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GAZETTE

OF THE

EASTERN HINDÚ KUSH

IN FOUR PARTS:

Part I.—Wakhán, Ish-Ká-
sham, and Zébak.

Part II.—Dárcistán.

Part III.—Káffiristán.

Part IV.—G. S. in S. S.

MASTER GENERAL

BY

CAPTAIN E. G. BARROW

DEPT. ASST. QUARTER MASTER GENERAL, INTELLIGENCE BRANCH



SIMLA

PRINTED AT THE GOVERNMENT CENTRAL PRESS

1887

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PREFACE.

THE following authorities have been consulted in the compilation of this work :

Work.	Author.	Date.
Journey to the source of the Oxus	Wood ...	?
Moorcroft's Travels in the Himalayan Provinces ...	Wilson ...	1841
An Account of Upper and Lower Swát and the Kohistán	Raverty ...	1862
An Account of Upper Kashkár and Chitrál	Ditto ...	1864
Relations between Gilgit, Chitrál, and Kashmír ...	Pandit Manphúl	1868
Routes in Dárdistán, Wakhán, Shighnán, and Roshán	Hayward ...	1870
Letters published in the Journal of the Royal Geographical Society	Ditto ...	1871
Memorandum on Kashmír and some adjacent countries	Girdlestone ...	1874
Jummoo and Kashmír territories	Drew ...	1875
Report on a journey to Gilgit, Húnza, and the Karumbur Valley	Biddulph ...	1876
The Roof of the World	Gordon ...	1876
Dárdistán	Leitner ...	1877
Narrative of Surveys made during 1876	"The Múlla" ...	1877
Geographical and Descriptive Account of Upper and Lower Chitrál, Húnza, and Nágár (Foreign Office compilation)	Temple ...	1877
Précis of information regarding Kunar, Bajáur, Dír, Swát, Panjkora, Kohistán, and Shináka (Foreign Office compilation)	Ditto ...	1878
Routes in Asia, Section II	Mackenzie ...	1878
Routes in Asia, Section V.	Saward ...	1878
Káfiristán and the Káfirs (a Lecture delivered at the United Service Institution of India)	Bellew ...	?
Notes on the country lying between Hazára and the Indus	Scott ...	1880
Tribes of the Hindú-Kúsh	Biddulph ...	1880
Routes of the hill country about Gilgit	Ditto ...	1881
Gazetteer of Afghánistán	Lockhart ...	1882
Gazetteer of Western Turkistán	Trotter ...	1882
Journal and Itinerary of the Travels of M. S. from 1878 to 1881 (Secret Report of the Survey of India)	M. S. ...	1883
Geographical Explorations in and around Badakhshán (Secret Report of the Survey of India)	Tanner ...	1883
Report on Chitrál (Punjab Records)	Faiz Baksh ...	1883

Work.	Author.	Date.
Confidential Account of Dárdistán (being the country surveyed in 1882-83 by Sub-Surveyor Ahmad Alí Khán of the Trigonometrical Branch)	Hennessey ...	1884
Káfristán (published in the Journal of the Royal Geographical Society)	McNair ...	1884
Notes on Káfristán, Chitral, &c. (Appendix Q, Defence of India)	Ditto ...	1884
Notes on Chinese Turkistán (Appendix R, Defence of India)	Dalgleish ...	1884
Memorandum on the above (Appendix S, Defence of India)	Napier ...	1884
Report on Explorations in Eastern Afghánistán and in Káfristán	McNair ...	1885

Besides the authorities noted above, certain Foreign Office documents have been consulted, but the bulk of information given is the result of the explorations made by the mission under Colonel Lockhart. Nearly the whole of the ground described in this work was gone over by one or other of that mission, and the information obtained from previous authorities, if not verified, has been rejected in this compilation.

FEBRUARY, 1887.

E. G. B.

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NOTE.

THE issue of this volume being a preliminary one, it is particularly requested that inaccuracies, omissions, suggestions to make it more complete, &c., &c., may be notified at an early date to the Deputy Quarter Master General, Intelligence Branch, Quarter Master General's Department in India, Simla, with a view to its being revised before a further issue is made.

M. S. BELL, *Lieutenant-Colonel,*
Deputy Quarter Master General,
Intelligence Branch.

INTRODUCTION.

THE region described in this Gazetteer is that lying on both sides of the Hindú-Kush, from Kashmír and Chinese Turkistán on the east to Badakhshán and Káfiristán on the west, and inclusive of the last named country. It includes Wakhán, Ishkásham, and Zébák, and all the non-Pathán races south of the Hindú-Kush between the eastern and western limits above defined. Nowhere, except along the northern border of Kághán, does this region touch British territory, and its sole importance, as far as we are concerned, lies in the fact that it is a possible theatre of war in the event of hostilities with Russia. In the Hindú-Kush and the passes over it, and in the routes which connect those passes with India, is centred the only real interest we have in this comparatively distant tract of country.

It is scarcely necessary to show that the Eastern Hindú-Kush does present a possible theatre of war. For the Russian troops in Ferghána, at all events, it offers the nearest and most accessible objective; while its flanking position with reference to the Punjáb, and its advantageous situation as a base for intrigue in Kashmír, and among the fanatical tribes who border our territory from the Babúsar pass to the Khaibar, presents, from a Russian point of view, opportunities of no mean order. It is therefore a region on which we should keep a watchful eye, and where we should ever be prepared to forestall an enemy, particularly as in Badakhshán the Russians have a country ripe for revolt against the Amír, which offers a most convenient base of operations towards Chitrál. The strategical aspect of the Eastern Hindú-Kush has been considered in a separate secret memorandum addressed to the Quarter Master General.

The work has been divided into four parts—

Part I includes the Tajik states immediately north of the Hindú-Kush. These states are now all under direct Afghán rule.

Part II includes all those countries and tribes embraced by the generic term Dárdistán. In this part also will be found the article "Hindú-Kush."

Part III treats of Káfiristán.

Part IV is a general route book.

Some authorities are of opinion that Káfiristán and Dárdistán are regions inhabited by cognate races. It may be so. I therefore deem it advisable to explain that Káfiristán is arranged as a separate part of this work for the following reasons. Ethnologically, it is by no means certain that the Káfirs and Dárds are cognate races; geographically, Káfiristán is an entirely distinct region; and strategically, it can only have an indirect influence on military operations. It is the passes of the Hindú-Kush, the basins of the Chitrál and Gilgit rivers, and the routes which lead therefrom, which directly concern us; and consequently it has been deemed advisable to collect everything bearing on those particular points in one division of this work, while Káfiristán, which has little more than a sentimental and scientific interest for us, is treated separately.

Ethnological, topographical, and strategical details are fully treated of under their proper headings, while a general description of the whole region and the social and domestic peculiarities of its inhabitants is given in this introduction, and in the articles "Dárdistán" and "Káfiristán."

GEOGRAPHY.

The whole extent of country embraced by this Gazetteer is a mass of high, rocky, and for the most part sterile mountains, divided by deep and narrow valleys. The mountain ranges are as a rule from 10,000' to 20,000' high. The main feature of the whole area is of course the Hindú-Kush. This range is but the continuation of the great Asiatic watershed of the Himalayas and the Karakorum. It is in fact the great division between the waters draining to the Indian Ocean and those flowing to the Aral Sea. Almost parallel to this, and running at an average distance of about 60 miles to the southward, is another great range, to which Colonel Tanner has given the generic name of the Hindú Ráj. As far as I know, this name is unrecognized among the Dárd races, but it is a convenient one for designating the watershed between the Chitrál and Gilgit rivers on the north and west, and the Indus with its tributary, the Swát river, on the south and east. Connecting these two mountain systems, there is a grand range which, springing from the Hindú-Kush, east of the source of the Chitrál river, trends westward and southward till it joins the Hindú Ráj near the Shandúr pass. This range is, I think, more or less known as the Shandúr. It is crossed by three well known passes—the Darkót, the Tíú, and the Shandúr, of which the last is incomparably the best. Again, springing from the giant mountain of Tirich Mír are two great spurs—one

pointing northwards, which forces the Oxus to make its great northern bend, while at the same time it forms the natural eastern boundary of Badakhshán; the other running south, and terminating at the junction of the Mastúj and Lútkú rivers. Finally, to the north of Wakhán there are the mountain ranges which form the southern rampart of the Great Pamír. From each and all of these great features numberless spurs and minor features take their rise. It is useless to enumerate the most prominent peaks in this area of gigantic mountains, as there are probably more peaks above 20,000' in this limited area than there are mountains above 10,000' in the whole of Europe. The best known mountains are, however, Tirich Mír 25,426', Sad Ishtrágh 24,171', Rákapúshi 25,550', Húnza Peak 25,050', Haramosh 24,270', and Nanga Parbat 26,620'.

The hydrography of this region naturally divides itself into two grand divisions—the waters draining to the Oxus, and those draining to the Indus. As regards the former, we are here only concerned with the Áb-i-Panjah and its tributaries, and the Vardúj with its feeders. The former is a grand river, whose volume may be compared to that of the Kábal river between Jalálábád and the Pesháwar valley. Several of its reaches are navigable for many miles, but the use of boats is quite unknown. It is bridged only in one place between Urgand and Shikárf. This bridge is only practicable for men on foot. The Varduj is a rapid stream quite unnavigable, and in the summer only fordable early in the day. It is bridged in numerous places. As regards the Indus drainage system, we may conveniently divide it into three areas—

- (1) The Kunar river with its tributaries. This river is known in various parts of its course as the Yárkhún, the Mastúj, the Chitrál, and the Asmár. In winter it is fordable in places. In summer it is nowhere so. Above Mastúj it can only be crossed by rope, or, more correctly speaking, twig bridges, of which there are several. At and below Mastúj in several places there are bridges which can be utilized for cattle and horses. It is very rapid and nowhere navigable. In summer it is for the most part a roaring turbid torrent like the Jhelum river between Kashmir and Kohála. Its principal tributaries are the Gazan Dara, the Sar Laspúr, the Túrikho river, the Lútkú, the Bashgal Gol, and the Péch river of Káfiristán.
- (2) The Gilgit river with its tributaries the Húnza river, the Karúmbar the Warshikgúm or Yasin river, and the Ghizar. All these rivers are rapid roaring rivers like the Jhelum, quite unnavigable, and only fordable in winter at certain places. They are for the most part only bridged by rope or twig bridges, and animals as a rule have to be swum across. The Yasin river, however, is provided with several plank bridges.

- (3) The Indus itself with its tributaries in Shináka and the Kohistán. This great river is here a broad and rapid flood, especially in spring and summer. It can only be crossed by boats or *masak* rafts. The force of the current renders the river unnavigable.

As regards lakes, there are the Shandúr and Pandár, which are drained by the Ghizar, Lake Dufferin on the western side of the Doráh pass, the lake from which the Yárkhún or Chitrál river takes its rise, and the lake of the Little Pamír.

GEOLOGY.

A geological report by Dr. Giles will be found among the appendices.

POLITICAL GEOGRAPHY.

The whole region treated in this Gazetteer may, from a political and administrative point of view, be subdivided into six distinct areas—

- (1) The Tajik provinces of Wakhán, Ishkásham, and Zébák, which are now all directly subject to the Amír of Afghánistán.
- (2) Astor, Gilgit, and Puniál. The first two are directly administered by Kashmír officials; the last is practically a Kashmír district, but is under the nominal rule of the Rás or Rájahs of Cher Kila and Gákúch.
- (3) The independent states of Húnza and Nagar.
- (4) Chitrál, which now includes Yasín and the Karúmbar and Ghizar valleys. Practically speaking, Chitrál includes everything between the Hindú-Kush and Hindú Ráj ranges, from Gákúch and Ishkúman on the east to the Doráh and Mirkani on the west. It also includes the narrow valley between Mirkani and Asmár.
- (5) Káfristán or the country inhabited by non-Mussulmán races.
- (6) The countries south of the Híndu Ráj, inhabited by non-Pathán races, such as Gor, Chilás, Tangír, Darél, the Indus Kohistán, and the upper portions of the Swát and Panjkora valleys.

As regards the first division, it should be distinctly understood that the whole is now under the direct administration of the Amír's officials. These districts are essentially Tajik states, and have always been till now more or less feudatory to the Mírs of Badakhshán, and *never* to the Kháns of Bokhára. It is necessary to bear this in mind, as the Russian staff map draws the Afghán frontier at the eastern boundary of Badakhshán—that is, at the watershed of the great spur from Tirich Mír, which separates the drainage of Badakhshán from the Upper Oxus drainage. This boundary gives Wakhán and Ishkásham, not to mention Shignán and Roshán, to Bokhára; but that state has no vestige of a reasonable claim to these provinces. Historically, politically, and ethnologically they belong to the *de facto* rulers of Badakhshán.

Another line of separation is the fact that the people are Shíahs of the Maulai sect, while those of Bokhára are among the most bigoted Súnis in Asia. The above brief statement of facts shows on what an unsubstantial basis the impudent rectification of boundaries foreshadowed by the staff map has been made.

In 1872-73 negotiations took place between the British and Russian Governments with reference to the delimitation of the Afghán frontier. There was a considerable divergence of views regarding Badakhshán and Wakhán, the Russian Government deeming it advantageous to the peace of Central Asia that those provinces should be independent; but ultimately, in 1873, the Russian Government recognized the claims of the Amír to Badakhshán and Wakhán from the Victoria lake on the east to the confluence of the Kokcha and Oxus on the west, the Oxus itself being recognized as the northern boundary. Nothing could have been more indefinite or ill-conceived than this agreement.

In the first place, it admitted the Panjah to be the main Oxus river. This is by no means certain. The Murghábi or Aksú has considerable claims to the honour. In the first place, its local name, the Aksú, is very probably the origin of our name Oxus; and in the second, it has a longer course than the Great Pámír branch of the Panjah. On the other hand, the volume of the Panjah is, according to Mr. Ney Elias, greater than that of the Murghábi at their junction. If volume is to decide the question, the Panjah no doubt must be accepted as the Oxus, and in that case it is the Sarhad branch or Áb-i-Wakhán to which the honour of the main source must be accorded, as not only is its course longer, but at its junction with the Great Pámír branch it has certainly a greater volume of water than that branch. We may therefore conclude that the Oxus is either the Murghábi or the Sarhad branch of the Panjah. It is decidedly not Wood's river, and therefore the agreement of 1873 rests on a false assumption. But, apart from this, there was the still graver error of making a river the boundary in a region of mountains. In such regions a river never is a boundary; all cultivation is naturally in the valleys, and the villages are always found on both banks. The people inhabiting the villages on both banks are always for any part of its course of the same race, and naturally under the same rulers. Thus in the Panjah valley all the inhabitants above a certain point are Wakhis, while below in succession come Ishkásham, Gharán, Shígnán, Roshán, and Darwáz. It is the same in the tributary valleys. In no case do we find the people on one bank distinct from those on the other. The only exception I know to this rule is that of Húnza and Nagar. Consequently the riverain boundary as laid

down in Walker's map is based on unscientific principles. On the other hand, in these mountainous countries, watersheds are universally recognized as boundaries. They are as a rule absolute physical barriers for six or eight months of the year, and the consequence is there is very little communication between the different valleys with the natural result that these watersheds have ultimately become political frontiers, and nearly often linguistic ones as well. So true is this that practically the agreement of 1873 has been a dead letter from its commencement. The Bokhárán state of Darwáz occupies both banks of the Oxus, while Wakhán never has been divided in the manner shown in the map. As this Gazetteer does not deal with Shignán and Roshán, it is superfluous to show where the real line of demarcation should be; but in any case the agreement of 1873 cannot remain in force, and either Wakhán and Ishkásham as a whole must be recognized as appendices to Badakhshán, or else the whole must be abandoned.

COMMUNICATIONS.

The roads traversing this area are fully described in Part IV. It may, however, give a clearer idea of the region if I give a brief summary on this subject here. The only means of communication are by road. None of the rivers are navigable, and boats are unknown. These roads are as a rule mere footpaths, often very difficult and even dangerous for men on foot, so that, generally speaking, the traveller must depend on coolie carriage alone. This is the more essential, as the bridges are for the most part of a nature unsuitable for animals. As a rule, where the rivers are broad, we have rope bridges, or, more correctly speaking, swinging suspension bridges made of one thick twig rope, with two similar, but thinner, guide-ropes; where the rivers are narrow enough to permit of it, a plank or two are thrown across the chasm. Frail as such bridges often are, it is wonderful with what confidence the ponies and cattle of the country will cross them.

The whole region naturally divides itself into two parts, that north of the Hindú-Kush, and that to the south. In the northern portion the valleys are, generally speaking, wider, more level, and practicable in their very beds; they are consequently much easier than the roads south of the Hindú-Kush, and as a rule are practicable for pack horses and even camels. Forage, too, is more easily procurable. The principal routes are—

- (1) From Kila Panjah to Yárkand, *via* the Great Pamír, a summer route.
- (2) From Kila Panjah to Yárkand, *via* the Little Pamír, the winter route.
- (3) From Kila Panjah to Zébák.

- (4) From Zébák to Faizábád.
- (5) From Zébák to the Doráh pass.

All these routes are practicable for pack animals. The only passes across the Hindú-Kush by which pack animals can be taken are the Doráh, the Baróghil, and the Kilik. The advantages and disadvantages of these routes are discussed in the articles bearing on them and in the secret report.

On the southern side of the Hindú-Kush the nature of the country changes. The valleys for the most part are very narrow, and the mountains which enclose them precipitous, rocky, and barren, right down to the water's edge; the roads consequently, instead of being in the valley bottoms, are generally carried along the face of the hills, and are very rocky, tortuous, and uneven. Practically the only mule-roads are—

- (1) That from the Doráh to Chitrál; very bad indeed.
- (2) From Chitrál to Aján.
- (3) From Chitrál to Pesháwar, *viá* the Lwaraí pass and Dír.
- (4) From Chitrál to Mastúj—
 - (a) *Viá* the left bank to Sanoghar, and thence along the right bank, recrossing at Mastúj.
 - (b) *Viá* Maroi, Prét, and Drásan;
 - (c) *Viá* Parsán, Owír, and Kúsht.

The last is the best for laden animals, although it crosses spurs from Tirich Mír varying from 8,000' to 13,000'. It is the route taken by traders going to Túrlikho for orpiment. It is of course only open in summer.

- (5) From Drásan to the orpiment mines at the mouth of the Lúnkú valley (Túrikho).
- (6) From Mastúj to Gilgit, *viá* the Shandúr pass and Gákúch.
- (7) From Mastúj to the Baróghil, *viá* the Yárkhúá valley. Practicable only in winter.
- (8) From Gupis, *viá* Yasín, to Handúr or Túi. Practicable only in winter, as the Ghizar river is unfordable in summer.
- (9) Gilgit to Astor.
- (10) Astor to Kashmír—
 - (a) *Viá* the Kamri.
 - (b) *Viá* the Dorikún.

The former being the better and shorter route.

Although I have called the above pack roads, I doubt if they would be considered such in any other region of the world. From Gilgit to the Doráh, and to Mirkani on the Dir route, they are simply abominable. The old road from Simla to Kalka is a magnificent *chaussée* compared with any one of these. In addition to the difficulties of the road, there are those of finding supplies for animals. The grazing grounds are high up in the mountains or at the heads of the various valleys, and the stores of *bhúsa* and grain kept in the villages is limited. So from every point of view

it is best to employ coolie carriage, and the best carriers are to be obtained from Baltistán.

TOWNS.

There are none !

Many places, such as Kila Panjah, Zébák, Chitrál, Gilgit, Yasín, and Kila Darúsh, are marked in large capitals in the map ; but none of them are anything better than good sized scattered villages, with at the most 300 houses in all. The forts, except Gilgit, are quite insignificant, and there are no bazars. At Gilgit there are a few miserable shops, and at Chitrál there is a *sarai* where goods may be bartered for with passing traders.

CLIMATE.

As in the Eastern Hindú-Kush region, we have every variety of altitude from that of eternal snow to 5,000' and 4,000' feet, every variety of climate may naturally be expected, but there is one special characteristic of this region—its rainless character. During the fourteen months Colonel Lockhart's mission was beyond the Kamri pass, there could scarcely have been fourteen days on which rain fell. The fact is from spring to autumn there is little or no rain, while during the winter months the fall is almost entirely in the shape of snow. The consequence of this is the generally arid nature of the whole Hindú-Kush region. The pasturages are found usually only at those elevations which are for several months under snow, and where basins or plateaux permit of the water soaking into the soil. There is certainly more pasturage and more wood to be found between 7,000' and 10,000' than at lower elevations. Cultivation can only be carried on by irrigation, and that again depends on the amount of snow-water available. Consequently what we call a bad or severe winter is for the Hindú-Kush regions a good winter, as it ensures an unfailing supply of water and a good harvest.

The cold in winter is, of course, intense at the higher elevations, say from 8,000' upwards ; while in the valleys and at lower elevations it varies considerably with the aspect. Valleys running north and south are very much colder than those running east and west. For instance, in the Gilgit valley, when snow falls, it seldom lies for more than a few hours ; while in the Chitrál valley, at almost exactly the same altitude and latitude, snow lies every winter for several weeks. The fact is the valleys being so narrow, if they run north and south, get fewer hours of sunshine than those running east and west.

The months of April, May, September, and October are certainly the most agreeable in the Hindú-Kush, as June, July, and August are always very hot in the valleys. During those months Búnji is almost unbearable, and the Chitrál valley below Chitrál is also unpleasantly hot. But the heat can always be escaped by ascending 3,000'. At the beginning of July, when the heat of Chitrál was most oppressive, I found it most delightful in tents at Parsán, 3,800' above Chitrál. There is very little disease or sickness in the Eastern Hindú-Kush, which presumably may be attributed to the dryness of the climate and the purity of the water. There is, of course, a certain amount of fever and a good deal of goitre, but on the whole I should say it was as healthy a country as one would find in Asia. Nearly all our party were in excellent health from beginning to end of the expedition.

ORIGIN AND HISTORY.

The origin of the peoples of the Eastern Hindú-Kush is lost in the myths of antiquity. Being wholly illiterate, there are no records to guide us, and the only light shed on this question is that of contemporary history. Biddulph, who studied the question, says :—

Mr. Shaw, in treating of the Ghalchah* languages, is inclined to look upon the tribes north and south of the Hindú-Kush as forming one group, whose linguistic differences are due to the interposition of the great mountain barrier, but whose present position is the same as it always has been since the first separation. Closer examination will, I believe, show that the Hindú-Kush tribes are divisible into several well-defined groups. The difference between the Ghalchahs and the tribes to whom the name of Dárd has more especially been applied, cannot be satisfactorily accounted for by the intervention of a mountain range, which has been crossed by emigrants on a smaller scale more than once since the first wave of Aryan migration swept southward, while the differences existing between the Dárdistán tribes themselves is in some cases greater still.

In the first group I would place the Sirikúlis, Wakhis, Shignis, the people of Munján, and the upper part of the Lútkú valley, and the people of Sanglich and Iskasham. The people of Hissar, Darwáz, and Kárategin north of the Oxus may probably claim close relationship with this group, though they now speak Persian or Túrki, and in some places have received a considerable infusion of Úsbeg blood. The process of the disappearance of a language seems to be that the tribe first becomes bi-lingual, as is the case at present in Shignán, Wakhán, and Sirikúl, where almost every man speaks Persian in addition to his native language; and in the Swát, Kunar, and Panjkora valleys, where many of the Dárd tribes speak Pashtú in addition to their own dialects. In the course of time increased intercourse with the outer world causes the more widely spread of the two languages to be preferred, and finally

*Ghalchah and Tajik are synonymous terms.

altogether adopted, to the exclusion of the native tongue, which falls into disuse. Such a process must be accelerated by the absence of writing.

The people of Pakpúh and Shakshúh, in the valley of the Yárkund river, probably also belong to this group, and remnants of other tribes belonging to it may possibly still exist in the Kokcha and other valleys to the westward.

In the second group I would class the Koh of Chitrál and the Síáh Posh tribes. Further research will perhaps show that the tribes of the Nijrao, Panjsher, and Gherband valleys in Afghánistán also belong to this group.

In the third group I would class the Shíns, the Gowro, Chilis, and other broken tribes of the Indus valley, Bushkárík and Torwalik of the Swát and Panjkora valleys, and the broken tribes of the Kunar valley between Chitrál and Kuuar. Sufficient is not known of the Maiyún tribe of Kandia, Dúber, and Seo to determine with certainty whether they belong to this group, but it is probable that they do.

One point which is worthy of note in regard to the languages of these three groups is that, while those spoken by the Ghalchah tribes—that is, those belonging to the first group—appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanskrit. But Zend and Sanskrit being sister languages, a relationship is shown to exist between the two groups. The Khowar language shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.

The Yashkúns, or Búrish, of Húnza, Nagar, &c., must be classed separately from all the three groups, though they have now perhaps nearly as much Aryan as Turanian blood in their veins.

Conjecture is permissible as to the events which brought these tribes into their present localities, although the actual facts must remain unknown. Some idea also may be formed as to the order in which these events happened, but anything approaching to exact chronology is utterly unattainable.

It is generally agreed that Badakhshán and the upper part of the Oxus valley was one of the earliest homes of the Aryan race. Their progress southwards was probably gradual, and at first more due to natural expansion than to any desire for conquest. As they came to occupy localities of greater fertility in a more genial climate, their number would naturally increase more rapidly. Warlike expeditions on a large scale would become possible, and each step in advance would be taken with greater confidence. In the tribes of the first, or Ghalchah, group may probably be recognized the descendants of those who remained settled in their original locality, and who, in later times, were gradually driven up into the narrow valleys where they are now found. In some instances, as in the Lútkú valley, they crossed the great range and settled on the south side of it at a comparatively recent date.

The tribes of the second and third groups I take to represent those who migrated southwards at the earliest period. Of these a certain number must have settled in the ground first occupied by the emigrants, leaving the more energetic to push on further south. In the Koh and the Síáh Posh, I would recognize the descendants of these first settlers who, after crossing the Hindú-Kush and exterminating or driving before them the aboriginal inhabitants, remained in occupation of the hill country down to an elevation of about 2,500', and probably spread along the hills for a considerable distance to the eastward.

In the tribes of the third group I would recognize the descendants of those who settled in the fertile valleys among the lower hills. In the course

of generations considerable differences would naturally arise between the three groups, living under different conditions and acted on by different circumstances, and in time all community of feeling would disappear. The first great change to occur must have been the intrusion of the Búrish. I believe that in them we see the descendants of the Yuechi, who conquered Bactria about 120 B.C. In the term Yashkún, applied to them by their neighbours, the old name perhaps survives; and the name Búrish, by which they still call themselves, is perhaps traceable in "Púrúsha," the ancient name of Pesháwar, which was once the seat of an Indo-Scythic kingdom. They probably once occupied the Shigar valley and all the affluents of the Indus, together with the Indus valley itself, down to about Jalkót. In the process of occupation of this country, they must have subdued the Aryan (Síáh-Posh) inhabitants, whose women were probably not less sought after for their beauty than at the present day; and in this way, and by absorbing the tribes already occupying the ground, they gained a sufficient infusion of Aryan blood to alter their type of feature and their general characteristics.

The next event of importance in the shifting of tribes was probably the movement of the Shíns northward, which may have happened about the time of, and was possibly occasioned by, the irruption of the Muhammadans into India; but I should be inclined to assign an earlier date to it. It is to be noted that the northward impulse appears to have been given to them under somewhat different conditions, and at a considerably earlier period than it was imparted to cognate tribes in other valleys. That their religion was a form of Hinduism, and not of Buddhism, I think there can be little doubt. The preservation of a caste system, and their feeling for the cow, which has procured them a distinctive name among their neighbours, point to this conclusion, while no tradition or reverence survives for the Buddhistic remains still to be found in their country. Leaving their home in Pakli, they must have pressed up the Indus valley, founding a number of small principalities, the most important of which were Gilgit and Baltistán, and extended almost as far as Leh. The conquerors naturally settled in the most fertile parts, where the climate was least severe, forcing the original occupants to take refuge in the wilder, colder, and more mountainous districts, where some of them were perhaps enabled to preserve a semi-independence. As time elapsed, in the parts where both races continued to live side by side, the language of the conquerors would be imposed on the conquered. The strict caste habits of the Shíns would, however, prevent a thorough blending of the two races, so that, long after their relative positions of conquerors and conquered were lost sight of, a rigid line of separation was maintained between them. Had the Shíns come into the country by mere immigration, without conquest, they could hardly have imposed their language on, and assumed a position of superiority over, a people who outnumbered them.

Now, if things had happened as I have suggested, we should naturally search in the difficult fastnesses of Húnza for the original race in its greatest purity, and that is what is actually found. In Nagar also, a country not quite so impregnable as Húnza, but sufficiently so to make it difficult of conquest, the population is entirely Búrish. At the villages of Maiyún and Hini, in Húnza, a few Shíns are found. Below Hini on both sides of the valley they form an increasing proportion of the population as Gilgit is approached. Below Maiyún the Búrish language is not spoken. At Chapró, however, there are plenty of Shíns, and the nature of the ground is such

that the possession of Chapróť secures the command of the upper valley. It is, therefore, allowable to suppose that much the same state of things existed in the days of the Shín rule as now—that is, that while Húnza was nominally obedient to Gilgit, there was little intercourse between the two states.

Turning westward to Yasín, we again find the Búrish, or Wurshik, forming the population of the upper valley. Here again the language boundary nearly corresponds with the present political boundary, and here again, as on the Húnza side, physical difficulties form a natural barrier between the upper and lower valley, though the Shíns have extended along the main valley west of its junction with the Warshikgúm valley. Below Gákúch, and as far as the Indus, the Shíns are found in increasing numbers, though still in the minority. The language, however, is Shína. The proportion of Yashkúns to other races decreases steadily the further south one goes,* and the Shíns preponderate in the more fertile valleys till the Pathán population is reached, the single exception to this rule being the community of Pálas. Now, how else, I would ask, except by this theory of conquest, is it possible to account for this wedge of a strange language driven in between countries like Yasín and Húnza, divided from each other by lofty mountains which stop short at the natural frontiers?

The next event must have been the movement of the Tartars from the eastward along the Indus valley. There was, no doubt, at the time a Yashkún population living mixed with the Shíns, and, owing to the absence of caste prejudices, they would be the first to be absorbed by intermarriage with the conquerors. In the people of Dah-Hanu we see the only remaining relics of the former Shín inhabitants of Baltistán, and here again the preservation of their languages and themselves as a separate community appears to be due to the isolation caused by the physical difficulties of the spot which they inhabit.

The movement of the smaller tribes was, no doubt, due to the increasing pressure of the Afgháns in the sixteenth and seventeenth centuries, gradually pushing before them a less warlike people who lacked cohesion. The Gawaré of the Indus valley, and the Gabars of the Kunar valley, about Narisat, must be looked upon as separated branches of one tribe, and are, no doubt, the Gouræi of ancient geographers, whose former abode was in the Panjkora valley, if that river has been correctly identified with the Garæus of the ancients. Their name has certainly nothing to do with fire-worship, for in the Kunar valley it is only used among themselves, and not by their neighbours of Chitrál, who called them Narisatis. The Torwalik of the Swát Kohistán, and the Chilis of the Indus valley, apparently were also formerly one tribe, and, according to the Chilis tradition, came from Búnér.

The Kho would seem to have once spread over a much greater extent of country than they now occupy.

The number and diversity of the dialects spoken among the Sính Posh points to their having occupied a more extended area, from which they have been dislodged and driven into their present narrow limits, and the conversion of the surrounding tribes, first to Buddhism and later to Muhammadanism, has isolated them from their neighbours. But, while their enmity with their Afghán neighbours to the west is deadly and unceasing, their relations with their eastern neighbours admit of friendly intercourse in spite of occasional raids.

* *Vide* table given in article Dárdistán.

With the above views of Biddulph it is impossible not to agree in the main. That the people of all these regions are the vestiges of races driven back into the most inaccessible tracts is a highly reasonable theory. But some of his observations, I think, require modification. Biddulph places the Kho of Chitrál and the Siáh Posh Káfirs in the same category. Now I think there can be very little doubt that the Kalásh Káfirs and the Kho are the same race. Dress them alike, and it is impossible to tell the difference. Moreover, local traditions say that the greater part of the country now inhabited by the Kho was once Káfir. I am, therefore, inclined to think that the Kho race is the aboriginal one, and that the Kalásh Káfirs are the last remnant of the race that has retained its original pagan faith, the rest of the inhabitants having been converted to Islám by conquest. Certain it is that in Chitrál the upper or ruling classes are of a distinctly higher type and race than the lower classes. They are undoubted Aryans in appearance, and I think it is more than probable from the serf-like condition of the mass of the people that they are the aborigines, while their masters belong to a conquering race.

I cannot agree that the Kho and the mass of the Siáh Posh are of one race. The Bashgals, for example, are curiously like the Gujars of the Punjáb, while I believe the Káfirs to the west of the Bashgal are of a still higher Aryan type. Arguing merely from appearances, I am inclined to think that the Káfirs, Kaláshis excepted, are remnants of the first settlers driven up into the mountains from the south and west by later waves of Aryan invaders, and finally hemmed in by the conversion of the people around them to Islám. Biddulph thinks that the Siáh Posh are descendants of the first Aryan settlers, but he classes them with the Kho, whom I am inclined to think are a distinct aboriginal race. It is a curious fact that the Siáh Posh look down with contempt on the Kaláshis as an inferior race. The political history of each division will be found under its own heading—Chitrál, Waklán, &c.

LANGUAGE.

In his dissertation on the origin of the races of the Hindú-Kush, given above, Biddulph has dealt pretty fully with the language question. It is, therefore, only necessary here to define the limits within which each language is spoken.

NORTH OF THE HINDÚ-KUSH.

Throughout the Upper Oxus regions the people are, generally speaking, Tajiks, and nearly all know more or less Persian:

but it is only in Badakhshán proper and Gharán that that language is the mother tongue. Elsewhere the following languages or dialects are those in common use :—

Shigni.—In Shignán and Roshán.

Wakhi.—In Wakhán.

Ishkáshami.—In Ishkásham, Iskatúl, and Sanglích.

Munjáni.—In Munján.

I see Yule, on the authority of Pandit Manphúl, says that in Zébák and Sanglích the dialect is Sanglíchi, which he gives as distinct from Ishkáshami. I may be wrong, but my authority was a very good scholar, who made enquiries for me on the spot. In Zébák, Persian is certainly the common language ; and I am inclined to think my informant was right in saying that the dialects of Sanglích and Ishkásham were the same. According to him, Shigni, Wakhi, and Ishkáshami have a decided Sanscrit origin, and from this fact he was of opinion that the original inhabitants were Aryans, whose language after the early Arab conquests was adopted by the Tajik invaders in a modified form. I give this view for what it is worth.

SOUTH OF THE HINDÚ-KUSH.

(1) *Persian*.—This language is generally understood by the aristocracy of the country, and is the language in which all correspondence is conducted. It is also the mother tongue of the inhabitants of Madalasht in the Shishi-Kú (Shushai Dara of the maps).

(2) *Khová, or Chitráli*.—Which is the language of the great mass of the people in the country drained by the Chitrál river and its affluents as far down as Mirkani. It is also spoken in the Ghizar valley above Pingal. In this dialect are many Persian words.

(3) *Warshik, or Búrishki*.—The language of the Yasín valley, Húnza, and Nagar.

(4) *Shina, or Gilgiti*.—Spoken in the Ghizar-Gilgit valley, from Pingal downwards.

(5) *Yidgáh, or Munjáni*.—Spoken by the common people in Injám.

(6) *Dangarik*.—Spoken at Ashráth, Kalkatak, Beorai, &c.

(7) *Narsati*.—The language spoken by the Gabars in the Chitrál valley, who occupy the villages on both banks of the river below Mirkani.

(8) *Lúnkho*.—Spoken only in the valley of that name.

- (9) *Kalásh*.—The language of Kaláshgúm.
 (10) *Bashkárík*.—By the people of the Panjkora Kohistán and part of the Swát Kohistán
 (11) *Torwalík*.—In the Swát Kohistán.
 (12) *Chilis*.—In Chilás and the Indus valley.
 (13) *Gowro*.—By the Gawaré in the Indus valley.
 (14) *Bashgal*.—And other Káfir dialects in Káfiristán.

I have included Húnza, Nagar, and Yasín under the same heading on the authority of Major Biddulph and Dr. Leitner, but I am not quite clear about it, as I have certainly understood from enquiries made that the dialect of Yasín was different. Probably the difference is not very great. Leitner calls the language *Khajúna*.

