

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

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NEW SERIES—NO. XIV.

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PAPERS

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RELATING TO

STATE OF AFFAIRS IN SWAT, &c.



Lahore:

PRINTED AT THE GOVERNMENT CIVIL SECRETARIAT PRESS.

1877.



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P A P E R S

RELATING TO

STATE OF AFFAIRS IN SWAT, &C.

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No. 63, dated Mardán, 8th February 1876.

From—Captain T. C. FLOWDEN, Assistant Commissioner in charge of Yusufzai,  
To—The Deputy Commissioner, Pesháwar.

I HAVE NOW the honor, in continuation of former correspondence concluding with my No. 14, dated 8th January 1876, to furnish the report on the state of affairs in Swát, called for by the Government of India in the communications marginally noted, copies of which were forwarded to me under cover of your No. 1440, dated 2nd September 1875, for compliance.

The 5 districts of Swát.

2. The valley of Swát is divided into 5 districts, viz. :—

1. Baizai,
2. Raurizai,
3. Khádakzai,
4. Abazai, and
5. Khwazozai.

Of these Baizai and Raurizai are situated to the south, and Khádakzai, Abazai and Khwazozai to the north, of the river Swát.

3. The inhabitants of Swát are the Akozais, a division of the powerful tribe of Yusufzai, other divisions of which inhabit Dir to the west and Boner to the east of Swát.

The Akozais, or tribe inhabiting Swát.

4. The 5 districts above mentioned receive their names from the 5 clans of the Akozais, by which they are held. Of these the 2 clans of Khádakzai and Abozai are far inferior, both in power and extent of territory, to their brother clans.

5. The 3 powerful clans of Baizai and Raurizai (cis-Swát) and Khwazozai (trans-Swát) are further divided into the following "tappas" or sub-divisions :—

(1). The Baizais into—

- |                |               |
|----------------|---------------|
| 1. Janki Khel. | 5. Aba Khel.  |
| 2. Azi Khel.   | 6. Musa Khel. |
| 3. Matrozai.   | 7. Khan Khel. |
| 4. Babozai.    |               |

(2). The Raurizais into—

- |                 |                      |
|-----------------|----------------------|
| 1. Ali Khel.    | 4. Bahram Khan Khel. |
| 2. Utmanzai.    | 5. Usmani Khel.      |
| 3. Khwazo Khel. | 6. Sultán Khan Khel. |

(3). The Khwazozais into—

- |              |             |
|--------------|-------------|
| 1. Hadinzai. | 4. Shamiza. |
| 2. Shamozi.  | 5. Sibujni. |
| 3. Nikpi.    |             |

The sub-divisions of the Khádakzais and Abazais are too insignificant to call for special notice.

6. The chiefs of the 2 great parties in Swát are on the one hand Sherdil Khan, the present Khan of the Raurizais; and on the other Abdul Hanán, better known as Mían Gúl, the son of the Akhúnd of Swát.

7. Both covet and aspire to the sovereignty of the whole valley, but neither is likely to succeed in obtaining it during the lifetime of the Akhúnd—the former, because whenever he may be on the verge of doing so by force of arms he will assuredly be checked and restrained from advancing further by the religious influence and peremptory mandate of that all-powerful and revered saint; and the latter, because his father dare not, however much he may at heart desire to see him ruler of Swát, use his priestly influence actively in his behalf, inasmuch as such a step would probably alienate many of his disciples from him by leading them to suspect that he aimed at temporal power for himself, as well as give those at heart his enemies in Swát and elsewhere a pretext for entering the lists against him.

8. Whenever, however, the Akhúnd dies,—and he is now over 80

A struggle likely to ensue between them on the Akhúnd's death. years of age,—there will probably be a severe struggle between Sherdil Khan and Mián Gúl for chief power in Swát. The Khans of Dír and Bájour, as well as perhaps the people of Boner, will, it may be anticipated, take sides in the struggle, but it would be unsafe to attempt to predict with any confidence (seeing how continually parties in independent territory shift, and that the Akhúnd's influence is entirely personal and the result of a lifetime passed in devotion and pious seclusion) which those sides will be. I therefore content myself with noting that at present both the above Khans are friendly to Sherdil Khan, whilst the people of Boner are regarded as the most devoted of the disciples of the Akhúnd.

9. The various sub-divisions of the 5 clans of Swát side with one

All Swát takes sides in this rivalry. or other of these two leaders, there being generally, however, two parties in each sub-division,—one for Sherdil Khan, and the other for Mián Gúl. At the present moment the party of Sherdil Khan is probably, all told, the stronger.

10. He has, however, an opponent in his own district of Raurizai

Saadat Khan of Raurizai.

in the person of his nephew, Saadat Khan, whom, as might have been expected, Mián Gúl supports. These men have both at various times been supreme in and Khans of their clan; but Sherdil Khan holds that position now and has done so, with the exception of a short interval last December, for the past three years or so.

11. In December 1875 he, when threatened with an attack by

Sherdil Khan at present Khan of Raurizai. His loss of power in December 1875. Mián Gúl and his party, made way at, it is said, the Akhúnd's bidding, for his rival Saadat Khan without striking a blow,

and retired to Batkhela, a village not far distant from Alladaud, the chief town of the Raurizais, and therefore usually the residence of the Khan in power. The reason assigned for this abdication is that the Akhúnd feared a coalition of Bajour and Dír with Sherdil Khan, and the consequent defeat of his son, for whose timely retreat he, however, found a plausible pretext in the retirement of Sherdil Khan to Batkhela.

12. And this reason is probably the true one; for Sherdil Khan

His return to power in January 1876, and his siege of his rival Saadat Khan in Thána. had no difficulty in the course of the past month (January 1876), when Mián Gúl had retired, in expelling Saadat Khan from

Alladaud and taking possession of it for himself. Saadat Khan fled to Thána, the capital of the Khan Khel "tappa" of the Báizais, where Sherdil Khan is besieging him at the present moment with an overwhelming force furnished by the "tappas" in its immediate vicinity. The inci-

dents of this siege have been duly reported in my political diary for last month, and need not be repeated here. Mián Gúl has up to the present moment, either from indifference or weakness (but probably the latter cause), not attempted to assist his partizan, and it remains to be seen whether he or his father the Akhúnd will do so later on or not.

13. As regards Sayad Ahmad, of Sarsinrai (Nikpi Khel Khwazozai), who was nominated King of Swát by the Akhúnd in June last, I have already reported in my political diary for July 1875 that he was deposed after a reign of little more than a month by the Akhúnd himself, and retired into his former obscurity. His nomination in the first instance is generally supposed to have been made by the Akhúnd to elicit a protest from the whole Akozai tribe and an offer by them of the Kingship to his son, Mián Gúl. Having failed in this, he soon found an excuse for revoking his act by giving out that as no "ghaza" (or crescentade against the infidels) was contemplated, a King to lead the warriors of Islám was not required, and by further stating that he had not implicit confidence in the integrity as a ruler and judge of his nominee.

14. In my political diary for June 1875, the contents of which led to the calling for of this report, I mentioned the expulsion of Amirulla Khan, a partizan of Sherdil Khan's, from Pallai, a village in the Sam Baizai Valley. I therefore now proceed to note the state of parties in the Khan Khel "tappa," to which that valley belongs.

15. But before doing so it will not be out of place to mention that this "tappa" is divided into two territorial divisions by the Muragarh, a range of mountains running east and west and forming part of the main chain which extends throughout the whole length of the cis-Swát from Hazárnao, on its south-west corner, to the Spinghar, on its extreme north frontier. The tract to the north of the Muragarh is known as Khan Khel Proper, and contains their chief town of Thána, whilst that to the south is distinguished by the name of Sam, or lowland, Baizai, and contains the 6 villages of Sher Khána, Zormandai, Jalálpur, Pallai, Bázdaira and Mura Banda, each of which has its separate Khan.

16. To continue. Parties in this "tappa" have not in any way changed since my report of June 1875, being then, as they are now, as follows:—

*Khans of Sheredil Khan's party in power.*

In Sher Khána,—Habíb Khan.

In Zormandai,—Khurasán Khan.

*Khans of Mián Gúl's party in power.*

In Thána,—Aslam Khan and Amír Muhammad Khan.

In Jalálpur,—Abbás Khan.

In Pallai,—Amán Khan and Sarbuland Khan.

In Bázdaira,—Muásam Khan.

In Mura Banda,—Sultán Khan.

17. From this it will be apparent that in this "tappa" the party of Mián Gúl is at the present moment the stronger, but how long it may continue so it would be difficult to say, seeing Sheredil Khan is laying siege to their chief town of Thána. Should it fall, the partizans of Mián Gúl, both in Thána and the village Sam Báizai, would probably have to make way for Khans of Sheredil Khan's faction.

18. Before concluding I beg to remark that the present must not be considered the full report on Swát promised by me. I have that report still under preparation; but as it is intended to contain a minute and correct account of the valley, in its physical, historical, political and social aspects, I have delayed its submission until such time as it should have received from me that attentive and critical consideration which such a report, to be of any value, must obviously undergo. And this can only be in intervals of leisure from my ordinary work, as it will be a task involving no small labor and enquiry in addition to that already bestowed on it. I have, however, not deemed it expedient to further delay it for the submission of the present report.

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REPORT BY CAPTAIN WARBURTON ON CERTAIN  
FRONTIER TRIBES.

MULLA GURIS

Are a small tribe which inhabit the north slopes of the Tartara Mountains on the Pesháwar frontier between the Kuki, Malikdín and Zakha Khel Afridís, the Shinwarís, Mohmands and Khalils of Pesháwar district. Their antecedents will be enumerated hereafter.

The Mulla Guris inhabit 6 villages—

1. Barkai Khanai, named Barra Darra.
2. Shahid Miána.
3. Jowara Miána.
4. Lawara Miána on the boundary—(all these 4 villages are subordinate to the Khan of Lálpura).
5. Zmaka Bára. | 6. Murdárdand.

These two villages are subordinate to the British Government, having been taken in hand by Muhammad Khan in the time of the Sadozais, and Zmaka Bára by Sher Ali Khan during the Sikh times.

The Tár Khel reside in Barhi Khanai, and have about 40 or 50 houses. Lál Shah is their headman. They cultivate land in Tartara, in close proximity to Dabbar, and number about 200 souls. Their lands are bárani and dependent on rain for their cultivation.

Barhi Khanai.

Shahíd Miána is inhabited by the Daulat Khel and Tár Khel; houses 20 and population 30 souls. The village lands are not worth mentioning, and are dependent on rain for their cultivation. The village lies on the side of the Dabbar, 1½ miles from Barhi Khanai.

Shahíd Miána.

Is inhabited solely by the Daulat Khel, has 30 houses and numbers 100 souls. Supply of water due to rain; headmen are Mahomed and Mahasal. The village lies 1½ miles from Shahíd Miána.

Jowara Miána.

Is inhabited by the Tár Khel, Pahar Khel and Daulat Khel. The Pahar Khel are the most numerous. The headmen are Shinkai, Salár and Sher Dil (Pahar Khel); Lal Kaz (Daulat Khel). The village lies a mile from Jowara Miána. Number of houses 60 and population 180. Lands are bárani.

Lwara Miána.

Lies in British territory about a mile and a half from Lwara Miána. Has 20 houses, inhabited by the Ahmad Khel, who number from 50 to 60 men. The headman is Said Muhammad.

Zmaka Bára.

Inhabited by the Ahmad Khel, Pahar Khel and Tár Khel, number of houses 50 to 60; population 200; water supply due to rain. "The village is claimed by the Khahls, and the Maliks of the Barozai clan of Khalil at Shahi and Kafirdheri have always received from the reigning government annual allowances to preserve that portion of the border from encroachment. This claim has not been asserted in our time, but this is probably due to a fear of their responsibilities. The road to Lálpura lies through the Mulla Gurís' country, and is known as the Tartara route, which, though more difficult, is safer than the Khyber. The fees taken in both "are the same, and are divided with the Mohmands,—the men of Murdárdand taking an additional two annas per camel. The road leads from Spair Sang through Murdárdand, Zmaka Bára, Lwara Miána, Jwara Miána, Shahíd Miána to Shilman and Dakka. At Shilman a road branches off to Lohargai of the Shinwarís."

Murdárdand.



Before concluding this brief record of the Mulla Guris, let us try and trace the origin of this tribe, regarding which there is some obscurity. One authority declares they came from Mula Ghar in Tirah, and hence their name; but this assertion is an error; for there is no assimilation between the names. Another authority assumes them to be a branch of the Afridi tribe; a third joins them to Mohmands; whilst the Mulla Guris declare they are an offshoot of the great Ghilzai clan. The family trees of these tribes have been searched through and through in vain without finding a trace of this connection.

The following account seems to me to be the truest regarding their descent, as it is corroborated by all the influential men in the Khalil tuppah,—men who have associated with and been daily neighbours of the tribe since childhood. It is as follows:—During the stormy period about the middle of the 16th century a sect arose among the Patháns styled Roshunís, which for a long time was the cause of endless dissensions amongst the tribes (*vide* James' Report, paragraph 94). The founder was a man named Bazid, said to have been a resident of Kanigoram, who assumed the character of a prophet and collected numerous disciples in the Suliman and Khyber Mountains. He styled himself Pír Roshun, but his opponent, Akhund Durweza, called him Pír Tarík, and he is known by all native historians under this title.

Bazid, or Pír Tarík, had a servant or slave named Bakhtiar, and the latter a son, Mulla, imbued with a desire of converting the Tirah clans to his creed. Bazid proceeds to Tirah. The Pír and his two followers started for that country. His success at first was very great. Numerous adherents joined him from the Suliman range. His rapid rise and progress greatly alarmed Akhund Darweza, who started for Tirah and commenced a religious controversy with Bazid, in which at first he was eminently successful. The new prophet and his followers were forced to disperse and leave the country. Some went to Nangrahar, others to Pesháwar and Hashtnaggar. It happened after this dispersion that Mulla, son of Bakhtiár, was told off by Tarík to watch Darweza's movements. He was nicknamed Mulla Guri. This title has clung to him and his descendants to the present day. Mulla and his father seem after this to have severed their fortunes from their Pír; for we find them proceeding to Nangrahar and locating themselves and families in Dadghar. Here they prospered and their descendants multiplied in numbers.

The Tartara route in later years was much infested with robbers to render it tolerably safe for travellers. The Khalil and Mohmand chiefs agreed to locate hamsayahs of a different race along the route, and chose Mulla's descendants, who were accordingly located

Circumstances which led to the Tartara route coming into the hands of the Mulla Guris.

here. A number of his descendants became fakírs, and one of them, Dur Baba, attaining some pre-eminence as an anchorite, was buried here on his death; another, Ismail, son of Ahmad, went to Bajaur; whilst others went to Sipri amongst the Utmán Khels.

The above is a brief and possibly the truest narrative of their descent.

Reasons why the above account is worthy of credit.

Considering the estimation they are held in by the Sarban and Kararai branches of the Pathán race, the difference in the fees they and the Mohmands exact and claim from travellers, it is evident they are placed in a very subordinate position by their adjoining neighbours. Whether Bakhtiar was a converted Hindu slave or a Banuchi we shall never know, but long intercourse with Pashtu-speaking races has acquired for his descendants all the habits and customs as well as the language of the Pathán race.

Their family tree.

The Mulla Guri family tree is as follows :

Mulla, son of Bakhtiar, had 2 sons—I. Daulat; II. Ismail. The eldest, Daulat, had 5 sons—I. Paya; II. Mirza; III. Abdal; IV. Labi; V. Aba Bakr.

The descendants of Paya have been turned out of their country for more than 50 years, there being but 2 or 3 houses left there; the rest have mingled and amalgamated with the residents of the Pesháwar Valley. Mirza, Labi and Aba Bakr have no distinct branch in the family. From the 3rd son, Abdal, are descended Sandal (Khel), 2 Hassan (Khel), and 3 Sherif (Khel). This completes the senior branch of the family descended from Daulat.

We now return to Ismail, second son of Mulla Guri, who had 3 sons—I. Ahmad; II. Tár; III. Pahár.

The eldest of these, Ahmad, had issue—I. Shekhan; II. Rahim; III. Pattu; IV. Shekh Alam. Of these, Shekhan, Rahim and Pattu, though they have issue, yet their descendants are not of sufficient importance to entitle them to a distinct name in the tribe. From the fourth son, Shekh Ahmad, are descended—I. Shekh Darab (Spin Shekhán); II. Shekh Mustajib (Tor Shekhán); III. Shekh Azim.

From Tár, second son of Ismail, are descended—I. Khoja; II. Bahrám. Khoja had 2 sons—I. Yáki; II. Jáno. Yáki's sons are—I. Naurang; II. Iso; III. Mia Núr. Jáno's sons—I. Rahmat; II. Adida.

Bahrám, third son of Tár, had 4 sons—I. Murad; II. Ashraf; III. Daur; IV. Alam (Kor). Of these II., III., and IV. have no offshoot. From Murad are descended—I. Mír Dád; II. Dadai. The sons of the former are—I. Khan Jan; II. Janai.

Pahár, third son of Ismail, had 3 sons—Ali; Abo; Shahi. Of these Abo and Shahi have no offshoot. From Ali came 2 sons—Sabit (Khel) and Sharaf (Khel).

The Mulla Guris, with the exception of a small portion, are totally subservient to the Mohmand Khans of

Their position.

Lalpura, their politics being the same.

The Sussobai branch are distinct, as their road leads to the Khalil villages through the Kuki Khel village of Gagri. As a tribe, their power is most insignificant, but members of it are desperate thieves, and are invariably aided in their depredations by refugees from British territory. For their delinquencies they were blockaded in 1866 and fined Rs. 500. The warning does not seem to have done them any material good.

During the months of April, May and June numbers of mules may be seen along the Michni road loaded with snow streaming in towards the city. This snow is stored up by the Mulla Guris during the winter and brought down during the sultry months for the use of the residents. The trade is a tolerably good one. With all their mischievous qualities, there is after all this one good point which can be scored in their favor as neighbours of ours.

