

A Handbook
TO THE
North-West Frontier

(Including Jhelum, Rawalpindi and Hazara Districts)

BY
CYRIL J. DAVEY

A HANDBOOK
TO THE
NORTH-WEST FRONTIER

(Including Jhelum, Rawalpindi and
Hazara Districts)

*With historical and directory information and notes
on all places of interest*

BY
CYRIL J. DAVEY

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Suggestions for the improvement of this handbook will be welcomed, especially additional items of information, if sent to the author, c/o the Methodist Chaplain, Dalhousie Road, Rawalpindi. Some items have had to be omitted owing to present abnormal conditions.

I

**THE STORY OF THE NORTH-WEST
FRONTIER**

**With brief histories of
Peshawar
Rawalpindi
Hazara
Jhelum**

THE STORY OF THE NORTH-WEST FRONTIER

India's last invader from the North hurried back to Central Asia in 1761. He ended a long line of conquerors who, century after century, had marched down the northern passes for three thousand years, devastating the country, overcoming the ruling power—only to become themselves the subject of the same threat within a few years.

The oldest traces of man in the north-west were discovered at Pindigheb, Attock District, in 1929/30, and take us back to the Paleolithic Age. The Sacred Books tell us a little more, indirectly, of the first invaders, the Aryans, who come within historic times. It is, however, with the Persian invasions of Cyrus and Darius, the kings of the Book of Daniel, that the first *facts* come to light.

In those days the north-west was known as Gandhara and its principal city was Taxila, a town famous even in Aryan times. Gandhara was annexed by Darius in 518 B.C. and formed the twentieth, and wealthiest, satrapy of the Babylonian Empire. From it an annual tribute of 360 talents of gold dust (about Rs. 1,30,00,000) was exacted. Even then the fighting prowess of the province was recognised for Darius took a contingent of mounted and dismounted archers and of charioteers from here in his famous campaign against Greece. Taxila at this time was growing into a university town of some renown.

Sikander is a name which still, after twenty-two centuries, perpetuates the memory of Alexander the Great in the land of his farthest triumphs and round this name

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legends still gather in remote villages. Few traces can now be found of Alexander's world-famous march into India but it will always remain one of the events of history which stir the imagination. After securing his lines of communication through Afghanistan he led his army by way of Jalalabad and the Malakand Pass into India, at a point a little above Attock, in 327 B.C. In the morning the army was suddenly startled into battle formation by banners and soldiers approaching across the river. The banners, however, merely headed a deputation from the wily king Ambhi of Taxila, bearing presents of oxen, silver and elephants to the great conqueror and welcoming him to Taxila. For this piece of craft the king was confirmed in his state. Alexander was accompanied by Ambhi when he set off against Porus, the ruler across the Hydaspes (Jhelum River). In the battle which followed, somewhere near the later battleground of Chilianwala, Porus fought a hopeless cause with such bravery that he too was confirmed as regent of his own country. It was on this march to the Hydaspes that the famous horse Bucephalus died and a town, of which all trace is lost, was founded in his honour. Alexander set sail, after the fight, down the Hydaspes and left his latest colony at Karachi.

At this period polygamy and sati were practised in Taxila, the dead were thrown to the vultures and girls too poor for marriage were exposed for sale in the market place.

The next invader was Seleucus Nicator, one of Alexander's heirs, but he was forced to make peace with the southern king, Chandragupta, and it was from the south that the next great influence was to come. In the days of the Maurya dynasty Taxila rebelled and the king sent

as viceroy his son, soon to become one of the greatest kings of Indian history, a man who was to leave his mark on the life, religion and architecture of the northern land. This man was Asoka, who became king in 274 B.C.

The Age of the Buddhists

After a period of profligacy and of success in arms Asoka suddenly felt the call of religion and accepted the faith of Buddhism. Indeed, he laid aside his regal splendour and made pilgrimage through his empire in the robes of a Buddhist monk. There is reason to believe that his character was in accord with the peaceful tenets of his new faith, which rapidly spread through his empire. There still remain 'Asoka pillars' (in Delhi, for instance) which the king erected to his own memory but more important are the rock edicts which were placed in the high places of his kingdom. These commandments, in intention like the Babylonian Code of Hammurabi or the Ten Commandments of the nomadic Israelites, are Buddhist in tone, advanced in humanitarianism, and were cut so deeply in the rock that some of them still survive. Two such 'sets' in this area—at Mansehra and Shahbaz Garhi—show how deeply entrenched Buddhism was in the north-west. Indeed, the road to Peshawar became 'the Way' of Buddhist pilgrims, even from China, in succeeding centuries and a reference to *Places of Interest* will find many fascinating remains in a good state of preservation.

After Asoka's death in 231 the frontiers broke away from the empire and preserved a stubborn independence for several centuries.

Taxila museum provides proof of much Greek influence on art and life in that city and this dates back to the

Bactrian and Scythian invasion of the second century B.C. The sun-temple of Jandial is probably of this period.

Of the early Christian age the most interesting personage is King Gondopherus. Legend has it that the Apostle Saint Thomas was brought to the King of the Indies in order to superintend the building of a superb palace. In order that it might be a worthy one a great treasure was put at his disposal. The king went away to the wars and on his return expected to find his palace nearly finished. Instead he found that none of the treasure remained and the palace was not begun. St. Thomas had given it all away to the poor. For his insolence he was flung into prison to await death and only a dream in which the king saw a palace of gems and jewels in heaven which he was assured was fashioned for him out of the saint's alms-giving persuaded Gondopherus to let him go free. The King of the Indies is always identified with Gondopherus of Taxila. It is strange that legends of St. Thomas should occur at both extremities of India.

Towards the end of the first century came the great line of Buddhist Kings and the prominence of Gandhara as a field of pilgrimage. Under king Kanishka the important monastery of Purushapura (the ancient city of Peshawar) was the seat of Buddhist learning, a distinction it maintained until Buddhism was finally crushed to death in Northern India by the Mongol incursions of the tenth century. Taxila relics of this period are well-preserved but the immense 'pagoda-tower' at Peshawar, thirteen storeys and four hundred feet high, built over the beautiful gold relic casket of Kanishka now in the Peshawar museum, perished soon after its erection.

Several invasions occurred during the time of Buddhist domination, notably that of the White Huns, who occupied Gandhara in 465. During the years of Mohammed's activity the province was a dependency of Kashmir, soon afterwards becoming a restless member of the Rajput confederacy.

The Cruel Invaders

The year 1001 brought the first of the major invasions by the Central Asian conquerors, most of whom were fanatical in their faith, bestial in their cruelty, ruthless in their subjugation of conquered peoples and insatiable in their lust for plunder. The excuse for invasion was a desire to convert the people of Hindustan to Islam ; the reason, the easily taken wealth which lay in the country.

Mahmud of Ghazni taught the people what to expect when, in 1001, he defeated Jaipal and his confederate Rajputkings near Peshawar. He did not die until he had made several bloody inroads upon the country and conquered all Northern India. His successors were driven out of Delhi but managed to retain their grip on the Punjab and the Frontier until they were expelled by Mohammed Ghori, founder of an equally cruel dynasty, when he seized the two provinces in the twelfth century.

The following century brought the first Mongol invasion, when the infamous Ghengiz Khan ravaged the north with his hordes. At the end of the century there were six invasions in twice as many years, nearly all of them through the Khyber or the Kurram passes. The fourteenth century brought comparative peace from invasion to the empire. But it could not last. Delhi was constantly changing hands. Its kings were largely

cruel, dissolute and careless of their people. Many of them died at the assassin's hands. Such a state of affairs was too much temptation for the Turki people of Asia and the country was raped once more, this time by the notorious Tamurlane, who left Samarkand in August 1398 and entered India by way of the Tochi river. Like his Turki predecessors he left tales of cruelty behind him which made even the frontier country shudder with dread.

These plundering Asian hordes came for what they could take away and left little behind them but terror. They were followed by one who invaded by invitation and inaugurated one of the Golden Ages of Indian History.

The Coming of the Moghuls

In terror of further disasters the Governor of Lahore appealed to Babur, King of Kabul, for aid. The latter, entering India by way of Jalalabad and the Khyber, thought little of the country and in his diary wrote the following notes, (for he was something of a scholar). 'The people of Hindustan and particularly the Afghans are a strangely foolish . . . race, possessed of little reflection and less foresight. They can neither persist in nor manfully support a war, nor can they continue in a state of amity and friendship.' These were the qualities which had laid India an exposed prey to her lusty conquerors. Despite his contempt, Babur defeated an army ten times the size of his own, became king of Delhi and founder of the Moghul Empire.

After Babur himself the line seemed likely to decay for his son Humayun, ineffective as a young ruler, was driven from his throne and fled to Kabul. Rohtas Fort

near Jhelum was built to keep him from returning. The Ghakkar tribes of the Rawalpindi district proved their loyalty during the years of his exile and eventually, with their assistance, he returned to his lost throne, his wife bearing a child who was to bring its greatest glory to the city. This was Akbar. After acting as Governor of Lahore he came to the throne in 1556 at the age of fourteen.

For six years court intrigues went on about the boy ; they were years of regency and harem-government. But in 1662 Akbar himself became supreme ruler and within a few years had proved himself ' the first truly national sovereign ruler of India since the days of Asoka and one of the greatest sovereigns in history '. He was mystical, but constantly alive to all the practical issues of government ; trained in music and sciences ; eager to learn from the foreign ambassadors which thronged his court ; tolerant to all religions, making his own philosophy an eclectic mixture of Hinduism, Buddhism and Islam.

For hundreds of years the north-west had been merely the marching ground of rival conquerors' armies. Now it came into history again. In 1591 Akbar subdued Kashmir and thenceforward that sweet province became an escape from the dust and heat of Central India. Gardens and wells were built along the roads to Kashmir and Kabul. Forts were built, as at Attock, to guard the outposts of the Empire. Indeed, there are very few remains of interest in the north-west which date to the years between the Buddhist ascendancy and the Moghul Empire.

It was during these years that the Pathan tribesmen climbed across the hills and settled in the plains. Almost at once they gave a foretaste of the difficulties with which

they were so consistently to face the forces of law and order. Akbar made a completely abortive expedition against them in 1586. Jehangir and Shah Jehan left them entirely alone. A local success was gained when a lashkar of Yusufzais who invaded Hazara were beaten but five years later, in 1667, the whole country between Peshawar and Kabul was seized by Acmal Khan and a Moghul army defeated in the Khyber, leaving ten thousand dead.

After a second major disaster had overtaken a Moghul army in the same place Aurungzeb himself led his imperial army to the north. He encamped at Hassanabdal and, perhaps knowing the temper of the man who watched them, his soldiers trounced the tribesmen. Then, to keep them in a state of semi-loyalty, Aurungzeb began that system which has persisted ever since. Maliks were given government posts, money and jagirs were given to leading men, on the promise of good conduct, and khassadars were established in the Khyber Pass. The peace was kept—for awhile and in places.

As the Moghul blood thinned out the north took courage again and the Persian, Nadir Shah, invaded Afghanistan. In 1739 he marched down the Khyber. Peshawar and Lahore were subdued. The next year Delhi surrendered. After 2,000 years India was again part of a Persian Empire, at least in the North. The Koh-i-noor diamond was taken from the royal treasures up the dark defiles of the Khyber. Ahmed Shah succeeded his father—and in 1761 followed him up that same narrow pass to Central Asia, the last of the great invaders to go through the passes of the North-West Frontier.

Three years earlier two events of importance had taken place. Robert Clive had won the battle of Plassey and the Sikhs had taken Lahore.

The modern age had begun.

Sikhs and British

From persecuted followers of the reforming teacher Nanak the Sikhs had grown into a strong, theocratic, feudatory body, who could raise at least 70,000 men, chiefly horsemen. They were masters of the country between the Jhelum and the Sutlej, which latter river provided the north-west frontier of British influence. Their great importance was that they proved a barrier against any attack from Asia. By 1768 they had taken the country as far north as Rawalpindi.

A treaty was signed with the Sikh power in Lahore in 1809 acknowledging, on the British part, the Sikh supremacy beyond the Sutlej, and on the other, that of the British over the Sikh confederacies on the south of it. Its greatest figure, of course, was Ranjit Singh, the Emperor known as the 'Lion of the Punjab'. He was a born leader, with indomitable courage and perseverance and with much political foresight. Though he ended his life in debauchery and drunkenness he commanded the obedience of his empire to the end. He extended its frontiers first to the Indus, taking Attock in 1813, Kashmir in 1819, Multan in 1818 and Dejarat in 1820. After that, he set off to make them the hills of our present frontier and by 1823 Peshawar had been sacked, a Sikh army had marched up the Khyber Pass and the Lion of the Punjab was Lord of the North-West.

The British policy had been one of non-intervention, with Residents in the chief Sikh towns. During the whole of Ranjit Singh's reign relations had been friendly. It was his death in 1839 that provided the opportunity for friction. There were quarrels over his successor, British troubles in Afghanistan not handled wisely, rumours of sepoys' discontent in the British army lessened the respect of the Sikh leaders for it—and an army of the Sikhs crossed the Sutlej in 1845. The first Sikh War was quickly over and the British power had no desire to annex the Punjab which passed back into Sikh hands.

The origin of the Second was the murder of two British officers sent to Multan in April, 1848. The British Government delayed action until September of the same year, by which time the whole Punjab was up in arms. The men were born and trained soldiers and were eager to fight, and certainly not eager to settle down as peasant farmers. The Sikhs openly gathered under Sher Singh and Chattar Singh, the main seats of the mutiny being in the neighbourhood of Rawalpindi and Jhelum. Names which were to make history—Nicholson, Chamberlain, Edwardes, Abbott—were made in these days by a courageous handling of a dangerous situation. The actual war was fought out finally at Chillianwala on 13th January and at Gujerat on 21st February 1849, the former a pyrrhic victory, the latter a very evident one, and the Sikhs laid down their arms by the Sohan River at Rawalpindi.

The Punjab was annexed on 29th March 1849, by proclamation. Its subsequent history pays tribute to the courage, wisdom and understanding of its first leaders.

