

CONFIDENTIAL

ACCOUNT OF DARDISTAN

205

WITH

MAP OF THE COUNTRY SURVEYED

DURING

1882-83

IN

CONNECTION WITH THE TRIGONOMETRICAL BRANCH,
SURVEY OF INDIA.



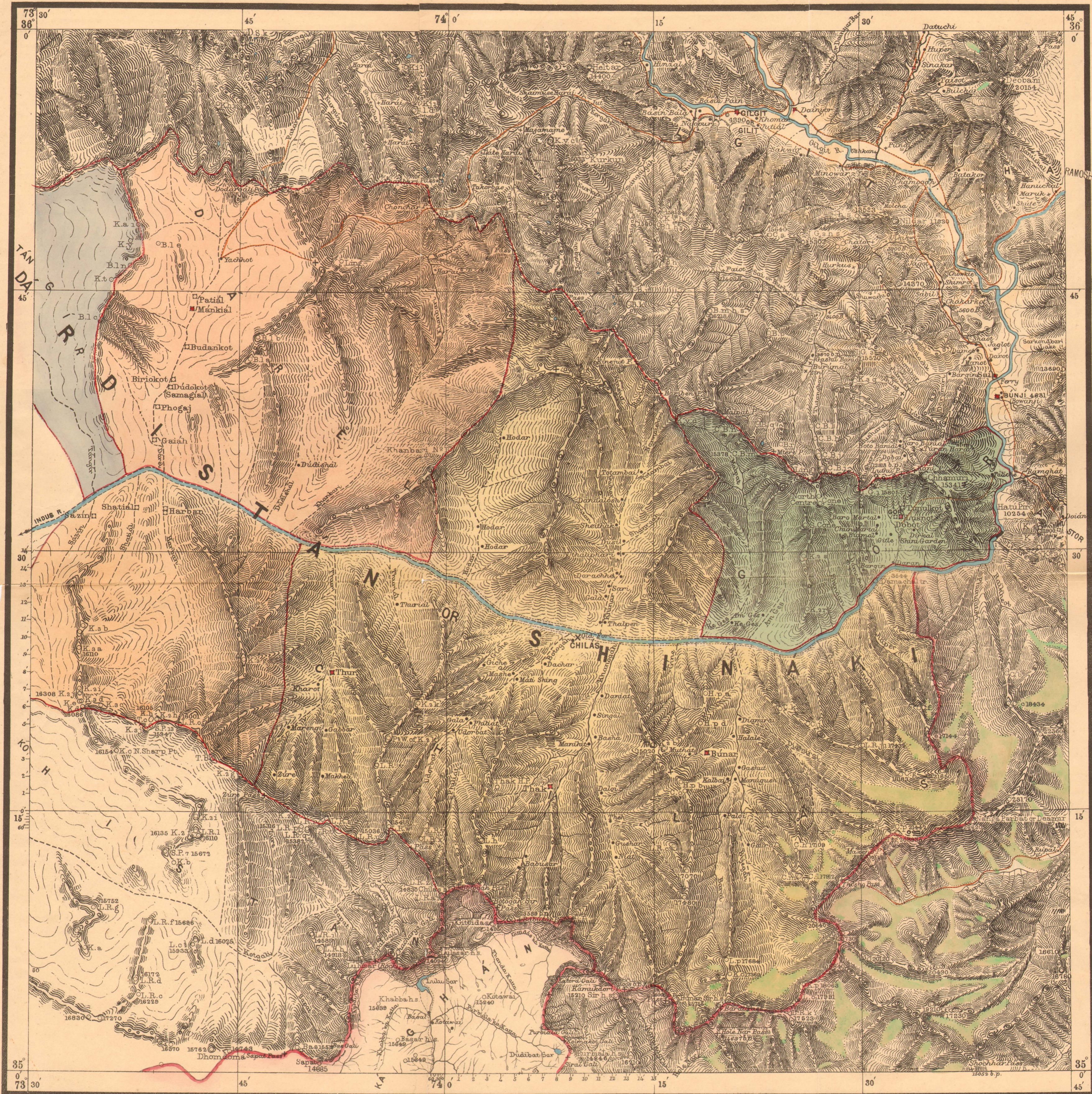
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B. V. HUGHES.

1884.

MAP OF
DÁRDISTÁN OR SHINÁKI
 INCLUDING
CHILÁS



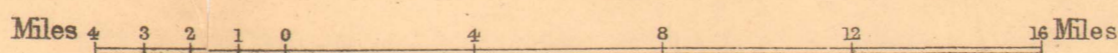
C. Dixon, Photo. Published under the direction of Colonel G. C. DePré, B.C., Surveyor General of India. C. G. Ollenack, Zoon.

Surveyed by Ahmad Ali, Sub-Surveyor in 1882-83.
 Outlined and hill-shaded by Ahmad Ali, Sub-Surveyor.

Surveyed and mapped under the Superintendence of J. B. N. Hennessey, Esq., M.A., F.R.S., Deputy Surveyor General in charge of Trigonometrical Surveys.

Photocircographed at the Office of the Trigonometrical
 Branch, Survey of India, Dehra Dún, August 1884.

Scale 1 Inch = 4 Miles



REFERENCES.

- Points fixed with the theodolite ○
- Forts ■
- Villages ●
- Routes in general use —
- Glaciers are colored green —

Account of Dardistan and map of the country; prepared from plane-table Survey and notes, by Ahmad Ali Khan, Sub-surveyor, under the directions of J. B. N. Hennessey, Esq., M.A., F.R.S., Dy. Surveyor General in charge Trigonometrical Surveys.

Introduction.

The map and following account of Dárdistán have been prepared under the peculiar circumstance that the Sub-surveyor was not permitted to enter the country: hence his results were all obtained from observations taken on the surrounding watershed, and from reliable information collected through suitable agency.

2. Dárdistán (otherwise Shináki) is the tract of country lying on both banks of the Indus, and is in fact the valley of that river between the fort of Búnji on the east and down to (and including) the lateral valleys of Tángír and Sázín on the west: in other words, the country is included between the high ranges forming the watersheds of the Indus within the eastern and western limits named, and is bounded by the territory of Chitrál, the dominions of the Mahárája of Kashmir, the British district of Hazára, the Swát and other independent states.

3. Closed against the surveyor by the prejudices of the inhabitants, very little has hitherto been known of the country, but judging from the fact that it is surrounded by lofty watersheds, accessible, though under considerable hardships, to the surveyor, the suggestion was first made by Colonel H. C. B. Tanner, Deputy Superintendent Survey of India, that a survey might be effected from the ridges in question. Acting on this idea, I gave Ahmad Ali Khan, Sub-surveyor, who is familiar with the enclosing ridges, instructions to try and sketch the tracts north and south of the river respectively from the southern and northern watershed. He made his first attempt in 1882, but the heights to be ascended were considerable, and from circumstances beyond control he was unable to reach them before snow had begun to fall; so that in the great white expanse beneath him, it was impossible to make the necessary separation and identification of terrestrial features; this and other causes admitted of but little progress in that summer. But satisfied that success could be achieved, I sent him back again early in the spring of 1883, in fact *before* the winter snows had melted; the precautions now taken necessarily subjected him to privation and exposure, but they enabled him to succeed completely in making the excellent sketch of the valley shown in the map.

4. In addition, as I had already formulated various heads of enquiry and observation for guidance in translating the accounts of explorers, I instructed Ahmad Ali fully on these heads, and enjoined him to collect all the information he could obtain. The result is the interesting and valuable account which follows; this would have been completely absent, but for what may be called the formulæ, by which he worked mechanically in making enquiries.