The following notes on the subject of language are taken from Biddulph's book:—

It may be well here to mention a few of the most obvious features in the languages given.

The Yidgáh language, spoken in the Lútkú valley, is simply a dialect of the Munján language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages, the grammar of which has been already given to the world by Mr. Shaw. Like those, the Yidgáh differs in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.

The Khowár or Chitrál language, which, I believe, further research will show to be typical of the Sính Posh languages, resembles the Ghalchah languages in having no inflexions distinctive of gender; but in other respects it approximates rather to the Dárd languages, except that it has a larger amount of Persian roots. The passive voice is formed by the use of the auxiliary verb "to become."

The grammar of the Shína language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swát, Kunar, and Panjkora valleys. Though differing slightly among themselves, these all grade into one another, and into Punjábí, and a closer examination will probably show that they have some affinity with Kashmíri. As in Punjábí and Hindústáni, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shína, Torwalík, and Bushkárík the passive voice is formed by the use of the auxiliary verb "to go" as in Punjábí and Hindústáni.

The verbs of the two latter languages of the Swát valley differ from those of Shína in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chilis differ in having the same form both in the singular and plural.

The most singular and interesting language of all is the Búrishki spoken in Húnza, Nagar, and Yasín. It stands by itself, and cannot be classed with any other Dárd language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Túrki language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language many of the grammatical forms which it

has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dárd languages. The use of the cerebral *z* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowár, Shína, and other Dárd languages

CASTES.

As north of the Hindú-Kush a classification by castes can hardly be said to exist, and as it is only in the Dárd countries in which we find it in any shape, it has been thought better to confine remarks on this subject to the articles Dárdistán in Part II.

APPEARANCE AND CHARACTER.

North of the Hindú-Kush the inhabitants are of a distinct Tajik type. Their features are good, their complexions are fair but weather-beaten, and their physique is respectable. A fairly tall and very hardy race, they impress one most favourably as specimens of mankind. South of the great range, the men are as a rule, I think, somewhat smaller, and the physique does not appear so good. Nevertheless they are a hardy race, capable of standing exposure as well as fatigue. On the whole they are somewhat darker than the Tajiks, and their appearance does not impress one so favourably. They are, however, a very uneven lot, and one sometimes sees lovely children, exceptionally fair women, and men who would be called handsome anywhere. As regards the Dárd and Káfir races, fuller details will be found under the headings Dárdistán and Káfiristán (Parts II and III). The chief feature in the disposition of the people is the complete absence of religious fanaticism. The Káfirs, it is true, are intensely inimical to all Mussulmans; but this is probably due to historical and political causes, and not simply to the difference of religion. This is shown by the fact that their hostility towards the Chitrális is lukewarm compared with its bitterness towards the Patháns. A few *mullas* in Chitrál, Yasin, and elsewhere endeavour to keep alive the fire of Islám, but it is incontestible that the people generally care very little about religion, and know less. Amongst the Tajiks indeed so little fanaticism or race prejudice is there, that a European, or any one else for the matter of that, might travel unarmed and alone in perfect safety from Sarhad to Faizábád.

Another trait is the unbounded profession of hospitality so common among these races. Amongst the Tajiks of Wakhán and Zébák that profession is certainly a sincere one; but south of

the Hindú-Kush it must be taken *cum grano*, and a *quid pro quo* is always expected, if not demanded. Idleness and a lack of enterprise are, I fear, also characteristics of the Hindú-Kush regions. One meets few Wakhis who have ever been further than Faizábád, few Chitrális who have ever travelled to Kábal or Pesháwar, and few Dárds who have ever seen Kashmír. The consequence is an utter ignorance of the outer world. As an example of this, I may mention that the Mehtar (ruler) of Chitrál asked us if Calcutta was as big a place as his own miserable mud fort, and also how many villages there were in India ! As regards labour and trade, there is the same lack of enterprise. As long as a man has enough to eat and clothe himself, he will not stir a finger to better his position, possibly because he knows the profits of his industry will be taken by his rulers. It is difficult to get coolies even, so averse are the people to unaccustomed or additional labour. As regards their martial qualities, I fear I can give no better account. They appear to me to have neither the dash, nor the stubborn will, nor the perseverance essential to people truly warlike. I must, however, make an exception in favour of the Káfirs, who have shown by their prolonged and successful contest with their Mussulmán neighbours that, in spite of inferior arms, they are by no means a contemptible foe.

If I wished to summarize the character of the common people of the Eastern Hindú-Kush, I should call them a contented, easy going, unambitious, indolent, ignorant, unwarlike, unfanatical people, with no positive vices, and only negative virtues.

DRESS.

In dress there is little variety. The loose woollen *chogha* or dressing gown is worn everywhere throughout Dárdistán, in Sirikúl, Wakhán, Zébák, Chitrál, Yasín, Húnza, Nagar, and the Yághistán valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus valley about Shináka, the men wear turbans and tight-fitting clothes, and retain the curious leather leg-wrappings called *towti* mentioned by Mr. Drew, which are peculiar to the Shína-speaking tribes, and the Torwal and Bashkár tribes of the Swát Kohistán. They are often called "*towti-bads*" or "*towtching*" in consequence by their neighbours. In Gilgit, Chitrál, Wakhán, &c., boots of soft leather called *pabbús* are worn. The women wear wide trowsers, over which is a loose chemise of coarse-

coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "*peshawez*" that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Zébák, Wakhán, and Sirikúl the men wear very small scanty turbans, as do the wealthier inhabitants of Chitrál. In Gilgit, Astor, and the greater part of Dárdistán the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shín caste unmarried women are distinguished by a white cap, which is never worn by married Shín women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild-fowl and of the great vulture (*G. Himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy, uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The *pashm* of the ibex is also in great demand for warm clothing, but it never seems to lose its strong goatly smell.

North of the Hindú-Kush sheep-skins are universally worn in winter; but, strange to say, on the southern side they are almost unknown, and the people content themselves with wearing an extra *chogha*. Thick knitted stockings, reaching to the knee, of artistic design and variegated colour, are much affected by all classes. The Tajiks usually shave the head or crop the hair close, and let their beards grow; but in Dárdistán the men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dárds. Young men of the better class only shave the top of the head for a space of two inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head. On the approach of middle age the whole head is shaved, according to the orthodox Muhammadan fashion, and the beard is allowed to grow. In Chitrál the effect of the long flowing locks reaching to the waist is often extremely picturesque.

As regards the dress of the Kafirs, full details will be found in Part III.

RELIGION.

The religion of the whole country is now some form of Muhammadanism, and in the immense knot of mountains, of which Yasin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south Súni *múllas* have carried their tenets up the different valleys with more or less success; from the eastward a current of Shíah doctrines has set in from Skárdú; and from the westward the curious Maulai or Ráfízí tenets have found their way up the Oxus valley. It is to be noticed that the subversion of Hindúism and Buddhism by Muhammadanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to conversion than to persecution.

Wherever Súnis and Shíahs are found living together, they seem to practise a mutual tolerance rare in other purely Muhammadan communities. Intermarriage between the sects is so common as not to excite remark.

The whole of the people of Húnza, Puniál, Zébák, Shignán, Roshán, and Munján; more than half the people of Sirikul, Wakhán, Yasin, and the greater number of the inhabitants of the Lútkú, Ujáh, Arkári, and Owír valleys, as well as those above Pret, belong to the Maulai or Ráfízí sect, and look to Aga Ján of Bombay as their spiritual head. A full account of the sect will be found in Part II under the heading "Maulai." The pure Shíahs are chiefly to be found in Nagar and the Indus valley above Gor. In Astor, Shíahs and Súnis are mixed. In Chitrál from Asmár to Prét the orthodox Suní faith prevails, except at Madalasht, where the people are Ráfízís. In the Ghizar valley from Pingal downwards the people are Súni, as also in Chilás and the Indus valley below Búnji.

As already stated, there is, generally speaking, a complete absence of fanaticism, except in Chilás and the Indus valley below Gor. In Káfiristán the people are of course all pagans. A more detailed account of the religious tenets and practices of the people south of the Hindú-Kush will be found in the articles Dárdistán and Káfiristán, (Parts II and III).

FESTIVALS, CEREMONIES, AND SPORTS.

The curious festivals and ceremonies of the Dárd and Káfir races are described in the articles Dárdistán and Káfiristán.

As regards sports, hawking, dancing, and polo are almost universal. The hawks of Zébák and Chitrál are famous throughout Central Asia. Polo is rarely played north of the Hindú-Kush; but from Baltistán and Astor to Darúsh, in the Chitrál valley, it is a national amusement. In fact, I am inclined to think that our name for the game is derived from the Shín word *bolu*, which means a polo stick.

MANNERS AND CUSTOMS.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side, then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitrál, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians. In the presence of a superior, it is customary to stand or kneel with folded hands, the hands disappearing up the long loose sleeves of the *chogha*. North of the Hindú-Kush the people invariably salute a stranger. On the southern side this pleasing custom is more rare, and an insolent stare is not uncommon. Certainly the Wakhs and Badakhshis are gentlemen compared with the Dárd races.

On the occasion of the visit of one chief to another, a rather curious ceremony called *kobah* takes place. On arrival the visitor is conducted to the *shawáran*,* and the followers of both chiefs show their dexterity in firing at a mark set upon a tall pole from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcass is given to his retinue. The custom exists in Shignán, Badakhshán, Wakhán, Chitrál, Yasin, Gilgit, Húnza, and Nagar. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Muhammadan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion.

North of the Hindú-Kush this custom has quite died out, I think.

* The *shawáran* answers all the purposes of the village green in England, being used for all gatherings and games.

MARRIAGE.

Polygamy and concubinage are practised by all who can afford it, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and fourteen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can claim to marry all his widows, and no widow can marry again without the consent of her husband's brothers. Frequently, if a man leaves several widows, as well as several brothers, the latter apportion the former among themselves. So strictly is the rule observed that, should there be only one surviving brother, and he an infant, the widow cannot remarry elsewhere till he is old enough to say whether he will marry her or not. On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age—so absolute is the custom that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Muhammadan law. In Chitrál, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Shín caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Muhammadan law. In Terwál and Bashkár the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Muhammadan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikúl and Wakhán, as well as south of the Hindú-Kush. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wazír, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect, even though a confession of previous guilt may have been made. In such a case a sheep and a *tola* of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

It would appear that morals were more lax formerly than they are now. In Húnza, where the community approaches most nearly to its pre-Muhammadan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazára. In Nagar things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thúm. Islám has not yet brought about the seclusion of the women, who mix freely with the men on all occasions. Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

Marriage is the occasion for much ceremony, which differs slightly in each locality. Though the young people often arrange a marriage between themselves, it is more usual for the match to be arranged by the parents. A full account of betrothal and marriage ceremonies will be found in Biddulph's "Tribes of the Hindú-Kush."

The above is taken from Biddulph's book. I am inclined to think there is much more immorality south of the Hindú-Kush than north of it.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Muhamadanism, and in a few generations will probably disappear altogether.

BIRTHS.

The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and, seizing their matchlocks, keep up a general *feu-de-joie* till their powder-flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus valley and in Sirikúl, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindú-Kush this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

In Káfiristán practices similar to those of the Jews regarding the seclusion of women at certain times exist (*vide* Káfiristán).

ADMINISTRATION, TAXES, &c.

North of the Hindú-Kush the system in force is that of Afghánistán, while south of the great range it varies with the locality from the absolute despotism of Chitrál and Húnza to the more than republican independence of Káfiristán. A more detailed account of these matters will be found under various headings—Dárdistán, Chitrál, Gilgit, &c. It is sufficient here to say that of administration in the European sense there is none. Law and law courts are conspicuous by their absence, while land tenure and taxation are ruled by custom modified by the might of the strong.

CRIMES AND PUNISHMENTS.

Serious crimes, such as murder, are rare. In Wakhán, before the advent of the Afgháns, murder was punished by a fine of six horses, six guns, and thirty woollen robes. Should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Mír, which at certain seasons is a matter of difficulty.

Though bloodshed is rare among the Dárds as compared with the Afgháns, brutal murders are sometimes committed on travellers. Generally speaking, the people are fairly honest, except in Káfiristán and the Ghizar valley, where they are the most unmitigated thieves. I expect this description might also apply to some of the inhabitants of the Indus valley.

ARMS AND WARFARE.

The only regular troops in the whole of this region are the Kashmír garrisons of Astor, Gilgit, &c. These comprise about 1,600 infantry and 100 artillery. The force is badly armed (muzzle-loading rifles and smooth-bore cannon) and thoroughly inefficient, while more than half the men are physically unfit for military service. At Kala Panjah, in Wakhán, there is a *Bahrak* (company) of Afghán irregulars. There is no other organized body in the whole region. The chiefs of Chitrál, Húnza, Nagar, &c., always have about them a sort of body-guard; but it is without any organization whatever. North of the Hindú-Kush the people now-a-days seldom go armed; and, if armed at all, it is only with

shield and *talwar*. In the Kashmir dominions arms are never carried, but in Dárdistán and Káfiristán nearly all possess weapons. A few of the chiefs possess rifles, while the Mehtar of Chitrál has nearly 400 Sniders and Enfields presented to him by the British Government; but the firearms usually employed are matchlocks imported from Badakhshan or manufactured at Madalasht in the Shishi-Kú. In Dárdistán the arms usually carried are matchlock, sword, and shield. In Káfiristán a dagger and axe is always carried, and often a spear or bow and arrows as well. Firearms are not much cared for by the Káfirs.

The forts are usually square mud and rubble structures, with square towers at the angles. They can nearly all be commanded within easy rifle range, and none are capable of resisting artillery. The only fort in which flank defence has been studied is that of Gilgit. This is the largest and best built fort to be found anywhere. It has been constructed by the Dogras, and is provided with circular bastions, embrasures, magazine, &c. It is impregnable against any local attack.

The nature of warfare in vogue is not calculated to develop the fighting qualities of the people. It consists in ambushes and in fortifying and holding positions in narrow defiles, or in the defence of forts; while the attack is usually conducted in the most desultory fashion, and confines itself to long range-firing, starving out the defenders, or cutting their communications. A pitched battle in the open is quite foreign to their ideas. The Káfirs pursue bolder tactics. Their warfare consists chiefly in ambushes and night attacks. Accustomed as they are to habitual warfare, it is possible that they possess military qualities which I think the Dálds and Tajiks do not.

AGRICULTURE, COMMERCE, AND INDUSTRIES.

None of these countries produce much in excess of their actual requirements. Even for the use of the insignificant Kashmír garrisons of Astor and Gilgit supplies have to be imported; and though a small body of a few hundred men may subsist on the country, it is only by constantly moving about. The chief crops are rice below 5,000', barley and millet above 8,000', and wheat at intervening altitudes. Fruit is abundant below 8,000', especially apples, grapes, apricots, walnuts, mulberries, and melons. Agriculture is entirely dependent on irrigation, and considerable skill is displayed in conducting water for great distances along the precipitous hill sides. The domestic animals most common to the region are ponies, cattle, sheep, goats, and poultry; and in upper Wakhán and Kanjút yaks

are fairly common. The number of goats is prodigious, and very large quantities of ghi are prepared for local consumption, besides which a fair quantity is exported from the Indus districts. The only local manufactures in these countries are *choghas*, blankets, and stockings. There is a little export trade done in these articles. There is also an export trade in orpiment and sulphur. The great drawback in all these countries is the aversion of the people to labour. They are not naturally industrious, and therefore little is produced beyond the necessities of life. They will not even trouble themselves to earn money as carriers. There are no bazaars, and no shops, except at Gilgit and Astor.

CALENDAR.

The Muhammadan calendar is used in all correspondence, but in the Dárd and Káfir countries, a curious local system is employed (*vide* Dárdistán.)

MONEY, WEIGHTS, AND MEASURES.

There is no local currency. Gold *tillas* from Turkistán, British, Afghán, and Kashmír rupees, as well as Chinese *yambús*, all pass current; but the ordinary system of the country is that of barter. The people have little idea of the relative value of money. I have known a Snider rifle sold for Rs. 10, and the same sum refused for a common *chogha*. The British rupee is spoken of everywhere as the "double," the English word being used. The weight and measures in common use vary with the locality (*vide* articles Dárdistán and Chitrál).

SIMLA, APRIL 1ST, 1887.

E. G. B.

Confidential.

PART I.

THE TAJIK PROVINCES

OF

WAKHÁN, ISHKÁSHAM, AND ZÉBÁK.



**SIMLA :
GOVERNMENT CENTRAL BRANCH PRESS.**

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NOTE.

Only the Tajik States of Wakhán, Ishkásham, and Zébák are included, as they only were visited by Colonel Lockhart's mission. These States are now all under direct Afghán rule. The Hindú-Kush and the passes over it, except the Baróghil, which belongs to Wakhán, are described in Part II.

A

ĀB-I-PANJA—

Vide Panja river.

ĀB-I-WAKHĀN—

This is the name by which the Sarhad branch of the Panja is generally known in the upper part of its course. Its main stream rises in the Hindu-Kush, south-west of the Khújruí Kotal. For about 30 miles it flows in a north-westerly direction without receiving any important tributary. The Little Pámír branch of the river then joins it just ~~above~~ ^{600.} Bozái Gúmbaz. This is a narrow, shallow rivulet, and has no claim whatever to be considered the main source. From its source to the junction the main river flows in a shallow shingly bed, which for the last few miles is nearly a mile broad, and it is on this account fordable at all times. No vegetation on its banks except dwarf willow. The Pámír on both sides, which is generally called the Pámír-i-Wakhán, has excellent forage. At the point where the Little Pámír branch joins it, the Pámír is about a couple of miles wide; but a mile below Bozái Gúmbaz the Pámír comes to an end, and the river contracts from a broad shallow stream to a narrow deep rapid river, pent in by cliffs and steep hill sides. Below Langar the hill sides begin to be dotted with juniper, while the ravines and river bed are well stocked with birch, &c. The river is never more than 20 yards in width. The only road is along its right bank, often far above it. At Sarhad it issues from the mountain gorges, and enters a level valley about 3 miles broad, spreading out over a shingly bed into a dozen channels. In summer the whole of this shingly bed is covered, but at Sarhad it is always fordable, though not so lower down. About Rákot the valley closes in, and again at Báhá Tangí. At both these points the river is a rapid. Below Kila Panja the river is always spoken of as the Panja (*q. v.*), while above it is generally called the Ab-i-Wakhán or Sarhad river.—(*Barrow.*)

ĀGRAM PASS—

Vide Part II.

ASHKŪMAN PASS—

Vide Part II.

B

BÁBÁ TANGÍ—LAT. , LONG. ; ELEV. 9,700'.

A village in Wakhán on the left bank of the Panja. It consists of three hamlets—Kharat, Khazgít, and Patír,—each of which has 8 or 10 houses. They are now (1886) more or less deserted, but the people are returning. It covers a narrow strip 400 or 500 yards wide, between the mountains and the river, for 2 or 3 miles. The river itself is here a rapid, running through a narrow gorge. Bá bá Tangí is in the Sad-i-Sarhad (*q. v.*).—(*Barrow.*)

BARKÚT YASÍN—

The name given by "The Mirza" to the lake called Gaz-Kúl in Captain H. Trotter's report on the Pámír. It is described under "Gaz-Kúl."

Colonel T. Gordon says that the name Burgút Yúrsi, meaning "eagle's place or nest," is applied by some travellers to a rocky ravine at the head of the Little Pámír lake, and accounts for the name Barkút Yasín, which is sometimes applied to the latter, the "r" in Yúrsi being dropped in pronunciation.—(*The Mirza, Gordon.*)

BARÓGHIL PASS—LAT. 36° 55', LONG. 73° 24'; ELEV. 12,700'.

A pass in the Hindú-Kush, generally believed to be the lowest depression in the great chain separating India and Afghánistán from Central Asia. In 1874 Captain Biddulph reconnoitred the pass from the Wakhán side, and the following description is taken from his account:—

"From Sarhad it is 10 or 11 miles to the top of the pass, which is scarcely a thousand feet higher than Sarhad itself. The route lies up the Pírkár valley. For 2 miles this valley lies due north and south, and is from 500 to 700 yards wide. This bit of 2 miles is covered with fine grass and perfectly level, so much so that travelling along it was difficult from the deep and swampy state of the ground, caused by imperfect drainage. In summer, however, it becomes dry and good. At Pírkár the valley narrows, and bends for $\frac{3}{4}$ mile to the south-west; it then opens out. At 1 mile from Pírkár is the village of Zarkár on the right. For a distance of $1\frac{1}{2}$ miles beyond this point the valley bends still more to the west, and ends in a sort of *cul-de-sac*, the last $\frac{1}{4}$ mile being over a pebbly watercourse. To the south and west the mountains seem to melt away, and no sharp peaks are visible.

"From the end of the *cul-de-sac* a track bends up the mountain side due south to the Ashkúman pass: another track leads nearly due west to the Baróghil.

"Following the latter up a steepish ascent of 300 feet, the road runs south-west for $\frac{3}{4}$ mile, along the face of a hill, and overlooks a torrent in a kind of upper valley.

"In the upper valley are the stone huts of Baróghil on a long ridge to the right. They were nearly buried in snow, being only used in the summer, as also the other villages of Pírkár and Zarkár.



Photo-etching.

Survey of India Offices, Calcutta, December 1887.

BAROGCHIL PASS, LOOKING NORTH.

"Continuing on up the valley, which is covered with turf in summer, about 400 yards wide, with extremely gentle ascent, I was at last able to get a full view of the pass. The crest of it, if such an expression can be applied to so gentle a slope, was apparently not above 200 feet higher than the ground on which I stood, and $1\frac{1}{4}$ miles from it.

"The description given of the approach to the pass in summer is, that a horse can gallop without checking from Baróghil Ailák ("summer village") to Darband, the foot of the pass in Chitral. It is also said that Muhammad Sháh, Mír of Badakhshán, went, in September 1872, over this pass with 2 guns and 2,000 men, and all his heavy camp equipage, in pursuit of Iskandar Sháh, the ex-Mír.

"The Baróghil pass is closed for two or three months at the end of winter and beginning of spring.* Between Baróghil Ailák and the top of the pass is a pasture ground, known as Sowár Shúi,† much resorted to in summer."

The statement that a horse could gallop the whole way to Darband is an absurd exaggeration, as the route from Baróghil to Chitral by the Yárkhún valley is scarcely practicable at all for horses in summer. To begin with, there is the great Chatíboí glacier to be crossed. Colonel Woodthorpe and Captain Barrow traversed this route in August 1885, and they had the greatest difficulty in getting their horses along; it was only by frequently swimming them across the river that they succeeded at all.

In 1886 Colonel Lockhart's mission visited the pass from Sarhad-i-Wakhán, and made the following report:—

"Starting from Chahilkand, one of the Sarhad hamlets, the road crosses the Wakhán valley. The Panja here runs in a broad shingly bed by numerous shallow channels. It is always fordable, though in summer it is a matter of some difficulty, and should be forded early in the day. At 2 miles reach and ford the shallow stream from the Baróghil pass, which is known as the Warsing. The valley is nearly half a mile broad and the road easy with an imperceptible ascent, chiefly over shingle, but in places over boggy turf. It lies on the west side of the valley.

"Between the 4th and 6th miles pass the *ailáks* or summer villages of Pírkár, Ronkot, and Zarkár, the first being on the east side of the valley. At 7 miles reford the stream and ascend the hill side. The ascent continues for about $1\frac{1}{4}$ miles, but is perfectly easy; never much more than 1 in 8, and capable of being easily adapted for wheeled artillery. The road then goes for $2\frac{3}{4}$ miles over level or gently undulating ground, locally known as the Dasht-i-Pakúr, to the *kotal* (12,700' by boiling point). Just below this on the north side are some deserted sheep pens, &c., which I believe are known as the Baróghil Ailák. Beyond the *kotal* we did not go, as the ground was covered with soft snow. Besides which we could see the point reached by Colonel Woodthorpe and myself last August, and he was thus able to complete the survey. The ground between the *kotal* and the Yárkhún is soft, almost level, grazing ground. It is about 3 miles from the *kotal* to the Yárkhún river, half of which is quite level, and the remainder a very gentle descent."

The visit to which the above report alludes was made in the middle of May. By the end of that month the pass is quite free from snow. It probably remains free from snow till the middle of November. It is always passable, except when the snow is very soft. The term Baróghil, properly

* Owing, of course, to the softness of the snow at that season.

† I think Biddulph is wrong about the name of the pasture ground. Sowár Shúi is the name of an alternative road leading from the Yárkhún river to the Darkót Pass (*vide* Part II).

speaking, is only applicable to the *dasht* south of the *kotal* (*vide* Dasht-i-Baróghil).

Muhammad Shah, an explorer of the Survey Department, who traversed the Baróghil route in 1879, gives the following account of it from the Mastúj or Yárkhún river northwards:—

"On the 10th September I crossed the wooden bridge, which is situated about 40 feet below a fall on the river. The stream, which is here 20 paces broad, is precipitated from a height of 40 feet. Baróghil, to which I now crossed over, is a grassy plain, the summer residence and pasture land of nomads from Wakhán. Except grass and a few scanty shrubs, the whole valley of Baróghil is devoid of vegetation. From the bridge there is a gentle ascent for $1\frac{1}{2}$ miles. The road then passes over the Baróghil plain for about $4\frac{1}{2}$ miles, along which a stream issuing from the hills on the left flows, and which about $3\frac{1}{4}$ miles lower down is joined by another stream from the left. A gentle descent hence of $1\frac{1}{4}$ miles took me to the bottom of the ravine (Baróghil stream), here about $\frac{1}{2}$ a mile broad, and after an ascent of $\frac{1}{4}$ mile up the opposite bank I arrived at Pírkár, where there is a watch tower and three or four houses."

The Mulla's accounts corroborates the above. He says: "The Mastúj river is here a rapid current, passing between nearly perpendicular rocky walls, about 100 feet in depth. This chasm is crossed by a strong wooden bridge, 33 feet in width. From the bridge is a gentle ascent of $1\frac{1}{2}$ miles to a camping ground called Safr Beg. From this an ascent of a mile, the first half of which is steep, leads on to the nearly level Dasht-i-Baróghil. The road traverses this plain in a north-east and east direction for about 5 miles, the valley varying from $\frac{1}{4}$ to $\frac{1}{2}$ a mile in width with low hills on both sides. The road then descends for $1\frac{3}{4}$ miles in a north-east direction, and meets at the foot of the slope a small stream which flows from the west. Thence the path runs due north through an open grass valley to Sarbad, nothing but a few unoccupied stone huts being passed *en route*."

Colonel Woodthorpe and Captain Barrow visited the Dasht-i-Baróghil in 1885, coming from Darkót; but the bridge over the Yárkhún river being broken, they were unable to actually visit the pass. They, however, got a good view of its southern aspect from various points, and from what they saw it would appear that the actual pass is perfectly easy for any description of transport. Looking from that portion of the Dasht-i-Baróghil which lies south of the Yárkhún river, Captain Barrow says: "This is a most extraordinary depression in the great watershed of the Hindú-Kush. As far as the eye can reach to the west is a mighty range of lofty and precipitous mountains, a mass of barren rugged peaks and crags; but at the Baróghil this range terminates with an abrupt sweep, and low undulating hills for at least 10 or 20 miles, perhaps further, take the place of the lofty mountains met with elsewhere. Between these low hills on the right and the rocky mountain crags to the left lies the Baróghil pass, a sort of grassy trough about half a mile wide, and so flat that the term *kotal* can hardly be applied to the watershed. From a tolerably near view one would say that artillery could gallop through the pass.

"The bridge over the Yárkhún river is now (1885) broken, and consequently the Baróghil route has not been used for several years. The Yárkhún river is here a roaring rapid, and quite impassable without a bridge. The gorge through which it rushes is only about 20' wide; and if material were brought, a bridge might easily be made, but there are no trees suitable for the purpose nearer than the Darkót village. In consequence of this broken

line in the route, travellers between Wakhán and Yasin now always use the Sowár Shúi route (*vide* Part II.)

“Muhammad Shah’s account of the waterfall just above the bridge is correct. He omits to say that the fall is of a horse-shoe shape, and that the width of the chasm through which the stream rushes suddenly diminishes between the fall and the bridge from 20 paces to 20 feet, the water being about 40’ below the bank.”

As regards the military value of the Baróghil route, it must be remembered that though the pass itself is wonderfully easy, the real difficulties commence *after* crossing it. The route down the Mastúj or Yárkhún river is utterly impracticable in summer for any force, while that to Yasin by the Darkót pass (*vide* Part II) is by no means an easy one, and might certainly be disputed by a very small force if suitably equipped. The pass is easy throughout for pack animals, and with a few hours’ labour might be made practicable for wheeled vehicles. On account of the bridge being broken, it is now only used when the Yárkhún river is fordable, which is only in winter.

The Baróghil pass lies in Wakhán territory, as here the Yárkhún river and not the watershed is considered the boundary.—(*Biddulph, Muhammad Shah, The Mulla, Woodthorpe, Barrow.*)

BÁZGÍRÁN, OR BÁZGÍR—LAT. , LONG. ; ELEV. 9,000’ (?).

A village in the Zébák district of Badakhshán. It lies on the west side of the Sardáb or Ishkásham pass, and about 5 miles from it on the left side of the valley. It is a fertile place, and just below it are some splendid meadows, where the inhabitants graze large numbers of cattle and donkeys. The village contains about 40 houses. In the days of Badakhshi rule it used to be rent-free, paying instead a tribute of hawks to the Mírs, hence its name.—(*Barrow.*)

BENDERSKY PASS—

A pass which, according to Russian maps, leads from the Victoria lake on the Great Pámír to the Panja river between Langar and Sarhad. It is supposed to have been discovered by Topographer Benderski; but Colonel Lockhart’s mission made every enquiry, and were assured on all sides that there was no pass in that direction. Certainly Gordon speaks of a Waram pass, the position of which would correspond with the Bendersky, and there is a Waram river (*q. v.*)—(*Barrow, Gordon.*)

BOHÁRAK—LAT. , LONG. ; ELEV. .

A halting-place on the road from Kila Panja to the Great Pámír. The valley here is a large flat open plain, $1\frac{1}{2}$ miles wide. The Wakhis consider it the commencement of the Great Pámír. Forage plentiful.—(*Trotter.*)

BOZÁI GÚMBAZ—LAT. , LONG. ; ELEV. 13,400’.

A low-domed tomb of mud and stone in the Little Pámír, a mile or so below the junction of the two branches of the Wakhán river. It is the burial place of a Kirghiz chief named Bozái, who was killed by the Kanjútis about 1845. Just below this the Little Pámír ends, and Wakhán may be considered to commence.—(*Barrow.*)

D

DALÍZ KOTAL—LAT. , LONG. ; ELEV. 13,500'.

A *kotal* in Wakhán over a spur about 4 miles east of Sarhad. This in summer is the route usually taken to the Little Pámír and Yárkand, as the river route is tortuous and difficult. The *kotal* is about 2,600' above the Wakhán valley. The ascent and descent are very difficult for laden animals.—(*Barrow*.)

DARÁZ PASS—

Walker's map shows a Daráz pass between Langar and Sarhad. This must be a misprint for Dalíz Kótal (*q. v.*).—(*Barrow*.)

DASHT-I. BARÓGHIL—

The name applied to the elevated pasture lands between the Darkót pass and Wakhán, and includes not only the Baróghil pass south of the kotal, but also the triangular pasture land between the Chatíboí stream and the Yárkhún river. Its elevation varies from 12,000' to 12,700'. It is covered with the richest pasturage and patches of scrub jungle, chiefly birch and willow. Water is plentiful. The Yárkhún river, which divides the *dasht* in two, is impassable in summer, except by the bridge, and this now (1885) is broken down. The portion of the *dasht* south of the Yárkhún river appears also to be known as the Chatíboí plain (*vide* Chatíboí, Part II). A description of the pass is given under the heading Baróghil.—(*Barrow*.)

DASHT-I-LANGAR—LAT. , LONG. ; ELEV. 12,800'.

A plain on the right bank of the Wakhán river. It is about 2 miles long by 1 broad. Clayey soil, producing little or no forage. At its lower or western end is Langar, where there are a few graves and ruined houses. Langar is a halting-place on the road between Wakhán and Yárkand, but it is a bitterly cold and windy spot. Forage and firewood are plentiful in the vicinity.—(*Barrow*.)

DASHT-I-MÍRZA MURÁD—LAT. , LONG. ; ELEV. 13,000'.

A level grassy Pámír-like plain, about 1 mile broad and 3 miles long, east of Langar. It is separated from the Wakhán river by a lofty hill.—(*Barrow*.)

DEH GÚL—LAT. , LONG. ; ELEV. 9,000' (?).

A wretched village in the Zébák district of Badakhshán, on the left bank of the stream from the Núksán pass. It is the only inhabited place in the valley, and lies about 9 miles from Zébák. There are no trees save a few stunted poplars. The village contains about a dozen houses. The people are more or less in league with the Bashgal Káfirs, who raid on the Núksán route by way of the Mach Kótal, from which there is a path leading into the Lútkú valley a few miles above Gabar.—(*Barrow*.)

DÍGARGAND—LAT. , LONG. ; ELEV. '.

A hamlet in Wakhán on the left bank of the Áb-i-Panja. It is the highest village in the Sad-Ishtarágh (*v. q.*). About 3 miles below the river narrows considerably, and there is a rickety *kadal* bridge fit only for men on foot.—(*Barrow*.)

DORAH PASS—

Vide Part II.

G

GAOKHÁNA—LAT. , LONG. ; ELEV. '.

A village in the Zébák district of Badakhshán. It lies on the left bank of the Wardúj river at the lower or northern end of the Zébák plain. Its position is most important, as the low ridge on which it stands completely closes the route from Faizabád. It contains about a dozen houses. Fuel and forage are abundant.—(*Barrow.*)

GAZÍKISTÁN—LAT. , LONG. ; ELEV. '.

A camping-ground on the road from the Doráh Kotal to Zébák. It lies about 5 miles below Lake Dufferin on the left side of the valley. Forage and firewood plentiful; ample space for a large force.—(*Barrow.*)

GAZ-KÚL—

A small lake situated at an elevation of 13,300', close to the crest of the Little Pámír steppe, and distant about 102 miles east from Panja in Wakhán, and 67 miles south of west from Tásh Kúrhán, the capital of Sarikúl. This lake was discovered by Major Montgomery's explorer, "The Mirza," who came to the conclusion that the more southern of the two branches of the Oxus, known as the Daria-i-Sarhad or Áb-i-Wakhán, flowed from its western end.

This Captain H. Trotter found was not the case, but ascertained that the only outlet of the lake is a stream flowing eastwards into the Ak-Sú, known further on as the Múrháb, an important branch of the Oxus* which flows through Roshán, and joins the main stream near Wamar. It is situated in an open valley 4 or 5 miles wide, surrounded by craggy hills rising suddenly from the level ground, and infested, it is said, in summer by bands of Kirghiz and Kanjúti robbers. The surface of the lake and river were frozen and, like the surrounding valley, covered with snow, and "The Mirza" had on this account some difficulty in ascertaining the size of the lake, which, however, appeared to him to be from 2 to 3 miles long. The same cause rendered it impossible for him to ascertain the source of the above-described stream flowing to the westward, which he met with close to the lake, and which appeared to him to flow from it.

Captain H. Trotter's investigations were similarly hampered by the depth of the snow and the extreme severity of the climate, and his ascertaining that the lake has no such western outlet as that which "The Mirza" believed he had discovered was due to his being able to send the *resaldár* accompanying his party over the ground at the head of the lake on the return journey, when the snow was melted.

