Khan Shirin and Tor. 30 families. Nomadic. They spend the summer near Kulalgu, Zurmat. Other particulars are as for malik Dadak and 20 families Momin Khel above.

(b) *Qadar Khel*.—Maliks Khan Shirin and Fauzdar. 30 families. Are settled on their lands in Khakran, Hazarajat.

(c) *Bahadur Khel*.—Maliks Khan Shirin and Nauroz. Other particulars are as for the malik Dadak and 20 families Momin Khel above.

(iv) *MIRZA KHEL*.

(a) *Mirza Khel* (proper) Malik Jahan Dad. 40 families. Are settled on their land in Khakran, Hazarajat.

(b) *Landian*.—Malik Hazrat Khan. 60 families. Most of these are settled on their land in Khakran, Hazarajat. The remainder winter in the Lakki Tehsil of the Bannu District. Other particulars are as for the Mozi Khel, Saqi Khel.

(v) *AHMAD KHEL OR WALI KHEL*.

These sections are gradually dying out. At present only four families are left and these live and migrate with the Sadiq Khel, Wadat Khel.

(2) *KATA KHEL AND ATAK KHEL*.

The Kata Khel and Atak Khel live together in Guldara and Shakardara, Koh-i-Daman, where they are settled on their land. They number about 200 families. The principal malik of the Kata Khel was Umara Khan who was executed by King Nadir Khan.

**213. LIST OF GOVERNMENT ALLOWANCES PAID TO THE
SULAIMAN KHEL IN SOUTH WAZIRISTAN AGENCY.**

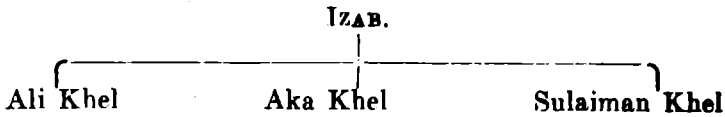
193^o.

Section.	Sub-section.	Names.	Rate per annum.		
<i>Sulaiman Khel Settled.</i>					
			Rs.		
Sultan Khel, Shaikhu	Yahiya Khel . . .	Malik Khan Tama . . .	600		
<i>Sulaiman Khel Nomad.</i>					
Shaikhu	Yahiya Khel	Saiyid Khan	200		
		Salu (dead) successor not yet settled.	80		
		Fatehgai	80		
		Bago	40		
	Hassan Khan Khel	Pani Khel	Jalat	40	
			Saddozai	50	
	Zanukai	Kamrani	Daulat Khan	59	
			Zabtu	58	
			Ramzan	58	
	Sultan Khel, Daru	Dinar Khel	Akrami	120	
			Landai	15	
			Sarwar	15	
		Jalal Khel	Landizai	Musa	100
				Sahib Jan	65
Ghulam Haidar				127	
Khasher				59	
Landizai	Landizai	Asal Din	59		
		Khan Aurang	120		
		Attagai	40		
		Sahib Khan	30		
		Afzal	30		
		Purdil	25		
		Brahim	30		

CHAPTER VI.

214. Ghilzai Tribes:—Ali Khel and Aka Khel.

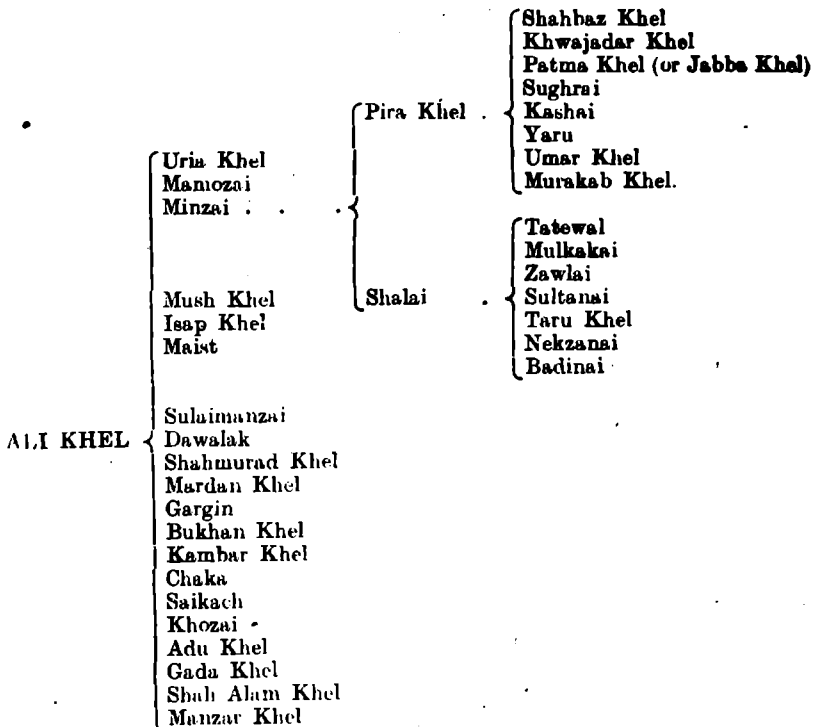
I. ALI KHEL.



The Ali Khel are on friendly terms with the Aka Khel and Sulaiman Khel, and, like them, are true Ghilzais. They belong to the Spin Ghund faction, but among Ghilzais and other Powindah peoples this political distinction has little significance. The greater portion of the tribe is settled on the land, about Sheranna in Katawaz, in Zurmat and near Mukur. The nomads visit Dera Ismail Khan District and Zhob in winter using the Gomal route during their migrations. A considerable number of the men, leaving their families in Afghanistan, go direct to Bombay, the Punjab and Bengal, where they sell clothing on credit and carry on usury.

215.

TABLE OF THE ALI KHEL.



216. NOTES ON SECTIONS OF THE ALI KHEL.

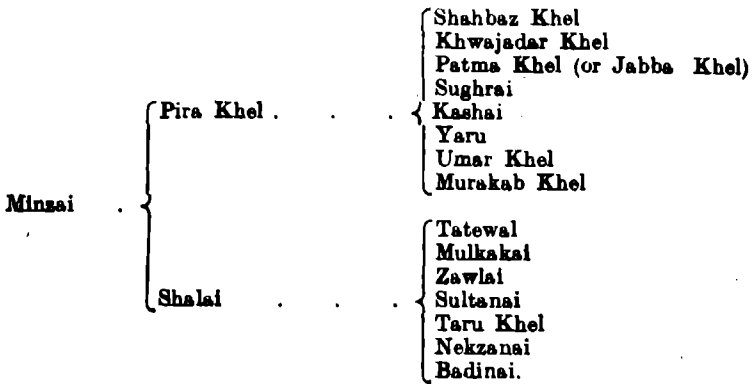
(1) URIA KHEL.

Malik Abdul Ghafar. Are permanently settled on their lands in Zurmat. They do not engage in trade in India.

(2) MAMOZAI.

Malik Muhammad Rafiq. They are permanently settled on their lands in Zurmat and do not trade in India.

(3) MINZAI.



(i) PIRA KHEL.

Head maliks : Karim Khan and Mangal.

- (a) *Shahbaz Khel*.—Malik Mayub Khan. 140 families. Live permanently on their lands in Zurmat and in Sheranna and Jani Khel, Katawaz. Some of the men come down to India in winter and sell clothing and lend money at interest in Bombay, Bengal and the Punjab.
- (b) *Khwajadar Khel*.—Malik Nizamai. 50 families. Live in Sheranna, Katawaz, where they have land. Some of the men come to Bombay, Bengal and the Punjab in winter and sell clothing on credit.
- (c) *Patma Khel (or Jabba Khel)*.—Malik Kamal. 100 families. Live permanently in Sheranna, Katawaz, on their land. Some of the men come down to Bombay, Bengal and the Punjab and sell clothing on credit and lend money at interest.
- (d) *Sughrai*.—Malik Rasul. 40 families. Live permanently on their land in Zurmat and in Sheranna and Jani Khel, Katawaz. Some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (e) *Kashai*.—Malik Tat. 30 families. Live permanently on their land in Zurmat and in Sheranna and Jani Khel, Katawaz. Some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (f) *Yaru*.—Malik Abdul Rahman. 40 families. Live permanently on their land in Zurmat and in Sheranna and Jani Khel, Katawaz. Some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (g) *Umar Khel*.—Malik Mangal. 80 families. Half are settled on the land in Sheranna, Katawaz, and trade in India like the Shahbaz Khel. The other

half come to Tank in winter where they hire camels and do heavy labour; they do not trade.

- (h) *Murakab Khel*.—Malik Mangal. 80 families. Half are settled on the land in Sheranna, Katawaz, and trade in India like the Shahbaz Khel. The other half come to Tank in winter where they hire camels and do heavy labour; they do not trade.

(ii) SHALAI.

- (a) *Tatewal*.—Malik Mamai. 30 families. Live permanently in Sheranna, Katawaz, where they have land. Some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (b) *Mulkakai*.—Maliks Zarif and Topai. 90 families. Live permanently in Sheranna, Katawaz, where they have land. Some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (c) *Zawlai*.—Live permanently in Sheranna, Katawaz where they have land. Some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (d) *Sultanai*.—Malik Jumak. 100 families. Live permanently in Sheranna, Katawaz, where they have land. Some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (e) *Taru Khel*.—Malik Haibat. 180 families. Live permanently in Sheranna, Katawaz, where they have land. Some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (f) *Nekzanai*.—Malik Nek Muhammad. 160 families. One village of about 60 families comes in winter to Murtaza, Dera Ismail Khan District, where they keep flocks. The others live permanently on their land in Sheranna, Katawaz, and some of the men come down to India in winter and sell clothing on credit and lend money at interest in Bombay, Bengal and the Punjab.
- (g) *Badinai*.—Maliks Akhtar, Ghorani and Shin. About 700 families. Nomadic and keep flocks. Summer in Wazi Khwa, Katawaz, winter mostly in Zhob. Do not trade.

(4) MUSH KHEL.

Malik Haidar Khan. 500 families. Live permanently on their land in Sheranna, Katawaz. Some of the men go to Bengal in winter and sell clothing on credit and lend money at interest.

(5) ISAP KHEL.

Malik Saidal. 200 families. Live permanently on their land in Sheranna, Katawaz. Some of the men go to Bengal in winter and sell clothing on credit and lend money at interest.

(6) MAIST.

Malik Mad Azam. 300 families. Live in Maist, Jani Khel, Katawaz. Some of the men go to Bengal in winter and sell clothing on credit and lend money at interest.

- (7) SULAIMANZAI, DAWALAK, SHAHMURAD KHEL, MARDAN KHEL, GARGIN, BUKHAN KHEL, KAMBAR KHEL, CHAKA, SAIKACH, KHOZAI, ADU KHEL, GADA KHEL, SHAH ALAM KHEL, MANZAR KHEL.

Total about 1,000 families. They are settled on their lands near Mukur. Some of the men come to Baluchistan, Sind and the Punjab during the winter and do casual labour. The maliks of these sections are as follows:—

<i>Sections.</i>	<i>Maliks.</i>
Sulaimanzai	San Azam
Dawalak	Sher Jan
Shahmurad Khel	Mirgai
Mardan Khel	Sher Jan (Dawalak)
Gargin	Majid
Bukhan Khel	Majid (Gargin)
Kambar Khel	Rafiq Khan
Chaka	Sher Jan
Saikach	Sher Jan (Chaka)
Khozai	Khudin and Rahim Khan
Adu Khel	Nizam
Gada Khel	Bazo
Shah Alam Khel	Mahmud
Manzar Khel	Tor.

II. AKA KHEL.

IZAB.

Aka Khel Ali Khel Sulaiman Khel.

217. The Aka Khel are true Ghilzais and related to the Ali Khel and Sulaiman Khel with whom they are friendly. The association of the Aka Khel of Katawaz and Ali Khel with the Sulaiman Khel of Katawaz is so close that, often, when asked to what tribe they belong, they say that they are Sulaiman Khel. The tribe is almost entirely nomadic. Those who come from Katawaz to the Daman of Dera Ismail Khan in winter use the Gomal route, and they form only a comparatively small portion of the whole tribe. Many of the Aka Khel spend the summer in the Hazarajat and in autumn take their families to Ningrahar, carrying on trade between Kabul and Peshawar. Considerable numbers are also to be found during the winter in the Charsadda and Mardan Sub-divisions of the Peshawar District, also in the Loralai and Sibi Districts of Baluchistan. As is the case with some other tribes also, the northern nomads, who visit Ningrahar and Peshawar District in winter, have practically no political connection with those who winter in Dera Ismail Khan and Baluchistan. There are also some Aka Khel, long since separate from those mentioned above, who are locally nomadic in Afghan Turkistan and Bokhara, where they keep flocks.

218.

TABLE OF THE AKA KHEL

AKA KHEL.	{	Lodakzai	{	Abdul Rahim Khel	{	Mir Gul Khel	{ Marwat Khel. Janu Khel. Bazar Khel.	
						Mir Khan Khel	Zafran Khel	{ Zafran Khel (proper). Qadir Khel.
							Rahman Khel	{ Fatah Khan Khel. Ghulam Khel. Bangi Khan Khel.
							Jalal Khel	Mar Khel. Ali Khan Khel. Khali Khel.
						Misti Khel		Landi Khel. Marwat Khel. Sher Khan Khel. Madyar (Muhammad Yar) Khel.
							Khwaji Khel	Maalahat Khel. Ghani Khel. Wali Khel. Hajat Khel.
						Daulat Khel. Kakar Khel. Akhter Khel.		
							Badin Khel	Khan Khel. Tor Godai. Jan Khel.
						Kozai		Amirwal. Nasirwal. Hakimwal. Moghalwal.
							Nurbeg Khel	Khushdil Khel. Khan Khel. Khumar Khel.
						Sikan- dar Khel		Zar Gul Khel. Aman Gul Khel. Five or six other sections which move between Hazarajat and Ningrahar.
							Salim Khel. Gander Khel. Mani Khel. Logari. Tut Khwara.	

219. NOTES ON SECTIONS OF THE AKA KHEL.

(1) LODAKZAI.

(i) *ABDUL RAHIM KHEL—MIR KHAN KHEL.*

(a) *Mir Gul Khel.*—Head malik: Saifuddin.

Marwat Khel.—Malik Abdullah. 20 families. Have no land; most of them keep flocks. They spend the summer about Sheranna in Katawaz or in Zurmat. In winter those who keep flocks remain in Zurmat; the others move down to Tank in the Dera Ismail Khan District where they live by hiring their camels and by casual labour. A few families also go to the Punjab where they do casual labour.

Janu Khel.—Malik Saifuddin. 15 families. Other particulars are as for the Marwat Khel.

Bazar Khel.—Malik Karim. 15 families. Other particulars are as for the Marwat Khel.

(b) *Zafran Khel.*—Head malik Shabarat.

Zafran Khel (proper).—Malik Sherdil. 15 families. 3 families are settled on their land in Sheranna, Katawaz; the others are nomadic and come to Tank in winter where they hire camels and do heavy labour. They do not trade.

Qadir Khel.—Malik Mehrban. 15 families. 3 families are settled on their land in Sheranna, Katawaz; the others are nomadic and come to Tank in winter where they hire camels and do heavy labour. They do not trade.

(c) *Rahman Khel.*—Head malik Shabarat. (*Zafran Khel.*)

Fateh Khan Khel.—Malik Sahib Jan. 15 families. 3 families are settled on the land in Sheranna, Katawaz; the remainder come to Tank in winter and hire camels and do heavy labour.

Ghulam Khel.—Malik Khwazai. 15 families. 2 or 3 families are settled on the land in Sheranna, Katawaz; the remainder come to Tank in winter and hire camels and do labour.

Bangi Khan Khel.—Malik Ibrahim. 25 families. Half have land in Sheranna, Katawaz; the others are nomadic and come down to Tank and the Punjab in winter and do heavy labour and hire camels.

(ii) *ABDUL RAHIM KHEL—JALAL KHEL.*

Head maliks: Kakai and Wazir.

(a) *Mar Khel.*—Malik Kakai. 80 families. Nomadic. Summer at Sheranna in Katawaz, and winter at Jafar Kot near Tank. They have no flocks. They bring down from Afghanistan for sale *chilghoza* nuts and wool. Some of the men go to sell cloth on credit and lend money at interest in Delhi, Bengal and Lower Burma.

(b) *Ali Khan Khel.*—Malik Wazir. 100 families. Nomadic. Summer at Sheranna in Katawaz; winter at Jafar Kot near Tank. Bring down from Afghanistan for sale *chilghoza* nuts, dried fruits and liquorice root. Some of the men go to sell clothing on credit and lend money at interest in Delhi, Bengal and Lower Burma.

(c) *Khali Khel.*—Malik Ahmad Shah. 60 families. Nomadic. Summer at Sheranna in Katawaz, winter at Jafar Kot near Tank. Bring down from Afghanistan for sale *chilghoza* nuts, dried fruits and liquorice root. Some of the men go to Delhi, Bengal and Lower Burma and sell clothing on credit and lend money at interest.

(iii) *ABDUL RAHIM KHEL—MISTI KHEL.*

Head Malik: Bannuchi.

(a) *Landi Khel.*—Malik Umar Khan. 30 families. Nomadic. Summer near Sheranna in Katawaz; have no land or flocks. Come down to Tank in winter; bring almonds, *ghi* and wool from Afghanistan for sale. Some of the men go to Calcutta, Benares and Delhi, where they sell clothing on credit and lend money at interest.

(b) *Marwat Khel.*—Malik Gandapur. 25 families. Nomadic. Summer near Sheranna in Katawaz; have no land or flocks. Come down to Tank in winter; bring almonds, *ghi* and wool from Afghanistan for sale. Some of the men go to Calcutta, Benares and Delhi, where they sell clothing on credit and lend money at interest.

(c) *Sher Khan Khel.*—Malik Odai. 30 families. Nomadic. Summer near Sheranna in Katawaz; winter near Tank. Have no land or flocks. Some of the men go to Calcutta, Benares and Delhi, where they sell clothing on credit and lend money at interest.

(d) *Madyar Khel.*—Malik Abdul Rahim. 30 families. Nomadic. Summer at Sheranna in Katawaz; winter near Tank. Have no land or flocks. Some of the men go to Calcutta, Benares and Delhi, where they sell clothing on credit and lend money at interest.

Note.—Besides those above a considerable number of Misti Khel are said to migrate between the Kaman valley in Hazarajat (summer) and Bokhara and Afghan Turkistan (winter) with their flocks. These would seem to have no connection with the others who visit British territory.

(iv) *ABDUL RAHIM KHEL—KHWAJI KHEL.*

Head malik: Mehrban.

(a) *Maslahat Khel.*—Malik Bahadur Khan. 40 families. Nomadic. Summer near Sheranna in Katawaz. Some of them keep flocks and spend the winter at Tarni Khula Bagh. The remainder come in winter to the Punjab where they hire camels and do heavy labour; a few winter near Tank. They bring from Afghanistan for sale wool, tobacco, and *chilghoza* nuts. Some of the men go to Benares and Bengal and sell clothing on credit and lend money at interest.

(b) *Ghani Khel.*—Malik Ahmadzai. 20 families. Nomadic. Summer near Sheranna in Katawaz. Some of them keep flocks and spend the winter at Tarni Khula Bagh. The others come down to the Punjab where they hire camels and do heavy labour. A few of them winter near Tank. They bring wool, *chilghoza* nuts, dried fruits and liquorice root from Afghanistan for sale. A few of the men go to Benares and Bengal and sell clothing on credit and lend money at interest.

(c) *Wali Khel.*—Malik Aqi Khan. 25 families. Nomadic. Summer near Sheranna in Katawaz. Some of them keep flocks and spend the winter at Tarni Khula Bagh. The others come down to the Punjab in winter and hire camels and do heavy labour. A few of them winter near Tank. They bring wool, *chilghoza* nuts, liquorice root and dried fruits from Afghanistan for sale. A few of the men go to Benares and Bengal and sell clothing on credit and lend money at interest.

(d) *Hajat Khel*.—Malik Allah Yar. 40 families. Nomadic. Summer near Sheranna in Katawaz. Some of them keep flocks and spend the winter at Tarni Khula Bagh. The others come down to the Punjab in winter and hire camels and do heavy labour. A few of them winter near Tank. They bring wool, *chilghoza* nuts, liquorice root and dried fruits from Afghanistan for sale. A few of the men go to Benares and Bengal and sell clothing on credit and lend money at interest

(v) *ABDUL RAHIM KHEL—DAULAT KHEL*.

Daulat Khel.—Malik Mullah Mamun. 80 families. Nomadic and pastoral. Summer in Nawar, Hazarajat; winter in the Registan of Kandahar. Some bring almonds, *ghi* and wool to Baluchistan for sale.

(vi) *ABDUL RAHIM KHEL—KAKAR KHEL*.

Kakar Khel.—60 families. Nomadic and pastoral. Summer in Nawar, Hazarajat; winter in the Registan of Kandahar. Some bring almonds, *ghi* and wool to Baluchistan for sale.

(vii) *ABDUL RAHIM KHEL—AKHTAR KHEL*.

Akhtar Khel.—Malik Zaman. 80 families. Nomadic and pastoral. Summer in Nawar, Hazarajat; winter in the Registan of Kandahar. Some bring almonds, *ghi* and wool to Baluchistan for sale.

(viii) *BADIN KHEL*.

(a) *Khan Khel*.—Malik Bacha. 100 families. Are locally nomadic about Wazi Khwa, Katawaz, and keep flocks; about 30 men go to Bengal and sell clothing on credit.

(b) *Tor Gedai*.—Malik Malalai. 60 families; some of the men live permanently on their lands near Wazi Khwa, Katawaz, and keep flocks; some come down to the Punjab with their families and hire camels and do casual heavy labour. They do not trade. Besides these there are some Tor Gedai who have no connection with them, and who summer near Kabul and winter in Laghman.

(c) *Jan Khel*.—Malik Wali Muhammad. 40 families. Live permanently on their lands in Katawaz and keep flocks. Only 20 or 30 men go to the Punjab and Bengal and sell clothing on credit or carry on usury.

(2) *KOZAI*.

Head malik: Lando.

(i) *AMIRWAL*.

Malik Bahram Khan. 35 families. Nomadic. Summer in Kirman, Hazarajat, and keep flocks; winter near Musa Khel Bazar and Loralai, Baluchistan. Bring carpets, wool, almonds, pistachio nuts, *ghi* and woollen *durries* from Afghanistan for sale.

Loralai, Baluchistan. Keep flocks. Bring from Afghanistan carpets, wool, woollen *durries*, almonds, pistachio nuts and *ghi* for sale.

(iii) *HAKIMWAL*.

Malik Lal Khan. 70 families. Nomadic. Summer in Kirman, Hazarajat; winter near Musa Khel Bazar and Loralai, Baluchistan. Have land and keep flocks. Bring from Afghanistan carpets, wool, woollen *durries*, almonds, pistachio nuts and *ghi* for sale.

(iv) *MOGHALWAL*.

Maliks Lando and Abdul Rahman. 120 families. Nomadic. Summer in Kirman, Hazarajat; winter near Musa Khel Bazar and in Loralai, Baluchistan. Have land and keep flocks. Bring down from Afghanistan carpets, wool, woollen *durries*, almonds, pistachio nuts and *ghi* for sale.

(3) *NURBEG KHEL*.

Head malik: Macha Khan. He spends the summer in Hazarajat and winters in Ningrahar with about 500 families.

(i) *KHUSHDIL KHEL*.

Malik Saifali. 25 families. Nomadic. Summer in Kirman, Hazarajat; winter near Musa Khel Bazar and Loralai, Baluchistan. Have little land and keep flocks. Bring down from Afghanistan carpets, wool, woollen *durries*, almonds, pistachio nuts and *ghi* for sale.

(ii) *KHAN KHEL*.

Malik Amir Muhammad. 30 families. Nomadic. Summer in Kirman, Hazarajat; winter near Musa Khel Bazar and Loralai, Baluchistan. Have little land and keep flocks. Bring from Afghanistan carpets, wool, woollen *durries*, almonds, pistachio nuts and *ghi* for sale.

(iii) *KHUMAR KHEL*.

Malik Ataullah Khan. 40 families. Nomadic. Summer in Kirman, Hazarajat; winter near Musa Khel Bazar and Loralai, Baluchistan. Have little land and keep flocks. They bring from Afghanistan for sale carpets, woollen *durries*, wool, almonds, pistachio nuts and *ghi*.

Note.—In addition to the above Nurbeg Khel 30 families with Malik Khudai Nur and 20 families with malik Salozai spend the summer in the Deh Zangi district of Hazarajat and winter in Koh-i-Daman (Kabul) and in Chari, Mardan Sub-division, Peshawar. The latter bring from Afghanistan for sale carpets and dried fruits and take back cloth, shoes and tea. While in the Peshawar District they take *gur* to Dir and Swat for sale and bring back wheat and rice.

(4) *SIKANDAR KHEL*.

Head malik: Mullah Zar Gul

(i) *Zar Gul Khel*.—Malik Zar Gul. 30 families come to Baluchistan where they spend the winter near Musa Khel Bazar

or Loralai. They have little land and keep flocks. They bring down from Afghanistan for sale carpets, wool, woollen *durries*, almonds and pistachio nuts. The greater part of this section winters in Ningrahar. 3 families winter in Ziam Qila, Charsadda Sub-division, Peshawar District.

(ii) *Aman Gul Khel*.—25 families come to Baluchistan in winter where they live near Musa Khel Bazar or Loralai. They pass the summer in Kirman, Hazarajat. Have very little land but keep flocks. They bring down from Afghanistan for sale wool, carpets, woollen *durries*, almonds and pistachio nuts. Part of this section winters in Ningrahar.

Note.—There are some 5 or 6 other sections of the Sikandar Khel which summer in Hazarajat and spend the winter in Ningrahar.

(5) SALIM KHEL.

Head malik Allah Dad. Spend the summer in Hazarajat. Only one village of 30 families comes to Baluchistan in winter; all the others go to Ningrahar. They have little land and keep flocks. They bring down from Afghanistan for sale carpets, wool, woollen *durries*, almonds, pistachio nuts and *ghi*.

(6) GANDER KHEL.

Malik Muhammad Shah Khan. 60 families. Nomadic. They spend the summer in Khawak in the Hindu Kush range and in Kham-i-Nil, Bamian; winter near Ziam Qila, Charsadda sub-division, Peshawar District. They bring carpets and dried fruits from Afghanistan for sale, and take back cloth, shoes and tea. Some of the men take carpets to the cities of the Punjab; other take *gur* to Dir and Swat and bring back wheat and rice.

(7) MANI KHEL.

Malik Muhammad Jan. 80 families. Nomadic. They spend the summer near Bamian; in winter some come to Charsadda sub-division and some to Khadi Kalai, near Takht-i-Bhai, Mardan sub-division. They bring carpets, *postins*, and dried fruits from Afghanistan for sale in Peshawar and take back cloth, shoes, boots and tea. While in the Peshawar District they export *gur* to Dir and Swat and import wheat and rice.

(8) LOGARI.

Malik Gul Dost. 500 families. Most have land in Bagran, Koh-i-Daman. They spend the summer near Kham-i-Nil and Ajun, Hazarajat; winter in Girdi, Khanmai, Gulabad and Dwesarai, Charsadda sub-division. Malik Mehr Dil with a few families spends the winter in Bahadur Khan Kalai, Mardan sub-division. They bring from Afghanistan for sale carpets and dried fruits and take back cloth, boots, tea and sugar. While in the Peshawar District they export *gur* to Dir and Swat and import wheat and rice.

(9) TUT KHWARA.

The Tut Khwara is a large section of about 1,000 families. Nomadic. They spend the summer in Ghorband and Tagao, Hazarajat, and winter near Kabul and in Ningrahar. They trade between Kabul and Peshawar throughout the winter.

CHAPTER VII.

Ghilzai Tribes—Tarakki, Sohak, Tokhi and Hotak.

I. THE TARAKKI.

MUSA.

Sohak (Ishaq). Tarakki,

220. Most of the Tarakki are settled on their lands about Nawa in Mukur and Kalat-i-Ghilzai where the greater number of the nomads spend the summer with the settled sections. A considerable number of the men come to Baluchistan, the Punjab and Sind, and a few to the North-west Frontier Province, in winter with their donkeys and do casual labour. These use the following principal routes:—

(1) *Mukur to Jalalabad*.—Mukur, Nawa, Shamalzai, Darwazai, Thana Purnia, Keshatu, Loe Tangi, Loeband, Tokarak, Toba Sar, Toba Zhandra, Pishin, Sre (Bostan), Quetta and onwards.

(2) *Mukur to Kila Saifulla*.—Nawa, Shadi Khak, Kamardin Karez, Ghazlanai, Ashewat, Tanaishkhwa, Rod Jogizai, Tirai, Kila Saifulla.

(3) *Mukur to Chaman*.—Mukur, Murtaza, Shahjui, Babu Qila, Kadani, Balazar, Arghasan, Qila Jadid, Chaman.

(4) Those who come to the North-West Frontier Province use the Kurram route.

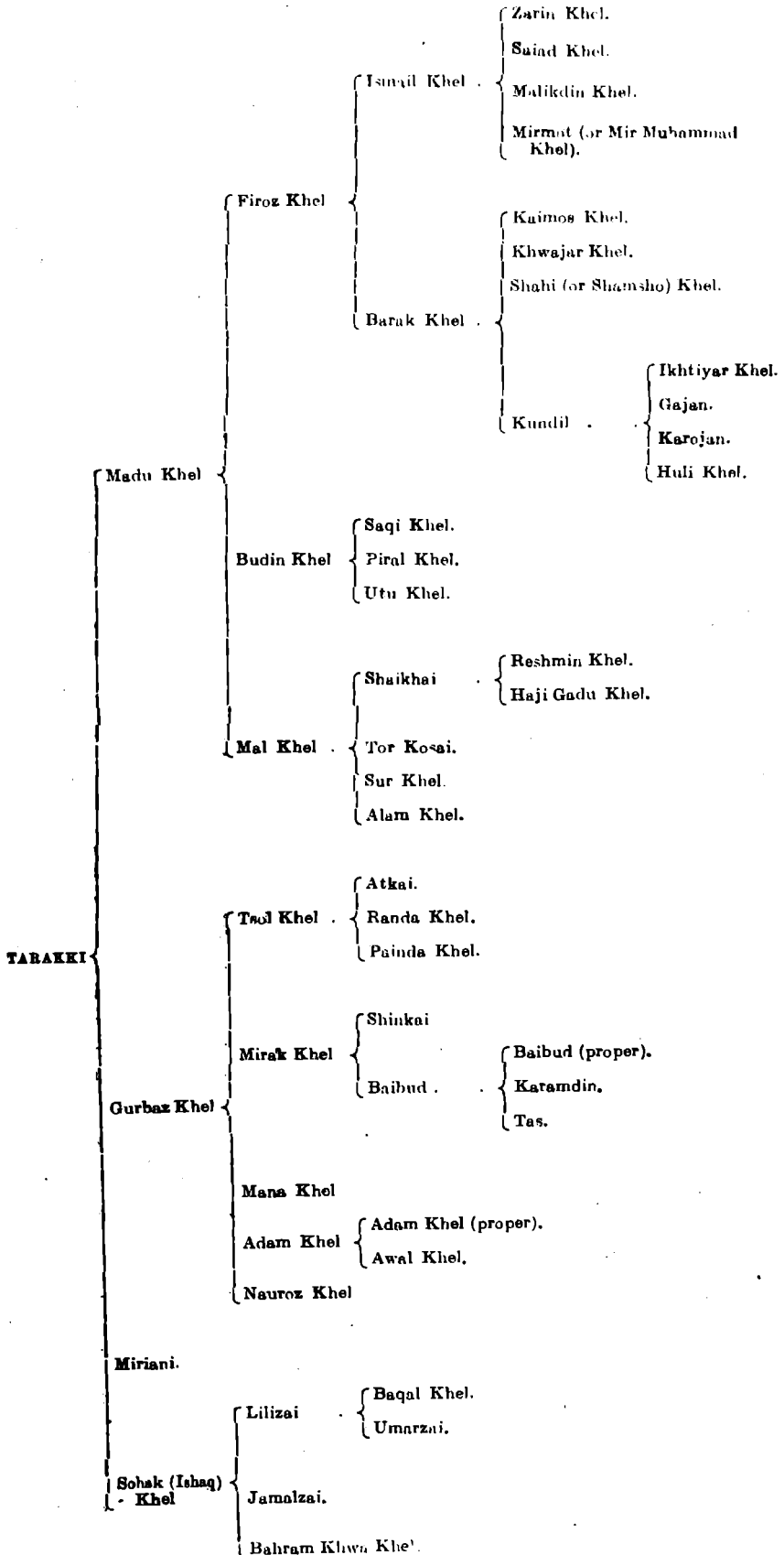
221. In addition to those given below there is a section known as the Khaddar Khel which is entirely unconnected with them and consists of 175 families. The Khaddar Khel have sections as follows:—

Sections.	Maliks.	Families.
Wasal Khel	Shahbaz	30
Madu Khel	Dost Mohammad	25
Shala Khel	Saiad Amin	60
Bazu Khel	Gul Din	20
Ghunda Khel	Sultan Jan	40

222. The Khaddar Khel are nomadic, spending the summer in Hazarajat and the winter at Hadda near Jalalabad. They keep camels which they ply for hire or use for their own trade between Hazarajat, Kabul and Peshawar.