5. The valley is traversed east and west by two roads, or, more correctly tracks, formed by the traffic of many years; these run along the banks of the river and with the exceptions of a few difficult portions are fairly practicable for laden animals: the northern track commences on the river a little

below Sáí; that on the southern bank descends from Hatu Pír pass. Several transverse routes run down the lateral valleys and join the main tracks already mentioned, crossing the Indus watershed at passes more or less difficult and ranging from 10,000 to 18,500 feet in height: of these passes, the southern one of Babúsar from Hazára and the northern of Chonchar from Gilgit are the easiest.

6. The inhabitants are Mahomedans of the Sunni sect; they earn a living mostly by means of cultivation and cattle and with exception of the valleys on the extreme west, they own a nominal allegiance to the Mahárája of Kashmir, who is represented by an official at the chief town of Chilás, situated near the Indus and on its left bank: the people however have their own civil and criminal laws, which are administered by their headmen. The imports consist chiefly of salt, which is brought from Pesháwar by Swát, and of cotton cloths: these are paid for in gold, which is obtained from washings along the Indus and some of its tributaries, and is valued at 12 British Rupees *per tola of their own weights*: this tola by their account weighs 72 *rattis*, and supposing their *ratti* and that of Indian weights to be identical, it follows that their tola is equal to $\frac{3}{4}$ ths of an Indian tola: hence a tola by *Indian* weight of gold is valued in Chilás at 16 British Rupees.

7. Excepting the valleys of Thuriál and Tángír, of which no particulars could be obtained, the following estimated numbers are collected here for the other valleys from the account following:—

VALLEY	Number of		VALLEY	Number of	
	Houses	Fighting men		Houses	Fighting men
Gor	332	†	Khinar	39	†
Búnar	129	200	Hodar	60	†
Dámachal, Am Ges and Ke Ges }	18	†	Thur	300	500
			Dúdishál	80	†
Gíne	8	†	Dárel	800	1,500
Thak	230	600	Harban	180	†
Chilás	200	400	Shatiál	120	†
Botogáh	38	†	Sázín	120	†
Gíche	20	†			

† Stands for number not known.

In all there are some 2,674 houses which can turn out on occasion about 5,000 fighting men, in addition to what Thuriál and Tángír may be able to contribute.

8. The largest tributary of the Indus river in Dárdistán is the Khanbari, which is some 35 miles in length. As will be seen, there are several glaciers near the south-east watershed of the country; the largest of these discovered by the Sub-surveyor is full 8 miles long.

9. Ahmad Ali Khan has shown considerable enterprise and intelligence, and has executed a difficult piece of work, under novel and trying circumstances, with much credit.

Account of Dardistan otherwise Shinaki accompanied by a Map of the country.

I. *Allegiance.*

THE tract of country lying on either side of the Indus below Búnji, from Gor to where the waters of Tángír and Sázín valleys fall into that river, is known in the Punjab by the name of Dárdistán; and in Chilás and Kohistán by that of Shináki. It comprises the valleys of Gor, Búnar, Thak, Khinar, Botogáh, Chilás, Hodar, Thur, Khanbari, Dúdishál, Dárel, Harban, Shatiál, Tángír, and Sázín. The valleys of Gor, Búnar, Thak, Khinar, Botogáh and Hodar are considered to be subordinate to Chilás. The Jashters or headmen of these valleys, as well as those of Chilás, send articles of tribute as a token of subordination, once a year at different times and to different places, for the Mahárája of Kashmir: thus, the headmen of the Gor and Ges valleys send 12 goats and two *tolas* of gold to Gilgit in the beginning of spring; those of Búnar, 10 goats and some gold to Astor; and those of Chilás, Khinar, Thak, Botogáh and Hodar together send 60 goats and some gold to Srinagar. The people of all these valleys apparently acknowledge allegiance to the Mahárája of Kashmir, but no civil or criminal jurisdiction on the part of the Mahárája is exercised over them, nor are his laws in force there. The Mahárája has of late given a needful lesson to these people, hence this nominal show of allegiance. The inhabitants of Dárel are more headstrong and independent than those of Chilás, and other valleys mentioned above, but they send a tribute to the Mahárája of two or three *tolas* of gold to Gilgit: while the inhabitants of Thur, Harban, Shatiál, Tángír and Sázín do not owe allegiance to the Kashmir Government nor do they send tribute to the Mahárája, who has, as yet, never thought of attempting to subdue them.

(2). The Shín or Shináh language is spoken throughout the country, but each valley has some idioms peculiar to itself.

II. *Nature of country, trees, produce, cattle.*

(3). The country is mountainous and the ground rugged and stony. The mountains are arranged in ridges and rise, in some cases, to 15,000 feet; the stone of which they are formed is in no way serviceable. Open *maidáns* exist in a very few instances and the tops of the mountains consist mostly of precipitous peaks. Vegetation is met with only where there is running water, otherwise the country is dry and barren. The higher ranges are well covered with grass and forest and afford pasturage for goats and sheep. The forest trees consist mostly of *chir*, *kachil*, *chalghoza*, pencil-cedar and birch. *Chir* and *kachil* are used to cover the roofs of buildings. Weeping willow and *bani* trees grow both in the forest and in the cultivated fields. The latter tree is of a roundish shape, its leaves are of a dark colour, round, and about an inch in diameter. They are to be had fresh and green from the tree at all times of the year, and afford food for goats. A fine thorn about $\frac{1}{2}$ of an inch in length grows along the leaf. Grass does not grow below the height of 10,000 feet, but the pencil-cedar is met with more or less at this height. From the height of twelve to thirteen thousand feet, the mountains are covered with small shrubs instead of trees. The principal of these are known as *mithári*, *beúnbiár* and *sosar*. The *mithári* bush does not rise high above the ground but spreads out laterally; its leaves resemble those of the

achil, and its wood that of the pencil-cedar. The wood burns well even when not dry, and the weight of an average sized bush is about 20 *seers*. The *beunbiár* rises about 2 or 3 feet above ground. Its leaf is like that of the weeping willow and its stem is of about one finger's thickness. The leaf of the *sosar* is about $\frac{1}{2}$ an inch long, and is hard like that of *hina* (*Lawsonia inermis*); it gives out an agreeable smell, and does not rise much above the ground, but spreads about; its leaves if put among woollen clothes will preserve them against insects. There is no timber trade carried on in the country.

(4). The snow disappears entirely in summer. No cultivation is carried on the mountain tops but in the vicinity of each village sufficient to support the inhabitants is raised. The grain produce consists of wheat, barley (of two kinds, one the common sort, and another without husk like wheat), *bákla* (a bean), *chína*, *turumba*, *kangni* and *maki* (Indian corn). The land is prepared for wheat in the beginning of September, and the seed is sown at the end of the month. The crop is ready in the month of May following, when it is reaped. The other sorts of grain are sown in April and their harvest time is in the following September.

(5). The cattle stock consists of cows, bullocks, goats and sheep; there are no horses in the country, but asses and buffaloes are met with in some places. Ordinarily one family possesses four or five cows, a pair of bullocks and fifty or sixty goats and sheep. A man who has only one bullock, borrows a second from some other person, and returns the obligation by serving that person for double the time he kept the bullock. Bullocks are used only for cultivating the land. The bullocks and cows are generally of a dark colour and small size.

(6). It is not customary to milk the cows. The milk of the goat, which is in general use, is thicker and tastes better than that of the cow and comparatively a greater quantity of butter is produced from it. Butter is made from milk which has been kept for 24 hours in a goat or sheep skin, by shaking it for about 3 hours and putting in some water at intervals. The milk thus agitated is afterwards put into a wooden vessel, and the butter is separated, the milk being used either alone or taken with bread. The butter is collected into a lump of about 25 *seers*, wrapped round tightly with the bark of the birch tree and then deposited in the earth, to be taken out on occasions of feasts. It becomes black shortly after being buried and stinks very offensively, but the people of the country eat it with much pleasure. The older the butter is the more it is liked, and the man who possesses it is considered a great man.

