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(Confidential.)

# NARRATIVE

OF

## SURVEYS MADE, DURING 1876,

BY

# "THE MULLAH;"

In connexion with the operations of the Great Trigonometrical Survey of India.

## SURVEYS:

- |   |   |
|---|---|
| I.—RIVER INDUS FROM AMB TO<br>BUNJL.            | IV.—SAR LASPUR TO DODRAH, NEAR<br>DIR, <i>via</i> THE PANJKORA<br>VALLEY. |
| II.—YASSIN TO MASTUJ, <i>via</i> SAR<br>LASPUR. | V.—MIANKALAI TO PASHAT, NEAR<br>KUNAR, <i>via</i> NAWAGI.                 |
| III.—MASTUJ TO BARKULTI.                        |   |
| VI.—NAWAGI TO FORT OF ABAZAL.                   |   |

SIMLA:

GOVERNMENT CENTRAL BRANCH PRESS.

1877.

MS 1876/75/13





SHEET MAP

CONSTRUCTED TO ILLUSTRATE

EXPLORATIONS

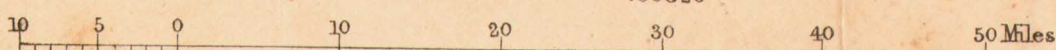
MADE IN CONNECTION WITH THE OPERATIONS OF

THE GREAT TRIGONOMETRICAL SURVEY OF INDIA

by Mullah

IN 1876.

Scale 1 Inch = 12 Miles or 1/760320

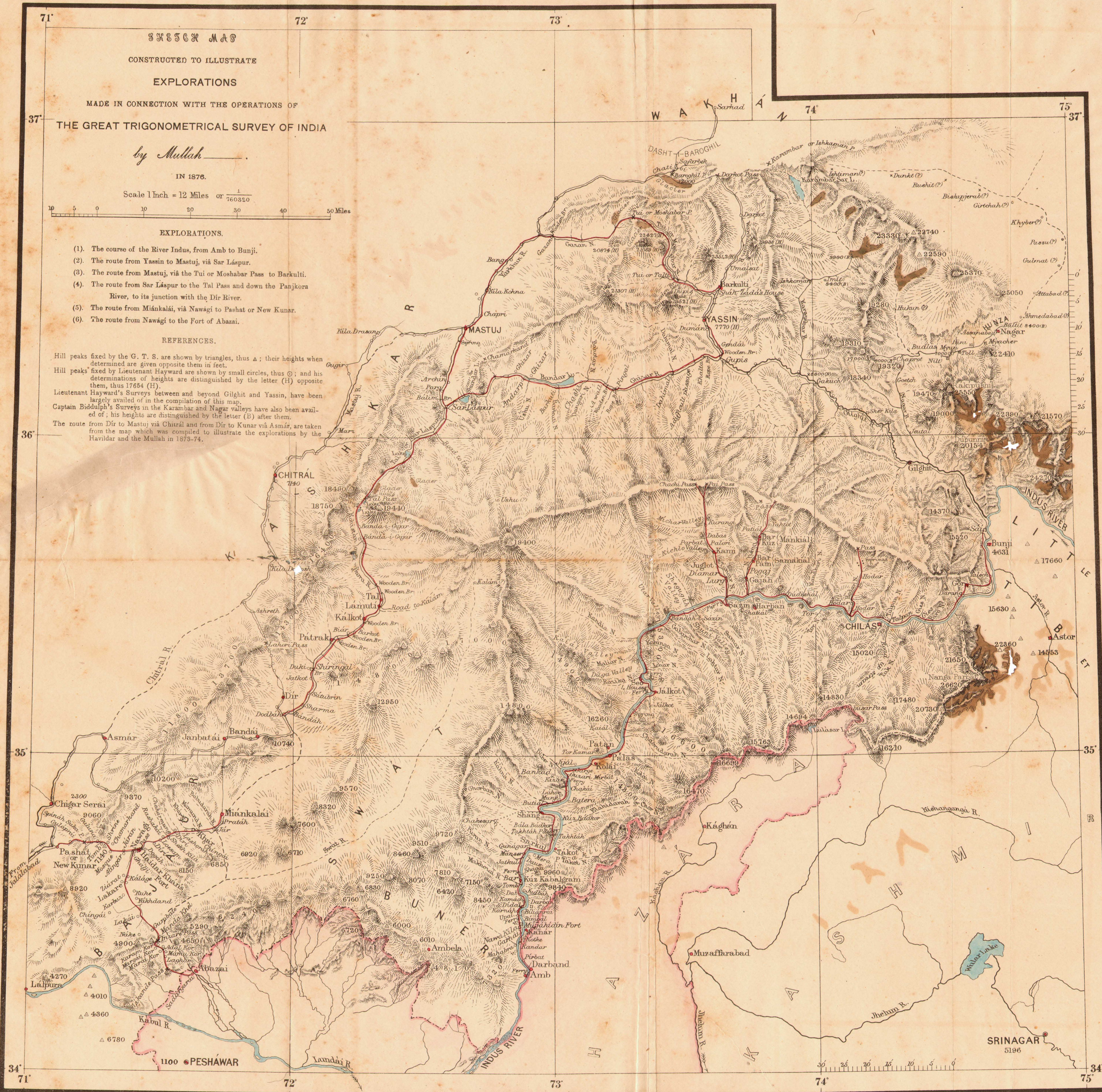


EXPLORATIONS.