The lake is very generally called Kúl-i-Pámír-i-Khúrd, or lake of the Little Pámír, by the Wakhís; it is also known by the Túrki name Oi-Kúl or Gaz-Kúl (goose lake) among the people of Sarikúl and Yárkand. It is

* In fact the Ak-Sú may perhaps be considered the main stream. It has possibly a longer course than the Panja, drains a greater area, and, above all, Ak-Sú is probably the derivation of the name Oxus (*vide* remarks in the Introduction on this subject.)

also called Chalap or Barkút Yasín, from a halting-place in its vicinity.—
(*Montgomery, Trotter.*)

GHAL—LAT. , LONG. ; ELEV 14,900'.
A camping ground in the Tágh Dúmbásh Pámír on the north side of the Kilik pass. It is a cold place, much exposed to wind. Forage and water abundant, but no fuel, except the roots of wormwood. From here routes diverge to Wakhán, Kanjút, and Sarikúl in Chinese Turkistán. The Kirghíz often encamp here, as the vicinity abounds with *ovis polii*, which they kill in great numbers.—(*Barrow.*)

GOGARDASHT—LAT. , LONG. ; ELEV.'.
A well-known place in the valley of the Sanglích branch of the Wardúj. It is really a widening of the bed of the valley, which is here, for over a mile, at least half a mile in width. A good deal of firewood grows here; and from the cliffs on the west side of the valley the sulphur is obtained, from which the place takes its name. Four roads meet in Gogardasht, *viz.*,—(1) from the Doráh pass; (2) from Zébák and Sanglích; (3) from Múnján; (4) from Júrm.—(*Barrow.*)

GREAT PÁMÍR—
Fide Pámír-i-Kalán.

H

HINDŪ-KUSH—

Vide Part II.

HISÁR—LAT. , LONG. ; Elev. 10,000'.

A village on a small isolated rocky hill at an elevation of 10,000' in the Wakhán valley, near the junction of the Sarikúl and Sarhad branches of the Panja. This village is within sight of Kila Panja. There is a mineral spring close to the village with a temperature of 116° F. The water is tasteless, but imparts a ferruginous colour to the ground in its vicinity.

Captain H. Trotter calls it Ashor, which appears to be the Wakhi pronunciation for Hisár. There is a large ruined fort at Hisár, which, like all ruins in these parts, is ascribed to the Káfirs.—(*Trotter, Barrow.*)

I

IRSHÁD PASS—

Vide Part II.

ISHKÁSHAM—LAT. , LONG. ; ELEV. 8,700'.

A small Tajik state on the Upper Oxus, formerly tributary to the Mír of Badakhshán. Its territories extend for about 16 miles to the north of the village of the same name, and are situated on both sides of the river (which at this point is frozen from December to March), and at 6 miles beyond Sar-i-Shákh, border on the territory of Ghárán, in which are the ruby mines for which Badakhshán is famous.

Ishkásham, together with Zébák, was formerly under Sháh Abdúl Ráhím (*vide* Zébák), but it is now (1886) an Afghán district under the direct rule of the *naib* or *hakím* of Zébák, and therefore indirectly under the governor of Badakhshán. The fertile portion of Ishkásham consists of a sloping valley about 3 miles long and 2 broad, formed by streams from the watershed between it and Zébák. This valley is a fertile one, and contains about 20 villages, one of which is Ishkásham *par excellence*, where there is a wretched mud fort. As a matter of fact, the whole valley may be regarded as one large scattered village, as the cultivation is continuous. The population of the whole valley is probably about 1,200 souls.*

Wheat and barley grow well; and although there is only one harvest, there is abundance of grain. Poplars and a few chenars grow here, but there is very little firewood. There are no fruit trees. The climate, though cold, is certainly much milder than that of Wakhán. The inhabitants are Tajiks, speaking a dialect of their own. They nearly all, however, understand Persian. Like all the people in these regions, they belong to the Maulái sect. They seem a quiet, peaceable people, and are well disposed to travellers. Cloth, salt, and cooking pots they obtain through Faizábád. They have no other material wants.

The position of Ishkásham is strategically important, as it commands the only winter route between Badakhshán, Shighnán, and Wakhán.—(*Barrow.*)

ISHKÁSHAM PASS, OR SARDÁB KOTAL—LAT. , LONG. ; ELEV. 9,500'.

The pass connecting Ishkásham with Zébák, and hence Badakhshán with Shighnán and Wakhán. It crosses the great northward spur from Tirich Mír by a remarkable depression. The ascent from Ishkásham is very easy and gradual, being about 800' in 4 miles, or nearly 1 in 25. The gap in the mountains which forms the pass is about half a mile broad, and is more or less cultivated nearly to the crest, which is so level that it is difficult to say where the watershed may be. The crest is probably about 9,500' above the sea. The descent to Bázgirán (4½ miles) is equally easy. The pass, though under snow from November till April, is nearly always traversable. It is very similar in character to the Baróghil. A cart road might easily be taken over it, and wheeled artillery could use it even now.—(*Barrow.*)

ISHTRÁGH—LAT. , LONG. ; ELEV. '.

A village in Wakhán on the left side of the valley. It is the residence of the Naib of Wakhán, and is the only place in Wakhán where apricot trees

* Elias estimates the population at only 450. But he takes as his *data* 90 families; and, as explained in the article Wakhán, a family in these parts means a family hamlet, and may mean any thing from 12 to 60 people. I therefore prefer my own estimate.

are met with. From it a very difficult path leads over the Hindú-Kush to the Tirich valley of Chitrál (*vide* Sad Ishtrágh Pass). It contains about a hundred inhabitants.—(*Barrow.*)

ISKATÚL—LAT , LONG. ; ELEV. 9,200'.

A large village of at least 60 houses on the left bank of the Sanglíh branch of the Wardúj. Its fields extend to both sides of the river, and cover a considerable extent of ground. Firewood, forage, and supplies are procurable. There is a good bridge just below the village. Near this there is the most magnificent waterfall in all the Hindú-Kush regions. The volume of water is prodigious; but as it is formed chiefly by melting snow, it is probably very insignificant in winter. The inhabitants speak the Ishkásham dialect, but the place is included in the Zébák district. It is about 10 miles south of Zébák.—(*Barrow.*)

J

JOSHINGAZ PASS—

A pass leading from Shignán to the head of the Wakhán valley, *viâ* the Matz river (*q. v.*).

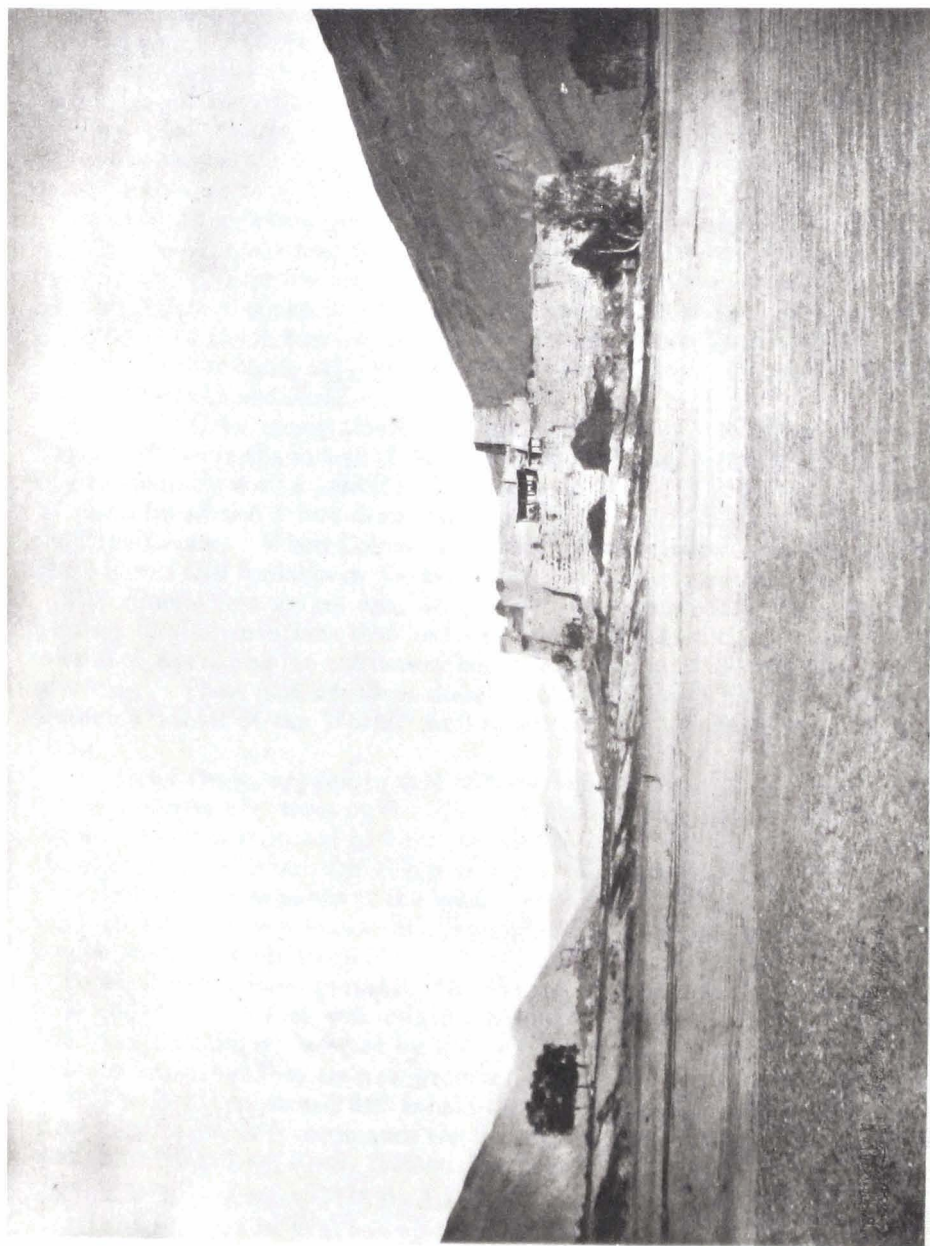


Photo-etching.

KILA PANJAH

Survey of India Office, Calcutta. December 1887.

K

KALA PANJA—LAT. , LONG. ; ELEV. 9,150.'

The capital of Wakhán on the left bank of the Panja river, a short distance below the junction of its two main branches.

It is distant about 63 miles east of Ishkásham and 51 mile west of Sarhad. The fort and village are built on five hillocks; the fort, which is of stones cemented with mud, being on the highest of these, and containing the residence of the *hakím* of Wakhán and most of his followers.

The Afghán garrison consists of one *Bahrak* (100 irregulars). Another of the hillocks is crowned by a fort; the other three by ruins, graves, and a few houses. There are besides about a dozen hamlets in the plain south of the fort, most of which in 1886 were deserted and in ruins. The valley at Kala Panja is about 2 miles broad, and is for the greater part cultivable, the irrigating water being supplied by a glacier stream from the south. Forage and firewood are abundant.

The river flows along the north side of the valley, and when visited by Captain Wood in the month of March was fordable at this place, and flowing in two channels with a velocity of $8\frac{1}{2}$ miles an hour. The first of these was 27 yards broad and 2 feet deep, and the other 10 yards broad and shallower than the former. When Colonel Lockhart's party visited it at the end of May, it was still fordable in the mornings, but was at least 4' deep.

The climate is a severe one, as might be expected from its elevation. Captain Trotter mentions that he found grass commencing to sprout in the middle of April, and the cultivators beginning to turn up the soil preparatory to sowing. There is an excellent sketch of the Kala Panja hamlets in Colonel Gordon's "Roof of the World," and a still better photograph taken by Dr. Giles.

The name Panja, applied to this village and to the Oxus in its upper course, is derived by some authorities from the Persian *panj*, and referred to the five branches supposed to form the Oxus, or even to the five hillocks above noticed, on which the village is built. Captain H. Trotter very plausibly derives it from *panja* ("the hand" in Persian), from the mark of the hand of Alí, the son-in-law of the prophet, which is impressed on a stone 2 miles south of Kala Panja.

To me it seems more probable that the river derived its name from the fort, and that the fort was originally called Panj Kala, or the five forts. The place was almost deserted by the inhabitants when Alí Mardán Sháh fled into Yasín, but they are now gradually returning. In Alí Mardán Sháh's time it probably contained 300 inhabitants. The position is of some strategical importance, as it commands the route from the Great Pámír as well as that from Sarhad.—(*Wood, Trotter, Barrow.*)

KALA VOST, or KALA YÚST—LAT. , LONG. ; ELEV. 9,600'.

A fort and village in Wakhán on the left bank of the Áb-i-Panja. It contains about a dozen houses. The fort was evidently built to cover the foot-path leading into Túríkho of Chitrál by the Rích or Janali pass. It is about 40 yards square, with outer walls 12' high, and a large low square mud tower in the centre acting as a keep.—(*Barrow.*)

KHANDÚT—LAT. , LONG. ; ELEV. .

A village in Wakhán on the left bank of the Ab-i-Panja, at some little distance from the river. The place contains about 200 people and a ruined fort. The Afgháns think of moving the seat of government from Kila Panja to Khandút. It certainly appears a pleasanter place to live in, and there is a good deal of cultivation about it, as well as firewood in the shape of willow. The grazing grounds are magnificent. Meadows extend for miles. On the steep rocky hill side opposite Khandút is the Káfir fort of Zamr-i- Átish-Parast. Khandút is the residence of an *aksakál*, under whom is the Sad-i-Khandút, one of the four administrative divisions of Wakhán. The district extends from Khandút to Digargand.—(*Barrow.*)

KHÁN KHÓN PASS—

Vide Part II.

KHATINZA PASS—

Vide Part II.

KHÚJRÚÍ KOTAL—

Vide Wá Khújrúi.

KILA PANJA—

Vide Kala Panja.

KILIK PASS—

Vide Part II.

L

LANGAR—

Vide Dasht-i-Langar.

LITTLE PÁMÍR—

Vide Pámír-i-Khúrd.

LANGAR-KISH—

Is the highest inhabited village belonging to Wakhán in the valley of the northern branch of the Panja or Upper Oxus. It is situated at an elevation of 9,350' about 6 miles from Kala Panja and 18 miles down-stream from Jangálik or Yúm Khána, the next march towards lake Victoria in the Great Pámír. A considerable stream from the north joins the Panja at this village, which Captain H. Trotter describes as a picturesque place, and from which, though not without difficulty, he obtained supplies for his party for their march to Sarikúl.—(*Trotter.*)

M

MATZ (River)—

A small tributary joining the Panja branch of the Oxus, about 5 miles from Yúm Khána and 2 miles short of Boharak, where the road from Wakhán towards lake Victoria enters the Great Pámír. The summer road to Kala Ráj and Bar Panja in Shignán ascends the bed of this stream and crosses the Joshingaz, a very high pass closed by snow, except during the summer, into the Shákh Dara valley.—(*Captain H. Trotter.*)

MIZGAR—

A deserted fort in Wakhán on the top of an isolated hill, 200' or 300' high, about 9 miles below Kala Panja. The people bring their cattle to graze in the plain at the foot of this fort. The bed of the Panja river near this fort is over a mile wide, but fordable.—(*Muhammad Sháh.*)

The ravine opposite Mizgar leads to the Ūchli pass.—(*Barrow.*)

N

NÉZA TÁSH PASS—LAT. , LONG. ; ELEV. 14,915'.

A pass crossing the watershed between Eastern and Western Turkistán, and connecting Tash Kúrhán with the Little Pámír. The name means "spear-stone."—(*Trotter, Gordon.*)

NIRIS SHAHR-I-MISR—

A village of 10 or 12 houses, about 6 miles below Sarhad, a place very subject to avalanches.—(*Barrow.*)

NUKSÁN PASS—

Vide Part II.

P

PAKŪI—

A village in Wakhán, $5\frac{1}{2}$ miles from Kala Panja, on the road to Khandút, from which it is $10\frac{1}{2}$ miles. The road between the latter village and Khandút passes through a dense forest of stunted poplars.—(*Abdúl Subhán.*)

There are no poplars now at all events.—(*Barrow.*)

PÁMÍR-I-KALÁN—

Is a grassy valley, about 90 miles in length. It is said to begin at Bohárak, 2 miles beyond the junction of the Āb-i-Matz with the Panja, and is there only a mile broad, but gradually widens to about 6 miles in the first 20 miles of the road towards lake Victoria, 12 miles beyond the eastern end of which is the watershed between the Panja and Ak-Sú, or Murgháb branch of the Oxus. The valley gradually narrows again from this point eastward to its end near Dáhan-i-Isligh. This valley is generally bounded by low spurs from ranges that rise about 5,000' above the plain on the south, and 2,500' on the north side, giving absolute heights of 18,000' and 15,500' respectively, the Pámír itself being from 12,000' to 14,000' above the sea. The summer route from Wakhán to Yárkand lies through the Pámír.—(*Trotter, Barrow.*)

PÁMÍR-I-KHŪRD—

The small Pámír resembles in all respects the other Pámírs, except that the mountains forming its northern and southern boundaries rise more directly from the plain than those of the Great Pámír. Its lake, however, which is in the eastern part of the valley, does not (*see* "Gaz-Kul") drain towards the Panja branch of the Upper Oxus, but is the source of one of the affluents of the Ak-Sú or Murgháb branch. The western portion of the Little Pámír forms the valley of one of the two heads of the Panja branch. The length of this Pámír is about 68 miles, and its average width from 2 to 4 miles. The name is also given in some maps to the Shewa Pámír.—(*Trotter.*)

The elevation of the Little Pámír is about 18,000'. The grazing in summer is excellent. The winter route from Wakhán to Yárkand lies through the Little Pámír. The Little Pámír may be defined as extending from Bozái Gumbaz on the west to the great northern bend of the Ak-Sú or Murgháb, which would make it 50 miles long, not 68 as defined by Trotter.—(*Barrow.*)

PÁMÍR-I-WAKHÁN.—

The bit of Pámír along the branch of the Wakhán river, which rises near the Wá Khújrii as far as the junction of the Little Pámír stream at Bozái Gumbaz, is known as the Pámír-i-Wakhán.—(*Barrow.*)

PANJA (RIVER)—

The name given to the Wakhán branch of the Oxus from its source in the Great Pámír, as far at least as the Samti Ferry in Kuláb, and according to some authorities to the place where it leaves the hills above Kílaf. From the ferry of Khorf, which appears from Dr. Regel's map to be on the frontier of Darwáz and Kuláb, down to Khwája Sáleh, this river forms as far as we

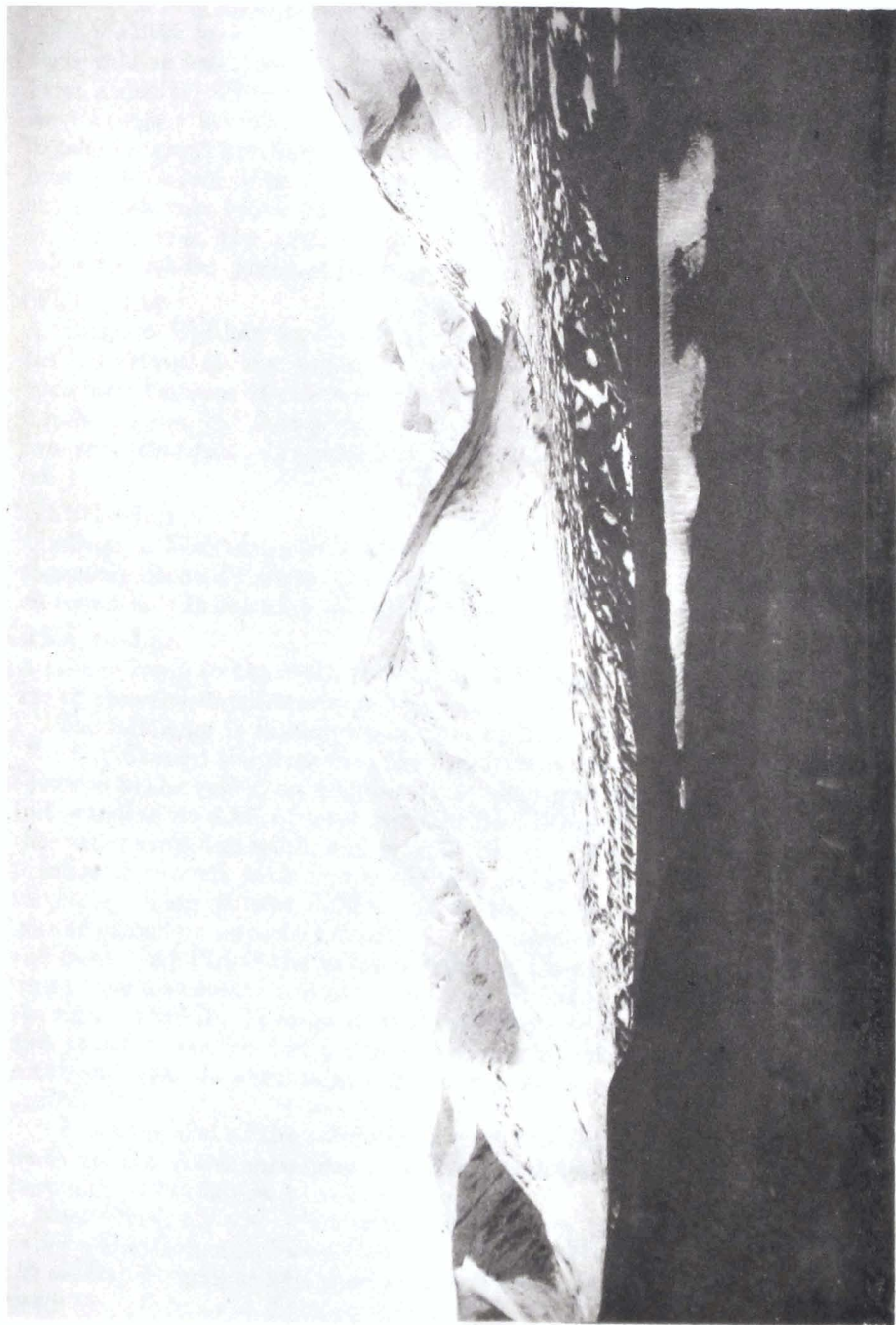


Photo-etching.

ON THE LITTLE PAMIR.

Survey of India Offices, Calcutta. December 1887.

know the frontier between Afghán and Bukhárán territory; but from Khorf, which is believed to be about 38 miles below Kila-i-Khúm, up to Yáz-Ghulám, a strip of country shown as about 13 miles wide by Regel, on the left bank of the river, belongs to Darwáz —(*Trotter.*)

Three or four miles above Kala Panja it is joined by its left branch, the Áb-i-Wakhán (*q. v.*). From this point to Ūrgand the valley is fairly open, being seldom less than a mile in width; but at Ūrgand the hills close in and form a defile. Five miles below Ūrgand the river is spanned by a rickety *kaḍal* bridge. At Warg there is another defile, and here the river commences to take its great northerly bend. From Ishkásham downwards the valley is a mile or two wide. The Panja is also called the Amú and the Hamún, but I think only below its junction with the Ak-Sú branch. As far as I could ascertain, the term Panja only applies to the Wakhán branch, and below the Ak-Sú junction it is the Amú or Hamún.—(*Barrow.*)

PATŪR—LAT. , LONG. ; ELEV. '.

A village in Wakhán on the left bank of the Áb-i-Panja. It is a small place, but important as the lowest village belonging to Wakhán. The actual boundary between Wakhán and Ishkásham is a broad down-like spur about 2 miles beyond it. The place contains about 60 inhabitants. Poplars are here very plentiful. It is apparently the same as the Paltú of Wood.—(*Barrow.*)

PIGASH—LAT. , LONG. ; ELEV. '.

A village in Wakhán, a mile or so from the left bank of the Panja. It is a pleasantly situated place hidden in willow trees with splendid grazing ground all round it. It contains about 150 inhabitants.—(*Barrow.*)

PÍRKÁR—LAT. , LONG. ; ELEV. '.

A village lying to the south of Sarhad, in Wakhán. The Pírkár stream is one of the earliest tributaries of the Panja.

The following is Biddulph's account of it:—

* * "Crossed the river into the Pírkár valley, south of Sarhad. At the entrance to the valley, on a high rock to the right, are remains of an ancient fort standing on a bit of level ground called Sirigh Cháopan. For 2 miles the valley runs due south, and is from 500 to 700 yards wide. This bit of 2 miles is covered with fine grass and perfectly level, so much so that travelling along it was difficult, from the deep and swampy state of the ground caused by imperfect drainage. In summer, however, it becomes dry and good. At Pírkár the valley narrows and bends for $\frac{3}{4}$ mile to the south-west; then opens out; and at 1 mile from Pírkár is the village of Zarkár on the right; then for $1\frac{1}{2}$ miles it bends still more to the west, and ends in a sort of *cul-de-sac*, the last $\frac{1}{2}$ mile being over a pebbly watercourse. To the south and west the mountains seem to melt away, and no sharp peaks are visible.

"From the end of the *cul-de-sac* a track leads up the mountain side due south to the Ashkúman pass; another track leads nearly due west to the Baróghil."—(*Biddulph.*)

Near Pírkár are two other small hamlets on the opposite side of the valley—the Zarkár of Biddulph and Ronkót. All three are, properly speaking *ailáks*, or summer habitations, cultivated by the Sarhad people.—(*Barrow.*)

R

RACHAU—LAT. , LONG ; ELEV. 10,500'.

A hamlet in the Sarhad valley of Wakhán.

It is a windy spot just above the point where the valley contracts into a narrow gorge.—(*Barrow.*)

RÍCH OR JANALI PASS—

Vide Part II.

S

SAD ISHTRÁGH—

One of the four administrative divisions of Wakhán. It is the most westerly district of that country, and was formerly an independent principality. The Sad Ishtrágh begins on the left bank of the Panja at Dígargand, and on the right bank, some miles higher up, at the hamlet of Patúp. It ends on the right bank just above Namadgút, which now belongs to Ishkásham. On the left bank it ends at the crest of the spur between Patúr and Ishkásham. The *aksakal* of the district is also the Náib of Wakhán. The present man is a Wakhí, in whose family the náibship has been invested from the time that the Sad Ishtrágh became part of Wakháu.—(*Barrow.*)

SAD ISHTRÁGH PASS—

Vide Part II.

SAD-I-KHANDÚT—

One of the four administrative districts of Wakhán. It extends from Khandút to Dígargand.—(*Barrow.*)

SAD-I-SARHAD—

The most easterly of the 'sads' or administrative divisions of Wakhán. It extends as far as Bába Tangí, and includes that place. The *aksakal* of the district lives at Patúch.—(*Barrow.*)

SAD-I-SIPANJ—

One of the 'sads' or administrative districts of Wakhán. It extends from Bába Tangí to Khandút, but exclusive thereof.—(*Barrow.*)

SANGLÍCH—LAT. , LONG. ; ELEV. 10,200'.

A village on the right bank of the river draining from the Doráh pass to the Wardúj. It lies about 17 miles from the Doráh Kotal, and is the highest inhabited place in the valley. It contains about 40 houses, and stands amidst considerable cultivation. The village is a compact one with many queer-looking little towers, evidently built as a protection against Káfir raiders. From here a path runs south-east across the mountains to the Uni Gól, thus turning the Doráh. It is, however, very difficult, and only open from August to October. The language of the Sanglíchís is the Ishkásham dialect, but the place belongs to Zébák. There is a bridge across the river opposite the village by which animals can be taken, but it is better to ford it a mile lower down.—(*Barrow.*)

SARDÁB KOTAL—

Vide Ishkásham Pass.

SARHAD-I-WAKHÁN—LAT. , LONG. ; ELEV. 10,800'.

Properly speaking, this name applies only to the highest village in Wakhán; but the Afgháns apply it collectively to all the villages in the upper part of the Wakhán valley, and Chahilkand, Patúch, &c., are all included in the designation. The valley here is about 3 miles broad, but most of it is occupied by the stony bed of the river, which here runs in numerous channels. Cultivation is poor, and there are scarcely any trees; but there is extensive and excellent grazing. At Chahilkand there is a fort; but Patúch is the

residence of the *aksakal*. It is a cold, windy place, where snow lies for six months. The Baróghil and Ashkúman routes strike south from Sarhad. The Sarhad valley is doubtless an old lake bed. It extends as far west as Rachau (*q. v.*).—(*Barrow.*)

SHAOR—LAT. , LONG. ; ELEV. 11,500'.

A camping ground between Langar and Sarhad-i-Wakhán. It lies up a narrow ravine, which joins the Wakhán river from the north. Firewood abundant, but the space available for camping is very limited, and would hardly take 200 men. This may possibly be the Áb Shor of Muhammad Amin.—(*Barrow.*)

SHASH-TAPA—LAT. , LONG. ; ELEV. 13,760'.

A halting-place in a valley on the Great Pámír, at about 100 miles (7 marches) from Kala Panja, in Wakhán, towards Tásh Kúrbán and Yárkand, and 55 miles west of Ak-Tásh on the same route. The stream flowing through it falls into the Ak-Sú. The "six hills" from which the place takes its name mark the point whence several roads radiate to different points on the Great Pámír.—(*Trotter.*)

SHITKÁR—LAT. ; LONG. ; ELEV. '.

A hamlet in Wakhán, on the right bank of the Áb-i-Panja, about 3 miles above Úrgand. Up the ravine behind this village there is a very difficult path which leads to Shignán.—(*Barrow.*)

SÚST—LAT. , LONG. ; ELEV. 9,500'.

A village in Wakhán on the left bank of the Áb-i-Panja. The valley is here pretty broad, being certainly 2 miles in width and covered with brush-wood. There is a miserable mud fort at Súst.—(*Barrow.*)

T

TÁGH DÚMBÁSH PÁMÍR—

This Pámír, which has an average elevation of about 15,000', is bounded on the north by the watershed separating it from the Little Pámír, on the south by the Hindú-Kush, on the west by the watershed connecting the first two. It drains eastward to Sarikúl. From it routes lead by the Wá Khajrúi Kotal to Wakhán, by the Kilik pass to Little Gúhjál, and thence to Húnza, and by its main line of drainage to Sarikúl. This Pámír is, generally speaking, a mile or two broad, and its bounding mountain ranges rise to 2,000' or 3,000' above it. The Kírhiz who frequent its head waters pay a small tribute to Húnza. *Ovis polii* abound on the Tágh Dúmbásh Pámír.—
(Barrow.)

U

UCHIL PASS—

Vide Part II.

ÚRGAND—LAT. , LONG. ; ELEV.

A wretched little village in Wakhán on the left bank of the Áb-i-Panja. It contains perhaps about 50 inhabitants. Both above and below the village the valley is narrowed to a defile by projecting spurs. It is the last village in the Sad-i-Khandút.—(*Barrow.*)

V

VICTORIA LAKE—

The name given by Captain John Wood to the lake of the Great Pámír discovered by him in 1838. He ascertained that the native name of the lake was Sarikúl, a fact of which the accuracy is disputed in the report of the Yárkand survey party, 1873-74. As mentioned under "Sarikúl," it seems highly probable that the Kára Kirghíz who accompanied Captain Wood called the lake Sarikúl—a very appropriate title for it; and the Ghalcha guides from Wakhán, who were with Captain H. Trotter, with equal correctness called the halting-place at the head of the lake Sarikúl, and that at the foot Búnikúl in Wakhí or Persian. The lake runs about east, and is about 10 miles long, with an extreme breadth of about 2 miles. It is commonly known as Kúl-i-Pámír-i-Kalán, or lake of the Great Pámír, and forms the source of the Great Pámír branch of the Upper Oxus.—(*Captain H. Wood, Yarkand Survey Report.*)

W

WAKHÁN—

A province of Afghánistán which is immediately under the governorship of Badakhshán. It lies to the north of the Hindú-Kush, and comprises the whole drainage of the Panja and its tributaries as far west as Ishkásham. It was formerly ruled by its own Mírs.

In 1837-38 Wakhán is said to have been virtually independent, although the Mír occasionally sent some inconsiderable tribute to Múrad Beg, a chief of the Kataghán Úzbaks, who had asserted his power over Badakhshán and the neighbouring territory. This tribute was, however, paid irregularly, and Mír Muhammad Rahím Khán was inveigled to Kundúz and brutally murdered. Muhammad Rahím Khán was succeeded by a cousin, who only ruled one year, when Fateh Alí Sháh seized the Mírship, which he held for 36 years until his death in 1875. He is said to have won the attachment and respect of his people. Fateh Alí Sháh was a younger brother of Muhammad Rahím Khán, and, on the occasion of Colonel Gordon's visit to Wakhán in 1874, he asserted that the ruling families of Chitrál and Shignán had sprung from his own.

When Hafizúlla Khán, in July 1873, assumed the governorship of Badakhshán, Fateh Alí Sháh proceeded to Faizábád, the capital of that Khánate, to give in his allegiance to the Amír of Kábul. The tribute consisted of 2 camels, 12 horses, 12 cows, and 12 blankets, which have been fixed as the yearly due from Wakhán, the Mír remarking to Colonel Gordon "no money is asked, for the country has none." Fateh Alí Sháh spoke bitterly of the cruel exactions which had been made from him by the rulers of Badakhshán, and stated that he greatly preferred the Afgháns as masters. Fateh Alí Sháh was succeeded in 1875 by his son, Alí Mardán Sháh, who is thus described by Colonel Gordon: "The son is a young man of about 25 years of age, with fair hair and blue eyes, and pleasing manners. Like all the Wakhís, he is very fond of field sports."

He had married the daughter of Áman-ul-Mulk, but afterwards divorced her. He then married the sister of Alif Bég (*ex-ruler* of Sarikúl). He also took the daughter of Ghazanfar Khán, Mír of Kanjút, as his wife. He was very obliging to Colonel Gordon's party, and for this service a *khilát* was sent him by the Viceroy of India direct, which gave offence to the Amír of Kábul.

In 1883, on the advent of Abdúl Rahmán's troops in Badakhshán, Alí Mardán Sháh fled into Yasín, taking with him a large following.* Since when the province has been ruled by an Afghán *hakím*, who is under the orders of the governor of Badakhshán. In 1886 the *hakím* was Ghafar Khán. Wakhán is divided into four *sads*, each under an *aksakal*, namely:—

(1) Sad-i-Sarhad	...	...	...	...	(<i>q. v.</i>)
(2) Sad-i-Sipanj	...	...	...	...	(<i>q. v.</i>)
(3) Sad-i-Khandút	...	...	...	...	(<i>q. v.</i>)
(4) Sad-Ishtrágh	...	...	...	...	(<i>q. v.</i>)

* Alí Mardán Sháh was most obliging to Colonel Lockhart's mission, giving advice, information, and guides most freely. He still lives in Yasín.

The last named was once an independent principality. Its *aksakal* is the hereditary Náib of Wakhán.

The population before Alí Mardán fled was about 6,000—i.e., 300 houses. A house in Wakhán means a family hamlet, and may consist of from 12 to 50 people; but 20 may be taken as a fair average. The population now is probably about 4,500.

The inhabitants of Wakhán are of medium height, though Wood calls them short, in which I cannot agree. The men have a distinct Tajik type of face, and, generally speaking, are very handsome. Their faces are much tanned by exposure to sun and wind; but they are naturally a fair race, while blue eyes are very common among them.

They wear *chapkans* of wool, with *postíns* of untanned sheepskins. Those who can afford it have turbans, but the greater number are content with caps fitting close to the head. Their garments being tattered and sadly out of repair, give them a savage, reckless air. The women wear long white woollen gowns, and those who can procure it tie a piece of cotton cloth about the head. They are by no means backward in expressing their wishes on the all-important subject of dress. Among the articles which they bring for barter are handkerchiefs made from the silk called "*lab-i-áb*," the produce of worms reared on the banks of the Oxus. These and ornamented *chapkans* are intended as presents for the chiefs. To these poorly clad mountaineers coarse fabrics are more useful. The flocks of the Wakhí constitute his riches, or rather enable him to endure the ills to which his bleak, high-lying valley exposes him. The skin and fleece of the sheep supply him with every article of dress, in preparing which both women and men find their winter employment. The women clean and spin the wool, while the men weave it into cloth. The valuable wool of Thibet, from which the costly shawls of Kashmir are fabricated, or at least a wool that has all its good qualities, is yielded by the goat of Wakhán.

The Wakhán dogs differ much from those of India, and bear a strong resemblance to the Scotch colly. They have long ears, a bushy tail, and a frame somewhat slender and more calculated for swiftness than strength. They are very fierce, make excellent watchers, and will fight dogs twice their own weight. Their prevailing colours are black or a reddish-brown; the latter often mottled. The breed is from Chitrál, and so highly are their game qualities valued, that the Sind Amírs used to have their packs improved by importations from this country.

The principal crops in Wakhán are peas, beans, and barley. Wheat is likewise grown, but only to a very limited extent.* In April the seed is put into the ground, and in July the harvest is reaped. The land requires to be irrigated, and, to yield even a moderate crop, must be richly manured. The strong wind that blows with little intermission throughout the winter and spring down the valley of the Oxus is unfavourable to vegetation.

Fruit trees do not grow in Wakhán, except at Ishtrágh. Above Kala Panja the only trees are willow and birch, while above Sarhad juniper is the most common tree. From Khandút downward thick groves of poplars are common in the villages.