223. A few of the Tarakki from various sections of the tribe go to Bengal where they hawk clothing on credit or carry on usury. These are often to be seen in Calcutta associated with the Andar (Sohak) and Sulaiman Khel.

TABLE OF THE TARAKKI.



225. NOTES ON SECTIONS OF THE TARAKKI.

(1) MADU KHEL.

(i) FIROZ KHEL—ISMAIL KHEL.

The chief maliks of the Ismail Khel are Abdul Rashid Khan, Sarwar Khan, Muhammad Aziz Khan and Zarin Khan.

(a) *Zarin Khel*.—Malik Mullah Dost Muhammad. 200 families. Are settled on their land in Loe Nawa, Mukur. Some of the men come to the Punjab and Sind in winter and do heavy casual labour.

(b) *Saiad Khel*.—Malik Nur Muhammad. 120 families. Other particulars are as for the Zarin Khel.

(c) *Malikdin Khel*.—Malik Mullah Abdul Majid. 600 families. Other particulars are as for the Zarin Khel.

(d) *Mirmot (or Mir Muhammad) Khel*.—The *Khan Khel* of the Ismail Khel. This section consists of only a few families which are rich and influential; they are permanently settled on their land in Loe Nawa, Mukur, and do not come to India.

FIROZ KHEL—BARAK KHEL.

The chief maliks of the Barak Khel are Ghafur Khan and Malikdin Khan.

(a) *Kaimos Khel*.—Malik Gul. 30 families. Are settled on their land in Loe Nawa, Mukur. Some of the men come to the Punjab and Sind with their donkeys in winter and do heavy casual labour.

(b) *Khawajar Khel*.—Maliks Aziz Khan and Bahram. 100 families. 60 families are settled on their land in Loe Nawa, Mukur, and some of the men come to the Punjab and Sind in winter and do heavy labour. 40 families are nomadic and keep flocks; summer in Loe Nawa, Mukur, and winter near Loeband in Baluchistan.

(c) *Shahi (or Shamsho) Khel*.—Maliks Abdul Qayum and Agha Ghāfur. 200 families. 120 families are settled on their land in Loe Nawa, Mukur. 80 are nomadic. Other particulars are as for the Khwajar Khel.

(d) *Kundil*.—The Kundil have sections as follows:—

Section.	Malik.	Families.
Ikhtiyar Khel	Ghafur	30
Gajan . . . . .	....	18
Karogan Khel	Hamid	60
Huli Khel . . . . .	....	20

All are settled on their land in Loe Nawa, Mukur. Some of the men come to the Punjab and Sind in winter with their donkeys and do heavy casual labour.

(ii) BUDIN KHEL.

The chief malik of the Budin Khel is Amanullah. They have sections: Sagi Khel, Piral Khel and Utu Khel. About one third of the Budin Khel are settled on their land in Loe Nawa, Mukur, and some of the men come to the North-West Frontier Province and Punjab in winter by the Kurram route and do heavy labour. Two-thirds are nomadic and keep flocks; they spend the summer in Loe Nawa, Mukur, and winter in the Registan, Kandahar.

Besides these there are about 80 families of Budin Khel, entirely separate from them, which are nomadic, wintering in Laghman, and spending the summer in Hazarajat. They bring dried and fresh fruit, hides and skins and carpets from Kabul to Peshawar and take back tea, cloth, shoes and other commodities.

(iii) *MAL KHEL.*

(a) *Shaikhai*.—Maliks Khurma, Ghulam Sadiq and Ali Khan. The Shaikhai have two sections: Reshmin Khel and Haji Gadu Khel. They are nomadic and keep flocks. They spend the summer in Khorawak, Kandahar, and winter in Pishin, Baluchistan.

(b) *Tor Kosai*.—Malik Salam. 12 families. Other particulars are as for the Shaikhai.

(c) *Sur Khel*.—Malik Allah Nur. 20 families. Other particulars are as for the Shaikhai.

(d) *Alam Khel*.—Malik Ghamai. 20 families. Other particulars are as for the Shaikhai.

(2) *GURBAZ KHEL.*

The chief malik of the Gurbaz Khel is Abdul Hakim Khan.

(i) *TSOL KHEL.*

(a) *Atkai*.—Malik Fakhruddin. 100 families. Are settled on their land in Loe Nawa, Mukur. Very few of the men come to do casual labour in the Punjab and Sind.

(b) *Randa Khel*.—Malik Abdul Khaliq. 300 families. Other particulars are as for the Atkai.

(c) *Painda Khel*.—Maliks Juma Khan and Shah Jahan. 200 families. Other particulars are as for the Atkai.

Note.—The Tsol Khel villages in Loe Nawa, Mukur, and maliks are:—

Villages.	Maliks.
Badam Kach	Wazir Khan
Bazgi Kalai	Qadir
Piaro Kalai	Vakil
Ronda Khel	Abdul Khaliq
Sarfaraiz Kalai	Pir Muhammad
Bado	Daraz
Atkai	Fakhruddin
Khado	Painda
Chawali	Abdul Hakim
Kan Dabarai	Akhtar Muhammad
Painda Khan Khel	Mirab Khan and Shah Jahan
Ata Muhammad Kalai	Khandai and Nazar
Jan Gul Kalai	Talib
Dalanai	Majnun.

(ii) *MIRAK KHEL.*

(a) *Shinkai*.—Malik Muhammad Khan. 80 families. Are settled on their land between Loe Nawa and Mukur. Do not come to India.

(b) *Baibud*—*Baibud (proper)*.—Malik Bismillah Jan. 30 families. Other particulars are as for the Shinkai.

Karamdin.—Malik Abdul Sadiq. 30 families. Other particulars are as for the Shinkai.

Tas.—Malik Ali Jan. 40 families. Other particulars are as for the Shinkai.

(iii) *MANA KHEL.*

Malik Sultan Ali. 200 families. Are settled on their land in Jilan between Loe Nawa and Mukur. A few only of the men come with their donkeys to Sind in winter to do casual labour

(iv) *ADAM KHEL.*

The principal malik of the Adam Khel is Abdul Rahman Khan whose family is known as the Awal Khel. 250 families. 220 families are settled on their land in Jilan (also known as Kama Nawa) between Loe Nawa and Mukur; a few of the men come with their donkeys to Sind in winter to do casual labour. 30 families are nomadic and keep flocks; they spend the summer in Nawa, Mukur, and winter in the Registan of Kandahar.

(v) *NAUROZ KHEL.*

Malik Fateh Muhammad Khan. 200 families. About two-thirds of these are settled in Jilan and one-third in Loe Nawa. A few come to Sind in winter and do casual labour.

(3) *MIRIANI.*

The Miriani and Sohaq (Ishaq) Khel were formerly considered to be true sections of the Tarakki, but in order to secure for themselves immunity from attack by the Achakzai Durani with whom the Tarakki are at feud, they now claim to be Saiads.

The principal maliks of the Miriani are Achakzai and Mandai. 120 families. Nomadic and keep flocks. They spend the summer in Ali Khel, Karabagh, Mukur, and winter in Khorawak, Kandahar. They bring wool and *ghi* to Pishin and Quetta for sale and take back to Afghanistan cloth, boots, shoes and sugar.

(4) *SOHAQ (OR ISHAQ) KHEL.*

See Miriani above.

(i) *LILIZAI.*

(a) *Baqal Khel.*—400 families are settled on their land in Malikdin between Katawaz and Loe Nawa; a few of the men with their donkeys come to the Punjab and Sind in winter and do casual labour. 120 families (Malik Mir Kalan) are nomadic and keep flocks; they spend the summer in Nawa, Mukur, and winter either in Khorawak, Kandahar, or in the Thal, Baluchistan. When they come to Baluchistan they bring wool and *ghi* to Quetta and Pishin and take back to Afghanistan cloth, tea and sugar.

(b) *Umarzai.*—Malik Muhammad Anwar (Firoz Khel, Madu Khel). 200 families. 150 families are settled on their land in Malikdin between Katawaz and Nawa. 50 families are nomadic and live and migrate with Malik Mir Kalan and the nomad Baqal Khel, Lilizai.

(ii) *JAMALZAI.*

Malik Muhammad Saiad. 260 families. 80 families are settled on their land in Jilan (Kama Nawa), between Karabagh and Loe Nawa. 180 families are nomadic and keep flocks; they spend the summer in Kama Nawa and winter in Khorawak, Kandahar. Besides these there are number of families which are scattered among other sections of the Tarakki.

(iii) *BAHRAM KHWA KHEL.*

The principal malik of the Bahram Khwa Khel is Abdul Rashid Khan, Firoz Khel, Madu Khel. 170 families. 50 families are settled on their land in Loe Nawa; Mukur; a few of the men with their donkeys come to the Punjab and Sind in winter and do casual labour. 120 families are nomadic; they spend the summer in Nawa and winter in Khorawak or in the Registan of Kandahar.

II. THE SOHAK (OR ISHAQ).

MUSA

Sohak (Ishaq)

Tarakki

226. The Sohak are most conveniently divided according to the localities which they occupy and by which the five divisions—Andar (or Shalghar Sohak) Tota Khel (or Kosin Sohak), Pan and Drang Sohak, Dara Sohak and China Sohak—are generally known. The Andar, who have been referred to by most authorities as a tribe quite separate and distinct, are now definitely established to be a division of the Sohak—the Shalghar Sohak—and while geographically distant from the rest of the tribe, yet belong to it ethnologically, and with it form one political entity. They thus stand in much the same relationship to the rest of the tribe, as the Ahmadzai do to the Sulaiman Khel of Katawaz.

Practically the whole of the Sohak are settled on their lands in the Shalghar and Gardez areas. Many of the men, however, come down to the North-West Frontier Province by the Gardez-Kurram route and do heavy casual labour or engage in trade. Few Sohak carry on usury or hawk clothing in India.

227. TABLE OF THE SOHAK (OR ISHAQ).

SOHAK (ISHAQ)	{	Andar (or Shalghar Sohak).	{	Marjan Khel .	{	Baba Khel.	{	Allah Khan Khel.	
						Mir Khan Khel.			
						Pir Khel.			
						Sipai.			
						Bazi Khel.			
						Jamrad.			
						Ibrahimzai.			
						Akhtar Khel.			
						Pati Khel.			
						Khal Khel.			
						Desai.			
						Musa Khel.			
						Mamuzai.			
						Khoji.			
						Khojakai.			
Ranizai.									
{	Jalalzai .	{	Khadu Khel.	{	Khudadad Khel.				
			Rana Khel.						
			Kuti Khel.						
			Jamal Khel.						
			Painda Khel.						
			{		Uria Khel	{	Kudin .	{	Khalil Khel.
							Nurbi Khel.		
							Piaro Khel.		
							Idu Khel.		
							Ibrahim Khel (proper).		
							Bazu Khel.		
							Khaldari.		
							Isa Khel.		
							Khuddar Khel.		
							Raza Khel.		
Isa Khel.									
{	Tota Khel (or Kosin Sohak).	{		Usman Khel .			{		Sala Khel.
				Khano Khel					
				Khushal Khel .					
				Nanu Khel.					
			Piran.						
			Kalgar .						
			Bahadur Khel.						
			Adrim Khel.						
			Ismail Khel .						
			Karezai.						
			Shiznakai.						
			Razan Khel.						
			Kundar Khel .						
			Khwarakai.						
			Wali Khel.						
Supra Khel.									
Wazir Khel.									
Shahbaz Khel.									
{	Pan Sohak and Drang Sohak (or Gurji) Dara Sohak China Sohak.	{	Shamalzai.	{					
			Panchpai.						
			Babat Khel.						
			Uria Khel.						

228. NOTES ON SECTIONS OF THE SOHAK.

(1) ANDAR (OR SHALGHAR SOHAK).

(i) MARJAN KHEL.

(a) *Baba Khel*.—Malik Ghafur Khan (Sipai). 1,000 families. Are settled on their land in Jamrad in Shalghar. Some of the men go to the Punjab (mostly to Lahore and Shahpur Districts) and Sind in winter and do casual labour.

(b) *Mir Khan Khel*.—Malik Ghafur Khan (Sipai). 1,500 families. Are settled on their land in Jamrad (Shalghar) and Loe Nawa (Mukur). Other particulars are as for the Baba Khel.

(c) *Pir Khel*.—A holy section. 500 families. Are settled on their land in Shast and Pir Khel, Ghazni. Very few of the men come to the Punjab in winter to do casual labour.

(d) *Sipai*.—Malik Ghafur Khan. 500 families. They live in the following villages in Shalghar where they have land:—

Village.	Malik.
Batu Khel	Muradai
Paroha	Nuruddin
Sre Kalai, Azmat and Shela	Ghulam Rasool.

Other particulars are as for the Baba Khel.

(e) *Bazi Khel*.—Malik Ghafur Khan (Sipai). 1,000 families. Other particulars are as for the Baba Khel.

(f) *Jamrad*.—Malik Ghafur Khan (Sipai). 1,500 families. Other particulars are as for the Baba Khel.

(g) *Ibrahimzai*.—Malik Yar Muhammad. 1,000 families. Are settled on their land in Shalghar. Other particulars are as for the Baba Khel.

(h) *Akhtar Khel*.—600 families. Nomadic, and keep flocks. They spend the summer in Hazarajat, winter in Shalghar.

(ii) LAKANR KHEL.

(a) *Pati Khel*.—Maliks Abdul Aziz Khan and Bahadur. 1,000 families. Are settled on their land in Kunsap, Khana, Shasht, Rustam, Abdulwal and Shahbazwal in Shalghar. Some of the men come to the Punjab (mostly to Shahpur and Lahore Districts) in winter and do casual labour.

(b) *Khal Khel*.—Maliks Nikar and Muhammad Umar. 700 families. Are settled on their land in Shalghar. Some of the men do casual labour in the Punjab (Lahore) and Sind in winter.

(c) *Desai*.—Maliks Hassa, Khan Bahadur and Muhammad Umar. 500 families. Are settled on their land about Garu between Katawaz and Shalghar. Some of the men come to the Punjab and do casual labour in winter, others go to Calcutta where they carry on usury and hawk clothing.

(d) *Musa Khel*.—Malik Qadir. 100 families. Are settled on their land in Shalghar. Some of the men come to the Punjab in winter and do casual labour.

(e) *Mamuzai*.—Malik Bahadur Khan. 1,000 families. Are settled on their land in Shalghar. Few come to India and engage in trade.

(f) *Khoji*.—Malik Mehtar Lam. 100 families. Are settled on their land in Zurmat. Some of the men trade with India, bringing wool, *ghi*, and almonds, and taking back cloth and shoes to Afghanistan. A few men go to Calcutta to carry on usury and hawk clothing.

(g) *Khojakai*.—Malik Mirza Qayum. 250 families. Are settled on their land to the west of Ghazni. Other particulars are as for the Khoji.

(h) *Ranizai*.—Malik Bahadur. 1,000 families. Are settled on their land in Shalghar. Other particulars are as for the Khoji.

(iii) *JALALZAI*.

(a) *Khadu Khel*.—Malik Abdul Rahman. 1,500 families. Are settled on their land in Shalghar. A few of the men come to the Punjab in winter and do casual labour.

(b) *Ranra Khel*.—Malik Barak Din. 1,000 families. Are settled on their land in Woghaz. A few of the men come to the Punjab in winter and do casual labour.

(c) *Kuti Khel*.—Are settled on their land in Shalghar.

(d) *Jamal Khel*.—Malik Muhammad Sarwar. 2,500 families. Are settled on their land in Garu, between Katawaz and Shalghar.

(e) *Painda Khel*.—Malik Muhammad Razak (Musa Khel, Lakanr Khel). 1,000 families. Are settled on their lands between Karabagh and Woghaz, Ghazni. A few of the men come to the Punjab in winter and do casual labour.

(iv) *URIA KHEL*.

(a) *Kudin—Allah Khan Khel*.—Malik Sheikh Lalu. 80 families. Are settled on their land in Paghman, Kabul, and do not come to India.

Khudadad Khel.—Malik Jalil. 40 families. 12 families are nomadic; they spend the summer in Bekhtut, Kabul, winter in Jilanai, Laghman, and trade between Kabul and Peshawar. The remaining families are settled on their land in Bekhtut.

Khalil Khel.—Malik Amirzada. 140 families. Have land in Jilanai, Laghman, and Bekhtut, Kabul. Trade between Peshawar and Kabul.

Sala Khel.—Malik Muhammad Shah Khan (Musa Khel). Other particulars are as for the Khalil Khel.

(b) *Nurbi Khel*.—25 families. 15 families are nomadic, and winter in Wardak in Laghman. Spend the summer in Bekhtut, Kabul, where they have land and engage in local trade. 10 families are settled on their land in Shahtut, Koh-i-Daman, and trade between Kabul and Peshawar.

(c) *Piaro Khel*.—Malik Amirzada (Khalil Khel). 300 families. Have land in Jilanai, Laghman, and Bekhtut in Kabul. Some of the men do casual labour during the winter in Peshawar District.

(d) *Idu Khel*.—Maliks Muhammad Alam Khan, Ghulam Haidar Khan, Muhammad Sarwar Khan and Jalandhar Khan. 85 families. Are settled on their land in Wardak, Kabul. Malik Nur Muhammad and 249 families are nomadic and summer in Urazgan; they used to winter in the Thal, Baluchistan, but now go to the Registan, Kandahar. Malik Ghafur and 35

families live and migrate with malik Nur Muhammad. Malik Jalaluddin and 100 families (Gardi Khel) are nomadic and keep flocks; winter in the Registan, Kandahar, and summer in Ghazni.

(v) *IBRAHIM KHEL.*

(a) *Ibrahim Khel (proper).*—500 families. Are settled in their land in Khaldari, Paghman, and Zar Shakh in Kabul. A few families are nomadic, spending the summer in Khawak in the Hindu Kush range and the winter in Laghman; they trade between Kabul and Peshawar.

(b) *Bazu Khel.*—500 families. Are settled on their land at Zar Shakh, between Koh-i-Daman and Paghman. Do not come to India.

(c) *Khaldari.*—Malik Muhammad Jan. 200 families. 170 families have land in Agharabad, Laghman, and Bekhtut, Kabul. 30 families and malik Nawab are nomadic and keep flocks: summer in Khawak in the Hindu Kush and winter in Laghman; trade between Kabul and Peshawar.

(d) *Isa Khel.*—Malik Abdul Qayum Khan, *Naib Salar.* 1,000 families. Are settled on their land in Paghman. A few of the men engage in trade between Kabul and Peshawar.

(2) *TOTA KHEL (OR KOSIN SOHAK).*

(i) *USMAN KHEL.*

The Usman Khel are said to be original Uzbeks.

(a) *Khuddar Khel.*—Malik Rakhmo. 100 families. Are settled on their land in the Kosin valley, Gardez. Some of the men come to Peshawar, Kohat and Bannu in winter whence they take back rifles, cloth, kerosine oil, shoes, tea and sugar to Afghanistan.

(b) *Raza Khel.*—Malik Jamdil. 80 families. Other particulars are as for the Khuddar Khel. A few sometimes open shops in Thal (Kurram) during the winter.

(c) *Isa Khel.*—Maliks Ayaz and Rakhman. 80 families. Other particulars are as for the Raza Khel.

(ii) *KHANO KHEL.*

The Khano Khel are said to be Saiads. Malik Abdullah Jan. 100 families. Are settled on their land in the Kosin valley, Gardez. A few of the men come to Kohat in winter to do casual labour.

(iii) *KHUSHAL KHEL.*

(a) *Nanu Khel.*—Malik Bahram. 200 families. Are settled on their land in Shiznak in the Kosin valley in Gardez. Some of the men do casual labour in the North-West Frontier Province during the winter; on their return to Ghazni in the spring they take back with them cloth, shoes, sugar, tea and *gur*.

(b) *Piran.*—A holy section. Malik Amir Muhammad. 200 families. Are settled on their land in China, Kosin, in Gardez. Other particulars are as for the Nanu Khel.

(iv) *KALGAR.*

The term *kalgar* is sometimes applied to barbers and the section are said to have their origin from *dums*.

(a) *Bahadur Khel*.—Maliks Sikandar, Bahram and Amir Mohammad. 40 families. Are settled on their land in Kosin, Gardez. Some of the men do casual labour in the North-West Frontier Province in the winter.

(b) *Adrim Khel*.—Maliks Sultan Gul and Jahangir. 60 families. Other particulars are as for the Bahadur Khel.

(v) *ISMAIL KHEL*.

(a) *Karezai*.—Malik Khwaja Nur. 60 families. Other particulars are as for the Bahadur Khel, Kalgar.

(b) *Shiznakai*.—Malik Haji Sarwar. 70 families. Other particulars are as for the Bahadur Khel, Kalgar.

(vi) *KUNDAR KHEL*.

(a) *Razan Khel*.—Malik Samar Gul. 100 families. Are settled on their land in Kosin, Gardez. Some of the men come to Peshawar District, which they enter by the Kohat Pass, in winter and do casual labour. They take back to Afghanistan in spring tea, sugar, *gur*, secondhand clothing and shoes. A few bring down carpets, horses and dried fruits for sale in Thal (Kurram).

(b) *Khwarakai*.—Malik Painsa Gul. 40 families. Other particulars are as for the Razan Khel.

(c) *Wali Khel*.—Malik Duranai. 120 families. Other particulars are as for the Razan Khel.

(vii) *KHANR KHEL*.

(a) *Supra Khel*.—Malik Gul Muhammad. 100 families. Settled on their land in Kosin, Gardez. Some families come by way of the Kurram valley and Kohat Pass to Hashtnagar and Mardan and do casual labour during the winter. A number of the men bring horses, carpets and fruits to Thal (Kurram) for sale.

(b) *Wazir Khel*.—Malik Mian Gul. 120 families. Are settled in Kosin, Gardez. Some of the men do casual labour in the North-West Frontier Province during the winter.

(c) *Shahbaz Khel*.—Malik Gul Muhammad (Supra Khel). 30 families. Other particulars are as for the Supra Khel.

(3) PAN SOHAK AND DRANG (OR GURJI) SOHAK.

(i) *SHAMALZAI*.

Malik Shuja. Are settled on their land in Zurmat. Some of the men go to the Punjab in winter and do heavy labour. They take back to Afghanistan for sale tea, cloth and boots.

(ii) *PANCHPAI*.

Malik Ghani. Other particulars are as for the Shamalzai.

(iii) *BABAT KHEL*.

Malik Abdul Karim. Are settled on their land in Drang in Zurmat. Other particulars are as for the Shamalzai.

(6) URJA KHEL.

Malik Nazar Khan. Other particulars are as for the Babat Khel.

(4) DARA SOHAK.

Maliks Zarif and Wazir. 120 families. They are settled on their land in Dara near Khudi Baba in Zadran limits. Some of the men come to the North-West Frontier Province and the Punjab in winter and do casual labour.

(5) CHINA SOHAK.

Malik Duranai. 400 families. They are settled on their land in China, Gardez. Some of the men come to the North-West Frontier Province in winter and do casual labour.

III. THE TOKHI.

TURAN.

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Hotak. Tokhi. Nasar. Kharoti.

229. The Ghilzai kings belonged to the Hotak, and the Tokhi are said to have supplied them with Wazirs and other officials. The Tokhi are settled on their lands in Kalat-i-Ghilzai, commonly known to Ghilzais as Kalat-i-Tokhi, and never bring their families to India. A number of the poorer men, however, come to Baluchistan, Sind and the Punjab in winter and do casual heavy labour. These use the following routes:--

- (1) Shahjui, Khaka, Tab, Diwa Bagh, Mirza Nazar, Lawara, Farangistan, Balajar, Islam Qila, Chaman.
- (2) Shahjui, Pitao, Nawa, Ghundan, Nakhas, Wacha Margha, Tokarak, Toba, Quetta.
- (3) Keshatu, Serai, Khaisar, Sre Khula, Kila Saifulla, Sur Zangal, Loralai.

230.

TABLE OF THE TOKHI.

TOKHI	Shamalzai . . .	{	Anizai . . .	{	Anizai (proper).	
			Nasuzai.			
			Shahu Khel.			
			Jalal Khel.			
				Alisherzai . . .	{	Manjar Khel.
				Umar Khel.		
				Kari Khel.		
				Ibrahimzai.		
				Yusafzai . . .	{	Yusafzai (proper).
				Jangi Khel.		
			Mashuzai . . .	{	Sultanzai.	
					Kaluzai.	
	Firozzai . . .	{	Khwaja Khel.	{	Sarezai.	
			Jafar.			
	Jalalzai . . .	{	Daud Khel.	{	Bazi Khel.	
					Liazai . . .	Barakhanai.
						Ranra Khel.
			Hilalzai.	{	Habib Khel.	
			Bahram Khel.			
	Patozai . . .	{	Hassan Khel.	{		
					Basu Khel.	
					Khalim Khel.	
					Musazai.	
			Kashmir Khel.			
	Bakurzai . . .	{	Salimzai.	{		
					Dada Khel.	
					Baba Khel.	
	Kishiani . . .	{	Aurang Khel.	{		
					Shamshozai.	
					Mashozai.	
			Opaa.			

231. NOTES ON SECTIONS OF THE TOKHI.

(1) SHAMALZAI.

The principal malik of the Shamalzai is Khandai.

(i) ANIZAI.

(a) *Anizai (proper)*.—Malik Behram. 300 families. Are settled on their lands in Ghundan, Kandahar. Some of the men come to Baluchistan, Sind and the Punjab in winter and do casual labour.

(b) *Nasuzai*.—Malik Aqil Muhammad. 20 families. Are settled on their lands in Girdi, Kandahar. Some of the men come to Baluchistan, Sind and the Punjab in winter and do casual labour.

(c) *Shahu Khel*.—Malik Muhammad Karim. 5 families. Other particulars are as for the Anizai (proper).

(d) *Jalal Khel*.—Malik Khandai. 400 families. Are settled on their land in Zech, Ghundan, Kandahar. Other particulars are as for the Anizai (proper).

(e) *Mata Khan Khel*.—Malik Vakil. 200 families. Are settled on their land in Dagaro, Kandahar. Other particulars are as for the Anizai (proper).

(ii) ALISHERZAI.

(a) *Manjar Khel*.—Malik Aminullah. 15 families. Live on their land in Ghundan, Kandahar. Other particulars are as for the Anizai (proper).

(b) *Umar Khel*.—60 families. Other particulars are as for the Anizai (proper).

(c) *Kari Khel*.—Malik Aminullah. 80 families. They have land in Ghundan, Kandahar, and keep flocks. Used to winter in Zhob, but now are semi-nomadic in Ghundan.

(d) *Ibrahimzai*.—Malik Khan. 40 families. Other particulars are as for the Anizai (proper).

(iii) YUSAFZAI.

(a) *Yusafzai (proper)*.—Malik Bahram. 70 families. Are settled on their land in Margha, and some of the men come to Baluchistan, Sind and the Punjab in winter and do casual labour.

(b) *Jangi Khel*.—Malik Khanshai. 100 families. Other particulars are as for the Yusafzai (proper).

(iv) MASHUZAI.

(a) *Sultanzai*.—Malik Haji Rahmdil. 40 families. Other particulars are as for the Anizai (proper).

(b) *Kaluzai*.—30 families. Other particulars are as for the Anizai (proper).

(2) FIROZZAI.

(i) KHWAJA KHEL.

Malik Nazar Muhammad. 1,000 families. With the exception of 30 families which are settled near Shahjui and from which some of the men come in winter to Baluchistan, Sind and the Punjab and do casual labour, all are settled in the Arghandab valley and bring almonds for sale in Quetta and Shikarpur, taking back to Afghanistan cloth, sugar and tea.

(ii) *SAREZAI*.

Malik Nizamuddin. 200 families. Live permanently on their land in Jafar and Shahjui. Some of the men come to Shikarpur in winter and do casual labour.

(iii) *JAFAR*.

Malik Sher Jan. 200 families. Other particulars are as for the Sarezai.

(3) *JALALZAI*.

The chief malik of the Jalalzai is Khair Gul Khan.

(i) *DAUD KHEL*.

Malik Khair Gul Khan (Bahram Khel). 60 families. Are settled on their land in Shobar, Shahjui. Do not come to India.

(ii) *LIAZAI*.

(a) *Bazi Khel*.—20 families. Other particulars are as for the Daud Khel.

(b) *Barakhanai*.—Malik Sher Ali. 25 families. Are settled on their land in Olam Robot, Shahjui. A few of the men come to Baluchistan, Sind and the Punjab and do casual labour.

(c) *Ranra Khel*.—120 families. Are settled on their land in Bakhtu, Arghandab valley. Do not come to India.

(d) *Habib Khel*.—160 families. Are settled on their land in Angi, Shahjui. Do not come to India.

(iii) *HILALZAI*.

Maliks Sahib Khan, Kakar Khan and Safar Khan. 3,000 families. Settled on their lands in the Arghandab valley. Some of the men bring almonds for sale in Chaman and Quetta and take back cloth, sugar and tea to Afghanistan.

(iv) *BAHRAM KHEL*.

Malik Khair Gul Khan. 700 families. Are settled on their land in Olam Robot, Shahjui. Some of the men do heavy labour in winter in Baluchistan, Sind and the Punjab.

(4) *PATOZAI*.

The chief malik of the Patozai is Umar Khan. 600 families. They have sections: Hassan Khel, Basu Khel, Khalim Khel, Musazai and Kashmir Khel. They are settled on their land in Khaka, Ghundan, Kandahar. Some of the men come to Baluchistan, Sind and the Punjab in winter and do casual labour.