THE STORY OF PESHAWAR

This city, the capital of constantly changing empires and the 'spring-board' of continual invasions, has had a more thrilling story than any other frontier town.

Upon the original capital of Gandhara, which is surmised as being near Charsadda, the earliest invasions of the Greeks and Persians had little effect. Its earliest fame came to it through the Buddhist king, Asoka, who placed one of the 'rock-edicts' not far away at Shahbazgarhi in the Yusufzai country, and in the following centuries the town became a home of Buddhist learning. Many Chinese pilgrims came to visit its shrines, including the intrepid travellers, Fa-Hien and Hiuen Tsang, who gave it the name, in their journals, of Pu-Lu-Sha-Pu-Lo.

Its religious glory faded as it fell into the hands of the Afghans who, joined by the Ghakkars of Rawalpindi, compelled the kings of Lahore to cede almost the whole province to them. After Mahmud of Ghazni had defeated Jaipal and his Rajput confederacy near Peshawar in 1001 he made the city the base for his Indian invasions. For centuries after this its history was merely the story of the conquerors' armies which marched or fled by its walls.

During the fifteenth and sixteenth centuries the Pathan tribes made their home in the attractive Vale of Peshawar. Babur conquered the town in 1505 but after building a fort here left it in comparative peace and independence, devoting his military resources to the subjugation of the Kohat-Bannu area. This peaceable time confirmed the Pathans in their possession of the Valley and Akbar's three attempts to force their withdrawal in 1586 were ignominiously defeated. They professed allegiance to the

Delhi emperors but how little it meant was shown in 1668 when they crossed the Indus at Attock, cut communications between Delhi and Kabul and devastated the Chhach Plain. It was this rebellion that brought Aurungzeb against them in person and secured their defeat—with the peace terms (jagirs, money, government posts for leading maliks and khassadars in the Khyber) all in their own favour.

One of the most colourful personalities of Pathan history belongs to this period. Khushal Khan, a Khattack chieftain and a warrior of distinction, wrote both histories and poetry of considerable merit, breathing patriotism and love of the countryside. These latter live on to the present days among the songs of the villages.

1738 found the Persian King, Nadir Shah, in Peshawar and in Ahmad Shah Durani the Pathans had a king of their own blood. In the fifty years following 1773 when Taimur Shah ascended the Afghan throne Peshawar, almost completely independent of Indian politics, became the virtual capital of Afghanistan. It was during these years that the Sikh power was consolidating itself in the Punjab and 1818 the latter advanced upon the city. In the decisive battle of the Kabul river near Nowshera ten thousand Pathans were slain and the Sikhs gained a stranglehold upon the northern province. A shrine to the Sikh hero of the battle, Phulla Singh, was erected on the spot and a third of the income of the village goes towards its maintenance.

The city was formally occupied by Ranjit Singh's governor, Hari Singh, in 1835 and the latter built a fort, the present one, on the site of Akbar's old Bala Hissar. Two years later he was killed in battle at the mouth of the Khyber, where he had just completed the present

Jamrud Fort. His successor was the able but cruel administrator, General Avatabile.

British influence was first felt in the district after the First Sikh War when Major George Lawrence became government advisor. On the raising of Sikh standards in 1848, however, he fled to Kohat. Greater influence for good was that of the two deputy commissioners after the collapse of the Sikh Empire in 1849, Major Lumsden and John Nicholson. They were among the first of a great band of soldiers and administrators in the Frontier capital.

When news of the Meerut mutiny reached Peshawar most of the 8,000 native soldiers were immediately disarmed. Nicholson rode off at once to raise the 'Multan Horse'; General Reed and Cotton left for Rawalpindi; the Guides marched twenty-seven miles a day for three weeks until they encamped before Delhi. The real trouble in this area came in Nowshera and Mardan, prisoners from the former escaping to join the main body of mutineers at the latter. It was Nicholson who eased matters with his 'Multan Horse', for he disarmed the 24th, 27th and 51st Native Infantry and pursued the 55th into the Swat Hills. An attempt to raise a 'jihad' in the Khyber country was mercifully dealt with and the Pathans showed their loyalty to the new power in their rallying to the Peshawar Light Horse and the local levies.

Apart from the Ambeyla campaign in 1863 in which the Guides were involved later history has been comparatively peaceful. Agitation caused by King Amanullah of Afghanistan caused disturbances in the city in 1919 but in general the story is one of growing local administration.

THE STORY OF RAWALPINDI

Taxila was the most important centre of this district for a thousand years. The history of Rawalpindi is bound up with that city, of which kingdom it was a part. (A brief history of Taxila will be found in the earlier part of the introductory essay in this section.) In later historical times its history has been that of the Ghakkar tribe. The original city, named Fatepur Baori, was razed during one of the Mongol invasions of the fourteenth century. The new name of Rawalpindi ('the village of the Rawals', a wandering tribe of ill-reputed soothsayers and magicians) was given to it by Jhanda Khan, the Ghakkar chieftain who rebuilt it.

The Ghakkars declare themselves to be of Persian descent, and to have become rulers of Kashmir after following Mahmud of Ghazni into India. The historian Ferishta derides this account, declaring them mere savages without religion until they were persuaded to embrace Islam. There is great confusion in the actual Ghakkar traditions. The one certain thing is that they appeared in the district about the seventh century.

They were defeated by Mahmud of Ghazni on the Chhach Plain in 1008 but were allowed to retain their lands in peace. Two centuries later, when Shahah-ud-din Ghorî suffered reverses they revolted and, ravaging the country as far as Lahore, seized all the north Punjab, only being defeated after the Emperor had received reinforcements. Some of them avenged this defeat by swimming the Hazro river at night and stabbing Shahah-ud-din in his tent. It was at this time that they were forced to become Moslem.

Once more in 1340 they rebelled and occupied Lahore but a more serious disturbance of the Empire's peace took place just a century later. Pir Khan, brother of a Ghakkar chief and a general of note in Muhammedan history, overran Kashmir, and conspiring with a Turki general, Mulik Tughan, seized Jullunder and marched on Delhi. The army was defeated at Ludhiana but for years afterwards the two rebels harried Lahore and Jammu. A little later Hati Khan made history by his strenuous resistance to Babur's invasion, defending his hill stronghold of Pharwalla until, with Babur entering one gate, he escaped through another.

In 1541 Sultan Sarang espoused the cause of Humayun, the rightful king of Delhi, who had been expelled by his brother, Sher Shah. To guard against the exile's return from Afghanistan the latter had built Rohtas Fort but this was harassed with such pertinacity by Sarang that Sher Shah set out to overcome his resistance. In the ensuing battle Sultan Sarang and his sixteen sons were killed. They were buried at Riwat. Love affairs and intrigue led to poisoning and murder and Akbar disrupted the Ghakkar kingdom. Pharwalla was granted to the only Ghakkar he recognised as fit to govern, Jalal Khan, who had fought as an imperial general in campaigns in Kohat, Bannu and the Yusufzai country and who died at a very great age in 1651. His son and grandson maintained the succession.

But again the Ghakkar fortunes rose. The next notable name is that of Mukurram Khan, under whom they gained greater eminence than ever before. From 1739 onwards he defeated Yusufzai, Afghan and Khuttak chieftains, captured Gujarat and joined the Emperor Ahmad Shah on several of his Indian expeditions. He

was defeated by Sirdar Gujar Singh at Gujarat in 1765 and ended his life by poisoning. Family quarrels made it an easy matter for the Sikhs then to overrun the district and for Milka Singh Thepuria to occupy and make his headquarters in Rawalpindi itself. In 1814 Ranjit Singh seized the city. The Murree hills were subdued in 1830 and a little later the remnant of the Ghakkar power in Hazara was smashed by Hari Singh.

The second Sikh war ended in 1849 when, on 14th March, the Sikhs laid down their arms at the Sohan river, just a little on the Jhelum side of Rawalpindi, and the British occupation of the Punjab began.

The Mutiny had little effect on Rawalpindi itself, except for the British forces which hastened through it towards Delhi under Nicholson and others. The only rising was an abortive one by tribes of the Murree Hills who threatened the town of Murree but were easily dispersed.

Later years have seen the growth of the Indian city and the rising of one of the main military stations of Northern India but little of historical note has taken place.

THE STORY OF HAZARA

The Hazara District, being off the line of march, appears to have escaped the attention of invading armies. For many years a part of the kingdom of Taxila it came under Buddhist influence, as is proved by the Asoka rock-edicts near Mansehra. At the top of Bareri Hill are stones sacred to the Hindus and the legendary figure of Hinduism, Raja Rasula, is reported to have performed some of his exploits in this district. The same mythology associated 'djinn's' and 'ranis' with these hills.

With Taxila, Hazara maintained a loose connection with Kashmir during the centuries.

Tamerlane was the first and, until the Sikhs, the only invader to be intimately associated with the area. He made it over in 1399 to a regiment of Karlugh Turks. It was from the Turki word for 'a thousand men'—*azara*—that the country derived its present name. These Turks remained as rulers of the district for several hundred years, the mastery passing eventually out of their hands in part to the Ghakkars of Rawalpindi and in part to the Swathis, Jaduns, Yusufzais, Utmanzais and other Pathan tribes who came from the hills in the sixteenth century. The Durani rule did little to strengthen the administration, despite the king being of the same blood as the Pathans, and until a Turki chieftain betrayed his country to the Sikhs to save himself from the consequences of murder in 1818, there was no strong external authority.

Hari Singh, summoned to Lahore to give an account of faulty Government in the province of Kashmir turned aside to besiege and raze Mangal, and for his pains in having made Hazara a new Sikh province, was made its governor.

One of his first acts was to build Haripur fort—the town being named after himself—and between 1822 and 1837 he had reduced all the tribes to submission, evicting the Ghakkars from their position of supremacy in 1831.

In 1841 there was an immense and disastrous flood, which swept away encampments, forts and villages. Events are still dated 'from the flood'.

The first Sikh war resulted in spasmodic and local risings, following which Hazara was transferred to the

sovereignty of Kashmir but, consequent upon maladministration, it was almost immediately returned to the Lahore Durbar.

The greatest name in the district is, of course, that of James Abbott. He was born in 1807, was at school with Disraeli, joined the Army of the Indus in 1838 and shared in the famous march to Kandahar. After adventures near the Caspian Sea he returned to India in 1841 and was deputed to control the administration of Hazara, under its Sikh governor, the following year. Sir Henry Lawrence wrote of him: 'He was of the stuff of true knight-errants, gentle in thought and deed, overflowing with warm affection and ready at all times to sacrifice himself for his country and his friend'. His character served him well in the administration of the district.

The second Sikh war broke out in 1848, this area being one of the danger spots. A Colonel of Sikh artillery, Colonel Canora, was shot by mutinous soldiers in Haripur but this troubled atmosphere had not reached British officialdom, for the British Resident in Lahore censured Abbott for making difficulties with the Sikh general and governor. Very soon Abbott's fears were verified and the district saw the march of the Sikh armies under Chattar Singh against the British. Nicholson seized Attock Fort and averted disaster at Margalla Pass with a magnificent bluff, after which the battle moved southward to Chilianwala and Gujrat. After the British annexation of the Punjab in 1849 Abbott became Deputy Commissioner of Hazara but difficulties with Mackeson, his superior, led to his removal on promotion.

The District remained quiet during the Mutiny but between then and the end of the century was the base of

several punitive and difficult expeditions. The four Black Mountain expeditions began from here and the Ambeyla Campaign. Boer prisoners were incarcerated here at the beginning of the century and their graves may still be seen at Kakul.

Hill cantonments were established in 1870 and the first regular settlement made in 1873.

THE STORY OF JHELUM

Jhelum first achieved historical distinction when Alexander the Great, in 327 B.C., accompanied by Ambhi of Taxila, fought the gallant king Porus, with his heavy but immobile forces, on the banks of the Hydaspes (Jhelum river). There is neither any possible identification of this spot nor any Greek remains of this date. The only archæological remains of an early period are small Buddhist temples, in the hills, of the time when Buddhism was the faith of the frontier. Few succeeding invaders took much notice of the inhospitable country that Alexander forsook and the inhabitants wisely paid homage to the king of the moment and gave little heed to politics.

The most interesting building in the district is Rohtas Fort, built in 1452 by Sher Shah to prevent the return of the king Humayun, whom he had driven from his throne. Ghakkars and local chiefs constantly harassed the fort and for this annoyance of his garrison Sher Shah seized for himself the daughter of the Ghakkar chieftain, Sultan Sarang. Later he defeated him in battle and had him killed and his skin stuffed with straw as a deterrent to others. Humayun nevertheless won his throne again. Jehangir had some slight acquaintance with the fort, staying there on his way to Kashmir, but

for the Moghuls, as for the others, the district had little interest.

The Sikh power, rising in the eighteenth century, defeated the Ghakkars at Gujrat (1765) and during the next eighty years introduced some law and order into the independent tribes. Many of their best horses were procured from here. They themselves, however, were defeated under Chattar Singh, in 1849, at the scene of their former triumph, Gujrat.

During the Mutiny there were no British troops in Jhelum to preserve order. One regiment alone rebelled, the other native infantry regiment and the artillery being marched to D. I. Khan and Lahore and there disarmed. The rebels were only put to flight after both they and the British had suffered some considerable casualties. Women and children were kept in safety in the Church tower.

Subsequent history has been social rather than political.

II

NOTES ON PLACES OF INTEREST

Descriptive and Historical

RAWALPINDI

The station was occupied by troops of H.M. 53rd Regt. after the Multan campaign and the Marquis of Dalhousie, on tour in 1851, decided to make it a permanent station. The Punjab Northern State Railway, now the N.W.R., was extended thus far in 1886. Since that time the station has constantly increased in size and importance, until it has become one of the main military stations of India.

The city, in general, is not much older than the cantonment and neither have any buildings of antiquity or importance. Difficulty of irrigation robs the place of the luxuriant vegetation of many other frontier stations.