#### BONER.

The country which is bounded on the north and north-west by Swát,

Boundary of Boner.

on the west by Ránizai and the Lundkhúr Valley, on the south by the plains of

Yusafzai, and by Chamla and the land of the Amazais to the south east is known to us by the name of Boner and its residents as Bonerwáls. The Indus divides it from Hazára, flowing through the midst of one of its largest tribes. It is a small mountain valley dotted with villages, and divided into 7 sub-divisions. The Mora hills lie between it and Ránizai. The Illam range divides it from Swát, the Sináwar range from Yusafzai, and the Gurru mountains from the Chamla valley. From these ranges run smaller spurs meeting one another and forming a small nucleus of inferior valleys, richly cultivated and extensively populated by one of the finest sections of the Yusafzai clan of Patháns. The Alisher hills rise in the Ashazai country and are visible from a long distance over the surrounding hills. The Mahiban lies in the lands of the Amazais, Jadun and Khudu Khels. To the east of Torsak and north of Helai amongst the Ashazais are a range of hills called Táfir Koh, which, extending northwards after passing Kátgalla, joins the Illam range, dividing the Ashazais and Salarzais on the west from the Gadarzais on the east.

It would be useless and at the same time unprofitable here to attempt a lengthy account of the advance of

Lengthy account unprofitable.

the Yusaf and Mandán clans into this

country, and the circumstances which gave the land which they now hold to them and their descendants. The reader is referred to the Tarikh-i-Murassa and the writings of Akhund Darweza for an account of the

wars which occurred in times gone by. All that is necessary here is to record the people as we find them at the present day; to note the chief incidents that have occurred since the Pesháwar district came under the control of the British Government on the termination of the Sikh War; to place on record, as briefly and as correctly as possible, the names of their influential men; their customs, dress, and internal feuds; the divisions of land as well as the mountain chains and rivers which are included in the land of the Bonerwáls.

The information contained in these pages has been obtained chiefly through the Khans of Sudum valley, who, at my request, have summoned men from every tribe and questioned them closely. The roads have been examined by men sent up on purpose. Advantage has also been taken during my stay at Rustam to get as much information as I possibly could from the Boner traders and visitors, and, though under the most favorable circumstances errors must and will arise, every attempt has been made to limit them in this work. In a country where there are no written records it is impossible to lay down the extent of difficulty experienced in obtaining any credible information regarding events which have taken place in times gone by.

It is difficult to say that circumstances or vicissitudes of fortune induced the Bonerwáls to receive as their portion the country inhabited by them in lieu of Swát, which fell to their more fortunate brethren on the conquest of that country under their chief Shaikh Ahmad, Shaikh Mali and others. It will be sufficient for our purpose to note that their country at the present moment is inhabited by 7 different tribes descended from Yusaf, and named I. Salarzais; II. Ashazais; III. Nurazais; IV. Gadaizais; V. Nasozais; VI. Daulatzais; VII. Chagarzais. Their pedigree table with reference to Yusaf stands thus:—

Yusuf had 5 sons:—

1. Uria.
2. Isa.
3. Músa.
4. Máli.
5. Ako.

Musa had one son named Illias, who had issue—I. Naso; II. Tajai; III. Sálár; IV. Mammai. From Naso are descended the Nasozais, from Taja the Gadaizai, from Sálár the Sálárzais, and from Mammai the Ashazais.

Mali, the fourth son of Yusaf, had 2 wives, *viz.*, Mussammát Waltai and Mussammát Nurai. By the former he had two sons, Daulat and Chagar, ancestors of the Daulatzais and the Chagarzais; by the latter Aba

and Musa, ancestors of the Nurazais, whose descendants took the name of their mother. The pedigree table of each particular tribe will be given further on in its proper place. It follows hence that Illias' descendants are—

1. Nasozais.
2. Gadaizais.
3. Sálárzais.
4. Ashazais.

And Mali's—

1. Daulatzais.
2. Chagarzais.
3. Nurazais.

There is no finer race on the north-west frontier of India than the Bonerwáls. Simple and austere in their habits, religious and truthful in their ways, hospitable to all who seek shelter amongst them, free from secret assassinations, they are a bright example of what good materials a Pathán tribe can be developed into, clinging with the fondest affection to their country and ancient customs handed down to them by their forefathers. Ignorant by nature, they hold trade in the very lowest estimation; excessively under the control of the Mullahs and others of the priestly class, they are often deluded with precepts and orders said to have emanated from the Akhúnd of Swat, but which possibly have never passed his lips. They are still perfectly upright in their dealings with enemies and strangers. Their word once given through the general council of the tribe may be depended on with greater certainty than that of any other border race, even when unaccompanied with the usual security for the fulfilment of the contract. Though poor, they are utterly free from those thievish propensities which disgrace nearly every other tribe on the Pesháwar border. This is a curious and at the same time a most exemplary trait in their character. Talking one day with an influential man of the district regarding the Ambeyla Campaign, he said it was a great boon to our force that the manly habits of this tribe prevented them from attacking our picquets and camp at night (I believe only 3 night attacks were made on our position in the Pass during the whole of the campaign); he said the case would have been different if our troops had been similarly engaged in the Afridi Hills; for the Afridi, a thief and robber by profession as well as instinct, would have retired before our troops by day, and attacked them at night. It is a matter of the deepest regret that the Bonerwáls have been always inimical to us, but this is in a measure due to the machinations of the Akhúnd's creatures and the instigation of our own subjects;—the former because they find the intercourse with the British officials lessens their power over the Maliks; the latter because their influence is diminished thereby, for the Maliks are wise enough to see that it is better for their

purposes to deal direct with the Englishman than to have a middleman. Both do their best to keep the tribe aloof from us to suit their ends. Time and the death of the Akhund of Swát may improve matters hereafter.

Although the tribe keeps aloof from us, still they do not permit bands of robbers to come into our limits for the purpose of annoying the British border villages nearest to them ; and, though they harbour outlaws from our territory, they never join with them in committing depredations : we seldom hear of a raid in which they are participators. Men from British territory passing through their country are sometimes seized and detained because of some debt due by another in our limits, but they are immediately released on the amount being liquidated or security given for payment.

The Bonerwáls, if well united and prompted by a common cause, could bring 15,000 good men against us in the field, independent of those which other tribes would send to their assistance in case of need ; and when we take into consideration the love the Akhúnd has for them, his great influence in Swat, Dír, Bajaur and other Muhammadan countries which could be exerted in their behalf, and that when united together by this influence they formed the most powerful coalition which has yet been raised against us on the north-west frontier, it is strange how little trouble this powerful tribe has given us from the day the Pesháwar district came into our hands to the present moment. This is not due to fear ; for they fought us bravely in 1863, and would do so again if attacked ; but the true reason is, that the Bonerwáls, if left to themselves, are too proud to interfere with the arrangements of their neighbours. I have never heard of a case in which a stranger, taking shelter amongst them as an outlaw from our territory or otherwise, has been permitted to be assassinated by his enemies through a bribe paid to an influential headman or Malik. The tribe would never put up with such an affront or permit the Malik to commit so treacherous an act. Different is the case in Chamla, Khudu Khel and Jadun countries. One murder, that of Zaidulla Khan of Daggar, has cast a deep reproach on the Bonerwáls ; but his death was fanned by religious zeal and the earnest exhortations of the Akhund. The circumstances will be related further on.

We have on two or three occasions come politically into contact with the Bonerwáls. First in 1849, when the times we have come in political contact with them. they sided with the residents of the Lundkhúr valley, who at that time had declined to pay our revenue. Shortly after this they attempted to surprise Sir H. Lumsden, who had ascended the Sinawar range to Pajja attended by a small escort. During 1863 they fought us at Ambeyla and proved themselves to be one of the

bravest of the tribes we have as yet encountered on the frontier, and it was on this occasion, after the termination of the campaign, that they, under Zaidulla Khan of Daggar, fulfilled the promise they had made to us. Later on during 1863 the Sálárzais, under Hastam Khan of Pam-pokha, burnt the village of Pírsai, when the whole tribe was blockaded until the village was rebuilt and a fine paid; and lastly the Ashazai attack on the village of Baroch during 1874 for the purpose of carrying off the cattle. In every one of these cases they were said to have been instigated by men in our limits receiving grants from Government and holding influential positions in Yusafzai. Let us trace the history of one of these families to the best of our ability in the absence of any written records.

When Sayad Ahmad of Bareilly, in company with Mulla Ismail, after travelling over Hindustán, went to Mecca, Kabul, and then suddenly appeared on the plains of Yusufzai to arouse his co-religionists against the Kafir race, he had at first no firmer supporters or more zealous converts than the Chiefs of Zaida and Hind, and Malik Mir Babu of Chargullai, the principal Khan of Sadum. What position or influence Mir Babu's ancestors had in ancient times it is impossible here to say with any certainty; but there is no doubt that both in the rise and fall of Sayad Ahmad Mir Babu managed to acquire a position second to none in the politics of Yusafzai. When Sayad Ahmad fought against Khadi Khan of Hind he was assisted by Mir Babu; and on the treacherous murder of Khadi Sayad Ahmad at once proceeded to Panjtár, where he was heartily welcomed by Fattah Khan.

Finding his power established, Sayad Ahmad published those edicts regarding marriage, &c., which proved so distasteful to the Patháns. On their declining to obey them he marched on Chargullai, which on submission was spared. We shall not follow further the Sayad's career and fall beyond stating that when his fortunes were on the wane and his adherents were being slaughtered in every direction no one showed greater zeal and energy in this blood-thirsty work than his former friend and supporter Mir Babu, who had undoubtedly, through the Sayad's influence, obtained the position he then held.

Mir Babu was a crafty man, and invariably gave his allegiance to the party in power. Finding that the Sikhs were fully able to hold their own and were more than a match for his compatriots, he and Kadir Khan of Toru, along with Ismail Khan of Ismaila, joined their fortunes with the soldiers of the Lion of Lahore. Their contingents joined the Sikhs at Torlandi who had proceeded to Yusafzai to collect the revenues which

the Patháns declined to pay. In the engagement that ensued the Sikhs were driven back, Ismail Khan slain, and Mir Babu fled to his own village in the Sadum valley, whilst Kadir Khan hastened back to Toru. The Mandan clans, with the exception of Ismaila and Sadum, joined in a jirga with the Bonerwáls, assembled in force, and, after burning Hamza Kot, Pálo Dheri, Kútáspán, Nandeh and Barikáb, surrounded Mir Babu in his village, but were unable to make any impression on Chargullai, which had received inside its walls the residents of the wasted villages, and bravely held out.

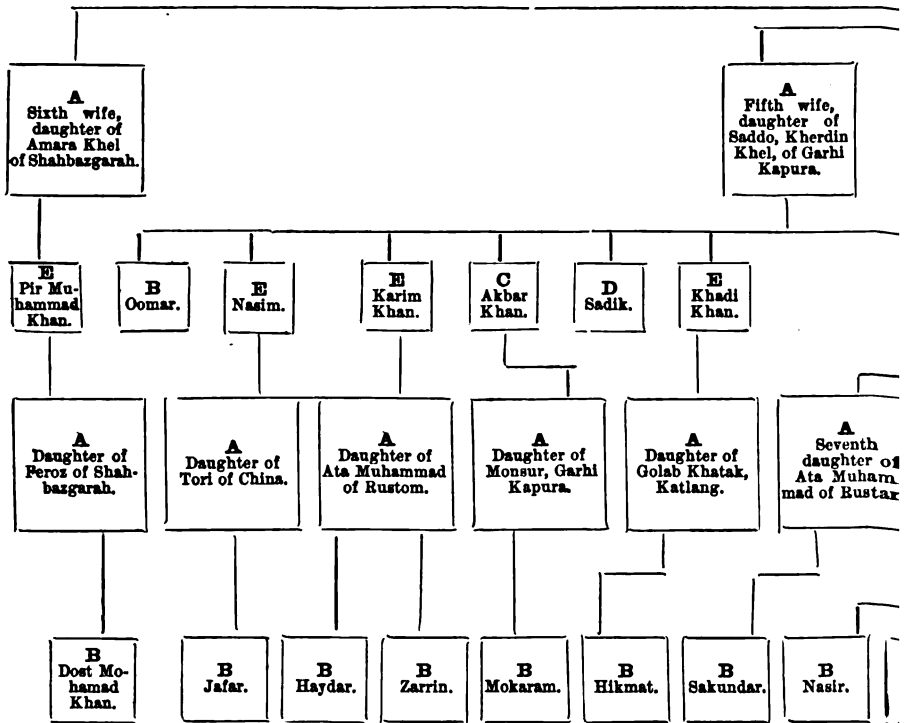
Two months after this the Sikhs again assembled their troops and proceeding to Yusufzai were joined by Mir Babu, Kadir Khan of Toru, and Khadi Khan of Ismaila. A battle was fought at Yar Hussain, in which the Sikhs were victorious, defeating their opponents. Some of their troops returned to Pesháwar, whilst the rest remained to help in restoring the villages of their allies that had been burnt and destroyed. It was after this that the Ismailzai and Daulatzai tappas were given in contract to Mir Babu, who promised to collect the Sikh revenue for them.

To fulfil the engagements he had entered into with the Sikhs, Mir Babu proceeded to Garhi Kapura to collect the revenues which were then due, but was opposed by Hassan Khan and Nasrulla Khan. A couple of the Sikh soldiers were slain in the encounter that took place; the two Khans immediately fled to Surkhari, a village situated at the Sadum end of the Ambeyla Pass and commanding its entrance. Mir Afzal Khan was seized and imprisoned for a year in Beroch. During these times the allowance enjoyed by Mir Babu amounted to Rs. 2,000.

Once more the Yusufzai Khans, with the exception of Kadir Khan, joined their fortunes together, and tried their last skirmish with the Sikh soldiery without success. They were defeated in spite of the bravery of Khadi Khan of Ismaila and Saadut Khan of Sarrachina, whose courage saved the lives of many of their unfortunate compatriots.

On the break down of the Sikh power the Pesháwar district came under British rule, and once more Mir Babu threw in his lot with the party in power. Nasrulla Khan and Hussain Khan were enabled to return to their village from Surkhari. He was still the most influential man in Sadum, and on the revolt of the Utman Khel villages in the Lundkhur valley joined the British troops with his adherents. He was rewarded with a valuable Mowajib. On his death he was succeeded in the Khanship by his eldest son, Azíz Khan, who received from us the





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paternal jágír. Then came the Sheikh Jana and Narinji disturbances, and later on the Ambeyla Campaign, in both of which the two sons of Mir Bábu Aziz and Ajab rendered aid to our officers. On the death of Aziz his property descended to his eldest son, Ibráhim Khan of Hamza Kot, but the chief power in the Sadum Valley was transferred to his uncle, Ajab Khan of Chargullai, a man of rare energy and substance, who succeeded to the Khanship. This brings the vicissitudes of the family down to our times.

To this brief account is attached the family tree of Mir Bábu  
 Mir Bábu's family tree. the founder of this house. A glance at it will show that his sons by his 6 wives and their descendants at the present moment comprise close upon 60 male souls, dispersed over and having under their control every village in the Sadum Valley, with a vast amount of power by relationship and intercourse with the Bonerwál Maliks, especially Aziz, who married the niece of Zaidulla Khan of Daggar, at that time the most powerful Khan in Boner. There is no doubt that although the family is split up into numerous factions, all wrangling with one another in small matters, yet when anything occurs affecting the welfare of the whole they all join heart and soul for its benefit; and not only this, but every Malik of any importance in the Sadum Valley is so closely allied to them, that in time of need they are only too willing to throw aside their differences and join together, for the protection of the important family of Mir Bábu, the Khan who obtained for their tuppah a fame which it had never acquired before. As long as Mir Bábu lived there was no one in that part of Yusafzai to gainsay his will, but on his death the two brothers, Aziz and Ajab, contended with the bitterest animosity for power. On the death of Aziz the influence fell into Ajab's hands; for Ibráhim Khan has not enough interest or ability to oppose his uncle openly.

Ajab Khan, of Chargullai, is both by form and character a man well  
 Ajab's character. fitted to have controlled in former times the unruly and turbulent denizens of his country. He should have been born 50 years before his time, as his character would have suited admirably the times when Fattah Khan of Panjtor came into power. No man can more honestly or devotedly serve Government if he likes, and there is no man in the Pesháwar district so well able to perform a hazardous undertaking as Ajab; but during the last few years some of his actions have been incomprehensible to those who have read what the late Sir H. Edwardes and Sir H. Lumsden have written regarding him, and yet there were no better judges of character than these two authorities. Possibly old age and bad health (for he has been suffering dreadfully from stone for the last few years), debt and the location of a police station at Rustam, have each and all in their turn helped to dishearten him. It would be better were his sympathies and energies

devoted honestly and faithfully to Government, for it is very evident he can cause more harm to us than any man in the district through his influence with the most united and bravest tribe on the Pesháwar frontier; and this opinion is supported by the events which occurred in 1863. The family feud is getting less violent day by day, and may in time cease altogether.

Before proceeding further, it would not be out of place to give here

Reason which led to the murder of Zaidulla Khan. a brief account of the circumstances which led to the murder of that fine chief, Zaidulla Khan of Daggar, who was by far the most influential man in Boner. His ability and courage were remarkably shown when the Guides were sent to burn Malka on the termination of the operations in the Ambeyla Pass. Whether he was really impressed with the organization of the British force or our good-will towards his nation, or whether he thought that by securing our friendship he would better himself amongst his own people, he seems really to have been well disposed towards our Government; and this circumstance alone procured him abundance of enemies. This ill-feeling was not lessened by his coming forward and visiting the civil authorities after the burning of Pirsai. The Akhund, or rather his Mullas, never forgave him for this, and they patiently awaited the time to strike a fatal blow against his influence and his life. The opportunity soon came.