The houses resemble those in Badakhshán, except that, instead of the central fireplace, they have large stoves after the Russian fashion. These occupy an entire side of the house, and throw out so general a warmth, that a Wakhí's humble roof is most comfortable quarters. The smoke is somewhat annoying. It is not uncommon for six families to live together, not

* Wheat is only grown below Kala Panja.

in separate apartments, as in Badakhshán, but in one or at most two rooms. As night draws on, the Wakhí pulls down a dry branch of the willow tree out of the many bundles suspended beneath his rafters, and putting one end of the branch to his breast, while the other is held by his wife's foot, takes his knife from his girdle, and with both hands shaves from off the rod as many lengths as he conjectures will last through the evening. These resinous slips are then deposited above the lintel of the inner door, and they answer all the purposes of an oil lamp or candle. The inhabitants of Wakhán are called Wakhís. They nearly all belong to the 'Maulái' sect, and pay fees to Aga Khán of Bombay.*

Yaks, cattle, ponies, goats, and sheep are largely reared; in fact, thanks to the excellent pastures of Wakhán, the chief wealth of the people lies in their flocks and herds. A considerable amount of wool is exported. Traders from Yárkand bring cotton and silk, and take back ponies, sheep, and warm *chogas*. Rice, salt, and cotton cloth are imported from Badakhshán. Dried mulberries from Wardúz are used in place of sugar. There are no bázárs in Wakhán, nor any approach to a town. Near Patúr there is said to be an abandoned silver mine. The houses of the inhabitants are of stone and mud, and are generally substantially built and touching each other, the intense cold of the climate being further rendered bearable by large stoves, which are to be found in each house, and by the use of thick *chogahs* and trousers, which form the national costume. The people are generally classed as Galchas, and their dialect, which, like that of the other hill Tajik states, is of the Iranian family, is known as Wakhí; but Persian is also generally spoken. The climate is no doubt very severe. Snow lies for half the year, and the fierce wind known as the *Bad-i-Wakhán* is excessively bitter.

Afghán rule is not popular in Wakhán, and the people long for the return of Alí Mardán Sháh; failing which, *Russian rule would be welcome*. The Wakhís, however, are not an important factor in the Central Asian question. They have no warlike instincts, are not in the least fanatical, and rarely carry arms. The secluded situation of their country and its unattractive character have saved it from being often subjected to invasion; and this immunity has rendered this hardy race gentle and peaceful in character. The people are very hospitable, and decidedly loveable. They have little enterprise, and seldom travel much.

The western boundary of Wakhán is on the right bank of the Panja at Namadgút, which now belongs to Ishkásham, and on the left bank the broad spur between Patúr and Ishkásham. The best military position, however,

The following interesting account of a Wakhí interior is given by Muhammad Shah:

"The Wakhís do not use oil, but they parch the oilseeds in a pan, and then grind them between stones into a kind of paste, which is plastered round twigs of trees. These, when dried, are stuck in the walls of houses and take the place of candles. Their houses are almost square in form. The walls are of stone, cemented with mud; they are roofed over with beams, rafters, branches of trees, and mud. A raised platform runs round the walls with posts at the four corners as supports to the roof. This platform on three sides is carpeted with coarse *namads* for the family to sit and sleep on, while the fourth is occupied by provisions and cooking utensils, &c. The hearth is also on this side in the wall of the platform. The roof is flat, and has an opening in the centre to give light and to emit smoke. There is only one door in the middle of one wall, on both sides of which are raised platforms covered by an extension of the roof supported on stout posts. These platforms are also carpeted with coarse *namads* for visitors and guests. The dress of the people consists of loose pyjamas (pantaloons) and a *chakman* tied round the waist with a woollen cord for men as well as for women, the only difference being that the women wear a kind of jacket under the *chakman*. The men wear a hat† with a lungi tied round it sometimes, while the women have only a bit of cloth tied round their heads.

† The ordinary Afghán *kuláh*.

* The tithes paid to Ága Khán are called *Mál-i-Sarkár*.

for defending Wakhán is the long low spur (an old glacier bed) between Kázideh and Patúr.

The routes from Wakhán are, southwards, the Ashkúman, Baróghil, Khán Khón or Yúr, Rich, Úchil, and Sad Ishtrágh, all leading to Chitrál territory; the Irshád and Kilik routes to Kanjút, and the Shitkár route to Shignán. There are two routes to Yárkand; the one by the Great Pámír is used in summer when the Sarhad route is rendered impracticable by water; that by Sarhad and the Little Pámír in winter, it being the more direct.—(*Wood, Trotter, Barrow, and Native Explorers.*)

WÁ KHÚJRÚI KOTAL—LAT. , LONG. ; ELEV. 16,600'.

A pass across the watershed between the Tágh Dúmbásh Pámír and the Pámír-i-Wakhán. It is by this pass that Sarhad is reached from the Kilik. The following account of the march over the pass is taken from the Route Book, Part IV:—

“Very easy gradual ascent for 6 miles (over hard snow in May). At 3½ miles a broad valley joins in from the north-west. At 6 miles there is a short, rather steep, ascent of 200' or 300', and then for a couple of miles the road, though fairly level, is very difficult on account of deep snow—at all events till the end of June. Horses must be taken over this bit by night. At 8 miles reach the *kotal* (16,600'), the watershed being hardly perceptible. Descent gradual for a couple of miles, and easy but for snow; then somewhat steep and rough. Camp near the left bank of the main (left) branch of the Panja river. No firewood, except roots. After the snow has melted, say from July to 30th September, these two passes—the Kilik and Khújrúi—would be perfectly easy, even for laden animals.”—(*Barrow.*)

WARAM—LAT. , LONG. ; ELEV. 12,700'.

A narrow valley in Wakhán, which separates the Dasht-i-Mírza from the Dasht-i-Langar. It forms an excellent encamping ground, as water, forage, and firewood are all abundant. Gordon speaks of a Waram pass leading from Victoria lake to Langar. He probably refers to a route leading to this valley; it is possible there may be one, but I got no information about such a route.—(*Barrow.*)

WARG—LAT. , LONG. ; ELEV. '.

A village in Wakhán on the left bank of the Áb-i-Panja. It consists of half a dozen tiny hamlets containing in the aggregate about 200 people. It is a pleasantly situated village with large groves of poplars and much cultivation. Opposite Warg the river is a rapid in a narrow cliff-bound defile. It here suddenly takes a great bend to the north-west.—(*Barrow.*)

Y

YŪM KHÁNA—LAT. . . , LONG . . . ; ELEV. . .

Another name for Jangalik, the first march, distance 18 miles, from Langar Kish, towards the Great Pámír.

YŪR—LAT. . . , LONG. . . ; ELEV. 10,500.'

A village in Wakhán on the left bank of the Panja, situated on the hill slopes above the river. From Sanin, 2 miles below YŪr, a difficult pass, the Kháu Khón, leads over the Hindú-Kush to the Yárkhún valley.—(*Barrow.*)



Z

ZANG—LAT. , LONG. ; ELEV. 9,200'.

A village in Wakhán on the right bank of the Áb-i-Panja, a mile or two below the junction of the Great and Little Pámír branches of that river. It is a pretty village with fine meadows and groves of willow and poplar. It is well provided with streams of excellent water, and at one time contained at least a hundred families. There are now (1886) scarcely a dozen. The river as far down as Zang is fordable, except in summer. There is a so-called Káfir fort, 800' or so above Zang, which is known as Zangibár. It is in fair preservation, and bears internal evidence of having been built long after Káfir times. Between Zang and Hisár there are some hot springs.

—(*Barrow.*)

ZARKHWAN—LAT. , LONG. ; ELEV. 8900'. (?)

A village in Zébák territory on the Ishkásham road, about $5\frac{1}{2}$ miles north-east of Zébák. It contains about 45 houses, and is a well built, prosperous-looking place. It and its fields occupy the slopes on the west side of the valley, which is here level and nearly a mile wide; the level portion is a splendid grazing ground. Zarkhwán formerly belonged to Saiad Sadík, a younger brother of Sháh Abdúl Rahím. He is now a prisoner in Kábul.—

(*Barrow.*)

ZÉBÁK—LAT. , LONG. ; ELEV. '.

A village in the Zébák district of Badakhshán, situated on the east side of a broad level grassy plain, at least a mile wide, formed by the junction of several valleys. It contains about 20 houses, and used to be the residence of Sháh Abdúl Rahím before his expulsion by the Afgháns.—(*Barrow.*)

ZÉBÁK (DISTRICT).

A district of Badakhshán at the south-east corner of that province. It consists of two main valleys uniting near the village of Zébák. These valleys with their tributaries form the sources of the Wardúj. The general elevation of the district is from 8,000' to 12,000'. The climate is severe, and from August to January the strong winds which prevail during those months are particularly trying. There is only one harvest, and barley, beans, and millet are the principal crops. Willow, birch, tamarisk, and poplar are almost the only trees which grow in the district, and there is no fruit. The cultivation is insufficient for the inhabitants, and the deficiency has to be supplied from Júrm and the Wardúj valley. Zébák is a great grazing district; its meadows afford splendid pasturage, and consequently large flocks and herds are maintained. Ponies and donkeys also are numerous. The width of the two main valleys varies from a few hundred yards to over a mile. The villages belonging to Zébák are:—In the valley leading from the Doráh pass—Sanglich, Iskatúl, Pareh, Flakh Marikh, Tirábád, Kedah, Zébák, Karkhán, and Gaokhána. In the valley leading from the Nuksán pass:—Deh Gúl. In what may be called the Zarkhwán branch:—Naichún, Khúshpák, Bázgír, Súrkh Dara, Zarkhwán, Kala-i-Dan, Shangak, Naubád. None of these villages are large, and there are no forts. The total population is probably about 1,500 souls or less, chiefly Persian speaking Tajiks.

At Iskatúl and Sanglích, however, the Ishkásham dialect is spoken. The inhabitants therefore probably emigrated from Ishkásham at some remote period, or else Zébák, Ishkásham, and Sanglích were all once inhabited by the same race, who by a later inroad from Badakhshán were displaced from Zébák, and forced back south and east. They all belong to the Maulái sect, and Sháh Abdúl Rahím, now a refugee in Chitrál, is their *Pír*, or spiritual chief. Sháh Abdúl Rahím has great influence throughout the Maulái countries, and it was probably on account of this that the Amír of Kábul expelled him and his family. Formerly his family held the hereditary chiefship of Zébák, paying taxes and owing allegiance to the Mírs of Badakhshán. Although the nominal chief, all real power used to be in the hands of his younger brother Sadík Sháh of Zarkhwán, an able, intriguing man, who was ousted by Amír Abdúl Rahmán at the same time as his brother, and sent as a prisoner to Kábul.

Parts of the Zébák district are very marshy, especially between Bázgír and Kala-i-Dan. The position of Zébák is very important, as it commands all the routes leading from Chitrál to Badakhshán, *viz.*, the Doráh, the Nuksán, the Ágram, and Khatinza, as well as the easy route from Badakhshán to Wakhán *via* Ishkásham. The key of the position is the village of Gao-khána, which closes the Wardúj valley.—(*Barrow.*)

Confidential.

PART II.

DÁRDISTÁN



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GAZETTEER

OF

THE EASTERN HINDÚ-KUSH.

DÁRDISTÁN.

PART II.

THERE is no such country as Dárdistán. It is, like Yághistán, merely a convenient expression embracing a large tract of country inhabited by cognate races. It applies to all the country lying between Káfristán on the west and Kashmír and Kághán on the east, the Hindú-Kush on the north, and the Pushtú-speaking races on the south. This region is, roughly speaking, about 210 miles in length from the Doráh pass to the eastern borders of Astor and Haramósh, and about 130 miles in breadth from the Baróghil pass to Pálas. Its area, therefore, is about equal to that of Holland and Belgium put together. The whole country is distinctly alpine in character, consisting of range upon range of huge mountains, with narrow, tortuous, intervening valleys. The greater part of the tribes inhabiting this area appear to have been gradually crowded up into the less accessible and desirable localities by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

A short descriptive account of the geography of Dárdistán is given in the Introduction to this Gazetteer. The political divisions of Dárdistán are the following :—

- (1) Astor, Gilgit, and Puniál. The first two are directly administered by Kashmír officials. The last, though within the Kashmír dominions, is under the nominal rule of the Rájás of Cherkila and Gákúch.
- (2) Chitrál (*q.v.*) and its dependencies, including Yasín.
- (3) The independent states of Húnza and Nagar, each ruled by a *Mír* or *Tham*.

- (4) The independent countries south of the Hindú Ráj, such as Górá, Chilás, Tángír, Dárel, the Indus Kohistán, the Swat Kohistán, and the Kohistán-i-Malazai.

Each of these countries will be found described under its proper heading. A brief summary of the routes traversing Dárdistán and of the means of communication is given in the Introduction (*q.v.*), while the routes are described in detail in Part IV. For an account of the climate the reader is referred to the Introduction. Towns do not exist, but there are numerous large scattered villages, such as Gilgit, Húnza, Chilás, Yasín, Chitrál, Owír, Darúsh, &c. The chief forts in the region are Astor, Búnji, Gilgit, Húnza, Chaprót, Cherkila, Gakúch, Yasín, Mastúj, Drásan, Chitrál, Shoghot, and Darúsh, which are all described elsewhere.

Origin.

"The name 'Dárd' is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance the term is applied by one tribe to some of their neighbours,—namely, to the people dwelling on the left bank of the Kandia river. Though the Dárds are frequently mentioned by ancient writers, it is difficult now to identify with certainty the exact locality of the tribes referred to under that name. In the Vishnu Purána they are mentioned among other tribes. Pliny's description might apply to tribes dwelling in many parts of the Indus valley, as far eastward as the Thok Jaluug gold-fields in E. Long. 81°. Ptolemy also speaks of the race as living at the sources of the Indus. Thus, it is evident that the tribes referred to under the name of 'Dárd' must formerly have stretched very much further to the eastward than those now so called. I think the name must have been given, in a general way, to all mountain tribes living in the Indus valley, by the less warlike people of the plains and the effeminate Kashmíris, and that the legend grew up concerning them—not an uncommon one in wild countries—that they were descended from wild beasts.

"It is impossible to view the so-called Dárds closely without recognising that they are a decadent race. From the south and west the Pathán, from the east the Tártár, and in a less degree the Kashmíri, and from the north the Tájik, are steadily pressing upon and supplanting them. In the Swat, Panjkora, and Indus valleys, their attitude is one of passive resistance, which always yields when the pressure reaches a certain point. Their want of energy and adaptability, their unwillingness to employ themselves except in agriculture, or to strike out new modes of life, their slow numerical increase, and their want of cohesion among themselves, seem to show that they are doomed to be absorbed by more vigorous races. Men of other races settle among them and grow rich and numerous, while the owners of the soil remain contented with the same poverty that satisfied their forefathers, unmoved by the contrast presented between their own state and the increasing prosperity of those who settle among them. In the Nímchas of the Indus valley we may witness the commencement of the process by which all the Dárds as a race are destined in time to disappear."

The little we know of the history of Dárdistán has been incorporated in the Introduction (*q.v.*)

As regards the Dárd languages, Biddulph gives vocabularies of the following dialects:—

Dialects.	Where spoken.
1. Búrishki or Khajúna	Húnza, Nagar, and Yasín.
2. Shína	Gilgit, Astor, Puniál, and the lower part of the Ghizar Valley.
3. Chilis	Chilás and the Indus Valley.
4. Torwálik	Swat-Kohistán.
5. Bashkárík	Panjhora-Kohistán, and part of the Swat-Kohistán.
6. Gowro	By the Gaware in the Indus Valley.
7. Narsati	By the Gabars in the Chitrál Valley.
8. Khowár or Árníáh	In the Chitrál Valley and its affluents, and in the upper part of the Ghizar Valley.
9. Yídgáh	Upper part of the Lútkú Valley.

Besides the above there are the Dangarík dialect spoken between Darúsh and Ashrath, and the Lúnkho dialect spoken in the valley of that name.

The next point for consideration is the castes, or classes, into which the Dárd races may be divided. Roughly speaking, it may be said that there are four great divisions, *viz.*,—

- (1) Ronos; (2) Shíns; (3) Yashkúns; and (4) the low-castes, such as Kramíns, Dúms, Shoto, &c.

A full account of each of these castes will be found under their respective headings. The most honoured caste is that of the Ronos (called Zundré in Chitrál), who rank next to the ruling family wherever they are found. The Wazírs are generally chosen from this caste.

Biddulph gives the following table:—

Table showing Distribution of Castes.

	Rono, Zundré, or Haraiyo.	Shfn.	Burish, or Yashkún.	Kramin Dom, Shoto, and Ustad.	Remarks.
Koli . . .	None	94½ per cent.	4 per cent.	1½ per cent.	} Exclusive of Ním- chas, but includ- ing under the heads of Shíns, Chiliss, Gabars, Mahrons, and Baterwaliks.
Pálas . . .	Do.	50 „	40 „	10 „	
Patan and Seo .	Do.	90 „	None	10 „	
Duber and Kandia	Do.	30 „	20 per cent.	50 „	
Harband, Sazín .	Do.	64 „	3 „	33 „	} Exclusive of Pa- tháns and Gújars.
Tángir . . .	Do.	60 „	25 „	15 „	
Dárel . . .	Do.	25 „	50 „	25 „	
Chilás . . .	Do.	50 „	16 „	34 „	
Gor . . .	Do.	65 „	30 „	5 „	} Exclusive of Kash- míris and recent immigrants.
Astor . . .	Do.	10 „	78 „	12 „	
Sai . . .	Do.	30 „	65 „	5 „	
Gilgit . . .	6 per cent.	35 „	55 „	4 „	
Nagar . . .	5 „	20 „	60 „	15 „	} Exclusive of the ruling class.
Húnza . . .	None	5 „	80 „	15 „	
Puniál . . .	2 per cent.	30 „	55 „	13 „	
Warshigúm .	A few fami- lies.	None	Greater part of the popu- lation.	A few fami- lies.	
Ghizar Valley above Puniál to Chashi	None	55 per cent.	30 per cent.	15 per cent.	} Exclusive of the re- gular population of Chitrál.
Chitrál Valley .	300 families	None	None	200 families	

Drew gives the following general description of the Dárds in his "Jummoo and Kashmír Territories" :—

"Whether we judge from language or from physiognomy, the conclusion is inevitable that the Dárds are an Aryan race. Character and appearance.

"In physique they are broad-shouldered, moderately stout-built, well-proportioned men. They are active and enduring.* They are good as mountaineers, and those who have been used to act as porters are strong and quick in the work; but in some parts they have never been trained to coolies' work, and will not undergo it. In fact, they can, in general, hardly be called handsome, but still they have a rather good cast of countenance; their hair is usually black, sometimes brown in complexion; they are moderately fair—the shade is sometimes, but not always, light enough for the red to show through it. Their eyes are either brown or hazel. Their voice and manner of speech is somewhat harsh; those who have learned Panjábi have a particularly hard way of speaking that language.

"These fellows are as hardy and enduring as any men I have ever met with; though living in the most trying circumstances of climate, they are not oppressed or weighed down by them, but keep such a cheerfulness as the inhabitants of the most favoured climes and countries may envy.

"The disposition and bearing of the Dárds is independent and bold; they will not endure to be put upon, but stand out for their rights, and stand up against oppression as long as possible. They are by no means soft-hearted; but they are not disobliging when taken in the right way. For intellect it seems to me that they are, as a race, decidedly clever; if not so ingenious as the Kashmíris, yet they are both clear-headed and quick.

"Such qualities as these make them a people that one must sympathise with; a people who are bold and, though not caring much for human life, are not bloodthirsty; a people who will meet one on even terms, without sycophancy or fear on the one hand, or impertinent self-assertion on the other.

"The women of the districts I went through I did not consider pretty; those of Gilgit are better than those of Astor, but few of them could be called good-looking."

Biddulph has the following remarks on the same subject :—

"In appearance the men are light, active figures, averaging from 5 feet 5 inches to 5 feet 8 inches in height. Though well made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tártár races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort."

In travelling and shooting Biddulph constantly found them knock up before natives of other parts.

"Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shín caste. They consider husbandry the only honourable employment for men, and so averse are they to labour that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6lb of grain for a day's labour.

* Biddulph forms a very different opinion.

"In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yasín and Kashmír are distinctly attributable to the Ashimadek class of Yasín and Chitrál, who compare unfavourably with the older tribes in this respect. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the 'Fakír Mushkin' class in Chitrál, who show certain physical peculiarities not shared by the other Dárd tribes. In person they are Indo-Aryans of a high type, not unlike the Shíns of the Indus valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dárd tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitrál were formerly sought out for their beauty in the slave markets of Kábal, Pesháwar, and Badakhshán. The fairest complexions are to be seen among the Búrish of Húnza and Yasín, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon."

I must say I agree with Biddulph. There is a decided want of energy and perseverance about the Dárd. I have written fully on this subject in the Introduction. I think the beauty of the Chitráli women is much exaggerated.

Dress.

"The dress of the Dárds is woollen, except among the higher people, who wear cotton clothes for the summer if they can get them: their dress consists of pyjamas, chogha (or gown-coat), a waistband to confine this, and, lastly, a cap and *chaussure*, both of peculiar construction. The cap is a bag of woollen cloth half a yard long, which is rolled up outward at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun nearly as good as a turban. For their feet they have strips and scraps of leather put under, and over, and round the foot, and a long thin strip wound round and round to keep all these in place. The head-dress is thoroughly characteristic of the Dárds, wherever they are scattered, and with whomsoever they are mixed up—with the one exception of the Buddhist Dárds."

The *chaussure* described by Drew is not the only kind worn. The *pabbú*, or leather buskin, which is a sort of leather sock reaching to the calf and tied at the ankle by a cord, is almost universal throughout Dárdistán. Drew omits to mention the thick knitted stockings worn by the Dárds, especially by the Chitrális. These are worked in various colours and patterns and reach to the knee.

Religion.

As regards religion, the Dárds are all Muhammadans. Dr. Leitner says:—

"If the Dárds have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Muhammadans. In Chilás, where the Súni form of that faith prevails, there is little to relieve the austerity of that creed. The sect of the Muhammadan Dárds are Shíahs, and that belief is more elastic and seems to be more suited to a quick-

witted race than the orthodox form of Islám. Súniism is, however, advancing in Dárdistán, and will, no doubt, sweep away many of the existing traditions. The progress, too, of the present invasion by Kashmír, which, although governed by Hindús, is chiefly Súni, will familiarise the Dárds with the notions of orthodox Muhammadans, and will tend to substitute a monotonous worship for a multiform superstition."

Mr. Drew has shown that the stricter observance of Muhammadan customs in Gilgit dates from a very recent period, and, though the tenets of Islám, owing to local circumstances, have taken firmer root in some valleys of Dárdistán than in others, there are no positive records or traditions to indicate the nature of the religion which they supplanted. Circumstantial evidence, however, enables some opinion to be formed on the subject, and each religion that has in turn prevailed in these valleys has left some trace of its existence.

"The Oxus valley having been the cradle of the religion of Zoroaster, the valleys south of the Hindú-Kush are not likely to have escaped its influence. In Wakhán there are many towers and structures which are still ascribed to the worshippers of fire, and the tradition of this worship still lingers in Yasín. The secluded easily defensible valleys of Yasín and Gilgit are so eminently suited to afford shelter from persecution to the followers of a dying faith that fire-worship probably existed in them long after it had been driven out of neighbouring more accessible valleys. In the 'Talení' portion of the Nós festival, we probably see the last surviving relic of Magian worship in these countries.

"Later, when Buddhism was the prevailing religion on both sides of the Hindú-Kush, this religion doubtless established itself as strongly in the southern valleys as it did in the lateral valleys of Badakhshán. Scattered through the Gilgit and Astor valleys are a number of remains of Buddhistic stone altars, similar to those which are so common in Ladakh. The name 'Munni,' which is still applied to them, sufficiently attests their origin, though the natives attempt to account for them by saying that they have been made for the convenience of people carrying loads to rest their burdens upon. Their size, position, and the labour that has evidently been expended on them, however, forbid the acceptance of the reason assigned. They are sometimes also called 'Thalli.'

"Both in the Sai and Gilgit valley there are several remains of Buddhist Chogtens, whose forms can still be distinctly traced. Those in best preservation are about 3 miles from Gilgit, near the village of Naupúr, where there are four Chogtens close together in line. The remains of a large one also exist in the Chitrál valley, on a conspicuous point near the road, not far from the valley of Kúsht, and are still spoken of as 'the idol.' Closer research would, no doubt, discover many others."*

Near the village of Naupúr, not far from Gilgit, is a large rock-cut figure of Buddha.

"From collateral evidence it would appear that Buddhism was introduced approximately about 150 B.C. It was, no doubt, the religion of the country at the time of the Shín invasion. There seem, however, to be good grounds for supposing that the religion of the Shíns was of the Brahminical type.

* I have never seen, nor even heard of, this idol, though I have been at Kúsht twice.—E. G. B.

"Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shíns of Dah-Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindúism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindúism, but rather a perverted feeling that has grown out of it.

"This peculiarity of the ruling race led to the appellation of Dangarík, *i.e.*, 'cow-people,' being conferred on them by their neighbours, who apply the term to all the Shína-speaking people. Though this can hardly be cited as a proof in itself of the Hindú origin of the Shíns, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shíns with regard to the domestic fowl is shared with them by Hindús all over India.

"This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindú-Kush, except by a small one in Chitrál, to whom the name of Dangarík is also applied by their neighbours, and by the Kalásh Káfirs, who dwell close to them. I have not been able to obtain the language of the Chitrál Dangarík, but there seems to be no reason to suppose that they have any connection with the Shíns of Gilgit.

"Till a very recent period burning the dead was practised, the burning-places being still called Jain, which would appear to be identical with Cháni, the name by which burning-places are called in some parts of the Panjáb. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. The bones are neatly packed in the boxes, which have previously been lined with birch bark.

"It is also a matter of accepted tradition in Gilgit, Gor, Húnza, and Nagar, that Satí was formerly practised. The dead man, with his finest clothes and his weapons girded on him, was placed on the pyre, and, as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

"The burning of the dead ceased to be practised more than sixty years ago. So lately as in 1877 a very old man in Darél scandalised his neighbours by calling his sons to him on his death-bed, and, after having his arms and valuables brought to him, desiring to be burnt with them, when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Muhammadans. They were probably the very last Hindús in Dangaristán. Satí was abolished earlier, and has certainly not been practised in Dangaristán for the last hundred years.

"It is to be remarked that none of these customs, which savour so strongly of modern Hindúism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shín rule did not extend; nor is the term 'Dangarík' applied in any cases except those mentioned. The difference between some types of Hindúism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Rá for their rulers, and the common suffix of *Singh* to their own names, with the frequent use of Sanskrit terms, show that considerable differences exist between the Shíns and their neighbours of the Swat, Panjkora, and Chitrál valleys, with whose language their own has so much in common."

"In spite of the more severe type of Muhammadanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shíns are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken, or an engagement made over it, is often held more binding than where the Kurán is used. In several villages goats are still annually sacrificed beside the stone, which is sprinkled with blood. In other places the practice has only lately been discontinued. Though the religion introduced by the Shíns would appear to have been of a Brahminical type, it must have also contained a considerable amount of demon-worship.

"With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shíns into the Gilgit valley, and, to a greater or less degree, wherever their rule extended. In valleys in which they were outnumbered by the former inhabitants, the result was, doubtless, a mixture of Buddhism and Hindúism, grafted on a form of demon-worship already existing in the country.

"The Shíns seem to have introduced, along with their form of Hindúism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of purification. It plays a conspicuous part in the incantations of the Dainyáls, and on a great man entering a Shín village a pan of burning chili branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

"The custom of chili-worship does not appear to have penetrated to Húnza or Nagar, nor is any trace of it to be found in the Oxus valley, in Chitrál, or among the tribes of the Swat valley; but among the Síáh-Posh it seems to exist in almost the same form as it did among the Shíns. Chili wood, or *padam*, is still taken down to the Panjáb to be used in Hindú ceremonials, and it is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

"The genealogical tables of the present ruling families of Húnza, Nagar, and Gilgit enable a fair idea to be formed of the date of the introduction of Islám into the country. Tradition records the date of the Gilgit Rá with the non-Mussulmán name of Shri Búdat, at the hands of a stranger bearing the Mussulmán name of Azrú or Azor, from whom the present Rá of Gilgit and the Thúms of Húnza and Nagar trace their descent. Allowing twenty-five years for each generation, this would place the first appearance of Muhammadanism in Gilgit at about the end of the thirteenth or the beginning of the fourteenth century—a time when that faith had already spread over the more accessible parts of Central Asia. It is to be noted that this exactly corresponds with the time when Islám was first introduced into Kashmír, which, according to Ferishta, happened between A.D. 1315 and 1326. It is not, however, probable that the usurper would have been in a position to attempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulmán Thúm in the neighbouring state of Nagar. There was, probably, a fresh

impulse given to Muhammadanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitrál and Yasín, established himself in Kashkár. The names of those whose kingdom he usurped are lost, the only record being that they were of the Shabreis family, which is the name by which the Gilgit rulers, previous to the time of Azor, were known, and which was retained by the descendants of the usurper for four generations. The Emperor Babar, writing in the early part of the sixteenth century, speaks of Chitrál as forming part of Káfiristán. It is probable, therefore, that, though the faith of Islám was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindúism has lingered on, and has only become extinct in the present day.

"The tribes of the Indus valley were exposed earlier to the fervid preaching of the Múllas of Swat and Búnér, and this has led to the adoption by them of the Súni tenets. The people of Chilás, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shíah ever escapes out of their hands. At Gor, also, a few miles above Chilás, the people are all Súnis; but a looser type of Muhammadanism prevails, and prayers were, till recently, addressed to the god Taiban, whose horse is sculptured on the rock near the village.

"In Gilgit the population is now three fourths Súni and the rest Shíah; but at the commencement of the Sikh occupation, the greater proportion were Shíahs or Maulais, and it is related that any Súni falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Maulai tenets are mostly old men, who keep the fact concealed as far as possible, and call themselves Shíahs. At Súma, a secluded village in Yasín, the people, though professed Mussulmáns, still make offerings to the god Shaitúm. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

"The influence of the Skardo princes introduced Shíah tenets into the north-eastern part of Dárdistan, while the tenets of the Maulais (*q.v.*) have made their way from the Oxus valley across the passes of the Hindú-Kush. In Nagar the entire population are Shíahs of the orthodox type, and so are two thirds of the people of Baltistán; the rest belong to the Núr Baksh sect. In Húnza, till a few years ago, Shíah tenets found many followers; now the Mír and the whole population are Maulais.

"The Shíahs in these countries lament the martyrdom of the sons of Ali twice a year—once at the usual time according to the Muhammadan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred.

Superstitions

"In Gilgit, Húnza, and Nagar the ruler's family is supposed to be specially under the protection of a guardian fairy called Yúdeni. A drum, called the Yúdeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yúdeni, or look in that direction when the drum is heard; if he did so, some evil would be certain to happen to the daring individual. A warlike expedition, undertaken without the sounding of the Yúdeni drum, would certainly end in disaster.

"Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakíl of the Thum of Húnza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

"Magic has a prominent place in Dárd ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Húnza and Nagar are credited by their subjects with the power of producing rain. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them.

"Divination is still practised, in spite of the conversion of the country to Muhammadanism. The Dainyáls, or diviners, who are of both sexes, but are more frequently women, are supposed to receive the gift of second sight by the shadow of a *barai*, or fairy, having fallen on them in sleep. Dr. Leitner speaks of the gift as being supposed to be hereditary, but this is not the case, though the daughters of Dainyáls often become Dainyáls also. Dainyáls are said to be found only among the shepherd population.

"The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyáls are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

"No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyál is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyáls only exist now in Gilgit, Húnza, and Nagar, the stricter Muhammadanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shín introduction, the majority of Dainyáls being of that caste.

"In spite of the general conversion of the tribes to Muhammadanism, ancient Festivals. semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Muhammadan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called *Shiné baradesi*, or 'Great days of the Shíns,' which would appear to show that they are mainly of Shín introduction. The dates of the festivals connected with ploughing, sowing, and reaping differ slightly according to the proper seasons for those operations in different places.

"The first festival is that of *Nós*, at the time of the winter solstice, in celebration of the beginning of the new year, which, according to ancient computation, commenced then. The name *Nós* means 'fattening,' and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcasses of bullocks, sheep, and goats slaughtered a few days previously. This is done

by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter. The next morning, two hours before daylight, the *Tuleni* celebration takes place. Bonfires are lighted, and everybody flocks to the Shawarân, torch in hand. The drums sound summoning all laggards, and, as the first streaks of daylight appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

"This festival is celebrated in Yasín, Puniál, Gilgit, Húnza, Nagar, Astor, and Gor. In Húnza and Nagar the bonfire portion is called '*Tum shelling*,' 'tree-scattering,' and in Astor, '*Lomi*.' It is said to commemorate the death of a ruler who once tyrannised over Gilgit, but there seems good reason for supposing that it is a relic of fire-worship. In Chitrál the festival is celebrated under the name of *Dushti*, without the bonfires; as also in Chilás and Darél, where it is called *Daiko*. In the villages of the tract of valley between Puniál and Ghizar, where the population is almost entirely Shín, no language but Shína is allowed to be spoken on the day of the *Nós* festival, and a sort of demonstration is made against the neighbouring Kho and Wúrshik communities. Each family makes a bonfire of cedar wood on its own land, and a cry is raised, 'To-day let all our enemies in the upper country remain above, and those in the lower country remain below. Let those who wear the "*kori*" (the leather boots worn by the Kho people) perish, and let all who wear the "*towti*" (the leather leg-wrappings worn by the Shíns) increase and prosper.' Any man who speaks Khowar or Búrishki in the village on that day is beaten and ill-treated.

"The next festival is the *Bazono*, which celebrates the beginning of spring. On the occasion of this festival, the people assemble on the Shawarân, and a lean, miserable sheep is brought. It must not be a good one. The Trangfah sacrifices it, and the blood is sprinkled on everybody's polo stick. The Trangfah on horseback trundles the head along the ground for a short distance with his stick. Dúms then tie a rope to the horns and drag the head along the whole length of the ground, taking the carcase as their perquisite. Polo and dancing conclude the day. In Húnza and Nagar the ceremony of the sheep sacrifice is performed at the same time as the *Thumer Bopow* mentioned further on. *Bazono* literally means 'leanness,' referring to the miserable state of the cattle at the end of the winter. This festival is peculiar to Gilgit."

After the *Bazono* was a festival called *Aiboi*, which took place during the first week in March, but which is now no longer observed. This appears also to have been confined to Gilgit. In some respects it resembled the Indian "Holi."

"Next to the *Aiboi* came the *Ganoni* feast, which celebrated the commencement of the wheat harvest. It is still kept up in Gilgit and all the neighbouring valleys. The day having been fixed with reference to the state of the crop, the last hour of daylight for the preceding ten days is spent in dancing on the Shawarân. At dusk, on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual rejoicings, and on the following day harvest operations are commenced.

As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the *Ganoni* would provoke ill-luck and misfortune. The festival is observed in Sirikúl and Wakhán; in the latter place it is called *Shagit*. In Chitrál it is called *Phindik*. The tribes in Torwál, Bashkár, and in the Indus Valley below Sazín do not observe it.

"The next festival is the *Domenika*, 'smoke-making,' which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called 'múl' is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder-horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual rejoicings, part of which consists in firing at a sheep's head set up as a mark. In Chitrál this festival is called *Justundikaik*, 'devil-driving.'