Cantonments. The Grand Trunk Road, approaching Pindi, becomes *The Mall*, which runs the length of the station. On the Mall are the Messes of the British Units and the R.A.M.C. Almost at its centre is a statue to Queen Victoria. On the same side, a little farther along, is the Club and the Telegraph Office, while, on the opposite side, is the cantonment shopping centre. At the Peshawar end of the Mall is a memorial to General Lockhart, in a pleasant little garden.

Churches. *Christ Church*, in Napier Road, an unimposing building, was erected in 1854. The East window is in memory of Bishop Milman who died in Pindi in 1876. The reredos was presented by H.M. 2/9th Regt. in memory of fallen comrades. The *Methodist Church*, in Dalhousie Road, was built in 1901. It is

an attractive building, to which has recently been added a useful Church Hall. The *Scots Kirk*, a building of some beauty, is opposite the Victoria Memorial, and the *Roman Catholic Church and Convent* between Christ Church and the Lalkurti Bazar.

In the cemetery is a memorial to Bishop Milman and also a curiosity in a 'growing stone', a rock over a grave which increases in size year by year.

Topi Park. Beyond the kutchery buildings and the jail, on the Jhelum road, is Topi Park, the pleasantest place in 'Pindi. This is a natural preserved woodland, with delightful walks and rides. The *Pindi Golf Club* is situated here. An imposing white house in the centre is *Command House*, residence of the G.O.C., Northern Command.

Near this is the *Murree Brewery*, a company with a considerable reputation. The company was established at Ghora Gali in 1860 and the Rawalpindi Branch opened in 1890. Temperatures prevented brewing at the latter place until the installation of a new and up-to-date plant. The earlier branch was closed in 1928.

Beyond Topi Park are the works of the *Attock Oil Company*, at Morgah. Nothing can be said of this interesting industry during war-time.

Bazars. Several meet the needs of the cantonment—the R.A. Bazar, the Lalkurti (Redshirt) Bazar and the Sadar Bazar. At the entrance to the latter is a large gateway erected to the memory of General Massey. Nearby is the market built by Sirdar Sujan Singh, in 1883, at a cost of two lakhs of rupees.

Rawalpindi City. There are few places of historical interest, as the city is mainly modern. It is fairly well-built and clean.

One of the most important buildings is *Gordon College*. A pioneer mission High School was begun in 1856 by the American Presbyterian Church, which has developed into the present college. Under successive principals the College has grown rapidly in numbers and influence, its present educational achievements being very high. The main building was erected in 1902.

Nearby, in the Raja Bazar, is the *oldest British grave* in Rawalpindi. It is that of Lieut. Frere, who died here in 1839, after taking part in the Afghan campaigns.

Two excellent pieces of social service in the city should be much better known than they are. Both can be reached by turning to the right from the Murree Road — *the S.P.C.A. Hospital* and *the Leper Asylum*. The hospital is situated next to the veterinary hospital and, though its quarters are small, has been doing an increasing service during its existence. Donkeys, bullocks, buffaloes, horses are lodged here and usually the visitors will find about 150 to 200 animals being cared for.

The origins of the *Leper Colony* are vague but maps show a settlement here in 1865. This was voluntary work and there was no control over patients and little could be done for them. The Municipal Committee undertook to look after them, but in 1904 a missionary of the American Presbyterian Church, who had gone first merely to hold services, asked that the care of the whole home be transferred to the mission. The present home was built in 1907 after Government grants had been obtained. Water supplies, electricity, dispenser and laboratory were added and in 1937 'Shanti Niwas', the home for untainted children, was opened. Much is due to the service, over 25 years, of Doctor Macaulay, the

resident doctor. The average number of patients is between 150 and 200 and the home, being the only one in the north-west, except for Kashmir territory, serves the Punjab, the Frontier, the tribal territories and Afghanistan.

Nine miles along the Murree Road, at *Rawal*, where there are water works, is a pleasant picnic spot by the river, with good swimming.

Two cantonments have grown up more recently on either side of 'Pindi. *West Ridge*, built at the beginning of the century, contains barracks and is the centre of the railway community. *Chaklala*, in the other direction, is a very recent development, largely due to the expansion of the Ordnance services.

MURREE

Murree, 39 miles from Rawalpindi, is the summer station of the Northern Command and other military offices and of the civil officers. The surrounding hills provide healthy relief from the plains for families of the greater number of stations north-west of Lahore. Temperatures in summer seldom exceed 90° but in winter they drop to freezing point, bringing a cold bracing winter to Rawalpindi below.

The site was selected in 1850, troops first quartered here in '51 and permanent barracks erected two years later. During the Mutiny the Dhunds, a neighbouring hill-tribe, attempted to use the opportunity and made an abortive attack which was easily repulsed. Much more serious were the epidemics of cholera which attacked the station in '58, '67 and '88, with very high mortality. Until 1876 the station was the headquarters of the local government which was then removed to Simla.

Murree itself is a municipality well provided with hotels, shops, clubs, etc., and it does not suffer from an unduly bad monsoon. The insanitary condition of the city, built on the hillside, however, is a constant disgrace. The well-wooded hills provide delightful walks, and ponies can be hired cheaply. Charges for these and for coolies are displayed on boards. There are restrictions on motor traffic within the municipality, no traffic except official cars being allowed on the Mall.

There are no buildings of note. The Church of England, the Church of Scotland and the Roman Catholic Church are represented, and the former and the latter have schools here. In the Church of England there are two slates on which the Ten Commandments are inscribed. The slate was originally that of a billiard-table, sold and despatched by a regiment in Kohat to one in Rawalpindi. The table never arrived. Years later it was found in a small village, the cloth rotted and wood eaten away. Only the slate remained and it was used for this purpose.

Favourite walks are round Kashmir Point and Pindi Point, at opposite extremities of the town, which give delightful views of the snow-hills. A tablet on the path from Murree to Jhikka Gali commemorates a cavalry officer who was thrown and killed at that spot.

OTHER STATIONS IN THE MURREE HILLS

Ghora Gali. 32 miles from 'Pindi. Well known for the Bishop Cotton School here. Buildings of the original Murree Brewery opened in 1860 and closed in 1928.

Cliffden. A 'families' station a few miles nearer to Murree.

Kuldana. Three miles from Murree by road. The road divides here, one road leading to the farther Galis and another, the main road, to Kashmir. At Kuldana are only barracks. Following the latter road :—

Jhikka Gali. A small bazar with cafès and a cinema. Here in a commanding position and delightful grounds is the summer branch of the Sandes Soldiers' Home. It was founded about 1900 and is always full during the summer.

Lower Topa. On the Kashmir road is the R. A. F. Summer station.

Upper Topa. Reached by leaving the main road at Jhikka Gali. Here is a Garrison Church, serving the Signals 'family station' and also the regiments at **Gharial**, two miles farther on.

Bhurban. The road between Gharial and Bhurban deteriorates considerably. It is worth facing the three miles of bad road, however, as at Bhurban itself is a pleasant hotel standing by the only golf course in the Murree Hills.

Returning to Kuldana and turning off towards the farther Galis we are on a road which is gated and only allows one-way traffic. The motor driver must remember that this restriction does not apply to horses and military Animal Transport convoys. The road is narrow with deep precipitous drops at places. Beyond Changla Gali the scenery is delightful, with wooded hills and the snow-ranges in the distance.

Barian. 6 miles ; with Lower Barian just below.

Khyra Gali. 8 miles.

Changla Gali. 11 miles. Here is a dak bungalow. Changla Height is the highest point in the Murree

Hills, being over 9000 feet, and a good view of Nunga Parbat is had from here in clear weather.

A little way beyond Changla Gali the road divides. The right hand fork leads to **Ghora Dhaka** and **Khanspur**, which, with the above stations, are military camps all dating back to the latter part of the last century. The other road goes by way of **Nathia Gali** to **Abbottabad**. Neither the road to Khanspur nor that to Abbottabad should be attempted by drivers in wet weather unless chains are available as both are narrow and steep.

Nathia Gali is the headquarters of the Frontier Province Government and contains Government House. There is a hotel here, set in the most delightful surroundings.

A good deal of the road from Nathia Gali to Abbottabad is highly dangerous in wet weather, having in some places a gradient of 1 in 4. Drivers attempting to get from Abbottabad to Murree should see all the road timings beforehand or they may find themselves having to spend a night on the way.

RAWALPINDI TO JHELUM

There are numerous places of interest between Rawalpindi and Jhelum which may be reached by road. Even more numerous are those in the Salt Ranges, but these are mainly of interest to the antiquarian, who will find fuller information in the antiquarian journals. Most of these sites, which are mentioned below, after *Jhelum*, can be reached only by tracks from the road or railway.

After leaving Pindi and passing Topi Park and the works at Morgah the road winds down to the **Sohan River**.

Away on the right the piles of the older bridge can still be seen down the river. It is worth stopping for a while to recall that it was here, at this river, after the battles of the Punjab had turned the tide in the British favour, that the Sikh army under Chattar Singh and Sher Singh finally laid down their arms on March 14, 1849. A special medal was struck which portrays the scene. The British annexation of the Punjab followed the battle.

A little further, on the road, a road leads to *the Kahuta river*, a very pleasant spot for picnicking.

Riwat. Ten miles from Rawalpindi, on the right, can be seen a tomb in the Moghul style. It is now completely ruinous and has no pretensions to beauty. In the enclosure are smaller graves. This is the tomb of Sultan Sarang and his sixteen sons, who fell in battle against Sher Shah in the sixteenth century. It is amongst the earliest tombs of this Moghul type in North India. (See p. 17).

Manikiala. From Riwayat can be seen the hive-shaped stupa to the south-east. It is a mile and a half from the road and a mile from the station. Its glory has departed during the centuries—coins have been found of the reign of Kanishka, in the beginning of the Christian era—but in its day it was an important point of Buddhist pilgrimage. Its height was probably 100', with an outer circle 500' in circumference, while four flights of steps led to a processional path round it, 16' in width.

Nearby is **Court's Tope**. The ground here is of a red colour and these stupas have been identified with those mentioned by Chinese pilgrims. Buddha is believed to have offered his body here to feed ten hungry tiger cubs and the red earth to have been dyed this colour by his

blood. Remains of a monastery have been unearthed here and gold coins found.

Beyond here the road winds amongst the strange configurations of the Salt Hills, with their vivid red colours and barrenness of vegetation.

Rohtas. The great fort of Rohtas, 12 m. N.-W. of Jhelum should be better known to visitors than it is, being the most interesting historical relic in this district. To reach it, branch off the road just by the Rest House at Dina. The position of the fort, overhanging a gorge through which the Kahan River runs, and its immense walls give it an aspect of being impregnable. The walls are from 30' to 40' thick in places and enclose an area of some 260 acres.

For its history see p. 21.

It originally had 12 gateways and 68 towers but most are now in ruins. One entrance is by the Khawas Gate, approached up the hill by a steep path. Another, reached through the town, is the Shah Chand Wali Gate, and within it are the remains of Man Singh's palace, built to commemorate his capture of Kabul in 1585. The best is the Sohal Gate, which is 70' high and is a fine specimen of the Pathan style of Moghul architecture. At the S.-W. corner of the fort is a lofty baradari with excellent bird carvings. The Shisha Gate is so called from Harim's Hall of Mirrors which stood within it. Coins dating from various times of the Moghul period can usually be bought in the bazars here.

JHELUM

To the traveller along the Trunk Road there appears little else in Jhelum than the great bridge, 4892' long, which was built in 1876 to span the river. Like

many of the Punjab bridges, it is a splendid piece of engineering. But stand on the bridge for a while and give rein to your imagination. It was at the Jhelum, then known as the Hydaspes, that Alexander the Great's famous march came to an end. After leading his army, sometimes disaffected if always victorious, constantly eastwards, after entering India at Malakand and receiving judicious homage at Taxila when he crossed the Indus, he faced here the great army of Porus, king of the district across the river. The heavy armaments of Porus—he had to manoeuvre elephant cavalry—were no match for the quick moving Macedonians and after a gallant fight it ended as it could only end. Porus received his kingdom back again from his conqueror. Alexander, still only a little over thirty, with the world for his empire, began his ill-fated journey home on which he was to die. In great boats and barges they set sail down the Jhelum river to join the Indus and reach Karachi, where he left India for ever.

The ancient town of Jhelum, which was on the farther bank of the river, has sometimes been identified with the Bucephala founded by Alexander in memory of his famous horse Bucephalus. It seems unlikely that he crossed the Jhelum at exactly this spot, however.

Parts of the older town on the left bank are still extant, but in 1532 the boatmen came across to the nearer bank for better ferrying purposes and so the modern town grew. The cantonment was added on the annexation of the Punjab. For some years the seat of the Commissioner of the new district was here. A Sikh fort used to protect the river but this no longer exists.

It appears from the ancient columns and other remains recovered when the railway was being built that a

considerable town once stood on the right river bank as well as the left.

Jhelum was once much more important than now for the N.W. Railway ended here, and Jhelum, with other now dying towns in its district, was a great centre of trade with the northern countryside.

The Church, a pleasant building with a good spire, was crowded with women and children during the mutiny, when, on July 7, 1857, the disarming of the 14th Bengal Infantry was badly mismanaged. Casualties were heavy on both sides. A handsome stone lectern in the Church commemorating the British dead was presented by their later comrades of the South Wales Borderers.

The timber cut in Kashmir is floated down the swift-flowing river and collected at Jhelum, which is an important timber centre. From here it is sent away by rail.

PLACES OF INTEREST IN JHELUM DISTRICT

Some of these are difficult of access by good road and most are of interest only to the antiquarian.

Pind Dadan Khan. Has always been an important town. Founded by Dadan Khan, the head of a Rajput family, until it was spoiled by the coming of the railway, it had a great export trade, its merchants having agents at Multan, Peshawar, Amritsar and so on. Before the annexation of the Punjab it was the site of the Sikh mint and from 1849-51 was the headquarters of the District.

Khewra. Here is the famous Mayo Mine, the largest of the salt mines in these ranges. When salt was first mined here no one knows though excavations existed in

Akbar's day. The traditions of the miners assert that it was mined in the 6th century of the Mohammedan era, i.e. A.D. 1200. It was named after Lord Mayo in 1870. There are 3 Rest Houses for visitors.