(5) *BAKURZAI*.

Malik Aziz Khan (Shamalzai). They have sections: Salimzai, Dada Khel and Baba Khel. Are settled on their land in Lwargi, Kandahar. Do not come to India.

(6) *KISHIANI*.

It would seem probable that the Kishiani are a section of holy origin and not true Tokhi, though long associated with them. Maliks Fateh Khan and Mir Alam Khan. Are settled on their land in Nawa, Mukur. Do not come to India.

IV. THE HOTAK.

HOTAK.

┌───────────┴───────────┐
 Hotak. Tokhi. Nasar. Kharoti.

232. From the Hotak sprung the kings who ruled in Afghanistan and Persia from 1708 to 1737. The tribe was ruined in the defeat of the Ghilzais in 1737 by the Persian, Nadir Shah, and it would seem probable that few of the Hotak survived to return from Persia to their native country. Malik Fateh Khan is the present representative of the family of the kings, but he has little influence.

The tomb of Haji Mir Khan, Hotak, one of the Ghilzai kings, is situated in Kandahar; it was renovated by orders of King Nadir Shah in 1933.

Malik Almar Khan is second in influence in the tribe to Malik Baluch Khan, Umar Khel, who is the principal malik.

The Hotak are settled on their lands in Kandahar and only a small number come to India to trade or to do casual labour.

233. **TABLE OF THE HOTAK.**

HOTAK.	{	Umar Khel, Shah Alam Khel. Manjar Khel. The Hotak of Ataghar.
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234. **NOTES ON SECTIONS OF THE HOTAK.**(1) **UMAR KHEL.**

The principal malik, not only of the Umar Khel (or Umarzai) but of all the Hotak, is Baluch Khan. He is said to have considerable influence with the Afghan Government. The Umar Khel consist of about 800 families who are settled on their lands in Sewri, Kandahar. They do not engage in trade or come to India.

(2) **SHAH ALAM KHEL.**

Malik Sher Jan Khan. 1,000 families. They are settled on their lands in Murgha, Kandahar. They do not engage in trade or come to India.

(3) **MANJAR KHEL.**

Malik Muhammad Rahim. 700 families. They are settled on their lands in Maruf and Shinki, Kandahar, and do not trade or come to India.

(4) **THE HOTAK OF ATAGHAR.**

Maliks Amir Gul, Abdul Ghani, Taj Mohammad Khan, Fateh Khan and Shadi. They are settled on their land in Ataghar, Kalat-i-Ghilzai. Some of the men bring dried fruit and almonds to Chaman and Quetta, and take back to Afghanistan for sale cloth and shoes from Shikarpur, Multan and Baluchistan.

CHAPTER VIII.

The Nasar.



235. The Nasar and Kharoti are not true Ghilzais, but became associated with the Hotak and Tokhi at some time in the distant past which it is now difficult to ascertain. The origin of both Nasar and Kharoti is obscure. While the Ghilzais were establishing themselves and spreading over eastern Afghanistan they must have been glad to welcome as their dependents, and to offer their protection to, other smaller tribes who would assist them in their conquests. We thus find that considerable differences, physical and mental, exist among the Ghilzais and allied tribes. The Nasar differ from the Kharoti and from the Ghilzai tribes in many particulars; and their high-pitched voices and broad *partug* betray them even at a distance. Originally, it would seem probable that they were *hamsayas* of the Tokhi.

236. The greatest and most bitter feud among all the Powindah tribes is that which has existed from time immemorial between the Nasar and Sulaiman Khel. It even breaks out in many minor instances while the tribes are in British India, where it is essential that the closest watch should be kept on them, that their camping grounds should be allotted as far apart as it is possible to locate them and that both parties should be at once placed under security on the slightest hint of trouble. For their mutual protection against the Sulaiman Khel, the Nasar villages, while on their journey between Kandahar and Fort Sandeman, keep as close together as water and grazing permit so that they can assist each other with their *chigha* parties in case of attack. Previous to the year 1900 many of the Nasar used to keep flocks but, owing to the dispersion that this occupation entailed on the tribe and consequent vulnerability to raids by the Sulaiman Khel, comparatively few keep them now.

237. Formerly the Nasar were all nomadic, but in recent times some of them have settled. Here, we are dealing more particularly with the Nasar of Kandahar, who are almost entirely nomadic. In summer they encamp about Shahjui, Kalat-i-Ghilzai (frequently referred to among Ghilzais as Kalat-i-Tokhi), Surkhgan and Spinawari in Kandahar Province; these migrate in autumn to Dera Ismail Khan and Dera Ghazi Khan Districts, Zhob and other parts of Baluchistan. They spend three months of the year in Kandahar, three months in travel, and six months in their winter locations in British India or in British tribal territory. Other long detached portions of the tribe, which have no longer any political connection with the Nasar of Kandahar, are to be found in Laghman, Ningrahar, in Balkh, and in the Garmsel on the north bank of the Helmand. The Nasar of Kandahar number about 8,000 fighting men, with about 2,500 rifles.

238. At the present time the Nasar engage in trade to a very considerable extent, importing into India from Afghanistan such commodities as wool, *ghi*, almonds, pistachio nuts, dried fruits, crude vegetable drugs and spices, and taking back to Afghanistan

for sale cloth, shoes, tea, *gur*, sugar, and any other articles for which a demand exists. During the winter many of the men, proportionately in smaller numbers, however, than the Sulaiman Khel and Kharoti, scatter over the north of India, from Baluchistan and the North-West Frontier Province to Bengal, and sell clothing on credit and lend money at interest. They rely more on their trade between India and Afghanistan for a livelihood than the peddling of cloth and articles of clothing and usury in India. Those of the men, who remain in their encampments in the Daman of Dera Ismail Khan and Dera Ghazi Khan in winter, make a living by cutting firewood from the surrounding country* and carrying it on their camels for sale to the towns. Most of the male camels are kept in Dera Ismail Khan and Dera Ghazi Khan Districts for this purpose and for plying for hire. The females are sent to the Thal, on the eastern bank of the Indus between Mianwali and Multan, for grazing, and remain there for about six months. For this period they pay about two rupees for each camel to their own men who look after them. In some cases, however, they are handed over to the care of the Baluch.

239. All the principal maliks of the Nasar of Kandahar come to India. The most influential are Painsa Khan, Ashraf Khel, Said Akhmad Khel and Jafar Khan, Bahar Khel, Said Akhmad Khel.

240. The *Khan Khel* of the tribe is generally recognized to be the Ashraf Khel section of the Shadi Khan Khel, Said Akhmad Khel, of whom Malik Painsa Khan (born 1912), son of the late Sawan Khan, is the present head. Sawan Khan died in 1932, and was buried at Zech in Kandahar. As might be expected in a tribe in which jealousies are rife and many sections at variance with each other, Painsa Khan is not accepted by all. He is at particular enmity with Jafar Khan, Bahar Khel, Said Akhmad Khel. While in the Dera Ismail Khan District the village of Painsa Khan encamps near Saggi on the Dera Ismail Khan—Draband road. Painsa Khan is a tall and extremely handsome man and looks very fine in his long *chogha* of royal blue laced with gold.

241. There is an old enmity between the Nasu Khel and Umarzai: in this the Daud Khel and Malezai remain neutral.

242. During their migrations to and from the Dera Ismail Khan District the Nasar, Kharoti, and their allies use the Dhanasar route, while their enemies, the Sulaiman Khel, Ali Khel and Aka Khel, use the Gomal.

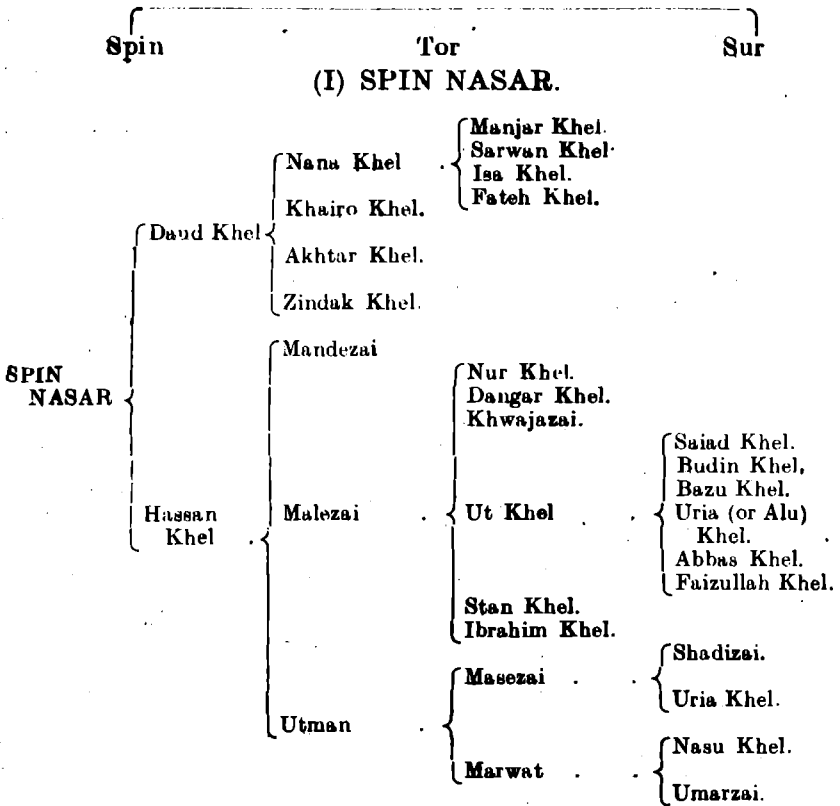
243. Those who come to the Dera Ismail Khan District in winter use the following route:—

Kashmir Khel (in Kandahar), Liwanai, Buta Khel, Zarin Khel, Mukur (Ghazni), Tazar, Hotak, Zech, Sur Zangal (Kandahar), Chirman (Baluchistan), Chikarai, Khutkanda, Kuran (two days march), Asbaiwat, Kunder, Toramai, Khushkal Khula, Kurman, Srechahan, Shaigalu, Kharsingan, Bori, Sarob, the Zhob river, Apozai, Kapip, Asuband, Manikhwa, Khawrai, Naruchkai, Dhanasar, Moghalkot, Parwara, Domandi, Zamai Khula, Draband.

244. The tables of the tribe and notes on the various sections follow. The tables have been most carefully checked, and the principal maliks have all agreed to their correctness.

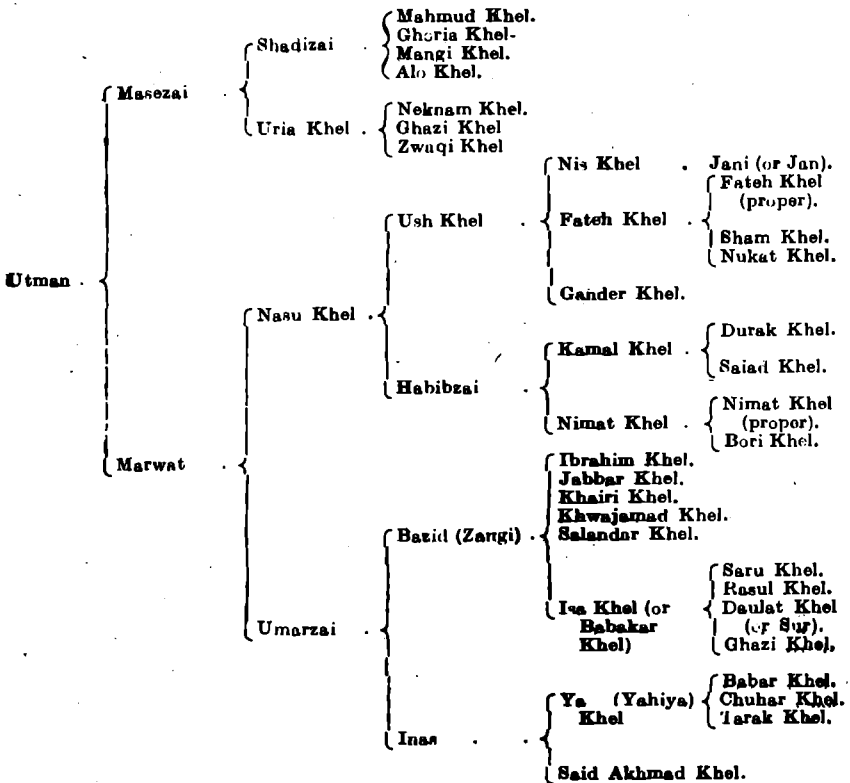
* This promiscuous denudation of the countryside has gone on unchecked for many years, and the local inhabitants, less truculent than the Powindahs, seem powerless in preventing it.

NASAR



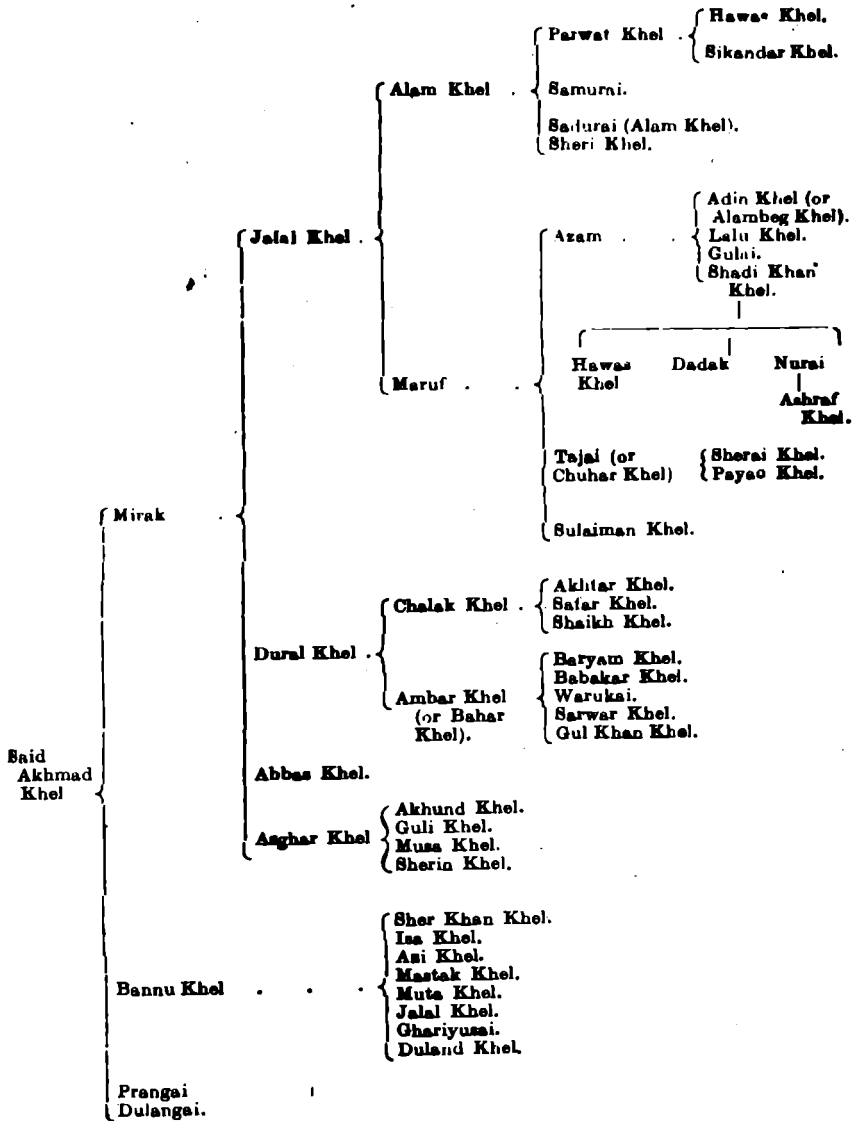
The table of the Utman is expanded below :—

(SPIN NASAR, UTMAN,

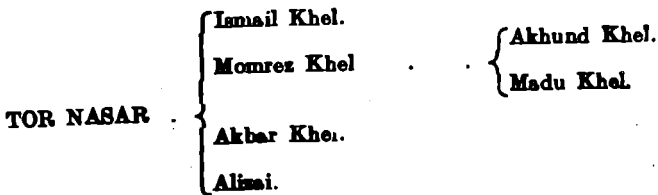


The table of the Said Akhmad Khel follows :—

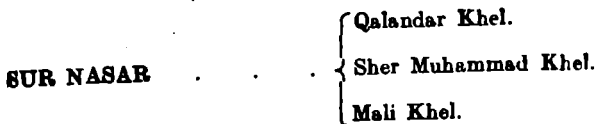
SPIN NASAR—SAID AKHMAD KHEL.



(II) TOR NASAR.



(III) SUR NASAR.



246. NOTES ON SECTIONS OF THE NASAR.

I. SPIN NASAR.

(1) DAUD KHEL.

(i) NANA KHEL.

(a) *Manjar Khel*.—The Manjar Khel have sections :—

Begi Khel,
Kari Khel,
Khwajadar Khel,
Qasim Khel,

of which the Qasim Khel have sub-sections :—

Qasim Khel (proper),
Khari Khel,
Bahadur Khel,
Zakho Khel.

All, however, are nomadic and live and migrate together without any distinction of sections. The Manjar Khel consist of 120 families and their maliks are Lalak and Majak. All spend the summer about Shahjui, Kandahar. 25 families with Lalak winter near Paniala in Dera Ismail Khan District; 95 families with Majak winter at Lalukot, Draband, Dera Ismail Khan District. Before 1929 the greater number used to bring *ghi*, wool and almonds from Afghanistan for sale in Tank and Dera Ismail Khan; now very few of them can afford to engage in this trade. Most of the men used to go to Bengal, the United Provinces, Delhi and the Punjab and sell clothing on credit and lend money at interest. In the winter of 1932-33 only 12 men went to Delhi Province to sell clothing on credit; 2 to lend money at interest. Those who cannot afford to trade make a living by cutting firewood and selling it in Dera Ismail Khan.

They take back with them in spring for sale in Afghanistan, according to their means, tea, sugar, cloth and shoes.

(b) *Sarwan Khel*.—Have two sections :—

Bannu Khel,
Adin Khel.

Malik Umar. 100 families. 30 families live permanently on their land at Jalu, Loargi, Kandahar, and some of the men go to Bengal, the United Provinces and the Punjab and sell clothing on credit and lend money at interest.

70 families are nomadic. They summer at Sewrai, Dabara, Kandahar, and winter at Lalukot, Draband, Dera Ismail Khan District. Malik Umar accompanies the latter. Other particulars are generally as for the Manjar Khel.

(c) *Isa Khel*.—Maliks Juma Khan and Adam Khan. 50 families. Nomadic. Summer about Shahjui, Kandahar, winter near Paniala, Dera Ismail Khan District. Other particulars are as for the Manjar Khel except that in 1932-33 only 15 men went to Delhi and the Punjab to sell clothing on credit and lend money at interest.

(d) *Fateh Khel*.—Malik Jan Muhammad. 55 families. Nomadic. Summer about Shahjui, Kandahar, and winter near Paniala, Dera Ismail Khan District. All other particulars are as for the Manjar Khel except that in 1932-33 only 15 men went to the Punjab and Delhi to sell clothing on credit and lend money at interest.

NOTE :—The Fateh Khel and Isa Khel who winter at Paniala send their she-camels to the Thal, on the left bank of the Indus, for grazing and keep the male camels with them for hiring purposes.

(ii) *KHAIRO KHEL.*

Live permanently on their land in Afghan Turkistan excepting 12 families which are nomadic and live and migrate with the Isa Khel and Fatah Khel, Nana Khel.

(iii) *AKHTAR KHEL.*

About 400 families. With the exception of 12 families which are nomadic and live and migrate with the Manjar Khel, Nana Khel, all are settled permanently on their lands in Bakwa in the Garmseel on the north bank of the Helmand.

(iv) *ZINDAK KHEL.*

With the exception of 20 families which are nomadic and live and migrate with the Isa Khel and Fatah Khel, Nana Khel, all live permanently on their land in Afghan Turkistan.

(2) *HASSAN KHEL.*(A) *MANDEZAI.*

With the exception of 25 families, whose *mutabar* is Qalam and who live and migrate with the Bannu Khel, Said Akhmad Khel, this section is dispersed among various sections of the Spin Nasar.

(B) *MALEZAI.*

(a) *Nur Khel.*—Maliks Ibrahim, Khalil and Haji Sulaiman, who have land in Duki, Loralai, Baluchistan. 300 families. Nomadic and keep flocks. 30 families winter in Anambar and summer in Kach Ghuski, Loralai, Baluchistan.

The remainder of the Nur Khel generally spend the summer in Keshatu, Zhob, and winter in Anambar, Loralai.

They trade in wool which they obtain from their own flocks and from Afghanistan and sell in Karachi to brokers who export it to Europe.

(b) *Dangar Khel.*—Malik Khan. 50 families. Nomadic and keep flocks. Winter near Zarkanni, Draband, Dera Ismail Khan District; summer in Keshatu, Zhob, in Kakar limits. Do not trade.

(c) *Khvajazai.*—Malik Sulaiman. 100 families. Nomadic and keep flocks. Winter in Anambar, Loralai, Baluchistan; summer in Keshatu, Zhob, in Kakar limits. Trade in wool which they obtain from their own flocks and from Afghanistan and sell to brokers in Karachi who export it to Europe.

(d) *Ut Khel.*—Malik Hakim Khan and 20 families, which are nomadic and keep flocks, spend the summer in Duki, Loralai, Baluchistan, and winter in Dera Ghazi Khan District. These Ut Khel have no longer any connection with those notorious thieves, the Ut Khel of Laghman.

The latter are divided into four sections: Saiad Khel, Budin Khel, Bazu Khel and Uria (or Alu) Khel. Two sections of Indian origin, the Sangar Khel and the Shahi Khel, are associated with them. All are expert habitual thieves. In former times the Laghman Ut Khel had their own maliks, but in recent times maliks have been appointed by the Afghan Government and are regarded by the tribe more as officials than real maliks. Arbab, who was the leading malik (by birth) of the Ut Khel died issueless; his nephew Rustam, is now head of the family, and has considerable influence

in the tribe. All the Ut Khel, with the exception of a number who remain in Laghman or between Khewaki and Kotwal Kila in Kabul to look after the crops, spend the summer in Kabul, Karabagh (Ghazni), Shakardarra, Paghman and Maidan where they scatter for casual labour, private service and theft. On a fixed date in spring, with the exception of those who are in permanent private service or live on their lands, they reassemble at Khewaki and proceed to Laghman where they spend the winter in the vicinity of Agharabad. Agharabad is the town and tribal centre of the Ut Khel. The Amir Abdul Rahman raised a battalion of Ut Khel who were once stationed in Zurmat, but this has long since met with inevitable disbandment. Ut Khel rifle thieves generally enter India, with the assistance of the Baizai Mohmands.

Saiad Khel.—Maliks (by birth) Guldad and Janan. 80 families. Nomadic. All spend the summer in Khewaki in Kabul where they do casual labour, but they probably depend more on general theft for a livelihood. They spend the winter near Agharabad in Laghman. 13 families have land in Agharabad; 8 families have settled on their land in Sarobi between Barikab and Jagdalak. The latter sometimes bring down pomegranates to Peshawar for sale.

Budin Khel.—Malik (by birth) Guldad (Saiad Khel). 50 families. Ten families have land in Agharabad, Laghman, but are nomadic with the remainder of the section. They spend the summer between Khewaki and Kotwal Kila, Kabul; winter in Agharabad.

Bazu Khel.—Maliks (by birth) Yaqub and Saiad Jan. 120 families. About 60 families live permanently on their land in Khewaki in Kabul; the remainder summer in Kabul and winter in Agharabad. Some keep bullocks and donkeys and trade in corn between Kunar and Laghman.

Uria (or Alu) Khel.—Mullahs Muhammad Khan and Nauroz are the chief men. 300 families. Some have land in Jirga near Kabul, where they are permanently settled; they bring fruit to Peshawar for sale. The remainder are nomadic, spend the summer at Agharabad and winter about Kabul.

Abbas Khel.—Malik Malu. 15 families. Have land in Abbas Khel, west of Agharabad. Summer in Tarnab, near Kabul, where they do casual labour and theft, and trade in fruit.

Faizullah Khel.—Malik Faulad. 60 families. Most have land in Laghman where they winter. Summer at Jirga near Kabul. 8 families are settled on their land in Sarobi between Laghman and Kabul.

Sangar Khel.—Malik (by birth) Sheru,* who is undergoing a sentence of 10 years imprisonment in India. 60 families. Nomadic. Spend the summer in Kabul, Koh-i-Daman and Tarnab; winter in Agharabad.

Shahi Khel.—A small section. Nomadic, and moves with the other sections.

(e) *Stan Khel.*—70 families. Malik Ashiq Khan with 40 families summer in Spera Wangha or Hindubagh and winter in Chamalang, Loralai, Baluchistan. Malik Suleman and 30 families summer in Khawas and winter in Bezawar, Duki, Loralai, Baluchistan.

(f) *Ibrahim Khel.*—Malik Haji Suleman. 30 families. Summer in Khawas and winter in Harnai, Baluchistan. Keep flocks.

*NOTE.—Sheru has served four terms of imprisonment for rifle theft in India; one of the sentences was for stealing a Government rifle at Cawnpore. When interviewed in jail (1934) steadfastly affirmed that he was a Kharoti. His son proceeded to the Punjab for rifle theft in October 1934.

(C) *UTMAN.*(i) *Utman : Masezai—Shadizai.*

Ibrahim, Zwaqi Khel, Uria Khel, is the chief malik of the Masezai.

(a) *Mahmud Khel.*—Malik Sultan Muhammad. 90 families. Nomadic. 20 families are pastoral and locally nomadic in Zhob. 70 families summer in Spinawari, Kandahar, and winter in Dera Ghazi Khan and Multan Districts. The latter bring from Afghanistan for sale *ghi*, wool, dried fruits and almonds. Only a few of the men sell clothing on credit in the Punjab. Those, who cannot afford to peddle clothing cut firewood from the countryside which they sell in Dera Ghazi Khan, or ply camels for hire. They take back cloth and shoes from Dera Ghazi Khan for sale in Afghanistan.

(b) *Ghoria Khel.*—Maliks Wazir Khan and Muhammad Qabul. 100 families, besides some who are pastoral and locally nomadic in Zhob. These 100 families spend the summer in Ghundan, Lwargi, Kalat-i-Ghilzai. 35 families winter at Sre Dherai, Draband, Dera Ismail Khan District; they hire camels and collect firewood which they sell in Dera Ismail Khan. 65 families winter in Dera Ghazi Khan District; some of the men go to Lahore, Amritsar and Kangra and sell clothing on credit; those who are too poor to engage in this business ply camels for hire.

With the exception of those who live in Zhob, they bring from Afghanistan for sale almonds, *ghi* and dried fruits and take back tea, sugar, salt, shoes and cloth.

(c) *Mangi Khel.*—Malik Muhammad Khan, son of Fateh Khan. 50 families. Live permanently on their land and keep flocks in Khushkrod, Kandahar. They do not come to India except 4 families which live and migrate with Malik Muhammad Qabul, Ghoria Khel, and 8 families with Malik Sultan Muhammad, Mahmud Khel.

(d) *Alo Khel.*—Malik Jahan. 45 families. Nomadic. Summer in Zhob and keep flocks. Some of the men go to Spinawari, Kandahar, where they buy almonds, *ghi* and dried fruits, which they bring down to India in autumn for sale. 12 families winter near Draband in Dera Ismail Khan District; 33 families winter in Dera Ghazi Khan District. They take back to Afghanistan for sale tea, sugar, shoes and cloth.

(ii) *Utman : Masezai—Uria Khel.*

(a) *Neknam Khel.*—Malik Sher Muhammad. 30 families. Some are settled permanently on their land in Spinawari, Kandahar; these leave their families in Afghanistan but trade almonds, *ghi* and dried fruits to India, taking back for sale in Afghanistan tea, cloth and shoes. The remainder are pastoral and locally nomadic in Loralai, Baluchistan; some of the men trade in *ghi*, almonds and dried fruits, which they bring from Afghanistan.

(b) *Ghazi Khel.*—Maliks Mullah Nazir and Qasim. 60 families. About 40 families, which keep flocks, summer in Zhob, the remainder in Spinawari, Kandahar. All winter near Vihowa, Dera Ghazi Khan District, where they ply camels for hire. Do not trade.

(c) *Zwaqi Khel.*—Maliks Ibrahim and Sher Muhammad. 110 families. 15 families have land in Spinawari, Kandahar; the families do not move, but the men trade pistachio nuts, cummin seed, *ghi* and wool to Dera Ismail Khan, Dera Ghazi Khan, Multan and Shikarpur as they find demand for them. 45 families

summer in Dorai, Kalat-i-Ghilzai, and winter near Draband, Dera Ismail Khan District. Bring from Afghanistan for sale almonds, *ghi*, and wool; take back tea, *gur*, shoes and cloth.

The remainder are pastoral. They summer in Zhob and winter near Draband, Dera Ismail Khan District.

All who come to Draband in winter ply camels for hire and collect firewood which they sell in Dera Ismail Khan.

(iii) *Utman*: *Marwat*, *Nasu Khel*, *Ush Khel*.

Nis Khel.

Jani (or Jan).—Malik Mira Jan. 50 families. Nomadic. Summer Shahjui, Kandahar; winter Paroa, Dera Ismail Khan District. They bring from Afghanistan for sale almonds, wool, *ghi*, liquorice root, cummin seed; take back cloth and shoes. During the winter some of the men go to Amritar, where they buy cloth and sell it on credit in the villages about Lahore; others collect firewood which they sell in Dera Ismail Khan.

Fateh Khel.

(a) *Fateh Khel (proper)*.—Malik Umara. 30 families. Nomadic. Summer in Surkhgan, Kandahar, and winter at Paroa, Dera Ismail Khan District. Other particulars are as for the Jani.

(b) *Sham Khel*.—Malik Akhtar Muhammad. 25 families. Nomadic. Summer at Surkhgan, Kandahar; winter at Paroa, Dera Ismail Khan District. Other particulars are as for the Jani Khel.

(c) *Nukat Khel*.—Malik Amir. 15 families. Nomadic. Summer at Surkhgan, Kandahar; winter Paroa, Dera Ismail Khan District. Other particulars are as for the Jani.

Gander Khel.

Gander Khel.—Malik Shahbaz Khan. 40 families. Nomadic. Summer at Surkhgan, Kandahar; winter Paroa, Dera Ismail Khan District. Other particulars are as for the Jani.

(iv) *Utman*: *Marwat*, *Nasu Khel*, *Habibzai*.

Kamal Khel.

(a) *Durak Khel*.—108 families. Nomadic. 8 families, with malik Azad Khan, summer in Quetta and winter in Sangerai, Duki, Loralai; keep flocks. 50 families, with malik Salem Khan, summer in Duki, Loralai, and winter in Sibi, Baluchistan; keep flocks. 50 families, with malik Jalandhar, summer in Shahjui, Kandahar, and winter near Chaudhwan, Dera Ismail Khan District; bring down from Afghanistan for sale mostly almonds and liquorice root, and hire camels to other merchants, take back to Afghanistan cloth, shoes, and *sajji* (soda). Keep flocks, ply camels for hire, but do not trade in India. A comparatively poor section. Besides the above, a number of families which were locally nomadic in Baluchistan, have scattered.