"The last festival in the year, and the most important of all, is the *Chili*, which formerly celebrated the worship of the chili tree (*Juniperus excelsa*), and marked the commencement of wheat-sowing. Within the last sixty years the rites connected with tree-worship have ceased, but the ceremonies connected with sowing are still maintained. The feast now lasts two days, beginning on the first day of the sun entering the sign of the Scorpion. The first is called 'the Rá's day,' the second 'people's day.' The evening before the first day a procession goes to the Rá's granary, from which they receive between twenty and thirty pounds of the best wheat, which is placed in a skin mixed with sprigs of the sacred chili tree. A large bonfire of the sacred cedar wood is lighted, and the quantity of wheat to be used in the next day's sowing is held over the smoke. The rest is ground and made into a large cake, about 2 feet in diameter, which is baked on the same fire, and then placed in a secure place for the night, a man being specially placed on guard over it. The musicians have meanwhile been hard at work, and dancing is kept up by the firelight till a late hour. Next day, the people having assembled on the Rá's land, the Rá rides out, attended by all his family and retainers. Before him is borne in procession the large cake of leavened bread, on which wheat is heaped up, and a pomegranate, with a sprig of cedar stuck in it, placed on the top. This is carried by a man with his face smeared with flour, who is called 'Dono.' The crowd having gathered round the Rá in a ring, the Yerfah approaches, holding two or three handfuls of the smoked wheat in the skirt of his robe, into which the Rá empties a small quantity of gold dust. Then, with a loud voice, the Yerfah cries out, 'Oh people, be ready; the Rá has mixed the gold and will scatter the seed; may your fortune be good!' Then the Rá, taking the mixed wheat and gold, throws it among the people, who scramble to catch it in their skirts. More wheat and gold dust are then poured into the Yerfah's skirt and scattered, the ceremony being repeated four times,—to the north, south, east, and west. Those to whom it has once been thrown are not allowed to shift their places so as to get more. Then a yoke of oxen is brought to the Rá, who takes the plough handle and ploughs 2 furrows, eastwards and westwards, scattering seed; he then returns to the castle, after making over the large cake to his ploughmen, whose perquisite it is. After this, the *Rách Múgar*, or 'the Rá's he-goat,' is taken up to the tower of the castle and sacrificed by a Rono; one of this caste alone being permitted to officiate. Cutting off the head and feet, the officiating Rono holds them up in

view of the assembled people, and all the drums strike up. The carcase of the goat is made over to those whose perquisite it is. In Gilgit it is the perquisite of the men of the village of Barmas, who are Shíns, and whose privilege it is to carry the Rá's standard in war, for which they receive a goat a day while in the field. Then, while the people stand expectant, the *Yúdeni darang*, 'the fairy's drum,' is heard to sound. All faces are averted to prevent the evil that would surely happen to him who should catch sight of the performer, and the *Yúdeni-ai* or 'fairy's she-goat,' is brought and sacrificed. Some of the blood is sprinkled on the fairy's drum, and the carcase is given to the Dúm musicians, whose perquisite it is. This ends the ceremony, and the day is wound up with archery, dancing, singing, and polo. The mark for the bowmen is a block of wood, with a small wedge of silver, given by the Rá, beaten into it, which becomes the prize of the most skilful marksman.

"On the second, or people's day, feasting and dancing go on almost the whole day. They visit one another's houses, being expected to eat something in each house. A few yards of ploughing are commenced as a matter of form by every landholder, for without this a good crop could not be expected.

"In Húnza and Nagar this festival is called *Thúmar Bopow*, or 'the Thúm's sowing,' and is celebrated in exactly the same way, but it does not take place till spring, owing to the difference of climate. A somewhat similar festival takes place in Yasín and Chitrál, where it is called *Binisik*, 'seed-sowing,' but the ruler does not take part in it, the present ruling class in Yasín and Chitrál having never identified themselves with their humbler subjects. In Yasín the festival is accompanied by a curious custom. The Trangfah is mounted on a good horse and clad in a robe of honour given him by the Mehtar. In this way he is conducted to the polo ground, where all seat themselves, while the music strikes up and the Trangfah gallops twice up and down the ground. Should any accident happen to him, such as either himself or his horse falling, it is regarded as a presage of misfortune to the whole community, and of speedy death to himself. In order to avert evil, he and his family observe the day as a solemn fast."

Biddulph thinks this festival was a relic of the Hindú Dasehra.

The ceremonial of the cedar worship in Gilgit is described in Biddulph's book. It is now extinct.

"Notwithstanding original tribal differences, the Shín rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Muhammadanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originating in religious rites and beliefs, have now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shíns and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Húnza is the country least affected by external influences, and in which the laxest form of Muhammadanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed, in the neighbouring valleys. In Chitrál and some of the valleys to the westward many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to

Islám, or more exposed to external influences. In the valleys to the southward, like Chilás and Dárel, the want of a single ruler and the stricter tenets of Súni Muhammadanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dárd and Ghalchah tribes.

“Polo-playing, of which so complete an account has been given by Mr. Amusements. Drew, is the national game. Dárdistán play, however, lacks the neatness of the Manipúri game; but what is wanting in style is quite made up in enthusiasm.

“Firing at a mark from horseback is another favourite pastime. The mark is a gourd filled with ashes, or a small ball hung from a pole about 30 feet high. The marksmen gallop at full speed and fire as they pass underneath.

“As polo is the national game, so dancing is the national amusement. Feast-days, births, weddings, any occasion of a gathering, serves as an excuse for dancing, and the end of a game of polo is always signalised by a dance on the Shawarán. The dancing is sometimes really graceful and interesting to watch, and forms a great contrast to the terrible monotony of an Indian nautch. In Húnza a very spirited sword-dance is performed. Sometimes two or three dancers enter the circle together, one acting as leader to the others. At weddings ten or twelve join in, each holding sword or battle-axe in hand. The public dancing of women, mixed with men, is now only practised in Húnza. In Bashkár dances of women take place on feast-days, but men are not allowed to be present. In Chitrál and Yasín the Ashimadek class affect to despise dancing, and seldom join in it, but the rulers of those countries keep dancing-boys for their amusement. In Yasín, on one occasion, I witnessed some of their performances by torch-light, which made a very picturesque scene.

“The music consists of a double-headed drum, two or three pairs of small metal kettle-drums, and two or three clarionets. Special airs are reserved for the ruler and different officials. The musicians are Dúms, and every man of any consideration has his own band, which attends him whenever he moves. Every village has its band. The singing is of a less pleasing nature, but it is interesting, as being one of the methods by which old historical traditions are preserved. In Gilgit singing by individuals is not common, the usual practice being to form large chorus parties, which chaunt the deeds of former kings.

“Considerable difference exists in the nature of the songs of the different countries. In Gilgit, Húnza, and Nagar, the songs are, with few exceptions, of a warlike nature, and celebrate the achievements of different princes. In Húnza and Nagar, where the language spoken is Búrishki, the songs are in Shína, as the native language does not readily lend itself to poetry. The Khowar songs are mostly of an amatory nature, seldom treating of warlike subjects, and give evidence of a more cultivated taste than those in Shínas, while the musical nature of the language and the better rhythm of the verse entitle them to the first place in Dárd poetry.

“Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed down from father to son.”

The following account of Polo and dancing, as practised by the Dárds generally, is taken from McNair's report:—

“The game of ‘Gal’ or Polo (in Persian *Chaugan Bázi*) is played on

horseback. Sides are made up, and the one that wins the toss has the privilege of making the first stroke; this is done by one of the party retiring with the ball to almost the end of the court, and then advancing at full gallop towards the centre, where he allows the ball to drop; whilst it is in the act of falling behind, the rider strikes at it, and should he fail to hit it one of his partners, who has been following close behind, sets the ball in motion, driving it in the direction of his opponents' goal. The side that scores the largest number of goals compels the losing side to dance in the presence of the gathering. Musicians are always on the grounds when 'Gal' is to be played. There are few villages of any note, that have not a 'Gal' ground adjoining.

"Every individual is expected to be able to dance, as dances are held on all occasions of rejoicing, and frequently also to pass the time when keeping watch at night. The spectators form a ring, the musicians sitting in the middle; the individual selected to dance then steps to the front, and, after making his obeisance to the principal spectator, begins his performance. The dances consist of merely raising the feet alternately in time to the music, which is gradually quickened, till at the finish the pace is so fast that it requires great celerity on the part of the dancer. Some of the dances are performed by a man armed with a couple of naked swords, which he whirls about him with dexterity, at times holding one between his teeth and swinging the other over his head and under his feet in a similar manner to an Indian juggler. Women take no part in such proceedings, and are not expected to dance even amongst themselves."

As I have observed in the Introduction, our word "polo" is probably derived from the Shín word *bolú*, meaning a polo stick. The polo ground in all these countries is long and narrow,—never more than 30 yards broad.

Social law
and customs.

"All that concerns the division and inheritance of land is naturally of great consequence among a people who live almost entirely by agriculture. In Gilgit and the adjacent valleys, on a man's death his land is not divided equally among his sons, as is prescribed in the Shariat, but in equal portions between his wives' families; for instance, should a man leave one son by one wife and three by another, the one son inherits half the land, and the other three the other half, which again is subdivided between them. Should one wife have sons, and the other only daughters, the land is divided among the former, the daughters being only entitled to a marriage portion out of the land. Should a man die leaving only daughters, the land goes to the nearest male heir of the deceased; but a curious exception is made in the case of a man leaving only a single daughter, who is allowed to take the whole land as her marriage portion. The practice is always spoken of as a favour, and not a right, but it seems to be a relic of a custom by which the succession of women was once recognised. The history of these countries shows several instances of the succession of female rulers in default of male heirs. In Chitrál and the Swat Valley the law of the Shariat, by which all sons have equal shares, is followed. Daughters are entitled to a dowry out of the paternal land on marriage. In Torwál women inherit the father's land in equal shares with the sons.

"The custom of foster relationship is maintained among all the ruling families, and its ties seem more stringent than those of blood kinship. On the occasion of a son or daughter being born, the child is assigned to a foster-mother, in whose house it is brought up, so that frequently the father does

not see his children till they are six or seven years old, and the whole family of the nurse place themselves at the disposal of their foster-child, with whom, for the rest of their lives, their fortunes are unalterably bound up. Whatever are a man's misfortunes or crimes in after-life, his good and bad fortunes are equally shared. Should exile be his lot, his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions.

"The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye diseases. A resort to it also establishes the milk-tie for ever afterwards.

"The foster relationship is regarded as so close that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Kurán, it will be impossible for a man to marry the widow of his foster-son.

"The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitrál. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity.

"The Shíns are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding-place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. The practice is entirely confined to the Shíns, who have many legends of lost treasures which have fallen under the guardianship of demons.

"In both Chilás and Dárel a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Dárel to ask that some runaway slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

"Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. The drinking of wine has much diminished under Islám, and, where still practised, is concealed as much as possible, except in Húnza and Puníál, where public jollifications are not uncommon. The Maulai sect make no secret of the practice."

I have given an account of the laws and customs relative to marriage in the Introduction. It is necessary to observe, however, that, though polygamy

is practised by those who can afford it, in none of the Dárd languages are there terms distinctive of polygamous relationship. All wives are of equal rank, priority of marriage not conferring any claim. In the Shína and Búrishki languages, uncles on the father's side are styled "great father" or "little father," according to their age in comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother," which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitrál valley. In the Bushkarik language the terms point towards polyandry.

Nomenclature.

The difference between the Shín and Yashkún nomenclature is great, though, where the population is mixed, the names are used indiscriminately by all classes.

"Of the Shín names, a great number have the suffix of *Singh*, which is retained in spite of the conversion of the people to Muhammadanism. These names are never found among the purely Búrish population of Húnza and Nagar. The Yashkún names have reference to animals or some familiar object, and are not always of a complimentary nature. When one or two children in a family die, it is the custom to give the next-born a mean name, such as 'the unclean,' 'old rags,' in order to avert misfortune."

SHÍN NAMES.

Men.

Músing.	Hubba Sing.	Rám Sing.
Kummúsing.	Gissing.	Pányár Sing.
Melsing.	Chúmar Sing.	Singú.
Demsing.	Búnyál Sing.	Dingú.
Hinnasing.	Gelsing.	

Women.

Sheli Bai.	Súkumull.	Rozi Bai.
Shubibi.	Bibi.	Shermull
Shúsba Bai.	Bai.	

YASHKÚN NAMES.

Shún	Dog.	Girkis	Mouse.
Jakún	Ass.	Ushato	Unclean.
Butt	Stone.	Tonker	Grasshopper.
Yechilo	Madman.	Ghoke	Ass foal.
Rajo	Snake.	Kútúro	Puppy.
Chúto	Rags.	Bosero	Calf.
Barai	Fairy.	Itch	Bear.
Kuráto	Basket.	Shen	Bed.
Búdulo	Old clothes.	Bak	Cheese.

In Chitrál Mussulmán names are commonly used, especially by the upper classes.

“As regards the administration in Gilgit, the system which existed under the old Shín rulers is still maintained by the Kashmír Government with slight modifications. The revenues of the Rá were derived as follows: From the land a tax called *Kúdkúl* was paid on every crop in kind, according to the quality of the land, which was regularly and apparently not heavily assessed. A pastoral tax of a sheep or goat, called *Ganoni mari*, was paid by each household every alternate year. This might be commuted at the will of the payer for the sum of one rupee yearly. A tax called *Nyúri shairi* of two rupees a year was paid by each water-mill, which was, however, exempted from payment the first year after construction. For washing gold dust, in which a considerable number of people in certain villages find employment during the winter, a fixed tax of fifty-five pounds sterling, called *Rá-i-dillki*, was paid yearly. In the autumn a grape tax, called *Jachai toni*, was levied in kind on every vine according to its size; and when the wine-making began a certain number of measures of grape juice, called *Rékhú*, were also paid to the Rá. A money tax of eight rupees, called *Garé tolu*, was levied on each marriage, for which the bridegroom was liable. Every weaver's house furnished 8 yards of cotton cloth to the Rá, which was called *Buyetcho pátchi*. Silk also, which was produced by nearly every household, paid a tax called *Chúshi putai*, which consisted of as many cocoons as the Charbú could grasp in one hand, out of the heap collected by each family. Four villages, in which silk was not produced, paid a commutation of one fat sheep, valued at four rupees, which was called *Chúshi mari*, per village. Administration and taxes.

“Besides these, a curious tax, called *Cha etté goé*, was paid by the villages of Barmas, Khomar, and Naupúr only, which consisted of all the milk and butter produced by one cow from each house in those villages between the Ganoni and Chili festivals,—that is, from the middle of May to the end of October. These three villages also gave the Rá one small kid yearly from each house. This impost was called *Chelú*. No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shín ruler would have received cow's milk. Another local tax, called *Satégi*, was paid by the village of Bagrot. This originated in a visit paid by Habbi Khán when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was shortly afterwards resumed by the village, on an agreement to pay a tax of 13 *taraks* of wheat, equal to five and a half quarters yearly.

“Every trader who entered the country paid a duty of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Rá.

“Money payments were made in gold dust, which is still largely used as a circulating medium. An amount of the value of four rupees is called ‘*Baghalú*.’

"The *Yerfáh*, or Rá's steward, was responsible for the collection of the land revenue; but special men, called *Burro*, were appointed to collect the other dues.

"In addition to these sources of revenue, the Rá owned tracts of land in each of the larger villages, the cultivation of which was managed by the *Yerfáh*. In each of the villages a certain number of families called *Waurétche* were responsible for the ploughing, sowing, and irrigation of the Rá's lands under the management of the *Yerfáh*, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The *Wairétché* of Gilgit, who numbered twenty families as against six or seven in other villages, were also bound to furnish a load of wood from each family daily during the winter, for the use of the Rá's household, and one load of torch-wood a year. Certain families in Gilgit also held the hereditary office of cooks to the Rá, for which they were exempt from all taxes. There are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut themselves up in their houses, and regard it as a time of mourning. These are apart from several other families of hereditary cooks to the later rulers, who still render service to the present Rá of Gilgit.

"The country was divided into districts, for each of which a Wazír was responsible. Wazírs were obliged to be of good family, and are still chosen only from the three principal castes, viz., Rono, Shín, of Yashkún. The office was not hereditary, but was held for life. On the appointment of a Wazír, three pieces of land were taken from among the peasants' holdings, and assigned to him in addition to his own family possessions. Four families were appointed to manage the whole cultivation of his land and furnish him with one household servant, in return for which they were exempt from all dues of personal service to the Rá. The Wazír was responsible for the peace and welfare of his district, and for leading the men of it in war. When the population was called to arms, the Wazír had the right of releasing one man in each fortified village from military service, in return for which he received from the man so released two *baghalús* of gold dust on the return of the army. If, however, the expedition returned without having fought, only half the fee was paid. On the occasion of a marriage taking place, a cake of leavened bread was sent to the Wazír of the district by the father of the bride.

"In each village was a '*Trangfáh*' appointed by the Rá, who acted under the orders of the Wazír within his own limits. In time of war he had the right to release three men of his village from military service, from whom he received the same dues as the Wazír. He also received a fee of three shillings on each marriage taking place in his village, and had three families assigned to him for service, who were exempt from all other tax or service. He further received 16 yards of cotton cloth yearly from the village weavers, and was especially charged with the management and preservation of the irrigation arrangements.

"The dues paid to all officials are called *Luspik*.

"Next in rank to the *Trangfáh*, but with totally different duties, came the *Yerfáh*, who had charge of all the private lands of the Rá, to whom he filled the office of steward. He was responsible for everything connected with the cultivation of the Rá's lands in each district, and received 6 *kharwars* of grain out of each crop. As *luspik*, four families in Gilgit, and one in each outlying

village in which the Rá owned land, were assigned to him, whose duty it was to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one *baghalú* of gold for each yoke of oxen. He was also responsible for the collection of the *Kúkúl* tax, but no authority could be exercised over him by the Wazírs or Trangfahs.

"Next to the Trangfah among the district officials was the 'Charbú,' who acted as an assistant to the Trangfah in each village. His *luspik* consisted in exemption from all taxes and two of the ruler's fees on marriage a year; it being part of his duty to collect the *Garé tolú* tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called 'Zetú,' who only served for a year as peons to the Charbú, and were paid by an impost of 12lb of grain from each house, which was divided among them."

Dr. Leitner suggests that these names of officials are of Tártár origin. If it be the case that they are originally Tártár titles, it may be taken as a proof of the influence which the Iskardw rulers once exercised in Dárdistán.

Justice was administered by the Wazírs in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold dust. Any case involving a larger fine than one *baghalú* of gold dust was heard by the Rá. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Rá.

The dues above mentioned are still paid, some of them to the Kashmír Government and some to the present Rá of Gilgit.

The same system exists in Húnza and Nagar.

In the small republics of the Indus valley, the forms of government are, of course, less defined, and an executive does not exist.

"The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afgháns. Each village, according to its size, has a certain number of *Jashteros*, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the *Jashteros* are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the *Sigas* all who please join in the discussion, the *Jashteros* apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the *Jashteros* announce the decision they have formed. At a *Sigas* of several villages, a single *Jashteros* is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative *Jashteros* are allowed to speak. If war with a neighbouring valley is determined on, the *Jashteros* settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innu-

merable disputes about land their decision is respected ; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours ; but this does not prevent all the communities combining when threatened by an external foe. Criminal offences are not dealt with by the *Jashteros*, but by the *Múllas*, who profess to administer the law according to the *Sharyat* ; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter, to be avenged by the nearest relative ; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood-feuds are not permitted to last for an indefinite period, and, after a time, the parties are brought together and made to swear peace on the *Kurán*.

Arms and
warfare.

“ The ancient weapons were bow and arrows, battle-axe, and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on *Kashmír* and *Badakhshán* for matchlock barrels ; so the bow is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver or having engraved patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and, if unable to do so, would have to make an extra payment. In the present day the men of *Chitrál* are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of *Gúrkhas* in the *Kashmír* service were cut to pieces by *Chitrál* and *Yasín* swordsmen within 3 miles of *Gilgit*, though they formed square, and tried to reach the fort, from which they had been cut off, in that formation.

“ *Dárd* warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the other with the loss of a few men only. Every village has one or more forts, according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass, or narrow part of the valley, which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just

ripe. The store in the fort is then at its lowest and the invader finds no difficulty in subsistence."

The subjects of agriculture and commerce have been commented on in the Introduction, and do not require repetition here.

Though Islám has introduced the inconvenient Muhammadan calendar, the ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south the months are now distinguished by the Arabic names of the zodiacal signs. In Húnza and Nagar a more ancient nomenclature still exists, as it did till lately in Gilgit, though most of the names in the latter place are now lost. The year is divided into two seasons, from solstice to solstice, called "yól" (*Búrish*) and "hallól" (*Shína*). The season commencing at the winter solstice is called "*baiy*," and the one commencing at the summer solstice "*shini*." Each season is divided into six months, the names of which are repeated in each season in a different order; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon, behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar, as it still exists in Nagar, will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter solstice:—

1. Baiy Isha.
2. „ Gamúsa (*ice-sun*, the sun sets behind a glacier).
3. „ Tikkidir (*earth-line*, the sun sets behind a level space).
4. „ Kabula (*kibla*, the direction of Mecca).
5. „ Hinghalter (*door-way*, from a rock resembling a gateway).
6. „ Búye (*shoulder-blade*, from a rock resembling the blade-bone of a sheep).
7. Shini Isha (commencing with the summer solstice).
8. Baiy Búye.
9. „ Hinghalter.
10. „ Kabula.
11. „ Tikkidir.
12. „ Gamúsa.

Isha literally means "a mill-pond," but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The term "yol" has now come to be used for the whole year, and the half-year is called "yol-trang," but a man of forty when asked his age will often say that he is eighty "yol-trang." The half-month is called *túnts* (*Búrish*), and *putch* (*Shína*), and no smaller division of days is recognised, though in *Shína* there are but seven names of days, which closely resemble the Sanskrit days of the week, thus—

Sunday	. Adit	. in Sanskrit	Aditya bár.
Monday	. Tsun dora	. „	Sambár.
Tuesday	. Ungarú	. „	Mangal bár.
Wednesday	. Bodo	. „	Budh bár.
Thursday	. Bresput	. „	Brihaspati bár.
Friday	. Shúkar	. „	Suku bár.
Saturday	. Shimshír	. „	Sanichar bár.

These names are used in Gilgit, Húnza, and Nagar, and were most probably introduced by the Shíns, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shíns, while introducing the Hindú days of the week, adopted in other respects the mode of computing time already existing in the country.

In Chitrál the calendar is computed by the solar year commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations, not from local land-marks. They are—

1. Túngshal (*Long nights*).
2. Phutting (*Extreme cold*).
3. Aryan (*Wild ducks*).
4. Shadakh (*Black mark*, in allusion to the black appearance of the earth when the snow melts).
5. Boi (*Sparrows*).
6. Ronzuk (*Trembling*, in allusion to the waving appearance of the growing corn).
7. Yogh (*Full*).
8. Múj (*Middle*, alluding to summer being half over).
9. Poiyanaso (*The end*).
10. Kolkomi (*Threshing*).
11. Kirman (*Sowing*).
12. Chunchúri (*Leaf-falling*).

The ordinary Muhammadan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Muhammadan calendar, except that Friday is named Adina.

In Bushkár and Torwal the Muhammadan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hasan Húsain.	Súepi (<i>Great month</i>).
Safar.	Shokadder.
Pnrum ishpo (<i>First sister</i>).	Roz.
Dowim ishpo (<i>Second sister</i>).	Lokyúl (<i>Small festival</i>).
Tlúi ishpo (<i>Third sister</i>).	Miána (<i>Intervening</i>).
Chot ishpo (<i>Fourth sister</i>).	Gányúl (<i>Great festival</i>).

The constellation of the Great Bear is called “the maiden’s corpse;” the small star above the middle star of the tail is called the “star of life,” as it is supposed to be invisible to a person forty days before death. The Pleiades are called “the flock of sheep.” The milky way is called the “track of the cow and horse.” The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons have a prominent place in the belief of the Dárds. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy.

In all correspondence the Mussulmán calendar is used.

British, Kashmír, and Afghán rupees all pass current, as well as Turkistán Money, *tillas* and Chinese *yambús*; but, except in the Kashmír districts of Gilgit and Astor, the system of barter prevails, as there is no local coinage, and very little coin except in the hands of the local chiefs.

The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

Dry measure.

1 hai	=	2½ lb English	.	.	.	.	.	.	.	Shína.
6 hai	=	1 kot	.	.	.	.	.	.	.	} Búrish.
1 hājútí	=	3 double handfulls, about 2 lb	.	.	.	.	.	.	.	
8 „	=	1 híchok	.	.	.	.	.	.	.	

Gold-dust measure.

2 surkhú	=	1 rut.
2 ruts	=	1 baghalú (Shína), or khur (Búrish).
2 baghalú	=	1 tolú (Shína), or bai (Búrish).

The hollow formed between the thumb and the back of the hand, placed palm downwards with the fingers extended, was the old measure of a *baghalu*.

Land measure.

1 chúkili	=	the amount it takes 6 kots of wheat to sow.
2 „	=	1 chúni.
2 chúni	=	1 makhmi.

Long measure.

A span is called dit (Shína), or tishti (Búrish).

2 spans = 1 hut (Shína), or khash (Búrish).

—(Biddulph; Drew; Leitner; McNair; Barrow.)

ADAMZÁDA—

According to Lockhart, the “noble class” in Chitrál. It is a social, and not a racial, distinction. An Adamzáda can, by losing wealth or through the Mehtar’s displeasure, descend in the social scale, while, in like manner, persons of lower rank can raise themselves to the Adamzáda class. The Adamzáda pay no taxes and do not give their daughters in marriage out of their own class. They are apparently the same as the Zundré (*q.v.*) of Biddulph.—(Lockhart; Barrow.)

AIR BEG KANDAO—Lat. , Long. ; Elev. .

A pass over a spur which projects to the Indus between the Gaiál (Kaiál) and Doga valleys. The Múlla gives the following account of it: “Starting from Gaiál, we crossed over to the right bank and passed over gently rising ground for 2½ miles, the valley being fairly open and about 200 yards wide. After this there is a difficult ascent of about a mile up a ravine to the left, to the top of the pass. The hill-sides are covered with forest. From the top a steep and difficult path goes down for nearly 2

miles to Dáúd Bānda, a Gújar village of 10 houses at the head of the Doga Dara."—(*The Múlla*.)

The spelling of this name is certainly not Hunterian, but I have given it as it appears in the original translation, as I am unaware of the pronunciation of the name, or how it was written in the vernacular.—(*Barrow*.)

ÁGRAM PASS—Lat. $36^{\circ} 19'$, Long. $71^{\circ} 34'$; Elev. 16,110'.

A pass over the Hindú-Kush, between the Arkári valley of Chitrál and Zébák in Badakhsbán. Of the three passes leading from the Arkári valley (the Núksán, Ágram, and Khatinza), the Agram appears to be the easiest, the slopes being less precipitous; but, owing to this very advantage, it is closed by snow for eight months at least,—that is to say, for about two months longer than the Núksán.

As far as Owír in the Arkári valley, the route is the same as that to the Nuksán pass (*q.v.*). From Owír the road goes up the Nawa Sín ravine. At 4 miles reach Ágram, a *banda* of 2 or 3 houses, where the Owír people bring their flocks. Firewood is plentiful, and this is usually made the fourth stage from Chitrál. From this the road goes for 2 miles through low jungle, then for 4 miles up a gradual ascent over snow, to the *kotal* (16,112'), from which there is a descent over snow for several miles. Zébák is about 20 miles from the *kotal*. Unladen horses are frequently taken over by this route.—(*Sub-Surveyor Bápu Jádú*.)

AIÁN—Lat. $35^{\circ} 43'$, Long. $71^{\circ} 49'$; Elev. 4,560'.

A village on the right bank of the Chitrál river, about 10 or 11 miles below the fort of Chitrál. It consists of about 500 houses, in three or four distinct hamlets, each hidden in a mass of fruit trees. The largest of these hamlets lies on the right bank of the Aián Gól, the others on the left. The Aián Gól is the united stream of the Búmboret and Rúmbúr valleys; it supplies Aián with its irrigation. Aián is part of the *jagír* of Ghulám, a younger son of Amán-ul-Múlk. This place is noted as the southern limit of the Chinese invasion, and there are the remains of two large intrenched camps, relics of those times. West of the village, on the left bank of the Aián Gol, there is a large unfinished fort built by the present Mehtar.—(*Barrow*.)

ALIABÁD—Lat. , Long. ; Elev. 7,150'.

One of the villages in Húnza proper, lying about 3 miles west of Húnza fort. Here there is a fort with about 100 houses and an excellent open encamping ground, the best in the valley.—(*Barrow*.)

ALTIT—Lat. , Long. ; Elev. 7,600'.

A fort and village of 50 houses at the eastern end of Húnza proper. The situation is exquisitely picturesque, and there is a splendid poplar-lined polo ground suitable for camping on.—(*Barrow*.)

AMALCHAT—Lat. $36^{\circ} 34'$, Long. $73^{\circ} 28'$; Elev. 8,900'.

A village in the Yasín valley, and on the left bank of the river, about $6\frac{1}{2}$ miles south of Darkót. It consists of about a dozen houses in two small

hamlets. Fruit trees are rather scarce here, and the willow is the principal tree. The valley here is about 400 yards broad, and pent in by bare, rocky, precipitous mountains, several thousand feet high. In old maps this village is marked as Micháta or Amchat.—(*Barrow.*)

AM GES—*Vide* "GIES."

ANDARP—Lat. $36^{\circ} 8' 30''$, Long. $72^{\circ} 50'$; Elev. 10,000'.

A village in Dárdistán on the right bank of the Ghízar nadi, just above its confluence with the Ushú nadi.

The Múlla says: "I remained at Andarp for the night; there was nothing different from the villages in the higher part of the valley. The same cultivation and trees, and flat-roofed single-storeyed houses; a perhaps slightly improved appearance in the condition of the people may be noticed, and there are numbers of mares seen grazing about, the property of the villagers." Andarp is a scattered village of about 70 houses. It and Ghízar occupy the same ancient lake bed.—(*The Múlla ; Barrow.*)

ANDARTI—Lat. 36° , Long. $71^{\circ} 48'$; Elev. 6,300'.

A small village of 15 houses at the junction of the Arkári river with the Lútkú. It is the residence of Bahráam, a younger son of Amán-ul-Múlk, who is now (1885) governor of the Arkári district. There are about 20 acres of cultivation about the village and some fruit trees. About 400 yards up the Arkári river there is a good pole-bridge 20 yards long.—(*Barrow.*)

ARBÁBZADA—

According to Lockhart, one of the three social classes into which the Chitrális are divided. The distinction is in no way racial. A Fakír Mas-kín, or peasant, can raise himself to the Arbábzada class by acquiring wealth or by the favour of the Mehtar. The Arbábzada pay tithes to the Mehtar. I think they are the same as the Ashimadak of Biddulph.—(*Lockhart ; Barrow.*)

ARGACH—Lat. $35^{\circ} 47'$, Long. $71^{\circ} 48'$; Elev. 4,850'.

A village on the right bank of the Chitrál river, about half-way between Chitrál and Aián. It contains about 30 houses.—(*Barrow.*)

ARKÁRI—Lat. $36^{\circ} 12' 30''$, Long. $71^{\circ} 43'$; Elev. 8,700'.

A village in the Arkári valley, lying on both banks of the river. The valley is here about a mile broad, but this area is mostly occupied by gentle, stony slopes. Arkári, together with Porgumi, contains about 80 houses. Between the two Arkári villages there is a bridge about 30' long, practicable for unladen animals.—(*Sub-Surveyor Bápu Jádú.*)

ARKÁRI—

A river which, rising in the Hindú-Kush, west of Tirich Mír, joins the Lútkú river at Andarti. Up this valley lie the roads to the Agrám, Núk-sán, and Khatinza passes. The whole of the Arkári valley, to its junction with the Lútkú, forms a district of Chitrál, and is under the immediate rule of Mehtar Bahráam, a younger son of Amán-ul-Múlk. Andarti is his

residence. The principal places in the valley are Andarti, Momi, Sháli, Arkári, Rubát, and Owír, of which Momi and Arkári are the largest. The total population is probably about 1,300 souls. The valley of the Arkári river is, generally speaking, a narrow defile between towering cliffs, except around the village of Arkári, where it opens out considerably, being about a mile broad. The river is rapid, with a rocky bed, and at its mouth is about 20 yards broad. There are bridges at Owír, Arkári, Momi, and Andarti, also near Olis and Sháli, but all are very bad, except that at Andarti. The river is not fordable in summer. There is a hot spring on the left bank a mile below Sháli.

As regards the strategical aspect of the valley, all the passes meet either at or above Owír, and an advance by any one of them may consequently be disputed at any point in the defile between Owír and Andarti. There is a place called "Darband," 3 or 4 miles below Owír, where some rude fortifications bar the road, and where the Chitrális consider it advisable to resist an advance. The roads in the Arkári valley are not practicable for laden animals.—(*Sub-Surveyor Bápu Jádú ; Barrow.*)

ARNAWAI, or HARNOI—Lat. , Long. ; Elev. .

A village belonging to Chitrál on the left bank of the Chitrál river. The Chitrális call it Randú, Arnawai being the Pathán name for the place. It contains about 180 houses. From it there is a path to Panarkót, and opposite the village there is a foot-bridge across the main stream.—(*Duf-fadár Muhammad Nawáz Khán.*)

ARTZÚ—Lat. , Long. ; Elev. '.

A narrow rocky valley on the south side of the Doráh pass route, about 6 miles east of the *kotal*. Up this valley there is a footpath to Ahmad Dewána in Káfiristán.—(*Barrow.*)

ASHIMADAK—

A class, or caste, of the Chitrális, who come below the Zundré. It is a very large class, its clans being—

" Káshí.	" Báirámbégí.	" Shighní.
" Adambégí.	" Khushálbégí.	" Borshíntak.
" Dushmaní.	" Shankí.	" Máji.
" Ladimí.	" Báiyakí.	" Jikání.

"The term 'Ashimadak,' which signifies 'food-givers,' is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of 8 sheep and 8 *kharwars* of wheat from each house whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Sháh Sangáli and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

"Among the Ashimadak the Shighní and Káshí claim, respectively, to come from Shighnán and Kásh (Kisham?), a village close to Júrm, in

Badakhshán. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tájiks from Badakhshán, who settled in Chitrál at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowár language and form the most warlike part of the population.—(*Biddulph*.)

Colonel Lockhart, who interested himself in this subject, divides the population of Chitrál into Adamzáda (*q.v.*), Arbábzáda (*q.v.*), and Fakír Maskín (*q.v.*). Apparently the Ashimadak of Biddulph and the Arbábzáda of Lockhart are the name.

ASHKÚMAN—Lat. $36^{\circ} 34'$, Long. $73^{\circ} 52'$; Elev. 8,500' (?).

A village fort on the right bank of the Barugáh ravine, about 3 miles above its junction with the Ashkúman, or Karúmbar river. The place contains about 50 families, and here resides (1886) Rústam Ali, the Chárwélo of the Ashkúman district. There are no trees here, except poplars. The fort stands on the edge of a high cliff overlooking the Barugáh stream; just below there is a bridge fit for horses. From Ashkúman there is a road up the Barugáh ravine and over the mountains to Darkot by the Dadang Balsi valley (*vide* "BARÚGAH"). It is two marches, and the route is practicable for horses.—(*Sepoy Surveyor Nawáb Khán*.)

ASHKÚMAN, OR KARÚMBAR PASS—Lat. , Long. ; Elev .

The most eastern of the passes in the Hindú-Kush range leading from Gilgit into Wakhán. Biddulph, who visited it in 1874, says of it: "The Karúmbar pass is only open in winter, practically of no importance, but liable, from physical changes, to become important for a time, and therefore to be watched." Biddulph approached it from the north, and remarks as follows:—

"South-east of Baroghil Ailak is a tract leading up the hill-side to the Ashkúman pass. * * * * The first few hundred feet seemed steep, and I could not see the top of the pass, which is said to be a very long one; but I gathered from the Aksakál that there was little more ascent than what I saw. As the pass is closed for the same period as the Baroghil, the height must be about the same. As a road, however, it is not quite so good, but a very small amount of labour would make either of the two good for guns."

Although Biddulph here speaks of the Ashkúman pass, I am inclined to think he really refers to the Sowar Shúi route (*q.v.*), as that route does come out about the point referred to, while the true Ashkúman route appears to cross the watershed at the east end of Ghaz Kul or Karúmbar Sar. This, however, is a doubtful point which still remains to be cleared up.

The Ashkúman pass is sometimes known as the Karúmbar, but the former is the best known name.

The Aksakál, who accompanied Biddulph, by order of the Mír of Wakhán (Fateh Ali Sháh), told him that "guns were taken over the Ashkúman pass twelve years ago (*i.e.*, 1862) by Mír Jahándár Sháh of Badakhshán."

Colonel Gordon in 1875 reported that Mír Fateh Ali Sháh had, *à propos* of nothing, said to him one day, "I intend to tell you before leaving of a good road to India." He afterwards mentioned this road as lying over the Ashkúman pass to Tórbéla on the Indus, *viâ* Gilgit and Chilás. He spoke very confidently of the excellence and advantages of this route, as an alternative to that by the Baróghil pass and the Chitrál valley.