(7). The price of a bullock or of a cow with calf or big with calf, is one *tola* of gold; other cows can be had for half that price. The goats are of every colour, and of small size; their coat is short. The price of a common she-goat is one *sone* rupee and that of a he-goat three *sone* rupees. The sheep too are small in size, and have small tails; they are not so numerous as the goats: their wool is made into cloth. The price of an ewe is a *másha* of gold and that of a ram two *máshas*.

III. Religion, customs, dress, arms, dwelling places, commerce.

(8). The people of the country are Mahomedans of the *Sunni* sect. Seven generations previously they were all Buddhists. They were persuaded to embrace *Islám* by the *Mullas* of Kághán and Kashmir. They divide themselves into 4 castes: *Shín*, the most respected of all, *Yashkun* the second, *Kamín* the third, and *Dom* the fourth in order.

(9). The men as well as the women are of moderate height, healthy, and of fair, florid complexion; have short fat necks, broad chests and muscular legs. The men fight well from behind rocks, but will not stand for a moment in the

open. They are strong enough but cannot stand hard labour or anything which they are not used to. They are not wont to travel and especially they are very backward in carrying loads. One man can with much difficulty carry 20 seers one march.

(10). They never willingly travel under a hot sun; when they go out, they do not take any cooking utensils or anything that might be useful or make them comfortable, even salt is neglected, and they are content with some clothing and flour as their sole provision against necessity during the journey. They make use of large stones in place of vessels and bake their heavy loaves (sometimes a seer in weight) in hot ashes.

(11). As to arms, each man, as a rule, possesses a sword and a matchlock. Some have got daggers but not as a rule; bow and arrows are also used in some of the valleys. In general their arms are old, but whoever purchases new ones chooses those made in the Punjab or Kashmir. Repairs to them are done by the blacksmiths of Dárel, Tángír, and Koli, who visit the country round about once a year for the purpose.

(12). The implements of husbandry are made by the people themselves as far as the wood work is concerned, but the iron work is made by a blacksmith. They all can make cups, dishes and the like from the wood of the walnut tree and spoons from that of birch, by turning them on the lathe, but on the whole they are not beautiful. Copper vessels too are in use, but they are never tinned again after the day of their purchase. In fact the people do not observe any sort of nicety in preparing their meals; they possess no taste for the table and merely care to fill their stomachs in obedience to the call of nature.

(13). They make their dress from woollen and cotton cloth: the former is spun at home and the latter purchased. The women in general and some of the men make clothes for themselves. A man's cap consists of a bag, about 10 or 12 yards long, with the mouth rolled up: the folds serve as a place of deposit for tobacco, needle and thread, and money. On the body is worn a loose sack reaching down to a little below the knees, and under the sack a pair of trousers loose at the ankles. Besides this a *choga* (over coat), hanging down to the ankles, with sleeves moderately loose and about a yard long, is worn when needed. It is invariably made from *pattu*. The caps of the women are made of black *pattu*. They are of roundish shape, very loose, decorated with shell buttons and red gems, and in fact of a quite different fashion from those of the men. The sack reaches down to a little below the knees with loose sleeves about $\frac{3}{4}$ of a yard long. In lieu of a pair of trousers the women wear *ghutanna* (half trousers) from knees to ankles and tight at the latter. Now and then a sheet of cotton cloth or of sheep or goat skin is worn over all. On a journey the men wear sheep or goat skin fastened round their legs from knee to ankle and on their feet. Women always go barefooted.

(14). They have no ornaments of gold and hardly any of silver. In the *binagosh* (cavity at the lower part of the ear) they wear brass or silver rings with three or four artificial pearls or coral. Their necklaces consist of artificial coral, or beads of agate, and such like stone. Their finger rings and bracelets are chiefly made of brass or bell metal; the former are sometimes made of silver also.

(15). The women wear their hair either all plaited in a single tail at the back, or let them hang over their shoulders in two plaited masses. They never decorate themselves; on the contrary they always wear dirty and patched up clothes. Bathing is very seldom resorted to, even washing of the face is looked upon as an unpleasant task. The men, however, are not quite so dirty: they wash their clothes now and then. They generally shave their heads and wear long beards with moustaches cut to a moderate size.

(16). The walls and towers of their forts are built of rough stone and mud, as are also the dwellings within. The walls of the houses, or rather enclosures, are not higher than

8 feet. The roofs are covered with *chír* or some other kind of that kind. The houses have either a very small courtyard or none at all. The houses themselves are very small and built close to each other for protection against cold; they are sometimes two-storied. Two or three families, closely related, live in the same enclosure. The forts will stand musketry fire but not that of guns.

(17). Disputes of all sorts are mostly settled by the headmen of the different places, who receive no allowance for their labour, nor are exempted, even in part, from paying their share of presents made annually to the Máhárāja of Kashmir, but are held in higher respect than others. An appeal from their decision is made to the headmen of Chilás but cases of importance are sent to Gilgit for final decision. The common mode of punishment in this country for quarrels of an ordinary nature is to make both the parties give a feast to the whole village, that is each of the two providing food for half the inhabitants, women and children included.

(18). English and Kashmir coins are very little in use. In transactions among themselves the people use their own *soné* rupee (equal to one *másha* of gold and valued at $1\frac{1}{2}$ rupees of the English coin). They much prefer gold to coined money and never give it to a foreigner except in exchange for articles (cloth, vessels, tools, &c.) of English or Punjab manufacture, or salt when they calculate the value of their one *tola** of gold at Rs. 12 of the Indian money. Copper coin and shells (*kori*) are nowhere used in the country. There are very few tradesmen indeed in the whole country; all live by cultivation. The people of Koli, a place in Kohistán, come here for the purpose of trade and have even settled in some places.

(19). Oil is not used at all, either in the kitchen or for light. A burning piece of firwood serves for a lamp. Its smoke, however, blackens not only their clothing but also their faces. When asked if the black spots on the faces of the women and children could not be washed off, the people said that they could be, but it was against the custom and practice of the country.

(20). Wheat and *maki* are sold at 20 *topas* for a *soné* rupee; barley, *chína*, *turumba* and other coarser grains at 23 *topas*; and *ghi* at one *doru*. A *topa* is a wood measure which would contain $1\frac{1}{2}$ seers of grain. A *doru* would contain about 2 seers of *ghi*. Besides *topa*, a *sín* and a *kút* are used in measuring the grain. A *kút* is equal to 6 *topas* and a *sín* to 20.

(21). Pesháwar salt is used throughout the country and is brought from the Swát side. *Gur* and sugar are unknown and grape juice supplies their place. The use of wine or any intoxicating substance is considered a sin, alike with theft and gambling. Adultery is very rare and people found guilty of this crime are invariably punished with death.

(22). Marriage ceremonies are performed in the beginning of winter. Boys of 15 or 16 years of age marry girls of 12 or 13; as a rule, each man has one wife, but a second wife is not very uncommon. The people of the *shín*, highest caste, contract marriages in general among their own caste, but the practice of marrying boys of the *shín* caste with girls of the *yashkun*, the next lower caste, is not entirely prohibited; their offspring however is not held in the same consideration as that of pure *shín*. The *yashkuns* marry among themselves except that their girls are in some cases given in marriage to the boys of the *shín* caste. In the two lower classes, *kamín* and *dom*, marriages are contracted between the two castes as well as in the same caste. The people in general do not care about saying daily prayers, but they observe *Ramazán* and the women do not practice *pardah* as they do in other Mahomedan countries.