The Hindustáni colony of fanatics in the Mahaban range had been

The Hindustánis move into Boner, and murder of Zaidulla. for a long time a constant source of annoyance to the British Government, and though their services were eagerly sought after by the Akhund during the Ambeyla Campaign, and though these refugees had suffered most terribly that year from our arms, yet their Wahábi inclinations were distasteful to the High Priest of Swát, and their presence a standing menace to him by their intrigues through their leaders with the chiefs of Boner, some of them followers of the Kotac Mulla. The Akhund had done his best to get them turned out of the country, but without success. However, in 1868 or beginning of 1869, Zaidulla Khan of Daggar, his brother Nawab Khan, Násir Khan and Azím Khan of Bajkatha, invited the Hindustani fanatics under their leaders Feroze Shah and Maulvis Abdulla and Hidáyatulla, numbering 400 armed men, from their homes in Tanjora and Batora amongst the Chagarzais to Bajkatha, in the Daulatzai country. The colony accepted the offer and moved off accordingly. This step led to their partial destruction. Zaidulla Khan opened the campaign by seizing some Swát traders passing through his country. The Akhund, thoroughly roused, sent messengers in all directions to rouse the hitherto faithful Boner clans, and not without success. Inflamed by the exhortation of his Mullas and envious of the rise of Zaidulla, in whose family the Khánship had been hereditary for 7 generations since the days of Hassan Khan, the rival Khans assembled their followers, but before

openly proceeding against the Mujahiddins it was determined to put Zaidulla out of the way. Under the guidance of Zabta Khan (Aya Khel), Amír Khan, son of Gazo (Aya Khel), Sarhai (Khadin Khel), the Ashazais secretly surrounded his house. The alarm roused the chief, who rushing out tried to use his revolver on his murderers, but the caps snapped and he was immediately cut down by the swords of the 3 men mentioned above. We need not follow the vicissitudes of the Hindustanis, who, being surrounded by the Akhund's followers, suffered severely in an engagement which took place to the east of Bajkatha and north of Badhál. The death of Zaidulla has left the Bonerwáls without any man of note, and it will be some time before a chief can be obtained of such rare and consummate ability coupled with marked courage to lead them on.

It might be asked in case of future complications with Boner during the lifetime of the Akhund who would be for and who against us? As long as the Akhund is alive we are sure to have Swát, Bajaur, Dir, Boner, Chamla, the Amazais with renegades from our territories, against us. But the High Priest is on the brink of the grave, and on his death his place will never be occupied by any of his sons, who are too worldly and intriguing ever to be respected by the rival Khans of Swát. But even on his decease the Bonerwáls are too united ever for us to expect any tribe to join us bodily against their countrymen. Another question might be raised what number of men could our enemies bring against our troops in case of a campaign in the Boner country? I asked the same question of a Sadum Khan. His reply was if the campaign is to last a week you may calculate on having 20,000 men collected against you; but if the operations are to be extended over a month, as they were in 1863, you are sure to have 40,000 men at different times against you. Practically speaking, he was right. Most of the men who fought against us in 1863 came from long distances armed with their swords and matchlocks, supplied with a few rounds of ammunition and a few days' food in their leather bags; they came, fought, fired away their ammunition, and if they managed to escape with life and without wounds they returned to their homes, their places being taken up by volunteers either from their own country or from other tribes. If our troops are to be encamped for an indefinite period in the hills of an enemy, there can be no definite limit of the number of men that could be thus assembled against us. I have every reason to believe that after the arrival of our troops at Bustam every possible damage could be inflicted on the Bonerwáls in 5 days, and by this or at the latest 7 days every man should be back and out of the country.

The climate of Boner is said to be very severe in winter, snow falling to a considerable extent on the surrounding hills and continuing for some

Climate of Boner.

time. The heat during the summer, owing to the confined nature of the valley, is severe, and fevers are prevalent; but in spite of all this the Bonerwáls that I saw about Rustam and the Sadum Valley seemed healthy and sturdy enough.

The autumn crops consist of Indian corn, rice and a kind of bean (mash): the spring crops consist of wheat and barley. The apricot, vine and fig are cultivated in a few places, whilst in the hills at places one comes across the gurgurra (*Reptonia buxifolia*). The wild animals are wolves, pigs, jackals, bears, leopards, markhor and urial.

The betrothal and marriage customs are similar throughout all the sub-divisions, varied in some places with reference to the lower class at the will of some Khan, whose authority may be more arbitrary and oppressive than that of his neighbours. A poor man has generally to pay from Rs. 50 to Rs. 60 for his bride, the middle class Rs. 120, the others from Rs. 200 to Rs. 300, the man being further bound to feed the relations of the girl as well as the residents of the ward, both at the betrothal and marriage, with rice, ghí and sugar. The musician receives a fee of Rs. 2 at the betrothal and Rs. 5 at the marriage, the shortest interval between the two events being two months and the longest two years. The age of the bridegroom usually ranges from 20 to 22, and that of the girl from 15 to 17. This seems a move in the right direction having the girl older than custom usually permits in Muhammadan countries, where parents allow their daughters of 12 or 13 to marry and cohabit with their husbands. The punishment for adultery with the higher classes is death, and nothing short of this will satisfy them. The lower orders, if poor, are sometimes satisfied after a period of two or three years with a "surra." This means that the man who has enticed away the daughter or wife of another gives a sister or other female relation to the aggrieved party in exchange. There is no fixed rule as to what the father is to give on the birth of a child. If he happen to be a Khan the residents of the ward fire guns in honor of the event, and he has to entertain them at a feast.

All hamsayas (the word is taken from the Persian, which means a neighbour, but amongst the Patháns represents one of the dependent class), such as Gujars, have to pay Rs. 5 annually; but of this number those who are not artisans have to take up arms in time of necessity and fight for their maliks, being fed by them as long as the feud lasts. In case of a marriage amongst them, the girl's father has to pay Rs. 7 to 8 to the owner of the house and feed the residents of the ward. The Hindus on such events pay from Rs. 30 to Rs. 40; they are bound also to supply powder and lead in case of feuds, but receive payment for these items.

During a feud (patna) if a man takes away an animal from one sub-division to another the owner has to pay half its value as black-mail for its recovery; this is called by the Patháns under the term "Bunga." Another custom exists. When two rival Khans are striving for supremacy in the same village or division, if one should acquire the greatest power or the larger number of adherents, the other has to turn out and move to some other residence. If he chooses to abide in his house he can do so, but the condition is that during this period he must not interfere with the jirga, fine or politics of the village. A man thus turned out is said to be (Sharunkai) expelled. The rules of "Nanawata"—from the verb "Nanowatal," to seek protection—differ: thus, for example, a man for party interests has been turned out from the Salazais or Ashazais; after a time he returns to his enemy as "Nanawata," and entreats him for some days to restore him to his former position, but in this instance under his rival. If this is accepted, the man comes back to his village. The term is sometimes applied when a Khan or a tribe claims protection from another Khan or tribe against the power or violence of another.

The communications between Boner and the surrounding countries are mostly very difficult, and excepting the Ambeyla and Malandri Passes there is not one which could be used by a regular army. With Swát she has the Karahar, Jawarai and Kalil routes; with the lower Ranizai by the Bazdarra Pass and with Yusafzai by the Sangar, Pirsai, Andarpai, Skunr and Baringan routes, and the Ambeyla and Malandri Passes. Let us first mention those by which a traveller could proceed into Swát.

The Karahar Pass commences at a dip in the hill which bears this name, and passes through the village of Char lying in the Salarzai division at the base of the Illam range. The ascent is 3 miles in length, after which the road brings you to the small village of Illam on the summit of the range; the descent on the other side is 3½ miles in length, where lies the village of Sipalbandi in the Babuzai division of Swát. Water is procurable on both sides in abundance. The total length of the journey is about 8 miles, but the road is an extremely difficult one, and could only be used by footmen. The village of Illam alluded to above has 24 or 25 houses inhabited by Gujars.

The Jawarai Pass may be said to begin at the village of Pacha in the Gadazai country. After passing it, the road comes to the village of Dokadda lying at the base of the Illam range, distance 4½ miles; after ascending 1½ miles, the traveller comes to a spring, which is used by Gujars for watering their cattle. They have built a few huts here to shelter them-

selves in case of necessity. Up to this the road and ascent are both very easy. Three-quarters of a mile further on is another spring, which irrigates a few fields in which jowár is grown. There are no huts here. A small portion of this road is very difficult, but it can be used by mules. After reaching the summit and a mile on the other side is a small hamlet called Shiratrap, possessing 32 houses belonging to the Babuzai division of Swát. A mile further on lies Sipalbandi, also in Babuzai. On the Boner side of the ascent water is to be met with in two places; on the Swát side it is procurable in abundance. The crossing takes 6 hours, and is usually resorted to by men proceeding to visit the High Priest of Swát, whose residence, Saidugam, is 3 miles from Sipalbandi.

The road by the Kalil Pass begins at the village of Batai to the east of Dakadda at the foot of the Illam Mountains. The ascent is 3 miles. After this the traveller comes to Kalil, a hamlet of the Gadaizais, by which name the route is known to outsiders. It has 13 houses and water is procurable in abundance. In close proximity to this village lies the shrine of Shahid Bába. At about one-eighth of the descent on the Swát side lies the village of Sangar, consisting of 12 or 13 huts, belonging to Gujars of Babuzai. For half a mile after this, the road passing through hills takes you to the villages of Kakarai and Jambal, situated in Babuzai. This route is said to be an easy one, and can be used by mules and bullocks, and is used by traders bringing goods from Swát. Four miles from the village of Kalil lies the shrine of Said Ali Bába, dedicated to a man of this name, who 9 generations ago came from Farmez, and was held in great respect by the people for his piety, which procured him abundance of followers. Being an elderly man with a fine grey beard, his votaries named him Pír Bába. The shrine of Shahid Bába is not held in such estimation as that of Pír Bába. This route, owing to the abundance of travellers which resort to it, is safer than any other leading to Swát.

From Ranizai into Boner the traveller has to go through the Bazdarra Pass. The road leads from Mardán by the Katlang Police Station on to the Utman Khel village of Kui Barmont; a quarter of a mile further on lies the village of Gazi Bába; 3 miles further still lies the hamlet of Morah Banda, situated at the base of the Morah range. Bazdarra Payan lies to the east of Morah Banda and west of Bazdarra Bala; Sherkana lies three-quarters of a mile to the south of Morah Banda, and Zormandi again to the south of Sherkhana. Proceeding in the direction of the Salarzai country, the road, after leaving Bazdarra Bala, a distance of  $1\frac{1}{2}$  miles, branches off into two directions; the one on the right, leading to Nansar, is tolerably easy; that on the left, leading to Girarai, is extremely difficult.



The same road that has been mentioned in the preceding paragraph, after passing Mardán and Katlang, branches into two directions; the one on the left leads to Gazi Bába, and that on the right, after passing through the new villages of Mia Khan and Sangan, passes over a low range of hills on the left, leaving old Sangan and the Sinawar range on the right. The site of the old village of Sangan, with its flowing streams and glens branching off in every direction, is as pretty a spot in the Pesháwar district as one could wish to see. The old village was destroyed in 1864 for the misdeeds of the Utman Khels. The path alluded to above leads to Kingalgalli in the Salarzai country, a distance of 5 miles. A quarter of the ascent is raviny, then extremely difficult, to a spot where there are 4 or 5 bor trees (tamarisk). Beyond this the ascent is difficult, and further on slightly level; but the descent on the Boner side is much easier. The road can only be used by mules and bullocks, but is utterly unsuited for camels. From Kingalgalli a level path leads by the base of the hill to Pampokha, distance 3 miles; then on to Nadan Bába's shrine: further on lies the Karahar route.

Sadum communicates with Boner by several routes. Let us take them each in turn. The Pirsai Pass may be said to begin at the small hamlet of that name, consisting of 15 miserable huts and situated at a gorge between two hills. The summit of the hills on the right, which extends to Sarbanda, is named Lewanai; to the east of this runs a spur joining the hill above Biroch, and forms what is called the Khuni Darrah. The range of hills to the west of Pirsai are known as the Sinawar (the summit is called Sakra), and divides Baizai from Sadum. The road leads up the gorge between these two hills; at a distance of 400 paces on lies the old ruined village of Sinawar, built in former days by Mír Bábu of Sadum, but now in ruins. This was due to its proximity to the border, when finding that he was unable to stop the encroachments of the turbulent Utman Khels and Salarzai Bonerwáls, and his own villages were so far away, he resolved to forsake Sinawar and built Pirsai. At a distance of half a mile further on the road branches off into two directions; the one on the right leading to Sarbanda, that on the left to Chorbanda. The Sarbanda route is only practicable to footmen. The spot where the roads join is known as "Jadrai," where there is an excellent spring of water, amply sufficient for all purposes. Between this spot and Sarbanda there is no other spring. After passing Sarbanda the road bends to the left and joins Chorbanda, a distance of half a mile. Along this tract, which is called by the natives "Massonai," laden animals can travel easily. From the spring Jadrai to Chofbanda the distance is  $1\frac{1}{2}$  miles, and can be easily used by mules and camels. Between Pirsai and Sinawar is another spring known as "Darumghar," with a tank at the summit. From Chorbanda to Kui the road leads through a

narrow and difficult gorge, 3 miles in length, right on to Pampokha, which is  $1\frac{1}{2}$  miles further. To the west of this village is another valley, within which lie the villages of Nanser and Kingalgalli. Bazargai is  $1\frac{1}{2}$  miles from Pampokha; another valley half a mile broad leads from Pampokha to Torsah in the Ashazai country. A road leads from Bazargai to Charai and Katgalla, these two last being a mile apart. Jowar is  $1\frac{1}{2}$  miles off. The road after passing through it proceeds to Liganai, and then on to Karahar. Retracing our steps to Chorbanda, and after proceeding for 400 yards in the direction of Kui, the traveller comes to a gorge on the right-hand side  $4\frac{1}{2}$  miles in length, extremely narrow, and called Golamdarra leading to the Ashazai country; on the right-hand side lies the range which constitutes our boundary, and on the left the towering heights of Alishar Koh. After these  $4\frac{1}{2}$  miles are passed commences the Jangdarra, the point of junction being the boundary line between the Salazai and Ashazai Bonerwáls. The Jangdarra is also  $4\frac{1}{2}$  miles in length, and three-quarters in breadth and leads to Angapur. Water is procurable at its head and there is a tank in the centre. From Angapur the road proceeds to Helai,  $1\frac{1}{2}$  miles off, and to Torsah, about the same distance. Helai and Torsah communicate by another road 3 miles in length.

To the west of Biroch is a winding, difficult foot-path leading to Sarbanda, only accessible to footmen. It has  
 Anderpaia. merely been mentioned here because in days gone by the Salarzaís used it in an attack on Biroch, but were defeated by the villagers.

A second pathway goes above Biroch called Skunr, and leads  
 Skunr. to the head of the Golamdarra, almost an inaccessible path. A third road leads from the Golamdarra over the hills to the north of Baringan. I twice examined this road from a distance, and it seemed only practicable to footmen; but I was informed by the people that stolen cattle are usually taken up by it to Boner. It was used by the Ashazais during 1874 in their attempt on the Biroch cattle.

The Malandri Pass may be said to commence at Baringan, which  
 Malandri Pass. (excepting Biroch) is our furthest village northwards in the Sadum Valley. The road leads by Bakroh, the boundary between the British and Nurazai limits, to Pittan Malandri. There another path branches off to Sorai Malandri, and winds round again to Pittan. So far every thing is easy and perfectly level; but from Pittan Malandri a very difficult path leads to Banda Zangi Khan, and is called by the people Tarkano. Another road which can be used by animals also leads from Pittan Malandri by the right side to Zangi Khan. From this a village path goes to Nawakilla, another to Krappa, branching off in the middle of Sunigram. A second

goes to Rega, then to Chinar; and between the two a path leads to Barkilli, another from Chinar to China and on to Dheri. I have been informed that the Malandri route could be used by troops having their baggage and provisions carried on mules. The difficulties could be surmounted, and it has its advantages over the Ambeyla Pass—*first*, being much shorter, and *second*, by its bringing you at once into the heart of the Boner country, in the very centre of their most powerful tribes.

The Ambeyla Pass is so well known that it requires no mentioning here. It takes its name from the village of Ambeyla on the Chamla side, which communicates with Barkilli in the Nurazai country by a narrow gorge. By some it is known as the Surkhaur Pass, from a village at one side of the entrance.

The Boner country is drained by the Barando, which, rising from the Illam Mountains, traverses the country and ultimately flows into the Indus about Chirh in the Isazaís. Its general width is about 60 feet, and has summer and winter water to a depth of 3 or 4 feet. It is joined by several ravines, and one or two springs, which help to augment its waters before they flow into the Indus. The following villages, Nagarpur, Ballu Khan, Bai Barjukaurai, Kala Khela, Helai, Angapur, Torsah, Karappa, Rega, Sunigram, Kalpani, Baj Katha, Kalgari lie on its right bank. Its left bank is mostly covered with jungle, having a few hamlets at a distance.

I have been unable to ascertain since when this custom has been in existence amongst the Bonerwáls. A few of the tribes decline to follow it, but the majority have up to the present moment conformed to it. The Salarzaís, Ashazaís, Gadarzaís, Daulatzaís and the Panjpan Mirazaís *wesh* every 10 years: the Nasozais and remaining section of Nurazaís do not *wesh*. The last division took place 4 years ago. This custom in Boner is evidently not accompanied with the commotion, murder and bloodshed that it causes in Swát. The lots are thus cast in each tribe.

The Salarzaís are divided into 2 grand divisions—(I) Malli Khel, (II) Aib Khel; and divide the villages amongst themselves thus into 2 portions:—

Lot I.— $\frac{1}{2}$  Jowar,  $\frac{1}{2}$  Charai,  $\frac{1}{2}$  Katgalla,  $\frac{1}{2}$  Char,  $\frac{1}{2}$  Maira,  $\frac{1}{2}$  Charbanda,  $\frac{1}{2}$  Sarbanda, Kui, Pampokha, Liganai.

Lot II.—Kingalgalli, Nauser, Bazargai, Girarai,  $\frac{1}{2}$  Jowar,  $\frac{1}{2}$  Charai,  $\frac{1}{2}$  Katgalla,  $\frac{1}{2}$  Char,  $\frac{1}{2}$  Maira,  $\frac{1}{2}$  Chorbanda,  $\frac{1}{2}$  Sarbanda.

The Ashazais are divided into 4 sections—(I) Khadin Khel, (II) Aya Khel, (III) Khakizai, (IV) Musara Khel, which take

Lot I.—Helai.

Lot II.—Angapur.