Gilgit to Tórbéla leaves rather a wide margin. Fateh Ali Sháh probably had the Chonchar pass route (*q.v.*) in mind when referring to this section of the road to India.

In the spring of 1876, Biddulph was deputed to visit the Karúmbar valley *viâ* Gilgit, and to examine the Ashkúman pass from that side. He reached Ímit, the nearest village to the pass, at the third march from Búbar in Gilgit. At 14 miles from Ímit he was stopped by an impassable wall of ice, formed by a glacier from a side valley, which had pushed itself across the main valley, making a barrier, over 200 feet high and a quarter of a mile wide, across the main valley. He writes:

"Between the granite rock on one side and the wall of ice on the other is a space of 15 feet, through which the ice-torrent rushes. The only road is by wading up this stream for 400 yards. This can only be done when extreme cold has shrunk up the stream, which now is 4 feet deep, and quite impassable till November. In fact, the pass is a winter one, and is never used in summer; nor can the road at any time of the year be made practicable for guns. * * * *"

As well as I can learn, it is only within late years (that is, within the last 30) that the ice has closed in and blocked up the road. The same thing has occurred higher up again, where another glacier has pushed across the road; and until the snow has hardened and filled up the cracks, neither men nor horses can cross it. If it were not for these glaciers, the pass would be a particularly easy one, as the gradients are very gentle, and the greatest elevation between Ímit and Sarhad apparently does not exceed 11,500 feet. When I spoke about the top of the pass to the natives, they replied it has no top; it is all *maidan*. It was the favourite road by which the Wákhs and Siríkúls made forays into the Ashkúman valley in former days, till the ice closed in and blocked the road.

"Between Ímit and the first glacier are the ruins of six or seven villages, and Ímit itself shows signs of a large extent of former cultivation. I was told that thirty or forty years ago the ice did not obstruct the pass, and that constant forays by the Wákhs and Siríkúls depopulated the valley. It is evident, though, that under those circumstances the population would never have grown up. I am therefore of opinion that the normal state of the pass is to be blocked up as at present, but, owing to some unexplained cause, the ice opened sufficiently to allow of the pass being used in summer for several years, since which it has closed in again.

"It is known that in 1844 and in 1865 floods occurred in the Gilgit valley, caused by the glacier in the Karúmbar valley completely damming up the water till it accumulated sufficiently to burst through the obstruction and sweep a passage for itself. This must always be liable to occur from time to time, and it might easily happen on such an occasion that so large a portion of the glacier may be swept away as to clear the main valley sufficiently to allow of its being easily traversed for a longer or shorter period till the glacier action again closes it.

"Though it is now only used in winter, the Yásinis consider the pass of much importance, because it is not closed by a gorge on the south side, like the Darkót pass, and is therefore less easily defended. I was told that they are especially anxious to keep its existence a secret from the Kábal authorities."

The enquiries and surveys made by Colonel Lockhart's expedition (1885) to a great extent corroborate Biddulph's conclusions.

The route is now quite impracticable, and the glacier is of so eccentric a nature that it can never be relied on.

The Mehtar of Chitrál seemed to attach great importance to this route, and there is little doubt that when not closed by the glacier, it is a particularly easy one. If the Mehtar saw it at such a time, it would account for his favourable opinion of it as a route between Wakhán and Gilgit, but at the present time, according to a trained native surveyor, not even a goat could pass by it.—(*Biddulph; Barrow.*)

Since the above was written, Colonel Lockhart's Mission have visited Sarhad,—i.e., the northern terminus of the pass. The following information is the result of that visit.

The Ashkúman route strikes off to the south from the Baróghil at 7 miles from Sarhad, going over the hills which separate Wakhán from the Yárkhún valley. Although said to be easy, it appears to me a very difficult one. There is first the watershed between the Pánjá and the Yárkhún, which must certainly be a thousand feet higher than the Baróghil, and is seldom open till the end of May. Then there is the Yárkhún (*q.v.*) to be forded, and then there is the great range between the Yárkhún and Ashkúman valleys to be crossed. This appears from the Baróghil to be very high and steep. It is only supposed to be open for a couple of months in autumn, and is then said to be practicable for horses.—(*Barrow.*)

ASHKÚMAN VALLEY—

A valley in Dárdistán between Yásin and Kanjút. The Ashkúman, or Karúmbar, valley drains into the Gilgit river opposite Gakúch. The main river is said to rise in Ghazkúl (*q.v.*), but nothing certain is known of its course above the glacier 13 miles above Ímit. All that we do know is that the Ashkúman route lies up this valley, and that two days' march above the glacier a route by the Chilling pass goes off to Kanjút. From the above-mentioned glacier to the mouth of the valley it is about

35 miles. The river is fed from the right by two considerable streams, namely, the Barúgah (*q.v.*), up which lies the route to Darkót, distant two days' march, and the Asúmbar, (*q.v.*), 5 miles above Chatorkand, up which lies the route to Mandúri in the Yásin valley, also distant two days.

In summer—that is, for about 5 months—the routes in the Ashkúman valley are very difficult, owing to the swollen rivers and the want of bridges. For horses the routes are then quite impracticable.

The valley is very destitute of trees, and there are no fruit trees. The villages in the Ashkúman valley are Ímit, Shiniki, Ashkúman, Dáín, and Chatorkand. There are also the summer hamlets of Dalti and Bilhanji belonging respectively to Ashkúman and Ímit. The total population is probably about 700 souls. Ashkúman is the only fort in the valley; here resides the *Chárwélo* of the district, who is subordinate to the governor of Yásin. At one time there is no doubt the valley was much more populous, as is shown by traces of former cultivation, but oppression and ever-recurring floods have caused a steady decrease. The floods are due to the action of glaciers at the head of the valley.—(*Sub-Surveyor Nawáb Khán; Biddulph.*)

ASHRATH—Lat. , Long. ; Elev.

A village in the Pésh Dara,—that is, the narrow wooded valley which leads from the Lowari Kotal to Mírkani on the Chitrál river. It is situated about 3 miles above the latter on the right bank of the Pésh Gól. There is room to encamp a force here, and there is some cultivation. The village contains about 25 houses. Wood and forage are plentiful, so also sheep. Ashrath is nominally in the territories of the Mehtar of Chitrál, but the inhabitants are practically independent.

It formerly belonged to Dír, and used to be plundered by the Káfirs, but the present occupants, Dangáriks, according to Biddulph, are on good terms with the Káfirs. In fact, according to McNair, they are Káfirs converted to Islám. He says—

“The people of this village pay tribute to Dír, as well as Chitrál, and this tribute is rendered in the form of escort to travellers ascending the pass. But the people themselves are Shíahs and recently-converted Káfirs, and are known to be in league with the Káfir banditti, giving notice to the latter of the approach of the travellers rather than rendering effective aid against them.”—(*Máhbúb Sháh; McNair; Biddulph; Barrow.*)

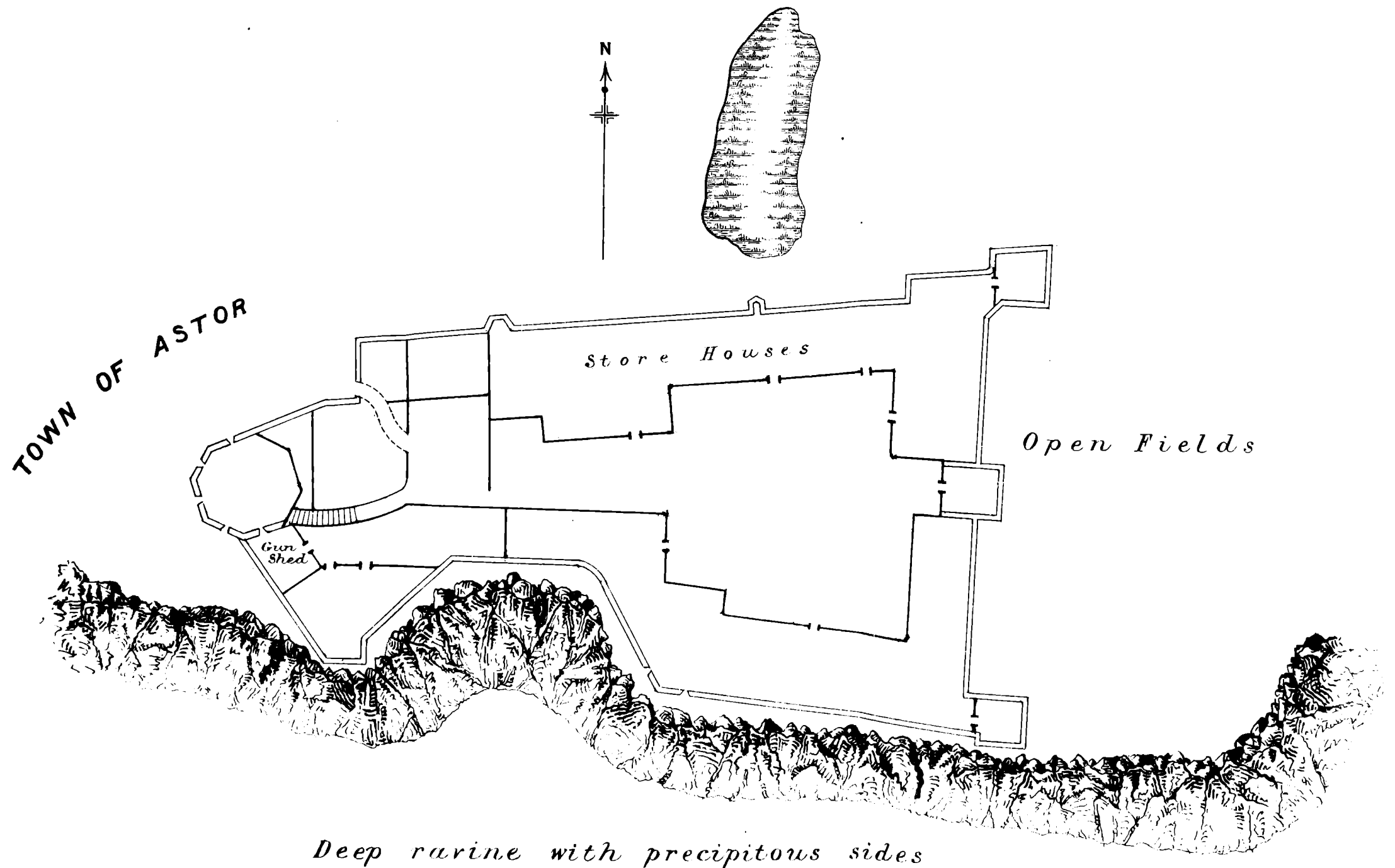
ASTARI—Lat. 36° 19' 30", Long. 72° 12'; Elev. 7,100'.

A village in Túríkho of Chitrál. It is on the left bank of the river about 6 miles above Drásan, and is the lowest village on the left bank; in fact, there is no cultivation below Astári on that bank, and no road. There is, however, a path up to the Kergah Lasht, and across those downs to the

PLAN OF ASTOR FORT.

Scale 1" Inch = 40' Feet.

Feet 20 15 10 5 0 20 40 60 80 100 120 140 Feet



Mastúj river. The place contains about 30 or 40 houses. Fruit trees abundant. Astári is the lowest place in the Túríkho district.—(*Barrow.*)

ASMÁR—Lat. , Long. ; Elev.

A petty Pathán state on the Kunar river between Afghán and Chitrál territory. Properly speaking, it has no place in this Gazetteer, but it is so intimately connected with Chitrál politics that it is advisable to include it. The Khán, Hazrat Ali,* is on very friendly terms with both the Mehtar of Chitrál and Umara Khán of Jandúl; with the former he is intimately connected by marriage. To the Káfirs he is compelled to pay black-mail. The village and fort of Asmár are on the left bank of the Chitrál, or Kunar river. The place contains about 150 houses; besides the chief's fort there are two other forts, or *darbands*, on low hills on either side of the river. It is a hot place, and rice grows well; in fact, it is the principal crop. There are no fruit trees. From Asmár there is a road to Míán Kili passing through Salárizai limits. Below Asmár the people on the Kunar side are Mohmands, on the Chigar Serai side Shinwáris. The Khán of Asmár possesses one cannon. The route from Chitrál to Asmár will be found in Part IV. Horses can be taken by it unladen, but a few days' work by sappers or pioneers would render it practicable for laden animals, as it is only here and there that it is really difficult. The road along the right bank is infinitely better, but is seldom or never used for fear of the Káfirs. Sháli, Shangúr, Dúb Kili, &c., all belong to Asmár.—(*Duffadár Muhammad Nawáz Khán.*)

ASTOR, or HASORA—Lat. 35° 22', Long. 74° 54'; Elev. 7,840'.

The chief place in the Astor valley, one of the outlying provinces of Kashmír. It is situated on the western side of the valley at its junction with one of those tributary valleys which come down from the Nanga Parbat ridge. Astor used to be the seat of a Dárd Rájah, but is now a Dogra cantonment. The number of troops is, or was, about 1,200, the object of keeping so large a force here, instead of nearer the frontier, being to save carriage of supplies, the Astor valley being unable to feed the troops. The force is on the right side of the snowy pass, and is always ready to advance to Gilgit.

In 1885 the garrison consisted of—

1 Battalion Infantry.	300 Jágírdárs.
400 Irregulars.	20 Gunners.

The fort and town are situated on a shelving promontory of alluvial soil between two deep ravines, which run into the Astor river lying some 500' below the fort. The fort stands on the left brow of the upper ravine, and is quite unassailable on that side. The Búnji face is almost without flank defence, but the wall is high. On the west face there is a round bastion with four embrasures, but this is the weakest point in the fort, as it is com-

* News has just been received (January 1887) of the death of Hazrat Ali Khán. He has been succeeded by his son Tabmasp Khán.

manded within a hundred yards by a ridge on which the huts of the garrison are built. The parapet walls are provided with loopholes, but the wall is only about 2' thick at top, and, being built of boulders and mud, is not a very formidable defence except against local enemies. The place would be quite untenable against rifles. The armament of the fort consists of two brass 6-pounders, one 6-inch mortar, and two *sher-bachas*. The troops, except the gunners, live in the town. A year's provisions are always kept up in the fort. The town consists of a number of dirty mud hovels on the north and west sides of the fort. The only trees are poplars. There is a telegraph office communicating with Búnji and Gilgit. A mile south of the town is Idgáb, where there is a polo ground and a charming orchard. This is often used as a camping ground, but if it were ever necessary to encamp a force in Astor during the summer, a splendid camping ground would be found at Sango Sar (*q.v.*), three or four miles west of the fort. The Astor river is crossed by a bridge opposite the fort. This bridge is fairly good, but the approaches are bad. Persons going to Skárdú or by the Dorikún or Búrzíl pass to Kashmír have to cross the river here.—(*Drew ; Tanner ; Barrow.*)

ASTOR—

A valley lying to the north-west of Kashmír, between it and Gilgit, and east of the mighty Nanga Parbat mountain. Its southern boundary is the watershed of the Kishanganga, over which run the Búrzíl and Kamri passes, the two principal routes to Astor. The watershed, except at the passes, is about 14,000 or 15,000 feet high, while even at the passes it is 13,000 feet. The whole valley of the Astor river, from its sources to the Indus, is about 60 or 70 miles long. The descent to it from the passes is steep for a thousand feet or so, and then the slope becomes gradual. The vegetation is somewhat different from that of Kashmír and the Gurais valley; the grass less completely clothes the hill-sides, the brake fern is less abundant, and the pine forest less extensive, while spruce fir becomes rare. Birch is found up to nearly 12,000 feet, and *Pinus excelsa* to 11,300 feet. Some of the hill-sides have great stretches of birchwood. Cultivation begins at 10,000 feet. First are detached hamlets, bare and devoid of trees, while below 8,500 feet the villages are mostly well shaded by fruit trees. In the upper part of the valley there are traces of much former cultivation, but the fields are waste, and the hamlets deserted. This state of things was brought about by the raids of the Chilásis, who, previous to 1850, used to come over the Mazeno pass (*q.v.*), or by Hatú Pír (*q.v.*), for the purpose of carrying off the cattle and making slaves of the women and children. It was on account of this that Guláb Singh sent a punitive expedition into Chilás (*q.v.*) about 1851-52, since when there has been no raiding. The present state of security is a great benefit to the inhabitants, but the country has not yet recovered from the ruin and depopulation of former times, though a few new settlements have been made on old village sites. The total population of the Astor valley and its branches is certainly under

10,000. The principal place in the valley is Astor (*q.v.*), or Hasora, as it is called by the Dogras. At Astor, and for many miles beyond, the character of the valley is the same; at the bottom very narrow, with the river confined between the ends of great spurs from the lofty mountain ranges on both sides; the cultivation is on small spaces usually several hundred feet above the river. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with tufts of grass and bushes of pencil cedar, while in parts there are thin forests of pencil cedar. Above these rise lofty rocks and snowy peaks. Below Astor deserted fields again tell of the raids of the Chilásis; the old watercourses are still recognisable, but it would take much labour to bring the water once more to the fields.

A mile or two below Dashkin the valley opens out into a sort of amphitheatre, but with its base also sloping. Over both the sides and base are extensive pine forests, through which runs the road. Stretching back, at a gentle slope, the ground rises above the forest to a ridge easy of access, about 14,000 feet high, over which is a path by which the Chilásis used sometimes to raid. From this ridge a spur juts out to the Astor river, and, on rounding this, one reaches Hatú Pír, the spur projecting between the Indus and Astor rivers. Here the Astor valley ends. At the foot of Hatú Pír, on the further side, the Astor river is spanned by two rope bridges, close together, made of birch twigs, and also by a wooden bridge, which ponies can cross (*vide* article RÁM GHÁT). The inhabitants of the Astor valley are Dárd of the Yashkún stock, and formerly the valley was a Dárd principality, with a Rájah of its own. When the Sikhs held Kashmir this Rájah was tributary to them. During that period Wazír Lakpat, without orders from Guláb Singh, invaded the valley from Skárdú, and took Astor and its Rájah after a four months' siege; but this act was discountenanced by the Sikh *darbar*, and the Rájah re-instated. When, however, later on, the Sikhs required a passage through Astor to Gilgit, they found it necessary to establish a military post at Astor in order to secure their communications. From that time the independence of Astor ceased, and a titular Rájah is now all that remains of the old Dárd principality. The present (1885) Rájah, Bahádúr Khán, enjoys as a *jágír* the villages of Harcho and Rattú. He is an old man and has no power. The titular wazír of Astor, Rozi Khán, on the other hand, has a good deal of local influence, and is a useful man much employed by the Dogra Government.*

The people of Astor are all riders and keep many ponies. Supplies in the valley, except wood and forage, are scarce. The principal villages appear to be Dashkin, Gurikot, and Astor, but there are many others which are clearly shown in the map of Astor and Gilgit, published in 1882.

The road down the valleys is a made one, practicable for laden ponies, but is very bad in places. The Astor river is not fordable, but is bridged

* Rozi Khán is now out of favour, on account of certain frauds.

in several places. It is a rapid stream with a rocky bed, for the most part between steep, rocky, arid mountain slopes.

Besides the garrison of Astor there is a small detachment at Duían (*q.v.*). There are a few *burjs*, but no real forts in the valley except Astor.—(*Drew ; Barrow.*)

ASŪMBAR—

A branch ravine of the Ashkúman valley, which it joins about 4 or 5 miles above Chatorkand. Up it there is a road to Yasín, practicable for horses without loads. The first march would be Tokám Kuch, a grazing ground which is about 15 miles from Dáin, the hamlet opposite Chatorkand. The road is difficult and stony, and the Asúmba stream has to be crossed three times. This stream is only a few yards broad, but is not fordable in summer; it is, however, bridged. The next march would be Mandúri in the Yasín valley, which must be at least 18 or 20 miles. The ascent to the *kotal* from Tokám Kuch is very steep.

Biddulph mentions the village of Asúmba, but he must mean Dáin, as there is no village in the Asúmba ravine. McNair speaks of the Asúmba ravine as being in Yasín. Possibly the valley down to Mandúri may be so called, but I do not think so.—(*Sepoy Surveyor Nawáb Khán ; Barrow.*)

ATÁBÁD—Lat. , Long. ; Elev. 7,650'.

A small village in Kanjút, about 800' above the right bank of the Húnza river and 9 miles above Húnza. It contains about 30 houses. Atábád is the first stage on the road to the Kilik. The camping ground is in the river bed below, which is here a broad sandy waste, evidently once the site of a lake.—(*Barrow.*)

ATÁLIK—

The head official of a Chitrál district. Biddulph says—

“The country is divided into eight districts. At the head of each is an Atálik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the wazírs of the districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the produce of any mines. His land is exempt from taxes, and 10 families are assigned to him as labourers. He also receives a fee of 1 *tilla*, equal to 5 rupees, on each marriage.”—(*Biddulph.*)

ÁWÍ, or ÁVÍ—Lat. 36° 16', Long. 72° 22'; Elev. 7,000'.

A village on the left bank of the Chitrál river, about 2 or 3 miles above Buni. It, with its outlying hamlet of Kuchnáli, contains over 100 houses. Fruit trees are abundant. In winter there is generally a bridge thrown across the river here, which leads to the Kergah Lasht, and thence to Drásan.—(*Barrow.*)

ÁWÍ—Lat. 36° 0', Long. 71° 49'; Elev. 6,200'.

A small village of 20 houses, opposite Shoghot, with which it is connected

by a rickety pole bridge. The village is embosomed in fruit trees, and is situated in the angle between the Āwí and Lútkú rivers. Up the Awí valley there is a difficult footpath leading to Chitrál.—(*Barrow.*)

AWÍR—*Vide* "OWÍR."

BÁBÚSAR—Lat. Long. ; Elev. 13,589'.

A pass between Kághán and Chilás, which appears to be the one mostly used by traders between the Punjáb and Dárel, Chilás, Tángír, &c. There is a made road from the south up to the pass, which is easy of access and is practicable throughout for pack-animals,—*i.e.*, mules and ponies.

The stages on this route from Kághán are as follows, according to Waterfield:—

1. Tarshan Dakhli.	5. Bábúsar.
2. Batta Kundi.	6. Thak.
3. Seraián.	7. Chilás.
4. Lalúsar.	

An account of this route is given in Part IV.

It is subject to snow from November to June, and is impassable from December to April. The ascent and descent are not difficult. On the north side the road is, of course, not so good as on the Kághán side; still it is practicable for laden animals. It passes the villages of Bábúsar, Thak, and Daniát. The streams in the Thak valley are crossed in summer by temporary wooden bridges.—(*Ahmad Ali Khán; Waterfield.*)

BÁBÚSAR—Lat. Long. ; Elev.

There are two villages of this name in the Thak valley between Thak and the Bábúsar pass. These villages are about a mile apart on opposite banks of the Thak stream. They together contain about 15 houses. A small stream from the Bábúsar pass joins the Thak stream between these two hamlets.—(*Ahmad Ali Khán.*)

BADALGAH—*Vide* "BADUGAL."

BADUGAL—Lat. 35° 28', Long. 71° 48'; Elev.

A hamlet on the right bank of the Chitrál river opposite Kala Naghar. It is situated on an eminence commanding the road. It is inhabited by Saiads, and according to the Múlla there are 40 houses.—(*The Múlla; Barrow.*)

BAGROT—

A valley, south of the Rákapúsh mountain, which drains to the Indus about 10 miles below Gilgit. It contains several flourishing villages, such as Datúchi, Búlchar, Sinákar, where there is a fort, Hupar, Parpui, &c. It is capable of supporting a population of 2,000 or 3,000 souls. The valley contains many signs of mineral wealth, and is famous for its gold-washings. In former times it was a favourite summer resort of the Gilgit rulers or when hard pressed by their enemies. The people belong almost exclusively to the Shín caste. Strictly speaking, the valley lies between a

spur of the Rákapúsh mountain on the west, and the Deobani mountain on the east.—(*Biddulph.*)

BAGRŪ DARA—

One of the tributary glens of the Kandia Dara (*q.v.*), Yághistán. The Bagrú is a swift mountain torrent, about 20 yards wide at its mouth. Up this Bagrú Dara a well-known road, practicable for pack-animals and much frequented by travellers and merchants, leads over the Sarkár pass to the village of Mánkiál in the Kohistán of Swat. The journey to Mánkiál takes 2 or 3 days.—(*The Mulla.*)

BAGŪSHT GÓL—

A valley draining from the south-west to the Lútkú river in the Injgám province of Chitrál. It is about 10 miles in length; the lower half is well populated, and cultivation is almost continuous, the soil being good and less rocky than elsewhere in these regions. The villages are—

On the right bank.				On the left bank.			
			Houses.				Houses.
Tani	.	.	10	Nagar	.	.	5
Manúr	.	.	8	Bagúsht	.	.	10
Tarkuríd	.	.	10	Uréák	.	.	15
Baskír	.	.	12	Saník	.	.	5
Izh	.	.	20				

This would give a total population of about 500, although McNair says the valley contains *4,000 fighting men*. I feel certain, however, that it cannot contain more than 1,000 people. McNair also mentions the villages of Kandujal, Orikho, and Chirwali. I think he is mistaken. All these villages, except Nagar and Bagúsht, stand amid fruit trees. They are all walled or fortified as a protection against Káfirs, as by the Shúi pass at the head of the valley there is a comparatively easy route from the Bashgal valley of Káfristán (*vide* Part IV). The road through the cultivated portion of the valley is easy, but beyond it is steep. Above the cultivated tract comes a fine *deodar* forest which extends for over two miles up the valley. Below this forest the river is not fordable in summer. The ascent to the Shúi pass is very steep.—(*Two Sepoy Surveyors; McNair; Barrow.*)

BAHŪTAR, OR BAHŪSHTAR GÓL—

A rapid torrent, which, rising in the watershed between the Ghizar and Yasín valleys, joins the former river just below Chashi. Up this valley there is a route to the Nasbúr Gól in Yasín.—(*Barrow.*)

BAILÁM, OR BARGÁM—Lat. Long. Elev.

The southernmost village of Chitrál, beyond which the land belongs to the Afghán state of Asmár. The boundary between Káshkár and Asmár is marked by a wall across the valley on the right bank, and on the left bank by a small stream below Sau. The valley, for many miles above the boundary, is reputed to be extraordinarily fertile. A few Afgháns live at Bailám.—(*Biddulph.*)

Bailám is the Chitráli name, Bargám the Pashtú name. It contains about 40 houses. The inhabitants pay revenue to Asmár as well as Chitrál, but the place undoubtedly belongs to the latter. Close to Bargám on its east side is Nawa Kila (15 houses), and also the deserted village of Shergám (30 houses). Just above Bargám two nalas come down from Káfiristán.—(*Barrow.*)

BALAN—Lat. $35^{\circ} 20'$, Long. $74^{\circ} 53'$; Elev. 7,700'.

A scattered village on the left bank of the Astor river. It is situated on a fine fertile plateau, and its fields and houses extend for over a mile. It consists of about 30 houses.—(*Barrow.*)

BÁLÍM—Lat. $36^{\circ} 5'$, Long. $72^{\circ} 29'$; Elev. 9,700'.

A village in the Sar Lásópú valley of Dárdistán, consisting of about 50 houses. It lies on the slopes on the left bank of the river about a mile below Lásópú, with which it is connected by a wooden bridge. Trees are scarce here.—(*Barrow.*)

BALTI, or **BATTIGÁH**—A considerable stream which joins the Ghizar river about a mile above Dahimal. In winter it is fordable, but in summer one must use the rickety bridge near its mouth. Up the valley of the Battigáh there is a road to Tángír, which is said to be fairly good and nearly always open for men on foot. There is also said to be a large Gújar village in the Battigáh valley. The Balti appears to be the more common name.—(*Barrow.*)

BANDA-I-GÚJAR—Lat. Long. Elev.

The first hamlet in the Panjkora valley, about 3 or 4 miles below the Tal pass (*q.v.*). It is a hamlet of 12 houses, the summer quarters of the Tal people, where their flocks of goats and sheep, and herds of cows and buffaloes, are sent to graze. Here there is little or no cultivation.—(*The Múlla.*)

According to Raverty, there are also three villages of this name at the head of the Swat Kohistán, which together muster about 600 houses, but this estimate is probably a very extravagant one.—(*Raverty.*)

BANDA-I-SAZÍN—Lat. Long. Elev.

A hamlet of 15 houses in Shináka, on the left bank of the Indus, between the Gabarchar and Shúni valleys. It is chiefly inhabited during summer by shepherds.—(*The Múlla.*)

BANG—Lat. $36^{\circ} 32'$, Long. $72^{\circ} 48'$; Elev. 8,500'.

A scattered village on the right bank of the Yárkhún river. It is watered by the Bang Gól, up which there is a route to Túríkho. At Bang fruit trees are plentiful.—(*Barrow.*) It contains 40 houses.—(*The Múlla.*)

BANG GÓL PASS—Lat. $36^{\circ} 38'$, Long. $72^{\circ} 39'$; Elev. 13,370'.

A pass over the watershed between Túríkho and Yárkún Páin. It is open for about six months, when unladen horses may be taken by it. From Rích in Túríkho to Bang in the Yárkhún valley is reckoned as one day's march, but the distance is over 16 miles. The road from Rích lies up a narrow

stony valley for 5 miles, then over the crest and down the rocky ravine of the Bang Gól.—(*Sub-Surveyor Bápu Jádú.*)

BARAI PASS—Lat. Long. Elev. 15,000' (?).

A pass over the Indus-Kishanganga watershed, connecting the Búnar valley of Shináka with the Kel Dara, in Kashmír territory. It is quite impassable from December to the end of March, and is not quite clear of snow even in July. From April to November it is practicable for men with loads or unladen cattle.—(*Ahmad Ali Khán.*)

BARAMÚSH—

The designation in Chitrál for the headman of a village. Biddulph says:—

“He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly ‘*ishpin*’ of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing 10 men of his village from military service.

“To assist him he has an attendant ‘Charbú,’ whose duties are the same as those of a Záitú in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.”—(*Biddulph.*)

BARANIÁL—Lat. Long. Elev.

A village in the Swat Kohistán, on the right bank of the Swat river, close to its junction with the Darál. The inhabitants are Shíahs and Dáreds of the Torwálik race. The village contains about 800 families.—(*Biddulph; The Múlla.*)

BARIBEN PASS—Lat. Long. Elev. 14,000' (?).

A pass over the watershed, between the Gilgit and Indus rivers, connecting the Khinar or Talpín valley with the Sai valley in the Gilgit district. It is practicable for unladen cattle, but is closed by snow from December to the middle of May. There is no vegetation on the pass. The Bariben and Kinejút glens drain together into the Narnaishini, which is itself a tributary of the Khínar valley.—(*Ahmad Ali Khán.*)

BÁRIGÁH PASS—Lat. Long. Elev.

The Bárigáh pass is that over the watershed between the valley of Dárel and Kandbari. It lies about 9 miles south-west of the Chonchar pass, which it resembles in many respects, but is at least 500 feet higher and more difficult. It is very narrow and easily blocked. From the crest the village of Yaktút in Dárel is about 7 miles distant. Hayward speaks of this pass as the Kúlí pass.—(*Ahmad Ali Khán.*)

BARINAS, or BARNAS—Lat. 36° 6', Long. 72° 4'; Elev. 6,100'.

A village on the left bank of the Mastúj river, about 25 miles above Chitrál. It is situated on a plateau 200' above the river, which here flows in a deep gorge. The village is divided into two parts by a deep ravine. It contains about 150 houses, and is well stocked with fruit trees. *Chenars* here begin to be plentiful, and rice is a good deal cultivated. Barinas is the most northerly village in the Chitrál district.

Biddulph says, in his *Tribes of the Hindoo Koosh*, "Opposite the village of Barenis is a figure with an inscription in ancient Sanskrit rudely cut upon a rock. General Cunningham has kindly favoured me with the following reading of the inscription: *Deva dharmmaya Raja Jiva Pála*—'The pious gift of Raja Jiva Pála.' This inscription refers, in all probability, to a building, of which the figure is a facsimile, erected somewhere near. General Cunningham tells me that from the character used, it can not belong to an earlier period than the third century A.D., and the date of it is probably a good deal later. The name Jiva Pála is, no doubt, the Jeipal of early Muhammadan writers. According to Al-Birúni, the fourth king of Kábal, who succeeded Kank, whose period was about A.D. 900, was named Jaipal, and his rule may have extended to Chitrál. The figure is Búddhistic, and is interesting, as helping to show that Búddhism existed in Chitrál before Muhammadanism."—(*Barrow* ; *Biddulph*.)

BARÍR—

A valley of Kaláshgúm which drains into the Chitrál river, opposite Gairat. The inhabitants are Kalásh Káfirs. The valley appears a narrow one and seems to be fairly well wooded.—(*Barrow*.)

BARGÚ (DISTRICT)—

The most westerly district of the Gilgit province which is under immediate Kashmír rule. It comprises the villages of Bargú Bála and Páin, Sharót and Shikaiót. The population is about 500.—(*Barrow*.)

BARKOT—Lat.

Long.

Elev.

A village of 40 houses, on the left bank of the Panjkora, in the Kohistán-i-Malezai. About a mile lower down on the opposite bank is Biár, a village of the same size as Barkot, with which it is connected by a wooden bridge. Both these villages pay tribute to Dír and Chitrál. The inhabitants are "Bashkar," a Dárd race.—(*The Múlla* ; *Biddulph*.)

BARKOT—Lat.

Long.

Elev.

A village of 20 houses on the right bank of the Chitrál river. It belongs to Chitrál, but practically the Mehtar has no authority on the right bank above this village till Kala Naghar is reached, and the Káfirs have it all their own way. Pashangar, a hamlet close to Barkot, contains about a dozen houses.—(*Muhammad Nawáz Khán*.)

BARKÚLTI—Lat. 36° 29', Long. 73° 26'; Elev. 8,650'.

A village in Yasín on the right bank of the river and about 10 miles north of Yasín itself. Barkúlti consists of about a dozen houses hidden in a mass of fruit trees. It is now held in jagír by Ali Murdán Sháh, ex-Mír of Wakhán. About half a mile south of Barkúlti is Mír Walí's fort (*q.v.*). Barkúlti is usually the intermediate stage between Yasín and Darkót.—(*Barrow*.)

BARKÚTI—Lat. 36° 8', Long. 72° 54'; Elev. 10,000'.

A village in the Ghizar district. It is a scattered place of about 30 houses situated on a plateau about a square mile in extent, at the south-west corner

of the Pandár lake. The people here are a thriving lot. About a mile east of the village is the Barkúti, or Malich river, which flows into the lake. It is a rapid stream about 30 yards broad. In the summer this stream is not fordable, but there is a bridge by which the road crosses it.—(*Barrow.*)

BARMAS—Lat. 35° 54', Long. 74° 21'; Elev. 5,215'.

A small village on the crest of a plateau overlooking the Gilgit valley. It contains only about a dozen houses, but the position is an important one, as it completely commands Gilgit fort at a range of 1,300 yards.—(*Barrow.*)

BARNAS—Lat. 36° 27' 30", Long. 73° 25' 0"; Elev. 8,500'.

A small hamlet at the mouth of the Tui river, up which there is a route from Yasín to Mustúj (*vide* "TUI KOTAL").

There is another village of this name on the left bank of the Mustúj river (*vide* "BARINAS").—(*Barrow.*)

BARÓGHIL PASS—*Vide* PART I.

BARÓ MÁRTAL—Lat. Long. Elev.

A village belonging to Gor at the foot of the hills, about 1½ miles west of the Lasnót fort. There are no fruit trees. The land is irrigated from several springs at the foot of the mountain (*vide* "GOR").—(*Ahmad Ali Khán.*)

BARUGÁH—

The name of the ravine in the Ashkúman valley, Dárdistán, in which the Ashkúman fort is situated. Up this ravine is a route across the hills to the village of Darkót. At its mouth is the small summer village of Dalti (10 houses), which belongs to Ashkúman; 3 miles up the valley is the Ashkúman fort. From here the road runs from side to side of the ravine, the stream being bridged at each of the three crossings. In summer the stream is unfordable. The first stage is usually a camping ground called Halwoat, about 12 miles above Ashkúman fort. From Halwoat to the Kotál it is about 3 miles, the last mile being very steep. Darkót is about 9 miles further on (*vide* "DADANG BALSÍ"). The elevation of the Kotál is probably about 12,500'.—(*Sepoy Surveyor Nawáb Khán.*)

BARZÍN—Lat. 35° 59', Long. 71° 31'; Elev. 7,900'.