Tilla. Just over 3000' up in the Salt Range; 20 m. W. of Jhelum. Legend says that one of the royal elephants of Porus rushed up the hill and implored him here not to resist Alexander. At present it is the site of a famous monastery of Jogi fakirs, one of the best known religious institutions of North India. In 1748 it was sacked by Ahmad Shah.

Jalalpur. A town on the right bank of the Jhelum, once known as Girihak, and some four or five times its present size. It has been identified with Alexander's Bucephala. There is no trace of Greek influence there now. Its present name was given in honour of Akbar, (Jalal-uddin). It is now the seat of one of the *pirs* of the Punjab and is visited annually by thousands of pilgrims.

Bhera. 30 m. lower down the river. Another suggested site of the battle with Porus. It was taken by both Mahmud of Ghazni and Ghengis Khan and was the farthest limit of Babur's first invasion.

Katas. Here is a famous pool, some 15 m. N. of Pind Dadan Khan, visited by thousands of pilgrims who come here to bathe. The story is that Siva, inconsolable at the loss of his wife Sati, wept great tears which formed two pools, one at Bushkar, near Ajmer, and the second here. Nearby are the remains of 12 temples in the Kashmiri style, probably 10th to 12th century. An excavated mound brought to light an ancient city, from which 30 camel loads of sculptures were taken to the Lahore museum. A colony of Brahmins looks after the reputedly bottomless sacred pool.

Malot. 9 m. from Katas. Here are a fort and more temples in the same style.

Nandana. Has constantly figured in history. Nearby are the remains of a fort, a temple and a large village. Mahmud, Genghis Khan and Ulmash fought over this ground in successive invasions.

FROM RAWALPINDI TO HASSANABDAL

There are many points of interest between Pindi and Peshawar on the Grand Trunk Road, but only the knowledgeable traveller will find them all. The first few miles of the road are dull enough, but good for making speed, as is the whole road, and it is easy to flash by everything of interest. After passing the road to Kohat and crossing the railway one sees a gap in the hills ahead, with an obelisk standing in it. This district, between Pindi and Peshawar, is John Nicholson's country, and the monument is to his memory. He made such an impression on the people that the next village we come to, *Sang Jani*, is reputed to be a local attempt at preserving his name.

The gap in the hills, through which the road runs, is **the Margalla Pass**. Here, during the Sikh Wars, Nicholson advanced on a column of the Sikh army who were threatening the district. His small force turned the column, but the Sikhs still dominated the pass through occupying a tower above it. Nicholson advanced single-handed to rout them and his courage brought the remainder of his small force to his side, despite the vigour of the defenders. They were dislodged and Nicholson marched on from the scene of a very gallant action to new conquests. The tower was later demolished and the obelisk raised on the same spot. The

memorial, in English and Hindustani, let into the rock at the roadside, is worth reading, commemorating a heroic life which ended at the seige of Delhi in 1857.

Just behind the monument is an old cutting through the hill forming part of a *Moghul road*. It was completed in A.D. 1672 when Aurungzeb marched to Hassanabdal in his campaign against the Pathan tribes.

Some 20 miles from Pindi the road branches off to the right for *Taxila*. (See below.)

A little farther, on the same side, is a very well-preserved *Moghul Well*, which is worth stopping to see. The steps, made of typical narrow bricks, lead to the water some 60 feet below ground level. It is still used by the local farmers.

The whole of this countryside is studded with memories of those vivid Moghul days. A mile before reaching Hassanabdal the road crosses **Wah** Bridge. Before crossing it turn to the left, down a kutchha road. A few hundred yards along it is a renovated *Moghul garden and rest-house*. Legend says that when Akbar first set eyes on this spot, with its clear stream and overhanging trees, he exclaimed in delight, 'Wah! Wah!'. Thus it gained its name. At any rate, the stream was diverted into limpid pools and the green luxuriance turned into a typical square, formal garden, such as the Moghuls loved. A 'farodgah', or halting-place, was constructed here—it is said for the use of the Emperor on his trips to Kashmir. Unfortunately the Sikhs destroyed the building and took everything of value to Amritsar. After the Mutiny its custody was given to Sardar Mohammed Hayat, of the family of the present Premier of the Punjab. It has recently been restored, and though

only the vague outlines of the garden remain, makes a pleasant resting place with its lake of clear water.

Also at Wah, on the other side of the road, is a more modern innovation—the *Punjab Cement Works*. These works were erected in 1921-22 and commenced production in 1923. The capacity of the plant was doubled in 1927 and more recently has been further enlarged. In 1936 the Factory was absorbed, by a merger scheme, into the Associated Cement Cos., Ltd. Much local material is used in production. Cement from this factory has been used in many of the largest and most important public works in the Punjab and N.-W. Frontier Province.

Hassanabdal is a small town deserving more attention than it is given, for its religious associations, at any rate, are ancient and varied. It has been held sacred by all the chief religions of India. Some large mounds, excavated by General Cunningham, yielded remains and foundations of Buddhist temples, stupas and monasteries, and the sacred tank has been identified with that mentioned by one of the Buddhist Chinese pilgrims.

The centre of the town, reached easily from either the Trunk road or the Abbottabad road, contains a *Sikh Gurdwara* of considerable size. From here most of the history of the city can be reconstructed.

Above the town, on a high and steep hill, is a little white *Mohammedan shrine*. This is said to be in memory of the Pir, Wali Kandhari, who gave his name to the town. Other information says that Hassan, surnamed Abdal, or the mad, was a Gujar, who built the serai which still bears his name, and whose tomb is at the foot of the hill. The shrine on the hill is illuminated every Thursday evening.

Sikh tradition says that their first guru and founder, the Guru Nanak, once came to the foot of this hill with his two disciples and, being very thirsty, sent one of his followers up to the Mohammedan ascetic to ask for a drink of water. The Pir refused. The guru asked again, demanding a traveller's right to hospitality. In anger the saint flung down the hill at the guru a huge rock of some tons in weight. Nanak caught the missile in his hand and placed it gently on the ground. Two miracles were then seen to have occurred. The mark of the guru's five fingers was embedded in the stone, while from below this imprint there gushed out a spring of clear water. The place rapidly became a centre of Sikh pilgrimage and received its name of 'Panja Sahib', or 'the holy hand-mark'. Around this holy spot there has been built a large gurdwara, with accommodation for hundreds of pilgrims. About the central shrine, where the rock can still be seen, is a large pool, in which great mahsir swim contentedly about, some as large as 15 lb. salmon. Visitors are courteously welcomed here.

Outside the Gurdwara is *the mosque*, rebuilt, in which the Pir Wali Kandhari is said to have fasted for forty days.

There is *an industrial school*, in connection with the Gurdwara, which is worth seeing.

Tradition also claims *the tomb of Lalla Rookh*, one of the beauties of the Moghul days, whose story is retold in Moore's poem. The tomb itself is very plain and stands in a simple garden, walled in, with four slim towers at the corners.

TAXILA

Reached either by train—it is on the main line to Peshawar—or by road, turning off the Trunk road 20

miles from Pindi. Besides the ruins of the several cities and buildings two other things should be noted.

The Hospital of the American Presbyterian Mission is worth visiting. It serves most of the Hazara country, and is ably run under the charge of extremely competent American and Indian doctors.

The Museum contains much of the more valuable and interesting finds from the several sites. The beautiful gold ornaments and jewels will be shown on request.

It is wise to get a complete guide-book from the Museum for this account can only summarise the main sites and, while the casual visitor can see much in a hasty few hours rushing about, anyone who wishes to understand more of the remains would do well to pay Taxila two or three visits. (For general history, when Taxila was the capital city of this area, see pp. 3-6.)

The remains of Taxila lie to the east of the railway and cover an area of 25 sq. m. Besides the many other excavations they comprise three distinct cities, each of which bore the general name of Taxila.

(1) *Bhir*. The earliest was situated on the Bhir mound and was in occupation probably from 2000 or 3000 B.C. to about 180 B.C. This thus dates from the Aryan Period.

(2) *Sirkap*. This appears to have been built and occupied by Greeks, Parthians and Scythians. Remains excavated here comprise the main street running N. and S.; fortifications at its north end; a variety of buildings, all separated by lanes laid out with much regularity and order. The present remains belong largely to the Scythian and Parthian periods. There can be clearly seen a Buddhist Apsidal temple, another shrine with an altar dedicated to the double-headed eagle, plainly carved

about its sides, and a palace much on the Assyrian plan. Of these only the foundations remain, with walls some four feet high. Originally they were two-storied houses, perhaps largely occupied by professors and pupils, as Taxila was one of the main Indian seats of learning. In the centre of the houses were open courts with chambers built round them. Amongst notable antiquities found here were a bronze statue of Harpocrates, the Egyptian god, and a silver head of the Greek god Dionysius.

(3) *Sirsukh*. The third city, 1 m. N.E. of Sirkap, was probably founded by the great Buddhist Emperor Kanishka. There is little here of present interest.

Other sites. The most important is the *Dharmarajika Stupa and Chir Tope*. This is in the opposite direction from Sirkap. It comprises a main stupa of large size, which originally had a circle of smaller stupas round it. As they fell into disrepair a series of small chapels were built. In the N.E. corner stands a chapel with the remains of a coloured statue of Buddha which once stood 30 to 40 feet high.

Between here and Sirkap is the *Kunala Stupa*, which stands where Asoka's son Kunala, when Viceroy of Taxila, had his eyes put out through the jealousy of his stepmother.

A little way from Sirkap, on the road leading to the Buddhist monasteries mentioned below, is *the temple at Jandial*. This dates from the beginning of the Christian era, and is planned like a Greek temple, with a central tower. The general impression of the building leads to the conclusion that it was a temple of the Fire-worshippers, a peculiarly pure religion forerunning that of the Parsees, who must have been numerous during the Scythian and Parthian days in Taxila.

Further in the same direction from Sirkap are the remains of the *Buddhist monasteries at Jaulian and Mohra Moradu*. These are perhaps the best-preserved of their age and kind in India. The latter were erected in the 2nd century A.D. and repaired some three centuries later. There are cells, a spacious courtyard, bathrooms, refectories and stupas. In both places is a wealth of stucco reliefs and of Buddhist sculptures.

HASSANABDAL TO ABBOTTABAD

The road takes the traveller through few places of interest until it reaches **Haripur**. Away on the right is the Haripur Jail, a large establishment, unfortunately, serving the whole of the Hazara district and other places beyond. There are, sadly, a considerable number of young prisoners, several of whom are always there for murder. The jail is competently managed, and goods made there are sold at a *Jail Shop*, on the roadside about 2 miles before Haripur.

For history see p. 20. The town, with all the Hazara district, was intimately connected with the Sikh rule in the Punjab. As the dak bungalow is reached, there is, just beyond, a small conical memorial to *Colonel Canora*. With other European officers such as Holmes and Foulkes he sought service under Ranjit Singh. Little of his early history is known, but rumour had it that he was a deserter from the navy and that 'Canora' is a corruption of 'Kennedy'. At any rate, when rebellion against the British influences in the Sikh empire began to be apparent and British official circles would take no notice, disaffection against British officers in the Emperor's service became rife. Previously they had stood for understanding between the two powers, now their

loyalty to their own race would not brook anything that looked likely to produce bloodshed. Canora, an artillery officer, was ordered to march against the British. He refused, and was shot defending his guns from his Sikh gunners.

The Fort is found by following a road to the left. It is now the tahsil and police office, but was originally built by Ranjit Singh's lieutenant, General Hari Singh, in 1822. Nearby, in the Hari Singh garden, is a *small British cemetery*. Here are buried two officers who were connected with the collection of the salt revenues. They, too, were shot and their murder provided the reason for the first of the Black Mountain expeditions in the tribal territory beyond Hazara.

Havelian is the end of the present railway and the rail traveller must go from here to Abbottabad by car.

Six miles from Abbottabad is *Khoti ki Qabr*, a little village whose name means literally 'the Donkey's Grave'. Villagers from Dhamtaur encroached on the land of the neighbouring village and did so, indeed, to such an extent that it was too far for them to fetch their food in the middle of their work in the fields. The womenfolk sent it daily on a donkey and the sight of the donkey trespassing across the fields so angered the owners of the land that, though they were not strong enough to attack the men who had stolen their property, they killed the donkey and sent it on to them. The latter buried the donkey in a grave by the side of the stream above the bridge at this point, and there it still lies, with its name firmly embedded in the name and the traditions of the village.

Abbottabad. For history see p. 20. The town dates back to 1853 when James Abbott, then appointed

as District Commissioner, made it the headquarters of the District. The name enshrines the memory of a gallant soldier and a great man. This perhaps is the town's chief distinction for there is little else for interest. It is the headquarters of Ghurka units and has developed into a military station of considerable importance. It ranks as a second-class hill station and is a delightfully great and pleasant spot, with hotels, club, golf course, etc., set in the midst of grassy hills.

From Abbottabad the road leads to Nathia Gali, the headquarters of the Frontier Government during the summer, and to Murree. It is not an easy road, however, being full of steep gradients and awkward corners, and is especially dangerous in wet weather. Part way along the Murree road the road branches off to the delightfully situated hill-station of *Thandiani*, set in the midst of the pine forest with wonderful views of the Kashmir hills and of Nanga Parbat, in clear weather.

BEYOND ABBOTTABAD

Kakul is really in these days a suburb of Abbottabad. It, too, is now a military station. There is a link here with an older war, for in 1902, a thousand Boer prisoners were brought here from South Africa and incarcerated in this pleasant valley. Gravestones bearing strangely alien names can be found in the cemetery here.

Mansehra, 15 m. from Abbottabad, takes the traveller far back into history. Here is *Bareri Hill*, where the Hindu hero, Raja Rasalu, is said to have fought with the demons and slain them. There are still curious-shaped stones at its summit sacred in Hindu tradition. But of greater importance to the archeologist and the historical students are the stones grouped together at the base of

the hill—*the Asoka stones*. To the visitor there are a few meaningless marks on them; to the knowledgeable these marks convey romance. They are the remains of the famous edicts—much like the Ten Commandments or the Babylonian Code of Hammurabi—which the Buddhist monk-king Asoka had carved on great rocks in all the boundaries of his Empire, to form a standard of ethical conduct for his subjects everywhere. In tone they were humane, tolerant and calculated to lead to peaceable and neighbourly living.