Lot III.— $\frac{1}{2}$  Torsah.

Lot IV.— $\frac{1}{2}$  Torsah.

The Gadazais divide their villages and clans into 4 shares, each being portioned off with the lot that falls to it—(I) Ibráhim Khel, (II) Hassan Khel, (III) Alisher Khel, (IV) Seyn Khel.

Lot I.—Consists of Lagarpura, Bishunai, Dokadda, Ballu Khan.

Lot II.—Battai, Narbatawal, Pacha.

Lot III.—Bahi Khan, Kala Khela, Barju Kaurai.

Lot IV.—Sultán Weis, Gazi Khana, Tarrai.

The Daulatzaís consist of 3 sections, and in consequence have 3 lots—(I) Ismailzai, (II) Maudazai, (III) Barkazai.

Lot I.—Kalpani, Kalgari.

Lot II.—Bajkatha, Matwani.

Lot III.—Shalbandi, Amnur.

The Panjpan Mirazais divide their villages thus:—

Lot I.—Nowakilla, Mulla Yusaf.

Lot II.—Karappa, Banda Zangi Khan.

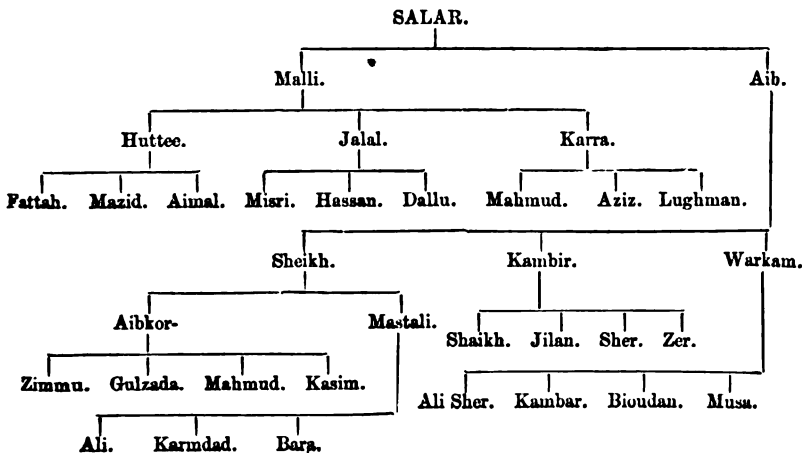
The trade of the country is chiefly in the hands of the Hindus of Rustam and Bazar in the Sadum Valley, with agencies at Bajkatha, Kalpani, Barkilli and other principal villages in Boner. Ghi is exported in immense quantities and forwarded to the Punjab and other provinces. Consignments of cloth are received from Hazro, Pesháwar and Amritsar, and sent in through the passes, the Bonerwáls readily paying cash for all these commodities. Through Pirsai are sent oil, cloth, thread, fruits, rice, gúr. On an average 300 mules pass monthly by this route, carrying goods to the value of Rs. 1,200. Through Malandri about 200 and through Ambeyla about 1,000 mules pass every month. These numbers, which were supplied to me by the Chaudri of Hindus at Rustam, cannot be relied upon, because every opposition was made by his class to true statistics being supplied. The Khatrís of Rustam and Bazar are a wealthy, affluent class, and though during our rule they have amassed great wealth and are properly protected, they are as discontented as they possibly can be.

Trade.

Although party spirits run high in the country and divers factions are to be met with in every division, yet the party in power in each tappah invariably belong to the same side. Thus during 1875, Wasaf Shah of the Daulatzai, Zaidulla Khan of Bagra, Hukumat Khan of Duggar, hold the reins of authority in the country. The faction opposed to them was overthrown at the beginning of the year, chiefly through the agency of the Panjpan Nurazais, who not only fought manfully against the imposition of the Khans of Regu and Barkilli, but paid large sums of money to the Ashazais and others for assistance. The two troublesome villages of Malandri were burnt by them, and the residents turned out. They ought to have been punished by us for their misdeeds, but strange to say they suffered chastisement at the hand of their own countrymen. The headmen of each village will be found further on noted in their proper places. Having written so much regarding Boner let us commence an account of its chief sub-divisions beginning with the Salarzais.

## SALARZAIS.

The Salarzai country lies in the west corner of Boner, and, as far as distance is concerned, is the one nearest to Yusafzai. This tribe is a powerful one, and can bring 1,800 men into the field. Until lately Hastam Khan of Pampokha was the most important chief in the country; but old age and his friendship for Ibrahim Khan, of Hamzakot, whom he has befriended on several occasions, have led to his incurring the anger of Ajab Khan, uncle to Ibrahim Khan. (Hastam has again come into power, and is friends now with Ajab; this event should be watched carefully, as it means mischief to Ibrahim Khan.) He was turned out at the commencement of 1875, and has the reputation of being an honest, straight-forward, though hot-headed, Malik. The Salarzais take their name from Salar, the founder of the tribe. The genealogical tree stands thus:—



The Salarzai villages are—

1. *Sarbanda*, situated a short way from Pirsai, is a hamlet of 30 houses inhabited by Gujars and Sahibzadas. The headman is Malik Mia Mir Sahibzada. The extent of culturable land is 200 jaribs barani. There is a masjid and tower in the village, which also owns 10 ploughs. Population 81 souls, 400 head of cattle.

2. *Charbanda* has 1 masjid and hujra. The residents are Gujars under Hazrat Omar, and number 120 souls. No Pathans reside in this village; the land is all barani and 600 jaribs in extent. The residents own 50 houses, 21 ploughs and 400 head of cattle.

3. *Kui* has 110 houses, with 1 masjid and 2 hujras, named Abbas Khan and Ashraf Khan (Aib Khel). It can turn out 120 armed men and has one Hindu's shop. The residents are mostly Pathans, and own 1,500 jaribs of barani land with a few wells, 50 ploughs and 600 head of cattle.

4. *Pampokha* has 2 hujras, 200 houses, and can muster 190 armed men. The Maliks are Hastam Khan, Narai, Sattar Khan, Payan Khan, Sar Khan. Residents belong to the Aib Khel section. The villages own 2 masjids and towers, 200 ploughs, 60 bakhras of land, and 1,000 head of cattle.

5. *Jowar* is the principal village in the Salarzai country; it has 450 houses, 16 shops, 4 masjids, towers and hujras, and can bring out 400 armed men. The residents are Pathans of the Malli and Aib Khel sections, their Maliks being Kachkol, Mamo, Mohabbat, Shah Daula, Adil Shah, Payanda Khan, Sadulla Khan. The villagers own 400 ploughs, 2,000 head of cattle, 124 bakhras of land; of these 500 jaribs are Aibi.

6. *Nausar* has 160 houses, 2 masjids and hujras, 600 head of cattle, 77 ploughs and 2,000 jaribs of barani land. The residents are Pathans of the Malli Khel section, and can muster 150 armed men. Their headmen are Tara Khan, Sher Ali and Hannif Khan.

7. *Kingalgalli* has 2 masjids and hujras, 260 houses, 2,500 jaribs of barani land, 1 shop, and can turn out 240 armed men. The residents belong to the Malli Khel section, and have for their Maliks Kasim Khan, Sargand, Mir Khan, Ahmad Khan, Ismail Khan. There are 70 ploughs and 1,000 head of cattle in the village.

8. *Bazargai* has 180 houses, 2 masjids, hujras and towers, 1,500 jaribs of barani land, 120 ploughs and 700 head of cattle. Its residents are Malli Khel Pathans, and can muster 160 armed men. The Maliks are Mazan, Hamid Khan and Astulla.

9. *Katgalla* has 1 masjid, 2 hujras and towers, 80 houses, 1,500 jaribs of baráni land, 4 water mills, 120 ploughs, 800 head of cattle. The residents are Aib and Malli Khel Patháns, and muster 150 armed men, the headmen being Aslam Maddat, Golám Shah and Nur Ahmad.

10. *Charrai* has 2 masjids, hujras and towers, 180 houses, 3,000 jaribs of baráni land, 80 ploughs, 900 head of cattle, 7 water mills. The residents are Aib and Malli Khel Patháns; the Maliks of the former being Hamid Khan, of the latter Sarwar, Saidai, Shahbaz. The village can turn out armed men.

11. *Char* has 1 masjid, tower and hujra, 400 head of cattle, 300 jaribs of abi and 300 of baráni land.

12. *Liganai* has 2 hujras, 140 houses, and can bring 200 armed men into the field. The villagers who belong to the Aib section possess 26 bakhras of land, with 60 ploughs, 700 head of cattle, 13 water mills. The Maliks are Zaman Shah, Akbar and Payanda Khan.

13. *Girarai* a village of 140 houses, having 2 masjids and hujras. Residents belong to the Mali Khel section, and own 1,500 jaribs of land, 120 ploughs, 1,200 head of cattle, and muster 200 armed men. The Maliks are Asaf Kasim, Nasir Khan and Ashraf.

14. *Maira* is a small hamlet of 40 houses with 1 hujra inhabited by Sayads, the chief man being Malik Fakír Mia. The residents own 800 jaribs of baráni land, 4 water mills, 20 ploughs and 300 head of cattle.

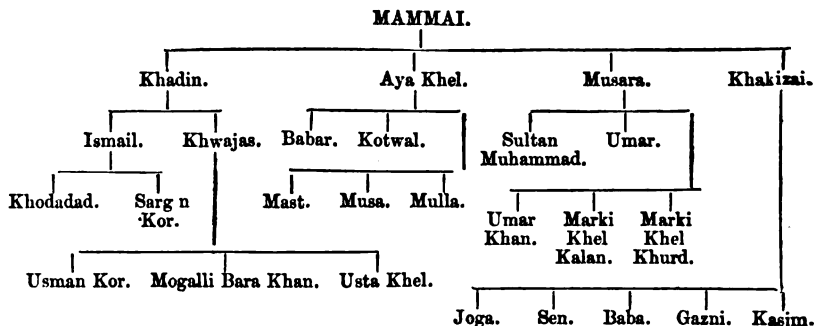
Calculating roughly, the distance in miles from Pirsai to the Salarzai country stands thus—

Pirsai to Sarbanda	...	3 miles.
Charbanda	...	3½ "
Pampokha	...	7½ "
Bazargai	...	9 "
Jowar	...	10½ "
Hanser	...	9 "
Kingalgalli	...	10½ "
Charrai	...	12 "
Girarai	...	10½ "
Chaitmaira	...	16 "
Lighanai	...	13 "

#### ASHAZAIS.

The Ashazais are descended from Yusaf through his third son Musa, who was father to Illias. This Illias had 4 sons,—Hasi, Tajai, Salar and Mammai: the last was married to a woman named Mussammát Asha; and his descendants, taking their name from the mother, form

what is known now as the Ashazai section of Bonerwáls. This tribe is located at the base of the Alisher and Jafir Hills, having the Salarzais on the east and Mirazais to the west. It is by far the most powerful and warlike tribe in Boner, and its central position gives it a prominent place in the politics of the country, of which they are not slow to avail themselves. Another point in their favor is that the Ashazais have no family of any importance in their country whose members could attempt to give an influential sway with the tribe. Being thus united and favorably located, they are able to turn their attention to the petty feuds of their neighbours, and reap large sums of money for helping the rival factions embroiled one with the other. The genealogical tree stands thus :—



The Khadin Khels live in Angapur, the Aya and Masura Khels divide Torsak, while the Khakizais are settled in Helai. The Ashazai villages are :—

*Torsak*, inhabited by the Musara and Aya Khels, whose headmen in 1876 are Ahmad Ali, Pasand, Salar Khan, Ambar Shah, Babu, Nawáb Sher Zaman, Zabta. It has 2 kandis, 11 masjids, 8 hujras, 6,000 jaribs of land; of these 2,000 are abi. The residents own 12 houses, 10 water-mills, 3,000 goats, and 3,500 head of cattle, and 400 ploughs. It is by far the largest and most important village in Boner, having over 1,000 houses and can turn out 850 armed men. A hundred of the houses in this village belong to the lower orders, and it has 25 shops.

2. *Angapur*, inhabited by the Khadin Khel section of the Ashazais, is the second largest village in Boner. The Maliks are Habib Khan, Saudat Kadir, Nawáb Shah Muhammad; it has 5 masjids and towers, 600 houses, and can turn out 600 armed men. The villagers own 9 horses, 4,000 head of cattle, 2,500 jaribs of baráni and 500 of abi land, 13 water mills and 300 ploughs. The Hindús have 10 shops.

3. *Helai* is inhabited by the Khakizai section; their Maliks are Habibulla Khan, Hastulla Najuf, Abbas Khan Mujabat, Kachkot, Zainur, Hashim Ali. It has 300 houses, 4 towers, 10 masjids, 8



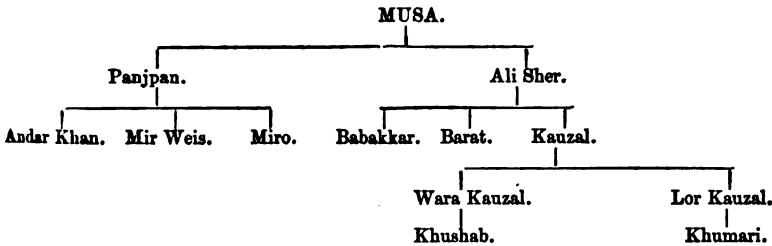
shops, and can turn out 300 armed men. The villagers own 20 horses, 15 water-mills, 4,500 head of cattle, 2,500 jaribs of baráni and 1,500 of abi land, and 200 ploughs.

The Ashazais own 2 hamlets,—(1) Nowakilla, inhabited by Mian-gans: it has 1 masjid and 4 towers; the villagers possess 400 head of cattle, 300 jaribs of baráni and 200 of abi land, with 2 water-mills; (2) Mira, a hamlet of 30 houses, with 1 masjid and 1,000 jaribs of baráni land; the villagers possess 2 horses and 200 head of cattle. The distances from Baringan in British territory are to Helai 14 miles, Angapur 14, Torsak 15, Mira 16, Nowakilla 15.

#### NURAZAIS.

The Nurazais are settled between the Asha and Daulatzais in close proximity to the Guru Mountains, and communicate with British territory by the Malandri and Ambeyla Passes, which lead direct to their country (a gorge from Ambeyla leads straight to Barkilli).

The Nurazais are descended from Malli, fourth son of Yusaf, by his second wife Mussammát Nurai, who bore him two sons, Musa and Aba. The descendants of these were named after the mother:—



Aba's descendants have two hujras in Rega.

Nothing need be further said regarding this tribe beyond the fact that the Rega and Barkilli Khans have been for a long time at feud with one another and at the same time trying to oppress their Panjpan brethren, who have on more than one occasion worsted them in fair fight. The Panjpan section have always been favorably disposed towards the British. Their Maliks have invariably attended to the summons of the Assistant Commissioner of Yusafzai when called upon to do so, and have ever done their utmost to smooth any difficulties that might arise between them and us. Were they more powerful they would even go further; but they are aware that a too great show of solicitude for us would draw upon them the anger of the other tribes, against any two of whom combined they could never hope to make a stand. This friendliness of theirs is due to the constant intercourse they have with our villages in the Sadum Valley. The Alisher Khel Maliks, on the contrary, are the most troublesome fellows we have to deal with in Boner.

The Nurazai villages, beginning with the Panjpan section, stand thus:—

1. *Nowakilla* has 360 houses, 2 masjids, 4 towers, and is inhabited by the Ander Khan Khel and Barat Khel sections. It is divided into two hujras—(I) Parachagan; (II) Pirangai. Awal Khan (Arab Khan Khel) is Malik of the former (a first-rate man), which is inhabited by 3 off-shoots of the Panjpan, viz.—Mir Weis, Mohabbat and Arab Khan Khels. Natulla, Kasim, Amir are heads of the Pirangai hujra; sections in it Andar Khan, Sadu and Kalu Khan Khels. The village can turn out 350 armed men, and has 5 shops. The residents own 8 horses, 2,000 head of cattle, and 11,000 jaribs of baráni and mountain land.

2. *Mulla Yusuf*, which has 140 houses, 2 masjids and towers, 1 hujra named Bar; the residents are Mir Weis Khels. Sayad Gul has been placed here as Malik by Awal Khan. The village can turn out 130 men, and possesses 900 head of cattle, 100 ploughs, and 1,500 jaribs of land. Drinking water procured from a spring.

3. *Karappa* has 260 houses and 3 hujras, named respectively Bar, Kuz and Kandai, and can turn out 250 armed men. Bar hujra is inhabited by the Mulla Khels, has 1 masjid, 2 towers and 6 shops, its Malik being Jumma Khan; Kuz hujra (residents Aladad Khel), 1 masjid 2 towers and 1 shop,—its Malik is Palwari Kanda; hujra clans Ander Khan and Mir Weis Khels; 1 masjid, 4 towers, 4 shops; the Maliks being Jabbar Khan (Mir Weis Khel), Bahi Khan (Ander Khan Khel). The villagers possess 4 horses, 1,700 goats, cows, &c., 200 ploughs and 11,000 jaribs of baráni and mountain land; water procurable from the Baranda and Masjid wells.

4. *Banda Zangi Khan* has 120 houses, and is divided into 2 hujras, (I) Barati Khel, having 1 masjid and tower, but no Malik, (II) Mir Weis and Ander Khan Khel hujra, having 1 tower and masjid; Maliks Sardár Khan and Fakir. The villages can turn out 100 armed men, and possess 20 ploughs, 12 bakhtras of land and 500 head of cattle.

The remaining villages belong to the Alisher Khel section, and are—

1. *Rega*, which has 440 houses, and is subdivided into 4 hujras, viz:—(I) Mawaz, (II) Ajab (Khumari Khel), (III) Mehrban Shah, (IV) Faiz Talab (Abazai). The two first hujras have 4 masjids, 2 towers, their headmen being Ajab and Nawáz Khan. The Abazai hujras have 4 masjids and 2 towers, their headmen being Faiz Talab and Mehrban Shah. The village can turn out 400 armed men and possesses 18 water-mills, 320 ploughs, 3,300 jaribs of baráni and 2,000 of abi land. The Maliks of Rega and Barkilli have the greatest influence in the Nurazai country.