A small village on the left bank of the Lútkú river in Injgám of Chitrál. It lies at the western end of the Parabek plain. It is the highest spot in Injgám which can boast of fruit trees, and, with the exception of small patches at Emírdil, Gabar, and Digiri, there is practically no cultivation above Barzín and Ughat, which lies opposite it on the left bank of the river. Barzín is 3 marches from Chitrál.—(*Barrow.*)

BASÍN—Lat. 35° 55', Long. 74° 18'; Elev. 5,050'.

Two small hamlets on each side of the Kergah river at its mouth. They really form part of Gilgit, as the cultivation of Basín Páin is almost con-

tinuous with that of Gilgit: together they contain about 20 houses. Basín Bála is inhabited by refugees from Yasín.—(*Barrow*.)

BASHA—

A village in Niát valley (*q.v.*).

BASHGAL GOL—

A tributary of the Kunar river, which, rising in Káfristán, joins it at Rafák Zínbardár (*Mahammad Amín*). This is the same as the Arnawai (*q.v.*).

BASHKÁR—

This is the name given to the community inhabiting the upper part of the Panjkora valley, whence they have overflowed into the upper part of the Swat valley, and occupied the three large villages of Útrot, Úshú, and Kalám. They live on good terms with their Torwál neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tal and Kálkot in the Panjkora valley, containing collectively 1,500 families. They are the most degraded of all the Dárd tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalour. Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat valley used to pay tribute to Yasín, and the three northernmost villages in the Panjkora valley a double tribute to Yasín and Chitrál. Barkot, Bíár, and Rashkot pay a double tribute to Chitrál and Dír, and the five Bashkár villages below Rashkot pay tribute solely to Dír. Rashkot is better known under its Pushtú name of Pátrak. There is also a large Gújar population, which pays tribute to Dír. In recent years a considerable migration of Kho has taken place from Ghizar to Úshú, where Khovar is in consequence beginning to be spoken. The Bashkárik proper are divided into three clans, the Múlanor, Kútehkor, and Jóghior. They say that they have been Mussulmáns for nine generations, and the peculiar customs still common among the Shíns do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bashkár dialect approaches more nearly to modern Punjábí than any other of the Dárd languages, but in some respects seems to show some affinity to the dialects of the Síáh-Pósh.

The Bashkárik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill-side, with a suitable slope, is selected, against which the houses are built in a succession of terraces, rising one above the other, so that the flat roof of each house is on a level with the

floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bashkár is said to be very thickly wooded, and the trees are said to grow to an unusual size.

Raverty apparently confounds the Bashkár with the Gawarái, who live in the Indus Kohistán, for he speaks of the villages of Pashmál, Haríani, Iláhi-kot, Úshú, Kalám, and Utrót being occupied by the Gawará.—(*Biddulph; Raverty.*)

BATEL—*Vide* "KHANBARI."

BATÉRA—Lat.

Long.

Elev.

A village near the left bank of the Indus. The Indus Kohistán may be here said to commence. The people below this village are all Patháns, while above they are Dárds.

BAWANJI—*Vide* "BÚNJÍ."

BEORAI GOL—

A narrow valley which drains into the Chitrál river about 3 miles south of Drosh.—At its mouth the stream is a rapid one, about 20' wide. It is always fordable. Some little way up it, are Beorai and one or two other small hamlets.—(*Barrow.*)

BÍÁR—*Vide* "BARKOT."

BHÚP SING PARI—Lat.

Long.

Elev. 4,330'

A camping ground on the south bank of the Gilgit river, 14 miles east of Minawar. It is devoid of shade and is a dreary jumble of rocks and sand. Water from the river very muddy. It was near here that a Kashmír force under Bhúp Sing was nearly annihilated in 1852. Hence the name.—(*Barrow.*)

BOLOR—

An ancient name for part of the region now comprised under the designation "Dárdistán." Raverty defines Bolor, Bilaur, or Bilauristán as the country bounded north by the Hindú-Kush from the Doráh pass to the 74th meridian, which would include the whole of Chitrál and Yasin, but then again he places the eastern limit at the watershed between Kanjút and what is now Chinese Turkeistán, thus including the whole of Húnza and Nagar. The southern boundary, according to him, was the watershed between the Indus and Gilgit rivers, what Tanner calls the Hindú Ráj. Thus, if we accept Raverty's views, Bolor is identical with the region comprising the present political divisions of Chitrál, Gilgit, Húnza, and Nagar. Biddulph, however, identifies it with Skárdú. Yule, who is probably the best authority, after quoting from the *Tárikh Rashídí*, says: "The region which he (the writer) so defines must have embraced Sarikúl and all the wild

country south of Yárkand; Báltistán, Gilgit, Yasín, Chitrál, and perhaps Káfiristán. Marco Polo evidently includes the Pámirs.”—(*Raverty, Biddulph; Marco Polo; Yule.*)

BOTO BANIÁL—*Vide* LATHÚ PASS.

BOTOGÁH KATHA—

A stream which waters the western end of Chilás in Dárdistán. It takes its rise among the peaks above the Lalú Sar lake in Kághán and receives much of the surrounding drainage. The Botogáh valley belongs to Chilás, and is resorted to in summer by the Chilásis as a pasture ground. There are several hamlets in the valley, each surrounded by clumps of fruit trees. These hamlets are—

	Houses.
Dachar	3
Máti Shing	5
Mashai	10
Philiát	6
Gala	6
Udorbát	8

—so that the total population of the valley is probably about 200 souls. The valley is connected with Kághán by the Botogáh pass. This pass is about 14,000 feet high, and laden cattle can be taken over it. The route from Chilás by the Botogáh valley is not, however, practicable throughout for laden cattle. There is another pass of the same name across the Indus-Kághán watershed, about 6 miles to the west, by which cattle are taken to the Chichar branch of the Kotgali valley. This ridge is the boundary between Kohistán and Chilás.—(*Ahmad Ali Khán.*)

BREP—Lat. 36° 25', Long. 72° 40'; Elev. 8,250'.

A large village in Yárkhún Páin on the left bank of the river. It is usually made the first stage out of Mustúj. Fruit trees plentiful.—(*Barrow.*)

BROK—*Vide* “PARG.”

BROKPAS—

A name given by the Báltis to the Dárd communities dwelling among them in the country south-east of Haramosh. Biddulph gives the best account extant of these isolated fractions of the Dárd race, and the following description is taken entirely from his *Tribes of the Hindoo Koosh*. Dwelling among the Báltis, in small numbers in the Rondu and Iskardo districts, and in a large proportion in Khurmung and Himbaps,* are, as is

* The district drained by the Shingo river is included in the Khurmung district, and is chiefly inhabited by Brokpas. Himbaps is the name given by the Báltis to the Dras district, which by the Brokpas is called Húmus.

shown in the accompanying table, Shíns, Yashkúns, and Dúms, who speak Shína :—

	Shín (Rom).	Yashkún.	Dúm.	Bálti.
Rondu	1 per cent.	12 per cent.	1·5 per cent.	85·5 per cent.
Iskardo	6·5 „	1·5 „	A few houses.	92 „
Khurmung	23 „	12 „	5 per cent.	60 „
Himbaps	52 „	13 „	1 „	34 „

But it must be noted that the dialect of Shína, spoken in Rondu* and Skardo is the Astori, while in the Khurmung and Himbaps districts that of Chilás is in use. These people hold a position in the community inferior to that of the Báltis, who call them Brokpas, "Highlanders," from the circumstance of their cultivating the higher and less fertile ground in the lateral valleys and on the mountain-sides, while the lower,—that is, the best,—ground is in the hands of Báltis. Mr. Drew, overlooking this fact, accounts for the name and their presence in Báltistán by suggesting that they came over the passes from Nagar and settled among the Báltis, but there are no Shíns in Nagar, nor is the Shína language spoken there. The account given of themselves by the Brokpas is, no doubt, the true one. About the beginning or middle of the seventeenth century the Makpon† ruler of Skardo was Ahmad Sháh, who had four sons. The eldest of these succeeded him as prince of Skardo, and, by the aid of his brothers, subdued the country to the westward as far as Chitrál. The three younger brothers were eventually established in Khurmung, Rondú, and Astor, and founded the families which ruled in those places with more or less independence till the conquest of the country by the Dogras. The Brokpas say that in the course of the different warlike expeditions of the four brothers, they were carried off from their own countries, Astor and Chilás, and forcibly settled in the places in which we now find them. This is borne out, not only by different dialects of Shína spoken among them, but by the fact that no Brokpas are to be found in Shigar and Khapalor, the princes of which places do not belong to the Makpon family. Had they found their way into Báltistán by the route suggested by Mr. Drew, Shigar is the district in which they would now be most numerous.

Towards the Brokpas the Báltis occupy the same position of a superior and privileged class, as the Shíns occupy towards the Yashkúns elsewhere. Notwithstanding their inferior position, the Brokpas maintain their caste

* The village of Doro is the only one in the Rondu district in which the Gilgit dialect of Shína is spoken.

† Makpon is the family name of the princes of Skardo, Rondú, Astor, and Khurmung.

system among themselves. The distinctive term of "Shín" is rarely used. The name by which the Shíns of Báltistán prefer to call themselves is "Rom," which must not cause them to be confused with the Rono caste previously mentioned. They acknowledge themselves to belong to the Shín caste of Gilgit, Astor, &c., but divide themselves into four sub-castes—

1. Sharsing,		3. Doro,
2. Gabur,		4. Yudai,

—who intermarry freely, and are in all respects equal amongst themselves. This probably represents a state of things which once existed in the Shín countries further west. It is perhaps worth noting that the term "Rom" is the one applied to themselves by our English gipsies; it would be curious if any connection could be traced between them and the Shíns.

The Roms refuse to intermarry with the Yashkúns, who, in Khurmung and Himbaps, are also called Brusha. This is almost the same name as that by which the Yashkún caste still call themselves, as already mentioned in Húnza and Nagar.

Intermarriage between the Brokpas and Báltis, though practised, is not common. The children are called according to the father's race, but the two races live alongside each other with little intermixing. Nevertheless it is evident that the Báltis have at some time been strongly influenced by Dárd customs. It is not my intention to enter into any detailed account of the Báltis, but a brief acquaintance with them is sufficient to show that they are far more deeply imbued with Dárd customs than causal intermarriage with the present Brokpas would account for.

In the Indus valley, above Khurmung, Mr. Drew gives the names of ten villages of Buddhist Dárds. I have not had an opportunity of visiting these villages, and most of the information I have concerning them is gathered from Mr. Drew's work and from Mr. Shaw's papers. From the specimens of their language given by Messrs. Drew and Shaw, it is evident that they speak a dialect of Shína, which, however, differs so much from that spoken by the Báltistán Brokpas, that the latter are obliged to use the Bálti language in conversing with them.

The following extracts from Mr. Shaw's paper will show the chief points of interest concerning them as compared with other Dárd communities:—

"While isolated among strangers, they have preserved themselves with a caste-like feeling from amalgamating with them, and seem to have only recently and very superficially accepted the religious beliefs of their neighbours. The greater part of the tribe is thus nominally Buddhist, while two or three of their north-western villages bordering on Báltistán have become Mussulmán."

* * * * *

"Foremost among their tenets is the abhorrence of the cow. This is an essentially Dárd peculiarity, though not universal among them. Unlike Hindús, they consider that animal's touch contamination, and though they

are obliged to use bullocks in ploughing, they scarcely handle them at all. Calves they seem to hold aloof from still more. They use a forked stick to put them to, or remove them from, the mother. They will not drink cow's milk (or touch any of its products in any form); and it is only recently that they have overcome their repugnance to using shoes made of the skin of the animal they so condemn. When asked whether their abstaining from drinking the milk and eating the flesh of cows is due to reverence such as that of the Hindús, they say that their feeling is quite the reverse. The cow is looked upon as bad, not good, and if one of them drank its milk they would not admit him into their houses.

"Thus, although the Brokpas of Dah-Hanu are nominally Buddhists, yet their real worship is that of local spirits or demons, like the Lha-mo (goddess) of Dah. Her name is Shiring-mo. A certain family in the village supplies the hereditary officiating priest."

* * * * *

"In each house the fireplace consists of three upright stones, of which the one at the back of the hearth is the largest, 18 inches or 2 feet in height. On this stone they place an offering for the Lha-mo from every dish cooked there, before they eat of it. They also place there the first-fruits of the harvest. Such is their household worship.

"Besides this spirit-worship, which is their tribal religion, they have a superficial coating of Buddhism. They say that three or four cycles,—that is, forty or fifty years ago,—after a war between Shigar and Ladakh, when their country was occupied by the Ladakh army, the Lámas converted them. The head Láma at the monastery of Skirbuchan, farther up the river, told me, however, that it was only some twelve or fifteen years ago that the Brokpas were converted Lámas from his monastery, who went on begging tours amongst them. But this may have been a mere revival. At any rate, there is a remarkable absence in the Dah-Hanu country of those Buddhist monuments which form such a conspicuous feature along the roads and in the villages of Thibet."

* * * * *

Mr. Drew, who has given a most interesting short account of these Brokpas in his "Jummoo and Kashmir," is, I think, mistaken in supposing that they have no caste as the other Dárds have. I have heard of at least three caste-like divisions, which we may call those of priests, cultivators, and artizans.

"Reversing the custom of the Hindús in the matter of marriage, the lower caste may take wives from the higher, but not *vice versâ* (except in the case of the priests). Probably, as a consequence of this, a married daughter is never allowed to re-enter the house of her parents, and may not touch anything belonging to them. After three generations of marriages with the higher caste, the progeny are admitted into it.

"Polyandry is the rule in Dah-Hanu."

* * * * *

"It is not only in marriage that they keep themselves apart from their neighbours. They will not eat with the Thibetan Buddhists or Mussul-

máns or other outsiders, nor will they allow these to come near their cooking-places. The caste prejudice seems to originate on the side of the Brokpa, for their neighbours often eat in their houses; only separate dishes are given them, which are afterwards purified by burning juniper. No Brokpa will eat in the house or from the dishes of a Thibetan; nor will he eat fish or birds, or (of course) cow's flesh. Formerly, if they had been among the Thibetans they would purify themselves with the smoke of the 'Shukpa' before entering their houses again."

* * * * *

"So much for the (so-called) Buddhist Brokpas. But the villages of the same tribe which lie exposed to Mussulmán influence down the Indus on the two roads leading north-west and south-west respectively, have all been converted to Islám. Of the settlements on the former road—that down the Indus—and in side valleys near it, the village of Ganok is entirely inhabited by Mussulmán Brokpas, while those of Dangle, Marul, Chulichan, and Singkarmon are inhabited partly by Mussulmán (Shíah) Brokpas and partly by Báltis (Thibetan Mussulmán) of the same sect. Below this the population is entirely Bálti. On the other road—that across a low pass south-westward to Kargil—the villages of Tsirmo and Lalung are also inhabited partly by Mussulmán Brokpas and partly by Mussulmán Thibetans from the adjoining district of Purik. These Mussulman Brokpas on both roads speak the Dah dialect and dress like the Dah people, and keep apart from the Mussulmán Thibetans, both in matter of marriage and eating. But they have no caste inequalities amongst them like their non-Mussulmán kinsmen, and generally they do not object to drinking milk, though at Tsirmo there seems to be a relic of the Brokpa prejudice against the cow in the fact that their women do not touch that animal."

The intensity of their feeling with regard to the cow and domestic fowl shows their kinship with the Shíns of Gilgit, and the fact that that feeling is one of aversion, and not of reverence, is sufficient to show that in the case of the latter it has not sprung into existence since their conversion to the faith of Islám, but is an ancient tradition of the race. The form of spirit-worship, the traces of which are preserved among them, appears to be identical with that of which the traditions still linger in Gilgit, and the reverence shown for the cedar and its purifying properties links the Dah-Hanu Dars still closer to the Shíns of Gilgit. Buddhism, having been recently introduced among them, has penetrated only skin-deep, and their practices in these matters are probably little changed from their pre-Buddhistic state, proving what can otherwise only be a matter of inference and conjecture, that the religion of the Gilgit Shíns previous to the introduction of Islám was not Buddhism. The existence of a strict caste system among them, mentioned by Mr. Shaw, is particularly noteworthy, though the reversal of the system by which higher castes take wives from the lower without exchange is especially curious. The maintenance of the custom of not eating with outsiders, even of their own religion, is most remarkable, and shows the former prevalence among the

Shíns of some type of Brahminism. Mr. Shaw speaks of them as Brokpas, but I did not hear that name applied to them, either by Báltis or by the Brokpas of Drás. I was told that they call themselves Arderkaro, and by the Báltis they are named Kyango. The latter recognise them to be of the same stock as the other Brokpas, though these do not acknowledge them as kinsmen.

Mr. Drew mentions a tradition existing among them that they came from the westward, and suggests that they belong to an earlier immigration. I believe that we may see in them the relics of the race which once occupied the whole Indus valley between Leh and Gilgit, and to which the Báltis of the present day are indebted for their infusion of Aryan blood.—(*Biddulph ; Drew ; Shaw.*)

BROZ—Lat. 35° 44', Long. 71° 50'; Elev. 4,800'.

A large village on the left bank of the Chitrál river, about 9 miles below Chitrál fort. It contains about 300 houses, in several detached hamlets, with a considerable area about them under cultivation. It is the jagír of Wazír-i-Múlk, a boy about 15 (in 1885), a younger brother of Sháh-i-Múlk.—(*Barrow.*)

BUBAR—Lat. Long. Elev. 6,000'.

A village fort in Puniál, on the left bank of the Gilgit river, opposite Gúlmáti, with which it is connected by a rope bridge. It is a large and prosperous village, with many fruit trees about it, and a considerable amount of vine cultivation. The fort is reckoned a strong one.—(*Drew.*)

BUDLAS (RAVINE)—

This ravine is the boundary between Húnza and Chalt, which is held in jagír by Nagar from the Kashmírís. The stream is nearly always fordable. The valley belongs to Húnza.—(*Barrow.*)

BUIMÁL—

A village half a mile south of Chún Mártal in the Gor valley (*q.v.*)—(*Ahmad Ali Khán.*)

BÚMBORET—Lat. 35° 41'; Long. 71° 45'; Elev. 6,600'.

A large Kalásh settlement in Kaláshgúm of Chitrál, consisting of 8 or 10 hamlets. Cultivation is continuous for at least 3 miles, while the valley is, generally speaking, nearly a mile wide. The place is well stocked with fruit trees and vines. Walnuts are particularly plentiful, and the pears grow here to an enormous size, but they have little flavour. The hill-sides above Búmboret are covered with deodár. Up the Búmboret valley is the route to the Shawal pass.—(*Barrow.*)

BŪNAR—Lat. Long. Elev.

A valley in Shinaka, on the south side of the Indus, between Nanga Parbat and Chilás, of which it is a dependency. It nevertheless pays Kashmír a separate tribute of 12 goats and 3 tolas of gold dust. The

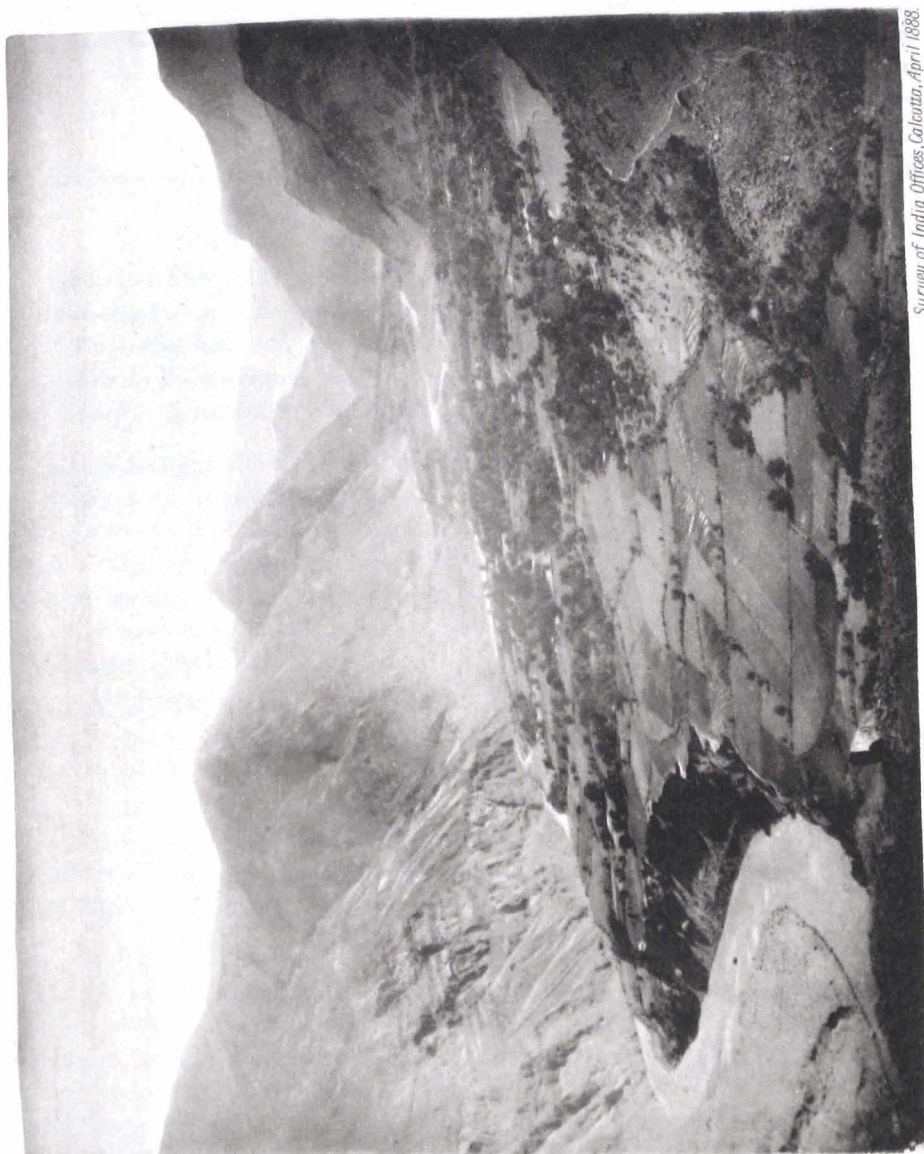


Photo-taking.

VIEW UP THE MASTÚJ VALLEY FROM BŪNĪ.

Survey of India Offices, Calcutta, April 1888.

main stream which waters the valley is called Barai at its source and Búnar lower down. The inhabited places of the Búnar valley are:—

Diamarai.—This is not permanently inhabited, but people from Halál go to it in the spring, with the object of cultivating the fields.

Haldl.—About a mile south of Diamarai. There are about 20 houses here, with fruit trees round about.

Búnar.—About 3 miles south-west of Halál, on a small stream which runs into the main valley. It is a fortified village, with about 60 houses and much cultivated land, and an abundance of fruit trees.

Muthál.—A hamlet of 4 houses a mile west of Búnar. From it a pass, about 13,000 feet high, affording an easy passage for men and cattle, leads to Niát in the Thak valley.

Gashut.—Two miles south of Halál. Contains 10 houses.

Manugush.—A mile south of Gashut. About 20 houses.

Paloi.—Six houses. No cultivation.

Kalboi.—Nine houses.

Gaurál.—A summer pasturage.

Altogether the Búnar valley can turn out about 200 fighting men.

Búnar may be reached from Astor by the Mazeno or Tosho passes (*q.v.*), from the Kel Dara by the Barai pass (*q.v.*), and also from Sharpi in the Kishanganga valley by the Kamakdori pass (*q.v.*) and another pass about 3 miles to the east of it, which is 15,000 feet high, by which men with loads and unladen cattle can pass from April to November.—(*Biddulph; Ahmad Ali Khán.*)

BÚNI—Lat. 36° 16', Long. 72° 17'; Elev. 6,860'.

A large village in the Mastúj province of Chitrál, and on the left bank of the river. It contains about 200 houses, and is well stocked with fruit trees. This is usually a stage on the road between Mastúj and Chitrál. The place is completely commanded by the Kergah Lasht on the opposite side of the river. There is a good deal of fairly level cultivated ground about Búni.—(*Barrow.*)

BÚNJI, OR BAWANJI—Lat. 35° 39', Long. 74° 40'; Elev. 4,631'.

A village on the left bank of the Indus, about 6 or 7 miles above the junction with it of the Astor river. This was at one time a flourishing settlement, and is said to have contained eight forts, but during the wars at the beginning of the present century it was laid waste and became entirely depopulated. In 1841 it contained only 200 houses, and it was then finally ruined by the disastrous flood of that year. The irrigation channels were destroyed, and their repair was beyond the means of the poor inhabitants. The Kashmír Government has, however, taken the

place in hand with a view to encouraging its resettlement, but, as at present it only contains a colony of convict horse-stealers and a small garrison, the area under cultivation is naturally small. The place is, however, of some importance, as it commands the ferry across the Indus. There is a fort which was built by the Dogras, and is manned by about 70 men, with about as many more in barracks outside. The valley here is warm and dry. With irrigation two crops can be raised. In winter snow seldom falls. The mountains round are lofty, rocky, and bare, which increases the summer heat. There is a fall of about 600 feet to the Indus. The current is very swift and the water deep. The ferry is about a mile above the fort and immediately opposite it the Sai stream falls into the Indus, which is here about 300 yards wide when in flood. The fort is an irregular square on the right bank of a deep ravine and is very strong on that side. A curtain divides the fort into two unequal parts. The garrison live in huts, chiefly in the southern part, the other being occupied by a large tank. There is a bastion at the north-east corner with embrasures. The armament consists of a 3-inch brass gun and 6 *sher-bachas*. The western face, with its several round bastions, overlooks the Indus. The fort is only built of rubble and mud, and on the east it is so encroached on by a thick plantation of fruit trees, chiefly mulberry and apricot, as to be easily assaulted. Water plentiful and pure. At the Indus ferry two small boats are maintained, each with a carrying capacity of 20 maunds or 4 horses.—(*Drew ; Biddulph ; Tanner ; Barrow.*)*

CHACHARGA KATHA—

A glen in the Indus Kohistán. It is formed by the combination of several lesser streams falling from the high peaks between Lulusar and Harifa; they combine at a hamlet known as Kotgali, about 12,000 feet in elevation. The basin above Kotgali is buried in snow from September to May of each year, but during the summer months it is beautifully green, and affords excellent pasturage for the large flocks and herds of the Kohistánis and the Gújars of Kághán. Below Kotgali the descent towards the river is rocky for the first 16 miles to the hamlet of Pashkari; the valley and the neighbouring mountain slopes are covered with fine grass and vegetables. Below Pashkari Indian-corn fields begin; these are succeeded by wheat and barley fields; and lower down, round the villages of Jalkot to the river-bank, rice is largely grown.—(*Scott.*)

CHACHI PASS—Lat.

Long.

Elev.

A pass in Dárdistán leading from Tángir into the Ghizar valley, and thence to Mastúj. It is said not to be very high.—(*The Múlla.*)

CHAHMÚRI—Lat.

Long.

Elev. 15,341'.

A mountain in Dárdistán which separates Gor from Talich. The road between these two places crosses a spur about 10,000 feet high, 2½ miles

* A new boat of larger size is now being built (1886).—(*E. G. B.*)

south of the Chahmúri peak. This pass is practicable throughout the year for men and goats, but there is no water obtainable between the two places.—(*Ahmad Ali Khán.*)

CHAKAI—Lat. Long. Elev.

A small village of 15 houses on the right bank of the Indus. Here a Dárd dialect, probably Shináka, is spoken. It is apparently the lowest village in the Indus Kohistán. North of it the whole country is occupied by Dárd races.

CHAKALWAT GOL—

A rapid stream which enters the Ghizar river, a mile or two above Terú. It flows from the north through a rocky defile ending in a remarkable gorge where it issues from the hills. The road crosses this stream by a good bridge.—(*Barrow.*)

CHAKARKÓT—Lat. $35^{\circ} 44'$, Long. $74^{\circ} 36'$; Elev. 5,030'.

A village of 20 houses on the right bank of the Sai nala, in the Gilgit province of Kashmír. The houses here are all built of boulders. The place is surrounded by a fair amount of cultivation, and fruit trees are numerous. The Sai is here crossed by a bridge 30' long, and the road to Gilgit leaves the valley just opposite Chakarkót.—(*Barrow.*)

CHAKARKÚCH—Lat. $36^{\circ} 50'$, Long. $73^{\circ} 7'$; Elev.

A large piece of cultivable land, about $1\frac{1}{2}$ miles west of the mouth of the Khán-Khon pass. As there is plenty of forage and firewood here, the place is generally used as a stage on the road to and from Wakhán. There is no doubt the place was once inhabited. The elevation is probably about 11,000'. The Wakhis often come here to cut wood, the timber being larger than in the Wakhán valley.—(*Barrow.*)

CHALT—Lat. Long. Elev. 6,120'.

A fort in Dárdistán on the right bank of the Húnza river divided into two parts by the deep ravine of the Chaprot stream. It stands in an open sloping plain bare of trees, and though water is ample, the ground is poor and rocky. On the other side of the Chaprot stream is a low hill about 600' high, which completely commands the fort. This fort is garrisoned by 30 Kashmír sepoys. The place contains about 50 houses. Chalt, as well as Chaprot, are held in jagír for Nagar by Búbar Khán, one of the Nagar family. The Húnza Rájah is most anxious to get the place into his possession, as by so doing he would cut off Nagar from all communication with Gilgit. This should never be permitted, and the place should always be held by a Kashmír garrison.—(*Barrow.*)

CHAM—Lat. Long. Elev.

A village on the right bank of the Swat river in the Kohistán. It belongs to the Torwalik race of Dárds. The river here is confined by rocks to a bed so narrow that an active man may leap across.—(*The Múlla.*)

CHAMBAI KARA—

A dangerous part of the road along the left bank of the Indus, about 6 miles below Sázin. The Múlla thus describes it—

“A very awkward bit of road called Chambai Kara occurs about 2½ miles 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.”—(*The Múlla.*)

CHAMARKAND PASS—Lat. 36° 13', Long. 72° 40'; Elev. 13,500'.

A pass between Mastúj and the upper end of the Ghizar valley, which has the advantage of being considerably shorter than the main road by the Shandúr pass. The distance from Mastúj to the kotál may be taken at 16 miles and from the kotál to Ghizar at 14; total 30,—whereas by the Shandúr pass it is at least 44 miles.

The first 6½ miles from Mastúj are quite easy, passing over gently undulating ground, partly cultivated, partly stony waste, several small villages being passed *en route*. The road now crosses the Chamarkand stream by a bridge which is only practicable for men on foot, but horses can all times ford the river. The road then goes up the right bank of the stream, the ascent being very gradual, and though the path is stony, quite fit for unladen animals. At 11 miles is the deserted hamlet of Chamarkand, standing on a small level plateau. From here there is another path which goes direct to Chashi in the Ghizar valley. A mile below Chamarkand the stream is recrossed by a bridge similar to the last, or by fording. Beyond Chamarkand the road becomes somewhat steeper, but the hills, instead of being masses of rock and shingle as they are lower down, are here covered with earth and scanty herbage of sorts; the slopes, too, are fairly easy, and consequently the road is by no means difficult. In fact, a very little labour would make it practicable throughout for laden animals. From the kotál there is a descent of about 2,700' in 7 miles to the Ghizar river at Langar, (*q.v.*), the road being for the most part along the left bank of the Chamarkand stream. It appears quite easy, as the ground is fairly open. Although bad in its present condition, laden animals can be taken by this route, Colonel Lockhart having used it on his return journey in 1886. He had, however, only one laden pony and plenty of men to help at difficult places. Anyhow the Shandúr route is much easier and preferable.—(*Sub-Surveyor Bápu Jádú; Barrow.*)

CHAMARKAND STREAM—

A stream which comes down from the Chamarkand pass and joins the Ghizar river about 5 miles above Terú. It has a tributary larger than itself, known as the Harchín. The undulating hills through which these rivers flow are favourite grazing grounds.

The stream which flows from the Chamarkand Kotál down to the Yárkhún river is also known by this name,—*vide* “CHAMARKAND PASS.”—(*Barrow.*)

CHAMOGAH—Lat. Long. Elev. 5,000' (?)

A village of 10 houses at the mouth of the Batakora nala and on the north bank of the Gilgit river. This place has been recently brought under cultivation.—(*Barrow*.)

CHAPRI—Lat. Long. Elev.

A village in Chitrál, on the left bank of the river, some 3 miles above Mastúj.—(*The Múlla*.) It is here the Chamarkand pass (*q.v.*) debouches.

CHAPROT—Lat. Long. Elev. 7,160'.

A district holding a semi-independent position between Gilgit and Húnza. It is situated north of the Naltar mountain and west of the Húnza river at the point where it makes its great bend to the south. The fort of Chaprot is situated on the right bank of the Chaprot nadi, about three miles from its junction with the Húnza river. It is locally considered impregnable, being situated at the fork between two precipitous ravines, but it is commanded on both sides at a distance of 500 or 600 yards. It is usually garrisoned by a company of Kashmír troops. Besides Chaprot itself there are the hamlets of Barishk and Das in the Chaprot glen, besides the fort of Chalt at its mouth. From the head of the glen there is a difficult path into the Naltar valley.

It is very necessary that Chaprot should belong to Gilgit, as its possession, together with that of Chalt, secures Gilgit from the predatory attacks of the Kanjútis, and gives Nagar free communication with Gilgit.

Chaprot together with Chalt is held in jagír by Búbar Khán, one of the sons of the Thám or Khán of Nagar. Chaprot is rather a pretty place, with fruit trees about it. There is also deodár forest quite close to it.—(*Biddulph*; *Barrow*.)

CHARBÚ. *Vide* "BARAMÚSH."

CHARGALI—

A name given to two different passes or paths which enter the Raikheot valley from the south-east, one being $2\frac{1}{2}$ miles north-west of Chokh, and the other the same distance south-west; both about 15,000'.

The path that enters by the northern pass comes from Liskomb, and the other from Harcho. Both are difficult, and only passable by man. The passes are guarded by the Astor people when there are disturbances in Chilás and the neighbouring valleys.—(*Ahmad Ali Khán*.)

CHÁRWÉLÓ—

The designation of a Chitráli official. Biddulph says—

"Next to the Atálik is the Chárwéló, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Chárwéló. He is directly responsible to the Atálik of his district, and has four families allotted to him for service. His '*ishpin*' is eight of each

kind of produce. With a few exceptions the office is confined to the Ashimadek class."—(*Biddulph*.)

CHASHI—Lat. $36^{\circ} 9'$, Long. $73^{\circ} 1'$; Elev. 9,800'.

A large scattered village, of about 100 houses, in the Ghizar district. It is situated on the left bank of the Chashi or Dangarik Nadi, just above its junction with the Ghizar river, from which it is separated by a rocky ridge five or six hundred feet high. This ridge also separates it from the Pándar lake. The Chashi river is crossed near its mouth by a wooden bridge practicable for laden animals. Up the Chashi river there is a route to Tángír. The Bahútar river from the north has its confluence with the Ghizar just opposite the junction of the Chashi. Up this there is a difficult footpath to the Nasbar Gol valley in Yasín. Cultivation is fairly extensive about Chashi, wheat, barley, and jowar being chiefly raised; the walnut and the mulberry are almost the only trees. The surrounding mountains have softer outlines, but have no tree growth on their slopes.

At Chashi the Shína language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from Káshkár, and settled in the Ghizar district, from which they have expelled the Shíns. The language is called Khowár.—(*The Múlla; Biddulph; Barrow*.)

CHATÍBOÍ—

It is difficult to say to what exactly this name applies. The Múlla Mahamad Amín, and Mahamad Sháh, all give different accounts, which can scarcely be reconciled. From my own enquiries, made on the spot, I should say the name in the first place applies to the stream which issues from the great Darkót glacier. This stream is rapid, and fordable with difficulty; after a course of about 2 miles it enters obliquely another great glacier which comes down from its left. Through this it tunnels its way to the Yárbhún river. This second glacier is also called Chatíboí. To the right of the stream between it and the Yárbhún river is part of the elevated plain known as the Dasht-i-Baróghil (*q.v.*), and this portion of it also seems to be known as Chatíboí. Chatíboí is usually considered the Chitrál boundary in this direction.—(*Barrow*.)

CHATORKAN—Lat. $36^{\circ} 22'$, Long. $73^{\circ} 55'$; Elev. 7,500'.