- (1). The course of the River Indus, from Amb to Bunji.
- (2). The route from Yassin to Mastuj, via Sar Laspur.
- (3). The route from Mastuj, via the Tui or Moshabar Pass to Barkulti.
- (4). The route from Sar Laspur to the Tal Pass and down the Panjkora River, to its junction with the Dir River.
- (5). The route from Miánkalái, via Nawági to Pashat or New Kumar.
- (6). The route from Nawági to the Fort of Abazai.

REFERENCES.

Hill peaks fixed by the G. T. S. are shown by triangles, thus  $\Delta$ ; their heights when determined are given opposite them in feet.  
 Hill peaks fixed by Lieutenant Hayward are shown by small circles, thus  $\odot$ ; and his determinations of heights are distinguished by the letter (H) opposite them, thus 17654 (H).  
 Lieutenant Hayward's Surveys between and beyond Gilgit and Yassin, have been largely availed of in the compilation of this map.  
 Captain Biddulph's Surveys in the Karambar and Nagar valleys have also been availed of; his heights are distinguished by the letter (B) after them.  
 The route from Dir to Mastuj via Chitral and from Dir to Kunar via Asmar, are taken from the map which was compiled to illustrate the explorations by the Havildar and the Mullah in 1873-74.





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NARRATIVE OF SURVEYS

MADE BY

"THE, MULLAH" DURING 1876.

I.

I ARRANGED to work in concert with a Maulvi of Seo village in the Kohistan for the prosecution of the explorations which would first lie along the unknown course of the River Indus between Buzji and Amb, and with that object met him at Peshawar to agree on the plan to be adopted.

It was settled that we should proceed under the plea of trading, and he preceded me with goods in December 1875 by Rawal Pindi and Hazro to the Kohistan, through which the proposed line of exploration runs. Accompanied by two servants, I left Peshawar with a letter of recommendation from the Akhund of Swat on the 13th February 1876, and travelling by Nowshera and Hazro passed through Amb on the 26th, and halted at Darband on that day and the day following. Darband on the left bank of the Indus (here and further up in the Kohistan called the Abasin) in Tanawal is in British grounds and on the borders, and I there hired mules for the onward journey. On the 28th I proceeded keeping to the left bank of the Indus River and passing a village occasionally, with mountains on either side of the river, entered independent ground called Pukhtana-ka-mulk, about 8 or 9 miles from Darband. There is no natural feature to mark the boundary, but there is a marked difference in the appearance of the country; villages occurring at greater intervals, less cultivation, more jungle (chiefly acacia), the road though admitting of the passage of mules, grows worse, and the people though retaining the Afghan features and speech have a different cut for their clothes from those in Tanawal, the latter wearing only cotton clothing fitting tightly, and the former wearing loose clothing dyed indigo-blue, with a blanket thrown over the shoulders.

The first village of Pukhtana which the road passes, on the left bank of the river, is Kandar, inhabited by the Asanzai tribe and containing about 40 houses in a group. The cultivation, which is chiefly near the village, consists of wheat, barley and jowar, and small patches on the hill sides, wherever soil is suitable. Near the boundary and on the opposite side of the river are the villages of Madakhel and Mahabra in Pukhtana inhabited by a tribe named after the former, and each containing about 35 houses. The inhabitants of these villages, together with those of scattered hamlets of the same tribe further into the mountains, can muster about 500 fighting men armed with sword, matchlock and spear, and some clad in chain armour for the head and body. In the way of arms, &c., it is the same for all the tribes of Pukhtana as for the above.\* A mile further up the river than Kandar and on the same bank is Tohara consisting of about 20 houses and inhabited by Asanzais. The same distance higher up the river is crossed by means of rafts made of inflated skins or of trunks of the pine, which are floated down from the Kohistan. The stream has here a gentler current with a width of about 110 yards with steep rocky banks: a little lower down the width of the stream is about 30 yards and current very great. Animals have to swim the stream guided by men on rafts.

The road now follows up the right bank of the river, a few hundred yards from it, and on the hill slope, which here and some distance further up on either side comes down to the waterway, and is covered with grass and trees at intervals. About 3 miles from the crossing the road passes through the village of Garhai, numbering about 300 houses, and inhabited by Isizais, and about six houses of Hindus, who differ mostly from the Mussalmans in dress, live by trade, write in the Nagri character, and have most probably come from Hazara, they are well treated by the Asanzais, but are imposed upon by other tribes. Besides the usual cultivation, a little rice is grown where the ground can be irrigated. I halted at this village for the night.† About 600 yards further on again is Nawakila, about 20 or 25 houses, also an Isizais village.