(b) *Saiad Khel*.—Malik Walak. 50 families. Nomadic. Summer in Ghundan, Kalat-i-Ghilzai; winter at Musa Kot, Chaudhwan, Dera Ismail Khan District. Bring down from Afghanistan for sale at Dera Ismail Khan wool, *ghi*, almonds, raisins, dried fruits, take back cloth, shoes and silk. Do not engage in any kind of labour or trade in India.

Nimat Khel.

(a) *Nimat Khel (proper)*.—Malik Ghulam Haidar. 70 families. Nomadic. 50 families summer in Ghundan, Kalat-i-Ghilzai; winter Vihowa, Dera Ghazi Khan District. Bring from Afghanistan for sale in Dera Ghazi Khan almonds, *ghi*, raisins, dried jujube berries; take back cloth and shoes. During the winter they ply camels for hire. Do not trade in India.

6 families of Haripal Saiads with Malik Dad Muhammad winter at Kurak, 5 miles east of Sibi, and summer near Bostan, Baluchistan.

(b) *Bori Khel*.—Malik Ramzan. 40 families. Nomadic. Summer in Ghundan, Kalat-i-Ghilzai; winter near Vihowa, Dera Ghazi Khan District. Other particulars are as for the *Nimat Khel (proper)*.

(v) *Utman: Marwat, Umarzai—Bazid (Zangi)*.

Juma Khan is the principal malik of those Bazid who keep camels in winter near Chaudhwan, Dera Ismail Khan District; his brother, Ghulam Qadir, is malik of those who keep flocks and cattle in Zhob in summer.

(a) *Ibrahim Khel*.—Malik Nur Muhammad. 25 families. Nomadic. Summer Dora, Kalat-i-Ghilzai; winter Shah Alam Kot, Chaudhwan, Dera Ismail Khan District. Keep flocks and live on the proceeds of the wool and *ghi*. Do not trade.

(b) *Jabbar Khel*.—Malik Wali Dad. 50 families. Nomadic. Summer about Bostan, Pishin and Quetta; winter in Sibi, Baluchistan. Camel breeders and dealers. Ply camels for hire.

In addition to the above, about 500 families of mixed sections migrate with Malik Wali Dad. They include 7 families of Kamal Khel, Durak Khel, with Malik Latif, 4 families of Ush Khel, 2 families of Tor Nasar, and 10 families of Yahiya Khel.

Malik Wali Dad is the son of the late Khan Bahadur Ahmad Shah Khan and has land in Pishin. Wali Dad pays grazing tax at reduced rates, while those who migrate with him pay at the same rates as other Powindahs who come from Afghanistan.

(c) *Khairi Khel*.—Mutabar Kakar. 30 families. Nomadic. Summer in Tarnak, Kalat-i-Ghilzai; winter near Shah Alam Kot, Chaudhwan, Dera Ismail Khan District. Keep camels and flocks. Brings wool and *ghi* from Afghanistan for sale. Trade in camels. Ply camels for hire.

(d) *Khwajamad Khel*.—Mutabar Khairo. 32 families. Nomadic. Summer in Dora, Kalat-i-Ghilzai; winter Shah Alam Kot, Chaudhwan, Dera Ismail Khan. Bring wool and *ghi* from Afghanistan for sale in Dera Ismail Khan. Keep camels and flocks. Trade in camels. Ply camels for hire.

(e) *Salandar Khel*.—Malik Basia. 20 families. Nomadic. Summer Dora, Kalat-i-Ghilzai; winter Shah Alam Kot, Chaudhwan, Dera Ismail Khan. Other particulars are as for the Khwajamad Khel.

(f) *Isa Khel (or Babakar Khel)*.—They have sections:—

- Saru Khel,
- Rasul Khel,
- Daulat Khel (or Sur),
- Ghazi Khel.

All, however, live and migrate together. Malik Juma Khan. 50 families. Summer in Dora, Kalat-i-Ghilzai; winter Shah Alam Kot, Chaudhwan, Dera Ismail Khan District. Other particulars are as for the Khwajamad Khel.

(vi) *Utman*: *Marwat*, *Umarzai*, *Inas*—*Ya (Yahiya) Khel*.

(a) *Babar Khel*.—Malik Shazi Khan. 110 families. Nomadic. Summer in Kalat-i-Ghilzai; winter near Vihowa, Dera Ghazi Khan District, but sometimes winter in Bora, Loralai, Baluchistan. Bring from Afghanistan for sale *ghi*, almonds, raisins and wool; take back shoes, cloth and silk. During the winter they ply camels for hire and collect and sell firewood. Do not trade in India.

(b) *Chuhar Khel*.—Malik Mausam Khan. 70 families. Nomadic. All other particulars are as for the Babar Khel.

(c) *Tarak Khel*.—Malik Shahbaz Khan. 60 families. Nomadic. All other particulars are as for the Babar Khel.

(vii) *Utman*: *Marwat*, *Umarzai*, *Inas*, *Said Akhmad Khel*, *Mirak*, *Jalal Khel*—*Alam Khel*.

(a) *Parwat Khel*.—The Parwat Khel have sections:—

Hawas Khel.

Sikandar Khel.

These however, are mixed. Their malik in the Dera Ismail Khan District is Daraz; with 20 families, he lives and migrates with the Ashraf Khel and Malik Painda Khan. Summer Shahjui, Kandahar; winter at Saggu (on the Dera Ismail Khan-Draband road), Dera Ismail Khan District. Bring from Afghanistan for sale at Dera Ismail Khan almonds, wool, *ghi*, dried fruits, pistachio nuts. Some of the men go to Bengal, the United Provinces, and the Punjab to sell clothing on credit and lend money at interest. If grazing is good in the Dera Ismail Khan District, they purchase camels in Sibi and sell them in Dera Ismail Khan. Those who cannot afford to trade in India engage in labour, and cut firewood which they sell in Dera Ismail Khan. Ply their camels for hire in the Dera Ismail Khan District, while the she-camels are sent to the Thal, on the left bank of the Indus, below Dera Ismail Khan, for winter grazing.

15 families summer in Zhob and winter near Loralai, Baluchistan; these keep flocks.

(b) *Samurai*.—About 40 families move between Tsaiband, Herat, (summer) and Kandahar (winter). None come to India.

(c) *Sadurai*. (*Alam Khel*).—Maliks Bargai and Qalandar. 50 families. Nomadic. Summer Shahjui, Kandahar; winter Saggu (on the Dera Ismail Khan—Draband road), Dera Ismail Khan District. Live and migrate with the Shadi Khan Khel and Malik Painda Khan. All other particulars are as for the Parwat Khel.

(d) *Sheri Khel*.—Malik Majid. 30 families. All other particulars are as for the Sadurai.

(viii) *Utman*: *Marwat*, *Umarzai*, *Said Akhmad Khel*, *Mirak*, *Jalal Khel*—*Maruf*.

(a) *Azam*. *Adin Khel* (or *Alambeg Khel*). Malik Mad Gul 100 families. Nomadic. Summer near Lwargi, Kalat-i-Ghilzai, winter near Vihowa, Dera Ghazi Khan District. Other particulars are as for the Parwat Khel.

Jalu Khel.—Malik Sawat Khan. 30 families. Nomadic. Summer Shahjui, Kandahar; winter at Saggu (Dera Ismail Khan—Draband Road), Dera Ismail Khan District. Other particulars are as for the Parwat Khel.

Gulai.—Malik Shah Jahan. 40 families. Nomadic. Summer Shahjui, Kandahar; winter Saggu (Dera Ismail Khan—Draband Road), Dera Ismail Khan District. All other particulars are as for the Parwat Khel.

Shadi Khan Khel.—They have three sections as follows:—

	Families.
Hawas Khel	25
Dadak	20
Nurai (Ashraf Khel)	40

All live and migrate together. Their principal malik is Painsa Khan, son of Sawan Khan, who belongs to the Ashraf Khel. He is generally recognised as head of all the Nasar. They summer in Shahjui, Kandahar, winter at Saggu (Dera Ismail Khan—Draband Road), Dera Ismail Khan District. Other particulars are as for the Parwat Khel.

Tajai (or Chuhar Khel).—The Tajai have two sections:—

Sherai Khel,
Payao Khel.

Both sections live and migrate together. Malik Hakim. 35 families in all. Summer Shahjui, Kandahar, and winter at Saggu (Dera Ismail Khan—Draband Road), Dera Ismail Khan District, with the Shadi Khan Khel. All other particulars are as for the Parwat Khel.

Sulaiman Khel.—Mutabar Lilizai. 50 families. 30 families live and migrate with the Shadi Khan Khel and Malik Painsa Khan. Summer Shahjui, Kandahar; winter Saggu (Dera Ismail Khan—Draband Road), Dera Ismail Khan District. All other particulars are as for the Parwat Khel. 20 families summer in Zhob, and winter at Choti or Jadal, Dera Ghazi Khan District.

(ix) *Utman: Marwat, Umarzai, Said Akhmad Khel, Mirak—Dural Khel.*

(a) *Chalak Khel. Akhtar Khel*.—Malik Maidan. 20 families. Nomadic. Summer Kalat-i-Ghilzai; winter near Zarkanni, Dera Ismail Khan District. All other particulars are as for the Parwat Khel.

Safar Khel.—Malik Ghazi. 25 families. All other particulars are as for the Akhtar Khel.

Shaikh Khel.—Mutabar Sher Jan. 15 families. Other particulars are as for the Akhtar Khel.

(b) *Ambar Khel (or Bahar Khel)*.—The head malik of the Bahar Khel is Jafar Khan.*

Baryam Khel.—Malik Gandapur. 60 families. 15 families are in Baluchistan, where they are locally, nomadic in Loralai, Tarkhanwala, Anambar and the Thal. They ply camels for hire. The remainder summer in Kalat-i-Ghilzai and winter in Shamiri, Dera Ismail Khan District: Other particulars are as for the Parwat Khel.

Babakar (or Bahar) Khel.—Malik Jafar Khan; mutabar Muhammad Jan. 50 families. Summer in Kalat-i-Ghilzai, and winter at Shamiri, Dera Ismail Khan District, with the exception of 5 families which winter near Chaudhwan with Malik Sahib Jan, Bannu Khel. Other particulars are as for the Baryam Khel. Only a few of the men sell clothing on credit in Bengal, the United Provinces and the Punjab.

* Has lost an arm and is covered with the scars of wounds received in fighting with the Sulaiman Khel.

Warukai.—Malik Muhammad Karim. 20 families. Other particulars are as for the Babakar Khel. Most of the men go to sell clothing on credit and lend money at interest in Bengal, the United Provinces and the Punjab.

Sarwar Khel.—Malik Hassan Khan. 70 families. Other particulars as for the Warukai.

Gul Khan Khel.—Malik Muhammad Amin. 15 families. Other particulars as for the Warukai.

NOTE.—About 50 families of the various sections of the Bahar Khel summer near Loralai, and winter at Rajanpur. They trade in camels and ply them for hire.

(x) *Utman*: *Marwat*, *Umarzai*, *Said Akhmad Khel*, *Mirak*, *Abbas Khel*.

Abbas Khel.—This section would appear to have recently become extinct but the name remains.

(xi) *Utman*: *Marwat*, *Umarzai*, *Said Akhmad Khel*, *Asghar Khel*.

(a) *Akhund Khel*.—Malik Mullah Ibrahim. 12 families. Nomadic. Summer in Shahjui, Kandahar; winter near Paniala, Dera Ismail Khan District. Bring from Afghanistan for sale almonds, *ghi*, wool, dried fruits, and take back cloth, shoes, salt, tea and sugar. Some of the men go to Sind, the Punjab, Bengal and Assam and sell clothing on credit and lend money at interest.

(b) *Guli Khel*.—Mutabar Shadzai. 5 houses. All other particulars are as for the Akhund Khel.

(c) *Musa Khel*.—Malik Khoedad. 7 families. Other particulars are as for the Akhund Khel.

(d) *Sherin Khel*.—Malik Adam Khan. 8 families. Other particulars are as for the Akhund Khel.

(xii) *Utman*: *Marwat*, *Umarzai*, *Said Akhmad Khel*, *Bannu Khel*.

The chief malik of the Bannu Khel is Sahib Jan.

(a) *Sher Khan Khel*.—Malik Nazar. 10 families. Nomadic. Summer Umakai, Kalat-i-Ghilzai; winter near Chaudhwan, Dera Ismail Khan. Bring from Afghanistan for sale wool, *ghi*, almonds, pistachio nuts and dried fruits. Do not trade cloth in India. Sell charcoal and firewood in Draband and Dera Ismail Khan and ply camels for hire. Take back to Afghanistan for sale cloth, shoes, sugar and tea.

(b) *Isa Khel*.—Malik Sarfaraz. 23 families. Other particulars are as for Sher Khan Khel.

Malik Dadai and 20 families live in Duki, Loralai, and trade in cattle.

(c) *Azi Khel*.—Malik Sahib Jan. 15 families. Other particulars are as for the Sher Khan Khel.

(d) *Mastak Khel*.—Malik Shinkai. 20 families. Other particulars are as for the Sher Khan Khel.

(e) *Muta Khel*.—Malik Apo. 20 families. Other particulars are as for the Sher Khan Khel.

(f) *Jalal Khel*.—Malik Musegai. 15 families. Other particulars are as for the Sher Khan Khel.

(g) *Ghariyusai*.—Malik Muhammad Din. 10 families. Other particulars as for the Sher Khan Khel.

(h) *Duland Khel*.—Malik Nasim. 30 families. Summer Kalat-i-Ghilzai; winter near Chaudhwan, Dera Ismail Khan District. Keep flocks.

(xiii) *Utman*: *Marwat, Umarzai, Said Akhmad Khel—Prangai.*

The Prangai are scattered among various sections of the Spin Nasar. One or two families are with the Bahar Khel, four with the Bannu Khel.

(xiv) *Utman*: *Marwat, Umarzai, Said Akhmad Khel—Dulangai.*

Mutabar Nasir. 4 families. They live and move with the Bannu Khel.

NOTE.—60 families of Hassan Khel are settled on land in Swate, near Chahar Bagh, Jalalabad. A few of the men come to Peshawar in winter to sell woollen *durries* and do heavy labour.

II. TOR NASAR.

The chief malik of the Tor is Lalak.

(i) ISMAIL KHEL.

Malik Yar Muhammad. 116 families.

40 are nomadic. Summer in Shahjui, Kandahar; winter near Vihowa, Dera Ghazi Khan District. Bring from Afghanistan for sale wool, almonds and *ghi*. During the winter they ply camels for hire about Vihowa.

Malik Sur, who is a general in the Afghan Army and 60 families. 30 of these are settled on their land in Shakardarra near Kabul; 30 are nomadic, winter in Besud, Laghman, summer at Shakardarra and trade in cattle between Peshawar and Laghman.

16 families are settled on their land in Kama, Jalabad.

(ii) MOMREZ KHEL.

Have two sections.

	Mutabar.	Families.
Akhund Khel	Bez Muhammad	20
Madu Khel	Mullah Shindai	9

Particulars are as for the first 40 families of the Ismail Khel.

(iii) AKBAR KHEL.

Maliks Mullah Zikriya, Juma Khan and Purdil. 60 families. Nomadic. Summer in Rasana, Shahjui, Kandahar. 30 families with Mullah Zikriya winter at Vihowa, Dera Ghazi Khan; 30 families, with Maliks Juma Khan and Purdil, winter near Paharpur, Dera Ismail Khan District. Other particulars are as for the Ismail Khel.

(iv) ALIZAI.

Malik Said Shah (Tajik). 40 families. Settled in Khwaja Adam Baba, Zangora and Sre in Laghman. Trade locally in grain. A few bring fruit to Peshawar on bullocks.

NOTE:—Besides the above four sections, about 80 families live on their land in Bagram, Jalalabad; they bring pomegranates to Peshawar for sale.

30 families live in Durani and 30 near Hisarak, Jalalabad; the latter winter at Akrapura, Peshawar District, and do casual heavy labour.

III. SUR NASAR.

(i) QALANDAR KHEL.

Malik Qasim. 30 families. Half are settled in Munzil Bagh, Shahjui, Kandahar; the other half summer in Manzil Bagh and winter near Mandra, Dera Ismail Khan District.

(ii) SHER MUHAMMAD KHEL.

Malik Abdullah Khan. 30 families. Some are settled on their land in Manzil Bagh, Shahjui, Kandahar; the others summer in Manzil Bagh and winter near Mandra, Dera Ismail Khan District.

(iii) MALI KHEL.

Mali Said Shah (Tajik). 50 families. They are settled on their land in Khwaja Adam Baba, Laghman. Of these about 7 families winter near Shabkadar, Peshawar District, where they do heavy labour and ply bullocks for hire.

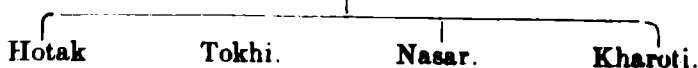
92 families of Torgedai, Akar Khel, also live with Malik Said Shah.

NOTE.—20 families of Sur Nasar are settled in Tsappar, Jagdalak. They sell charcoal and firewood in Kabul.

CHAPTER IX.

The Kharoti.

TURAN.



247. The Hotak and Tokhi are true Ghilzais. As regards the Nasar and Kharoti, it is most reasonable to suppose that they were at first *hamsayas*, and that later, as they increased in numbers, wealth and influence, came to lay aside their dependence and regard themselves as equals with the sons of Turan. The latter, on their part, must have been well content to receive into the family new, but rich and powerful, relations.

248. The Kharoti have a legend in which they connect themselves with the Hotak and aspire to a Saiad origin.* One day Sulaiman, Tokhi and Hotak were passing along a road near a Saiad village when they saw a laden donkey coming towards them. Sulaiman claimed the donkey, Tokhi the load, and Hotak whatever was on top of the load. There was a boy on the load of barley-bread. Hotak took him and gave him the name "Kharota" from *khar*, donkey, and *rota*, barley-bread. He married a Hotak wife and became the progenitor of the Kharoti. To this day the Hotak and Kharoti are on very friendly terms.

249. The Kharoti have sometimes been classed among the Ghilzais proper; but the above tradition would indicate, and the fact that their physical and mental characteristics differ considerably from those of the Ghilzai tribes would seem to confirm, descent from another stock. Their origin will, however, probably remain in doubt until some expert has time and opportunity to apply the methods of anthropometry to the Ghilzais and allied peoples. In manner they are rather more quiet, their voices better modulated, and general refinement and personal cleanliness somewhat greater than other Afghan nomads who visit India.

250. In the past they have suffered much in inter-tribal fighting, more especially, in their long-standing feud with the Sulaiman Khel. This feud is kept in abeyance while the tribes are in British territory, but breaks out again intermittently when they are across the border in tribal territory or beyond in Afghanistan.

251. The Kharoti belong to the Tor Ghund faction; this has, however, scarcely more meaning for them than that is opposed to the Sulaiman Khel, who are Spin Ghund.

252. Among tribal tattoo marks in vogue, a fairly common one consists of one central and eight circumferential dots in rough representation of an eight-petalled flower. It is worn by the women on the forehead or cheek, and is also to be seen occasionally among

*NOTE.—Weak tribes sometimes lay claim to a holy origin in the hope that they will be allowed to enjoy immunity from raids.

the men on the forearm or back of the hand. Many of the younger women have an attractive way of dressing their hair so that it falls in long ringlets on the cheeks—a coiffure which would seem peculiar to the Kharoti.

253. As will be seen from the notes on the various sections, the tribe exhibits every degree of nomadism. Many families live permanently in their fortified *kots* in Afghanistan, possessing land and flocks; others are locally nomadic, especially in Sarauza (known also as Sarafza, and Sarafsar) and Sarobi in Urgun, and have little or no land; others again pitch their tents on the Daman of Dera Ismail Khan, in Bannu District or Baluchistan during the winter. The men travel as far afield as Assam, Bengal and Nepal to carry on a peddling trade in clothes and unblushing usury, or remain to tend their camels and flocks. Crowds of poorer Kharoti, most of whom leave their families in Afghanistan, come in winter to India where they are to be met all over the Punjab, North-West Frontier Province and Baluchistan. These labour on roads, the building of walls, the digging of canals, irrigation channels and *karezes*. In the construction of the last they are particularly expert.

254. The number of migratory Kharoti would appear to have shown a very considerable increase during recent times.

255. Ghulam Rasul, Muhammad Khel, Amand Khel, Zakho Khel, a very old man, whose eldest grand-nephew is Abdullah Khan, has some land near Paharpur in Dera Ismail Khan District. He has no son. Abdullah Khan spends much of his time at Kabul. Amir Khan, Torizai, Ya Khel, has settled on land in the same locality, and has ceased to be a Powindah. He is an obvious flatterer, and is continually on the look out for Government contracts. Besides these no other Kharoti have land in the North-West Frontier Province or Baluchistan.

256. In Afghanistan the Kharoti are found located somewhat as follows:—

(1) In summer in Khakran and Nawar, Hazarajat; these winter in the Arghandab valley, Nizama and Boria in Kandahar, while a number also go to Baluchistan.

(2) In summer in Koh-i-Daman, where they have some land and during the winter in Ningrahar. Some of these trade with Peshawar, while the poorer do casual labouring work in Ningrahar and in Peshawar District.

(3) Some possess land in Maidan, between Ghazni and Kabul, where they spend the summer; they visit Ningrahar and Peshawar District in winter to do casual labour.

(4) In Urgun. These are to a great extent settled on the land but a considerable proportion winter in Bannu and Dera Ismail Khan Districts. Some of the men go direct from Urgun to India to hawk clothing and carry on usury.

(5) In Ghazni. These winter for the most part in the Dera Ismail Khan District.

257. The tribe as a whole does not possess much political solidarity. A *harampta* of Maidan or Koh-i-Daman Kharoti

would produce but negligible effect on those of Urgun or Ghazni; on the other hand a *barampta* of Urgun Kharoti would bring useful pressure to bear on their Ghazni relations. The fact is that the Urgun (*Gharwal*, or Hill) and the Ghazni (*Samwal*, or Plain) Kharoti have not been separated for so long as to destroy their political connection; although, when it suits them to do so, they pretend that they are entirely distinct. During the winter they mix freely while in Bannu and Dera Ismail Khan Districts, and both go in greater numbers than any other tribe to receive the blessings of the Hazrat Sahib of Taunsa in Dera Ghazi Khan District. Also, if for any reason the Tochi routes are closed to them, the Hill Kharoti migrate through Zhob with the Plain Kharoti. Driven by scarcity of cultivable land and grazing grounds and their own increase of population, and prevented from extending their territory by the Wazirs and the Tajiks of Urgun with whom they waged a continual warfare, some three hundred families of Kharoti left Urgun as nomads. They gradually acquired land in Karabagh, Ghazni, where they now spend the summer. This division took place in comparatively recent times, probably about a hundred and fifty years ago.

258. At the present time the Urgun Kharoti number 8,000, and the Kharoti of Ghazni about 2,000 fighting men.

259. In the Bannu and Dera Ismail Khan Districts in winter the Plain Kharoti are represented by Amir Khan, Yahiya Khel, and Musa Khan, Ade Khel; the Hill Kharoti by Ashabi, Ade Khel, Mir Dad, Zakho Khel, and Khan, Ade Khel, who acts for the Yahiya Khel.

Muhammad Karim Khan, Raji Khel, Yahiya Khel, "*Mulki Brigadier*" in Afghanistan, who spends the winter in Duki, Loralai, is the accepted leader of not only the Kharoti, but of all the Powindahs who winter in Loralai District, Baluchistan.

The family of Mehr Jan, Liwan Khel, Shamo Khel, Zakho Khel, is regarded as the leading family of all the Kharoti, though Mehr Jan himself has little wealth or influence. He lives in Sarafza, Urgun, and has never come to India. The second family of importance is that of Kaisar, Saran Khel, Alo Khel, Ade Khel. Kaisar is dead, but his brother, Sadu Khan, is malik in his place. He lives in Almasti, Urgun, and does not come to India. Gul Muhammad, Taus Khel, Marzak, Ade Khel, is *vakil* for the Kharoti of Urgun at the Court of Kabul; Saifudin, Umbar Khel, Mamand Khel, Zakho Khel, for those of Karabagh, Ghazni. In 1930 the Afghan Consul-General at Delhi visited Dera Ismail Khan and appointed Mehr Dad, Kharmanzai, Mamand Khel, Zakho Khel, *vakil* for the Kharoti who visit the Daman of Dera Ismail Khan in winter. Many of the maliks were not present when he was appointed and thus do not recognize him. Among Afghan officials at the present day the leading Kharoti is Sher Muhammad Khan, Mamand Khel, Zakho Khel, who is *Najib-ul-Hukumat* at Maimana in Afghan Turkistan. It is a curious fact that the chief malik of the Dawars, who are settled in the Tochi valley, is Khan Bahadur Khan Muhammad Khan, who is a Kharoti by descent. His grandfather's accession to power was made possible by the dissensions between the Mallizad and Tappizad factions which divide the Dawar tribe, the Idak not being included in either but always

inclining to the stronger side. Khan Muhammad's family still preserve their nomadic tradition to some extent, as in summer they leave their village of Muhammad Khel and camp three or four miles away at the foot of Vezhda.

260. The Kharoti who come down to the Bannu and Dera Ismail Khan Districts in winter generally use the following routes:—

(a) *Ghazni or Plain Kharoti*.—Ghazni, Tod Karez, Saddozai (or Oba), Mukur, Gilan, Dand, Karab Din, Saleh Gul, Wazi Khwa Palao, Wazi Khwa, Nasar Qila, a place about half way between Nasar Qila and Tarwa, Tarwa, Kamar Din Karez (Zhub), Khadri Mazdak, Wali Murgha, Kundar Torme, Khuahkalwi Khula, Kurman, Khaisor Srecha, Shagal, Khwazhi Oba Sakh, Kharsingan, Sarob, the Zhub river, Apozai, Obosar, Zher Ghundi, Manikhwa, Talawana, Somna, Dhanasar, Moghal-kot, Sherani Zhandra, Marar Kach, Draband, Talai, Saggu, Tikan, Dera Ismail Khan.

(b) *Urgun or Hill Kharoti*.—Those who live in Sarobi Urgun, and winter near Tank with Malik Mehr Dad, have sometimes migrated by way of Robot, Tori Tangi, Miso, Chahan, Wana Sar, Wana Pai, Dargai, Sarwekai, Khirgi and Tank. This route is not recognised by Government, but the Kharoti avoid the Gomal when possible through fear of the Sulaiman Khel.

261. The other Kharoti who live in Urgun used to come by the Kazha route into the upper Tochi until they were attacked by Khaddar Khel Wazirs in 1922 at the mouth of the Baba Shaga Algad near Boya. Since then they have used the following route:

Warzana Zairak, Ratkai, Shadal, Almara, Shagai, Borai, Ghulam Khan *Kalai* (Gurbaz), Miramshah, Idak, Saidgi, Baran, Bannu.

262. Owing to fighting with the Darpa Khel Dawars on the Dande plain near Miramshah in April 1932, the Urgun Kharoti (except those who live in Sarobi) went by Ghazni and used the same route as the Plain Kharoti in the autumn of 1932. This quarrel has now been compromised.

263. The Kharoti who spend the summer in Hazarajat and winter in the Duki Tehsil, Loralai, use the following routes:—

(1) Karabagh, Shir, Tod Karez, Mukur, Peshela, Shahjui, Bazugai, Chundan, Spinawari, Surkhab, Qila Rashid, Zerawara, Kajir, Tokarak, Toba (Bashahr), Torasha, Pishin, Bostan, Khani, Kach, Mali, Darga, Kosat, Shahreg, Sangavi, Duki.

(2) Khakran, Zangali, the Arghandab river, Olam Robot, the Tarnak Rud (Sewri), Nawa (Koghani), Ghundan (Lawargi), Zech, Tarkhan, Ala Jirga, Loeband, Shahzada Khan *Kalai*, the Zhub river, Kila Saifulla and on to Duki.

264. The tribal tables and notes on the various sections which follow refer more particularly to the Kharoti of Urgun

and Ghazni and to those others who visit the Kurram Agency and Baluchistan. Their correctness was acknowledged by the principal maliks, both of Urgun and Ghazni, who were in the Dera Ismail Khan and Bannu Districts during the winter of 1932-33.

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TABLE OF THE KHAROTI.**KHAROTI.**

Zakho Khel Ade Khel Ya (Yahiya) Khel

I.—ZAKHO KHEL.

ZAKHO KHEL	Shamo Khel	Sundar Khel	
		Shahtorai	
		Madu Khel	
	Bandar Khel	Liwan Khel	
		Qasim Khel	
		Dreplari	
		Ghori Khel	
		Shahkotai	
		Saiad Khel	
		Shergulai	
Hajibatai			
Alizai			
Zangi Khel			
Bandar Khel (proper)			
Sulaimanzai			
Musa Khel			
Pani Khel			
Parwatai			
Mamut Khel			
Pasana		Hayat Khel	
		Zafar Khel	
		Amgmai	
		Mulagi Khel	
	Painda Khel		
	Bora Khel		
	The Bandar Khel of Maidan		
Mamand Khel	Zdanya Khel		
	Khanakai		
	Zangi Khel		
	Bachu Khel		
	Babu Khel		Bostan Khel
			Mak Khel
			Tair Khel
	Umbar Khel		Bariamai
			Wasi Khel
			Allahdad Khel
		Shakardad Khel	
		Taus Khel	
	Kharmanzai		Kharmanzai (proper)
			Lali Khel
			Mali Khel
	Amand Khel		Pirogai
			Roshan Khel
			Hukmat Khel
			Rozi Khan Khel
			Manak Khel
			Muhammad Khel
			The Kirman Amand Khel.

II.—ADE KHEL.

ADE KHEL	{	Alo Khel	{	Suran Khel Bahram Khel	{	Bahram Khel Skorbana
				Izai Bachu Khel Kakalzai Stu(Astu) Khel Basnaz Khel Rad Shadizai Lanji Khel Banzai Idarzai Kunda Khel Irap Khel		
				Payo Khel Malak Khel Khoedad Khel		
				Abbas Khel	{	Shahbaz Khel Shadi Khel Bahadur Khel Laagun
		Marzak		Taus Khel	{	Taus Khel (proper) Nauroz Khel
				Daru Khel	{	Azar Khel Mawia (or Mali Khel)
				Ashraf Khel Isa Khel		
				Mamanr	{	Imal Khel Tora Khel Shahborai
				Sherak Khel	{	Sherak Khel (proper) Shadi Khel

III.—YA (YAHIYA) KHEL.

YA (YAHIYA) KHEL	{	Raji Khel Zawli Khel Khaddar Khel Tor Khel Jalalzai Torizai.
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266.

NOTES ON SECTIONS.

(I) ZAKHO KHEL.

Malik Mehr Jan, Liwan Khel, is recognised as head of all the Kharoti by birth, but he has little influence. The principal maliks of the Zakho Khel are Adam Khan, Qasim Khel, and Muhammad Khan, Ghorī Khel, Bandar Khel.

(i) SHAMO KHEL.

(a) *Sundar Khel*.—Malik Nazar. 30 families. Live in Ghar, Dhana, in Urgun, where they have land. They do not bring their families to India but a number of the men go to the Punjab and Bengal and sell clothing on credit.

(b) *Shahtorai*.—Malik Madar. 50 families. Have land in Ghar, Dhana, in Urgun. They do not bring their families to India, but some of the men go to the Punjab and Bengal and sell clothing on credit.