2. *Chinar* is a village of 120 houses divided into upper and lower, and can turn out 100 armed men. The upper portion is inhabited by the

Kanzal Khel, Malik Jabbar Khan and Mir Nawaz Khan; it has 1 masjid and tower. The lower portion is inhabited by the Mulla Khels, has 2 masjids; headmen Mardan and Zamin Akhundzada. There are 80 ploughs, 1,500 jaribs of baráni and 50 of abi land, 470 head of cattle; water is procurable from a ravine near the village. Lower Chinari is given away in "Seri" to the Mulla Khel.

3. *China* has 220 houses, and is inhabited by the Mira Khels, who can turn out 200 armed men; it has 2 hujras, viz:—(I) Hassan Khel (Malik Ikhtyár), 1 masjid and no tower; (II) Isa Khel, Malik Paigham, 1 masjid and tower; the villagers own 5 horses, 100 ploughs, 900 head of cattle, 4 water-mills, 1,800 jaribs of land (baráni) and 200 of abi.

4. *Barkilli*, with 200 houses; its residents belong to the Kanzal Khel section, and have 1 masjid, hujra and tower. The Maliks are Nazir Khan, Najab Khan, Feroz Khan, Muhammad Khan; the villagers can turn out 200 armed men and possess 80 ploughs, 8 water mills, 800 head of cattle, 1,700 jaribs of baráni and 300 of abi land.

5. *Dheri* has 280 houses, and is inhabited by the Babakkar Khel: it has 2 hujras, named respectively Babakkar and Mulla Khel. The Maliks are Saadat Khan, Sardár Khan, Khadi, Mahmud; the village can turn out 260 armed men, and possesses 7 shops, 5 water-mills, 1,100 head of cattle, 1,600 jaribs of baráni and 400 of abi land.

6. *Sunigram* is given in "Seri" to Pír Bába's descendants, and in it the Boner jirga meet and hold their consultations. The villagers have 140 houses and own 19 water-mills, 300 head of cattle; water procured from the Barando; headmen are Amír Mian and Ali Akbar Mian.

7. *Maruki Killa*, a village of 30 houses, inhabited by "Sayads" and given in "Seri" to Pír Bába's descendants. It has 1 hujra, 8 bakhrahs of land, and 150 head of cattle. Ambar Shah Mian is the headman.

8. *Pittan Malandri*, a hamlet of 40 houses, 1 hujra and 240 bakhrahs of land; residents Gujars, possessing 700 head of cattle, chiefly buffaloes. Khwastai and Fazal are the headman.

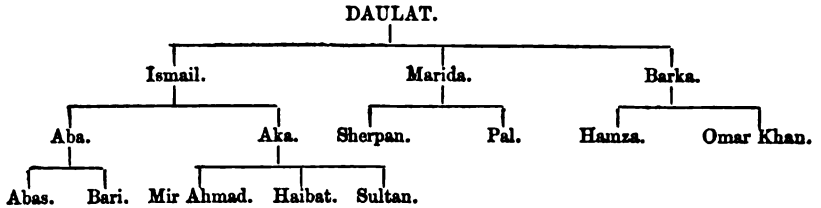
9. *Sarai Malandri* has 74 houses, 1 hujra, 240 bakhrahs of land, 60 ploughs, 1,000 head of cattle, mostly buffaloes. The residents are Gujars, having Mehrab for their headman.

10. *Kotanai*, a hamlet of 30 houses, with 1 hujra. The residents are Gujars and own 25 ploughs and 1,100 head of cattle. Their headman is Yárdád.

11. *Ambeyla* was formerly a daftar of Razzar, and was seized by the Nurazais. It will be mentioned with Chamla.

## DAULATZAIS.

Malli, the fourth son of Yusaf, had by his first wife two sons, Daulat and Chagar. The descendants of the former were called Daulatzai. The family tree stands thus :—



The descendants of all these are called Khels except Omar Khan's, who are called Omar Khan Kor. There is no family of any standing in this section. Their principal men are really Maliks, being termed Khans from courtesy. Some of their villages are flourishing places, and have an extensive trade through Hindus with Sadum, more especially Baj Katha and Kalpan. The Maliks of this tribe, in cases of any dissensions amongst the Chamlawals and Chaggarzais, obtain large sums of money for helping and assisting the rival pretenders to power. They require no further notice here.

1. *Baj Katha* is a village of 500 houses, inhabited by the Mandizai section, and is divided into 4 hujras, 2 belonging to the Sherpan (Maliks Wasaf Shah, Arsala, Khowas), having 2 masjids and towers and 2 hujras belonging to the Pal Khel (Maliks Gugar Khan and Kadir), each having a masjid and tower. It can turn out 400 armed men, has 40 shops, 12 horses, 1,200 head of cattle. The village lands comprise 5,000 jaribs of baráni, and 4,000 of abi land irrigated from the Barando, which flows from the Gadaizais through the Ashazais into the Daulatzai country. The ploughs are 400 in number. The cultivators pay to the proprietors half produce from abi and quarter from baráni lands.

2. *Kalpani* has 450 houses and is divided into 4 hujras, and is inhabited by the Ismailzai section, who can turn out 400 armed men. It has 4 masjids, 8 shops, 4 towers, 400 ploughs, 5,000 jaribs of baráni and 1,000 of abi lands; the maliks are Ambar Shah, Sikandar, Wasaf Shah, Hubah, Attai.

3. *Shalbandi* has also 450 houses and is inhabited by the Barkazai section, who can turn out 400 armed men. It has 4 hujras with a masjid and tower in each. The Maliks are Gor Khan, Hamudilla Khan, Nasir, Habib Khan, Gaz Khan. The villagers own 20 water-mills, 400 ploughs, 4,200 jaribs of baráni and 800 of abi land. There are 15 Hindu's shops in the place.

4. *Matwani* is a village of 240 houses, inhabited by the Mandazais, who can turn out 200 armed men. It has 2 hujras, named Sherpan and Pal Khel; 2 masjids and towers. The Maliks are Wasaf Shah, Arsala, Khawas, Gujar, Abdulla, Kadir. The village has 2 Hindus' shops, 700 head of cattle, 16 water mills, 1,000 jaribs of barani and 500 of abi land, and 80 ploughs. This village is subservient to Baj Katha.

5. *Kalyari*—Residents Ismailzais, with 260 houses, and can turn out 200 armed men. It has 2 hujras, Abbas and Bara Khel; 2 masjids and towers. Its maliks are Ambar Shah, Sikandar and Wasaf Shah. It has 2 shops, 800 head of cattle, 8 water mills, 500 jaribs of barani and 500 of abi land. This village is under Kalpani.

6. *Annur* is inhabited by the Barhazai section of the Daulatzais, has 250 houses, and can turn out 200 armed men. There are 2 hujras in the village, each having a masjid and tower. Its maliks are Gaz Khan, Hamidulla Khan, Nasir Khan. The villagers own 70 ploughs, 1,100 head of cattle, and 1,500 jaribs of barani land. There is one spring of water in the village. When the maliks of Bajkotha, Kalpani, and Shalbandi are turned out of power by some more powerful rival, they are permitted to pass away the period of exile in Matwani, Kalyari and Shalbandi.

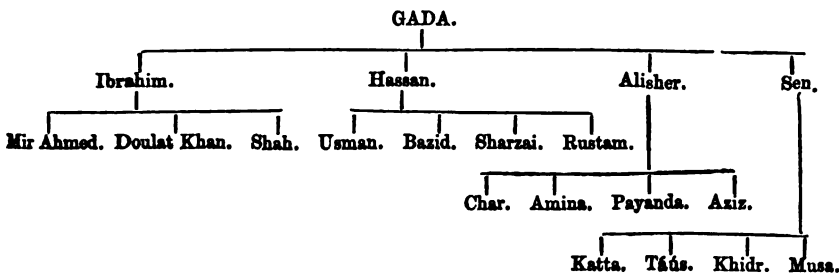
In addition to the above there are certain small hamlets—such as Mir Darrah, 60 houses; Alo Kote, 20; Budhal, 50; Diwana Bala Killi, 60; Mian Dobba, 20; Sarpatai, 25; Deli, 45; Pir Patai, 40; Bilandrigar, 60; Chingumar, 35; Kathas, 100; Shingri, 40; Kalu, 60; Suradheri, 30; Khuban, 20 houses, scattered over the hills in all directions.

#### GADDAIZAIS.

Gada was the son of Tajai, second son of Illias, whose father (Illias) was the 3rd son of Yusuf. The descendants of Gada are called after their ancestor.

Gaddairais.

The family tree stands thus:—



This tribe is too far located from our border for their chiefs ever to be brought in political contact with our officers; there is no Malik of any celebrity amongst them.

Their villages are—

1. *Lagarpur*, with 300 houses, inhabited by the Ibrahim Khel section. It can turn out 400 armed men, has 1 hujra, 2 shops and 12 bakhras of land, 50 ploughs, 600 head of cattle, with 12 water mills.

2. *Babu Khan*, a village of 180 houses, residents being Ibrahim Khels, who can muster 150 armed men. There is 1 hujra in the village, which owns 12 bakhras of land. Its maliks are Said Amir Khan. Mamu, Shahdad. The villagers own 50 ploughs, 2 water mills and 400 head of cattle.

3. *Dokadda*, a village of 120 houses; clan, Ibrahim Khel; armed men, 100; 1 hujra. The maliks are Mahmud Khan, Alaf, Khangul. The village has 1 shop, 8 water mills, 6 bakhras of land and 700 head of cattle.

4. *Bishunai*, inhabited by the Ibrahim Khel; 120 houses, 1 hujra and 100 armed men. The villagers possess 500 jaribs of barani and 500 of abi land, 10 water mills, and 500 head of cattle. The maliks are Haibat, Taja Mir, Manjai.

5. *Narbatawal* is inhabited by the Ibrahim Khel, who muster 100 armed men. It has 120 houses, 1 hujra, 1,000 jaribs of barani and 1,000 of abi land, 6 water mills and 500 head of cattle. Maliks Jaskai, Maibul, Pir Khan.

6. *Battai*.—This village has 260 houses, 3 shops, and can turn out 240 armed men, its residents being Hassan and Alisher Khels. They possess 2 masjids and towers, 7 water mills, 120 ploughs, 2,000 jaribs of barani and 2,000 of abi land, and 1,600 head of cattle. The maliks are Darweza, Syad Ahmed, Kachkol, Najib.

7. *Kala Khela* has 340 houses, with 2 hujras and masjids, residents being Hassan Khels, who can turn out 240 armed men. The villagers have 7 shops, 150 ploughs, 12 water mills, 2,000 jaribs of baran and a similar amount of abi land and 800 head of cattle. Its headmen are Jahan Khan, Sirdar Khan, Ashraf, Said Amir, Mansur, Jehangir.

8. *Pacha* has 200 houses with 2 hujras, 2 towers and 3 masjids; residents Hassan and Alisher Khels, who can turn out 200 armed men. The villages own 13 mills, 4 shops, 150 ploughs, 2,500 jaribs of barani and 1,500 of abi land; its maliks are Salam (Hassan Khel) and Gharib, Nawab (Alisher Khel).

9. *Bahi Khan*, village of 300 houses, having 2 hujras and masjids, is inhabited by the Alisher Khel section, whose headmen are Bahadur Khan, Madar, Nizam, Imam, Ibrahim, and can turn out 240 armed men. The residents own 10 water mills, 1,300 head of cattle, 2,400 jaribs of barani and 1,600 of abi land.

10. *Sultan Weis* has 240 houses, 2 hujras and masjids, and is inhabited by the Sen Khel, who muster 240 armed men. Its headmen are Nazim, Asaf, Said Rasan, Maddat (Katta Khel), Abid, Said, Ashraf (Musa Khel). The residents own 8 mills, 170 ploughs, 2 shops 1,400 head of cattle, 2,800 jaribs of barani and 1,200 of abi land.

11. *Gazi Khana*, residents Sen Khel, a village of 260 houses, 2 hujras and masjids, with 200 armed men. Its maliks are Faiz Talab and Ashraf. The residents have 4 shops, 6 water mills, 1,000 head of cattle, with 2,000 jaribs of barani and 1,800 of abi land.

12. *Tarai* has 1 masjid, hujra and 130 houses, and can turn out 100 armed men of the Sen Khel section. Its maliks are Abid and Ashraf (Musa Khel). The residents have 4 mills, 400 head of cattle, 1,500 jaribs of barani and 500 of abi land.

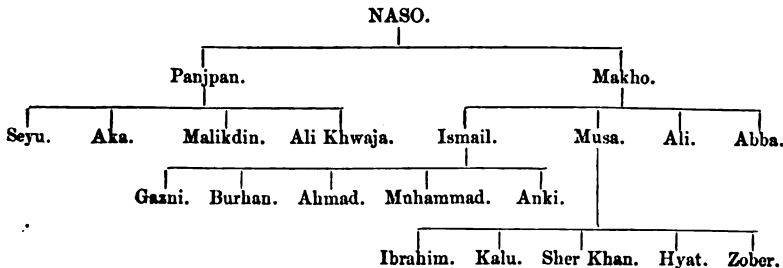
13. *Barju Kanai*, with 1 masjid, tower and hujra. It has 80 houses; inhabitants belong to the Hassan Khel section, and can turn out 50 armed men. The maliks are Najun Khan and Zainudin. The villagers have 1 mill, 300 head of cattle, 800 jaribs of barani and 200 of abi land.

14. *Pulaura* has 40 houses and 1 hujra; residents Ibrahim Khel, who can muster 20 armed men and possess 5 mills, 6 bakhras of land and 200 head of cattle.

There are a few small hamlets, such as Illam, Mula Banda, Bhulan, Kot-Tanta inhabited by Gujars.

#### NASOZAIS.

Naso, the 1st son of Illias, was the founder of this tribe. It is impossible to ascertain in the absence of any written records the reasons why certain families in this tribe have acquired and exercised greater sway in Boner than others; but we find that during the Ambeyla Campaign the Khans of Daggar and Bagra were considered the greatest in Boner, and since that time they have been held in equal importance throughout the country. I wish it were possible to obtain some reliable information regarding the vicissitudes of some of these families, but it would be useless now to hope for any. The genealogical tree of the tribe stands thus:—



Their villages are—

1. *Daggar*, inhabited by the Malikdin and Ali Khwāja Khel sections of the Panjpan Nasozais; it has 180 houses, 3 masjids, 6 towers, 300 jaribs of barani and abi land, 30 water mills, 200 ploughs, and 1,000 head of cattle, and can turn out 160 men. The headmen are Nawab Khan, Hakumat Khan, Hussain Khan, Payanda Khan, and Ibrahim Khan.

2. *Bagra*, a village of 420 houses, with 4 masjids, 5 towers, inhabited by the Seyu Khel, who can turn out 400 armed men. The villagers own 3,000 head of cattle, 1,000 jaribs of land (abi) and 2,000 of barani, 18 water mills, 200 ploughs, and 6 shops. The maliks are Ahmad Khan and Babar Khan.

3. *Topdarra*, with 140 houses, 2 masjids and 4 towers inhabited by the Seyu Khel, who can turn out 120 armed men. The residents own 218 ploughs, 11 mills, 1,000 head of cattle, and 300 jaribs of land. The malik is Zaidulla Khan.

4. *Panduria*, a village of 30 houses, with 1 masjid and tower, the residents being Ibrahim Khel (Makhozais). The villagers own 6 mills, 12 plough, 50 jaribs of land abi and 150 of barani, with 370 head of cattle. Malik Said Ashraf.

5. *Shakulai* has 340 houses, 3 shops, masjids and towers, resident being Ibrahim and Zober Khels (Makhozais), who possess 15 mills, 80 ploughs, 1,500 jaribs of barani and abi lands, and can turn out 300 armed men. The maliks are Baz Muhammad, Nadir Shah and Fattah Khan.

6. *Amnur*, a village of 180 houses with 1 masjid, 3 towers, inhabited by the Ibrahim, Kalu, Sher Khan and Hyat Khan Khels; number of armed men 160. The villagers own 9 mills, 30 ploughs, 400 jaribs of barani land, 800 head of cattle, and have 2 shops. The headmen are Haibat Shah, Ali Khan, Nasrulla Khan, Nasir Khan.

7. *Changa* has 340 houses, 5 shops, 4 masjids and towers. The residents are Ali and Abba Khels, who can turn out 300 armed men, own 10 mills, 200 ploughs, 1,600 head of cattle, 2,000 jaribs of abi and barani land. The maliks are Hamza Khan, Arsala Khan and Akbar Khan.

8. *Shingrai*, with 70 houses, 3 masjids and 2 towers; the residents are Gazni Khels, and own 8 mills, 200 ploughs, 1,400 head of cattle, and 2,000 jaribs of land. The maliks are Shah Pasand and Habib Khan. The number of armed men in the village is 60.

9. *Sononat* has 100 houses, 3 masjids and 2 towers, and can turn out 80 armed men of the Burhan and Ahmed Khels. The residents own 11 mills, 200 ploughs, 1,400 head of cattle and 200 jaribs of land. The headmen are Omar Khan and Ala Nur Khan.



In addition to the above, there are a few hamlets of 20 huts or so scattered over the hills and inhabited chiefly by Gujars.

Chamla is a small valley to the south east of Boner, occupied by a mixture of Mandan clans. It is bounded on the north by Boner, on the west by Yusufzai, on the south by the Khudu Khels, and on the east by the Amazais.

The valley runs east to west, its extreme length from Ambeyla to Gorai Khwar being 10 miles and its greatest breadth  $2\frac{1}{4}$  miles. A spur of the Gurru mountains separates it from Boner, another from the Sarpatæ peak of the Mahaban range intervenes between it and the Khudu Khels, whilst a similar spur from the same range divides it from the Amazais.

In former years, when after subjugating the country the Yusuf and Mandan clans began quarrelling amongst themselves for their possessions, the latter located their families in the Chamla Valley pending the disturbances. The contest terminated in the Yusuf clans occupying Swat and Boner, whilst the Mandan race appropriated the remaining plains of the Peshawar district (*vide* James, page 272). Chamla, though nominally a daftar of the Mandans, is completely subservient to its powerful neighbour Boner.