\* The only time I was molested on my way up the Indus was when opposite Mahabra 15 or 20 Madakhels attacked my mules and attendants; nothing, however, came of it beyond a little delay.

† On the opposite side of the river is the village of Kanar, and near it and below is Kotke; the former well known in those parts owing to its being the residence of a Hlji, now dead.

Proceeding yet further about 600 yards along the road and midway between it and the river is the square fort of Mujahidin, which was built by a party of about 500 warlike Mahometans, supposed to be of Hindustani origin, who had opposed us in Buner, and were compelled to leave by the Akhund of Swat, after their defeat. The fort encloses the dwelling houses of these men, and all that they possess in the way of cattle, &c., and though equal to withstanding an attack with musketry, could not hold out against artillery. The men devote their time to drill, and are armed with weapons of their own manufacture,—guns with percussion nipples, blunderbusses, swords, and it is supposed they also manufacture cannon and even percussion caps. They feed well, are much given to prayers, and yield implicit obedience in all things to a Maulvi Saiyad Amir by name, a Pathan from Kota of the Abakhels of Yusafzai. They are given to hospitality; but it is not known how they come by their wealth, which must be considerable since provisions are excessively dear. It may be that they get support from their sympathizers in British territory; they are supposed to be Wahabis, and their ill-treatment from the Akhund of Swat arose from this supposition. Their families are not numerous, and are of the same origin as themselves.

There is a ferry at Upal about  $2\frac{1}{4}$  miles above the fort to Bunbal village, of 20 houses inhabited by Asanzais. I still kept to the right bank of the river, and two miles further up was opposite Bilianrai, the last of the Asanzai villages. The next village passed through about 2 miles further up is Didal, of about 25 houses inhabited by people of the Chakarzai tribe who live by cultivation.

On a ridge on the left bank of the river opposite Didal is a fort called Darban with a stiffish ascent of about  $1\frac{1}{4}$  miles; it is an outpost of the Pukhtana people, and is occupied by Akazais, a minor tribe of the Chakarzais. It has been constructed to repel the attacks of the Deshan tribe of the Pakli country to the east and about 4 or 5 miles from the fort. The Pukhtana people are the stronger of the two, and in consequence are usually the aggressors. The fort is always occupied, and cultivation is carried on about it. On the road Kamach, a village of 40 houses, is next met with at about  $\frac{1}{2}$  mile. I here halted for the night, putting up at the only Hindu house in the place. There are no arrangements for travellers, probably because there is not much travelling done in these parts, but people passing generally put up at the Masjid of the village. I was accommodated

with my traps in the verandah of the house, and had to be on the alert as the people are thievish. At all times demands are made on outsiders for small articles, and when not complied with, abusive language follows.

About 2 miles above Kamach village a small stream joins the Indus River on the left bank, and  $1\frac{1}{2}$  miles further on the road passes the village of Dab, which is inhabited by the Chakarzais, and is opposite the village of Judbah, which is occupied by a minor tribe of the same called Basizais. The valley continues confined and the river between the above two villages has a rapid current; communication is kept up as before on inflated skins. Two miles on the road crosses a stream about 20 yards in width and 3 feet deep, which comes from the Makhozai country in Buner. Beyond this is the—famous in Afghanistan—tomb of the Akhund Salak Sahib, who in former times (supposed to be in those of Shah Jehan) led on Islam against the then Kafirs in the Kohistan and Shanaka and converted them. The tomb is held in great reverence, and large offerings are made to it. Tradition has it that on Shah Jehan paying the Akhund a visit, and finding him ploughing his fields, and thinking him poor in consequence, offered him a philosopher's stone, the only one he possessed, in order thereby to enable him to raise himself above want; the Akhund told him that he worked from choice, and to assure him of it ordered the river to change its course slightly and showed him the rocky bed which consisted of nothing but the same stone. On this Shah Jehan returned to his own dominions and instigated by jealousy muttered a curse causing the Akhund to be struck down by disease.

The road continues onwards to a large village of 200 houses called Kuz (or lower) Kabalgram, a mile beyond which is a village of 250 or 300 houses, called Pas or Bar (or upper) Kabalgram; they are inhabited by descendants of the Akhund, who are called the Akhund Kheh, and are distinct from the Chakarzais. These villages though large have no bazaars or shops, and the only trading there is done by Paracha Mussalmans, who take walnuts, ghee and honey to Hazara, Hazro or Darband, and carry back their equivalents in money, or iron chiefly. The villagers themselves take down ghee and exchange it at Darband for cotton, cloth, iron and salt, enough for their own wants.

I halted at Pas Kabalgram for the night, and made arrangements for the conveyance of my goods by coolies, the road not admitting of the passage of mules. The

coolies were the ordinary cultivators of the village, they carried a load of about 30 seers, and could make an ordinary march of about 10 or 11 miles.