The road divides here. To the right it leads to *Kashmir*—this road is always free of snow, even in the winter—joining the main road through Murree at Domel, 30 miles beyond. To the left, it leads to *Oghi*, the police post—an old fort—on the frontier; to *Shinkhari*, a pleasant rest-house which can be used as a base for two- or three-day treks amongst the hills and forests, with nights spent in forest bungalows; and to *Dadar*, at the head of a charming little valley, where there is a convalescent home for Indians in delightful surroundings.

THE KAGAN VALLEY

The exploration of this valley makes a pleasant, if unexciting, trek through ground not often traversed. The road leads from the Kashmir road beyond Mansehra, off to the left, to *Balakot*, the last spot which can be reached by motor. The valley is some sixty miles long, covering an area of 860 sq. m., with 20 Government forests, 23 village estates, and numerous police posts. The main river which flows through the valley is the Kunhar and in the upper part are three lakes, associated with charming Hindu legends, one of a prince who carried off the

queen of the fairies when she was bathing, to her content and the chagrin of her demon lover.

There is little game, but a wonderful variety of Kashmir flowers. The valley is not rugged in grandeur, rather it is full of peace and quietness. From the *Babuser Pass* tracks lead on towards Gilgit, and Nunga Parbat dominates the scene.

The valley can be traversed from Balakot in nine stages to Babuser, 96 miles away, which itself is only 38 miles from Nanga Parbat. There are P.W.D. Rest Houses at every stage, about which information can be gained from the P.W.D. Officer, Abbottabad. Details of the trek can be found set out with considerable detail in the *Gazetteer of Hazara District*, obtainable on loan from the Commissioner's libraries.

HASSANABDAL TO NOWSHERA

The main, and almost the sole, point of interest of this stretch of the Trunk Road is, of course, Attock.

About 50 miles from Pindi the road branches to the left for *Campbellpur*, a small cantonment which is also headquarters of the Attock District. The railway for Kundian and Mari Indus starts here. There is nothing of interest except, to geologists, a group of stones of dubious origin called the *Campbellpur erratics*.

Hazro, where the Rajput confederacy were defeated in 1001 by Mahmud of Ghazni, is reached by turning to the right from the Trunk Road. There is a good hospital here named the 'Josephine Hospital'.

Attock. The first intimation that Attock is reached is the remains of numerous buildings, mostly completely ruinous, on both sides of the road. Some bear the shape of Hindu shrines, others are in Mohammedan styles.

Some are used for such purposes as Red Cross posts and Post Offices, others are desolate. The whole roadside has an air of mouldering decay. On the hillsides are small towers and forts.

On the right is the first of the two main Moghul remains--the *Begum-ki-Serai*. This serai, built on the regular Moghul plan, was erected in Jahangir's reign. It has the usual animals' quarters, purdah quarters, mosque and so on.

Nearby is the *Tomb of Abdul-Qadir Gilani*, a Moghul saint.

The Fort stands on an eminence which commands the river, the wide river basin and the surrounding country. During Akbar's reign a revolution was threatened owing to his patronage of Jesuit missionaries, and the revolutionaries supported the king's drunken half-brother who resided in Kabul. To end this menace Akbar marched to Kabul and entered that city in August 1581. In the same year, on his return to Delhi, he ordered the present fort to be built and to be called Attak Banaras in distinction from Kattak Banaras at the other end of his empire. The fort was finished in two years and two months. Below it, on the river bank, he established a ferry, importing his ferrymen from the south. These ferrymen still receive the jagir he appointed them.

From 1812 to 1846 the Fort was in the hands of the Sikhs, then ruling in the Punjab, the fort having been seized by Ranjit Singh. At the end of the First Sikh War it passed into British hands and, in the Second, was defended by Lieut. Herbert and Sa'adullah, Khan of Saman, in the Attock District. Its defenders were overpowered, however, and the Sikhs once more held it until their empire came to an end in 1849. Since that time it

has been garrisoned by British and Indian troops and by the civil police, in turn.

Much of its original glory has gone and many of the present buildings have been erected on the ruins of the older ones. The main sights which can be seen are (a) *the Hammam* or Turkish Bath. This is comparatively well preserved and the various chambers for hot, cool and cold baths can be seen with the passages used for hot or cool air. From this there led a tunnel, which is now blocked, to the old Lahore Gate. (b) The Barbican of *the Lahore Gate* still stands and here is the original tablet, which was probably first erected elsewhere, containing the dedication of the fort. The translation reads, 'Greatest of the Kings of the Earth is the King Akbar. Allah increase his glory. Allah is greatest. 991.' (i.e. A.D. 1581.) (c) *The Delhi Gate* from which the road diverges to the Water Gate and the Mullah-i-Tolah Gate. (d) *The Water Gate* is reached through the old Bazar and in this area many gold coins of Akbar's reign have been unearthed. Near the Water Gate is a tank which used to supply all the water for the fort. (e) *The Mullah-i-Tolah Gate* is of the same type of architecture as the old Lahore Gate and is worth examining. Outside is *the village* of that name, inhabited by the ferrymen once brought here by the emperor.

Passes must be obtained before the fort can be visited and these can be had from various civil and military authorities.

Kunalia and Jemalia are two rocks in the river channel about which swirl the dangerous waters where many ferryboats have capsized. They gain their name from the fact that Jemal-ud-din and Kunal-ud-din, two sons of the founder of the Roshni sect in Islam, were cast

into the water to drown from these two rocks for their adherence to their father's heresy.

The Bridge, with its rail- and motor-roads, involved considerable difficulties of construction owing to the fast-running current and the constant rises in the water level. It was finished in 1885. The Bridge provides the link between the Punjab and the N.-W. Frontier Province, between which the Indus forms the natural boundary.

Half a mile from the bridge, above the road, is the war-memorial to the gallant *40th Pathans*, in the form of a cartridge of stone. After passing Khairabad the piers of *the old boat-bridge* can be seen, which preceded the present steel structure farther down the river. It is at about this point that the Indus river is joined by the Kabul river. For some distance before this point they flow side by side, easily distinguishable in the wide stretch of water by their colour and speed. Local tradition asserts that when they mingle as soon as they meet, instead of flowing side by side, the judgment and the end of the world may be expected.

Between here and **Nowshera** is nothing of interest. The latter place is a cantonment, with much pleasant greenery, but nothing notable in it. It is the starting point for the Mardan and Dargai railway, which goes to the foot of the Malakand Pass, and has *a good boat-bridge* across the Kabul River. Like Jhelum, it is an important timber centre, much of the timber being floated down the Kabul river from Afghanistan and collected here for rail transport.

NOWSHERA TO MALAKAND

The first place on this road through Mardan which leads to the Malakand Pass and through it into Chitral is

the cantonment of **Risalpur**, which has no history and is a place only to be passed through. Much more important is Mardan.

Mardan has gained its fame in north Indian history as the headquarters of the Queen's Own Corps of Guides, with which its life has been bound up for nearly a century. The place has little ancient history, though it is in the centre of the Yusufzai plain, which everywhere, like the hills surrounding it, contains relics of its early Buddhist occupation. In 1846 the corps was raised by Lieut., later better known as Sir, Harry Lumsden. Under him and his successor, Lieut. Hodson, they did much to pacify the dangerous neighbourhood, and for this Mardan proved an excellent centre. Forts were built in 1852 and 1854, and both were later deserted. The whole story of the Guides should be read in its fulness for both infantry and cavalry have many honours attached to their name. In later years they distinguished themselves in the War of 1914-18, but their earlier glory is commemorated in the Church, the Mess and the Memorial in Mardan. Soon after their formation they marched, in an incredibly short time, to the relief of Delhi in the days of the Mutiny, and their march will remain one of the glorious traditions of Indian army history.

Their defence of the Kabul Residency in 1879, when the escort to Sir Louis Cavagnieri was massacred, is commemorated by *the Memorial* which was erected by the Government. The story can be read in tablets set inside the memorial gateway. *The Guides Chapel* should not be missed. The standards which once hung there have been removed but the many tablets, reminding one of the family traditions as well as the bravery of the regiment, remain. *The Mess*, now disbanded, contained a

superlative collection of Buddhist sculptures, etc., which may yet be restored to Mardan.

Fascination of a very different sort is found in the famous *silk shop* in Mardan, where silk, which never pays duty, is sold. The prices are cheaper than anywhere else and the silks themselves exquisite.

Near Mardan, 8 m. N.E., is the ancient rock of *Shah-bazgarhi*, which bears another of the *inscriptions made by Asoka*, when, as emperor of all North India, he attempted to win the people to the quiet and peaceable tenets of Buddhism. The edicts, resembling our Ten Commandments, are inscribed, as are those at Mansehra, in Kharoshthi, a form of Aramaic script introduced from Persia about 500 B.C.

Beyond Mardan the road leads on to the *Malakand Pass*, now a fortified position. It was in this district that Alexander the Great made his entrance into India. Severe fighting took place here in the Chitral campaign of 1896 and the subsequent rising of the Swat tribes in 1897. 10 m. beyond the further bank of the Swat river is Chakdarra Fort, feverishly defended against these same tribes with much gallantry. The Pass leads on, beyond the motor road, to tracks which only animals can use, and it is a weary trek into Chitral. Permission to enter the state has first to be obtained. This road up to Malakand is regarded as the original of A. E. W. Mason's novel, *The Broken Road*.

PESHAWAR

Peshawar has always been one of the great cities of Asia, since the days before Buddhism made it famous as a place of pilgrimage and learning. (For its history

see p. 13.) It is still the hub of West-central Asian life. Where once Chinese pilgrims came to the religious shrines, and over desert tracks where Tamerlane and Ghengiz Khan rode to conquer the East, the traders now follow their camels. All roads lead to Peshawar. In its bazars can be seen the representatives of every race of Central Asia, traders from Persia, Bokhara and Turkestan; the restless Jew and the fierce people of the unsurveyed tribal regions mingle with Afghans from the north and wealthy Hindu merchants from the south. The constant rumble of strange tongues, always mixing with the deep pass of the Pushtu-speaking Pathan, the rough clothes, the ready dagger at the belt, give the stranger a feeling of insecurity. This instinctive fear is not without foundation for the city still does not belie its ancient reputation for strange, cruel deeds amongst its tortuous streets, and it is said that there are more murders here in a year than in the gang-infested warrens of Chicago. The visitor will find it a men's city. Few women are seen in its streets. But the European is not drawn into the byways of its life and the main sights of the city are open to men and women, though the latter are ordered always to take a male escort, and will find it wise to do so. No one should miss the interest of its crowded streets and few buildings of note, however.

The North-West Frontier Province, with Peshawar as its capital, was constituted by Lord Curzon in 1901. The Province contains the districts of Hazara, Peshawar, Kohat, Bannu and Dera Ismail Khan and the agencies of Dir, Swat, Chitral, Khyber, Kurram, Tochi and Wana. The Residence of the Governor of the Province and the seat of the Government is in Peshawar. Its tribal

agencies provide a turbulent area which needs constant and judicious handling and the Political Service is one of the most vigilant in the East. Afghanistan, a neutral country whose relations with the British Government have been alternately cordial and hostile, borders the tribal agencies, and its capital, Kabul, is less than 200 miles away. The main influence in architecture, etc., in the city is that of the past ruling power, the Sikhs, and most of the larger buildings are connected with their reign. In the museum is an excellent collection of paintings of the Sikh rulers.

Peshawar City. The city is surrounded by a wall pierced by sixteen gates. The wall was built by General Avitabile, the Italian governor of Ranjit Singh. Like the houses, it is built of small bricks and mud. The houses, however, have much wooden structure about them to protect them from the earthquake shocks which are fairly frequent near these foothills of Central Asia. The streets, apart from the main bazars, are tortuous and narrow.

Passing the spot where the *Edwardes or Kabuli Gate* once stood—it was recently removed owing to its insecurity—the visitor enters the *Qissa Khani Bazar*, or the Street of the Story Tellers. This is the Picadilly of Central Asia, and traders and travellers congregate throughout its length with their merchandise. The noted *Copper Bazar* is round the corner. Farther along is the *Kotwali*—the old residence of the ‘kotwal’ or chief constable of Sikh days. Within this gate is an octagonal court in which it is well to pause. It is a scene of considerable activity. All round its sides, in their own places, are the silk merchants, the bankers, the money changers and the letter-writers. In the centre is the *Hastings Memorial*

and the *Clock Tower*. The latter was presented to the city by a wealthy resident in 1900 in memory of the Commissioner, Mr. Cunningham. It was in this square that the then Prince of Wales was found after he had slipped away by himself from his suite on his tour of Northern India.

The highest point in Peshawar, which is worth visiting, is farther along the same road. This is the *Gor Khatri*. Once there was a Buddhist monastery here and now it is a noted place of Hindu pilgrimage. In 1519 Babur visited it. The building itself was for a time the residence of the General Edwardes and is now the tahsil and police headquarters. A fine view of the city and the surrounding hills, with their apparently solitary break at Attock, can be obtained from the top.

The *Andarshahr* quarter of the city was burned to the ground in 1898 but fortunately some of its buildings were preserved. It is the quarter in which the wealthy Hindu merchants live—jewellers, silver- and gold-smiths and bankers. Its most conspicuous public building is the *fine mosque* built by Mahobat Khan, Shah Jehan's Moghul governor in Peshawar. In this district too there are numerous hammams and public paths.

Inside the Kohati Gate is the city Church, *All Saints'*, built in 1883. Its style is Moslem and it faces, not the East, but Jerusalem. There is a beautiful carved screen of difficult Peshawar craftsmanship within and the chancel window is in memory of Sir Herbert Edwardes, whose name will be remembered for ever in Peshawar for his care for the people, his founding of the Peshawar Mission and College and his military achievements—the latter, great though they were, his least contribution to the standing of his race in India.

OUTSIDE THE CITY

The Bala Hissar or Peshawar Fort. This striking fort, with its walls over 90 feet thick in places, was built after the Battle of Nowshera by the Sikh governor of Hazara and Peshawar, General Hari Singh.