The communication between Chamla and its neighbours may now be mentioned. From Boner it is entered (I) by a gorge which leads from Barkelli to Ambeyla, length about 2 miles, through the Gurru Mountains—it is said to be very easy, level, and leads into the heart of the Nurazai Bonerwals; (II) by the Ludman, a difficult path 3 miles in length, only practicable to footmen; (III) by the Ormal, 4 miles in length, also difficult; (IV) by the Golkanda, most difficult of all. With Sadum the communication is by the Ambeyla or Surkhawi Pass. The roads to the Khudu Khel country have already been reported, and will be found in the Khudu Khel account.

The country produces during the spring crops wheat, barley, peas, massud (dal); during the autumn mash (a kind of pulse), moth (ditto), rice, Indian corn, dal and kangani. The soil is good, water abundant, and the country generally most favorable for agricultural purposes. The customs of the people are similar to those of other Pathan races, the Khudu Khels, Amazais, &c., all conforming more or less to their own peculiar national customs.

The following list of villages in Chamla, with particulars, may be found useful. It may as well be noted that the political importance of Chamla is very small, and as a power or as soldiers the residents are held in the lowest estimation.

1. *Ambeyla*, with 80 houses and 2 hujras, the maliks being Sherdad and Azghar. The residents are Nurzai Bonerwals and Gujars, who own 40 ploughs, bakhras of land, 720 head of cattle, and can turn out 90 armed men. The village, which is said to be 300 years old, was originally founded by the Amazais; it then became a daftar of Razar, but has now been seized by the Nurazais of Boner. The residents do not "wesh." There is a large spring to the south of the place from whence drinking water is procured.

2. *Maskipur*, with 20 houses, has 1 hujra, under malik Nasir Khan. The residents are Mias, and own 10 ploughs, 564 head of cattle, and can turn out 25 armed men. Water procurable from wells and springs. The village formerly was daftar of Kanga, and was given as "Seri" 200 years ago to Miagaus.

*Kankai*, has 25 houses, inhabited by the Kalu Khan section of Nurazais, under malik Narai Khan; 1 hujra. The villagers can turn out 25 armed men, own 19 ploughs and 150 head of cattle. The village land is very bad, and the unfortunate residents are greatly oppressed by the people of Chinari and Barkilli (Nurazai Bonerwals).

*Nawagai* has 140 houses, with 3 hujras, under maliks Katabaz (Shahi Khel) and Bahadur Khan, residents being Manduris and Utmanzais, the former holding 1 share and the latter 2 shares. It can turn out 90 armed men. Water procurable from the Chah-i-wand, 200 paces off. "Wesh" takes place every 10 years.

*Kot Nawagai* is a hamlet of Nawagai, inhabited by Sayads, to whom it has been bestowed in "Seri" by the Manduris and Utmanzais some 150 years ago. The headman is Keybat Shah. The residents have 50 houses, own 35 ploughs, and can turn out 50 armed men; they possess 150 head of cattle. Water procurable from the Chah-i-wand.

*Gar* is a village of 50 houses, with 1 hujra, belonging to the Khudu Khels under malik Akbar. The villagers own 40 ploughs, 10 mills, and can turn out 60 men. Water procurable from the Kanga Khwar to the south of the village. The residents used to "wesh" formerly, but have discontinued it within the last 10 years.

*Koga* has 420 houses, with 240 bakhras of land, 6 hujras and 12 maliks, viz., Aladad, Feroz, Natulla, Zaidulla, Mohammad Alim, Mir Zaman, Ahmad, Mohammad Aziz, Saadat, Jamal, Nawab, Saadat. The residents are Manizais, Aku Khels and Malikzais. The village population is about 1,000, and can turn out 350 armed men, and own 2,000 head of cattle and 80 mules. This is the largest village in Chamla, and its maliks have more influence than others in the politics of the country: for a period of 80 years they have had no fresh distribution of the village lands.

*Agarai* has 200 houses, and is divided into 4 hujras, the maliks being Madar Khan, Kasim, Azim Khan, Khairai. The residents belong to the Khadarzais and Muhammadzais, and can turn out 200 armed men. They own 3 mills and 800 head of cattle, procure their water supply from the Baghoch Khwar, which is near to this village.

*Surahah* has 300 houses, and is divided into 4 hujras. The maliks are Piran, Mir Baz, Mokarrab, Mir Hamza, Pir Khan, Sabat, Amir Ali, Soheil. The residents are Kamalzais, and can turn out 220 armed men; they possess 10 mills and 1,500 head of cattle.

*Makhranai* belongs to the Usman Khel Khudu Khels, and is a village of 60 houses, having 1 hujra. The residents can turn out 100 armed men, own 40 ploughs and 400 head of cattle.

*Kuria* belongs to the Akhun Khels, has 100 houses, divided into two hujras, under Maliks Yarai, Karm Khan and Kadir. The villagers own 7 mills, 500 head of cattle, and can turn out 50 armed men. This village was bestowed as "Seri" to the Akhun Khels 250 years ago.

*Butsiri Bala*.—This is a village of 60 houses, with hujra, residents being Usmans Khel Khudu Khels, and belongs to the Khan of Makhranai; it was formerly in ruins, but has been newly built up during the last 20 years or so. The residents have 30 ploughs and can turn out 50 armed men.

*Butsiri Payan* has 60 houses and hujra; the malik is named Akbar Khan. The residents belong to the Bam Khel section of Khudu Khels, own 30 ploughs, 2 mills, 240 head of cattle, and can turn out 50 armed men. This village is said to have been in existence 300 years, and formerly used to "wesh" with Gar.

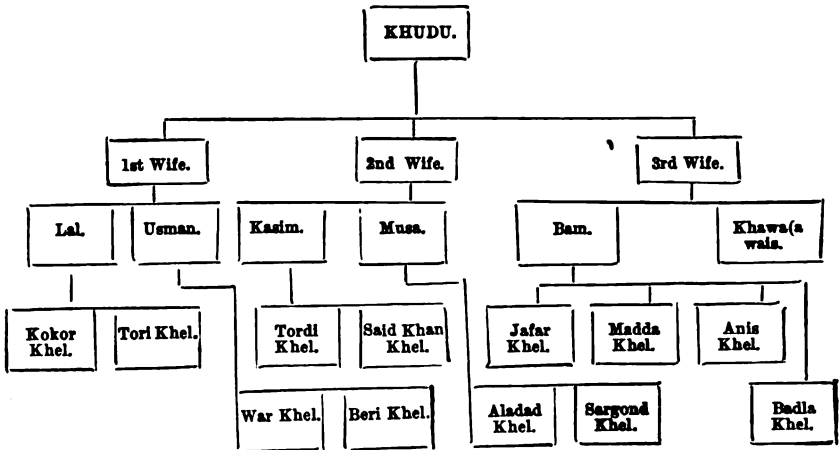
*Dheri Mansur Khan* has 60 houses and 1 hujra; the residents are Usman Khel (Khudu Khels), who own 250 head of cattle, 4 mills, and can turn out 50 armed men. The malik of the village is Mansur Khan.

*Karra Khura* also belongs to the Usman Khel Khudu Khels, and has 100 houses with 1 hujra; malik Mansur Khan. The residents own 40 ploughs, 8 mills, 500 head of cattle, and can turn out 120 armed men.

*Mulla Sar* belongs to the Madda Khels, whose malik is Azmat Shah; has 60 houses. This hamlet was erected 30 years ago by Azmat Shah. The residents have 40 ploughs, 300 head of cattle, and can bring 50 armed men.

*Tinola Dheri* is a village of 60 houses, with 1 hujra, under maliks Haji and Gamo. The residents are Tinaulis, owning 40 ploughs, 400 head of cattle, 4 mills, and can turn out 50 armed men. They are subservient to the Khans of Surria, who receive Rs. 160 annually from them. They are considered a very indifferent lot by their neighbours.

*Momindhəri Utmaniaz* is a village of 30 houses and 1 hujra given in "Seri" to Miagaus, who own 25 ploughs, 2 mills and 200 head of cattle. The village can turnout 20 armed men.



Lal Khan's descendants live in Baja, Dagi, Damné, Dakara, Chinjlai, Gazikot.

Usman's live in Bamkhel, Dagi, Dakara, Chinjlai, Gazikot, Busdheri.

Kasim's live in Baja, Panjtar, Sawawai, Ghazikot, Busdheri.

Musa's live in Baja, Dagi.

Bam's live in Bamkhel, Panjtar, Chinjlai, Ghazikot, Dargalli, Busdheri. Bam received 1-3rd daftar and appropriated Khwaja Wais' share, who was helped by Musa giving him half his.

Khwaja Wais' descendants have one house in Dagi and another in Chinjlai.

#### KHUDU KHEL.

The Khudu Khel country is bounded on the north by Chamla, a chain from the Sarpatai peak of the Mahaban intervening, on the west by Yusufzai, on the south by Utmannama, and on the east and south-east by a spur from the Mahaban and Gadnn country. Its greatest length from the Sarpatai spur to Panjman is 22 miles, and its breadth from Narinji to Dargalli 15 miles.

The country is drained by the Badri rising in the Sarpatai range; after passing Dandar it is joined by another ravine (which issues from Chinglai and meets at Swawi a nalla coming from the direction of Amankot). All these combined, after passing Ghurghusti, Kala Khela, Jehangir Darra, Salim Khan, Manujri, Zeyda and Hind, pour their waters into the Indus.

Jamdar B

Reside in B

Jafar Kh

Re

Kp



The Khudu Khels are a portion of the Utmanzai Mandar Yusafzai Patháns, and belong to the same stock as the residents of the Utmannama of Yusafzai, with whom they are in daily and hourly intercourse. I shall not here attempt to describe their movements with the great Yusafzai clan, nor the circumstances which led to the conquest of the country now inhabited by them, nor is it necessary to delineate why this portion of the district fell to their lot. It seems more preferable to describe their sub-divisions, villages, sections, headmen, as we find them in our times, than to place on record historical events of which we have little or no authentic data to go upon. The family tree submitted with this account gives Khudu, son of Saddo, as the founder of this tribe, and enumerates generally the villages which they reside in, both within and without British limits.

The country inhabited by the Mandar race is divided into 7 tappahs:—

(I.) Usmanzai, sub-divided into—

Kamalzai.

Amazai.

(II.) Ako Khel.

(III.) Malikzai.

(IV.) Manizai.

(V.) Khidarzai.

(VI.) Mamuzai.

All included in Razar.

(VII.) Utmanzai named after Utman and sub-divided into—

- |                |   |   |
|----------------|---|---|
| (1.) Saddozai. | { | Aba Khel.<br>Umar Khel.<br>Khudu Khel.<br>Behzad Khel.<br>Mir Ahmad Khel. |
| (2.) Akazai.   |   |   |
| (3.) Alizai.   |   |   |
| (4.) Kannazai. |   |   |

Saddo had one son, Zalo, ancestor of the Aba and Umar Khels, and a daughter, Mussammát Durai, from whom are descended the other 3 sections. Our narrative deals with the progeny of her eldest son, Khudu, and no other.

This tribe in former years, when united under Fattah Khan and aided

by the Hindustáni fanatics, I have no doubt were fully capable of bringing 3,000 men into the field. A force so large

and compact must have been a source of terror to the neighbouring tribes in those days, and must have helped to raise the martial character of the Khudu Khels to a standard which they had no claim to, a belief with which our officers were possibly also impressed at the

time of the annexation of the district. But the dissensions of Mokarrab Khan with his subjects has destroyed their unanimity, and although if every male capable of bearing arms was included the Khudu Khels could bring 2,500 men into the field, yet I have no hesitation in saying that 1,500 of our troops would march through the length and breadth of the country at the present moment and destroy any force that the tribe could bring against them, the proviso being that they were not assisted either by Boner, Amazaís or Gaduns. I think there seems little chance of our ever having a disturbance on their border; for, without taking into consideration their unmartial qualities, as long as Mokarrab is alive so long will they find the Amazaís and Gaduns pitted against them whenever a chance occurs. In addition to all this, so dependent are they on British villages for their supplies and wants, and so desirous are the Totali maliks for our good-will, that the mere threat of a blockade is ample to bring them at once to their senses, and has been found fully effectual with Azad, the principal malik of Totali, on one or two occasions. The Khudu Khel country is divided into two tappahs, Usman and Bam Khel. Each village or hamlet will be entered under its respective sub-division further on.

The crops are, for the spring time, wheat, barley and mustard; for the autumn, Indian-corn, bájra, másh, kangni, beans and moth. The dress of the residents, their food, marriage and other customs, are in no ways different from what the residents of the Utmannama conform to. Adultery is much more stringently dealt with than in Yusafzai. Hindus are obliged to pay Rs. 20 at each marriage, and they are charged Rs. 3 annually for protection by the Malik of the Kandi. The inferior class pay Re. 1 and have to turn out in case of a feud to the assistance of their respective maliks.

From the year 1820 the history of the Khudu Khels has been amalgamated with and comprises all the vicissitudes that have befallen Fatteh Khan of Panjtar and his no less remarkable son, Mokarrab Khan of the Khudu Khel, who has for years been an exile and wanderer from his race, and whose adventures have been as remarkable as they are interesting to any one who cares to follow the career of a Pathán chieftain of the Yusafzai border. This family is acknowledged to be the foremost one amongst the different sections of the Mandar race who inhabit the country lying from Boner to the banks of the Landi river, and from Cherorai to the furthest borders of Kamalzai. This brief history of the family has been collected partly from the Khan himself, partly from the statement of the elders of Chinglai, and the remainder from the records of Government officials and my memorandum on the Khan's antecedents submitted during September 1874.

Mokarrab Khan's family.



The family tree herewith submitted with this record shows that the

Origin of the family with the founder's name and subsequent events to 1823. founder of it was a man named Mamu Khan. Who this individual was, and whether he did any daring act to raise himself up, we have no means now of ascertaining. In all probability he was a petty khan like his neighbours, for we find the family in poor circumstances till his son, Bagu Khan, acquired renown amongst the Khudu Khels, and in his days removed to Panjtar. Bagu Khan, succeeding his father, found himself not much better off than his parent. In his days was a famous recluse Akhun Salak Bába of Kabulgrain, whose great aim in life was to wage a religious war against men who belonged to the Káfir race. He succeeded in securing the services of Bagu Khan and his clansmen against the infidels residing amongst the Duma mountains now inhabited by the Chagarzaís. The expedition was successful, the infidels were expelled, and the saint, blessing the Khan, or, what is more probable, siding with a man who had shown considerable zeal and energy in carrying out his views, secured for him a pre-eminence amongst the khans of his tribe. After this the Khudu Khels, looking up to Bagu Khan, obeyed his orders as far as independent tribes would obey the commands of any khan of ability and influence. Being fortunate enough to render some valuable service to the Emperor Shah Jehán, that monarch appointed him to receive the "dharat" of the Yusafzai tappah. This grant was continued to Zain Khan; after him to Mahabbat Khan, Rahmat Khan, Namdar Khan and Alaf Khan by each succeeding emperor subsequent to Shah Jehán. When Alaf Khan succeeded to the family honors an event happened which was proving nearly fatal to him and his interests. During his time Mussammát Pani, by caste a Gujar, of Mangal thána, was married to a man named Chalana, also a Gujar of Dargalli. Finding that she and her husband could not live together happily, the woman left her husband, fled to Panjtar, and begged protection from Alaf Khan. The husband claimed his wife, but the Khan, thinking that she would be assassinated if handed over to him, declined to give her up. The husband proceeded to the Usman and Bam Khel Totalís, represented his case to them; the elders assembled in jirga, and siding with him proceeded to Alaf Khan and advised him to hand over the wife to the husband, as being in accordance with the custom and usage of Patháns. Their wishes were disregarded. Annoyed at this, the jirga left Panjtar, assembled their followers, and besieged Alaf Khan in Panjtar for a year. During the siege the husband of the woman was accidentally slain in a skirmish. After this Zeynur Shah, Shah Rindan, Ambar Shah (Sayads of Mangal thána) came to Alaf Khan as jirga from the Khudu Khels. Their embassy was accepted and peace restored between the khan and his adherents. The woman who was the cause of the disturbance was married to Zaman Shah, son of Ambar Shah, and bore him 2 sons,—(1) Obaid, now alive and residing in Mangal thana,

(2) Owaid (dead). Alaf Khan was succeeded by Fattah Khan, who by his exertions raised the family and his clansmen to a position which they certainly never attained before his times and are never likely to aspire to hereafter.

About the year 1823 appeared one of those religious impostors on the arena of Yusafzai politics who have at all times and seasons beguiled the incredulous and simple Pathán race for their own ends, and have been the means of creating discord, up-heaving society, and fomenting rebellions which have been checked and crushed with the utmost difficulty. The career of Pir Tarik in the 17th century, and that of Sayad Ahmad of Bareilly and the Akhánd of Swát in the 19th century, show but too clearly what single men are able to perform amongst the credulous Patháns. This man was Sayad Ahmad Shah, a resident of Bareilly, who, after visiting Mecca-Kabul, suddenly appeared in the Pesháwar district with about 40 Hindustáni followers, and gave out that he had been commissioned to wage a war of extermination against the Sikhs and other infidels. It was just the time to raise the spirits of the Yusafzáis and other Patháns, which had been lowered by the crushing defeat they and the Pesháwar sardárs had received from Ranjít Singh at the battle of Nowshera, by religious exhortations. Followers speedily surrounded the new prophet, who was aided by Mir Bába of Sadum and the Khans of Zeyda and Hind. A numerous army, animated by a zeal of fanaticism, though wanting in discipline, was now at his disposal; his own Hindustani band had been increased by recruits till it numbered 900 men. In addition to this the Pesháwar sardárs, feeling the influence of the movement and hoping to break the Sikh rule, joined in the crusade against their oppressors.