(23). In the beginning of winter a sort of fever breaks out in the country which often causes great mortality. The

* A *tola* is equal to 8 *máshas* and one *másha* to 9 *rattis*.

treatment resorted to is bleeding in the arm. When the head aches severely a little blood is taken from the forehead between the two eyebrows. In addition some medicines are made use of but their names and description could not be obtained.

DESCRIPTION OF THE VALLEYS COMPRISED IN DARDISTAN.

The Gor Valley.

(24). The name, in general, is applied to several small valleys situated north and south of the Indus and immediately west of the northern portion of the Astor district; but properly it is the name of three forts situated, in direct distance, about 10 miles S.W. of Búnji fort. The largest of these three is called Lusnot or Lálkot, the second about 600 yards to the west is known as Dobot, and the smallest about 900 yards north of the first and situated at the foot of the hill goes by the name of Tunulkot. The first contains about 150 permanently inhabited houses, the second about 120 and the third about 40. There is plenty of cultivated land around the forts. Fruit trees, such as pomegranates, figs, apricots, mulberries, peaches, walnuts, and the vine grow abundantly in the neighbourhood. There is a garden, besides, about half a mile south of the largest fort; it is said to have existed from an early date and is known by the name of Shini, and contains numerous fruit and other trees: but it is not taken care of and presents rather the appearance of jungle.

(25). There are two *mullas* and two mosques in the fort of Lusnot, two *mullas* and one mosque in that of Dobot, and one *mulla* and a mosque in Tunulkot. There is also the house of a Kabuli Saiyid in Gor. The *mullas* and the Saiyid receive as alms from the inhabitants portions of their grain and cattle produce, as prescribed respectively for them in the Kuran. The population of the valley could not be ascertained but it was said that in times of war it could send out 900 matchlock men.

(26). Besides the forts there are six villages within 4 miles of them:—

Baro Mártal: at the foot of the hills, about $1\frac{1}{2}$ miles west of the Lusnot fort. There are no fruit trees in its vicinity, but wild ones are met with. The land is irrigated from several springs at the foot of the mountain.

Chun Mártal: about $\frac{1}{2}$ a mile south of Baro Mártal.

Búimal: about $\frac{1}{2}$ a mile south of Chun Mártal. *Khúbáni* trees (a kind of apricot) are said to grow about this place.

Gitle: about a mile east of Búimal.

The above mentioned are not permanent habitations, but people from the forts come to them in summer for the purpose of cultivation and go back for the winter. They keep, however, their goats there and a few persons to look after them.

Dirkal: on the right bank of a small stream coming from the Chhamuri hills and about $1\frac{1}{2}$ miles S.E. of the Lusnot fort. The stream is about 6 miles long and falls into the Indus at about 2 miles E. of Daran village. The village contains about eight houses and has the common fruit trees growing around it. The land is irrigated from the water of a spring a little above the village, the same being used for drinking purposes.

Daran: close to the mouth and on the right bank of a small stream coming from the Luthu pass and about 3 miles south of the Lusnot fort. The stream is about 6 miles long and passes close by the Lusnot fort to its east. The village has about six houses and abounds with fruit trees. The river Indus is crossed near this village by means of a raft on inflated skins.

(27). At the foot of the Chhamuri hills, about $2\frac{1}{2}$ miles W. of Rámghát, nearly a mile and half from the right bank of the Indus and about 7 miles E. of Gor is the village of Tháliche. This village has 8 houses. Fruit trees are met with in this locality but not in abundance. A small stream

ing from the Chhamuri hills passes to the south of the village and empties itself into the river opposite to the mouth of the Astor river. It has more or less running water all the year round and serves for irrigation and other purposes. At Rámghát, about a mile east of the junction of the Astor and Indus rivers, is a wooden bridge over the Astor which is always kept in repair and is guarded by 25 soldiers and a Súbedár of the Mahárája's. The ghát is also a dák runner station, and a store of grain is kept there as well. It is very hot and shut in, being between two hills, but is well known all around.

(28). About 3 miles north of Gor (the three forts) there are 2 passes about a mile apart: the eastern is called the Kani and the western the Luthu pass. The latter is well known and the most used. Both remain covered with about 25 feet of snow from December to March and afford no passage for that period.

(29). By the Kani pass cattle only are taken down to the Gundái valley for pasture in the summer. The Luthu pass is used both by men and cattle. A road goes from this pass, through the Gundái valley, to Damot in Sái. By this road men with loads can easily travel, but cattle even not laden have difficulty in getting along in some places. For an unencumbered man it is one day's journey from Luthu to Damot but for one with a load 2 days'. In the latter case the travellers can rest for the night under the shade of large fir trees on a *maidán* bounded by and close to the junction of the Luthu with the combined waters of the Husharai and Bonien streams: firewood and water can be had in abundance here. From the Luthu pass to Boto Baniál, about 3 miles northwards, there is no jungle, but from thence to Sulat the land is all covered with fir, *kachul*, wild walnut, *bhojpatra* (a kind of birch) and weeping willow trees. From Sulat onwards to the inhabited portion of the valley there is neither forest nor grass: wood and timber cannot by any means be brought to Damot.

(30). Sulat is a name given to a certain area of land, a portion of which affords ground for cultivation to people from Damot going there in the summer for that purpose, and to pasture their goats.

(31). North of the Luthu pass and to the left of the Luthu stream are three big caves (denoted on the chart by small circles): one is called Dobai Harái, the other Boto Baniál, and the third Naro Baniál. Dobai Harái is situated close to the left bank of the Luthu stream at about 50 or 60 feet above the foot of the mountain. It is big enough to shelter about 200 goats, and is used for that purpose by the people of Gor in summer: it has an entrance to afford passage to man and goat. Boto Baniál is situated about a mile north of Dobai Harái and about 300 feet west of the Luthu stream and nearly 100 feet above the foot of the mountain: it is large enough to shelter 150 goats and is used by the people of Gor in summer. Naro Baniál lies less than half a mile north of Boto Baniál, about 300 feet above the base of the mountain: it is the largest of the three and gives shelter sufficient for 1,000 goats. The path to each of these three caves ascends from the stream, and that to Naro Baniál is rather difficult: there is no access from any other side, the hills being steep and precipitous. All three caves are well known in the neighbourhood.

(32). Túran Harái. This place is about a mile and a half north of the Kani pass; it comprises some $\frac{3}{4}$ of a mile of level plain and some finely wooded ground. The water flows in abundance in a stream about 300 feet below it, and there is a spring to the north at the base of the mountain, though the later does not supply much. There are three houses here made by the people of Gor to keep their goats in during the summer.

(33). Another path from Sái passing the village of Tháliche crosses a pass about 10,000 feet high situated about $2\frac{1}{2}$ miles S. of the Chhamuri peak, and at a distance of about 3 miles thence reaches the forts of Gor. This pass is practicable throughout the year for men and goats but no water is met with along it between Tháliche and Gor.

(34). The land around the forts of Gor is irrigated by means of 4 small canals or watercourses: one of these comes from the Chhamuri hills by the Kani pass and the other three come from the west of the Luthu pass. They have plenty of running water while the mountains are covered with snow, but at other times they are dry. A number of springs issuing from the mountain sides here and there then supply people with water for ordinary purposes. Snow falls in the valley during the months December to February from 3 to sometimes 6 or 7 feet deep.

(35). As the valley of Gundái properly belongs to Sái, the people of Gor have to thank the men of Sái for not interfering with their water supply, and for their permission to pasture cattle throughout almost the whole valley.

(36). The mountains to the east and the west of Gundái valley are very steep and difficult of access. The portion of the Husharai valley, (one of the lateral valleys of Gundái), that lies to the left of the Daúsh hills, is used as pasturage by the people of Dámachal, and that to the right by the inhabitants of the forts (Gor).

The Lechre Valley.