I started again on the 2d March. At a distance of about a mile on the opposite side of the river is Slagai, of 20 houses, inhabited by Akhund Khels. The river is here crossed by rafts, and has a gentler current. A mile and a quarter further, and a little to the left of the road, is Jatkul, of 15 houses, inhabited by Akhund Khels. The road next crosses the Puran stream about 50 feet in width and 2 feet in depth with a gentle current, and which flows from a south-westerly direction. There is abundance of fish in the streams of these parts; in the river they weigh as much as 16 pounds, and the smaller streams about 2 lbs. or so, and are caught by the people in large numbers with hooks and sometimes with nets. On a height on the opposite side of the river about  $1\frac{1}{4}$  miles from crossing is Dawr village, of 30 houses, inhabited by Akhund Khels. It is about  $\frac{1}{4}$  of a mile from the river, and cultivation is carried on in patches wherever the ground suits. It may here be mentioned that the fields are generally terraced, and besides the usual dry cultivation, where possible the crops are irrigated. To the left of the road is Manser, another small village of the usual kind inhabited by Akhund Khels, and next comes Gunagar, of 16 houses, which gives its name to a stream flowing from the north-west and joining the Abasin, 200 yards from the village. A road goes up the Gunagar stream to Chakesar, Puran, Ghorban, and on to Swat. From Chakesar another road branches off to Kana. The above roads, though not good, yet admit of ponies being taken by them. I myself took one year ago when travelling from Pakli to Swat. The Gunagar at the crossing of the road along the Indus is about 36 feet in width, and has a depth of 2 feet with a rocky bed like the others crossed before.

Another  $1\frac{1}{2}$  miles brings the road opposite to Mera village of the Akhund Khels on the left bank of the river, and about  $\frac{3}{4}$  of a mile from it on a height. The road alluded to above as coming from Pakli and leading to Swat passes this village, the river being crossed by rafts. At  $2\frac{1}{2}$  miles from this the road crosses a small stream on which are some flour-mills, which are covered in, and the stones, of a small size, are manufactured on the spot. A little more than 2 miles and the road passes through the large village of 250 houses called Sarkul, and about  $\frac{1}{4}$  of a mile from the river on a slope. The inhabitants of this village though Akhund Khels,



and reckoned in Pukhtana proper, are under the influence of Chakesar, which is the stronger, and expects assistance from them in case of difficulties; the same also holds with the people of Gunagar. A good deal of cultivation is carried on at Sarkul under irrigation, and in consequence much rice is produced, as well as wheat, barley and jowar. Large numbers of cows, buffaloes, sheep and goats, and a few ponies are kept, and altogether the people are in comfortable circumstances, very different from the generality of other villages in Pukhtana through which I passed. There are 2 or 3 houses of Parachas, who are the traders of the place. The houses here and at the villages of Pukhtana are flat-roofed and one-storeyed structures made of mud, like those ordinarily met with in the Punjab.

I halted at Sarkul for two days, hesitating as to whether I should proceed in consequence of a dispute amongst the people of Takot on the opposite side and further up the river, and the presence there of people from Alai who had come to take a side in the row. I had also to get a change of coolies, as those from Kabalgram would not bring the loads in to Sarkul fearing molestation from outsiders. I however managed a start on the 5th.

About  $\frac{2}{3}$  of a mile from Sarkul the road crosses a small stream, and  $1\frac{1}{4}$  miles yet further and on the opposite side of the Indus is Takot, near and below which a stream joins the Indus from the east. This stream does not seem to rise at any distance, but gets a plentiful supply of water from springs and snows, and can only be forded with difficulty. About two miles higher up on this stream is Kanshi village, which with Takot is in Pakli. In these two villages dry cultivation is carried on, jowar preponderating. The hills surrounding having abundance of pasture and water are the grazing grounds of numbers of buffaloes brought over from Alai by Gujars. Walnuts, apricots and medlars grow wild, also sour pomegranates.

About two miles further on the road passing through occasional patches of cultivation which includes a little rice of the Sarkul people, a small spring-fed stream with deep rocky channel is crossed, and the Takhtah village of 40 houses included in Chakesar is reached. The people of this village are essentially cultivators, growing, amongst other grains, rice; but the surrounding hills afford fine pasture and thousands of buffaloes belonging to Gujars from Chakesar graze thereon. Chakesar, it may be mentioned, is a fort, containing about 800 houses, situated on the southern bank



of a small stream (draining in to the Indus) in an open valley and surrounded by villages at intervals of three or four miles, each not containing more than from 30 to 60 houses. The inhabitants thereof being cultivators. On the stream, on which the fort is, there are five or six flour-mills. The fort gives its name to the surrounding country.