(c) *Madu Khel*.—Malik Adam Khan. 100 families. Live in Sarauza, Urgun, where they have land. Do not bring their families to India, but some of the men go to the Punjab, Bengal and Nepal and sell clothing on credit.

(d) *Liwan Khel*.—Malik Mehr Jan. 80 families. Live in Sarauza, Urgun, where they have land. Do not bring their families to India, but some of the men go to the Punjab, Bengal and Nepal and sell clothing on credit.

(e) *Qasim Khel*.—Malik Patai. 80 families. Live in Sarauza, Urgun, where they have land. Do not bring their families to India, but some of the men go to the Punjab, Bengal and Nepal and sell clothing on credit.

(f) *Dreplarai*.—Malik Mehr Jan, Liwan Khel. 60 families. Half live in Sarauza, and half in Shinki, Urgun. They possess land in both areas. Do not bring their families to India, but some of the men go and sell clothing on credit in the Punjab and Bengal.

(g) *Ghori Khel*.—Maliks Muhammad Khan, Pacha and Patai. 30 families. Live in Sarauza and China Khwa, Urgun, where they have land. Do not bring their families to India. Some of the men go to the Punjab, Bengal and Nepal and sell clothing on credit.

(h) *Shahkotai*.—Malik not known. 50 families. Live in Shahkot, Urgun, where they have land. Do not bring their families to India. Some of the men go to the Punjab and Nepal and sell clothing on credit. They are famous for their skill in the construction of *karezes*.

(ii) BANDAR KHEL.

(a) *Saiad Khel*.—Malik Jangai. 120 families. Live in Sarobi, Urgun, and are locally nomadic. They keep flocks and do not come to India to trade.

(b) *Shergulai*.—Malik Khayal Gul. 15 families. Live in Karsarai, Urgun, on their land. They do not come to India.

(c) *Haibatai*.—Malik Adam Khan. 60 families; of these 50 families live on their land in Sarobi, and 10 families in Sharki, Urgun. They do not come to India.

(d) *Alizai*.—Malik Ramai. 160 families. 100 families are locally nomadic in the Arghandab valley, Kandahar, and keep flocks. 40 families are nomadic: summer in Shilghar, Ghazni, and winter in Bannu District. The latter did not come to Bannu in the winter 1932-33 owing to the Kharoti—Darpa Khel, Dawar, incident of April 1932; they bring *chilghoza* nuts, almonds, *ghi*, *reshka* (a kind of clover) seed, *shaftal* (clover) seed, for sale in Bannu, and take back to Afghanistan salt, sugar, *gur*, kerosine oil, matches and cloth; they do not go east of the Indus.

The remaining 20 families are settled on their land in Maidanak and in the Gomal valley, Urgun, and do not come to India.

(e) *Zangi Khel*.—Malik Musa. 30 families. 9 families are locally nomadic in Sarobi, Urgun, and keep flocks. 21 families are nomadic; they summer at Karabagh, Ghazni, and winter near Paharpur in the Dera Ismail Khan District; the men go and sell clothing on credit in Assam and Bengal.

(f) *Bandar Khel (proper)*.—Maliks Lalu and Babarai. 300 families. Nomadic. Summer in Nawar, Hazarajat, and winter in the Thal, Baluchistan. Bring down for sale from Afghanistan wool, *ghi*, almonds and carpets, and take back cloth, sugar and tea.

(g) *Sulaimanzai*.—Maliks Khayal and Said Nazim. 400 families. Nomadic and keep flocks. Spend the summer in Kharwar, Gardez, and in Katawaz; winter in Shakin and Sarobi in Urgun. Do not come to India.

(h) *Musa Khel*.—Malik Shin. 200 families. 20 families are settled on their land in Sarobi, Urgun, and do not come to India. The others are nomadic; summer in Nawar, Hazarajat, and winter in the Thal of Baluchistan; they do not keep flocks but are merchants and bring wool, *ghi*, almonds and carpets to Baluchistan for sale, and take back to Afghanistan cloth, sugar and tea.

(i) *Pani Khel*.—Malik Akbar Khan. 40 families. Nomadic. Summer in Karabagh, Ghazni, where they have some land; winter near Paharpur, Dera Ismail Khan District. Bring no merchandise to India, but many of the men go to Assam and Bengal and sell clothing on credit.

(j) *Parwatai*.—Malik Jan Gul. 10 families. 3 families are settled on their land in Karabagh, Ghazni. 7 families are nomadic; summer in Karabagh, Ghazni, winter near Paharpur in Dera Ismail Khan District. Sell clothing on credit in Assam and Bengal.

(k) *Mamut Khel*.—Malik Sher Muhammad. 200 families. Nomadic. Summer in Nawar, Hazarajat, and winter in the Thal, Baluchistan. Bring down from Afghanistan for sale wool, *ghi*, almonds and carpets, and take back cloth, sugar and tea.

(l) *Pasanai, (I) Samwal or Plain*.—40 families, summer in Karabagh, Ghazni, and winter near Paharpur in Dera Ismail Khan District. Sell clothing on credit in Assam and Bengal.

10 families summer in Larama, Mukur, and winter near Paharpur. Sell clothing on credit in Assam and Bengal.

8 families summer in Olam Robat, Mukur, and winter near Paharpur.

Formerly all the *Samwal Pasanai* used to summer together in Khar Zhandra in Karabagh, but they have now split up as above. They bring no merchandise from Afghanistan for sale in India. It is difficult to ascertain to which particular sections they belong.

(II) *Gharwal or Hill*.

Hayat Khel.—Malik Mir. 30 families. Are settled on their land in Sarobi, Urgun. Some of the men come to India and sell clothing on credit in Assam, Bengal and about Delhi, Cawnpore and Lahore.

Zafar Khel.—Malik Raziq. 40 families. Are settled on their land in Sarobi, Urgun. Their traders go to Bengal, Assam and the Punjab and sell clothing on credit.

Asagzai.—Malik Mir Akhmad. 40 families. Are settled on their land in Sarobi, Urgun. Some of the men go to Assam, Bengal, Cawnpore and Lahore and sell clothing on credit.

Mulagi Khel.—Malik Mir. 30 families. Are settled on their land in Sarobi, Urgun. Some of the men go to Bengal, Assam, Delhi, Cawnpore and Lahore and sell clothing on credit.

(m) *Paında Khel.*—Malik Akbar Khan. 50 families. Nomadic, with the exception of Malik Akbar Khan and 10 families which are settled on their land in Karabagh, Ghazni. 40 families come to Paharpur, Dera Ismail Khan District, in winter; do not bring any merchandise from Afghanistan or take back any, but sell clothing on credit in Assam and Bengal. Daulat Khan acts as malik at Paharpur.

(n) *Bora Khel.*—Malik Dare Khan. He does not come to India, where Ramzan acts for him. 70 families. 15 are settled on their land in Rasana, Mukur; the others are nomadic, summer in Rasana, and winter near Paharpur. Some of the men from both the nomad and settled parts of the section sell clothing on credit in Assam and Bengal. In 1932-33 only 40 families came to Paharpur owing to bad trade in India.

(o) *The Bandar Khel of Maidan.*—Upwards of 500 families of Bandar Khel, who have now no connection with the Bandar Khel of Urgun and Ghazni, are settled on their land in Maidan, between Ghazni and Kabul. Many of the men come to Ningrahar and Peshawar District in winter and do casual labour.

(iii) MAMAND KHEL.

(a) *Zdanya Khel.*—Malik Juma Khan. 30 families. Are settled on their land in Urgun; they do not come to India.

(b) *Khanakai.*—No malik. 10 families. Settled on their land in the Arghandab valley, Kandahar, and do not come to India.

(c) *Zangi Khel.*—Malik Baz. 12 families. Have land and flocks in Urgun; do not come to India.

(d) *Bachu Khel.*—Malik Jahan Khan. 15 families. Have land and keep flocks in Urgun; do not come to India.

(e) *Babu Khel.*—(1) *Bostan Khel.*—Malik Nazir. 60 families. Have land and keep flocks in Sarobi, Urgun. A few only of the men only come to India in winter and sell clothing on credit about Saharanpur and Cawnpore.

(2) *Mak Khel.*—Malik Zar Dad. 100 families. Live permanently on their land in Sarobi, Urgun, and keep flocks; do not come to India.

(3) *Tair Khel.*—Malik Mad Afzal. 50 families. Live permanently on their land in Sarobi, Urgun; do not come to India.

(f) *Umbar Khel.*—The most influential maliks of the Umbar Khel are Mir Jan and Adam Khan.

(1) *Bariamai.*—Malik Paında Khan. 40 families. Are locally nomadic about Spina in the Gomal valley, Urgun. Keep flocks. Do not come to India.

(2) *Wasi Khel.*—Malik Karim Dad. 40 families. Are settled permanently on their land in Spina in the Gomal valley, Urgun. A few only of the men come to Baluchistan where they sell clothing on credit.

(3) *Allahdad Khel.*—Malik Saifuddin. 60 families. Are settled permanently on their land in Spina in the Gomal valley, Urgun. A few men only come to Bombay, Bengal and the Punjab and sell clothing on credit.

(4) *Shakardad Khel*.—Malik Nazar Din. 50 families. Are settled permanently on their land in Spina in the Gomal valley, Urgun, and do not keep flocks. A few men only come to Baluchistan and sell clothing on credit.

(5) *Taus Khel*.—Malik Khoedad Khan. 50 families. Are settled permanently on their land in Spina, in the Gomal valley, Urgun, and do not keep flocks. A few men only come to Baluchistan and sell clothing on credit.

(g) *Kharmanzai*.—Mehr Dad is chief malik of the Kharmanzai.

(1) *Kharmanzai (proper)*.—Malik Wali Khan. 30 families. Half are settled permanently on their land in Sarobi, Urgun; half are nomadic, spending the summer in Sarobi, Urgun, and winter near Tank; they bring down *chilghoza* nuts for sale at Tank and do casual labour.

(2) *Lali Khel*.—Malik Shamar. 30 families. Are settled permanently on their land in Sarobi, Urgun, and keep flocks. 6 families only with malik Mehr Dad come down to Tank in winter and do casual labour. They bring down *chilghoza* nuts for sale at Tank, but do not adventure east of the Indus.

(3) *Mali Khel*.—Malik Mir Ahmad. 20 families. Are settled on their land in Sarobi, Urgun; they do not come to India.

(h) *Amand Khel*.—(1) *Pirogai*.—The Pirogai have two sections: Gaidazai and Mirzai.

(i) *Gaidazai*.—Malik Qutab Khan. 140 families. 40 families are based on Karabagh, Ghazni, where some possess land. All used to come down to Paharpur, Dera Ismail Khan District, in winter, but the past four years some have stayed at Karabagh. Six families only came to Paharpur during the winter 1932-33. They do not bring any merchandise from Afghanistan, but the men sell clothing on credit in Bengal and Assam. Those who can afford to do so take back to Afghanistan sugar, cloth and tea.

Malik Rozi Khan with about 100 families spends the summer in Urazgan, Kandahar, and winters in the Thal, Baluchistan. They keep flocks and bring down for sale to Baluchistan *ghi*, wool and almonds.

(ii) *Mirzai*.—Malik Dar Muhammad. 100 families. Live in Karabagh, Ghazni. They used to come down to Paharpur, Dera Ismail Khan District, in winter, but for the last two years they have practically stopped migration owing to bad trade in India. 9 families only came to Paharpur during the winter 1932-33. The men go to Assam and Bengal and sell clothing on credit.

Malik Manak, with some families, summers in the Hazarajat and winters in the Thal, Baluchistan. These keep flocks and bring down from Afghanistan for sale *ghi* and wool.

(2) *Roshan Khel*.—Have two sub-sections:—

Kamkai Barai, Loe Barai.

(i) *Kamkai Barai*.—Malik Alamo. 20 families. Have no land. Summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. Only one

family came down in the winter of 1932-33. The men sell clothing on credit in Assam and Bengal. The richer take back to Afghanistan cloth, sugar and tea for sale.

(ii) *Loe Barai*.—Malik Alamo. 23 families. Have no land. Summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. In 1932-33 only 7 families came to India owing to bad trade. Many of the men sell clothing on credit in Assam and Bengal.

(3) *Hukmat Khel*.—Malik Babar. 60 families. Summer Karabagh, Ghazni, winter near Paharpur, Dera Ismail Khan District. Only 20 families came down in 1932-33. The men sell clothing on credit in Assam and Bengal.

(4) *Rozi Khan Khel*.—Malik Rozi Khan. 120 families. Summer in Urazgan, Kandahar, and the Hazarajat, where some of them have land. Half come down to Duki Tehsil, Loralai, Baluchistan, in autumn, bringing *ghai*, almonds and wool for sale. They do not go east of the Indus.

(5) *Manak Khel*.—Malik Manak. 80 families. Nomadic. Summer in Nawar, Hazarajat, winter near Pishin, Baluchistan. Keep flocks and bring for sale from Afghanistan *ghai*, wool, almonds and carpets. They do not go east of the Indus.

(6) *Muhammad Khel*.—Malik Ghulam Rasul is the principal malik of the Muhammad (Makhmad) Khel. He is a very old man, and will be succeeded by his grand nephew Abdullah Khan. Have sections: Wali Khel, Kuti Khel, Jara Kana and Bara Khel.

(i) *Wali Khel*.—Malik Ghulam Rasul. 35 families. Nomadic. Summer in Karabagh, Ghazni, winter near Paharpur, Dera Ismail Khan District. In 1932-33 only 7 or 8 families came down to Paharpur. The men go to Assam and Bengal where they sell clothing on credit.

(ii) *Kuti Khel*.—Malik Ghulam Rasul. 20 families. Nomadic. Summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. The men go to Assam and Bengal where they sell clothing on credit.

(iii) *Jara Kana*.—Malik Ghulam Rasul. Nomadic. Summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. The men go to Assam and Bengal where they sell clothing on credit.

(iv) *Bara Khel*.—Malik Ghulam Rasul. 15 families. Nomadic. Summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. The men go to Assam and Bengal and sell clothing on credit.

(v) *Kirman Amand Khel*.—Malik Kajir. 60 families. Nomadic and keep flocks. Summer in the Kirman valley, Hazarajat, and usually winter in the Kurram Agency in Ganre Oba or Shahak. Occasionally spend the winter in Barakka in Kohat District. They have long been separated from the other Amand Khel, with whom they have now no connection.

(2) ADE KHEL.

(4) ALO KHEL.

(a) *Suran Khel*.—Malik Sadu Khan. 130 families. 60 families are settled on land in Sarobi, Urgun, and keep flocks; some of the men come to India and sell clothing on credit in Assam and Bengal, the United Provinces, Bombay and the Punjab.

40 families are nomadic and come to Bannu District in winter with malik Ashabi; in summer they live in Shilghar, Ghazni. They bring down for sale from Afghanistan *chilghoza* nuts, *ghi* and almonds. Some of the men sell clothing on credit in Assam, Bengal, the United Provinces, Bombay and the Punjab.

30 families with Malik Haji Nurullah summer in Karabagh, Ghazni, and winter near Paharpur, Dera Ismail Khan District. Some of the men go to Assam and Bengal and sell clothing on credit.

(b) *Bahram Khel*.—Malik Ashabi.

(1) *Bahram Khel (proper)*.—30 families.

(2) *Skerbana*.—20 families.

Both sections, with the exception of 10 families which are permanently settled in Sarobi, Urgun, are nomadic and migrate together. They spend the summer sometimes in Shilghar, Ghazni, sometimes in Sarobi, Urgun; winter in Bannu District. They bring down for sale from Afghanistan *chilghoza* nuts, almonds and *ghi* which they sell through brokers in Bannu. Some of the men go to Bengal, Assam, the United Provinces and the Punjab and sell clothing on credit. They take back to Afghanistan for sale sugar, *gur*, cloth and shoes.

(c) *Izai*.—Malik Niaz Muhammad. 40 families. Are settled on their land in Sarobi, Urgun, and keep flocks. Do not bring their families to India. Some of the men go to Assam, Bengal, Bombay and the Punjab and sell clothing on credit.

(d) *Bachu Khel*.—Malik Khalifa Kamran, who is a religious leader of some importance. 30 families. Are locally nomadic in Sarobi and Sarauza, Urgun, and keep flocks. Have no land. Do not come to India.

(e) *Kakalzai*.—Malik Sher Jan was killed in the attack on the Nim Parao temporary Zhob Militia post in October 1933. 300 families. Locally nomadic about Dre Khwande, Gomal valley, Urgun, and keep flocks. Used to come to Zhob in winter, but since 1930 have not come down owing to trouble with the Zhob authorities.

(f) *Stu (Astu) Khel*.—Malik Muhammad Isa Khan. 172 families. 135 families have land in Karabagh, Ghazni, and do not bring their families to India; the men go to sell clothing on credit in Assam, Bengal and Nepal.

15 families come to Mandra, Dera Ismail Khan District in winter; the men go to Assam and Nepal and sell clothing on credit.

10 families spend the summer in the Hazarajat and winter in Karabagh, Ghazni; they keep flocks and do not come to India.

4 families are permanently settled in Sarobi, Urgun: the men go to sell clothing on credit in Assam, Bengal and Bombay.

8 families spend the summer in Karabagh, Ghazni, and winter in Shahreg, Sibi, Baluchistan. They keep flocks.

(g) *Busnaz Khel*.—Malik Niaz Muhammad, Izai. Their own *mutabar* is Taj Muhammad. 15 families. Are permanently settled on their land in Sarobi, Urgun; only three or four of the men go to Assam, Bengal and Bombay to sell clothing on credit.

(h) *Rad*.—Their malik was Sher Muhammad who died in 1932. No malik had taken his place up to January 1933. 50 families. Locally nomadic about Dre Khwande, Gomal valley, Urgun; keep flocks. Used to come to Zhob in winter, but owing to trouble with the Zhob authorities have not come down since 1930. Do not come to India.

(i) *Shadizai*.—Malik Karim Khan. 500 families. Most of them are settled on the land in Koh-i-Daman, Kabul, and do not trade or come to India, except some of the poorer who do casual labour in Peshawar District in winter.

60 families are nomadic; summer in Koh-i-Daman and winter near Jalalabad. They engage in trade in carpets and fruit between the Hazarajat and Peshawar.

25 families summer in Nawar, Hazarajat, and winter in Loralai, Baluchistan. They trade in fruit and carpets.

Some Shadizai live in Marna, Gomal valley, Urgun, and keep flocks; these are locally nomadic and do not come to India.

(j) *Lanji Khel*.—Malik Abdullah Jan, in Sarobi, Urgun, with 170 families; Malik Akhtar Muhammad in Karabagh, Ghazni, with 40 families. The former have land, do not bring their families to India, but some of the men go to Assam, Bengal and the Punjab, and sell clothing on credit and lend money at interest. The latter are nomadic, and spend the summer in Karabagh, Ghazni; they winter near Paharpur in Dera Ismail Khan District. The Lanji Khel of Karabagh have three sections:—

Khaja Khel: *Mutabar*, Mir Afghan. 15 families.

Baju Khel: Malik Muhammad Akhtar. 15 families.

Madu Khel: *Mutabar* Atagai. 10 families.

(k) *Banzai*.—Malik Mashak. 113 families. 62 families are now locally nomadic in the Shakin area, Urgun; they used to winter in Zhob, but due to trouble with the authorities in 1930 do not go there now. 50 families are settled on land in the Mastoi valley of Urgun; some of the men go to Assam and Bengal and sell clothing on credit.

3 families, with Malik Niaz Gul, are locally nomadic in Harnai, Baluchistan, and keep flocks.

40 families with malik Makhmud winter at Khazak, 9 miles east of Sibi, and summer in Afghanistan.

(l) *Idarzai*.—Malik Musa Khan. 50 families. Have sections:—

Agar Khel: *Mutabar* Abdullah Jan. 25 families.

Shabi Khel: *Mutabar* Ahmad Khan. 10 families.

Karim Dad Khel: Malik Musa Khan. 15 families.

All are nomadic. Summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. Some of the men sell clothing on credit in Assam and Bengal. They take back to Afghanistan for sale sugar, tea, cloth and shoes. Do not bring any merchandise to India. A few families of Idarzai who are not included in the above summer in Nawar, Hazarajat, and winter in Loralai, Baluchistan; these are pastoral.

(m) *Kundu Khel*.—Malik Ghazi. 40 families. Used to come to Zhob in winter, but, owing to trouble with the authorities

in 1930, do not come now. Do not keep flocks. In the winter of 1932-33 a few came down to India secretly to do casual labour.

(n) *Irap Khel*.—Malik Kala Khan. 10 families. Nomadic. Summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. The men sell clothing on credit in Assam and Bengal. Take back to Afghanistan for sale tea, sugar, cloth and shoes.

(ii) *MARZAK*.

(a) *Payo Khel*.—Maliks Ibrahim, Pir Khan and Muhammad Ali. 60 families. Are permanently settled on their land in the Mastoi valley of Urgun. Some of the men lend money at interest in Bengal, Lahore, Cawnpore, Delhi and Jullundur.

(b) *Malak Khel*.—Maliks Bachak and Samundar. 30 families. With the exception of 5 families which come to Bannu District, they are permanently settled on their land in the Mastoi valley of Urgun. The men go to Bengal and the Punjab and lend money at interest. The 5 families which come to Bannu bring *chilghoza* nuts for sale and do casual labour in the district. They take back to Afghanistan sugar, *gur* and cloth.

(c) *Khoedad Khel*.—Malik Dilasa. 30 families. 25 families are permanently settled on land in the Mastoi valley of Urgun; some of the men go to Bengal and the Punjab and lend money at interest. 5 families come to Bannu District in winter bringing *chilghoza* nuts for sale, and do casual labour.

(d) *Abbas Khel*.—Chief malik: Gulab, Bahadur Khel, Abbas Khel.

(1) *Shahbaz Khel*.—Maliks Ruidar and Isa Khan. 40 families. Malik Isa Khan and 25 families have land in Sarobi, Urgun; some of the men go to Bengal and the Punjab and lend money at interest. Malik Ruidar and 15 families are nomadic; they bring *chilghoza* nuts to Bannu for sale and do casual labour. Some of the Shahbaz Khel keep flocks in Pizhka, Urgun.

(2) *Shadi Khel*.—Malik Gul Nur. 71 families. 65 families have land and keep flocks in Sarobi, Urgun; the men go to Bengal and the Punjab where they lend money at interest and sell clothing on credit. 6 families are nomadic, and come to Bannu District with their families bringing *chilghoza* nuts for sale, and do casual labour.

(3) *Bahadur Khel*.—Malik Gulab. 80 families. Settled on land in Kurzhawarai, Sarobi, Urgun. The men go to Bengal and the Punjab in winter and lend money at interest.

(4) *Lasgun*.—Malik Gulab, Bahadur Khel. 25 families. 20 families are locally nomadic in Sarobi, Urgun, and keep flocks. 5 families come to Bannu District with their families bringing *chilghoza* nuts for sale and do casual labour.

(e) *Taus Khel*.—(1) *Taus Khel (proper)*.—Maliks Nazar and Jalat. 100 families. Are settled on land in Sarobi, Urgun; some of the men go to Bengal and the Punjab and lend money at interest.

(2) *Nauroz Khel*.—Maliks Amir and Nazar. 40 families. 10 families have land in Sarobi, Urgun; some of the men go to Bengal and the Punjab and lend money at interest. The other 30 families are nomadic, and winter in Bannu District; they bring down *chilghoza* nuts and do casual labour; take back to Afghanistan for sale sugar, salt, *gur* and cloth.

(f) *Daru Khel*.—(1) *Azar Khel*.—Malik Sardar. 30 families. Nomadic. Summer Urgun; winter in Bannu District bringing

chilghoza nuts and *ghi* for sale, and do casual labour. Take back to Afghanistan for sale cloth, sugar and *gur*.

(2) *Mawia (or Mali Khel)*.—Malik Khan. 55 families. 30 families keep flocks in Umna, Spina, Katawaz, with the Sulaiman Khel, on account of enmity with the Saifali, Kabul Khel, Wazirs of Birmal; they do not come to India. The other 25 families summer in Umna with the Sulaiman Khel and winter near Tank, bringing *chilghoza* nuts for sale and doing casual labour; they take back salt and sugar to Afghanistan for sale.

(g) *Ashraf Khel*.—Malik Khwaja. 30 families. Are settled on their land in the Mastoi valley of Urgun, and do not come to India with the exception of 7 families which winter in Bannu District. The latter bring *chilghoza* nuts from Afghanistan for sale and do casual labour; they do not trade in India but take back to Afghanistan for sale, sugar and *gur*.

(h) *Isa Khel*.—Malik Hussain. 40 families. 25 families live on their land in the Robat valley of Urgun; some of the men go to Cawnpore, Delhi and the Punjab and sell clothing on credit; on their return they take back to Afghanistan from Bannu silk, cloth, salt, sugar and *gur*. The other 15 families are nomadic; summer in the Robat valley and winter in Bannu District, bringing for sale almonds and *chilghoza* nuts, and doing casual labour on the land; they take back salt, sugar and *gur*.

(i) *Mamanr*.—Malik Khairuddin. The Mamanr have three sections: Imal Khel, Tora Khel and Shahborai. They all live together in Sarauza, Urgun, on their land. Do not bring their families to India. The men go to Bengal, Nagpur and Cawnpore and lend money at interest and sell clothing on credit.

(j) *Sherak Khel*.—(1) *Sherak Khel (proper)*.—Malik Alam Gul. 30 families. Settled on their land in the Mastoi valley of Urgun. Some of the men go to the Punjab where they sell clothing on credit and lend money at interest.

(2) *Shadi Khel*.—Malik Ali Muhammad. 30 families. Settled on their land in the Mastoi valley of Urgun. Some of the men go to the Punjab in winter and sell clothing on credit and lend money at interest.

(3) YA (YAHIYA) KHEL.

(a) *Raji Khel*.—Malik (*Mulki Brigadier*) Muhammad Karim Khan. 80 families. Nomadic. They spend the summer in Nawar, Hazarajat. Have no land. Bring for sale to Chaman and Quetta *ghi*, wool, almonds, carpets and *postins*. Winter in Duki Tehsil, Loralai, Baluchistan. They do not go east of the Indus. Take back with them to Afghanistan for sale cloth, sugar and tea.

(b) *Zawli Khel*.—Malik Nazir. 80 families. Nomadic. Summer in Nawar, Hazarajat. Nazir himself owns some land in Karabagh, Ghazni; the others have no land. Winter in Duki Tehsil, Loralai, Baluchistan. Bring *ghi*, wool, *postins* and carpets to Chaman and Quetta for sale. Take back to Afghanistan cloth, sugar and tea. About 11 families, whose malik is Dariab Khan, are locally nomadic in Sarobi, Urgun, and keep flocks; these have land and do not come to India.

(c) *Khadjar Khel*.—Malik Pain dai. 20 families. Summer Karabagh, Ghazni. About 5 or 6 families have land in Karabagh; the remaining 15 families have no land and in winter come down to Paharpur, Dera Ismail Khan District. The men sell clothing on credit in Bengal and Assam.

(d) *Tor Khel*.—Malik Paindai. 20 families. Nomadic. They spend the summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. In 1932-33 only 2 or 3 families came down. They do not bring anything from Afghanistan for sale. They sell clothing on credit in Assam and Bengal.

About 20 families, whose malik is Dost Muhammad Khan, live in Sarobi, Urgun, where they are settled permanently on their land; the men go to the Punjab and Bengal and sell clothing on credit.

(e) *Jamalzai*.—Malik Amir Khan (Torizai) who lives in Paharpur, Dera Ismail Khan District. 32 families. Nomadic. They spend the summer in Karabagh, Ghazni; winter near Paharpur, Dera Ismail Khan District. The men sell clothing on credit in Bengal and Assam.

12 families summer in Zangali, Khakran, Hazarajat, and winter in Duki Tehsil; Loralai, Baluchistan, and keep flocks.

(f) *Torizai*.—Malik Amir Khan. 20 families. Nomadic. They spend the summer in Karabagh, Ghazni, winter near Paharpur, Dera Ismail Khan District. Owing to bad trade in India 5 or 6 families did not migrate in 1932-33. The men go to the Punjab and Bengal and sell clothing on credit.

Malik Salam and about 20 families summer in Zangali, Khakran, Hazarajat, and winter in Duki Tehsil, Loralai, Baluchistan. They bring almonds, *ghi*; wool, *postins* and carpets to Quetta and Chaman for sale. Keep flocks.

Note.—Besides the above, 100 families of Raji Khel, Jamalzai, and Torizai live together in one village in Z awake, Urgun, where they own land. The men go to the Punjab and Bengal and sell clothing on credit.

CHAPTER X.

Non-Ghilzai Powindahs.

1. ALOZAI.

267. The Alozai are a small tribe of about 80 families. They are said to be of Saiad origin and descended from Mullah Alauddin of Pishin. They are nomadic, have no land and few flocks and exist mostly by trade between Kabul and Kohat. Their principal malik is Aziz Khan.

ALOZAI	{	Jamal.
		Akhtak.
		Sheri Khel.
		Mullah Khel.
		Saleh Khel.

268. All sections live and migrate together. They spend the summer in Barakka, Logar; winter at Chappri in the Kurram Agency and in Barakka in Kohat District. They sometimes bring from Afghanistan horses which they sell in the cities of the North-West Frontier Province and Rawalpindi, and *gali*, pistachio nuts, cummin seed and almonds for sale in Thal and Kohat. They take back to Afghanistan for sale saddles, boots, shoes (*Powindahwal*), shoes (European pattern), cloth, tea, sugar, *gur* and salt which they purchase in Cawnpore, Bombay, Lahore, Rawalpindi, Kohat and Thal.

269. They use the following route in their migration: Dino, Patkai, Chahkhan, Gharakka, Mirzakka, Chamkanni, Shaghan, Agra and Alizai (Kurram Agency).

2. POWINDAH BHITTANI.

270. The Bhattani (or Baitani) are Baitani Pathans. Besides those who are settled in the Dera Ismail Khan and Bannu Districts and in the South Waziristan Agency there are three villages of Bhattani settled in Karabagh, Ghazni, and about one hundred families of Powindahs. The nomads live and migrate, 30 families with the Mian Khel, and 70 families scattered among the Nasar: all winter in the Dera Ismail Khan District. Their means of livelihood is the same as that of the tribes with which they live.

3. DAULATZAI.

271. The Daulatzai claim to be Sulaiman Khel, but the latter do not recognise the relationship. They are a small tribe, entirely nomadic, possessing no land and few flocks; many of them exist by trade between Afghanistan and Quetta, Kohat and Thal (Kurram). All these spend the summer in Besud, Hazarajat, and have no connection with those Daulatzai who are to be seen with *kafilas* between Kabul and Peshawar in winter.

272. Those who come to the Kurram Agency use the following route during their migration: Besud, Dushrakai, Kajawa, Sharin (in Wardak limits), Kharwar, Matun, Shabak (Kurram Agency).

DAULATZAI.	{	Khadi and Barat	{	Tsapparai.
				Qalandar Khel.
				Sultan Khel.
				Ali Shah Khel.
				Angurai.
				Jinigar and Hassan Khel.
		Khoidad Khel	{	Shinkiwai.
				Alama Khel.
				Nurwal.
				Maniwal.

(1) KHADI AND BARAT.