(37). This small valley belonging to Gor is situated to the east of Raikheot and to the south-west of the Hatu Pír and Khoijut passes. The road coming from the Hatu Pír pass and traversing the interior of Dárdistán along the left bank of the Indus passes first of all through this valley. Another coming from Dashkin enters it *viá* the Satiabe Kotal, about 13,500 feet high, which is passable for men with loads and cattle unladen. The valley is not used as a pasture ground.

The Raikheot and Phungatori Valleys.

(38). These two small valleys lie to the south of the river Indus and to the north of Nanga Parbat range. Each had one inhabited village, which was deserted on account of the oppression of Gohar-i-Amán, the last Rája of Gilgit. He was so cruel that he used to capture the residents of these villages and sell them in Chitrál or Badakhshán. It was in his time that Gilgit was annexed by the Mahárája of Kashmir.

(39). The valleys are said to belong to Gor from the earliest times, though the people of Astor assert their claim to them which does not seem to be established by hearsay or otherwise. The people of Gor keep their goats here in summer. There are large glaciers to the south of these valleys.

(40). Two paths from south-east enter the valley of Raikheot by two different passes of the same name, "Chorgali," one being about $2\frac{1}{2}$ miles N.W. of Chokh, and the other nearly the same distance S.W.; they are both about 15,000 feet high. The path that enters by the northern pass comes from Liskomb, and the other from Harcho. Both paths are difficult of access and allow passage only to man. The Chorgali passes are guarded by the people of Astor when there are disturbances in Chilás and the neighbouring valleys.

The Jiliper, Ganalo and Gonar Valleys.

(41). These three small valleys lie to the south of the river Indus and to the west of Phungatori valley. The streams of these names have small glaciers at their heads. The valleys belong to Gor, the people of which graze cattle in them. There was a dispute this year (1883) between Gor and Búnar as to which of them these valleys properly belonged, but the matter was decided in favour of the former.

The Dámachal, Shingan, Am Ges and Ke Ges Valleys.

(42). These four valleys are situated to the north of the Indus and to the west of Gor, to which they belong. With the exception of the second, each of them contains a hamlet situated about 2 miles from the river, having in all a population of 18 houses. They afford good pasture grounds, especially the last, which is the longest and has the *maidán* of Malpat near its head. Passes from the last two, about 14,000 feet high and practicable for men and goats lead into Gáshu valley to the north.

The Búnar Valley.

(43). This valley lies to the south of the river Indus. In it there are three large and several small streams; the largest of these flows right through it and empties itself into the Indus. Towards the source it is called the Barai and towards its mouth, the Búnar.

(44). The several inhabited places of the valley as described below, have been taken in the order of decreasing latitude.

Diamirai: this is not a permanently inhabited place, but people from Halale go to it in the spring for the purpose of cultivation. It is situated on the right bank of the Barai-Búnar stream near its junction with another called Diamirai. This latter stream combines in itself the waters of two smaller ones; one coming from the Nanga Parbat side and having a large glacier at its head, and the other coming from the Thosho and Mazeno passes and consisting of the water of five smaller streams, each of which has a small glacier at its head. Lower down below the glaciers, the hill sides along the Diamirai afford a good pasturage for cattle. A path along this stream either by the Thosho or by the Mazeno pass goes to Tashing in Astor. Both of these passes are difficult, especially the latter, being always covered with a great deal of snow. There is very little communication by this pass. The Thosho route, though always covered more or less with snow, is more in use than the other, and affords a passage for men and goats; it remains shut up from the 15th of October to the beginning of June. Thosho is about 18,000 feet high and Mazeno about 18,500.

Halale: about a mile south of Diamirai and on the left bank of the Barai-Búnar stream, south of its junction with a smaller one coming from the S.W. There are about twenty houses in the place. Fruit trees are to be met with in and around the habitations, and the land is irrigated by the small stream just mentioned.

Búnar: about 3 miles to the S.W. of Halale, and on the right bank of the small stream above mentioned is the fort so called. It contains about sixty houses and much cultivated land; fruit trees too are in abundance and of these the pomegranate and apple are of very good quality. About a mile W. of the fort and on the left bank of the stream is Muthát a small place of four houses: about two miles thence at the head of the stream is a pass about 13,000 feet high. It affords an easy passage for men and cattle *en route* to Niát in the valley of Thak.

Gashut: about two miles south of Halale and on the right bank of the Barai-Búnar stream. It has 10 inhabited houses: and fruit trees grow round about.

Manúgush: about a mile south of Gashut and between the Barai and Bijegáh streams. It has about 20 houses.

Paloi: about 3 miles south of Manúgush and on the right bank of the Barai stream. It has 6 houses. South of Paloi there is no inhabited place or cultivated land along the banks of the Barai stream, but the ground is used as cattle pasturage.

Kalbai: on left bank of the Barai stream and opposite Manúgush. It has 9 houses, and some fruit trees.

Gaural: about 5 miles south of Manúgush and on the right bank of the Bijegáh stream. There are no permanent dwellings here, but people from Gashut and other places go to it in summer for the purpose of cultivation; they also

keep their goats at this place. There are some large glaciers at the head of this stream and between them and Gaural the land along both banks of the stream is used as cattle pasturage.

(45). Along the Barai stream and over the Barai pass a path leads to the valley of Kel to the south. This is about 15,000 feet high and impassable from December to the end of March, being covered over with 30 or 40 feet of snow. The pass is not quite clear even in July. From April to November it affords easy passage for men with loads and for unladen cattle.

(46). About four miles W. of the Barai and 3 miles E. of the Kamukdori pass and on the same range as these two, is another pass 15,008 feet high. From this pass there is a pathway along the Kamukdori river passing through several villages to Shárdi on the Kishanganga. The southern slope, a rise of about 700 feet, is difficult of ascent, but the northern is easy. The pass is blocked up from December to March, being covered over with 30 or 40 feet of snow, and is not clear till the end of June. Men with loads and the unladen cattle pass over it from April to November. There is a flat, open piece of land on the pass, and a strong wind blows over it.

(47). There are four headmen in the valley of Búnar. They are inhabitants of Búnar fort. Their names (1883) are Sháh Mahmúd, Mír, Boru and Dúdar. There is one *mulla* and a *masjid* in Búnar. Religious affairs are conducted through the *mulla*. He does not cultivate land or carry on any other profession, but lives on alms given to him by the residents. About 200 people come out from Búnar and the Gíne valley when there are disturbances.

The Gíne Valley.

(48). A small valley south of the river Indus and west of Búnar. The only inhabited place in the valley is Gíne about 3 miles south of the river, where there are 8 houses. The valley abounds with forest and pasturage and is subordinate to Búnar.

The Thak Valley.

(49). This valley is situated to the west of Búnar and to the south of the river Indus. It is divided into two parts by a short range running from south to north and terminating close to the junction of the Niát and Thak streams, and about 7 miles from the river. Each of these, respectively, gives its own name to the part which it runs through.

(50). The length of this valley by the Niát branch from the Kamukdori pass to the Indus is 25 miles and by the Thak branch from the Babúsar pass to the river, is about 20 miles. The range separating them remains covered with snow from the middle of October to the end of July: the snow that falls in August or September disappears under the heat of the sun. From the valley of Thak about 600 soldiers can be raised in times of war, out of these, 400 are supplied by the fort of Thak alone.

The Niát Branch of the Thak Valley.

(51). The several inhabited places beginning with the most northern are as follow:—

Daniat: on the right or the eastern bank of the Khanogáh stream (formed by the joint waters of Niát and Thak) and about 4 miles south of the river Indus, with five houses. The path to Chilás coming from the south along the left bank of the stream turns off here in a N.W. direction, and passes over some level ground.