Hitherto the road by which I travelled had kept by the river about 200 or 300 yards more or less from it, and although there was one that still continued along it, yet owing to the disturbance at Takot, and it being in the way of the Alai people, I thought it advisable to take another, which, with the exception of the ascent, was preferable, as it was a short cut over an easy wooded spur, and by it 2 miles were taken off by avoiding a bend in the river. On the crest of the spur about  $3\frac{1}{2}$  miles from where the road leaves the river is Pas or Bala Badkhor, a village of 20 or 25 houses, from the river about  $2\frac{1}{2}$  miles. The usual dry cultivation is carried on here, and the forests include the walnut and pine. The grounds appertain to Chakesar, but the people come somewhat under the influence of those of Alai. Descending about 2 miles Kuz Badkor is distant to the north about a mile, and after a further descent of  $1\frac{1}{2}$  miles the road by the river is reached. Another mile and a small stream is crossed, the road being distant from the river about 150 yards; and again at 2 miles another stream which enters the Indus on the banks of which there is cultivation belonging to Shang village of Chakesar on the road and distant about  $1\frac{1}{4}$  miles. Shang contains 200 houses, the inhabitants are well-to-do, living by agriculture, the usual grains being grown, including a little rice. The traders are Parachas, the people themselves going to Hazara and Hazro, &c., for salt, cotton, &c., in quantities for their own consumption. There is not so much lawlessness hereabouts as in Pakhtana, the greatest danger to travellers arising from the cupidity of coolies against whom one is warned by the more respectable members of the community. On the hills on the opposite side of the river there is a small settlement of people from the Kohistan, the ground having been obtained from Shang. I halted at Shang, and could not get off till the 10th March owing to a delay in getting coolies.

On getting out of Shang a plentiful supply of grass is met with, the fields being on the opposite bank of the river. Butial is the next village met with distant from Shang about  $3\frac{1}{4}$  miles. I could get no further for the day as the



coolies from Shang were only induced to come on under promise of change here. Butial containing about 15 houses is in Kalna, and is distinct from Chakesar, but the inhabitants are still Pathians. On the opposite side of the river the country belongs to the people of Alai. There is not so much prosperity in Butial, and I had no difficulty in getting coolies for the loads. Skins for rafts had to be taken on in order to cross the Kahna Nadi, which coming from a north-west direction joins the Indus  $1\frac{1}{4}$  miles above Butial. Usually the stream admits of being forded, but on this occasion owing to melting of fresh snow or falling of rain it could not be crossed, but by raft or by a wooden bridge 3 miles up the valley. Munji or Kahna is the next village met with, distant from the Kahna Nadi about  $1\frac{3}{4}$  miles. It is situated somewhat above the Indus river, and there is an ascent to it of about 500 yards.

The number of houses it contains is 15. I remained here till the morning of the 13th March owing to rain. A descent of about 1 mile from Munji and the road crosses a small stream on which at about 2 miles is the small village of Labor in Kalna. About  $2\frac{1}{4}$  miles farther on the road comes opposite to Batera on the left bank of the Indus, and enters the Kohistan, which extends to both sides of the river.

The people of the Kohistan claim an Arab descent, though their language (altogether distinct from Pashu) does not in any way assimilate to that of the Koran, they present a marked difference in appearance to the Afghans of Pukhtana, they are fair and have sandy hair, are manly, well made and wear tight fitting clothes, consisting of coat and trowsers resembling somewhat those of the European; on their heads the hair of which is kept according to fancy, sometimes hanging long and sometimes shorter, they wear a cap consisting of a bag of brown wool rolled up so as to form a band; when on a trip they wear leather wrappings round their feet and legs, each consisting of a large goat skin beginning at the great toe, which is left exposed, as well as the heel, and continuing up to the knee and kept in place by a leather tie, thus serving for both shoes and leggings. Their arms consist of a sword worn with cross-belt and a long barrelled matchlock which are home made, and occasionally imported. Powder is manufactured in the Kohistan, but lead is imported, and is used sparingly, being economised by moulding round pebbles. The people are reputed good shots, children even excelling; they all take aim kneeling, the barrel resting on forked supports. The women wear a loose jacket and trowsers, those who can



afford it having cotton clothing next the skin; on their heads they wear small round caps of cotton or wool, and when out of their villages they generally have sheets or blankets over the caps. The hair is woven in numerous plaits ending in thread ties. The food of these people, as in Pukhtana, consists of unleavened bread of wheat or barley or jowar flour baked in ovens, or done on the pan, eaten with butter, milk, vegetables gathered from the hills, or with stewed meat. There is no marked difference in the appearance of their villages from those in Pukhtana, there is less seclusion amongst the women ordinarily, and in consequence there are no outside screening walls, excepting at the houses of the Maulvi or Saiyad women. The grains grown are the same as those lower down the valley, rice decreasing; and the mountains being well stocked with grass, there is abundance of cows, sheep and goats, and the Gujar is there with his buffaloes in numbers. During the summer the villagers leave their houses in the valley and ascend with their belongings to the hills, where they cultivate the ground. The valley along the river is confined and rocky, but higher there are gentler slopes. In the way of horse flesh there are only a few undersized mares, which are kept for breeding; the roads being bad, there is no riding.