(i) *Tsapparai*.—Malik Khawajarai. 15 families. Nomadic. They have no land or flocks, and live by trade. They spend the summer in Besud, Hazarajat, and winter in Duki, Loralai, Baluchistan. Bring from Afghanistan for sale in Quetta, dried fruits, carpets, dried curds (*kurut*), and take back cloth, boots, shoes (*Powindahwal*), waistcoats and secondhand clothing.

(ii) *Qalandar Khel*.—Malik Lajbar. 20 families. Nomadic, and have no land or flocks. They spend the summer in Besud, Hazarajat, and the winter in Lukhai, Kurram Agency. Bring from Afghanistan for sale in Thal and Kohat dried fruits, carpets, dried curds (*kurut*) and take back cloth, boots, shoes (*Powindahwal*), waistcoats, secondhand clothing and ropes.

(iii) *Sultan Khel*.—Malik Said Amir. 30 families. They spend the summer in Besud, Hazarajat, and the winter in Shabak, Kurram Agency. Other particulars are as for the Qalandar Khel.

(iv) *Ali Shah Khel*.—Nomadic. They live and migrate with the Tsapparai.

(v) *Angurai*.—Malik Shahzad. 30 families. They spend the summer in Besud, Hazarajat, and winter in Shabak in the Kurram Agency. Other particulars are as for the Qalandar Khel.

(vi) *Jinigar and Hassan Khel*.—Malik Muhammad Amir. 40 families. They spend the summer in Besud, Hazarajat and winter in Shabak, Kurram Agency. Other particulars are as for the Qalandar Khel.

(2) KHOIDAD KHEL.

(i) *Shinkiwai*.—Malik Miro. 25 families. They spend the summer in Besud, Hazarajat, and winter in Latawali, Kurram Agency. Other particulars are as for the Qalandar Khel.

(ii) *Alama Khel*.—Malik Kajir. 10 families. Other particulars are as for the Shinkiwai.

(iii) *Nurwal*.—Malik Rajah. 10 families. Other particulars are as for the Shinkiwai.

(iv) *Maniwal*.—Malik Mirza. 10 families. Other particulars are as for the Shinkiwai.

4. DAUTANI.

273. The Dautani are Lodi Pathans. They are a small tribe numbering in all about 2,000 fighting men, and are almost entirely nomadic and pastoral. They have a little land in Karabagh and Shalghar, Ghazni, and also in Toi Khula in the South Waziristan Agency. Many of them spend the summer in Nawar, Hazarajat, and the winter in Toi Khula and Zarmelan in the South Waziristan Agency. Very few go to Bengal to peddle clothing during the winter, but they bring down from Afghanistan considerable quantities of wool and *gha* which they sell in Tank, Kulachi and Dera Ismail Khan. Owing to scarcity of grazing in their own limits in the South Waziristan Agency and in Dera Ismail Khan District, some of their flocks are sent to Zhob, to Sherani country or to the protection of the Mahsuds for the winter.

274. TABLE OF THE DAUTANI.

DAUTANI	Hassan Khel	Hassanzai	Gandalai	Kando Khel. Nurbi Khel. Alambeg Khel.
			Mamai. Mulia Khel. Sanda Khel.	
	Labizai		Farid Khel	Bazar Khel. Madar Khel. Sherdad Khel. Malamand.
			Sadu Khel	Musa Khe. Kukarai. Adam Khel. Shakar Khel.
Umar Khel		Ibrahim Khel. Budin Khel. Sarkizai. Amanzai. Raura Khel. Gurbaz (<i>hameyas</i>).		

275. The table of the Hassanzai is expanded below.

HASSANZAI	Gandalai	Kando Khel	Khodak Khel. Wuziai. Pato Khel.
		Nurbi Khel	Ghafur Khel. Faqir Khel. Mazdur Khel. Khangi Khel.
		Alambeg Khel	Amat Khel. Mirai. Bakhtai.
	Mamai.		
	Mulia Khel	Surghwazhai. Madu Khel. Paindai. Pirzal Khel.	
	Sanda Khel	Nuri Khel.* Jumi Khel. Dadu Khel.	

276 NOTES ON SECTIONS OF THE DAUTANI.

I. HASSAN KHEL—HASSANZAI.

(1) GANDALAI.

(i) Kando Khel.

The chief malik of the Kando Khel is Amir.

(a) *Khodak Khel*.—*Mutabar* Sultan. 35 families. Nomadic. Summer in Nawar, Hazarajat; winter in their *malas* about Toi Khula, South Waziristan Agency, where they have grazing grounds and a little land. In autumn bring *ghi* and wool for sale at Tank and Kulachi, Dera Ismail Khan District. Send their camels for winter grazing to Guldad Garah, Kulachi.

(b) *Wuziai*.—Malik Said Akhmad. 30 families. Other particulars are as for the Khodak Khel, except that they do not send their camels to Kulachi for winter grazing.

(c) *Pato Khel*.—Malik Amin; *mutabar* Alamar. 60 families. Nomadic. Summer in Nawar, Hazarajat; winter in Toi Khula, South Waziristan Agency. Only malik Amin and 10 other families have land in Nawar. In autumn bring *ghi* and wool for sale in Tank and Kulachi. During the winter they send their camels for grazing to Bakhtiar Garah, Kulachi Tehsil; half the flocks are sent to Zhob with a few families, while the other half are sent to Zarmelan and Srechawde, South Waziristan Agency.

(ii) Nurbi Khel.

The chief malik of the Nurbi Khel is Jan Muhammad.

(a) *Ghafur Khel*.—Malik Jan Muhammad. 19 families. Nomadic. Summer in Barikab, Ghazni. 7 families winter on the Kundar river, 2 in Zhob, 5 in Toi Khula and 5 at Kundo Kot in Kulachi Tehsil. Only Jan Muhammad has any land. The others have no land and keep flocks. In autumn bring *ghi* and wool for sale in Tank and Kulachi.

(b) *Faqir Khel*.—*Mutabar* Abdullah Khan. 5 families. Nomadic and keep flocks, summer Barikab, Ghazni, winter Toi Khula, South Waziristan Agency, where they have a little land. They send their camels with few families to Kundo Kot in Kulachi Tehsil or to the Punjab for winter grazing and some of the men engage in labour. All their flocks are sent for grazing to Zarmelan, South Waziristan Agency. In winter bring *ghi* and wool for sale in Tank and Kulachi.

(c) *Mazdur Khel*.—*Mutabar* Mir Khan. 10 families. Nomadic and keep flocks. Summer Barikab, Ghazni; winter Toi Khula, South Waziristan Agency, where they have a little land. In autumn bring *ghi* and wool for sale in Tank and Kulachi. Generally they send their camels for winter grazing to Kundo Kot in Kulachi, but in 1932-33 sent them to Zhob. Half of the flocks are generally sent to Zhob, and half kept in Toi Khula during the winter.

(d) *Khangi Khel*.—Malik Muhammad Afzal. 21 families. Summer Nawar, Hazarajat, and Shalghar, Ghazni; generally winter at Toi Khula where they have a little land. In the winter 1932-33 the distribution of families of this section was as follows:—

Kandahar 10, Zhob 5, Kulachi Tehsil 2, Toi Khula 3 and Punjab 1.

Bring *ghi* and wool for sale at Tank and Kulachi. Generally send their camels for winter grazing to Kundo Kot, Kulachi Tehsil, half of the flocks go to Zhob and half remain in Toi Khula.

(iii) *Alambeg Khel.*

The chief malik of the Alambeg Khel is Tapar.

(a) *Amat Khel.*—Malik Tapar. 20 families. Nomadic and keep flocks. Summer Jawain, Wardak limits, Ghazni; winter Toi Khula, South Waziristan Agency. Bring *ghi* and wool for sale in Tank and Kulachi occasionally. During bad grazing seasons some of the flocks are sent to Mahsud protection near Sarwekai, or Zhai, on the left bank of the Gomal between Nili Kach and Khajuri Kach. They have a little land in Toi Khula.

(b) *Mirai.*—*Mutabar* Landai. 22 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter about Toi Khula, South Waziristan Agency, where they have a little land. In 1932-33 they wintered in Kandahar Province owing to grazing difficulties at Toi Khula. Bring *ghi* and wool for sale at Tank and Kulachi.

(c) *Bakhtai.*—*Mutabar* Shaikhai. 11 families. Nomadic and keep flocks. Summer Shamaltu, Hazarajat; winter Toi Khula, South Waziristan Agency. Bring *ghi* and wool for sale at Tank and Kulachi. During the winter 1932-33 the distribution of families was: Toi Khula 4, Kulachi Tehsil 4, and Zhob 3. Send their camels to Kundo Kot, Kulachi Tehsil for winter grazing. In bad grazing seasons, some of the flocks are sent to Mahsud protection at Zhai on the left bank of the Gomal between Nili Kach and Khajuri Kach.

(2) *MAMAI.*

Malik Amir Khan. 25 families. Are settled on their land in Ghazni, except 5 families which come to Toi Khula, South Waziristan Agency, in winter. It is possible that they are really a section of the Gandalai.

(3) *MULIA KHEL.*

The chief malik of the Mulia Khel is Daraz.

(a) *Surghwazhai.*—*Mutabar* Amir Khan. 25 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; used to winter at Toi Khula, South Waziristan Agency, where they have a little land, but now, owing to grazing difficulties, winter in Zhob. Send their camels to Paiwala Kot, Kulachi Tehsil, for winter grazing. Bring *ghi* and wool for sale at Tank and Kulachi.

(b) *Madu Khel.*—*Mutabar* Ghiljai Gul. 15 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in Kulachi Tehsil as *hamsayas* of Yar Muhammad, Mahmud Khel, Hilalzai, Sulaiman Khel. In the winter 1932-33 sent their flocks to Zhob with a few families owing to grazing difficulties in Dera Ismail Khan District and the South Waziristan Agency.

(c) *Paindai.*—*Mutabar* Galistan. 25 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat, winter in Kulachi Tehsil, Dera Ismail Khan District, as *hamsayas* of Yar Muhammad, Mahmud Khel, Hilalzai, Sulaiman Khel. In the winter 1932-33 sent their flocks to Zhob with a few families owing to grazing difficulties in Dera Ismail Khan District and South Waziristan Agency.

(d) *Pirzal Khel*—*Mutabar* Muhammad Jan. 20 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in Toi Khula, South Waziristan Agency, and in Kulachi Tehsil.

(4) SANDA KHEL.

The head malik of the Sanda Khel is Khoedad.

(a) *Nuri Khel*—*Mutabar* Khan Zaman. 40 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat, and winter in Toi Khula, South Waziristan Agency, where they have a little land. In the winter 1932-33, owing to lack of grazing in the South Waziristan Agency, they sent their flocks to Zhob and their camels to the Kulachi Tehsil. They bring *ghi* for sale at Tank and Kulachi.

(b) *Jumi Khel*.—*Mutabar* Ata Muhammad. 20 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat, winter in Toi Khula, South Waziristan Agency. In the winter 1932-33, owing to grazing difficulties, sent their flocks to Zhob.

(c) *Daru Khel*.—*Mutabars* Sher Jan and Dost Muhammad. 45 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter Toi Khula, South Waziristan Agency. In the winter 1932-33, owing to grazing difficulties in the South Waziristan Agency, sent their flocks to Zhob.

II. HASSAN KHEL—LABIZAI.

(1) FARID KHEL.

The chief malik of the Farid Khel is Umra.

(a) *Bazar Khel*.—Malik Gorai. *Mutabars* Ashraf and Nurullah. 180 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in Toi Khula, South Waziristan Agency, where they have a little land. Bring *ghi* and wool for sale in Tank and Kulachi. Send their camels to Kulachi Tehsil for winter grazing. Half the flocks are sent to Zhob with a few families, and half are kept at Toi Khula during the winter.

(b) *Madar Khel*.—Malik Sher Ali. 40 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in Toi Khula, South Waziristan Agency, where they have a little land. Bring *ghi* for sale to Tank and Kulachi. Send their camels to Kulachi Tehsil for winter grazing. During the winter half the flocks are sent to Zhob with a few families to look after them, and half are kept at Toi Khula.

(c) *Sherdad Khel*.—Malik Madat. 60 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in Toi Khula, South Waziristan Agency. Other particulars are as for the Madar Khel.

(d) *Malumand*.—Malik Saiad Mir. 50 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat, winter in Toi Khula, South Waziristan Agency. Bring *ghi* and wool for sale in Tank and Kulachi. Send their camels to Kulachi Tehsil for winter grazing. When grazing is scarce half the flocks are sometimes sent to Shahur Shaman Khel Mahsud protection, and half to Zarmelan in the South Waziristan Agency.

(2) SADU KHEL.

The chief malik of the Sadu Khel is Jumagai.

(a) *Musa Khel*.—Malik Amir. 50 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in Toi Khula,

South Waziristan Agency, where they have a little land. Send their camels to Kulachi Tehsil for winter grazing. Bring *ghi* for sale in Tank and Kulachi.

(b) *Kukarai*.—Malik Saleh Muhammad. 50 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in Toi Khula, South Waziristan Agency, where they have a little land. Send their camels to Kulachi Tehsil for winter grazing. Bring *ghi* for sale in Tank and Kulachi. In seasons when grazing is scarce about Toi Khula they send their flocks for grazing to Mahsud protection.

(c) *Adam Khel*.—Malik Paimda Khan. 100 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter at Zao, Zarkanni, Dera Ismail Khan District. Have no land at Toi Khula. In winter some go to the Punjab with camels. Are at enmity with the Farid Khel.

(d) *Shakar Khel*.—*Mutabar* Paimda Khan. 60 families.

III. UMAR KHEL.

The chief maliks of the Umar Khel are Made and Sarwar.

(i) IBRAHIM KHEL.

Malik Wazir. 10 families. Live permanently near Wana, South Waziristan Agency, where they have land.

(ii) BUDIN KHEL.

Malik Karai. 40 families. Live permanently in Zarmelan, South Waziristan Agency, on their land and keep some flocks. There are also some nomads who live and migrate with the other sections of the Umar Khel and a few who are settled on the land in Karabagh, Ghazni. Of the latter some engage in the carrying trade between Kabul and Peshawar, and a few go to Bengal where they sell cloth on credit.

(iii) SARKIZAI.

Malik Karai. 40 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in the Kandahar Province. They claim to have some land near Wana, South Waziristan Agency, but owing to grazing difficulties do not winter there now.

(iv) AMANZAI.

Mutabar Mushak. 50 families. Nomadic and keep flocks. Summer in Nawar, Hazarajat; winter in Toi Khula, South Waziristan Agency. Send their camels for winter grazing to Kulachi Tehsil. A few who are settled in Karabagh, Ghazni, go to the Punjab in winter and engage in labour.

(v) RANRA KHEL.

Malik Kare. 130 families. 100 families are settled on their lands in Karabagh and Shilghar, Ghazni; some of the men go to Bengal during the winter and sell cloth on credit. 30 families are nomadic and keep flocks. These spend the summer in Karabagh and Shilghar, Ghazni, and most of them winter in Kandahar. A few families come to Wana bringing their flocks

for winter grazing. Some spend the winter in Kulachi Tehsil, Dera Ismail Khan District, where they ply camels for hire and cut firewood for sale in Kulachi and Dera Ismail Khan.

(vi) *GURBAZ (Hamsayas)*.

Maliks Ahmad and Ghulam. 38 families. Originally belonged to the Gurbaz Wazirs of Khost. Are settled on their land, 8 families in Wana, South Waziristan Agency, and 30 in Karabagh, Ghazni. A few of the men go to Bengal in winter where they sell cloth on credit and lend money at interest.

277. List of Govt. Allowances paid to the Dautani—1932.

Section.	Sub-section.	Names.	Rate per annum.	
			Rs.	
(a) <i>Dotanni Settled.</i>				
Umar Khel		Malik Ahmad Khan	204	
		Malik Ghulam	120	
		Malik Wazir	120	
Hassanzai	Hassanzai	Malik Jani	120	
	Labizai	Malik Shahzad	84	
	Labizai	Malik Jangul	60	
(b) <i>Dotanni Nomad.</i>				
Hassan Khel		Mulia Khel	Draz	90
		Alambeg Khel	Tapur	70
		Kando Khel	Amin	100
			Saiad Ahmad	20
			Makhmad	80
	Sandar Khel		80	
Labizai	Sadu Khel Musa Khel	Amin	100	
		Jumagai	100	
		Saleh Muhamamad	100	
		Farid Khel	Umara	100
			Saiad Mir	25
		Madar Khel	Sher Ali	15
		Sherdad Khel	Madat	20
Umar Khel		Sarwar	50	
		Made	50	

5. GHORANI.

278. A small tribe who claim descent from the kings of Ghor. They are entirely nomadic. In summer they live near Kalat-i-Ghilzai, and in autumn migrate with the Kharoti to the Dera Ismail Khan District, wintering near Paharpur. They bring no merchandise from Afghanistan for trade in India. During the winter the men go to Amritsar where they buy cloth and various articles of clothing and sell them on credit in Kangra District. In spring they take back cloth from Amritsar for sale in Afghanistan.

279. They have no land or flocks. From Paharpur they send their camels to the Thal, on the left bank of the Indus, for winter grazing.

280.

TABLE OF THE GHORANI.

		Families.	Maliks. (1933).
GHORANI	{ Alim Beg Khel	Khaliq Dad Khel	12 Naik.
		Mir Hussain Khel	25 Khair Muhammad.
	Ann Khel .	Ata Muhammad Khel	16 Akhtar Muhammad.
	Fateh Khel .	Juma Khel . . .	20 Ata Muhammad.
	Alam Khel .	Abdul Rahman Khel	12 Juma Khan.

6. KUNDI (POWINDAHS).

281. The Kundi are Lodi Pathans. Some have long since resigned nomadic habits and are settled in the Dera Ismail Khan District. The nomads of the tribe, numbering some 230 families, spend the summer in Ghazni and Kalat-i-Ghilzai, and winter at Mandra, Dera Ismail Khan District, and Choti in the Dera Ghazi Khan District. They possess neither land nor flocks and depend for a livelihood on the import of various commodities from Afghanistan and on hawking cloth in Bengal, the Punjab and Sind.

282. TABLE OF THE KUNDI.

KUNDI .	{	Ismailzai	{ Amir. Chargul Khel. Abdullah Khel.
		Mullah Khel or Shaikhan	{ Zafar Khel. Allahdad Khel. Shah Alam Khel.
		Sre Kundi. Ama Khel. Acha Khel.	

283. NOTES ON SECTIONS OF THE KUNDI.

(i) ISMAILZAI.

The three sections, Amir, Chargul Khel and Abdullah Khel live and migrate together. Malik Lal Khan. 47 families. Nomadic. Have no land or flocks. Summer Rasana, Mukur, Ghazni; winter Mandra, Dera Ismail Khan District. Bring down from Afghanistan for sale at Dera Ismail Khan *ghi*, wool and almonds. During the winter the men go to Bengal, the Punjab (Amritsar, Jullundur) and Sind and sell clothing on credit. They migrate with the Nasar using the route Draband—Dhanesar Pass—Fort Sandeman.

(ii) MULLAH KHEL OR SHAIKHAN.

The chief malik of the Mullah Khel is Akhtar.

(a) *Zafar Khel*.—Malik Kakar. 30 families. Particulars are as for the Ismailzai.

(b) *Allahdad Khel*.—Malik Akhtar. 40 families. Particulars are as for the Ismailzai.

(c) *Shah Alam Khel*.—Malik Gul Muhammad. 20 families. Particulars are as for the Ismailzai.

(iii) SRE KUNDI.

Malik Amir. 13 families. Nomadic. Have no land or flocks. Summer in Kalat-i-Ghilzai. Other particulars are as for the Ismailzai.

(iv) AMA KHEL.

Malik Karim Khan. 20 families. Other particulars are as for the Ismailzai, except that they spent the summer of 1932 in Hindubagh, Zhob, Baluchistan.

(v) ACHA KHEL.

Malik Shabbaz Khan. 60 families. Summer Maruf, Kandahar; winter Choti, Dera Ghazi Khan District. Other particulars are generally as for the Ismailzai.

7. MALA (OR MULLAH) KHEL.

284. The Mala Khel are a Saiad tribe said to be descended from Mullah Majid of Pishin, Baluchistan. They were granted land in Daya Polada, Kandahar Province, by the Amir Abdul Rahman. The Mala Khel, *hamsayas* of the Orakzai, who live in Warasta and Draband villages in the Hangu sub-division of the Kohat District and in villages in tribal territory in Tirah, originally belonged to the Mala Khel Powindahs, but have no longer any connection with them.

The Mala Khel Powindahs number about 3,000 fighting men.

285. TABLE OF THE MALA (OR MULLAH) KHEL.

MALA KHEL.	}	Khwaga Khel' . . .	{ Ghafur Khel. Khushal Khel. Mir Khan Khel. Azrakai. Muhammad Khel.
		Pirai Khel . . .	{ Shamo Khel. Miri Khel. Fazal Khel. Dadu Khel.
		Abbas Khel . . .	{ Ganjai. Khaliq Khel. Halim Khel. Sherak Khel. Muhibullah Khel.
		Usman Khel . . .	{ Nasir Khel. Zazi Khel. Gungi Khel. Gulai.
		Adin Khel . . .	{ Yaqub Khel. Hussain Khel. Nuri Khel. Muhammad Khel.
		Langar Khel . . .	{ Ghafur Khel. Sardar Khel. Sainur Khel. Juma Khan Khel. Shahzaman Khel.
		Saiad Khel . . .	{ Hamzulla Khel. Hasham Khel. Harif Khel.
		Qadar Khel.	
		Qalandar Khel . . .	{ Barat Khel. Mulla Zarin. Mulla Rahim.
		Manjar Khel.	

286. NOTES ON SECTIONS OF THE MALA (OR MULLAH) KHEL.

(1) KHWAGA KHEL.

The chief maliks of the Khwaga Khel are Haji Abdullah Jan and Aulia.

(i) *Ghafur Khel*.—*Mutabar* Gula Jan. 50 families. Settled on their land in Daya Polada, Kandahar. Used to come to

Paniala, Dera Ismail Khan District, in winter, but owing to bad trade have not come since 1930.

(ii) *Khushal Khel*.—*Mutabar* Garai. 65 families. Other particulars are as for the Ghafur Khel except that one family came to Paniala in the winter 1932-33.

(iii) *Mir Khan Khel*.—*Mutabar* Sardar Khan. 80 families. All particulars are as for the Ghafur Khel.

(iv) *Azrakai*.—*Mutabar* Samand. 15 families. Other particulars are as for the Ghafur Khel.

(v) *Muhammad Khel*.—Malik Haji Abdullah Jan. 100 families. Keep flocks. Nomadic, have land. All summer in Daya Polada, Kandahar; 50 families winter at Jalamai, Kurram Agency, and bring down for sale at Thal and Kohat dried fruits, *ghi* and carpets; 50 families used to winter near Paniala, Dera Ismail Khan District, but did not come in the winter 1932-33 owing to bad trade; went instead to Kuradui, Bawaira, Seistan. Only 2 families came to Paniala in the winter of 1932-33.

(2) PIRAI KHEL.

The chief malik of the Pirai Khel is Ali Mad Jan, Shamo Khel.

(i) *Shamo Khel*.—*Mutabar* Haji Muhammad Ayaz. 120 families. Nomadic, but have land in Daya Polada, Kandahar, where they spend the summer. Used to come to Paniala, but did not come in the winter 1932-33 owing to bad trade prospects. Used to bring for sale in Dera Ismail Khan almonds, cummin seed, *ghi*, wool, and dried fruits. In the winter 1932-33, 40 families went to Vihowa, Dera Ghazi Khan District, and 80 to Sibi, Baluchistan, bringing for sale only liquorice root, etc.

(ii) *Miri Khel*.—*Mutabar* Ata Muhammad. 20 families. Particulars are as for the Shamo Khel. In the winter half went to Vihowa, Dera Ghazi Khan District, and half to Sibi with the Shamo Khel.

(iii) *Fazal Khel*.—Malik Mir Afghan. 30 families. Particulars are as for the Miri Khel.

(iv) *Dadu Khel*.—Malik Ahmad Jan. 80 families. Particulars are as for the Miri Khel except that they brought no merchandise to India in the winter 1932-33.

Note.—The Roza Khel, who are said to be Pirai Khel, have 40 families. 20 families live on their land in Daya Polada, Kandahar; 20 families in Hazda, Afghan Turkistan.

(3) ABBAS KHEL.

The head malik of the Abbas Khel is Khushdil, Halim Khel.

(i) *Ganjai*.—*Mutabar* Jalaldin. 25 families. Summer on their land in Daya Polada, Kandahar; used to come to Paniala, but owing to bad trade only one family came in the winter 1932-33; the others went to Darawat, north-west of Kandahar. Other particulars are as for the Shamo Khel.

(ii) *Khalig Khel*.—*Mutabar* Gul Dad. 30 families. Except that only 8 families came to Paniala, Dera Ismail Khan District, in the winter 1932-33, all other particulars are as for the Ganjai, except that only 3 families came to Paniala in the winter 1932-33.

(iii) *Sherak Khel*.—*Mutabar* Mullah Hussainai. 20 families. Other particulars are as for the Ganjai, except that only 3 families came to Paniala in the winter 1932-33.

(iv) *Muhibullah Khel*.—*Mutabar* Sahib Jan. 30 families. Other particulars are as for the Ganjai except that 15 families came to Paniala in the winter 1932-33.

(4) USMAN KHEL.

The head malik of the Usman Khel is Mir Walai.

(i) *Nasir Khel*.—Malik Mir Walai. 50 families. Have land in Daya Polada, Kandahar, and keep flocks. Used to winter near Quetta. but in the winter 1932-33, not being able to pay grazing tax, went to Darawat, north-west of Kandahar, instead.

(ii) *Zazi Khel*.—*Mutabar* Khan. 35 families. Winter Daya Polada, Kandahar, where they have land. Particulars as for Nasir Khel.

(iii) *Gangi Khel*.—*Mutabar* Kajal. 50 families. Particulars as for Nasir Khel.

(iv) *Gulai*.—Malik Ghulam Rasul. 25 families. Have land in Daya Polada, Kandahar, and some keep flocks. Used to winter in Draband, Dera Ismail Khan District, and bring from Afghanistan for sale *ghi*, wool, and cummin seed. In the winter 1932-33 they did not come to India; a few families with their flocks went to Darawat, north-west of Kandahar.

(5) ADIN KHEL.

The head malik of the Adin Khel is Sahibzada.

(i) *Yaqub Khel*.—*Mutabar* Haji Shaikh Mir. 40 families. Live permanently on their land in Daya Polada, Kandahar, and keep flocks. Used to come to Baluchistan, but in the winter 1932-33 they went to Darawat, north-west of Kandahar.

(ii) *Nuri Khel*.—Malik Khatol. 60 families. Particulars as for the Hussain Khel except that a few families only came to British Baluchistan where they winter in Shahreg, Loralai.

(iii) *Muhammad Khel*.—Malik Lahor Jan. 40 families. Particulars are as for the Hussain Khel.

(6) LANGAR KHEL.

The head malik of the Langar Khel is Ghazi Khan.

(i) *Ghafur Khel*.—Malik Ghazi Khan. 50 families. Live permanently on their land in Daya Polada, Kandahar.

(ii) *Sardar Khel*.—Malik Mir Ata Khan. 15 families. Have land in Daya and keep flocks. Used to winter in Paniala, Dera Ismail Khan District, but in the winter 1932-33 went to Darawat, north-west of Kandahar.

(iii) *Sainur Khel*.—Malik Allah Mir (a minor). 50 families. Are permanently settled on their land in Daya Polada, Kandahar.

(iv) *Juma Khan Khel*.—Malik Gulab. 40 families. Other particulars are as for the Sardar Khel.

(v) *Shahzaman Khel*.—*Mutabar* Khodak. 40 families. Have some land in Daya Polada, Kandahar, as well as in Kazha, Ningrahar. Summer in Daya; winter in Kazha.

(7) SAID KHEL.

The head malik of the Said Khel is Sadiq.

(i) *Hamzullah Khel*.—Malik Mullah Said Amin. 10 families. Live permanently on their land in Daya Polada, Kandahar.

(ii) *Hasham Khel*.—Malik Ghulam Haidar. 20 families. Particulars are as for the Hamzullah Khel.

(iii) *Harif Khel*.—Malik Allah Mir. 15 families. Particulars are as for the Hamzullah Khel.

(8) QADAR KHEL.

Maliks Sada Khan and Juma Khan. 30 families. Have land in Daya Polada, Kandahar, 20 families, with Malik Sadu Khan, summer in Besud, Hazarajat, and winter near Kachai, Hangu Sub-division, Kohat District. Bring *ghi* to Thal and Kohat for sale; take back to Afghanistan cloth, sugar and *gur*. 10 families with Malik Juma Khan live on their land in Daya Polada, Kandahar, but sometimes come to Paniala, Dera Ismail Khan District, in winter.

(9) QALANDAR KHEL.

Malik Sarwar Khan. Particulars are as for the Qadar Khel; winter in Barakka, Kohat District.

(10) MANJAR KHEL.

Malik Karim Khel. 250 families. 150 families are settled on their land near Mukur, Ghazni. 100 families are nomadic and keep flocks, summer near Mukur and winter in Thal Chotiali, Nushki and Badro, Baluchistan; they bring for sale at Chaman and Pishin *ghi*, almonds, sheep and *postins*, and take back to Afghanistan sugar, tea, cloth, boots and shoes.

NOTE.—Besides the above there are a considerable number of Male Khel in Uruzgan, Kandahar, who carry on trade in wool and dried fruits with Quetta-Pishin in winter.

8. MATANNI.

287. The Matanni are said to be the descendants of a Saiad of Multan whose name has long since been forgotten, but who came to be known as Multani, later corrupted to Matanni, from the place of his birth. He settled at Chamkanni in Afghanistan where he married an Afghan girl; by her he had three sons, Azi, Mirza and Kaka. Thus the Matanni are divided into two sections—Azi Khel and Mirza Khel; Kaka having died childless. The tribe probably consists of some 600 families which are nearly all nomadic and pastoral. 200 families spend the summer in the Kirman valley of the Hazarajat and winter in the Kurram Agency; they bring for sale at Thal and Kohat sheep, wool, *ghi*, almonds and dried fruits, and take back for trade in the Hazarajat cloth, boots, shoes, sugar, tea, and other commodities. Waziro and Adam Khan are, respectively, the maliks of the Azi Khel and Mirza Khel who winter in the Kurram Agency. Of the other 400 families of the Matanni, some winter in the borders of Baluchistan or remain in Akacha (Afghanistan). The tribe is said to possess about 500 rifles.

9. MIANI.

288. The Miani are original Afghans of Ghor, and are thus related to the Durani, Tarin and Sherani. They are a small tribe, the nomads numbering about 1,000 fighting men, but many of them are settled in the Dera Ismail Khan District, mainly in the vicinity of Murtaza. The nomad Miani spend the summer in Ghazni near Nazar Khan Qila, and in Shahjui, Kandahar; all winter in the Dera Ismail Khan District at Kacha Talao, Jamal Gara, Tank; and those who live and migrate with Nasars, at Saggi on the Draband—Dera Ismail Khad road. During the winter a considerable number of men from among the nomads go to Lower Burma and sell clothing on credit in the villages.

289.

TABLE OF THE MIANI.

MIANI	}	Shabizai	} Mirgul Khel. Sheri Khel. Firoz Khel. Khwajar Khel.
		Hassan Khan Khel.	
		Ibrahim Khel.	
		Rodarzai	

290.

NOTES ON SECTIONS OF THE MIANI.