Singal: on the right bank of the stream and about 1½ miles S. of Daniat, with 14 houses. Fruit trees are to be

met with here, but not in abundance. There is a small open space near the houses. The path along the right bank of the stream crosses to its left by a wooden bridge about 100 feet long. The bridge is not strong, being solely of wood, but men and cattle pass over it at all times of the year.

Basha: on the right bank of the Niát stream close to its junction with that from Thak and about $1\frac{1}{2}$ miles south of Singal; it contains 30 houses. Some fruit trees grow in and around the habitation. There is an open level piece of ground near the place, twice as large as that near Singal. The path coming from the Babúsar pass runs close by the village.

Manihit: on the left bank of and $\frac{1}{2}$ a mile south of the junction of the Niát with the Thak stream; it contains seven houses.

Daloi: on the right bank of the Niát and about 4 miles S. of Basha; it contains 14 houses. The path from the Kamukdori pass to Chilás runs through the village. A stream from the north-east joins the Niát near this village.

Theh: on the right bank of the Niát near its junction with a stream from the east and about 2 miles south of Daloi; has 15 houses. The path passes through the village.

Gushar: on the right bank of the Niát stream and about $1\frac{1}{2}$ miles south of Theh; it has 15 houses. The path runs through the village.

Niát: about a mile south of Gushar and close to the confluence of three streams, one coming from the Kamukdori pass, the second from a pass about 3 miles E. of the Kamukdori and the third coming from the south-west; it has 15 houses. The path runs through the village.

(52). There is plenty of pasturage in the valley, where the goats and sheep belonging to the inhabitants graze in summer. Snow begins to fall in December and is to be seen up to the end of July. South of Niát village, however, it begins earlier and lasts later. The land close to each village is watered by a canal cut from the adjacent stream. Near each village two or three water-mills are set up for grinding corn. The valley is comparatively narrow near the villages. Vegetation is in abundance below the height of 12,000 feet, above it is not so; but the portion south of Niát is particularly luxuriant. The path from the Babúsar pass to Chilás is passable by men with loads and cattle unladen, but it is difficult to trace it owing to the annual snow-fall over it.

(53). The Kamukdori pass, by boiling point thermometer observations, is 15,008 feet. It is a broad pass with some open ground about it, and is blocked up from December to April. Though some snow remains up to July, communication, nevertheless, opens in May. The southern slope rises about 700 feet and the northern about 1,000. The former is comparatively easy. A strong wind blows on the pass and no sort of vegetation grows on it.

Valley of Thak (proper).

(54). Besides the stream of Thak there are two more large ones, but their names could not be ascertained: one comes from the S.W., and joins the main stream about 2 miles south of its junction with that of Niát, the other has its source about 3 miles E. of the Babúsar pass and joins the main stream just opposite the fort of Thak. Both these are fed by small tributaries of their own. The former is about 8 miles long and the latter about 9: the valleys they run through abound with pasturage, where the goats and sheep graze in summer.

(55). There are only two inhabited places in this valley *viz.*, Thak and Babúsar. The fort of Thak is situated about $\frac{1}{4}$ of a mile from the left bank of the Thak stream, and about 4 miles north of its junction with the Niát: it is about 150 yards square and has one hundred houses. Fruit trees are found scattered over the cultivated ground, but there are no regular gardens. The headmen of the valley live in this fort; the names of two of them are (1883) Motbir

and Rabbakhán. The path from Babúsar pass to Chilás runs close by this fort.

Babúsar: there are two villages of this name, one on each bank of the main stream and about a mile apart: that on the right bank is called *Ke* (lower) Babúsar and the one on the left is known as *Am* (upper) Babúsar. The former contains 10 houses and is a Kághán village, and the latter has 5 houses and is a Gures village. A small stream coming from the Babúsar pass joins that of Thak between these two villages, and another, dry in the hot weather, coming from the S.W. joins it a little south of *Am* Babúsar.

(56). The Babúsar pass, by boiling point thermometer observations, is 13,589 feet high. On each side of it, on the ridge, there is an open level piece of ground about 100 yards in length. It is well known in Astor, Gilgit and Chilás, and the people of those places when going to the Punjab generally travel by this pass. It is subject to snow-fall from November to June and impassable from December to April. The natives, however, when unencumbered, can pass over it at any time when snow is not actually falling. A mild wind blows over it in summer and a very strong one in winter. It is quite destitute of fuel and fodder. The ascent and descent are not difficult. The southern slope is about 700 feet high and the northern a little more than that. The pass lies on the boundary between Kághán and Chilás. There is a made road from Kághán to the southern foot of the pass easy of access to *coolies* and laden cattle. On the other side the path is not so good, being passable by *coolies* at any time, but by laden cattle in favourable seasons only. This path descends along a small stream that flows down to the north and empties itself into the main one between the two villages of Babúsar. It continues then along the left bank of the main stream, and passing by the fort of Thak crosses another stream that joins the main one about 3 miles north of the fort; it then follows the left bank of the main stream and reaches Daniat village, whence it goes on to Chilás. In summer these streams are crossed by temporary wooden bridges, and in winter, when the water is not very deep, they are forded.

(57). There is another pass on the Kághán-Indus watershed about 2 miles W. of the Babúsar pass. It is not much known and is used by the people of Thak when they take their cattle in summer to pasture in the valley of Loiohalol; in other respects it resembles the Babúsar pass.

The Chilás Valley.

(58). The name Chilás is a combination of two words *chili* and *ás*, the former signifying a *padam* or pencil-cedar tree and the latter, hope. The people of this place when Buddhists held the *padam* tree sacred. In the beginning of spring it was customary to bring the leaves and the branches of this tree into their houses, celebrating the event by feasting and other entertainments. Another custom was to take a man or woman dressed in new clothes to the tree, who having inhaled the smoke of the leaves was believed to give true answers regarding the past, present or future. Hence the name *chili-ás* or *chilás*. The old fort of this name destroyed by the Mahárája's troops in 1857 stood on the southern or left bank of the Indus and to the west of the Botogáh stream; it contained then about 800 houses. The new settlement is about a quarter of mile south of the old, and has no surrounding walls. It contains about 200 houses and two mosques; the ground to the south, for about a mile, and to the north as far as the river, is level and open. Water for drinking and agricultural purposes is obtained from a small canal from the Botogáh stream. No fruit tree except the mulberry grows in or about the locality, but a number of old and large *chinár* trees is said to be met with. There are 4 headmen, the chief of which (1883) is Sattári, and his decision on any point is final. A Kashmiri official resides here, whose duty is to look after matters here and to report on them to the state; but he cannot do so

without the permission of the headmen. In winter the people extract gold from the sand on the banks of the Indus; a day's labour generally yields 5 or 6 *rattis* of gold and sometimes as much as a *masha* or more. On occasions of necessity about four hundred soldiers can be raised in Chilás.

(59). A path from Sáí passes along the right bank of the Indus throughout Dárdistán and is passable for men and beasts of burden. This path generally runs at some height above the river, the banks of which are steep and difficult of access and have no vegetation near them. Another route from Hatu Pír pass runs along the left bank and with the exception of the portion between Hatu Pír pass and Raikheot stream is practicable for men and beasts of burden. In winter the streams running across these two routes are forded with ease and in summer with difficulty; some of them have wooden bridges across them.

The Botogáh Valley.

(60). The small valley of Botogáh is situated to the south-west of the river Indus. It belongs to Chilás and is resorted to by the people of that place in summer to pasture their cattle, and to obtain a supply of grass and fuel for the winter. Pomegranates, apricots, peaches, apples, walnuts and grapes are said to be met with in the valley.

(61). The several villages along the banks of the main stream are as follow:—

Dachar: a village of three houses, about 3 miles S. of the river and on the right bank of the main stream. A small stream about 6 miles in length, dry in summer, joins the main one near to and W. of this village.