The road passes near the Chakai village of 15 houses, and  $1\frac{1}{2}$  miles further on a stream about 15 yards in width and 2 feet deep, coming from the south-west, is crossed, and a mile beyond another stream from the west, on which at 2 miles above is Bankal village. After an interval of  $\frac{1}{2}$  a mile the River Indus is reached. I now crossed over to the left bank of that river on a raft of inflated skins, at the ferry or *guzar* near the village of Mirbat. The road since entering the Kohistan has been in parts difficult, and with the exception of the short distance of  $\frac{1}{2}$  a mile between the ferry and Mirbat village continues so. The Duber Nadi coming from the north-west enters the Indus about 2 miles above Mirbat. This stream, on which there is a village of that name about 4 miles above the junction, comes from some distance, is of good size, and runs through a well-wooded valley. Saiyads from Peshawar had a large number of pines felled for the purpose of floating down the Indus last year. It is the practice of these men to cut as much timber during one season as will take three or four seasons to float.

I halted for the night at Garge, a village containing 8 or 10 houses somewhat scattered, and about  $3\frac{1}{2}$  miles above the junction of the Duber and Indus. This was the first



Kohistani village at which I put up; but though the language of the people is peculiar, I found no difficulty in making myself understood; there was always some one who, as was to be expected, could speak Pasitu, and more than that for the sake of knowledge men travel to foreign parts, for instance Saiyad Amir, and thus learn other languages. Accommodation here was much the same as at other villages in Pukhtana, provisions being somewhat difficult to procure, there being no Parachas; what I did get was cooked for me by the people of the place. The ground being stoney, no rice is grown, but there is no change in the other grains. The climate at this time of the year is pleasant, and the crops which were in ear when I left were backward. Garge is at the junction of a small stream with the Indus, and on the opposite side of the river, on a rocky slope, is Jijal, containing 150 houses. Crossing a small stream about a  $\frac{1}{4}$  of a mile above Garge the road passes by 5 or 6 houses called Bandah to the left and some cultivation. Kolai stream coming from the east is next crossed at a distance of  $2\frac{1}{2}$  miles; the width thereof was about 60 feet and depth 3 feet with a rapid current. Proceeding about  $\frac{3}{4}$  of a mile the village of Kolai lies to the right about one mile, on the hill slope. This is a large village of about 800 or 1,000 houses, the people of which are scattered during the summer months over the surrounding hills cultivating the ground, and thus raising enough crops for their consumption, which would not be the case had they to depend on the produce of the land adjoining the village; they by this means also have good grazing for their live-stock. All the trade with Gilgit is by the people of Kolai; ghee chiefly and cash (the Mahomedshai rupee of the same value as the Queen's coin), also gold in dust in small quantities are taken down by men in the pay of the traders to Hazro and Rawal Pindi, and chiefly cotton cloths and indigo, &c., are taken *via* Kaghan and Chilas to Gilgit, where large stores are kept. Trade is chiefly done on the credit system; large profits and slow returns. These people are said to be in good repute with the Kashmir Raja's Government joining in its expeditions, for which they are excused duty on their goods.

The coolies I had engaged at Munji were to have been relieved at Kolai, but I was afterwards told that owing to a feud between the people of the latter place and Palas that I could not get admission into Palas with Kolai men. The feud has been going on for years, and in some of their fights numbers of men fallen. So I pushed on for Palas.



At the distance of about 3 miles and on the opposite side of the river along which a road also runs, there is an arrangement of 3 or 4 pieces of timber one above the other from the river by which the people who have nerve for it get over a precipice of 200 or 300 feet deep. The road on this side was in places bad enough, but nothing in comparison with the above, which is called *Torkamar* (black precipice).

A stream is next crossed at  $\frac{1}{2}$  a mile; and  $2\frac{3}{4}$  miles further the road comes opposite to the junction of a large stream from north-west with the Indus, near which is situated the village of Patan about  $\frac{1}{2}$  mile from the Indus. There are about 1,200-houses in Patan, the people of which (essentially cultivators and graziers) take to the mountains during the summer, going up the valley of the large stream above alluded to, and ascending as the snow melts to a distance of 15 miles or so. There is a Maulvi, named Nurl Hak, in Patan, who with my colleague Saiyad Amir studied with me at the Nawab's College at Rampur in Rohilkhand. Hazrat Ali is another Maulvi of the place, who, though he had only been to Swat and Peshawar for his studies, was well known in the Kohistan, and his advice sought in all important cases.

The road now crosses the Palas Nadi, a small stream from the south, and enters Palas, a village of about 1,000 houses. The people are intimately connected by blood relationship with those of the two villages called Jalkot higher up the river on the same bank, and there is always a communication kept up (father in one village with son in another); in war time they combine together and muster about 3,000 or 4,000 fighting men between them. Fights about grazing ground are frequent, chiefly with Kolai people, who, though Kohistanis, receive assistance from Alai. The people of Palas are graziers and cultivators.