Collecting his army together and strengthening by the contingents of Khadi Khan of Hind, Ashraf Khan of Zeyda, and the followers of the Pesháwar sardárs, the Sayad proceeded to Nowshera with the intention of laying siege to the Fort of Attock. He found Ranjít Singh warned. Harri Singh with a large army awaited him on the Indus; Budh Singh was sent across the river with a considerable force. Moving up to Saidu to meet the fanatics he entrenched his army. The Sayad surrounded his force and in time reduced it to great distress. Budh Singh at length determined to fight, and warning the Pesháwar sardárs of the near approach of Ranjít Singh and the fate that awaited them if they acted with Sayad Ahmad, commenced the battle. The Duráns, with Yár Muhammad Khan at their head, accepting the warning, fled immediately. This act of treachery had the desired effect. The Muhammadans were routed with great slaughter by the Sikh soldiery. Yár Muhammad

derived little benefit by his act, for Ranjít Singh doubled the amount of the Pesháwar tribute, desecrated the mosques, despoiled the country, and ultimately retired, taking Yár Muhammad Khan's son as hostage.

Sayad Ahmad, after this defeat, which occurred in the spring of 1827,

His movement after the defeat at Saidn. escaped with a few followers *viá* Lund Khur to Swát. From thence he proceeded to Boner, and ultimately, at the invitation of some of the khans, returned to Yusafzai. It leaked out then that the Sayad's attempt on Attock had been a failure through the treachery of Khadi Khan of Hind, who had disclosed the Sayad's intention to Ranjít Singh, and who since the defeat of Sayad Ahmad had withdrawn his allegiance and support from him. The Patháns still believed in his miraculous powers, thousands swarmed round his standard, and being joined by Mir Bába and others he determined to chastise the Khan of Hind for his misconduct. The parties met, but with no decisive result. By an act of treachery, in which he was aided by the present Akhund of Swát, he induced Khadi Khan to visit him in a friendly way, had him seized and slain instantly. At the invitation of Fattah Khan he then removed to Panjtár and acquired an asylum amongst the Khudu Khels.

Aided by Fattah Khan of Panjtár and his own bands of Hindustánís, the Sayad commenced a series of exploits which eventually placed the whole of Yusafzai and Pesháwar under his control.

The assistance rendered by Fattah Khan of Panjtár and destruction of Sayad Ahmad.

As Sayad Ahmad's name has been brought in here merely in connection with Fattah Khan to show by what means the latter raised himself up above his neighbours, we shall not follow the further career and fall of Ahmad Shah. There is no doubt that Fattah Khan, having derived every advantage from the Sayad's presence in Panjtár, was now desirous of getting rid of his obnoxious ally. He joined heartily into the scheme for the assassination of the Sayad's followers. But when the beacon was lighted on the top of Karamar, which was the arranged signal of slaughter, Fattah Khan found that Sayad Ahmad and his compact little army of 1,600 Hindustánís under Mulla Ismail was a force which he dare not attack openly. Finding the Mahabán no longer a safe asylum, the Hindustánís crossed the Indus and proceeded to Balakot; but even here he was not permitted to proselyte the Sayads of Kagan. Rája Sher Singh marched with a large army from Kashmir against them; crossing the Namsukh at Garhi Habibulla, he marched up the Bogarmang glen, and crossing a ridge appeared behind the Sayad's army which was encamped near Balakot. In spite of the disparity of numbers and the warning of his friends he determined to fight Sher Singh. Three times did his small band of Hindustánís beat back the Sikh regiments. At last, overpowered by numbers, the mujahiddins were destroyed, only 300

escaping. Amongst the slain were Sayad Ahmad, Mulla Ismail, and Bahram Khan, the Khali' Arbáb. This event occurred about A. D. 1831.

Fatfeh Khan had derived every advantage by the presence of the Hindustánis. He had raised himself up to the highest place amongst the khans of Yusafzai by their assistance whilst those opposed to him had been overthrown. He had made for a time Sayad Ahmad's cause his own, realized revenue from his own people, and at the same time created for the Khudu Khels a name for bravery and warlike pursuits to which they had little claim. On the defeat of Sayad Ahmad he welcomed the small band which under Mulla Walli Muhammad had escaped the slaughter of Sher Singh's army, but for some cause or the other the Mulla and his party were forced to leave Panjtar for Boner. From thence they went to Payand Khan, the Amb chief, and at last turned up at Sittána. Here the Mulla turned against the Panjtar Chief, who exerting himself with the utmost activity defeated Walli Muhammad and his band with great slaughter at Tope. This closed the career of the Mulla for some time, as he decamped for Hindustan. Fatfeh Khan managed the Khudu Khels with great ability, and died in the year 1841 at the age of 65.

After the death of his father, Mokarrab became the Khan and for 8 years he managed to keep his people quiet and contented. Dissensions did now and then break out, but the parties were appeased, till at last Mokarrab for some reason seized, deprived of his sight, and ultimately slew Sirkár, father of Azad, the present Malik of Totali, a man who had been his father's, Fatfeh Khan's, agent. This act of his seems to have been the commencement of all his future troubles which have since overtaken him. It was about this time that he rendered himself useful to Major James Abbott, who was then holding Hazára, and on the annexation of the Punjab he presented himself to our officers. Even then his oppression had made him at variance with his subjects, and the object of his visit was to obtain British aid against them. It is needless to remark that his request was refused.

Little or nothing was done by him for some years after this. On the 12th May 1855 Colonel Cripps, who was then in charge of the sub-district of Yusafzai, writing to Major James, Deputy Commissioner of Pesháwar, forwarded a petition from the Khan claiming our aid against the Hindustani fanatics at Mangal thána, who had assembled there to the number of 420 men under Sayad Abbas, with the intention of attacking the khan's villages. In his letter Colonel Cripps doubted the sincerity

of Mokarrab Khan, especially as he had lately entertained and permitted to pass through Panjtar limits 20 Swati horsemen *en route* to Sittana. Major James endorsed these views and considered that the agitation was got up by the Khan who was at variance with his subjects, the Totaliwáls, and like his father wanted the fanatics to help him against them. He advised the Assistant Commissioner to adopt a conciliatory demeanour, but at the same time to warn the Khan that the least aggression into British territory would be severely punished.

During 1856 Ensign Havelock was in charge of Yusafzai, and on the 26th June, whilst encamped at Killabat he was waited on by a deputation of the Totali maliks, who declared that the fanatics had been especially invited by the Khan to be used against them and that 60 men had already joined his standard. They asked for British aid, and were dismissed with the assurance that their representations would be duly submitted to the Deputy Commissioner of Pesháwar. The Deputy Commissioner's reply was received on the 28th June 1856, in which he stated that the Chief Commissioner had already told the Khan that the British could not aid him then, and would not do so now. The Totali villages had always been an asylum for outlaws from British territory, especially Alliulla, a notorious robber and assassin, had been permitted to reside there, and he saw no reason why the Totaliwáls should object to paying revenue when they had always hitherto done so. Whilst recommending a strictly neutral position, he thought that the Khan of Panjtar should be called in and asked whether he would refer the matter in dispute to arbitration.

The matter being referred to Sir Herbert Edwardes on the 2nd July 1856, he wrote to the Deputy Commissioner and explained the dispute between the Khan and his subjects. The former claimed a house and tithe-tax at the rate of Rs. 2 per harvest, whilst the Totaliwáls declined to pay anything beyond Rs. 2 a house per annum. The dispute was referred to Major Lumsden who decided that the Khan should receive Rs. 2 per annum and no tithes except from the *bandas* which were not cultivated by the Khudu Khels. Owing to the Khan having erected a tower in Totali, these arrangements fell through. The matter was ultimately referred to 3 arbitrators, Ismail Khan of Killabat, Bahram Khan of Zeydah and Fatteh Khan of Dhobian, who decided that the tithe should be given up but the tower was to remain. In March 1856 Mokarrab Khan and the Totaliwáls appeared before the Chief Commissioner at Pesháwar, when the matter regarding the Hindustáni fanatics at Mangal thána came up. The Chief Commissioner told the Khan

that he would be held responsible for them. This so displeased him that he returned to his country, and as long as his authority lasted never appeared before our officers again.

Matters continued in the same unsatisfactory state for some time.

Movement of Guide Cavalry and Infantry to Salim Khan.

It was apprehended that there would be an armed movement into British territory. On the 20th September 1856 a reference was made to the supreme Government for a force to be employed against the Khan should necessity warrant such a measure. The necessary sanction was given by the Supreme Government in letter No. 68, dated 17th October 1856. On the 30th August 1856, previous to the receipt of the above sanction, a raid on Swabi and Salim Khan being expected, a detachment of Guide Cavalry and 200 infantry under command of Major Lumsden moved out to protect the threatened villages. But the force soon returned, as no attack was anticipated and the fanatics were to be used against the Totaliwals and not against the British villages. The Commissioner gave sanction for the Totali cattle to be grazed in British limits in case of an attack by the Khan on them.

On the 5th October 1856 the Maliks of Totali and Mobaraz Khan

Movement of the Hindustánis against Narinji and Shekhjana and attack on Horne's camp.

of Chinglai, uncle to Mokarrab Khan, having joined together, determined to raise all the Khudu Khels against him if he did not instantly dismiss the fanatics. On the 7th October 1856 the Khan wrote to the Assistant Commissioner at Mardán, informing him that the Hindustánis had been dismissed and he had made peace with his subjects. During the troubles of 1857 Mobaraz Khan of Chinglai invited the Hindustani fanatics under Maulvi Ináyat Ali to his village. They moved against Narinji and Shekhjana, but were defeated and severely punished by a force under Colonel Vaughan. A few months afterwards, at the end of October 1857, Lieutenant Horne, the Assistant Commissioner of Yusafzai, whilst encamped at Shekhjana with a small escort, was attacked by the Hindustánis and Chinglai Khudu Khels, aided by the Narinji and Shekhjana people. Horne was forced to fly (as Shekhjana would not receive him) and take refuge in a ravine. Being favored by the darkness, he saved his life. All his baggage was taken and 5 of his servants were slain. There is no doubt that Mokarrab Khan, Mobaraz Khan, Zarif Khan of Asota, and all the Shekhjana Maliks were in league with the fanatics, Moza Khan only remaining staunch to our cause. Before this Ináyat Ali had tried to tamper with the other Yusafzai villages and had even organised a plan to secure the fort at Mardán by a *coup-de-main*, but the vigilance of the military and civil authorities frustrated the attempt.

To punish this flagrant outrage, which had been mainly committed from Panjtar, as soon after as the suppression of the mutiny would permit it, a force under Sir Sidney Cotton proceeded *via* Salim Khan on the 28th April 1858, by the Darran Pass, burnt Chinglai and destroyed Panjtar,—the Totali people helping in every way. Previous to the arrival of the force Sir H. Edwardes had proceeded to Salim Khan and won them over to our side. After the destruction of these two places, the Commissioner determined to drive Mokarrab and his fanatics out of their stronghold of Mangal thána, situated on a spur of the Mahábán range. This was also destroyed; the fanatics fled to Kabbal and Kya, from whence they were again driven out and took refuge in Sittána. By this expedition the power of the Khan was broken, and he never recovered the blow which we inflicted on him then.

For more than a year after this Mokarrab Khan was a fugitive amongst the Gaduns. At length they interceded with Sir H. Edwardes for him, who, knowing the great advantage to be derived in keeping the Khudu Khel border quiet, induced the disputants to come to Pesháwar. After some difficulty Major James, who had then succeeded as Commissioner, arranged that Mokarrab Khan should return to his place, the two Totali villages agreeing to pay him Rs. 200 annually through the hands of our Tahsildár at Mardán. The agreement was “as long as this money was paid into the Government treasury the Khan should exercise no interference with them, but if they should object to pay the revenue the Government was then set free, that is to say the Khan might act as he pleased with the Totali men.” Regarding the other “Khudu Khel villages, the Government had no concern; it is right that they should come to terms with their ancient chief.”

This arrangement, together with the warning to the Khudu Khels, was recorded on the 5th November 1859. Takes refuge in Baja. The Khan continued in Panjtar. A 5-years' truce was ratified. But 3 months after complaints began to be made, and on the 27th June 1863 the Khan wrote to the Commissioner (Colonel Taylor) that the Totaliwáls had come armed to his village and pillaged it; he had therefore been obliged to take refuge in Baja. An enquiry was attempted by the aid of arbitrators, but failed.

During the Ambeyla Campaign he was present on the heights with the Commissioner and received an allowance of Rs. 3 per diem. On the termination of hostilities he begged for some provision being granted him, an especial request being that his daftar in Baja should be held by him rent free, which would come to Rs. 110,—this was recommended by

Colonel Becher from the 1st May 1865,—and in addition that Rs. 600 per annum should be given him from the 1st January 1866 as a special allowance. On the 25th April 1866 the Supreme Government, whilst declining to admit the grant of an allowance of Rs. 600 for him, permitted him to hold the daftar in Baja rent free.

On the 23rd August 1867 the subject was again prominently brought forward by Colonel Sir Richard Pollock, K.C.S.I., and the directions then given to the Deputy Commissioner were that if the Khan was desirous of leaving British territory and establishing himself in his own country, he was at liberty to do so; but the conditions were that he would forfeit the allowance bestowed on and the asylum granted to him by the British Government in our limits. During 1867 Mokarrab Khan disobeyed the orders that had been given and crossed the border, but returning immediately the Deputy Commissioner, Captain Hastings, recommended that he should be permitted to reside in Baja. This recommendation was sanctioned by letter No. 926, of the 25th November 1867, with the proviso that the Khan should abstain from all intrigue whilst residing in British territory.

In 1868 the Khan again disobeyed the order, having crossed the border. His máfi lands were resumed and his son prohibited from living in our limits.

In 1870 Mokarrab Khan once more took refuge in British limits, and was permitted to remain. His rent-free grant was not given back to him, and as he could get nothing from his subjects his condition there was anything but satisfactory.

On the 25th November 1872, Mokarrab Khan, accompanied by Azad and Gazan, again crossed the border and proceeded to Mangal thána to stir up the feud against Feroz and his party. These last two managed to make their peace with the Totaliwáls and left him in the lurch at Gházikot. Finding himself thus left only with Khairo of Chinglai, the Khan returned to Baja at the beginning of December. An attempt was made to forfeit the security he had given the last time he came in, but this could not be done, as he had given warning regarding his movements. His return this time was ostensibly with the object of removing his family from Baja for good, but this was a mere ruse. An attempt was made to transfer the Khan from Baja under Section 4 of the N. F. Rules; but was not sanctioned by the Commissioner, who was of opinion that the Khan would starve if removed from this village, and Government would not hear of granting him a personal allowance.



Mokarrab Khan remained in Baja till March 1873, when he once more crossed the frontier and joined a section of the Amazaís hostile to the Khudu Khels. An application was made for the purpose of having his family turned away, but nothing was done; and in January 1874 he re-appeared. He was called upon for an explanation of his movements, and stated that he had gone to collect his rents at Chohán.

On the 12th March 1874 information was received that in spite of repeated orders the Khan intended again leaving British territory. He was informed, in accordance with instructions received, that if he went this time he must do so for good. About the middle of April 1874 Mokarrab Khan for the last time left Baja, leaving his son Akbar Khan behind him, who was positively informed that the slightest intrigue with his father would render his expulsion from this village a matter of necessity. Taking up his residence at Chohán he commenced a series of intrigues with the neighbouring tribes, especially the Amazaís, with the object of getting himself reinstated in power. This had been the dream of his life for the last 15 years. Unfortunately for the Khudu Khels a deadly feud had sprung up between them and the Amazaís about the month of August 1873, and which was not in any way extinguished by the men of Chinglai entrapping 3 men of that tribe and killing 2 of them during January 1876.

Petty reprisals were commenced during the months of March, April and May, when the Amazai jirga assembling at Butseri in Chamla the Khan appeared before them and begged for aid in recovering his daftar. Messengers bent on the same object were sent to all Chamla and Boner; assistance was promised after the crops had been gathered in. As it is well known that none of the Boner tribes are in the habit of giving assistance without a good round sum being paid them, and that at this time the Khan was known to be almost starving and eking out a miserable existence by plunder, it was never anticipated that any help would have been given him. Chance, fortunately for him, placed in his hands the means of securing a supply of money when all hope had nearly disappeared.

During the month of June, Nawáb Khan and Khadi Khan, R. Butseri Chamla, were summoned to an entertainment by Mansur Khan of Makh-ranai and there treacherously murdered in consultation with Mokarrab Khan. Nawáb and Khadi belonged to the Khudu Khel faction, and were hence opposed to Mokarrab Khan's pretensions. A considerable sum of money, said to be Rs. 10,000, was seized

by Mansur Khan. This assassination caused intense excitement and was taken up by the Amazaís, and Amhar Shah of Kalpani, at that time the most influential Malik amongst the Daulatzaís. Finding events going against Mansur Khan, Mokarrab joined sides with the Amazaís and Ambar Shah. The result was that Mansur and others, who had murdered Nawáb and Khadi, were seized and suffered the same fate.

By this artifice Mokarrab Khan not only got rid of two active opponents of his in Nawáb and Khadi Khan, but veering round with the public opinion he joined the Amazaís and helped them to the murder of his own friend Mansur, at the same time secretly ingratiating himself with the widow of Mansur that he was her husband's intimate friend. He was aided by her with funds, which he paid over to the Amazaís, and bounded them on against the Khudu Khels.

In August 1874, a disturbance took place in Gházikot, a banda of the Khudu Khels close to Mangal thána in the Mahabáns, between two Maliks, Pir Khan and Muhammad Monir. The point was referred to the Khudu Khel jirga for decision, who fined Pir Khan. Muhammad Monir was dissatisfied with this punishment, which he did not consider enough, and called in the Amazaís to his assistance, whose preparations were by this time complete. The men of Sorai Amazai from Cherorai under Gholám Khan and others, marching upon Gházikot, were joined by Mokarrab Khan from Chohán. Gházikot was taken, Pir Khan driven out. To resist these operations the Khudu Khel lashkar assembled at Dargali and Damner. After one or two miserable encounters the Khudu Khel jirga was entrapped by the Khan and his allies, and slaughtered after being summoned to a conference to ratify the peace which they had verbally agreed to. An account of this is given in the political diary of Yusafzai for the month of August 1874.