Beyond the Bajauri Gate is a fine building, modern but in Moghul style, used as a *Government Guest House*.

Near the Bala Hissar are the famous fruit and flower gardens which were once the common promenade of the people. They are known as the *Shahi Bagh*, or Royal Gardens, and are now the property of the Government, and open to all.

The *Afghan Mission Hospital* should not be missed, though it often is. It was begun by Dr. Arthur Lankester in 1897 and does great service to the people of the whole tribal country and to the traders who pass through Peshawar. There is an outpatients block, a men's and a purdah ward, a family ward and an operating theatre. The electric light was subscribed for in memory of Dr. Starr, who was murdered here when in charge of the hospital, and it was from here that his wife later set out to find Miss Ellis in 1923, in country far beyond the frontier. The chapel is in *the Burj*, Peshawar's oldest building. It dates from early Moghul days and was probably originally intended as a tomb, but was never used as such. At one period it was the headquarters of Sir Harry Lumsden's Corps of Guides.

Quarter mile to the south-east of the city is the mound of *Shaji-ki-dheri*, where there is nothing to see but much to imagine. This mound covers the ruins of the largest Buddhist stupa in India (280 feet in diameter), and amongst its ruins, in 1909, was made the premier archaeological find of North India—the relic casket of King

Kanishka. The golden casket, said to contain ashes of the Buddha himself, can now be seen on request in the Peshawar Museum.

Not far away is *Panj Tirath*—five sacred bathing places, overshadowed by ancient pipal trees. This is the site where the great Pagoda stood and where the alms dish of Buddha was worshipped. In turn it became a sacred place to the Hindus.

In the country on this side of Peshawar are numerous sides of antiquarian interest. They can be found on reference to the *Gazetteer of the Peshawar District*, by far the best of the gazetteers published, with a great deal of information and many photographs.

Peshawar Cantonment is one of the biggest cantonments of the North-west. For protection against marauders and 'badmashis' it has a fence of wire which can be electrified, with powerful arc-lights right round the circular road running round cantonments. It was occupied soon after 1848-49 and, with the masterful (and cruel) power of Nicholson, was spared disaster in the Mutiny a few years later.

The cantonment is beautifully green, owing to its easy irrigation, through summer and winter, but its chief glory is in the spring when the flowers grow everywhere in luxuriant freedom. The length of the Mall is bordered by riding tracks, hedges and flower beds. There are few public buildings of note. A *monument to General Mackeson* stands not far from District Headquarters on the Mall. The main building of interest is *the old Residency*, now brigade headquarters, where a plaque announces that it was once the home of General Nicholson, when he was on administrative duties in Peshawar, and of Sir Herbert Edwardes.

Government House now stands in large grounds of its own, an imposing white building, between Fort Road and the Mall. The *Victoria Memorial Hall* nearby is the important archeological museum of the Province.

St. John's Church stands near the club. It was considered necessary by a committee formed in 1851 and erection was soon begun, but the following year as much as had been built was flung down by an earthquake. Eventually it was finished in 1860. It is, of course, the main Frontier church with commemorative tablets of men and regiments who served and died in many frontier episodes. Near it are the *Methodist Church*, the *Roman Catholic Church* and school and the *Scots Kirk*, now closed.

There are two important educational establishments—the *Edwardes College*, founded in 1858 as a High School and incorporated with the Punjab University in 1910, and the *Islamia College*, begun under the influence of Sir G. Ross Keppell in 1913 for sons of notables of the Province, and turned from a High School into a College the next year. The former is in cantonments and the latter on the Jamrud Road.

KOHAT

A pleasant, small cantonment, well watered, green and showing a luxuriant display of flowers in spring, but suffering in some ways from being a perimeter station encircled with barbed-wire fences and patrolled by armed police. It can be reached either direct from Rawalpindi by a now well-metalled road crossing the Indus at Kushalghar by a cantilever bridge which replaced the old bridge of boats in 1908; direct from the N.W.F.P.

side of the Attock bridge by a lonely road over the mountains and plain ; or through Peshawar, coming through tribal territory and using *the Kohat Pass*. The latter road traverses the Adam Khel Afridi country. In the biggest village is *a factory* which produces many of the rifles used by the tribesmen, which has a certain fame in this country. The crest of the pass is 2800 feet, and, without being a dangerous drive, it is a fascinating one down to the town in the plain below, which spreads away into the far hills.

There is little of interest in the town itself. Its history, like that of all this country, goes back to the days of Akbar and farther to Babur's invasions of India, but the town, like the cantonment (1902) is new, though a little outside the Hangu Gate is *a Sikh Fort* built on old Moghul foundations.

Kohat came into frontier history as the centre of the expeditions against the Jowaki Afridis in 1875-6, the Orakzai in '89 and '92 and against the Afghans in '79 when Thal was detached from that country and later put under British political protection.

BANNU

This was previously called 'Edwardesabad' in tribute to Lieut. (later Gen. Sir H.) Edwardes who did so much in its early foundation in the middle of the last century when Henry Lawrence's 'young men' were establishing much of the present structure of the Frontier administration.

It is the last family station in North-west India and in later years has been less safe than formerly. The town is the centre of large trading interests, and many of the traders and caravans which come from Central Asia and

Afghanistan pass through the town. The fort was built by the Sikhs in 1843 and strengthened later by Edwardes.

Theodore Pennell, the doctor-missionary whom Lord Roberts described as being 'more use than a regiment', laboured here and founded *the hospital* which still continues his work. After dying of septisæmia contracted during an operation on one of his patients he was buried in the Bannu Cemetery. The hospital has a large zenana ward as well as a men's ward and deals with some 30,000 outpatients and 12,000 inpatients yearly, all nomads and tribesmen from the Frontier and beyond.

Bannu has been the centre of many major operations in the Waziristan country.

WAZIRISTAN

A military administered district which forms the very core of the 'frontier problem' which cannot be discussed here. It is part of the Suleiman Range and is a tangled mass of inhospitable foothills for the most part, its inhabited areas being from 4000' to 6000', but rising in some parts to uninhabited heights of 11,000'. There are innumerable passes, most of which are unimportant and unusable to any extent. Main passes are the valleys of the Indus, Kurram, Kaitu (used in the Afghan advance of 1919), Tochi and Gumal, the two latter being important trade routes. The climate has a range of 80° during the year, and is productive of malaria and sandfly in the plains and lower hills, dysentery and, of course, pneumonia.

The main tribes of the area are Mahsuds, Bhattanis and Wazirs, who exist, in a mainly nomadic life, on grazing of flocks and make up the deficit by sporadic raiding and more violent crime. The nomads live in caves or goat-hair tents while permanent villages are built

in Pathan style, with walls and towers, but are more ornate and powerful than those seen near to Peshawar. Soft or Kandahari Pushtu is the language of the mass of the people.

Blood-feuds, which form part of the basis of life here, are mainly due to the triple causes of women, land and wealth. In some parts of the area a blood-feud ends with the death of the murderer at the hands of a relative of the injured house.

In the 15th Century Jats and Baluchis occupied the area, and in the next century Ghilzais, the fighting tribes of the Afghans, and the forerunners of the present people took it from them. It came successively under Afghan and Sikh rule and the latter built the present Bannu Fort in 1843. After the collapse of the Sikh Empire it passed into British hands. Waziristan was separated from Bannu in 1861 and the first 'settlement' effected in 1905.

THE KHYBER PASS

There are probably few places in India, certainly none on its frontiers, where the imagination is more stirred than in the Khyber Pass. It has not been the route all invaders have taken—it was not Alexander's—but for centuries it has been the main one. Conquerors have marched down it, dispersing those who opposed them and striking terror in all who heard, far ahead, of their approach; defeated aggressors have fled up its narrow gorges back to the plains of Asia or to Kabul. Through history it has been the main trade route into India from Central Asia and tales have come over the hills which are still told in the villages and the bazars and bear the mark of ancient life.

Perhaps the greatest romance of later days has been the building of the Khyber Railway—one of the engineering feats of our own age. It was described by experts as an impossible undertaking and in its construction its builders found even more difficulties than had been pointed out to them. Its story and that of the Khyber Pass itself, can be read most fully in the words of its own engineer.¹ The cost was £2,000,000 sterling. Its length is 26½ miles. There are 34 tunnels, making an aggregate of 3 miles in length, and it contains 94 bridges and culverts. Only to see it gives some idea of the enormous undertaking it was.

In peace time the train runs twice a week only. In peace time too visitors may go up the Khyber fairly freely, keeping within the regulation hours. Passes for the railway and the road journey up the pass must however be obtained from the Political Agent for the Khyber at his office in Peshawar Cantonment.

One leaves Peshawar by the Jamrud road, passing through the barbed wire which bounds cantonments by the infantry barracks. The railway runs not far away. About 3 miles is the *Islamia College* (1915) for sons of notables of the Province. Near it, on the opposite side of the road, and in contrast to its Saracenic architecture, is the *Burj Hari Singh*, a fort built by the Sikhs where Ranjit Singh's 'warden of the marches', who built Peshawar Fort, was cremated in 1837. A little farther on is a *dismantled railway*, begun in 1905. It was intended to run this up the Kabul gorges, but, by agreement with the Russians, the project was abandoned in 1909. A road on the left leads to *Bara Fort*. The road

¹ *Permanent Way through the Khyber* by Victor Bailey

now crosses the administrative border and we pass out of the realm of the law into that of tribal territory, with its customs and traditions watched over by vigilant agents of the Government. The border is marked by pillars.

Ahead, like some abortive battleship, the bulk of *Jamrud Fort* rises out of the dry desert against the red hills beyond. In 1823 the Sikhs drove the Afghans from Attock to the foothills of the Khyber and beyond. Sirdar Hari Singh Nalwa built the fort at Jamrud, with its ten feet thick walls and its double gates and bastions, in the same year, only to be killed here by troops of the Amir Dost Mohammed four years later. Under British occupation the fort was much strengthened in its early days.

Across the road there stretches the barrier beyond which none may pass unauthorised.

Beyond the barrier the road divides into three, one of them disused. At the fork of the other two the famous sign stands with its little drawings of camels and donkeys pointing one way, and the motor car pointing the other, that those who cannot read, or only know the tongues of faraway lands, may know their way. The caravan track is used only on Tuesdays and Fridays in winter, and on the latter alone in summer. At the beginning and the end of the cold weather, as the traders gather for their long treks, great concourses of camels, some of them double-humped, asses and bullocks collect in the serai.

The later history of the Pass is the struggle to preserve it, and consequently North India, against the invasions of the Afghans. The First Afghan War, of 1838, saw Sikhs and British fighting together under Shah Shuja and Col. Mackeson, later commissioner of Peshawar. The next year the main battle was fought out by the Khyber stream and the Afghans driven back.

The first road up to Ali Masjid was made at this time under Col. Mackeson.

In 1842 there was disaster at Kabul and disruption in the Punjab after the death of Ranjit Singh. This time Sir George Pollock fought and held the Afghans who were united with the Pathan tribes. Again, when Sir Sam Browne turned the tide, there was fierce fighting in the Ali Masjid Gorge in 1878.

After 1890 the Khyber Rifles held the Pass, but they were mainly Afridis and, between 1897 and 1909, refused to fight against their own kinsfolk and were relieved of their post, the Pass being garrisoned by regular troops. At this time the turbulent Zakka Khel tribes took heavy punishment.

In 1919 the Khyber Rifles were restored to their old position. But those were troublesome years on the frontier and in the 3rd Afghan War they deserted and harried the British troops in the Ali Masjid Gorge. Only after Kabul had been bombed was an armistice and later peace acceded to, and since that time British or Indian troops have garrisoned the Pass. They are assisted by the khasadars, first raised by the Moghul emperor, Aurungzeb. These men provide their own rifles but ammunition is supplied by the Political Agent in Peshawar. The levies have for officers tribesmen who have served in the Indian Army.

After leaving Jamrud a level crossing is reached, but the next lies ten miles ahead, for the railway climbs amongst the hills, sometimes above and often below the road level. Beyond it is *Mackeson's Bridge*, crossing a small culvert, and preserving the name of one of the great men of the Frontier. Nearby is a *Muslim Shrine* where there used to hang, and still do at times, the heads of

markhor, which are supposed to eat snakes in this infested region. The road soon begins to climb and the visitor realises that the Pass is no mere road between narrow gorges but a twisting, climbing thing that reaches up to the hill-tops. Indeed, it reaches a height of over 3,500 feet before it begins to drop again sharply into the gorge.

Shagai Fort, solid and square, stands at the top of the ridge, dominating the road in both directions. But every little strip of road is covered by one or other of the little pill-box forts which stand on the ridges and hills above the road, and are never left untenanted. Not far below is a spot where one of the senior Indian Army officers steeped a little way off the road and was killed for his temerity. The tribesman will respect the road, which is for his benefit as much as another's, but ten feet off the road is the prescribed distance. No law but the tribal law is known beyond that. The visitor is wise to keep to the road.

The road now leads steeply down to the narrow *gorge of Ali Masjid*, with its little white shrine with the green roof standing, toy-like, below. Above it, 2233 feet high, stands the fort which dominates the gorge. On the north side the cliffs rise to a peak 6800 feet. This is certainly the most imposing spot in the Pass and it is here that some of the battles which determined India's history have been fought out.

The streams in the bed of the gorge are pumped from here to Landi Kotal and Shaghai.

At the head of the gorge is *Katakushta* and beyond, where the gorge opens out into a comparatively wide plain, in the Zintara region, *fortified towns and villages*, belonging each to one family, are plentiful. Up to this

point the land is, in general, the property of the Kuki, Malikdin, Kambar and other clans. Up to Landi Kotal live the Zakka Khel, a turbulent tribe and around it are many Shinwari villages. The tribes can muster some forty thousand fighting men.

After a level crossing here there is seen on the right an old relic of Buddhist days, the *Shtola Stupa*. It stands on a pinnacle and was long ago despoiled. An image of Buddha found there is now in Peshawar Museum. But the tribes still regard the place with superstitious awe and will not go near it in the dark, for strange tales of long arms which reach out from it and clutch the unwary passer-by circulate in the villages.