I arrived at Palas on the 14th March, and halted on the 15th, putting up at the Masjid, a substantial building of wood and stone with an extensive verandah, which would in Peshawar not cost under Rupees 4,000 or 5,000. I got the most influential man of the village Kamarali Khan to take an interest in me. I showed him the letter of recommendation from the Akhund of Swat to which he made obeisance, and then showed me a communication from the Akhund urging reconciliation with the Kolai people. He worked in my favor, giving me a letter of recommendation to the people of Sazin Shanaka, where he said I would have no difficulty in disposing of my goods for gold, which is there washed in great quantities.



After crossing two streams at intervals of  $1\frac{1}{2}$  miles, the road comes opposite a third  $2\frac{1}{2}$  miles from the last, on which  $4$  or  $5$  miles up is Kaial village of 15 houses, and again 2 miles further the more considerable stream from the Chaorudarah (valley) which is crossed by a tree thrown across. The valley is well stocked with pine, which has been already cut in large quantities by Peshawar Saiyads. Nadi Kunsher from the south-east is next crossed about 2 miles further on, which, though crossed by jumping from rock to rock, contained enough water to float timber. The valley above is, like all the lateral valleys of the Indus up to Chilas in Shauaka, well stocked with pine forests. The road gets more difficult with the progress made, and at  $2\frac{1}{2}$  miles from the Nadi Kunsher the Nadi Gabu, a fine stream for floating timber, is crossed, width being 44 feet, and in the part I waded through the depth was 3 feet, but where a jump had to be taken it was not fordable.

A spring is next passed at  $1\frac{3}{4}$  miles called Chashma Akhund Salak Sahib, after the great proselytiser of Kafirs, who it is said during one of his expeditions not finding any water nearer than that of the river distant 300 yards and at a depth, struck the ground with his stick, the result being the spring, at which passers drink from a wooden bowl which is kept there for the use of the public. A small stream is next crossed at  $2\frac{1}{4}$  miles, another at 3 miles, and at  $3\frac{1}{2}$  miles the Nadi Jalkot, which is crossed by a wooden bridge. This stream flows from a southerly direction, and one of the two villages of Jalkot is situated on it 3 miles up the valley, the other is on the bank of the Indus. I halted for the night on the Nadi, having had to return from an attempt to scale a precipice on the way. There was no cultivation between Palas and Jalkot, the ground being rocky with grass and stunted trees. At Jalkot (700 houses) I had to remain until the 20th, owing to difficulty in getting coolies. I then crossed the river here about 500 yards broad on a raft of inflated skins, and went a distance of about 7 miles to Seo, a village of 500 houses. This village, like the others along the Indus in the Kohistan, is merely the winter residence of the people. I here found Saiyad Amir who had come on in advance. He was of great assistance in procuring reliable coolies for my goods which were increased by what he made over to me. It was not till the 29th, having made a halt of eight days, that I was able to get away.

Proceeding onwards at  $1\frac{1}{2}$  miles I again crossed over to the left bank of the Indus. About  $1\frac{1}{4}$  miles from

the ferry the road crosses a stream, the Ichar, which was forded with difficulty, and 3 miles farther on the Nadi Brashan. Further on at 3 miles it comes opposite the Nadi Maliar, which drains the Duga valley on the right bank, where there are two or three houses belonging to Sca for the care of some cultivation, otherwise the whole valley is covered with forest; next the Nadi Kahinga is crossed at  $1\frac{1}{4}$  miles, and farther on the road at 2 miles it comes opposite to the Kaial valley with a few huts belonging to Jalkot. I halted opposite Kandia Nadi, distant from the huts about a mile, for the night of the 29th. The valley of Kandia has some villages and cultivation in it, the nearest being about a day's journey from the junction with the Indus. Crossing a small stream at  $3\frac{1}{4}$  miles the road comes at 4 miles further on upon the Nadi Lehtar, which is the boundary between the Konistar and Shanaka, and is a fine large stream well wooded with pine. Gabarchar then comes at  $3\frac{1}{2}$  miles, and  $1\frac{1}{2}$  miles further on Bandah-i-Sazin containing 16 houses solely belonging to sheep and goat herds, a little cultivation is however carried on for which three or four bullocks for the plough are with difficulty brought down from the mountains. It is chiefly inhabited during the summer, only one or two houses being occupied during winter. The valley of Utar lies opposite on the right bank of the Indus; I halted here for the night of the 30th.