In my Memorandum referred to, I had brought briefly up to date the career of Mokarrab Khan of Panjtar. Major James and Sir H. Edwardes have placed on record their opinions regarding the character he bore in days gone by. In his declining years, one might say on the brink of the grave, oppressed with cares and wants, the old sexagenarian has not belied the reputation which has clung to and which his own race attributed to him 18 years ago, *i. e.*, that he was a man whom no ties would bind and on whose word no reliance could be placed. The assassination of the jirga was a dastardly act, but the Khudu Khels, especially the Totali Maliks, acted in a way that speaks little either for their bravery or soldier-like qualities. Eighty men, armed to the teeth, allowed themselves to be attacked, and fled without striking

a blow in defence. What makes their conduct the more reprehensible is that, wearied out by the intrigues of the Khan, they had determined to assassinate him at this conference. With all their shrewdness they little understood the character of the man they were dealing with. Receiving a hint from Ghaffur Khan (his step-brother), who was then siding with the Khudu Khels about what was about to happen, he quickly and decisively turned the tables on the jirga and paid them back in their own coin.

It remains now to note down the principal events that have occurred

His career subsequent to the since August 1874, so as to bring up events of 1874. Mokarrab Khan's history to date. A number of the influential maliks of Totali, including Feorz, having been thus assassinated, it was necessary to replace them by others. This being done, they turned out Gaffur Khan and burnt the remainder of Panjtar. Gaffur Khan tried to seek protection in British territory, but was not permitted to reside there. The Amazaís about this time returned to their country; and Mokarrab Khan, finding that this tribe had come forward merely to gain their ends and to seize the bordering hamlet lands, found himself left in the lurch. He then begged aid from the Boner jirga, and represented his case to Gujar Khan and Ambar Shah, of the Daulatzaís.

During October and November 1874 both parties remained pretty quiet, carrying off now and then a few head of cattle and doing petty acts to annoy the other. Dargali was burnt by the Amazaís, and the Khudu Khels retaliated by attacking near Khanpur a party of Amazai traders proceeding to Rustam, and killed 3 of them.

About the month of March 1875 the Chamla lashkar came to Chinglai, at the invitation of Manawar, to Chinglai attacked by the Amazaís, Chamlawáls and Gadus under Mokarrab Khan. help Gaffur Khan. The Amazaís appeared at Kangalli, and the Daulatzaís also turned up at Chinglai. The Khudu Khels also assembled in numbers to resist Mokarrab's allies, who were headed by Gujar Khan of Bajkatta. In the action on the 16th March 1875 the Chamlawáls and Amazaís lost 6 killed, including Latif of Koga and Mokarrab of Sora. Gradually matters came to such a pass that each party had secured half of Chinglai. The Khudu Khels by this time, feeling that the pressure was too strong against them, bribed the Nurazai Maliks, Mawaz and Ajjab, Khans of Rega, Jabbar of China, Nasir Khan of Barkilli, with Rs 600 to aid them. These men with their partisans, 700 in number, turned up to assist the Khudu Khels, and by their presence helped materially to break up the coalition and drove Mokarrab and Gaffur Khan from the half of Chinglai, then held by them. Nothing worthy of notice occurred during April, May and June, beyond a treacherous attempt on the part of the Amazai

to entrap again the Khudu Khel jirga through a Mian of Mangal thána. The attempt was so far successful that a man of Khudu Khel was killed. They retired slaying Umar Mian of Mangal thána, and were pursued by the Amazaís as far as Datara.

During March 1876 the Amazaís and Khudu Khels made peace, or rather had compacts made to be broken at the very first opportunity. Mokarrab Khan was amongst the Gaduns trying to incite them on against his countrymen. The immediate result of this was that the cattle of the Khudu Khels was carried off on one or two occasions. The jirga of the two assembled to make a compromise, and on the Khudu Khels agreeing to pay any sum to have their old enemy turned out, the Kadra Gaduns agreed to have this carried out. Gaffur Khan receiving intimation moved away to Bisak, where Mokarrab Khan had taken up his residence ; half Malka Kaddi, Bisak and Dewal siding with him. In June the Gaduns, Chamlawáls and Amazaís again assembled at Kangalli, where they were joined by Mokarrab Khan with two standards, their object being to attack the Khudu Khels. At the same time one of the Totali refugees, Latif, having taken shelter in Chinglai, was taken by Monawar Khan under his protection, and through him reinstated in his native village. Once more through a division amongst the Maliks of Chinglai, Mokarrab Khan and Gaffur Khan managed to secure an entrance into this village with the Amazaís. An action took place in Dakara and subsequently the Amazaís and Gaduns returned to their own country. At the close of June the Gaduns were bought off, and the Chinglai people, getting tired of Mokarrab Khan, who had made himself obnoxious by killing Mazammil Akhundzada, a man of considerable sanctity, without any apparent cause turned him out. Once more he was forced to take refuge in a banda of his, named Larai, whilst Gaffur Khan proceeded to Naring.

This brings the history of Mokarrab's vicissitudes up to the 10th August 1876. In spite of his old age and declining years he seems to be as full of energy as ever in worrying his clansmen. Not a single breach in their ranks is there which does not immediately attract his notice and engage his attention. If there happens to be a division in the Khudu Khel set in Chinglai, we find him immediately located there. Is there a coalition amongst the Amazaís, then surely Mokarrab is at their head. Is there a prospect of a Gadun raid on the Khudu Khel hamlets, there will this old man be. If he had been half as persistent in his friendship as he has been in his enmity, he would have long ago won his clansmen over to him. His position as descendant of the oldest Khanship in Yusafzai induces the neighbouring tribes to lean to his cause when they would not otherwise move ; and of this fact he is fully aware. As I am concluding this paragraph notice has been received

that his partisans in Chinglai have been turned out completely by the Khudu Khel jirga and their towers destroyed.

Starting from Rustam towards Machai, distant 5 miles, the road crosses the Uch Khwar ravine, which  
 Communications. coming from Surkhawi, passes to the south of Rustam. Proceeding towards Machai and in close proximity to it comes another ravine (Khwar Garran), very deep, having its ascent and descent difficult. Further on lies Purmulli, 5 miles off. On this road 4 ravines have to be crossed—one Ajmir Naka, then comes Narai Kanda, the third Khana Kandu, rather stiffish, and lastly a ravine called Uch running down from Narinji and Sherdarra, which, after passing Purmulli, joins the Kalpani. From Purmulli to Narinji the distance is  $4\frac{1}{2}$  miles; road easy for laden animals. The Uch Khwar has to be crossed, which is here joined by the watershed of the Narinji, Bagoch, Lulu Kandan and Banjaragan hills. Narinji to Mirshahi is 1 mile. From Mirshahi two roads branch off—

(1.)—By Dandai to Chinglai.

(2.)—To Bagoch.

Following (2), the traveller comes to a place called Shabid Karra, having a difficult ascent; then comes Nowakilla, where there used to be a village, now in ruins, and is a grazing ground of the Narinjiwáls. This spot is the boundary of Uch Khwar, where water is procurable at all seasons of the year. Further on lies Darrai, where the road again branches off—

(1.)—Bagoch.

(2.)—Shpol-banda and Lulu.

From Darrai to Bagoch is 1 mile—road very difficult and accessible only to footmen—and on to Chamla. Between Darrai and Shpol-banda the road is equally difficult, then on to Lalubanda; and 4 miles off lies Koga in Chamla. Both these roads can be used by animals with the greatest difficulty.

*Mirshahi to Dandai and Chinglai.*—After leaving the former village a mile the traveller comes to Gazdarra, which was a village in former times, but is now used by the Narinji people for grazing their cattle on;  $1\frac{1}{2}$  miles further on lies Mannai, also used by the Gujars. So much of the road, with the exception of the Dakkai hill, is easy. A mile further on lies Batkalal, another grazing ground of Narinji; the ascent of the hill difficult. From this place to Dandai the distance is 3 miles, having fatiguing ascents and descents; half a mile further on lies Chinglai. In this village two things are reported to be worth seeing, *viz.*,—a banian tree

in Monawar's hujra and a spring of water named Kokar China below the place. From Chinglai there are 4 roads:—

- (1.)—To Panjtar.
- (2.)—To Darran.
- (3.)—To Kalan Pahar.
- (4.)—To Sorah.

Panjtar is 9 miles off to the south with a difficult road; Darran 6 miles with a road easy for animals; Sorah is 6 miles away over a difficult and mountainous way. Proceeding from Chinglai 3 miles off lies Kalan; 3 miles still further is Kangalli, meeting at Khanai Sillai the road from Swawai. It is named Khanai after a man who was killed there. After this comes Blater, a place where Fattah Khan of Panjtar erected a fort in days gone by, which is now in ruins. Kangalli is at the foot of the Mahabán range from Kangalli. Again the road branches off in two directions—

- 1.—Passes through Kandan Ashraf Khan, leads to Cherorai amongst the Amazais.
- 2.—Leads to Mangal thána and then on through Kandan Ján Muhammad.

Let us follow the first. From Kangalli to Kandan Ashraf Khan is 7 miles. The road takes one to Wairan Kangalli; then Bandagai, where the Kangalli cattle are grazed, there being a spring in its vicinity; then comes Balabanda and Ashraf Kandan, situated in a fork of the Mahabáns. The way is tolerably easy from Ashraf; the boat goes to Langa and Langar, 2 villages situated on the north and south banks of a Khwar, 1½ miles from Ashraf; further on 1½ miles is Gankandar; then Nagri Bala Payan, a similar distance; last of all comes Cherorai, 3 miles from Nagri.

*From Kangalli by Ján Muhammad Kandan.*—The road after leaving the former leads to the Tabarbar hill, 3 miles off; then comes Mangal thána a similar distance, but is very difficult here, especially the ascent; it then goes over the crest of the hill and leads to Ján Muhammed Kandan, 3 miles on from Mangal thána. It then leads to Langa and Langar, 2½ miles, and proceeds to Cherorai, joining route (1) Purmulli to Darran. The road crosses first the Gidar nala, then Duma Khwar, Kalan Khwar, Anjir Khwar and Nathu Dand. From the last to the Kandan Darran is 1½ miles, with an easy ascent; further on lies Bagh, a similar distance. Approaching this village the road has a slight ascent, Bagh being on the north side of the road and Swaur to the south 2½ miles. From Darran to Chinglai is 6 miles.

The distance from Maneyri to Kangalli by this road is about 14 miles; the road broad, level and accessible to laden animals. Salim Khan is 3 miles away; the road passes through a darrah, the hills on the right being called Angalai and those on the left Orghara. After passing Totali, Khola Killa, Gharghasti, Dandar, and crossing the Badri nalla, which has springs of water in many places where mills have been erected and animals can quench their thirst, the road ascends with a slight gradient to Kangalli. Beyond Dandar quantities of *karanda*, *sanatha* and wild *ber* are to be met in abundance. According to native measurements—

Salim Khan to Totali	...	...	...	2	kos.
Totali to Jehángír Darrah	...	...	...	$\frac{1}{4}$	do.
Jehángír Darrah to Khola Killa	...	...	...	$\frac{1}{4}$	do.
Khola Killa to Gharghasti	...	...	...	$\frac{1}{4}$	do.
Gharghasti to Shaidu Panjtar	...	...	...	$\frac{1}{4}$	do.
Shaidu Panjtar to Kasim Khel Panjtar	...	...	...	$\frac{1}{4}$	do.
Khola Killa Panjtar to Dandar	...	...	...	2	do.
Dandar to Kangalli	...	...	...	3	do.
Dandar to Kangalli Kandan	...	...	...	4	do.

Water and grass procurable in abundance.

From Maneyri to Shaidu Panjtar this route is the same as the Jehángír Darrah one. It there separates and leads to Hal-banda, 1 kos; then passing over the Koh-i-Chamiar Dakhi, which is 3 miles from Shaidu Panjtar and half a mile from Dakara, leads to Dakara. There is a mile of ascent in this hill, which joins the Mahabán range. The road then ascends Koh-i-Charcot, half a kos distant, and leads to Mangal thána, 5 miles. This is a narrow, winding road, only practicable to footmen and mules, two or three of whom only can use the path at a time, and this with difficulty. Water is procurable in the Panjtar Khwar, at Hal-banda, at Dakara, Charcot and Mangal thána. Ghlo Darra is left to the east. From Mangal thána to Cherorai the road has been already described.

There remains little now to describe beyond the villages, their head men, &c., included in the Usman and Bam Khel tappahs. Taking in hand the former we have

1.—*Dagi*, which has 300 houses and 8 Maliks, Sardár Nawáz, Jang, Amír, Alam, Mir Khan, Mansur, Timur, Amir (2nd). It has 4 kandis, Musa, Khwaja Lál and Usman Khels, 5 masjids, 1 tower, 7,000 jaribs of land, and 200 ploughs with 5 wells. In former years a vesh used to take place, but has been discontinued. It can turn out 300 armed men.

2.—*Panjtar*, destroyed by the British in 1858.

3.—*Dakara*, has 150 houses, 2 masjids and towers, 100 armed men. Its Maliks are Asaf, Zafar, Gazan, Bara Khan. There is a spring in the well, which is used by the people for drinking purposes, the water not being sufficient for irrigation.

4.—*Chinglai* ( $\frac{1}{2}$ ), has 206 houses, 5 masjids and 3 towers. Maliks are Hatim, Sharif, Koka Karm Khan; 4,000 jaribs of land, 120 ploughs and 7 wells. It can turn out 150 armed men.

5.—*Gháziko* ( $\frac{1}{2}$ ), has 50 houses, 1 masjid and tower under Maliks Madat and Fazl. It has 300 jaribs of baráni land and 20 ploughs. Number of armed men 40.

6.—*Damner*, has 40 houses, 1 masjid and 2 towers. Maliks Fazl and Amír. It can turn out 40 men. There is one kandi, Lál Khel.

7.—*Nanvagram*, has 40 houses inhabited by Sayads, and 2 masjids. Maliks are Sarwar Shah, Sahib Abdal, Nur Shah. It has 5,000 jaribs of land, 50 ploughs, and can turn out 30 armed men.

8.—*Ghloodarra*, has 25 houses, residents being Sheikhs under Sharif and Mahbub, having 1 masjid. It can turn out 30 armed men, and has 1,400 jaribs of land with 60 ploughs.

9.—*Hal*, has 30 houses under Maliks Mazim and Zaffar, with 30 armed men. The residents are Sirki Khels and own 800 jaribs of land with 50 ploughs.

10.—*Kasim Khel*, has 80 houses, 3 masjids and 1 tower, 3,000 jaribs of land, 80 ploughs and 7 wells. The Maliks are Hammidulla and Sherif; armed men 70.

11.—*Butkani*, has 20 houses, residents are Gujars under Malik Kutab. The villagers own 700 jaribs of land, 30 ploughs, and can turn out 25 armed men.

12.—*Sawawi*, has 120 houses, 3 masjids and towers. Its Maliks are Sher, Bangali, Hawas and Mokarrab. Baráni land 3,000 jaribs, with 100 ploughs. It can turn out 100 armed men.

13.—*Bagh*, is inhabited by Sayads under Kudrat and Suliman with 50 houses. Abi and baráni land 2,500 jaribs, 90 ploughs. It can turn out 40 armed men.

14.—*Kalang*, a banda of Mullas with 30 houses under Jehángír and Sahib. It can turn out 20 armed men.

15.—*Dandi*, has 13 huts inhabited by Gujars and can bring 12 men. The head men are Rordad and Jangbaz.

16.—*Janura Jalalia*, has 1 tower, its Malik being Mian Dad; 600 jaribs of baráni land and 20 ploughs.



17.—*Mangal Thána* ( $\frac{1}{2}$ ), is inhabited by Sayads, has 50 houses; headmen are Said Ahmad, Tuti and Abid. The gardens produce grape, apricot and limes. The village can turn out 50 men.

18.—*Shigai* ( $\frac{1}{2}$ ), has but 13 houses; head men Amír Shah and Shah Habib; the residents are Sayads.

19.—*Khali Killa*, has 50 houses and can turn out 40 men under Maliks Asaf and Mir Afzal.

20.—*Ghárghásti*, has 60 houses, with 50 armed men under Maliks Sarbiland, Latif and Fatteh Ali, with 2 masjids and towers.

*Chinglai* ( $\frac{1}{2}$ ), has 150 houses, 5 masjids and 3 towers and 300 armed men. Its head men are Khairo, Monawar, Muhammad Shah, Mishkar, Jahán Khan, Latif. Its land, baráni and cháhi, is 4,000 jaribs in extent, and there are 7 wells.

Bam Khel.

2.—*Gházikot*, with 60 houses under Maliks Pir Khan and Muhammad Amír; 1 masjid and tower; 50 armed men.

3.—*Dargali*, has 200 houses and can turn out 150 armed men. Its headmen are Hamidulla, Madat, Sher Zaman.

4.—*Jehángírdarra*, has 80 houses; its head men are Muhammad Tahir, Mazmi, Bazid, Zarif, and can turn out 60 armed men. The extent of baráni land is computed at 2,500 jaribs.

5.—*Mughdarra*, is inhabited by Sayads, who have 60 houses and can turn out 50 men; its head men are Aurang Shah, Mohib Shah and Sahib Shah.

6.—*Tigrai*, has 30 houses, residents Sayads, having Zaman Shah and Latif for their head men. It can turn out 20 armed men.

7.—*Kingargalli*, has 80 houses, the residents being Sayads under Khatak, Mian Zaman Shah, Azgar Mian. It can turn out 60 men.

8.—*Mangal Thána* ( $\frac{1}{2}$ ), 40 houses, residents Sayads, under Sayad Ahmad, Abid and Sayad Atar. It can bring 30 men into the field.

9.—*Sar*, a banda of Gujars, 20 huts, the head men being Rahmat Shah; 20 armed men.

10.—*Totali*, is the largest and most powerful village of the Bam Khel sub-division. It has 200 houses divided into 4 hujras, Budla, Matta, Rassan and Hassan Khels. The Maliks are Ghazan, Muhammad Fazal, Habib, Amír, Ibráhim, Sherif, Samand, Azad, Abdulla Khan, Sarband, Ismail, Hashim Khan. Its strength is computed at 250 armed men, and has been ever famous for its hostility to Mokarrab Khan, exiled, the Khan of Panjtar, whose history has been briefly noted at the commencement of this account.





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Lahore:

PRINTED AT THE GOVERNMENT CIVIL SECRETARIAT PRESS.

1877.