(1) SHABIZAI.

(i) *Mirgul Khel.*—Malik Zabt Khan, who has been in Australia and speaks English. 80 families. About 40 families summer near Shahjui, Kandahar, with the Nasar and winter with them at Saggi (Draband road), Dera Ismail Khan District. The remainder of the Mirgul Khel spend the winter at Kacha Talao, Dera Ismail Khan District.

(ii) *Sheri Khel.*—Malik Rozi Khan. 80 families. Nomadic and have no land or flocks. Summer near Nazar Khan Qila, Ghazni, and winter at Kacha Talao, Dera Ismail Khan District. They bring down from Afghanistan for sale at Dera Ismail Khan *ghi*, wool, raisins, *alu bukhara* and liquorice root. During the winter most of the men go to Lower Burma where they sell clothing on credit; take back to Afghanistan for sale cloth, wool, shoes and sugar.

(iii) *Firoz Khel.*—Malik Adam Khan. 70 families. All other particulars are as for the Sheri Khel.

(iv) *Khwajar Khel.*—Malik Pirogai. 70 families. Particulars are as for the Sheri Khel.

(2) HASSAN KHAN KHEL.

Malik Adam Khan. 300 families. 100 families have land in the Sherani country, and 200 near Murtaza, Dera Ismail Khan District. They do not trade.

(3) IBRAHIM KHEL.

Maliks Sher and Hamid. 120 families. In addition to those who have land near Murtaza, Nawaz Kot and Khodaki Kot, Dera Ismail Khan District, there are about 120 families which are settled near Ghazni. Some of the men from Ghazni go to Bombay

and Karachi and import cloth, etc., to Afghanistan for sale. They bring down no merchandise from Afghanistan. Besides the above, there are some others who are nomadic; summer in Ghazni, and winter at Kacha Talao in the Dera Ismail Khan District. They bring down from Afghanistan for sale at Dera Ismail Khan almonds, *ghi* and wool, and take back cloth, silk, shoes and sugar. Some of the men go to Lower Burma where they sell clothing on credit during the winter.

(4) RODARZAI.

Paind is the chief malik of the Rodarzai.

(i) *Rodarzai (proper)*.—Malik Paind. 95 families. All other particulars are as for the Sheri Khel.

(ii) *Salimzai*.—Malik Akbar Khan is old and Mir Afghan is acting as malik. 40 families. Most of these spend the winter in Jamal Garah in Tank Sub-division, Dera Ismail Khan District; and 6 or 7 families only winter at Kacha Talao. All other particulars are as for the Sheri Khel.

(iii) *Kala Khel*.—Malik Amar Din. 15 families. Other particulars are as for the Sheri Khel.

(iv) *Naurozai*.—15 families. They have no malik of their own and attach themselves to any of the other sections as they find convenient.

10. MIAN KHEL (OR MAI KHEL).

291. The Mian Khel are Lodi Pathans of the Lohani branch. Some are settled permanently in the Dera Ismail Khan District; the others in Ghazni and Kandahar, with the exception of the Aba Khel section. All the nomads of the tribe winter in the Dera Ismail Khan District.

292. TABLE OF THE MIAN KHEL (OR MAI KHEL).

MIAN KHEL	Sot Khel	{ Aka Khel.
		{ Pasanai.
	Sand Khel	{ Shadi Khel.
{ Baluch Khel.		
Aba Khel. Masanai. Daraband. Umar Khel.	Sand Khel	{ Warukai.
		{ Umarzai.
		{ Zakurai.
		{ Bakhtiar Khel.
		{ Luni.
		{ Toranai.

293. NOTES ON SECTIONS OF THE MIAN KHEL.

(1) SOT KHEL.

(i) *Aka Khel*.—Malik Duran. 100 families. Are settled on their lands in Tangai, Jawain, Ghazni; some of the men come to India in winter and sell cloth on credit in Assam, Bengal, Delhi Province and the Punjab.

(ii) *Pasanai*.—Malik Allah Dad. 100 families. 50 families are settled on their lands in Karabagh, Ghazni, some of the men come to India in winter and sell clothing on credit in Assam, Bengal, Delhi Province and the Punjab. 50 families are nomadic. summer in Karabagh, Ghazni, winter at Paroa, Dera Ismail Khan District, but since 1931 some have not come down. Do not bring any merchandise from Afghanistan for sale, but take back cloth, sugar, tea and shoes.

(iii) *Shadi Khel*.—Malik Jan Gul. 80 families. Are settled on their lands in Karabagh, Ghazni; some of the men sell clothing on credit during the winter in Assam, Bengal and Delhi Province.

(iv) *Baluch Khel*.—Malik Rozi Khan. 150 families. Settled on their lands in Karabagh, Ghazni. Used to bring their families to Chaudwan, Dera Ismail Khan District, in winter but since 1929 have not brought them. Some of the men sell clothing on credit during the winter in Assam, Bengal, Delhi Province and the Punjab.

(2) SAND KHEL.

(i) *Warukai*.—Malik Shah Nawaz, son of Haji Sikandar. 100 families. Some are settled on their land in Shalghar, Ghazni; the men sell clothing on credit in Assam, Bengal, Delhi Province and the Punjab during winter. The remainder are nomadic. Summer Shalghar, Ghazni; winter Shala, Dera Ismail Khan District. Do not admit that they bring any merchandise from Afghanistan; take back cloth, shoes, sugar and tea.

(ii) *Umarzai*.—Malik Abdul Hamid. 80 families. Are settled on their lands in Karabagh, Ghazni; some of the men go to Assam, Bengal, Delhi Province and the Punjab in winter and sell clothing on credit.

(iii) *Zakurai*.—Malik Nasruddin. 50 families. Are settled on their lands in Shalghar, Ghazni. Some of the men go to Assam, Bengal, Delhi Province and the Punjab in winter and sell clothing on credit.

(iv) *Bakhtiar Khel*.—Malik Mushko. 100 families. Are settled on their land in Shalghar, Ghazni, and near Kandahar city; some of the men go to Assam, Bengal, Delhi Province and the Punjab in winter and sell clothing on credit.

(v) *Luni*.—Maliks Muhammad Rahim and Roz Muhammad. 150 families. Are settled on their land in Karabagh, Ghazni. Some of the men sell cloth on credit during the winter in Assam, Bengal, Delhi Province and the Punjab. Take back to Afghanistan in spring for sale cloth, shoes, sugar and tea.

(vi) *Toranai*.—Malik Khair Muhammad. 25 families. Are settled on their land in Shalghar, Ghazni; do not come to India.

(3) ABA KHEL.

Have no malik. This section is scattered in Ghazni and Baluchistan. A few families sometimes come to Shala, Dera Ismail Khan District, in winter.

(4) MASEZAI.

Settled on their lands near Chaudhwan, Dera Ismail Khan District.

(5) DARABAND.

Settled on their lands about Daraband, Dera Ismail Khan District.

(6) UMAR KHEL.

Settled on their lands in Gandi Umar Khan, Dera Ismail Khan District.

11. MICHIN KHEL.

294. The Michin Khel are a small holy tribe well known for their power to cure snake bite by incantations. The shrine of their progenitor, Michin Baba, is situated in South Waziristan, near Wana. A few Powindahs of the tribe winter in the Dera Ismail Khan District.

12. MITTI.

295. A tribe related to the Marwat, who are Lodi Pathans of the Lohani branch. Some migrate with the Nasar, and some with the Sulaiman Khel. They have no particular enmities with other tribes. In the Dera Ismail Khan District they all winter near Paharpur.

MITTI.

296. NOTES ON SECTIONS OF THE MITTI.

(a) *Sur Mitti*.—Are settled on land about Shalghar in Ghazni and do not come to India.

(b) *Musa Khel*.—Malik Tor. 15 families. Have neither flocks nor land and are entirely nomadic. Live by trade, selling cloth on credit in Karachi, Bombay, Amritsar and Lahore. Do not trade in Khurasan. In summer they live in Mukur, Ghazni, and in winter near Paharpur. They send their camels for winter grazing to the Thal, on the left bank of the Indus.

(c) *Matha Khel*.—Malik Bagor. 20 houses. Other particulars are as for the Musa Khel.

(d) *Paturia Khel*.—Malik Bagor. 10 houses. Other particulars are as for the Musa Khel.

13. POWINDAH MOHMANDS.

297. The Powindah Mohmands, who spend the summer in Hazarajat and the winter in the Mohmand Dara, between Jalalabad and Dakka, have no longer any connection with the settled hill Mohmands and do not intermarry with them. They carry on trade between Hazarajat, Kabul and Peshawar and are reputed to be rich. A few families of various sections spend the winter in the Charsadda Sub-division, Peshawar District, where they ply camels for hire.

298. TABLE OF THE POWINDAH MOHMAND.

POWINDAH MOHMAND	{	Utmanzai	{	Kuli Khel . . .	{	Mahaz Khel. Badinzai.
				Bahadur Khel . . .	{	Hawas Khel. Mirak Khel. Bai Khel.
		Dawezai	{	Shato Khel. Sadde Khel. Mandezai. Hassan Khel.		
		Hazarbuz.				

299. NOTES ON SECTIONS OF THE POWINDAH MOHMANDS.

(1) UTMANZAI.

(a) KULI KHEL.

(i) *Mahaz Khel.*—Malik Dad Ghulam (also known as Mamanr). 60 families. Nomadic. Summer in Waina, Besud, Hazarajat, and winter in Ambarkhana, Ningrahar. Bring sheep from Hazarajat which they sell in Kabul, dried and fresh fruit, carpets, hides and skins from Kabul to Peshawar, and take back from Peshawar to Kabul tea, cloth, shoes, secondhand clothing, silk and any other commodities for which a demand exists.

(ii) *Badinzai.*—Malik Dad Ghulam (Mahaz Khel). 40 families. Other particulars are as for the Mahaz Khel.

(b) BAHADUR KHEL.

(i) *Hawas Khel.*—Malik Yarai. 60 families. Other particulars are as for the Mahaz Khel.

(ii) *Mirak Khel.*—Malik Yarai (Hawas Khel). 40 families. Other particulars are as for the Mahaz Khel.

(iii) *Bai Khel.*—Malik Yarai (Hawas Khel). 30 families. Winter in Chahar Deh, Ningrahar. Other particulars are as for the Mahaz Khel.

NOTE.—About 40 families of mixed Utmanzai do casual heavy labour and keep bullocks which they ply for hire. They spend the summer near Kabul and winter at Srikh Zinat, Dakka.

(2) DAWEZAI.

The Shato Khel (malik Azim) with the Sadde Khel (maliks Samundar and Abdullah) total about 500 families. They are nomadic, spending the summer in Hazarajat and winter near Dakka. They bring from Afghanistan to Peshawar dried and

fresh fruit, carpets, hides and skins, and take back cloth, tea, silk, copper, boots and shoes. About 50 families of these two sections are settled on land which they have acquired in the Charsadda sub-division, Peshawar District; they move their families to Kashmir in summer.

The Mandezai Hassan Khel are said to be Saiads. Four hundred families of the Mandezai are settled in Afghan Turkistan; 80 families live and migrate with the Shato Khel and Sadde Khel. The Hassan Khel consist of about 500 families which migrate with the Shato Khel and Sadde Khel, except that they spend the winter in Gulai, Anbarkhana and Girdi, Jalalabad.

(3) HAZARBUZ.

The chief malik of the Hazarbuzz was Sadiq, son of Abdullah Khan, an influential man, who has now settled in Kabul. He still has considerable influence among the Powindah Hazarbuzz, whose maliks are Adal Shah and Gulab. The Hazarbuzz are not divided into sections, but into nine *kundis* of 120 families each. The names of the nine *Kundidars* are Alauddin, Mir Ghulam, Rakhmatullah, Mir Akhmad Gul, Akhmad Shah, Gulab Din, Haji Khanan, Lal Jan and Mir Muhammad. The Hazarbuzz are all nomadic; winter in the Besud district of Hazarajat, and summer in Baru in Jalalabad. They engage in trade between Kabul and Peshawar, and are a comparatively prosperous section.

14. NIAZI.

300. The Niazi are Lodi Pathans. The nomads of the tribe spend the summer, some with the Sulaiman Khel in Katawaz, some with the Nasar in Kandahar, and migrate by the same routes. The table of the tribe which follows applies only to those Niazi who come to the Dera Ismail Khan District in winter; these number 240 families. Some Niazi winter in Laghman and winter near Teri in Kohat District; others are settled in Khost and trade in various commodities, even during the summer, with Thal (Kurram). The latter generally wear black *pagris* and by these and other peculiarities of dress they may be easily recognised. The Khwaja Khel and Khadiari Niazi, two poor sections which have some lands in Laghman, spend the summer in Bagram and Jabalulsiraj, Kabul, and winter in Laghman.

301. A considerable number of Niazi have long been settled in the Mianwali District, others are scattered among the villages of the North-West Frontier Province, mostly in Kohat and Bannu Districts.

302.

TABLE OF THE NIAZI.

NIAZI.	{	Nur Khan Khel.
		Tori Khel.
		Saiad Khel.
		Momrez Khel.
		Ali Khel.

303. NOTES ON SECTIONS OF THE NIAZI.

(a) *Nur Khan Khel.*—Malik Haji Ghani. 15 families. Nomadic. Have no flocks or lands. Summer Dila, Katawaz; winter Paharpur, Dera Ismail Khan District. Bring from Afghanistan for sale at Dera Ismail Khan almonds, *ghi* and wool, and take back cloth and shoes. During the winter some carry hay for the Military Grass Farm, Dera Ismail Khan. Some of the men usually go to Assam to sell clothing on credit. Use the Gomal route and migrate with the Sulaiman Khel.

(b) *Tori Khel.*—Malik Dost Muhammad. 80 families. Nomadic. Have no land or flocks. Summer Shahjui, Kandahar; winter near Paharpur, Dera Ismail Khan District. Bring from Afghanistan for sale at Dera Ismail Khan almonds, *ghi* and wool; take back cloth and shoes. Used to go to Bengal in winter to sell clothing on credit, but none went in 1932-33. Migrate by the Fort Sandeman-Dhanesar-Draband route with the Nasar.

(c) *Saiad Khel.*—Malik Sahib Jan. 80 families. Nomadic. Have no lands or flocks. Summer Jamba, Katawaz; winter Mandra, Dera Ismail Khan District. Do not bring any merchandise from Afghanistan or take back any, but hire camels to other Powindahs for the migration. Used to sell cloth on credit during the winter in Bombay and Surat, but only a few went to those places in 1932-33. Some families go to Shahpur District in winter and carry stone for road repairs, etc., on their camels. Migrate by the Gomal route with the Sulaiman Khel.

(d) *Momrez Khel.*—Malik Ghulam. 25 families. Nomadic. Have no lands or flocks. Summer Ghundan Kandahar; winter Multan District. Migrate with the Nasar by the Fort Sandeman-Dhanesar-Draband route. Bring almonds from Afghanistan for sale at Multan; take back cloth and shoes. Sell clothing on credit in the Multan District.

(e) *Ali Khel.*—Malik Musa Khan. 40 families. Nomadic. Have no land or flocks. Summer Dila, Katawaz; winter Sur Khel, Paharpur, Dera Ismail Khan District. Migrate by the Gomal route with the Sulaiman Khel. Bring from Afghanistan for sale *ghi* and almonds; take back cloth and shoes. Used to sell clothing on credit in Bengal during the winter: in 1932-33 very few men went to Bengal.

15. POWINDAH SHINWARI.

304. The Shinwari tribe is divided into two parts between which there is now no political connection—those who are settled permanently in Ningrahar and the Khyber Agency and the Powindah Shinwari. The Powindah Shinwari are composed of two main divisions which, though ethnologically distinct, are allied for offensive and defensive purposes, and live and migrate together. These two divisions are the Durani and the Saiad Shinwari. The former are also known as the Sulaiman Khel, from their ancestor Sulaiman, and are, of course, entirely distinct from the Ghilzai Sulaiman Khel. Sulaiman had four sons, Sango, Abdia, Miro and Talab.

305. The Saiad division of the Shinwari, known as the Hussain Khel; are said to be the descendants of one Saiad Hussain, who, with his family, migrated from Arabia to Kabul, wandered through the mountainous country to Kandahar and thence to Kundar, where he died and where his tomb is situated. The Saiad Shinwari command considerable respect among the Powindah tribes. Saiad Hussain had four sons, Mandanr, Umar, Palai and Mali.

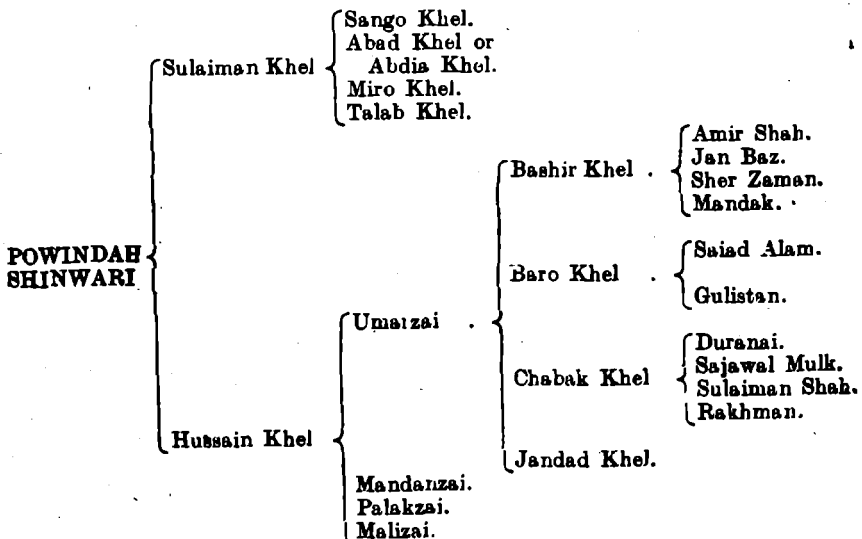
306. Those Powindah Shinwari who visit Baluchistan in winter number some 2,000 souls. Most of them spend the summer about Arbanzi in the Besud district of Hazarajat, and winter in the Duki Tehsil of Loralai District.

307. The Powindah Shinwari are all pastoral and the chief grazing grounds used by them in Baluchistan are as follows: Barghar, Lakhi, Darbai, Zag; Spera Ghar, Karargai, Spera Ghar, Wala, Lakhi; Wat, Bori; Asad Kach, Dadar, Bori; Spinkai Ghar, in Kakar limits, Duki; Narwal, Luni, Duki; Dargai, Luni, Duki; Trikh Karam, Luni, Duki; Birgao, Duki. The Shinwari pay Rs. 20 for each flock (about 100 sheep) to the local inhabitants for grazing for the winter.

308. In their migrations they use the following route: Besud, Mukur, Nawa, Ghundan, Keshatu, Ghazlanai, Khaisara, Mar Tangi, Chahan, Lakhi and Chamalang.

309. They have great faith in the shrine of Pir Abdul Hakim, or Nana Sahib, which is situated at Chotiali in the Loralai District; and they believe that it was due to a curse pronounced by the Nana Sahib, while in Kandahar, that the Ghilzai rule came to an end.

310. TABLE OF THE POWINDAH SHINWARI.



311. The Umarzai Hussain Khel consist of 66 families whose principal malik is Umar Khan, Jandad Khel. With the exception of the Jandad Khel who spend the summer in Baighist, Maimana, in Afghan Turkistan, they summer in the Kirman valley, Hazarajat; all winter in Duki Tehsil, Loralai, Baluchistan.

16. YASINZAI.

312. The Yasinzai are a nomadic Saiad tribe who are said to have originated in Pishin Baluchistan. Part of the tribe spends the summer at Khawak in the Hindu Kush range, and has no longer any connection with the other part which lives and migrates with the Nasar in Kandahar and the Dera Ismail Khan District.

313. TABLE OF THE YASINZAI.

YASINZAI.	{	Manjar Khel.
		Umar Khel.
		Dura Khel.
		Qadir Khel.
		Tor Khel.
		Muhammad Umar Khel.

314. NOTES ON SECTIONS OF THE YASINZAI.

(a) *Manjar Khel and Umar Khel.*—95 families which are nomadic and have no flocks or land, exist by trade between Kandahar and Dera Ismail Khan. They migrate with the Nasar among whom they live. 15 families (malik Shadnam) live with the Bahar Khel, Said Akhmad Khel, Umarzai, Nasar, and often intermarry with them. Another influential man among these Yasinzai is Ghulam Sadiq.

(b) *Dura Khel.*—Malik Khwaja Nur. 100 families. Nomadic, keep camels but no flocks. They spend the winter in Islam Dera, Kunar, and summer in Isar, Ghorband, Hazarajat. Ply camels for hire during the winter between Kabul and Peshawar.

(c) *Qadir Khel.*—Malik Hazrat Gul. 80 families. Other particulars are as for the Dura Khel.

(d) *Tor Khel.*—Malik Mian Jan. 60 families. Other particulars are as for the Dura Khel.

(e) *Muhammad Umar Khel.*—Malik Kajal. 70 families. Other particulars are as for the Dura Khel.

17. JAJI, MANGAL, ZADRAN AND KHOSTWAL.

315. These tribes are generally settled, but numbers are semi-nomadic or nomadic. A considerable number of the men come to the North-West Frontier Province and the Punjab in winter and engage in heavy casual labour. They use the Tochi and Kurram routes. Some of the nomad Jaji, bringing their families with them, come in winter to the Peshawar District, which they enter by way of the Kurram route and the Kohat Pass.

APPENDIX I.

Enumeration of Powindahs which entered Kohat District through Thal between 19th November 1923 and 2nd January 1924, carried out under the supervision of Khan Bahadur Rana Talib Muhammad Khan, B.A., I.P., District Officer Frontier Constabulary, Hangu—

Date.	Tribe.	Men.	Women.	Children.	Total.	Livestock including cattle, flocks, horses, mules, donkeys etc., etc.
19-11-33	Isa Khel Ahmadzai Sulaiman Khel.	29	23	36	88	47
20-11-33	Taghar, Yahiya Khel, Ahmadzai, Sulaiman Khel.	218	168	142	548	2,503
20-11-33	Ahmadzai, Sulaiman Khel.	247	8	8	263	..
20-11-33	Ahmadzai, Sulaiman Khel.	29	..	..	29	..
21-11-33	Mala Khel.	124	185	153	412	7,063
21-11-33	Tota Khel, Sohak	462	3	6	471	..
22-11-33	Mala Khel.	54	38	33	125	363
22-11-33	Kharoti and Sulaiman Khel.	227	5	2	234	..
22-11-33	Taghar, Yahiya Khel Ahmadzai, Sulaiman Khel.	119	..	..	119	..
23-11-33	Tota Khel, Sohak	1	2	3	6	1,027
23-11-33	Kharoti and Sulaiman Khel.	295	..	..	295	..
23-11-33	Sohak and Turaki	38	..	..	38	..
24-11-33	Ahmadzai, Sulaiman Khel.	178	47	39	264	1,367
	Ali Khel	51	..	..	51	..
	Ali Khel	17	..	..	17	..
25-11-33	Kharoti and Tota Khel, Sohak	108	76	80	264	245
	Kharoti and Ahmadzai, Sulaiman Khel.	150	13	3	166	..
	Kharoti and Ahmadzai Sulaiman Khel.	10	..	..	10	..
26-11-33	Kharoti, Sohak and Daulatzai.	53	49	48	150	697
	Taghar, Yahiya Khel, Ahmadzai, Sulaiman Khel.	143	5	6	154	..
	Ahmadzai, Sulaiman Khel.	23	..	..	23	..
27-11-33	Taghar, Yahiya Khel, Ahmadzai, Sulaiman Khel.	3	3	4	10	6
	Ahmadzai, Sulaiman Khel.	321	8	8	337	..
	Al Khel	14	..	..	14	..

Date.	Tribe.	Men.	Women.	Children.	Total.	Live-stock including cattle, flocks, horses, camels, donkeys, etc., etc.
28-11-33	Ahmadzai, Sulaiman Khel.	12	5	14	31	22
	Sohak and Taghar, Yahiya Khel, Ahmadzai, Sulaiman Khel.	147	1	..	148	..
	Kharoti	18	..	..	18	..
29-11-33	Zadran	19	9	8	33	16
	Taghar, Yahiya Khel, Ahmadzai, Sulaiman Khel.	240	7	..	247	..
	Kharoti	31	..	..	31	..
30-11-33	Sulaiman Khel and Ali Khel.	40	36	49	125	21
	Sulaiman Khel	129	6	..	135	..
	Sulaiman Khel and Kharoti.	15	..	..	15	..
1-12-33	Ahmadzai, Sulaiman Khel and Ali Khel.	19	9	8	36	62
	Ahmadzai, Sulaiman Khel and Ali Khel.	124	12	11	147	..
	Ali Khel	97	2	2	101	..
2-12-33	Ahmadzai, Sulaiman Khel.	10	6	7	23	8
	Ahmadzai, Sulaiman Khel.	158	18	6	182	..
	Kharoti	7	7	4	18	..
3-12-33	Ali Khel and Alozai	42	53	32	127	318
	Ali Khel	223	4	4	231	..
	Tota Khel, Sohak	17	..	..	17	..
4-12-33	Taghar, Yahiya Khel, Ahmadzai, Sulaiman Khel.	16	14	14	44	55
	Tota Khel, Sohak	213	8	5	226	..
	Sulaiman Khel	4	..	1	5	..
5-12-33	Ahmadzai, Sulaiman Khel.	24	15	3	42	57
	Ahmadzai, Sulaiman Khel.	180	..	..	180	..
	Mala Khel	19	..	..	19	..
6-12-33	Taghar, Yahiya Khel, Ahmadzai, Sulaiman Khel.	52	17	27	96	55
	Ahmadzai, Sulaiman Khel.	130	3	3	136	..
	Ahmadzai, Sulaiman Khel.	12	1	..	13	..
7-12-33	Alezai, Niazi and Ahmadzai, Sulaiman Khel.	28	13	14	55	582
	Niazi	140	2	4	146	..

Date.	Tribe.	Men.	Women.	Children.	Total.	Live-stock, including cattle, & oxen, horses, camels, donkeys, etc., etc.
8-12-33	Taghar, Yahiya Khel Ahmadzai, Sulaiman Khel.	13	2	2	17	17
8-12-33	Tota Khel, Sohak	80	..	..	80	..
	Ahmadzai, Sulaiman Khel.	5	..	..	5	..
9-12-33	Ahmadzai, Sulaiman Khel, Ali Khel and Kharoti.	7 87	2 6	.. 7	9 100	8 ..
	Sohak	2	..	1	3	..
10-12-33	Ali Khel	4	..	..	4	10
	Tajik	148	11	7	166	..
	Ahmadzai, Sulaiman Khel.	4	..	..	4	..
11-12-33	Ahmadzai, Sulaiman Khel.	2	1	..	3	1
	Tajik	107	..	..	107	..
	Ahmadzai, Sulaiman Khel.	3	..	..	3	..
12-12-33	Alozai	155	147	93	395	2,314
	Ahmadzai, Sulaiman Khel.	169	4	1	174	..
13-12-33	Sulaiman Khel	186	..	..	186	..
	Alozai	23	..	..	23	..
14-12-33	Ahmadzai, Sulaiman Khel.	4	3	..	7	21
	Kharoti	139	1	..	140	..
	Sohak	3	..	..	3	..
15-12-33	Ahmadzai, Sulaiman Khel.	39	40	48	127	113
	Ahmadzai Sulaiman Khel.	116	..	..	116	..
	Taghar, Yahiya Khel Ahmadzai.	2	..	..	2	..
16-12-33	Ahmadzai, Sulaiman Khel.	4	3	4	11	5
	Tota Khel, Sohak	54	..	..	54	..
	Kharoti	5	..	..	5	..
17-12-33	Sohak	33	22	19	74	49
	Tajik	50	1	1	52	..
18-12-33	Sulaiman Khel	87	1	1	89	..
	Alozai	8	..	..	8	..
19-12-33	Alozai	19	9	4	32	72
	Sulaiman Khel, Admad- zai.	55	1	2	58	..
	Ahmadzai, Sulaiman Khel.	14	..	..	14	..

Date.	Tribe.		Men.	Women.	Children.	Total.	Live-stock, including cattle, flocks, horses, camels, donkeys, etc., etc.
20-12-33	Ahmadzai,	Sulaiman	67	..	..	67	..
	Khel.						
	Ahmadzai,	Sulaiman	5	..	..	5	..
	Khel.						
21-12-33	Ahmadzai,	Sulaiman	22	..	..	22	..
	Khel.						
22-12-33	Ahmadzai,	Sulaiman	5	..	..	5	..
	Khel.						
23-12-33	Ahmadzai,	Sulaiman	32	..	..	32	..
	Khel.						
24-12-33	Ahmadzai,	Sulaiman	5	1	..	6	103
	Khel.						
	Ahmadzai,	Sulaiman	21	..	..	21	..
	Khel.						
	Sulaiman	Khel . .	2	..	..	2	..
25-12-33	Ahmadzai,	Sulaiman	17	..	..	17	..
	Khel.						
26-12-33	Ahmadzai,	Sulaiman	10	..	..	10	..
	Khel.						
	Akzai . . .		2	..	..	2	..
30-12-33	Akhund	Khel . .	4	..	..	4	..
31-12-33	Totu	Khel, Subuk .	31	..	..	31	..
2-1-34	Ahmadzai,	Sulaiman	35	..	..	35	..
	Khel.						
	GRAND TOTAL .		0,965	1,106	974	9,045	1,117

APPENDIX II (A).

Rules for Powindah Migration, Dera Ismail Khan District (1920-31).

1. The arms and animals of *kirris* coming by the Gomal and Manjhi routes will be inspected and counted at Murtaza. The khassadars will be engaged as usual by the Naib Tehsildar (Tirni).

2. *Kirris* coming down by the Sheikh Haidar and Dhana Chuhar Khel passes will have their animals counted and their *kirris* inspected at Zao and Mughal Kot. This will be supervised by the Naib Tehsildar, Sherannis, and in his absence by the Post Commander, and at Zao by the Post Officer.

On haudling in rifles at Zao or Mughal Kot the owners will be asked whether the rifles will be required at those posts or at others on their return. They will also be informed that on information being given to the Political Assistant, Sherannis, before February 28th, 1931, arrangements will be made to transfer their rifles to the *tirni* post *via* which they propose to return. No requests of this description received after February 28th, 1931, will be considered. The District Officer, Frontier Constabulary, Sherannis, will arrange for the storage and transfer of the rifles during the cold weather as he deems convenient and safe.

3. *Kirris* coming from the direction of Bannu will give in their rifles; if they have not already been disarmed, at either Bain or Pezu. The District Officer, Frontier Constabulary, will be responsible for those at Bannu and the Superintendent of Police, Dera Ismail Khan, is posting a Head Constable at Chunda and making the levies assist him in the work of searching and disarming the *kirris* arriving from the Bannu side.

4. Powindahs when depositing rifles at the Tirni Post should be warned that rifles will be normally returned to depositors only.

5. The following is the maximum number of arms which *kirris* will normally be allowed to keep for defence and watch and ward.* The excess arms and ammunition recovered at the time of checking *melagahs* will be confiscated to Government.

(a) *Kirris* encamped to the north and west of New Frontier Road from the Bain pass through Tank to Kaur and thence to Daraban and south of Daraban and west of the line drawn south through Musazai, Chaudhwan and *kirris* Shamozai—10 rifles per *kirri* and 30 rounds per rifle.