Farther on, a Muslim shrine is seen which has a legend about it, probably untrue, but still current. It is said that one of the Shinwari villages was looked upon with scorn for it had no grave of any holy men and even the worst villages had produced some saint. At last the village could stand it no longer and when a caravan stopped at night and asked lodging, having amongst its traders an old and sick man of great repute for his piety, they gave them a place to rest. But the old man died that night, not so strangely, and the village very soon was able to point to its own ziarat where he lay, taking away their shame. The tale is probably untrue but it breathes much of the hard spirit of the place.

Landi Kotal fort stands at the head of the Pass, and like all places where Britons live, there is a beautiful garden in the barren wilderness. The old fort which stood where now the station yard stands was burned down in 1897. Just outside there is a great *caravanserai*. Beyond it the road goes steeply down to the *Minchni Kandao*, beyond which no one may go without a special pass. But from here a

grand view of the mountains of Afghanistan and the snow-clad hills of the Safed Koh beyond is gained, with the road slipping down below towards Kabul, and the railway still running in and out of its dark tunnels to its terminus at *Landi Khana*. On the left of Minchni Kandao are the remains of old gold workings, very old, and Buddhist relics.

Beyond Landi Khana is *Tor Kham*, on the left of the stream bed, marking the frontier with its black cliff, and above it the red walls of *Kafir Kot*, an old pre-muslim earthwork, probably dating from Gandhara times.

And so, with a barrier across the road and a large white stone by its side, one comes to the Frontier of British India. A large notice says the restrictions of the Frontier are not to be trifled with, and, indeed they will not be by the traveller who is a wise man.

III

SOME USEFUL INFORMATION

For details see Index

HEALTH AND CLIMATE

In general, the health of the north-west Punjab and the Frontier province is excellent. All the usual illnesses are prevalent, of course—malaria, sand-fly, dysentery, etc.—but both adults and children in normal health are able to ward them off. The winter is bracing and often very cold, with the snow winds blowing onto Pindi from the Murree Hills and over the rest of the district from the Himalayan ranges, and with this climate it is not so difficult to stand up to the intense dry heat of the summer. The hills at Murree and Kashmir are within easy reach of those who wish to leave the plains, as most women, especially those with families, naturally do.

Temperatures. These range from intense cold to great heat. The record temperatures recorded at Peshawar are 121° in June and 24° in November (which is not usually the coldest month). Summer temperatures range over the 100° for a good deal of the summer and between 30° and 40° at night in the winter in most of the area.

Rainfall. The district has two rainy seasons, one in early spring and the monsoon season in July to September. Rainfall, however, is not very heavy, though it is not easy to state an average. R'Pindi may average 30 inches for the year, Attock only 20 and the Hazara district, between the plains and the hills, varies as much as 30 to 50.

ALTITUDE

Rawalpindi, Peshawar and other stations on the plains are about 1,700 to 1,750 feet.

Murree : 7,517'. *Changla Gali* : 8,400'.

Abbottabad : 4,010'.

Landi Kotal : 3,683'.

Srinagar : 5,200'. *Gulmarg* : 8,870'.

RELIGION

In spite of the area round Amritsar and to the north of it being the home of Sikhism, the vast majority of the population are Mohammedan. The percentage varies slightly, in Jhelum and Peshawar being 90% Moslem and 10% Hindu and others, in the Hazara district, 95% Moslem and 4% others. This latter would probably be exceeded in some parts of the Frontier Province and certainly so in the tribal areas, bordering Afghanistan.

LANGUAGE

Hindustani is the *lingua franca* of India and is understood in most places. *English* is less understood and spoken than in the south.

Punjabi is the natural language of the Jhelum and Attock districts, 98% of the people of the former speaking it.

Hindki or Western Punjabi is spoken in Hazara, as is *Gojri*, the language of the Gujars, or valley people and herdsmen.

Pushtu is the tongue of the Frontier, as of the Afghan, who despises the southern languages. In the Kohat District for instance $\frac{7}{8}$ of the people speak it and in the tribal areas probably few do not.

There are many other dialects and languages amongst these border peoples but those above are the main ones.

THE STATES ON THE FRONTIER

There are six independent states on the north-western frontier of India--Kashmir, Chitral, Dir, Swat, Amb and Afghanistan.

Amb. This is merely a small village on the banks of the Indus in Independent Tanawala, near the Hazara country.

Chitral. Extends from the Lawarai top to the south of the Hindu Kush range. Consists of fertile, cultivated valleys. The ruling dynasty has held power for over three hundred years, though during this time the state has been constantly at war. Since the Lockhart Mission in 1885 a subsidy has been granted to the state. Internal policy is dictated by the ruling prince and foreign policy is under the guidance of the Political Agent at Malakand.

Area is about 4,000 sq. m. *Population* about 99,000. *Present Ruler:* Capt. H. H. Mohammed Nasir-ul-Mulk, entitled to a *Salute* of eleven guns.

Dir. A warlike state consisting mainly of Yusufzai Pathans. *Area:* 3,000 sq. m. *Population:* 250,000.

Swat. A state bounding Chitral and Dir. Its ruler is a descendant of the famous Ahkund Sahib of Swat and is known as the Wali of Swat. *Area:* 1,800 sq. m. *Population:* 216,000.

Kashmir. The State is really Jammu and Kashmir. It is almost entirely mountainous, with the exception of the lovely Vale of Kashmir, in which Srinagar lies, and is one of the most beautiful countries in the world. It comprises the upper reaches of the Chenab and Jhelum and the middle reaches of the Indus, three of the five rivers of the Punjab.

Its early history is obscure, though there was certainly much Hindu influence, as the archæological remains prove, and it comes into modern history with the coming of the Moghuls, who annexed it and gave it prominence after 1586. In the 18th Century it fell under the harsh

Afghan rule until the Sikhs occupied it in 1829. The British made it over in 1846 to the family of the present ruler. Jammu state in particular has produced many fine soldiers, the Dogras, for its own and the Indian Army.

Area : 85,885 sq. m. *Population* : over 3½ millions.

Present Ruler : H. H. Shri Maharaja Hari Singhji Bahadur.

Salute : 21 guns.

Afghanistan. A Mohammedan state, consisting almost entirely of Sunnis. Law is the 'Shariat', based on the Islamic law. Since 1931 the state has had more correspondence with external affairs and in internal administration has had both a Senate and a National Assembly.

Area : 250,000 sq. m. *Population* : 10,000,000 (approx).

Present Ruler : H. M. Mohamed Zahir Shah.

NATURAL RESOURCES

These are scanty in most places and have not been greatly worked owing to their small quantities.

In the Attock District there is limestone and large deposits of this near to Hassanabdal; coal is mined locally and the area produces the oil and petroleum which is the basis of the Attock Oil Company's prosperity. The river Indus and its tributaries also provide a certain amount of gold but this is very precarious.

Hazara has limestone and iron deposits, the latter very small.

Jhelum is rich in its resources having the great mass of the Salt Range running through the District. This produces, in larger or smaller quantities, building and

paving stone, marble, gypsum, ochres and other colouring agents, copper, gold, lead and iron. The only deposits which have been worked, however, are the coal and salt. The former is mined only here in the province and the latter produces sufficient for all the Punjab.

Salt is also mined in the Frontier Province near Kalabagh on the Indus.

INDUSTRY AND AGRICULTURE

The people are more inclined to agriculture and pastoral pursuits than to industry, though there is a good deal of village industry, which is now having government sponsorship.

It is generally true that some 60% of the people are engaged in agriculture and allied crafts while no more than 20% are engaged in industry. This would hold good for most of this area, though the agricultural percentage would be higher in areas like Hazara and parts of the Frontier.

The remaining part is taken up with trading and commerce, domestic service, etc. Many of the able-bodied men of these northern areas, of course, are incorporated in the various Frontier and Punjab Regiments of the Indian Army.

Heavy Industry. The main ones are the railway workshops and allied trades; The Attock Oil Company at Rawalpindi; the Murree Brewery, Rawalpindi; the Cement Works, Wah. P. W. D. special schemes of irrigation and road-making sometimes take considerable numbers of men.

LOCAL AND VILLAGE INDUSTRY

Peshawar. Weaving, making of lungis, silver and copper work, wood-working (especially wood-carving in a

style peculiar to Peshawar). There is much trading in the city itself as caravans come and go.

Attock. Village industry, with no central town for its disposal, is mainly the printing of rough linen and calico, the making of lacquered wood-work, phulkaris made by purdah women, shoe-making at Tallagang and snuff and tobacco manufacture at Hazro.

Hazara. Little industry is carried on in the villages apart from weaving of coarse cloth, a good deal of basket manufacture and some silver work.

Jhelum. With the mineral resources of the Salt Ranges more industry is possible and some are very old indeed in their origins. Weaving, basket-making and cloth-printing are common with other districts. Tanning of leather, oil-pressing, and boat-building on the Jhelum. Natural resources make possible a certain amount of glass, brass and iron work. The district has always been famous for its horses and much horse dealing is still carried on.

FAUNA

In most places there is little wild game. Shooting, hunting and the prevalence of army manoeuvres has driven most of it away. There are practically no carnivora left in the district, while the larger game is almost non-existent. Below is a general list of that which may be found in the several districts. Where it is impossible for space reasons to specify areas the mere districts have been given thus, P—Peshawar; H—Hazara; A—Attock; J—Jhelum.

Markhor: Pajja Hill (P). *Urial*: Cherat, all Salt Range, some in A (preserved). *Hyena*: Attock Hills. *Musk Deer*: upper forests (H). *Barking Deer*: Khanpur

forests, (H). *Ravine Deer*: P, Pindigheb, lower Salt Range.

Ibex: (scarce) upper Kagan Valley (H). *Bear* (scarce): upper Kagan (H). *Black Bear*: over 7,000 feet (H). *Leopard*: Kala Chitta (A), Hazara (scarce), few in Salt Range.

Jackal: general. *Hare*: P, A, H. *Fox*, *Mongoose*, *Porcupine*, *Hill marten*, *monkeys*: (H). *Polecat*: Gandhala Gorge (J). *Flying squirrels*—H and Murree Hills.

Chikor: P, H—general, lower hills (J). *Black and Grey Partridge*: P, A (grey), H (scarce), J (grey). *Sisi*: P, A (not plentiful), J (lower hills). *Duck*; throughout the district by water. *Teal*: P, J. *Snipe*: P, A (rare), H (rare), J. *Quail* (rare). P, H, A. (large numbers spring and summer migrating to Russia). *Water Fowl*: P (river beds). *Wild Swan*: P (occas.). *Sandgrouse*: Yusufzai, Nowshera (P), Tallagang (A), J. *Bustard* Attock Fort (occas.), lower hills (J). *Grey Goose*: A, J. *Demoiselle Crane*: river plains (J). *Flamingo*; Kallar Kahar (J).

SOME MISSIONARY STATISTICS

In the figures below the higher row applies to the Punjab (including Delhi), and the lower to the North-West Frontier Province. They are the latest figures available, but are not those for the past year.

No. of Christians:—

4,19,178 (Protestant 3,60,972, R.C. 58,206)

16,499 ,, 15,000 1,499

Increase in past ten years:—22%

31%

Literacy:— 5.4% (Lowest in India)

30.0%

Number of missionaries per million inhabitants :—16·6
7·4

There are only 13 Christians returned as living in Tribal areas, but this figure is untrustworthy, for evident reasons.

The Missions working in the Rawalpindi Division of the Punjab are mainly the Church of Scotland and American United Presbyterian Missions.

Those in the Frontier Province are mainly the Church of Missionary Society and the Church of England Zenana Missionary Society.

Most of the work in this province is educational and medical.

The Danish Missionary Society have work in Mardan.

| | |
|----------------------|-----------------------|
| Foreign workers, 576 | Indian workers, 2,409 |
| 25 | 108 |
| Colleges :— 5 | Students :— 2,523 |
| 1 | 120 |
| High Schools :— 23 | Scholars :— 6,118 |
| 4 | 1,949 |

(There are a large number of middle and primary schools the figures for which are inadequately returned.)

| | |
|-------------------------|------------------------|
| Hospitals :— 27 | Beds :— 2,343 |
| 6 | 451 |
| Inpatients :— 19,544 | Treatments :— 4,59,373 |
| 4,548 | 1,69,521 |
| European Doctors :— 105 | Indian Doctors :— 399 |
| 13 | 33 |

CHURCHES

Church of England : Jhelum, Rawalpindi, West Ridge, Murree, Abbottabad, Nowshera, Risalpur, Mardan, Peshawar, Cherat. Nathia Gali, Kohat, Bannu, D. I. Khan, Srinagar, Gulmarg.

Methodist: Rawalpindi, West Ridge, Nowshera, Peshawar, Cherat, (Murree Hills, Campbellpur, Kohat, Abbottabad and Frontier stations are also visited.)

Roman Catholic: Rawalpindi, Murree, Nowshera, Peshawar, Srinagar, Gulmarg. (Other stations are visited by priests from the above.)

Church of Scotland: Rawalpindi, Murree, Peshawar (closed).

Garrison Churches: Campbellpur, Upper Topa, Khanspur, Razmak.

EDUCATION

There are many vernacular schools throughout the whole area. In a large number of cases these, of course, are Muslim and some are Sikh. In the larger centres, as, for instance in Jhelum, Rawalpindi and Bannu, there are Mission High Schools.

The most famous of the schools in the area are, of course, *the Tyndale-Biscoe Schools* in Kashmir. Their name states the debt they have owed to the Canon who has been at their head for more than fifty years. In these days they have branches not only in Srinagar but in several other towns of the State. No visitor to Kashmir should miss seeing the Srinagar School.

Colleges. The most important colleges in the district are

Rawalpindi: Gordon College (American Presbyterian Mission)

Peshawar: Edwardes College (Church Missionary Society)

„ : Islamia College

European and Anglo-Indian Schools. Murree has three such schools, of high reputation.