Máti Shing: a village of 5 houses, on the right bank of the main stream and about $2\frac{1}{2}$ miles S. of Dachar. A small stream about 3 miles long, dry in summer, meets the main one near this village and to the W. of it.

Mashe: a village of 10 houses, on the left bank of the main stream and opposite the village of Máti Shing. Rather more than a mile south of this village a small stream, about 6 miles long coming from the south-west, empties itself into the main one: the valley which it runs through being used as cattle pasturage. About a mile further south another small stream 3 miles long, dry in summer, and coming from the south, meets the main one on its right.

Philiát: a village of six houses, about 4 miles south-east of Máti Shing, on the right bank of the main stream, and near the junction with it of a smaller one, $3\frac{1}{2}$ miles long, coming from the south-east.

Gala: a village of six houses, on the left bank of the main stream and just opposite the village of Philiát.

Udorbat: a village of eight houses, about $1\frac{1}{2}$ miles south of Gala. Close to and to the right of the village is the confluence of two small streams the combined waters of which constitute the main one. Of these, the one on the right is about 11 miles long and is locally known as Philiát. It is formed by several small tributaries and has the Botogáh pass at its head. The other, on the left, is about 9 miles in length and is locally known as Udorbat. It is fed by two smaller streams the eastern of which has a pass at its head. The valleys through which these small streams run possess no inhabited place, but afford ample pasturage.

(62). The Botogáh pass lies on the Kághán-Indus watershed between the two small valleys through which the Philiát and the Botogáh or Loiohalol streams respectively flow. The former is to the north of the pass and the latter to the south. The pass is about 14,000 feet high, and the ascent is not difficult. Men and laden cattle can pass over it, but generally it is used when the people of the northern valley of Botogáh take their cattle to pasture in the smaller and southern valley of Loiohalol or Botogáh. The road from Chilás, through the valley of Botogáh, up to the foot

of this pass is not a made one, but men with loads and cattle without them can go by it.

(63). There is another pass on the Kághán-Indus watershed, about 6 miles west of the Botogáh pass, which it resembles in height and other respects. The people of the Botogáh valley take their cattle by this pass to the Chichir branch of the Kotgali valley. It is on the boundary between Kohistán and Chilás.

Gíche.

(64). This small valley is situated to the north-west of the Botogáh valley and belongs to Chilás. The only village of Gíche, 20 houses, is situated on the right bank of the main stream and about 4 miles south of the Indus river.

The Khinar Valley.

(65). The valley of Khinar lies to the north of the Indus. Its waters fall into that river at about 2 miles to the E. of the old fort of Chilás. The people of Chilás, to whom the valley belongs, carry on cultivation in some places in it. On their way to it they have to cross the Indus opposite Thalpen by means of a raft on inflated skins. Figs, pomegranates, apricots, peaches and apples are said to grow in the neighbourhood of the inhabited places. These are all situated in the main valley, the lateral ones being only used as pasture grounds.

(66). The villages from south to north are as follow:—

Thalpen: the most southern, about a mile north of the river, on both banks of the main stream. There are five houses on each side and some *maidán* along the stream. A wooden bridge, 20 yards long, over the stream communicates with either side. Cucumbers and water-melons of good quality are said to grow here. The inhabitants with their cattle move further to the north for the months of June and July, which is the hot period of the year.

Gala: about 2 miles N. of Thalpen and on the right bank of the stream; it contains 3 houses. The land is watered by a small stream about 5 miles long coming from the north-westerly direction and meeting the main one a little S. of the village.

Sari: of 2 houses, about a mile north of Gala and on the right bank of the stream.

Darachhe: about a mile north of Sari, on both banks of the stream. The portion on the right bank has 4 houses and that on the left three. A small stream coming from the north with the waters of two tributaries empties itself into the main one just between the villages of Darachhe and Sari. It is known as the Shitan and is 11 miles in length.

Utháiphari: about 1½ miles N. of Darachhe, on both banks of the stream. The portion on the right bank consists of 6 houses and that on the left of seven. The head man of the valley lives in this village.

Dusi: about 1 mile north of Utháiphari, on the left bank of the main stream. Another stream about 8 miles long and locally known as Shánrgáh falls into the main one a little south of the village. The people of Khinar pass through this small valley when they take their cattle in summer to Malpat, a grazing place in the valley of Ke Ges.

Sheithak: one house, about a mile north of Dusi and on the right bank of the main stream. Another stream about 9 miles in length and known as Guchar empties itself into the main one a little north of the village.

Dandalosh: one house, about 2 miles north of Sheithak and on the right bank of the stream.

Totambai: 2 houses, about 2½ miles north of Dandalosh and between the main and another stream (Totambai), coming from the north-east and joining the former below the village. The valley which this latter stream runs through is used as

Barage but cattle are generally taken to Malpat in summer. About 2 miles further north is the junction of the Baraishini, a smaller stream 4 miles long coming from the north, with the combined waters of the Bariben and Kinejut streams: the junction of these latter is further north about 8 miles. Each comes from the pass from which it derives its name. Bariben pass is about 2 miles N.E. of the junction, and the Kinejut about 2½ miles N.W. of and on the same range as the former. The Kinejut valley is rather open and well known in Chilás and Sái.

(67). The Bariben pass is about 14,000 feet high and easy of access for *coolies* and unladen cattle. It is subject to snow fall from the beginning of December to the end of March and is not passable before the 15th of May. There is an open place on the pass, but no vegetation.

(68). The Kinejut pass is just like that of Bariben. It lies on the way from Khinar to Paiot in the valley of Sái.

The Hodar Valley.

(69). This valley lies to the north of the Indus and to the west of the valley of Khinar; its waters join the right bank of the river about 8 miles west of the old fort of Chilás. No detailed account of this valley could be obtained, but it is said to have 4 villages containing about 60 houses in all. Pomegranates, figs, apricots, peaches, mulberries and walnuts are said to grow close to the villages. The valleys of Chilás, Botogáh, Thak, Khinar and Hodar together can send out in times of war 1,000 matchlock men.

(70). At the head of the stream of Hodar there is a pass by which a path descends into the small valley of Batel in Khanbari, and crossing the Jojotgáh pass goes down into the Shingáigáh valley; the path thence goes on to Gilgit. Some travellers choose this route when they go from Gilgit to Chilás and thence to Kághán and the Punjab. There is no other regular pass on the range between Hodar and Khanbari, but there are paths for cattle at several places over it.

The Khanbari Valley.

(71). This valley lies to the north of the river Indus and to the west of the valley of Hodar; its waters fall into the river about 3 miles west of the mouth of the Thur stream on the opposite bank. It is subordinate to the valley of Dárel which it serves chiefly for pasturage. It has no village or fort but possesses in some places small pieces of ground fit for cultivation, where the people of Dárel go in spring, returning on the approach of winter; it has a great deal of fir and *padam* (pencil-cedar) jungle. A tank is said to exist somewhere in the valley, but its exact locality was not ascertained. A stream coming from the north-west joins that of Khanbari about 9 miles north of its mouth: another coming from the east and known as Batel joins it about 9 miles further up. This latter combines in itself the waters of two smaller ones that meet together about a mile to the east; of these two, the southern comes from a pass on this side of Jojotgáh of the Kergáh valley, in the Gilgit district, and is about 11 miles in length: the northern is itself a combination of two joining 4½ miles to the N.E., the right of these small tributaries about 3 miles long coming from a pass on this side of Chileli in the valley of Kergáh, and the left coming from a south-easterly direction and about 4 miles in length. About 4 miles further north of the junction of Batel with the main stream, another stream called Naraingáh joins the latter, and about 3½ miles N.W. of the latter junction, another small stream coming from the Chonchar pass joins the same. Three miles further up one more stream, coming from the Bárigáh pass in a south-westerly direction joins the main one.