(b) All other *kirris*.....Nil.

No more than these will be allowed without the definite written sanction of the Deputy Commissioner.

Individuals wishing to come into Tank, Dera Ismail Khan or any other part of the District can leave their weapons with their *kirris* on the North and West side of the new Frontier Road, or if the whole *kirri* move south or east of the new Frontier Road, all weapons will be given up at Darban, Surkamar or Tank.

Rifles which *kirris* are allowed as above to keep are for the:—

(i) protection of the *kirri* itself.

(ii) protection of grazing parties or for use of *chighas*, except when used for these purposes they must not be taken outside the *kirri*. On no account must these rifles be brought either within Municipal or Cantonment limits and may not in any circumstances be carried out of the *Melagah* except for the use of grazing parties or for *chigha* work.

(c) Leading Maliks, on application being made by them may be allowed to keep private weapons.

(d) Powindahs who are proceeding across the Indus to the Punjab shall be disarmed in the usual way, *i.e.*, at Murtaza. The Police Guard at Ferry must not permit armed Powindahs to pass the Boat Bridge.

(e) The rifles thus collected will be dealt with in the usual manner, fees being recovered on the scale in force, *vis.*, rifles As. 6, carbines As. 6, sword As. 3, pistols An. 1 and daggers An. 1.

(f) The weapons, which the *kirris* are allowed to retain, should also be inspected and a record kept with full details of arms with each *kirri*. This information should be communicated to the Superintendent of Police as soon as it has been collected.

(g) The rifles which the *kirris* will be allowed to retain should be marked with metal stamp on the butt of the rifles by the Frontier Constabulary men deputed on *tirni* duties as decided by the

(i) District Officer, Frontier Constabulary, Tank, in his letter No. D.3.2/2876, dated the 23rd November 1928.

(ii) District Officer, Frontier Constabulary, Sherannis, in his letter No. 2047-17, dated the 24th November 1923.

* Note.—Raiding into the Derajat from tribal tracts having practically ceased owing to altered conditions in Waziristan, these rifles are now hardly required by the Powindahs, and are only a temptation to them to prosecute their tribal feuds in British territory.

II. Our intention to treat Powindah cases as purely district cases and to punish offenders accordingly instead by the usual fines may be communicated to them on their arrival. False cases will be similarly dealt with.

During the last few years, the Powindahs have been brought more and more into line with the district inhabitants, and for purposes of crime statistics, etc., they are now reckoned as inhabitants of British Territory. The adoption of this policy has the approval of the Resident and combined with as it is at present a judicious use of the Political Havalat for maliks and others who deliberately oppose Police investigation into these cases, would do much to lessen the evil of inter-Powindah cattle lifting.

As a matter of fact, clauses 1, 2 and 3 of the usual agreement signed by the Powindahs cover this situation if only they are enforced. The practice in the past, however, has been not to insist on the production of the offender, but to refer the whole case to the inter-Powindah *jirga*.

III. It has been the custom in the past for *dalals* to retain in their own possession the arms of Powindahs who decide to go down country and elsewhere. This practice is to cease forthwith. In future, persons found in possession of Powindah arms will be prosecuted under the Arms Act.

IV. Arms will not be returned to persons who fail to produce receipts for the payment of Tirni dues, nor should such persons be allowed to pass the Frontier unless they have paid off their dues.

No Powindah whether he owns any arm or not should be allowed to cross the Frontier with his cattle unless he produces a receipt showing that he has paid off his Tirni dues, and report should be made to the Deputy Commissioner in case of the detention of any such defaulter.

As regards Powindahs returning by Mughal Kot and Zao, District Officer Frontier Constabulary, Drazinda will arrange to transfer their arms from Daraban to Mughal Kot and Zao where they will be handed back in accordance with the above orders.

Powindahs are not permitted to cross Kaur Bridge should they wish to do so.

6. The usual agreement will be taken from the maliks of each *kirri* as soon as they have entered the district. In this agreement this should be entered that maliks will be held responsible for any crime committed by any man of their *kirris* and for reporting the presence of any bad character in their *kirris* to the local authorities.

Maliks of *kirris* will be informed that they are held responsible for cases of cattle lifting which, though usually inter-tribal, yet cause great trouble and labour to the District Authorities.

When their animals are out grazing Maliks will send with them their *badragas*, who in the case of the *kirris* encamped to the North and West of the new Frontier Road, will be armed from sanctioned number of rifles held by each *kirri*. Should a case of cattle lifting occur, an immediate report will be made to the nearest post, whether police or constabulary, who will be responsible for sending information in the usual way to their superior officers in accordance with the orders on the subject. A full and thorough investigation will be made on the spot as to the truth of the report, who the culprits are and to what tribe or section they belong.

In future all cases of inter-Powindah raiding reported will be fully investigated by the Police and if sufficient proof is forthcoming will be sent for trial in the regular manner. Cases in which Powindah Maliks deliberately oppose the Police investigation will be reported immediately by telephone to the Superintendent of Police and confirmed in writing as soon as possible. Suitable action will then be taken against such persons.

It should be explained by all checking officers to the Powindahs with whom they come in contact that it is no longer a question of balancing their accounts of stolen cattle, etc., by monthly *jirgas*. The punishment prescribed by law will in future be awarded to wrong-doers. Great stress must be laid on this explanation, as properly understood, it will go far towards reducing the evil of inter-Powindah raiding.

7. A list of *melagahs* as prepared for 1929-30 is attached. The *kirris* mentioned in the list may be considered as having permission to camp at the places noted against their names. Should any *kirri* wish to encamp in any place other than allotted to it in the list, its malik must give application to the Deputy Commissioner. Any such application for a change in *melagahs* will be considered with special reference to any objection, which the local villagers have to make.

Orders regarding Zilli khels and Dautani, etc., have been specially issued by the Resident in Waziristan, a copy of which is attached herewith.

8. As regards the *melagahs*, the officer-in-charge of Tirni collections, namely, the Naib Tehsildar, Sheranis, at Moghal Kot, and the Naib Tehsildar (Tirni) at Murtaza will then issue a pass (on usual form) to the leading maliks of each *kirri* showing the definite site of their *kirri melagahs* according to attached list. The pass will also specify the route, by which the *kirri* will proceed to its permanent camping ground, the intermediate halting places and the date by which the *kirri* will take up its permanent residence. Copies of each pass will be forwarded to the Deputy Commissioner, for record and direct to the Sub-Inspector-in-charge of the Thana concerned to see that the *kirris* take up its residence as ordered. It should be explained to the maliks of each *kirri* that they must remain in those permanent camps unless permitted by the Deputy Commissioner to move, and that disobedience of this order will lead to the arrest of the maliks. On the receipt of passes, the Sub-Inspector, or in his absence the Head Constable will comply with the instruction. A note will be made on the reverse side to these passes testifying that orders have been complied with and they will be filed on a Powindah file which will be issued to and will be maintained by each Police Station.

9. The Superintendent of Police, will if possible, arrange for a Sub-Inspector to be on special duty throughout the cold weather to see that the various *kirris* remain in their proper *melas*. He should also arrange for the *kirris* to be instructed as to the various routes, for which they are responsible, for stopping raiding gangs. The Sub-Inspector-in-charge will periodically check the arms and ammunition in the possession of *kirris* and assure themselves that these are correct, and in accordance with the sanctioned scale.

10. Should Powindahs damage any village crop, the villagers will at once report any such damage to the nearest Police Station or Frontier Constabulary Post and also send in a proper complaint to the Deputy Commissioner when investigation will be made as to the truth or falseness of the report.

11. The Naib Tehsildar (Tirni) at Murtaza will warn the Maliks of each *kirri* that they are not to halt within a mile of any Military Post.

12. The Naib Tehsildar will fill in columns 1-8 of the *Tirni Parcha* Books with his own hand on the arrival of the *kirri* at Murtaza. The column showing the number of animals will be filled in both in words and in figures. When a Powindah pays in Tirni dues in cash, the Naib Tehsildar himself will note the fact on the *Parcha*. The *Tirni Parchas* should be sent daily by the Naib Tehsildar to the Deputy Commissioner's Office through the Sub-Divisional Officer, Tank.

13. The Sub-Divisional Officer, Tank or Extra Assistant Commissioner, Tank will visit Murtaza at least twice a month. It is desirable that they should pay visits on the days when a *kirri* is expected to reach Murtaza.

14. The *Tirni Parcha* received from the Naib Tehsildar will be checked in the office of the Sub-Divisional Officer, Tank, and if correct will be transferred to the office of the Deputy Commissioner.

The Moharrirs at Moghal Kot and Zao will send *Tirni Parchas* daily to the Naib Tehsildar, Sherannis, who, after check, will forward them to Deputy Commissioner's Office through the Political Assistant, Sherannis.

15. The Tirni dues paid in cash at Murtaza or Mughal Kot should be deposited daily with the officer-in-charge of the Frontier Constabulary Party deputed on Tirni duty.

16. Sub-Inspector, Murtaza, will give all necessary assistance to the Tirni officials in the work connected with the preparation of the list of arms and ammunition issued to *kirri* maliks.

The maliks of all *kirris* will be informed of the obligations to assist with *kirri chighas* if and when these are necessary for the pursuit of raiders or any other purpose.

17. When the Powindahs enter British Territory these orders will be explained to them and copies of translations of amended extracts of these orders will be handed over to them.

18. No Powindahs or inhabitants of tribal territory shall be permitted to sleep on shop fronts or in the main bazars. Any such persons found contravening this order will be liable to be dealt with under section 109 Criminal Procedure Code.

City *Dalals* are especially requested to co-operate with the police in the prevention of theft by warning their clients of this order.

19. On the return the *kirris* will not be allowed to camp between Kaur bridge and Pobe Kantau.

(2) A list of Powindah *kirris* as revised in 1930 is attached.*

* See page 38.

No. 6677, dated the 22nd September 1930.
Deputy Commissioner's Office, Dera Ismail Khan.

Copy forwarded to the:—

1. Resident in Waziristan, Razmak.
2. Superintendent of Police, Dera Ismail Khan.
3. Assistant Commissioner, Tank.
4. District Officer, Frontier Constabulary, Tank.
5. District Officer, Frontier Constabulary, Sherannis, Drazinda.
6. Extra Assistant Commissioner, Sherannis.
7. Naib Tehsildar, Tirni.
8. Political Agent, South Waziristan, Tank.

for information and guidance.

Special care should be taken by all checking officers that sanctioned quota of arms and ammunition is not exceeded.

As noted in rule 5 it should be announced that excess arms and ammunition recovered at the time of checking *melagns* will be confiscated to Government.

Notes.—A few amendments to these rules have been made since 1930, but none which cause any substantial alteration in them.

APPENDIX II (B).

Copy of an agreement signed by Powindah maliks in Dera Ismail Khan District—1926

We, the undersigned Sulaiman Khel, Nasar, Dautani, Niazi and Aka Khel tribal maliks, accept the following terms on our own behalf and on behalf of our respective tribes:—

1. No men of our tribe will commit any offence either against any other Powindahs or British subject.
2. If any man of our tribe does commit any offence, we the maliks, and our tribes will be responsible to pay Rs. 3,000 as fine and "harjana" to Government (cost of the property looted will be in addition).
3. In case of any offence as in No. 2, if the Deputy Commissioner wishes to imprison any responsible Malik, we will have no objection.
4. We, will not harbour any accused or deserter in our *kirris* but, on the other hand, will hand him over to Government.
5. We will return looted cattle of this year within 5 days and will also pay arrears within five days. If we fail to do so, we will pay Rs. 3,000 as fine to Government (in addition to the value of the looted property).

Malik Aurang Khan, son of Sultan Muhammad Khan Sulaiman Khel.

Sahib Jan, son of Umar Khan, Kamrani, Sulaiman Khel.

Daulat Khan, son of Dost Mohd., Pani Khel.

Anwar Khan, son of Sangeen, Kamrani, Sulaiman Khel.

Mohammad Afzal, son of Bar Khan Jalal Khel.

Fateh Khan, son of Allah Yar Khan Mamud Khel.

Akram Khan, son of Nadar Khan Zanki.

Khan, son of Hayat, Jalal Khel.

Nek Mohd., son of Turabaz Minzai Nekzai.

Ghazi Khan, son of Khoedad, Umar Khel.

Amir Khan, son of Mero Khan Spinsarai, Gaddikhel.

Sarif brother of Lajwar Khan, son of Sultan Jalal Khel.

Kakai Khan, son of Nawab Khan Aka Khel Jalal Khel.

Wazir Khan, son of Mir Muhammad Aka Khel Jalal Khel.

Karim Khan, son of Shah Dil, Nek Khel, Spinsarai.

Gul Hasan, son of Baz Gul, Lanbizai.

Shahzad, son of Bhai Khan Landazai Todokhel.

Khattak, son of Tatki, Dinar Khel.

Nadir, son of Mir Mir Khan Khel.

Murghai, son of Nur Mohammad, Mahmud Khel.

Gullanur, son of Madak Jalal Khel.

Sahib Jan, son of Bahi, Jalal Khel.

Marazar, son of Abdullah Khan Shah Khel.

Satan Mohammad of Shai Mir Khan Khel.

Ibrahim, son of Dino Muhammad, Khan Khel, Lundazai.

Mehرداد Khan, son of Ismail Dotani Kikarai.

Amir Khan, son of Baz Khan Dotani Bado Khel.

Mirjan, son of Atta Mohammad, Dotani Farid Khel.

Saidi Gul, son of Taj Gul Dotani Umar Khel.

Aziz Khan, son of Bazar Khan Nasar Zangi Khel.

Sawan Khan, son of Said Ahmad Khan, Nasar Jalal Khel.

Kela Khan, son of Miro Khan, Nasar Jalal Khel.

Shahbaz Khan, son of Sulaiman Khan, Nasar Weh Khel.

Juma Khan, son of Khalas Khan, Nasar Daud Khel.

Malik Jafar Khan, son of Allah Dad Khan, Stara Khel.

Lalak, son of Samandar, Manjar Khel, Nasar.

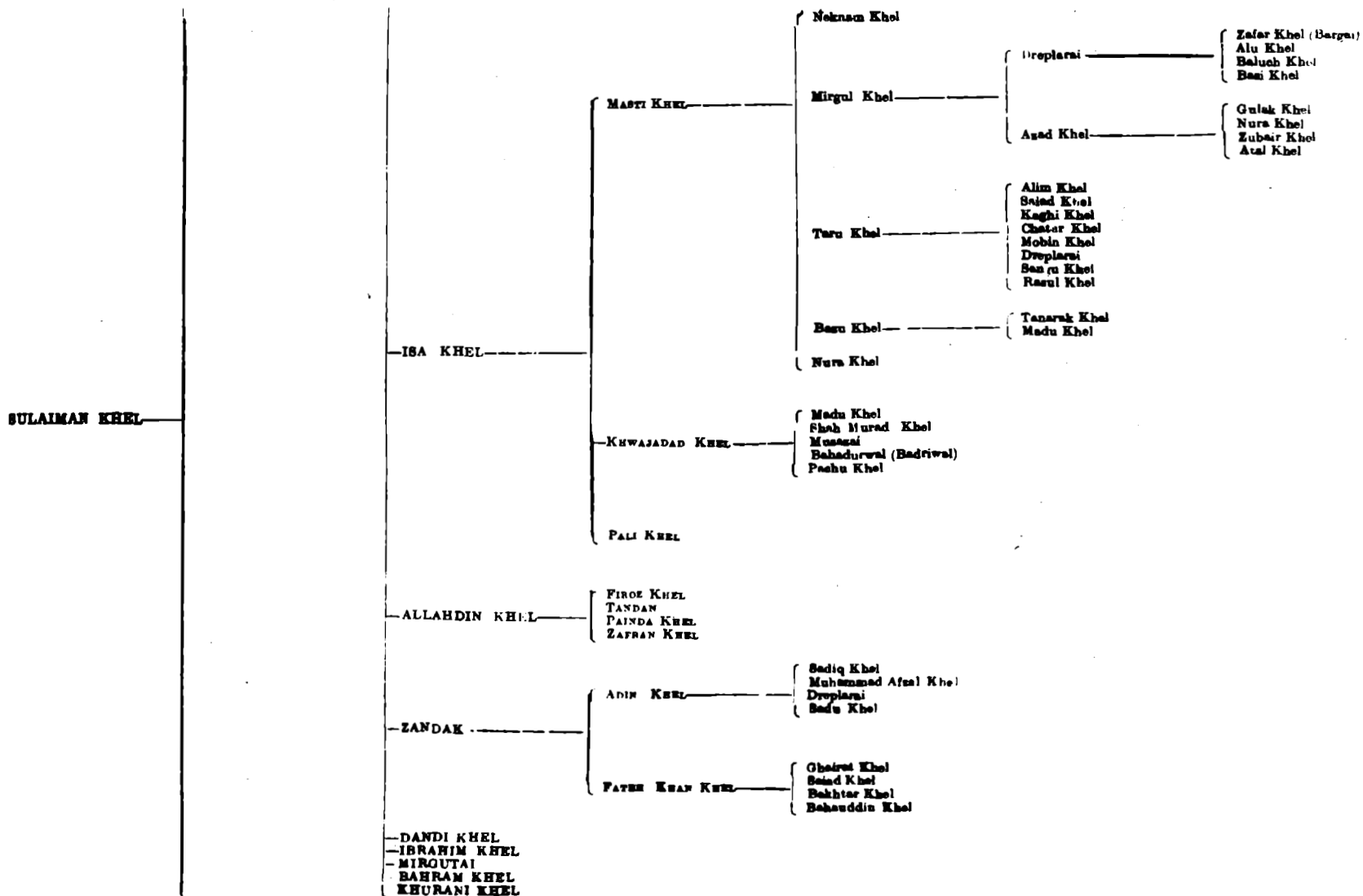
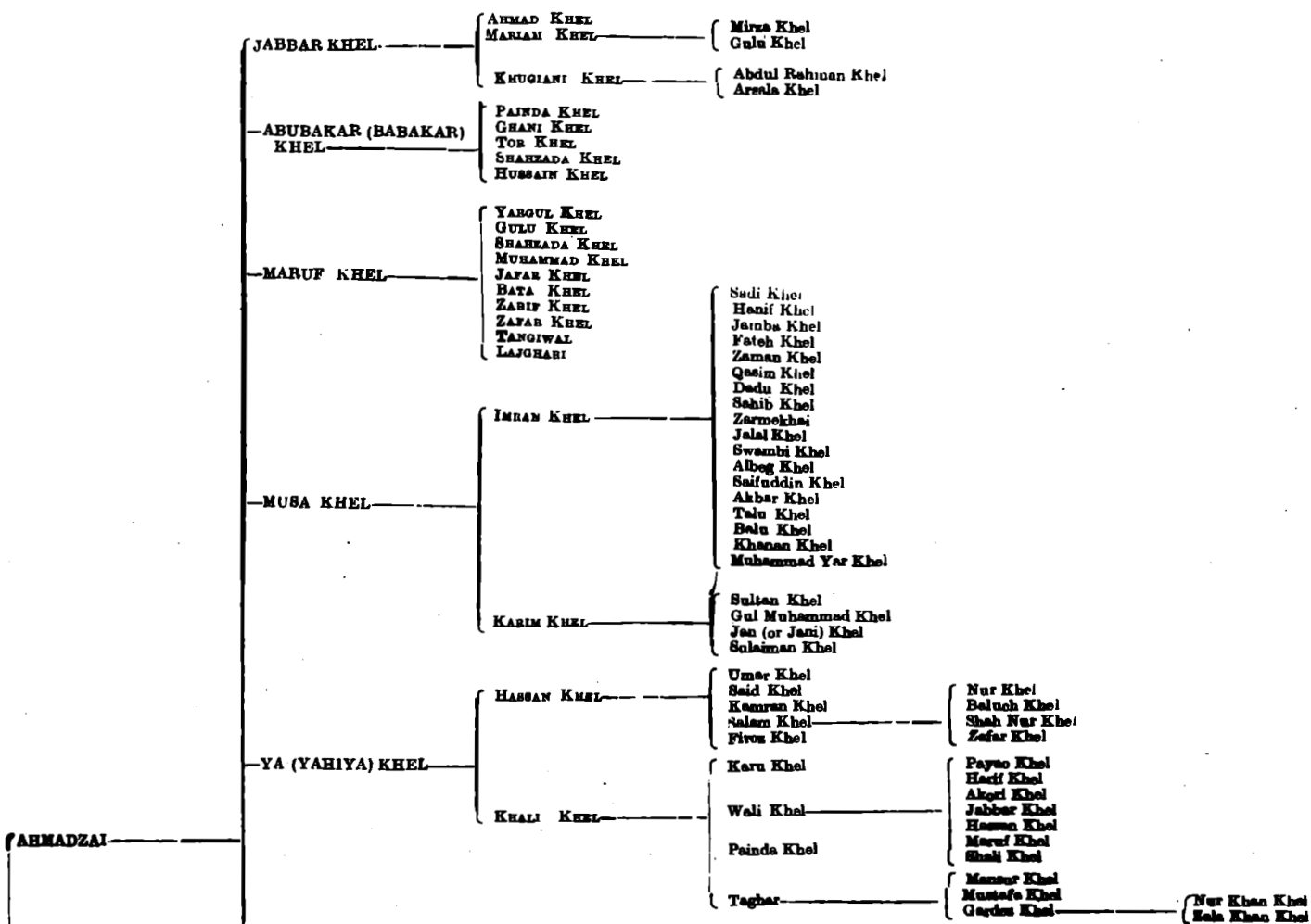
Sajeh Mohammad, son of Jamak, Sado-Khel Dotani.

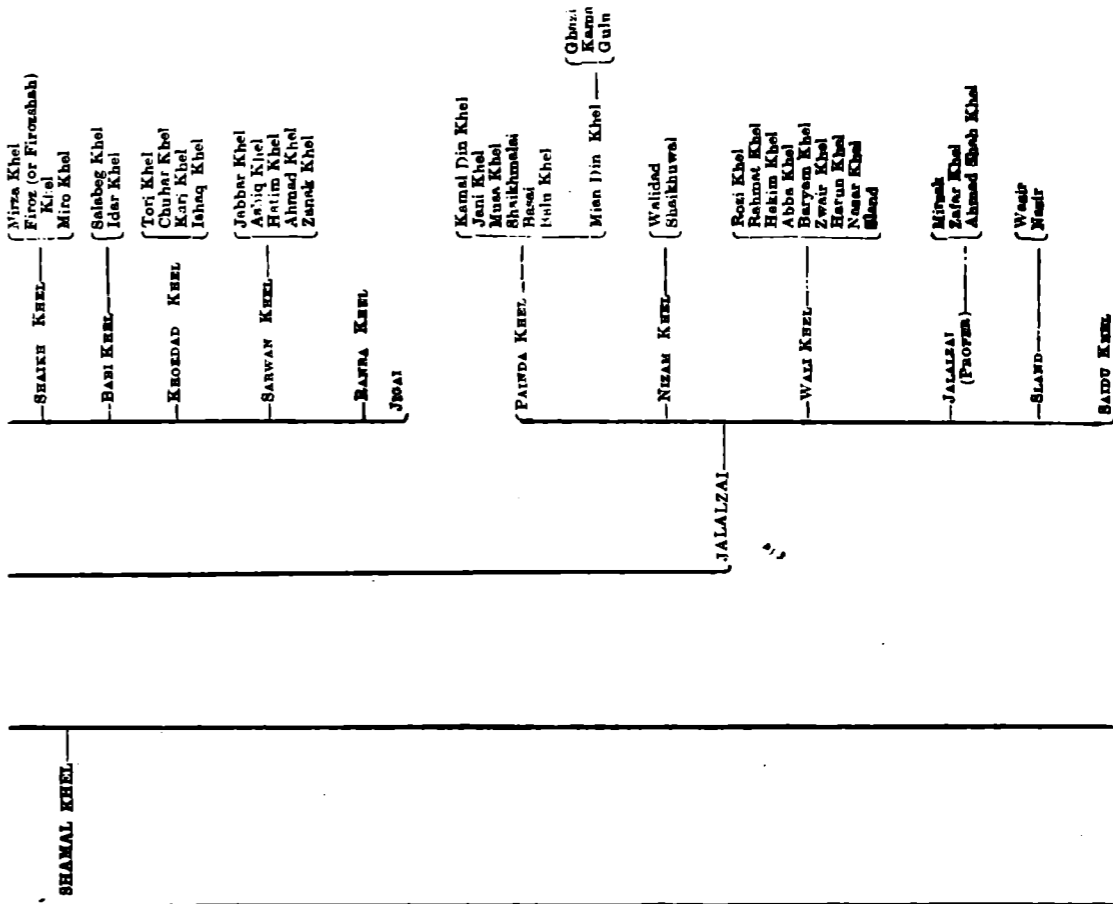
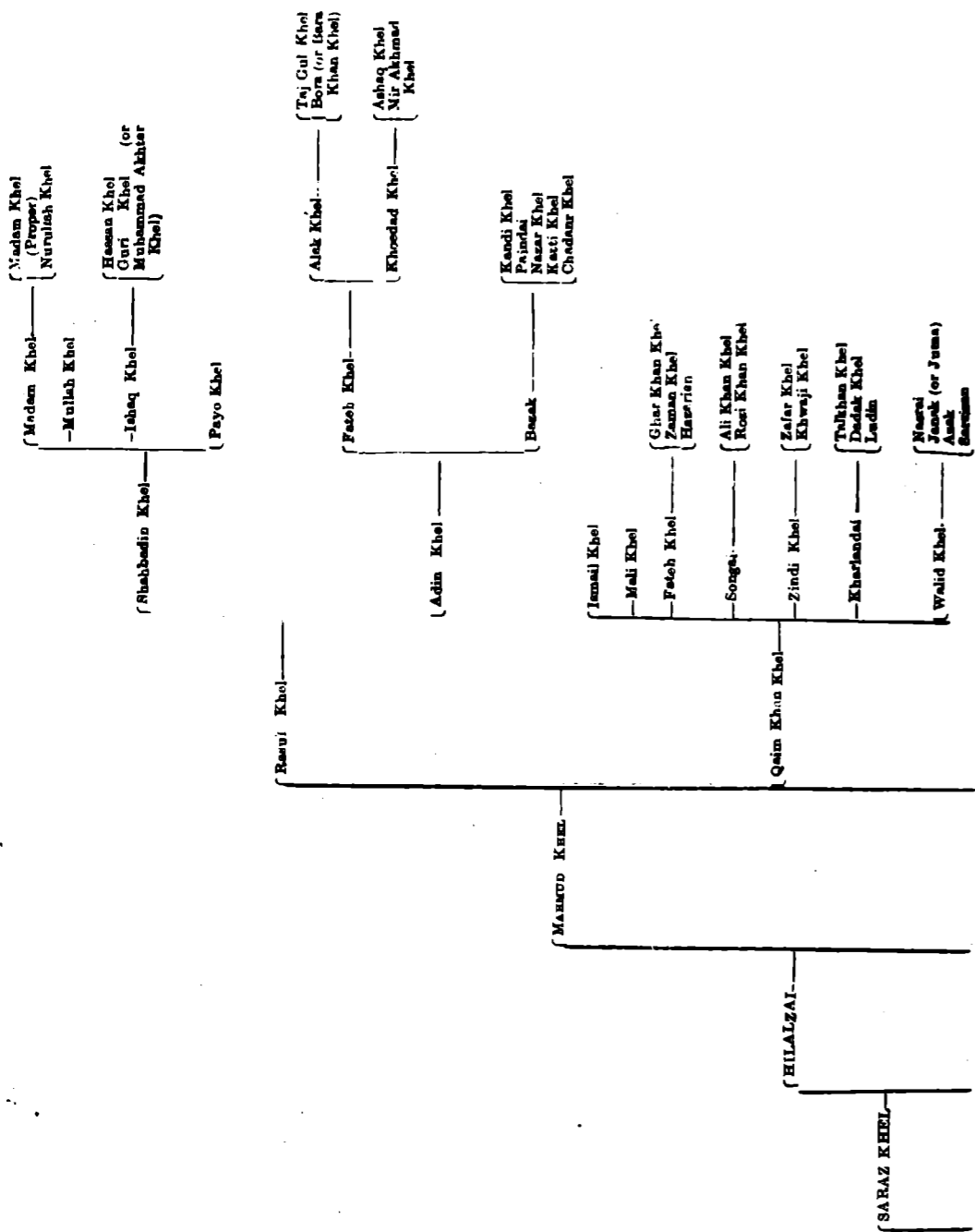
C. E. BRUCE, Lieut.-Col.

Deputy Commissioner

APPENDIX III.

TABLE OF THE SULAIMAN KHEL GHILZAIS.





(Ghani Khel)---
 { Ya (Yahiyo) Khel---
 { Moghul Khel
 { Gul Madia Khel
 { Marwat Khel
 { Anwat Khel
 { Jan Khel
 { Shasi Khan Khel
 { Alton Khel
 { Hassan Khan Khel---
 { Mohabat Khel
 { Sedat Khel
 { Ahmad Khel
 { Mirak Khel

Hasan Khan Khel---

Kanranai---
 { Khasi Khel
 { Azi Khel
 { Yagubai
 { Karabodina
 { Bakhatai---
 { Nurullah Khel
 { Turki
 { Saadullah Khel
 { Gulawal
 { Zarkai---
 { Nasar Khel
 { Ghani Khel
 { Mirza Khel
 { Shahbaki
 { Umar Khel
 { Rahim Khel
 { Khwar Khel
 { Mir Khan Khel---
 { Nekras Khel
 { Muhammad Khel

SHAKRU

SULTAN KHEL---

Jalid Khel---

{ Seiad Khel---
 { Adin Khel
 { Musa Khel
 { Kharan Khel
 { (or) Jamun Khel.
 { Ringsi
 { Qurban
 { Mochun
 { Qadam Khel---
 { Muhammad Khel
 { Amusi Khel
 { Tori Khel
 { Nurbeg Khel
 { Yusuf Khel
 { Darman
 { Sharif Khel
 { Nazir Khel
 { Sultani Khel---
 { Yusef Khel
 { Darman
 { Sharif Khel
 { Nazir Khel
 { Sultani Khel---
 { Surhadi (Propert)
 { Parwat Khel
 { Arab Khel

BAHLOLZAI---

{ Nuri Khel
 { Alak Khel---
 { Javahir Khel
 { Rami Khel
 { Babakar Khel
 { Jakkhar Khel---
 { Madhyr Khel
 { Khatun Khel
 { Dinar Khel---
 { Abdullah Khel
 { Ashraf Khel
 { Lusyaf Khel
 { Tutar Khel
 { Angul Khel

DARU

{ Mansur KHEL---
 { Zunis Khel
 { Guidad Khel
 { Ghani Khel
 { Madu Khel
 { Babar Khel
 { Khadi Khel
 { Tunar Khel
 { Dardan KHEL---
 { Barat Khel
 { Alazo Khel
 { Khwajadad
 { Atbiq Khel

SALEH KHEL---

{ JANI KHEL---
 { ADAM KHEL
 { SHADI KHEL
 { MALLAN KHEL
 { AHMAD KHEL
 { JUNA KHEL
 { TORI KHEL

{ ORAIBI KHEL---
 { NARIS KHEL
 { NISAN KHEL
 { SHEBI KHEL

QALANDAR KHEL

{ QALANDAR
 { KHEL---
 { (PROPERT)
 { NANI GOL KHEL