Lawrence College, Ghora Gali : (boys)

St. Denys' School, Murree : (girls)

The Convent School, Murree : (girls)

Private Schools. There are several private schools both in Rawalpindi and Peshawar, some of which take children up to School Certificate standard. The Tyndale-Biscoe School has now a branch for European boys. Murree and Gulmarg have private schools, normally those belonging to the plains moving there in the summer.

MEDICAL ATTENTION

Military personnel will be attended by the medical officer of their unit.

Other military personnel, not having a unit medical officer, will attend the Staff Surgeon. This includes families of officers where the officer is away from them and officers on leave in the station.

Civilians will be attended by the Civil Surgeon, at his office if possible ; if not, at home, if a message is sent to him.

The cantonment hospital is established for the treatment of servants and others who reside within cantonment limits.

LADY MINTO'S INDIAN NURSING ASSOCIATION

'The Association was founded with the object of supplying fully trained and experienced nursing sisters throughout Northern India . . . and the Punjab Nursing Association has been incorporated. The Sisters are recruited from the best hospitals at home.'

The subscription entitling members of the Association to Nursing Sisters is Rs. 15 per year (for those whose income is under Rs. 600) and Rs. 25 (for those exceeding Rs. 600). Nursing charges vary with rates of income; for ordinary and infectious cases from Rs. 6/8 to Rs. 10 per day and for maternity cases from Rs. 7/8 to Rs. 11.

Full details are obtainable from the Lady Superintendent, Lady Minto's Indian Nursing Association, Havelock Road, Rawalpind (Winter) or Murree (Summer).

RATES OF PAY FOR SERVANTS

The Nerrick rates for servants' wages are as under:—

| | | |
|------------------------------------|-----|-------|
| Bearer-Khitmatgar (single officer) | ... | 28-33 |
| „ „ (married „) | ... | 28-33 |
| Khitmatgar (chokra) | ... | 10-15 |
| „ „ | ... | 20-25 |
| Mashalchi (man) | ... | 12-15 |
| „ (chokra) | ... | 10 |
| Bhisti | ... | 12-15 |
| Bhisti-mashalchi | ... | 14-16 |
| Sweeper | ... | 12-15 |
| Syce | ... | 15-17 |
| Chowkidar | ... | 12-14 |
| Mali | ... | 15-17 |
| Ayah | ... | 25-30 |
| Dhobi (single officer) | ... | 6 |
| „ (married householder) | ... | 14 |
| „ (married, in hotel) | ... | 12 |

POSTS AND TELEGRAPHS

In larger stations post and telegraph offices are separate but in all smaller ones they are housed together. All details as to either service can be had on application to

the office concerned. Telegrams can usually be sent, except on public holidays, between 8 a.m. and 8 p.m. from main offices.

TAXIS AND TONGAS

In several stations taxis can be hired at the railway stations, where rates of hire can be found.

Tongas are available in all stations. They bear on their sides the class and their registered number. Notice boards giving rates for time and distance can be found at regular tonga-stands. In most stations there are three classes of tongas, the first class being rubber-tired. Normal charges are about 12 annas for the first hour and 8 annas for the second, though this varies from station to station, and in some cases charges are less for short or specified distances.

All tonga ponies are subject to regular inspection and any found in poor condition should be reported to a police constable and a report made to the nearest S.P.C.A. of the number of the tonga and the constable's number.

COMMUNICATIONS

RAIL

The main line from Peshawar to Delhi, continuing to Bombay and Calcutta, passes through Rawalpindi and Jhelum. For the main stations there are good express trains and for the south air-conditioned carriages are obtainable (but should be booked beforehand).

Rawalpindi—Kohat. Direct train.

Rawalpindi—Abbottabad. Change at Taxila.

Rawalpindi—Bannu. Change at Mari Indus.

Peshawar—Landi Kotal. Trains run twice a week.

RESTRICTIONS ON ROAD TRAVEL ON THE FRONTIER

The following restrictions should be noted carefully and checked before setting out, as they are altered periodically.

Most roads on the frontier are regarded as safe for women travellers during the daytime, though they should then be accompanied by a responsible male escort. He need only be armed when definite orders have been issued to that effect. This does not apply to the roads Peshawar—Nowshera and Nowshera—Mardan during daytime, nor does it apply to women attending the meetings of the Peshawar Vale Hunt.

All individuals must be within cantonment limits in Frontier towns between Retreat and Reveille. Dusk is considered the most dangerous hour on all roads in the district.

The above *applies only to places in the N.W.F.P.* and not to the Punjab.

Peshawar—Nowshera. Written permits required from Station Commander for travelling after dusk.

Nowshera—Mardan. Women must be accompanied by male escort after dusk when travelling by car or bus, or by two males if travelling by tonga or bicycle.

Mardan—Malakand. Visitors proceeding beyond Dargai must obtain a written permit from the Political Agent, Malakand. Give three days notice for written reply or else prepay telegraphic reply.

Khyber Pass. In peace-time is open to visitors between stated hours on payment or permit from

Political Agent, Peshawar. A special permit is needed to go beyond Landi Kotal.

Attock Bridge. The bridge closes from sunset to dawn. Only in very special circumstances will passes be issued for other than these hours. Passes must be obtained from one of the District or Brigade Headquarters.

Peshwar-Kohat. The road through tribal territory opens October to February at 07·30. Other months it opens at 06·30. It closes:— November-January, 16·30 ; Feb. & March, 17·00 ; April, 17·30 ; May, 18·00 ; June-July, 18·30 ; August, 18·00 ; September, 17·30 ; October, 17·00.

Khushalgarh Bridge. Closed sunset to sunrise. Passes from military headquarters only in exceptional cases.

Kohat-Attock, via. Nizampur. As above.

Kohat-Thal. Restrictions as to hours vary. Consult Kohat Brigade office.

Parachinar. Roads only open by day. Visitors must obtain permit from Political Agent, Kurram from whom permission must also be obtained to use the Dak Bungalow.

Kohat-Bannu. Restrictions on this road vary. Consult military— district or brigade—offices. No women.

Bannu-Razmak, Miranshah, D.I.K., etc. Traffic much restricted. Information can only be obtained by officers travelling on duty, from Bannu.

TABLE OF DISTANCES—RAIL

| | | | | | |
|----------|---------|---------------------------|----|-------|----|
| Peshawar | 3½ hrs. | Campbellpur | 2. | Kohat | 6½ |
| Lahore | 8. | Havelian (for Abbottabad) | | | 3. |

TABLE OF DISTANCES—ROAD

(Distances taken from Rawalpindi)

| | | | | | |
|-------------------------|------|----------|-----|-----------------------------------|-----|
| Jhelum | 66m. | Attock | 56 | Campbellpur | 53 |
| Nowshera | 74 | Peshawar | 103 | Abbottabad | 72 |
| Kohat (direct) | 109 | Lahore | 170 | Murree | 40 |
| | | Delhi | 541 | | |
| Kohat (via. Peshawar) | 143 | | | Peshawar to Abbotta- bad | 117 |
| Peshawar to Landi Kotal | 39 | | | Kohat to Bannu | 79 |
| R'pindi—Murree—Srinagar | 195 | | | Peshawar—Abbotta- bad—Srinagar | 276 |

DAK BUNGALOWS AND REST-HOUSES

Dak bungalows. These vary considerably in size, cleanliness and accessibility. Generally speaking travellers are well and cheaply looked after. A khitmatgar is in charge and can usually prepare a meal at short notice. Travellers wishing to stay at a D.B. are advised especially between May and October to send a telegram to the khansamah booking rooms. This will save disappointment. Travellers can claim shelter for 24 hours, for which they must pay Re. 1-8 per head. Any time after that is charged as for another full day. Scales of charges for meals, electricity, etc., are available in all bungalows. The following list of bungalows is not exhaustive for the area but may be useful.

Jhelum District
 Chakwal
 Chilianwala
 Dina
 Jalalpur
 Jhelum
 Khewra
 Pind Dadan Khan
 Tilla

Hazara District
 Hassanabdal
 Haripur
 Abbottabad
 Dunga Gali
 Thandiani
 Thai
 Mansehra
 Changla Gali

Peshawar District

Nowshera
Peshawar

Kohat District

Jand
Hangu
Kohat
Thall

Bannu District

Bannu
Pezu

Rawalpindi to Srinagar

Tret
Kohala
Domel
Chinari
Uri
Baramulla
Srinagar.

In Jammu and Kashmir

Jammu
Bannihal
Gari Habbibulakhan
Islamabad
Batote

Rest-houses

Sessions Houses and Rest-houses are provided for the accommodation of Government officials. When not in use they may be occupied by non-officials and travellers, provided permission has previously been obtained from the department concerned. These rest-houses abound and are of several classes. A fairly exhaustive list can be found in the A. A. Handbook of Northern India.

P.W.D. Rest-houses

These exist in most villages of any importance and travellers who wish to explore the neighbourhood, as for instance, in the case of the many archaeological remains round Jhelum, can usually obtain accommodation. Here again, the traveller should apply at least seven days in advance to the officer concerned. For Civil Rest-houses apply to the Deputy Commissioner of the District and for P.W.D. Rest-houses to the Executive Engineer of the Division concerned.

TAXES AND TOLLS IN MURREE

The following are the taxes which concern visitors to Murree.

Servant Tax : Re. 1 for under 90 days. Rs. 2 for over 90 days.

Horse Tax : Rs. 2 per horse.

Dog Tax : Re. 1-8 for first dog ; Rs. 2 for second dog ; Rs. 2 per dog where 3 dogs are kept ; Rs. 6. where 4 or more are kept.

Wheeled Vehicle Tax : Re. 1-8 per vehicle.

The following tolls are levied on Murree roads.

Pindi-Murree : 17th Mile : Car and passenger toll payable. Ghora Gali : Re. 1 per car.

Murree-Kashmir : Kohala : Tax before bridge is crossed : Re. 1 Domel : Tax and customs inspection. Rs. 7-8 for private cars.

Murree - Nathia Gali - Abbottabad : K u l d a n a Corner, Re. 1 per car plus passenger tax. Barian, Re. 1 per car. Thai, Re. 1 per car.

Traffic in Murree. Only official traffic is allowed on the Mall as far as the Church. Traffic may use the one-way road Kuldana Corner-Topa, on production of a pass obtainable at the municipal office. A special pass required for night traffic.

SPORT

Tennis, Squash, etc., may be had in all stations.

There are *golf courses* in Jhelum, Rawalpindi, Burban (Murree Hills), Abbottabad, Campbellpur, Nowshera, Peshawar, Kohat, Bannu, etc.

Racing. As well as point-to-point races, etc., in several stations there are races through the winter

in Peshawar and Rawalpindi. Fixtures may be obtained from the Stewards.

Swimming. There are pools at the clubs in Rawalpindi, Peshawar, Kohat, Abbottabad, Bannu, etc.

Hunting. Pindi and other stations have a drag hunt.

Peshawar Vale Hunt. Since 1868 the Peshawar Vale Hunt has hunted the country round Peshawar. Jackals are hunted north and east of Peshawar, coverts being sugar cane in early season and later, rented reed coverts. Hunts are usually Thursdays and Sundays with occasional bye-days, the season being 1st November to 31st March.

Subscriptions can be obtained from Hon. Secretary, P.V.H. with all details. Cap is Rs. 5, but non-members hunting more than six times will pay full subscription.

Winter Sports. These are enjoyed at Gulmarg (Kashmir) principally at Christmas, and also at Murree. The headquarters of the ski-club of India is Nedou's Hotel, Gulmarg, where all enquiries should be addressed. During a few months skiing is available in Murree and details can be obtained from the Hon. Secry., c/o. Rawalpindi Club.

MUSIC AND DRAMATICS

There is little in the way of serious musical performance in any of the stations covered by this book. Several places, such as Peshawar, Rawalpindi, Nowshera and Kohat, run dramatic societies if sufficient support is forthcoming. Those interested should apply to the Club Secretary for information.

SOLDIERS' HOMES, ETC.

Sandes Soldiers' Home. These homes, spread over India, as well as in other countries, cater for soldiers within the station and are residential, providing 'leave stations' for all B.O.R.'s. Preference is given to those below the rank of sergeant. They provide meals, bedrooms, baths, games, etc., and religious meetings are held in rooms set apart for the purpose.

Rawalpindi—Dalhousie Road. (Founded 1897).

Upper Topa, Murree Hills. Open May to October.

Uniacke Club, Murree. Provides accommodation for military personnel on leave, and for week-ends. Also has permanent residential quarters. Dances, etc., are arranged during the week.

Other Clubs and Homes. These can be found in most of the larger stations. There is a Soldier's club in Pindi (Dalhousie Road) which is well run, backed by the Women War Workers. Methodist and Church of England Institutes and Homes do good work.

TOC H

Toc H in military stations is subject very much to difficulties consequent upon transfers, etc., and occasionally groups and branches have to cease, temporarily, owing to lack of members. Those interested should get in touch with one of the local chaplains, who will probably know if a group or branch is in existence or with the Regional Secretary.

Branches or Groups exist in the following stations:—

Rawalpindi, Murree (summer only), Kohat, Nowshera, Razmak, Peshawar.

S. P. C. A.

Effective work is being done in Peshawar, Rawalpindi, Murree, etc., in the prevention of cruelty to animals. But this work can only be made really effective with the co-operation, in service and finance, of a much larger public.

Peshawar. A dispensary for sick animals is maintained on Saddar Road. It is open daily for treatment of animals from 9·0 a.m. to noon and from 1·0 p.m. to 4. p.m.

Rawalpindi. There is a dispensary and a hospital (with seldom less than sixty or more animals) next to the Veterinary Hospital off the Murree Road. Hours are both morning and evening but attendants are always at the hospital.

Treatment is free for persons not having the means of payment.

If you see any animal being ill-treated or overworked or worked in an unfit condition take the following particulars and send them to the Secretary, S.P.C.A. (1) Licence number of vehicle (if a tonga pony). (2) Colour of the animal. (3) Nature of complaint. (4) Time and place of occurrence. (5) Number of police constable to whom occurrence reported.

In Rawalpindi sick animals will be taken into hospital. Those unfit will be destroyed and owners compensated. Others will be given treatment.

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