(72). The Jojotgáh and the Chileli passes both lie on the Indus-Gilgit watershed and define the boundary between

Dárel and Gilgit. The former pass is between the small valley of Batel in Khanbari, on one side, and Jojotgáh in Kergáh, on the other, and the latter between Batel and Chileli and nearly $4\frac{1}{2}$ miles north of the former. Each is about 14,000 feet high and destitute of vegetation and neither difficult of passage.

(73). The Chonchar pass is on the road from Gilgit to Dárel and is well known in the neighbouring valleys. The range runs here north and south; the road is not entirely a made one but it has been cleared up to some extent. When the Mahárája of Kashmir, about 1857, sent his troops to subdue the valley of Dárel, they followed this road. Crossing the pass the road lies on the right bank of a stream for three miles until its junction with the stream of Khanbari. The road then follows up the right bank of the latter for the next 3 miles and then ascending for 4 miles along the bank of the stream that comes from the Bárigáh, reaches the foot of that pass. The Chonchar pass is not difficult, but it is impassable from December to April. Snow is to be met with till August, after which it disappears for two months. No sort of vegetation grows on the pass. About $3\frac{1}{2}$ miles E. of the pass is the halting place of Takorbas, where there is an open *maidán* with several projecting rocks large enough to shelter about 50 people. The travellers from Gilgit rest for the night under these rocks and cross the pass the following morning. The next halting place is about 10 miles further on close to the foot of the Bárigáh pass. Sufficient grass, firewood and water are found, in summer, at both these places.

(74). The Bárigáh pass is situated on the range of mountains between the valleys of Khanbari and Dárel and about 9 miles W. by S. of the Chonchar pass, which it resembles in many respects, but is not so easy of passage, and five or six hundred feet higher. The road is said to be narrow here and still more so on the western side; it descends to the village of Yachhot, the northernmost inhabited place in Dárel, distant about 7 miles to the west. Fearing some disturbance this year the people of Dárel had entirely blocked it up on the western side by putting across it large trees cut from the neighbouring forest.

(75). The Khaubari pass lies on the Indus-Gilgit watershed between the valley of Khanbari on the one side and that of Shatochao in the valley of Singal, Gilgit district, on the other. It is about 700 feet higher than the Chonchar pass and rather difficult of passage. It is not in much use but in summer cattle go to and from the adjacent valleys by it.

The Thuriál Valley.

(76). This is a small valley, about 9 miles long, situated to the south of the river Indus and to the west of the valley of Gíche. The water of this valley falls into the river 4 miles E. of where the waters of the Thur valley enter it. The number of villages and houses could not be ascertained. The inhabitants are of the *Gújar* tribe from the Punjab. Besides cultivating land they breed goats, sheep, cows and buffaloes. This valley is subordinate to the valley of Thur.

The Thur Valley.

(77). This valley is situated to the south of the river Indus and west of the valleys of Thuriál and Botogáh. A detailed account of the valley could not be obtained. It is about 18 miles long measured along its main stream which runs from south to north and empties itself into the Indus. On the right bank of this stream and about 8 miles south of the river is the fort of Thur which is said to contain about 300 houses; all the people live within the fort. In the neighbourhood there is a very large tract of land fit for cultivation and encampment. Pomegranates, figs, mulberries, walnuts, apricots, peaches and grapes are said to

grow in the vicinity. A stream, about 12 miles in length, coming from the south falls into the main one close to the fort. The valley which it runs through is used for pasturage. About a mile S.W. of the fort and on the left bank of the main stream is the village of Kharot. A stream, about 8 miles long, coming from the south-west passes just north of this village and empties itself into the main one. To the south of Kharot there are four other villages in the valley besides, but they are not permanently inhabited; their names are Marengi, Zúre, Gabbar and Makheli. There is some land fit for cultivation on both banks of the main stream near its mouth. People from the fort of Thur go out there in summer for the purpose of cultivation and return to it after the harvest in the beginning of winter. On occasions of need about 500 soldiers go out from this valley. Traders and other people going from Gilgit to the Punjab, *viá* Khanbari and Dárel, travel through this valley, and passing over the Zúre pass reach Kotgali in the Jalkot valley in Kohistán, and thence go by the Sapat pass into Kághán. There are several other passes besides that of Zúre, by which communication is carried on between Thur and Jalkot, but no particulars regarding their nature could be obtained.

Dúdishál.

(78). This valley is situated to the north of the river Indus and to the west of the valley of Khanbari. Its waters fall into the Indus about 2 miles west of the mouth of Khanbari stream. On the left bank of the main stream and about 4 miles from the Indus is the only village of Dúdishál. It is walled all round like a fort, and all the houses, about 80 in number, are within the enclosure. The valley is subordinate to Dárel. The cattle are pastured mostly in the valley of Khaubari.

The Dárel Valley.

(79). This valley lies north of the Indus and west of the valley of Dúdishál. Its waters fall into the river at about 8 miles west of the mouth of the Dúdishál stream. Pomegranates, apricots, peaches and walnuts are said to grow in the inhabited localities.

(80). There are 8 forts and 1 village in this valley, as follows:—

Gaiáh fort: on the right bank of the main stream and about 2 miles from the river; it contains about 100 houses.

Phogaj fort: on the left bank, about 2 miles north of Gaiáh; it contains about 70 houses.

Samagiál: there are two forts at this place, a mile apart on the left bank. The northern is called Dúdokot and has about 100 houses: the southern is known as Birio-kot and contains about 120 houses; it is about 2 miles north of Phogaj.

Buddankot fort: on the left bank of the stream and about 2 miles north of Dúdokot. It is not a permanently inhabited place, but was built about the year 1879 for use in war.

Mánkiál: there are two forts at this place, on the right bank of the stream and about a mile apart, and nearly 2 miles distant from Buddankot. Each goes by the name of Mánkiál. The northern has about 180 and the southern 100 houses.

Patiál: on the right bank of the stream and about a mile north of Mánkiál. It is an inhabited fort, but the number of houses was not ascertained.

Yachhot: a village of 20 houses, on the left bank of the stream and about 3 miles north of Patiál.

(81). Dodargali pass is situated on the Indus-Gilgit watershed between the valleys of Dárel and Singal, and is about 5 miles north of the village of Yachhot. It is about 14,000 feet high, narrow and difficult but passable by men

and unladen cattle. The pass is well known in Gilgit, Dárel and other neighbouring valleys. A portion of the Kashmir troops on their way to Dárel, about 1857, went by this route.

(82). A detailed account of the roads and bridges, &c., could not be obtained. The people of this valley are brave. They make gunpowder, saltpetre being produced in the valley, and sulphur being obtained from Hunza and Nagar. They generally use bullets of stone, occasionally of lead and iron; the latter are not cast but forged. Shot is entirely of stone. In each fort there are two or three headmen and all political matters are in their hands. The total number of houses in the valley is said to be about 800 and in times of war it can send out 1,500 matchlock men.

The Harban Valley.

(83). This valley lies to the south of the river Indus. Its waters fall into the river just opposite the place where those of Dárel meet it. On the right bank of the main stream and about 2 miles south of the river are the two forts of Harban. They are north and south of and close to one another, and contain about 180 houses.

The Shatiál Valley.

(84). This valley is situated to the west of that of Harban. Its waters flow from south to north and fall into the river Indus about 2 miles west of the mouth of the Harban stream. On the right bank of the main stream and about 2 miles south of the river is the fort of Shatiál. It contains about 120 houses.

The Sázin Valley.

(85). This valley lies to the west of that of Shatiál. Its waters fall into the river about 3 miles west of the mouth of the Shatiál and opposite to that of the Tángír stream. On the right bank of the main stream and about a mile and a half south of the river is the fort of Sázin. It has about 120 houses.

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