At  $3\frac{1}{2}$  miles from Bandah-i-Sazin the road crosses the stream which drains the Shuni valley; in width it is 32 feet and 2 feet in depth. This valley is the grazing ground of Sazin village; goats and sheep are chiefly kept in these parts; buffaloes and cows being fewer, the latter kept with a view to breeding cattle for the plough. About 2 miles higher than the crossing is a collection of 15 or 20 houses belonging to the graziers of Sazin village, also a little cultivation. The pine trees being particularly fine I asked the people to engage to cut them down for me in order to float, but they refused, giving as their reason that the country would go to the bad in consequence, superstition being mixed up with their beliefs in the matter. The next stream crossed is the Sumar (distant  $3\frac{1}{4}$  miles) which is about the same size as the last. On the opposite side of the Indus the Shegugah stream joins, draining a valley not so well wooded and more rocky than those lately passed. A very awkward bit of road called Chambai Kara occurs about  $2\frac{1}{2}$  from Sumar Nadi, where a narrow plank extends from rock to rock on a steep scarp



over the Indus; on getting over this I was told that I need not fear for anything further on. I halted for the night near this place owing to excessive rain, taking shelter under a rock.

On the next day, 1st April, I arrived at Sazin village, distant about 9 miles. The road before getting to Sazin leaves the vicinity of the river and crossed a spur by a gradual ascent into the Sazin valley in which about  $\frac{1}{2}$  a mile from the Sazin Nadi and  $1\frac{1}{4}$  miles from the Indus, Sazin village is situated. Sazin is a well favored place; rice as well as other grains are grown, and the grape and mulberry with the apricot and apple thrive there. The grape is trained along trellis work, and the varieties are those of Kashmir, the white and purple, and though occasionally met with in the Kohistan, it is only here that I first found them in any quantities. The mulberry is the white and black, but the apple is of a small acid kind. A little silk is also produced here I believe, but only for local use. Chillies and onions are grown here as well. The live-stock of the village is kept apart from the dwelling houses, there being a collection of about 200 houses for them which are passed before getting to the village with an interval of about 200 yards between. There is a walled enclosure in the village which contains about 250 houses with as many houses on the outside. The houses are two-storied with sloping wooden roofs of split pine, the upper-story for summer and lower for winter. To the upper-story the approach is from the outside by a notched piece of wood for a ladder. The houses are all huddled together, and in the enclosure there is scarcely room to move about, and very little daylight. The people are filthy and high smells are the rule. The Sazin stream is small, and what I saw of the valley was not well wooded.

I halted at Sazin for five days under pretence of selling my goods, and also for a plausible excuse for an onward move to sell what remained. In consequence of a feud with the people of Diamar in the Tangir valley, I could not get my traps conveyed beyond the Indus, but even that was a great concession as a raft was specially prepared for me, which was due to the letters of recommendation of Saiyad Amir and Kamarali Khan of Palas. I halted for the night of the 7th April on the right bank of the Indus, sending on a servant to Lurg village for coolies, and was thus enabled to make a move the next day, leaving the Indus and proceeding up the Tangir Nadi, a considerable feeder of the Indus, which I was under orders to explore.

I went up the right bank of the Nadi, which till within 2 miles of that village flows through a very confined valley, the road has thus many ups and downs, but admits of the passage of laden cattle. Lurg, about 6 miles from the Indus, is a village of about 30 houses, disposed in two groups, the first met with being for the live-stock, and the second about  $\frac{1}{2}$  a mile farther on for the dwelling houses of the people. It is situated on a plain about a mile in width and about 2 miles in length, which is well watered and partially under cultivation of rice and other grains. About the village there are fruit trees in abundance, the walnut in addition to those mentioned in connection with Sazin. The cattle remain in the village during winter, ascending to the mountains during summer.

I was warned at Sazin of one Mulk-i-Aman, a refugee from Mastuj, who I was told was in Tangir, and would willingly buy up my goods, but would not pay for them. On arrival at Lurg however two brothers, Adam Saffa and Gul Saffa, highly respected Maulvis of the place, said that they would guarantee me fair treatment in my dealings in the valley. So I proceeded taking but one load of goods, leaving the remainder at Lurg. It may be mentioned that Mulk-i-Aman, one of three sons of Goraman, the former Badshah or Mehtar of Mastuj, was owing to his superior commanding qualities, and notwithstanding a previous attempt at assuming the Government, appointed ruler by his father during his lifetime. Two years after the death of Goraman, Mulk-i-Aman was obliged to give up Mastuj to Pahlivan, a half-brother, who was assisted by his maternal uncle, Aman-i-Mulk, ruler of Chitral. Mulk-i-Aman was allowed to retain Warshgum, Malkiko, Yassin and Ghizar for a time however only, as these were eventually taken from him by the same Aman-i-Mulk of Chitral, and made over to his second brother Mir Wali, who had married a daughter of Aman-i-Mulk. Mulk-i-Aman took refuge in Gilgit, where he remained till under suspicion of complicity in the murder of Captain Hayward; an attempt was made by the Kashmir Chief's officials in Gilgit to seize him when he cut his way out, only one man, his former Wazir Anayat Khan, accompanying him, and leaving a wife and family behind, who are now in Kashmir receiving considerate treatment since his innocence has been established. Since his arrival in the Tangir valley he has had accessions of former subjects to the number of about 120, and has been supported by the Tangir people. As regards Captain Hayward's murder,



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