A village on the left bank of the Ashkúman river, a day's march from the mouth of the valley. It contains about 15 houses. From Dáin on the opposite bank there is a road practicable for horses to the Yasín valley (*vide* "ASÚMBAR"), Mandúri being two days' journey. The road from Gúrbú to Chatorkan is easy, except about half-way, where a deep ravine has to be crossed. This in winter can be avoided by going down to the bed of the river.—(*Sepoy Surveyor Nawáb Khán*.)

CHAVINJ—Lat. $36^{\circ} 19'$, Long. $72^{\circ} 36'$; Elev. 7,800'.

A village on the left bank of the Yárbhún river, about 5 miles above Mastúj fort. It contains 40 or 50 houses, and is inhabited almost entirely by Saiads from Zebák.—(*Barrow*.)

CHER KILA, or SHER KILA—Lat. $36^{\circ} 6'$, Long. $74^{\circ} 5'$; Elev. 5,670'.

A village fort on the left bank of the Gilgit river, in Puniál, of which it is the chief place. It is the residence of Rájah Akbar Khán, whose jurisdiction extends from Gúlpúr to Dúlmáti and Búbar. The word *cher* means 'rock,' and that is the correct name, but the Dogras usually call it Sher Kila. It is a picturesque place, and is the strongest fort in Puniál; all four sides are lofty walls, with towers at the angles and on each face. One face is on the river-bank. The water-supply for the fort is obtained from the river itself. The fort is approached from the opposite side by a rope bridge. The village consists of about 140 houses, which greatly overcrowd the interior of the fort. The houses are mostly three-storeyed, the basement being occupied by the cattle. The garrison consists of 105 Dogra sepoy. The people are, with few exceptions, of the Yáshkún or Búrish stock, but the language is Shína, and the religion that of the Maulai sect. Fruit trees abound round Cher Kila, and there is a considerable amount of cultivation. The river at the bridge is about 120 yards wide, between steep cliffs, the bridge being about 50' above the river. The water-supply from the river is generally muddy, but there is excellent water obtainable from the *Cher* and its side channels, two of which flow close to the fort.—(*Drew; Biddulph; Muhammad Shah; Barrow.*)

CHILÁS—Lat. Long. Elev.

The chief place in the Chilás country (*q.v.*). The Múlla gives the following account of it:—

"Chilás consists of a fort and 1,200 houses, some of which are within, and others clustered round, the fort. It is situated on a plain which extends for about 3 miles down the Indus and is about 300 feet above the river, which attains its greatest breadth at Chilás, where it is about $1\frac{1}{2}$ miles wide. The fort is about half a mile from the Indus and 300 yards from the Chilás nadi, which flows from a southerly direction and joins the Indus. The Indus may be crossed on a raft of inflated skins anywhere a mile above or below the fort, the current being gentle. Roads lead to Chilás from all directions, but the great highway is from Kághán, through the Thak valley; and the worst road is from Búnjí, along the left bank of the Indus, which in many places is very dangerous and almost impracticable. The fort is reported to be an ancient one; more than once it has been taken possession of by the troops of the Maharájah of Kashmír; it is, however, not occupied by them now, but a nominal annual tribute is levied on the people. The houses have flat roofs, and are either single or double storeyed."

The Múlla has probably exaggerated the size of the place. When the Dogras destroyed the fort in 1857 it contained only about 800 houses. Since then a new settlement has been built about $\frac{1}{4}$ mile south of the old, and this consists of about 200 houses and a couple of mosques. The place is said to be able to turn out only 400 fighting men, so the Múlla's estimate of 1,200 houses is obviously incorrect. Water is obtained from a

canal from the Botaghá stream. A Kashmír official resides at Chilás.—
(*The Múlla; Ahmad Ali Khán.*)

CHILÁS—

A district of Shináka, between the Indus on one side and Kashmír and Kághán on the other. Scott gives the following account of it:—

“Chilás is conterminous with the last 10 miles of the British valley of Kághán, on its southern side; its boundary then continues along the crest of this range for the next 30 miles to the Nanga Parbat (mountain), elevation 26,620 feet. It then turns north, following the crest of a spur to the banks of the Indus. It is thus far conterminous with Kashmír territory.

“On the north the river Indus is the boundary, and on the west the crest of a spur dividing it from the Harban valley. This spur runs from Lúlúsar to the Indus.

“The mountains which confine it, from their crests, between 16,000 and 26,620 feet, down to an elevation of 10,000 or 11,000 feet, are snowy and rocky wastes, the only pieces of green being narrow strips here and there in the beds of the watercourses, where these have, at intervals between the rugged rocky falls which characterise their courses generally, lengths of 3 to 4 miles almost level. On these green strips flocks and herds are brought to graze for three to four months of each year.

“As the elevations of the mountains decrease, juniper bushes and birch trees appear; these are succeeded lower down by grand forests of pine down to an elevation of about 6,000 feet. The spurs, where thus forest-clothed, are generally broad and bold, with sloping sides, covered with a luxuriant growth of grass and wild vegetables, rhubarb, onions, carrots, garlic, &c.

“On these slopes thousands of cattle and sheep, tended chiefly by Gújars, graze during the summer months. The mountains in some places end abruptly in rocky cliffs on the bank of the river; at others they stop short two or three miles from the bank, leaving small basins, some covered with the *débris* of landslips and avalanches, others wider and well cultivated. In the largest of these basins, among wheat-fields dotted with fruit trees, lies the village of Chilás (*q.v.*). Near this village one of the largest watercourses from the snows enters the Indus, known as the Botaghá Katha. It takes its rise among the peaks above the Lúlúsar lake in Kághán, and receives much of the surrounding drainage; among the rest the Thak Katha, which rises at the Bábúsar pass near Gittidás, the extreme limit of the Kághán glen. In this lies the fort or village of Thak, (*q.v.*), containing about 100 scattered huts and shanties. The pathway from Chilás to Thak, and thence over the Bábúsar pass, is the one generally taken by traders from Chilás to Kashmír or Hazára; to the latter through Kághán, the Saiads of which valley levy a pretty considerable toll from the traders in wool, goats' hair, ghee, gold dust, blankets and shawls, which is, or was, very prohibitive to trade along this line, though perhaps not worse than along the Kashmír lines.*

“The inhabitants resemble in physique, clothing, habits, and to some extent language, their neighbours in Astor and Gilgit. They are not

* Apparently of late these dues have not been levied, as the Gilgitis always now prefer bringing their purchases from Pindee by way of Hazára and Chilás, rather than through Kashmír.

Patháns. In creed they are Muhammadans and Súnis, and seem very subservient to their priests; their government appears to be patriarchal,—a government by *Jirgha*. But the inhabitants of Chilás itself, at least, acknowledge the suzerainty of the Maharajah of Kashmír, and pay a nominal tribute of a few shawls, blankets, wool, and gold dust.

"This appears to have been customary for about the last fifty years,—that is, since the Sikh armies first overran Upper Hazára. They appear to have invaded Chilás from the valley of the Kishanganga, crossing into Kághán, then over the Bábúsar pass *viâ* Thak to Chilás, thus crossing over at least two snow-covered passes exceeding 14,000 feet in elevation.

"The mutinous sepoys of the 55th Native Infantry from Pesháwar in 1857 followed the course of the Indus as far as Chilás; then crossed the Bábúsar pass to Gittidás and the Lúlúsar lake; then turned sharp to the left up a lateral snow-clad valley known now as Púrbála Katha, and surrendered under an ice-covered pass above a lake at its head.

"The Chilásis are a quiet, peace-loving people, and, though possessing a few matchlocks and carrying swords, seldom seem to use them. Their clothing consists of short woollen jackets and trousers; round caps with the edges rolled up, made of wool, grass, or plaited raw hide; sandals and gaiters on their feet and legs: these last are also at times made of black wool. Their traders penetrate to Káshghar and Yárkand on one side, and to Amritsar on the other, taking with them gold dust, shawls, and blankets; their ghee and hides being sold nearer home. Small bags of gold dust generally answer for coin, but I have also seen them use Kashmíri and other rupees, and also gold *tillaks* from Bokhára. Except a few square miles round Chilás village and smaller patches near Thúr and Thak, there appears to be little or no cultivation, the chief food of the people being the produce of their flocks and herds.

"The river here is said to exceed a mile in width, and traffic is carried on with the people across by rafts and inflated skins. It is, however, narrow and hemmed in between steep banks, both above and below Chilás proper."

The Múlla says:

"The Chilás plain is well cultivated, and has a great abundance of fruit trees, more particularly the mulberry. The tobacco grown there is noted for its strength. There is very little money in the place, but the people estimate their wealth by their stores of ghí; the ghí is buried in the ground, where it is said to remain in good preservation for a century and more, turning from yellow to red as it gets older. The mountains about Chilás are well covered with grass, and, though what I could see of them had not much forest, no doubt there was as great profusion in parts as elsewhere."

As regards the inhabitants, Mr. Girdlestone, when Resident in Kashmír, estimated the population at 8,000 or 9,000 persons. Major Biddulph says the whole community can muster about 3,000 men capable of bearing arms. But it would seem from the more recent investigations of Ahmad Ali Khán that 2,000 men is a fairer estimate.

Dr. Leitner says that they were originally divided into the following tribes: the Bagót of Búnar, the Khanai of Thak, the Bhót of Chilás fort,

and the Matshukai of the Matshukai fort. The Bhót and the Matshukai fought, and the latter on defeat left the country.

Mr. Drew states that the predominating castes are the Shín and Yáshkún castes or divisions of the Dárd race; the people, Dr. Leitner says, call themselves Bhót.

The inhabitants speak a dialect of the Dárd language, which has no written character, and is called Chilís. They profess the Súni faith, and are most bigoted and fanatical. Mr. Drew says captives taken in war are kept as slaves, but that slave-dealing is not practised. Those sold as slaves are usually sent to Badakhshán and Turkestan. According to Biddulph, captured Shías are put to death instead of being reserved for slavery. The Chilásis were formerly noted for their raiding propensities. Regarding this Mr. Drew states—

“Until about 1850 they used to make occasional expeditions for plunder into the Astor valley. Often they came over the Mazeno pass to reach the higher parts of the valley, while for Astor itself, which they also attacked, they came round by the Hatú pass and Duián. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.”

In consequence of these raids the Kashmír Maharajah in 1854-55 invaded Chilás, the fort of which was only taken after a very stubborn and desperate resistance. The Kashmír troops appear to have entered Chilás in two columns, one from Kashmír by the Luláb valley, the other from Astor by the Mazeno pass. Since these events the annual tribute has been fixed at 100 goats and 5 tolas of gold dust. Biddulph says that three hostages reside in Kashmír, and are exchanged yearly, but no attempt to exercise authority is ever made by the Kashmír Durbar.

Mr. Girdlestone says that the inhabitants have of late years given up their marauding habits, and have settled down to agriculture; they have also taken more ground into cultivation. In summer the people live on their farms, but in winter the greater portion flock to the fort of Chilás, to avoid the severity of the climate, which is much more felt in outlying districts.

Major McNeile, Deputy Commissioner of Hazára, says the Chilásis have a reputation for bravery, and from his account they appear to be fairly armed. He reckons them at 6,000 fighting men, armed with matchlocks, swords, shields, spears, &c. They have also a few muskets taken from the 55th Native infantry in 1857. Saltpetre and sulphur are natural products, and the Chilásis manufacture their own gunpowder. Lead, however, they have to import.

According to him inhabitants are chiefly Shíahs (? Shíns) and Shashuns, and he reckons the fighting men thus—

Shíahs *	.	.	.	.	.	.	.	.	3,000
Shashuns †	.	.	.	.	.	.	.	.	2,700
Patháns	.	.	.	.	.	.	.	.	150
Swatis	.	.	.	.	.	.	.	.	150

They are on friendly terms with the Kohistán tribes, and would probably obtain aid from them. He says: "Chilás is rich in agricultural wealth, and supplies are plentiful, but transport would be difficult. Roads would have to be made, as there are none existing except goat tracks. The passage of laden animals would be difficult." They are in no way dependent on us. We have never interfered with Chilás nor Chilás with us. A newswriter of the Maharajah of Kashmír remains with them, and, if necessary, pressure could, no doubt, be exercised through the Maharajah. There are no rains in Chilás, and it is said to have an excessively hot climate. Cultivation is carried on entirely by irrigation. In the villages the different races are intermixed.

McNeile gives a long list of villages, which is obviously incorrect, as he includes Gor, †Tángir, Dárel, &c.

Biddulph mentions the following:—

								Houses,
Tor or Thúr (<i>q.v.</i>)	.	.	.	.	.	.	.	200
Chilás (<i>q.v.</i>)	.	.	.	.	.	.	.	140
Gín (<i>q.v.</i>)	.	.	.	.	.	.	.	5
Thak (<i>q.v.</i>)	.	.	.	.	.	.	.	80
Búnar (<i>q.v.</i>)	.	.	.	.	.	.	.	60

His estimates appear low, and Chilás has certainly been considerably under-estimated (*vide* "CHILÁS FORT"). Perhaps, instead of stating that such and such villages constitute Chilás, it would be more correct to say that the Chilás district consists of Chilás and the following subsidiary valleys: Búnar, Thak, Nát, Botaghá, Gicha, Thuriál, Thúr, Gín; all of which will be found described under their respective headings. The chief roads into Chilás are the one from Kághán by the Babúsar pass, from Shardi in the Kishanganga valley by the Barai and Kamakdorí passes; and from Tarshing in the Astor valley by the Mazeno and Tosho passes. All these will be found described under their respective headings.

There are also the routes along the Indus, but these are very difficult.—(*Scott; McNeile; Biddulph; the Múlla; Girdlestone; Drew; Leitner; Ahmad Ali Khán.*)

CHILELI—

A pass on the Indus Gilgit watershed which defines the boundary between Dárel and Gilgit. It is about 14,000 feet high and destitute of vegetation, though easy of passage.—(*Ahmad Ali Khán.*)

CHILLING PASS—*vide* GÚHJÁL and HÚNZÁ.

* The people are certainly Sínis, and not Shíahs. This may be a misprint for Shíns.

† Possibly he means Yáshkúns.

CHITRÁL—Lat. $35^{\circ} 51' 15''$, Long. $71^{\circ} 49' 40''$; Elev. 4,980'.

The capital of the dominions of Amán-ul-Múlk, Mehtar of Chitrál. Properly speaking, it consists of only the fort and half a dozen scattered villages on the right bank of the Chitrál river. The villages of Daníl and Joghúr on the left bank, as well as Sangúr on the right bank near the junction of the Lútkú river, are sometimes included, as the whole of these lie in one distinct valley, of which Chitrál fort is, roughly speaking, the centre. The valley is about 6 miles long by 1 to $1\frac{1}{2}$ wide. It is not one dead level, but a succession of undulating slopes. Although the land is entirely dependent on irrigation, almost the whole of the low ground is cultivated, but the hills bounding the valley are steep and bare, except towards their tops, where *deodár* forest appears.

The villages of Chitrál proper occupy a space of about $2\frac{1}{2}$ miles by $\frac{3}{4}$ of a mile, and contain probably about 2,000 people. If the outlying villages of Daníl, Sangúr, and Joghúr be added, this estimate must be doubled.

The Mehtar resides in the fort, which is a square block of mud and stone with five towers. The north face is along the river bank. The east and west faces are completely hidden by gardens and trees, while the south face gives on some open fields. The noble *chinars* and stately poplars which surround the fort give it a most picturesque appearance, but from a military point of view it is of no value, being completely commanded from the Daníl side of the river. Besides the fort the only other public building is the sarai, which is an enclosure about 80 yards long and 50 broad, surrounded by low mud houses, or rather rooms, which are intended to give shelter to travellers and traders. This sarai, with the merchandise temporarily lodged in it by passing *kafilas*, offers the only approach to a bazar to be found in all Chitrál, or, for the matter of that, between India and the Hindú-Kush. There are no good houses in Chitrál, and even the *masjids* are mean-looking buildings.

As regards products, rice, wheat, barley, and Indian-corn are the chief cereals; a little cotton, too, is grown. There are two crops in the year, and the agriculturists seem fairly well to do. Fruit is plentiful, particularly grapes, apricots, mulberries, and walnuts. The river at Chitrál is in summer very deep and rapid, but in winter it becomes fordable. It is crossed by a bridge about half a mile above the fort. The bridge across it is a strongly made single-span timber bridge, exactly 41 yards long and 5 feet broad, guarded by stone towers at each end. Laden animals can be taken across it. The configuration of the ground surrounding the Chitrál valley lends itself to defence, whether an attack be made from the south, from the Doráh, or from Mastúj.—(*Barrow.*)

CHITRÁL (DISTRICT)—

One of the administrative divisions of Chitrál, and the one which is under the immediate supervision of the Mehtar. Roughly speaking, it comprises

CHITRÁL—Lat. 35° 51' 15", Long. 71° 49' 40"; Elev. 4,980'.

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The villages of Chitrál proper occupy a space of about 2½ miles by ¾ of a mile, and contain probably about 2,000 people. If the outlying villages of Daníl, Sangúr, and Joghúr be added, this estimate must be doubled.

The Mehtar resides in the fort, which is a square block of mud and stone with five towers. The north face is along the river bank. The east and west faces are completely hidden by gardens and trees, while the south face gives on some open fields. The noble *chinars* and stately poplars which surround the fort give it a most picturesque appearance, but from a military point of view it is of no value, being completely commanded from the Daníl side of the river. Besides the fort the only other public building is the sarai, which is an enclosure about 80 yards long and 50 broad, surrounded by low mud houses, or rather rooms, which are intended to give shelter to travellers and traders. This sarai, with the merchandise temporarily lodged in it by passing *kafilas*, offers the only approach to a bazar to be found in all Chitrál, or, for the matter of that, between India and the Hindú-Kush. There are no good houses in Chitrál, and even the *masjids* are mean-looking buildings.

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Photo-etching

Survey of India Offices, Calcutta. December 1887.

CHITRAL FORT, FROM LEFT BANK OF RIVER.

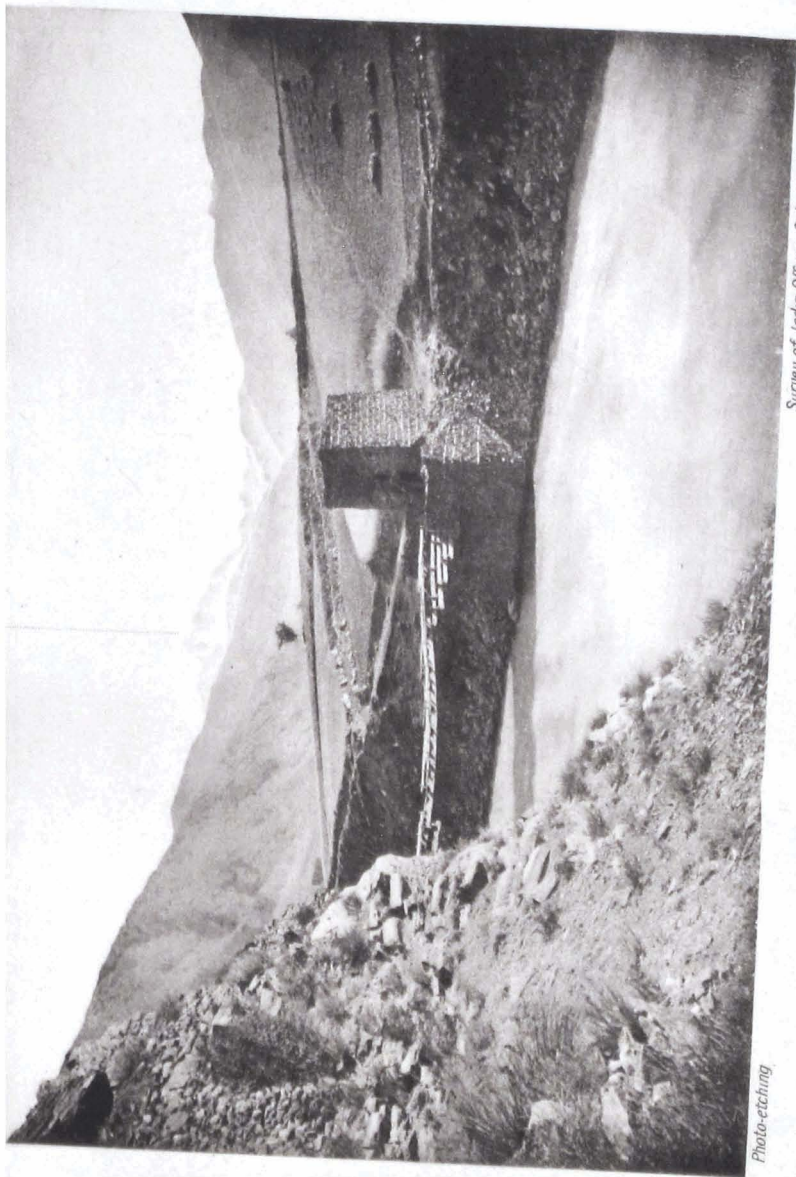


Photo-etching

CHITRAL BRIDGE.
VIEW LOOKING NORTH.

Survey of India Offices, Calcutta, December 1887

the main valley from the junction of the Túríkho river to Aían, as also the Guland Gol, and the Lútkú valley from Shoghot to its junction with the Chitrál. A more accurate definition is, however, the left bank of the Chitrál river, from and including Barinas, and the right bank, from and including Kúsht; the greatest length of the district is therefore about 45 or 50 miles. The total population may be estimated at 15,000 souls. Chitrál and Shoghot are the only forts in the district. Villages are numerous, and, as a rule, only 2 or 3 miles apart; the principal ones are Chitrál, Bróz, Owír, and Kúsht. Wheat, barley, and rice are the principal crops. The best wheat comes from Kúsht and Gúkir, while rice is not grown above Barinas. Fruit trees are abundant in every village, especially the mulberry and apricot. Forage and firewood are somewhat scarce.

The following general description of the district is extracted from Bidulph's Tribes of the Hindoo Koosh;—

"Below the converging point of the valleys of Káshkár Bálá, the main valley again contracts and the Káshkár river, flowing between precipitous rocks, has a depth which varies in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitrál; on the left the land, to within 20 miles of Chitrál itself, belongs to Yasín.* The rocks become more precipitous, and the channel narrower and more tortuous, till, bursting through a rock-bound gorge, the Káshkár river receives the Lútkú or Injgám stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitrál is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops, with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Kashmír, with heavy and frequent rainfalls.† Further to the south the population increases in density."

The following table shows the *jagírdárs* in the Chitrál district:—

Name.	Residence.	Tribe.
1. Nizrab Shah	Joghúr	Raza Khel.
2. Muhammad Ali Beg	Múri	Ditto.
3. Muhammad Afzal Beg	Bróz	Ditto.
4. Shahzála Khán	Ditto	Ditto.
5. Mír Sifat Khán	Aían	Ditto.
6. Yaman Sari	Danfl	Ditto.
7. Hidaíat Sháh	Joghúr	Ditto.
8. Muhammad Kuli Beg	Sangúr	Ditto.
9. Mírza	Do. . . .	Ditto.

—(*Biddulph ; Barrow.*)

* Barinas was formerly the boundary of Khushwaktia territory, but the whole now belongs to Chitrál.—(*E. G. B*)

† This change is not really very marked till one gets down as far as Késu.—(*E. G. B*)

CHITRÁL, or KÁSHKĀR—

Boundaries. A country situated between N. lat. $35^{\circ} 15'$ and 37° , E. long. $61^{\circ} 30'$ and $74^{\circ} 10'$.

Its boundaries are, roughly speaking—

North.—The Hindú-Kush range.

South.—The Indus, Swat, and Panjkora Kohistáns, and the Asmár district.

East.—Húnza, Gilgit, Páíál or Púniál, and Dír.

West.—The Hindú-Kush, and the mountains of Káfiristán.

Káshkár is the name by which it is generally known in Pathán-speaking countries. The inhabitants themselves speak of it as Chitrár; but, as it is universally known as Chitrál, they themselves have adopted that name in all written communications.

Geography. This country is now one state, under the rule of Amán-ul-Múlk, Mehtar of Chitrál. It was formerly divided into two departments, upper and lower (Bálá and Páín), the former including Yasín, Ghizar, and Mastúj, but within the last few years the whole country has been consolidated through the wars and intrigues of Amán-ul-Múlk. It is drained by the Chitrál river (called also, at different parts of its course, the Yárkhún, the Mastúj, the Asmár, and the Kunar) and its tributaries, and by the Yasín, Ghizar, and Ashkúman or Karúmbar, all three of which are tributaries of the Gilgit river. The Moshabar mountains form the watershed between the tributaries of the Chitrál river and those of the Gilgit river, thus naturally splitting the country into two great divisions. Those divisions are connected by the Darkót, Túi, Chamarkand, and Shandúr passes, the last named being by far the best and practicable for horses nearly the whole year round.

The total extent of country under the Mehtar's rule may be roughly estimated at 8,800 square miles, its greatest length, from Karúmbar Sar to Bailám on the Asmar border, being about 200 miles. Throughout this area we have a mass of lofty, rocky, and precipitous mountains, intersected by narrow valleys. None of these valleys present a continuous stretch of cultivation, and it is only where fans or plateaux of alluvial soil occur that villages are met with. Those who are familiar with the valleys of Astor and Gilgit will be able to form a fairly good idea of Chitrál and its dependencies.

The interest of Chitrál centres in the passes by which the great range of the Hindú-Kush can be crossed. Of these the principal are the Baróghil, (*q.v.*) and Doráh (*q.v.*), the former of which is practicable for wheeled artillery for ten months in the year, while the latter is practicable for laden horses for about four or five months. The value of the Baróghil must, however, be measured by the Darkot (*q.v.*), and not by its own merits.*

* On this subject reference is invited to the Secret Report on the Eastern Hindú-Kush.

The minor passes into Badakhshán are the Agrám, Khartíza, and Núk-sán, and into Wakhán the Yúr or Khán-Khón, the Rích or Janali, the Uchil, the Kachen, and the Sád-Ishtarágh. There is also the Karúmbar or Ashkúman route, leading from Gákúch to Sarhad-i-Wakhán. Lockhart in his *Gazetteer of Afghánistán* also mentions "the Darkót route across the Hindú-Kush," but the Darkót (*q.v.*) does not lie across the Hindú-Kush, but between Yasín and the head of the Yárkhún valley; to reach it, an enemy from the north has first to cross the Baróghil. All these passes will be found described under their respective headings. Chitrál is connected with Dír and Pesháwar by the Lowarai pass (*q.v.*), and with Jalálábád by the route through Asmár.

The present (1886) ruler of Chitrál is Amán-ul-Múlk. This potentate was originally only ruler of Lower Chitrál, Upper Chitrál having been, until recently, quite independent. (*Vide* heading "HISTORY.")

Political
status of
Chitrál.

The two divisions used to be ruled by two different branches of the same family, descended from a common ancestor, Kathór; the *Khushwaktia* branch ruling in Upper, the *Sháh Kathória* in Lower Chitrál. The influence of the present ruler, however, Amán-ul-Múlk, of the *Sháh Kathória* branch, gradually extended itself throughout the country until the Khushwaktia branch was entirely dispossessed of their territories. There appears to be little doubt that Chitrál was formerly a tributary of Badakhshán, although the degree of dependence may have been but slight, consisting in the payment of a yearly tribute of slaves, horses, &c.

In 1874 Amán-ul-Múlk offered allegiance to the Amír of Kábul and gave his daughter in betrothal to the heir-apparent, Abdúlla Ján, but the marriage did not take place, and it is probable that the offered submission to Afghánistán was never intended to be yielded. In 1876 the Afgháns made an advance in the direction of Chitrál, and Amán-ul-Múlk then sought the protection of Kashmír. In 1877 an agreement was signed between the two states (with the approval of the Indian Government), which, although it gave Kashmír no real influence in Chitrál itself, yet served to protect the latter from Afghán aggression. By the terms of this agreement a Chitrál envoy attends the Kashmír Darbár, and Kashmír sends representatives to Chitrál and Yasín. Chitrál receives an annual subsidy from Kashmír in return for a nominal tribute of horses, hawks and hounds, and an acknowledgment of suzerainty. In 1881, in return for services rendered (*vide* "HISTORY") the subsidy was doubled, and the Mehtar's position in Yasín recognised, while the Amir of Kábal has been repeatedly warned by the British Government that no claim on his part to the allegiance of Chitrál could for a moment be admitted.

None of the rivers in Chitrál are navigable, and the only communications are paths which in any other country would be considered impracticable for laden animals. Of these the principal ones, and in fact the only ones which are used for laden animals, are—

Communica-
tions.

- (1) The road from Gákúch to Mastúj by the Shandúr pass.

- (2) That from Darkót down the Yasín valley.
- (3) The road from Mastúj to Chitrál *viá* Sanóghar and the left bank of the Chitrál river.
- (4) Mastúj to Drásan.
- (5) Drásan to the orpiment mines in Lúnkú.
- (6) Drásan to Chitrál *viá* the right bank as far as Prét and then by (3).
- (7) Drásan to Chitrál *viá* Owír and Parsán. This route is only open in summer. It is the one usually taken by traders going from Chitrál to the orpiment mines.
- (8) Chitrál to the Dórah pass.
- (9) Chitrál to Dír *viá* the Lowarai pass.

Exploring parties or missions of any sort to Chitrál should be equipped with coolie carriage in preference to pack transport. The best carriers available are the *Báltis*.

The great difficulty of travelling in Chitrál with animals is the passage of rivers, which in summer are, generally speaking, unfordable rapids. The bridges are abominable. The best kind are rude examples of the cantilever principle. In building them, heavy beams are built into rubble piers on both banks so as to project some distance over the water. The portion projecting is small in proportion to that buried under the soil and masonry of the pier, and so forms a firm support, upon which are placed other series of beams, which project further and further over the water, until the space between the beams is small enough to be bridged over by single beam. Although rather shaky, they are really quite safe and animals soon get accustomed to crossing them. Then there are wickerwork foot-bridges made of plaited osiers. They are called "*chipul*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Finally, we have the rope-bridge. The ropes are made of plaited willow twigs about the thickness of the arm, three or more such ropes being bound together to form each of the three cables composing the bridge. These three cables are arranged so as to form a triangle, one being suspended midway between, but about 3 feet below, the upper two. On this lower cable one walks, supporting oneself by the hands placed on the two upper cables, on either side. At intervals of every 5 or 6 feet the three cables are secured in their relative positions by small ropes of the same material; and at every 20 or 30 yards the two upper cables are prevented from coming too near each other, by short sticks fixed between them. The ends of the bridges are often 40 or 50 feet above the water, and they look rather a dangerous sort of path to follow. In reality, however, it is hardly possible to fall out of them, and laden men and old women cross them constantly.

There are no towns, properly so called, and no bazaars. The principal Towns and
Forts. places in Chitrál are—Chitrál, Yasín, Mastúj, Búni, Drásan, Rích, Kúsht, Owír, Bróz, Aián, and Drósh. The only forts of any importance are Yasín, Barkúlti, Mastúj, Drásan, Chitrál, Shoghot, Gabar, and Drósh.

All the forts in Káshkár differ in construction from those inhabited by the Shín and Búrish races, having inordinately high towers, rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Káshkár are the abodes of rulers of districts, or persons nearly related to the ruler.

The climate of Chitrál is, on the whole, temperate, but, owing to its Climate. higher elevation, and the nature of the soil, the extremes of heat and cold are somewhat greater than in the similarly landlocked valleys of Kashmír. When the Múlla visited Chitrál, they had an unusually severe winter, and snow lay continually on the ground from the 13th November to early in March, during which period it fell four or five times a month.

The winter in question must, however, from all accounts, have been exceptionally severe, for even at Mastúj, 3,300 feet higher than Chitrál, it seldom falls in the valley before December. The winter is very severe in the Sar Laspúr valley, the upper part of the Ghizar and Lútkú valleys, and in Túrlikho and Tirich. Below the Shishi Kú valley snow never falls.

The country, generally speaking, is very healthy, the air being dry and the water pure, but about Chitrál itself there is a good deal of fever in the summer months. Goitre is a very common complaint. Dr. Giles attributed this, not to the water, but to the low, close rooms, and the want of ventilation. In summer the heat of the Chitrál valley is very great, but almost any variety of climate may be obtained by altering the elevation. Excellent summer sites may be found at Parsán, Owír, and perhaps the Karál hill, all within easy reach of Chitrál. As there is little or no rainfall, a force in Chitrál might very easily dispense with tents, except, of course, for hospitals and offices.

For the early history of Chitrál, the best authority, perhaps, is Bid- History. dulp, and his account is therefore here given *verbatim*—

“The family name of the rulers of Chitrál is Katúré. The name Katúr seems to have been applied to the country in early times, before the present Katúré family was founded. Babar writes in his memoirs :—

“‘In the hill country to the north-east (of Kábul) lies Káfiristán, such as Katúr and Gebrek.’

(*N.B.*—General Cunningham goes back considerably further; but, as his investigations after all only lead to surmises, they have been omitted here. One thing only is certain, that Buddhism existed in Chitrál before Muhammadanism.)

"The earliest traditions now existing of the Chitrál valley relate to a certain King Bahmán, an idolater whose rule extended eastward as far as Pátan, in the Indus valley, and who dwelt at Múshgól in the Múlkhó valley. During his reign an Arab army invaded Chitrál by the Yáarkhún valley, where they were met by Bahmán. Among the invaders were two champions, who challenged individuals in the Chitrál army to a trial of strength. King Bahmán, who was famed for his skill in martial exercises, accepted the challenge in person, and for a whole day wrestled with one of the champions in view of both armies, without either gaining the advantage. On the second day, when Bahmán offered himself to renew the contest, the other Arab champion was substituted without his knowledge, and, exhausted by his struggles of the previous day, he was vanquished, and carried bound to the Arab chief, who, by a curious anachronism, is said to have been Hamza, the uncle of the Prophet. Bahmán, consenting to render allegiance, was released, and the Arab chief retired. After a few years, Bahmán, by renouncing his allegiance, invoked a second invasion, which also terminated in his submission; but, on his rebelling yet again, he was put to death.

"Later, the country was ruled by a succession of princes styled Reis, the name which is also given to Gilgit rulers of Shrí Budat's line. They are sometimes said to have belonged to the Makpon family of Skardo. Their names have not been preserved, but it is related that during the rule of one of them, a Chinese army, in alliance with a prince of Badakhshán, invaded and subdued the country. This is spoken of as occurring after the death of Abdúllah Khán, the Úsbeg. During the Chinese occupation, a Chitráli ravished a female slave of the Chinese leader, and a general slaughter of the inhabitants was in consequence ordered. For three days the massacre proceeded, after which the survivors were seized and carried off to Badakhshán.

"Towards the end of the sixteenth, or beginning of the seventeenth century, Chitrál was ruled by a Reis who is said to have been of the same family as the rulers of Gilgit before the introduction of Muhammadanism. His name has not been preserved, but he was apparently a Muhammadan, as his tomb is still preserved in Chitrál. There is some reason for supposing that he belonged to the Makpon (Skardo) family, as some branches of that family still speak of him as an ancestor. He was childless, but adopted as his son a certain Bába Ayúb, said to have been of a noble Khúrasan family, who had settled in Chitrál and ingratiated himself with the ruler. On the Reis' death he was accepted by the people as their prince, and assumed the title of Mehtar, which his descendants still retain. The third in succession from him was Sháh Sangali, who, being the first of the family to establish a reputation for warlike prowess, is often spoken of as the founder of the family. To his son Muhammad Beg were borne twins, happily named Khúsh Amad and Khúsh Wakt. The former was, however, wanting in ability, and was set aside in favour of another son, Katúr, from whom the present Katúri family are descended. Khúsh Wakt was established in Mastúj as a semi-independent ruler, and became the founder of the Khúsh Wakté branch. It is uncertain whether Yasín at this time belonged to one of the Chitrál family or to the Gilgit rulers, but it probably belonged to the latter. In the next generation the extension of the

Khúsh Wakté family, which was only arrested by the intervention of the Sikhs, seems to have begun.

“Khúsh Wakt is said to have been slain by the Chinese at Koghazi, near Chitrál, but the details have not been preserved. Though the Chinese figure in many episodes of Chitrál history, no tradition exists of the country having been permanently tributary to them. Khúsh Wakt's son, Feramúrz, was a notable warrior, whose exploits are still spoken of with enthusiasm. He conquered Yasin, forced his cousins of Chitrál to give allegiance to him, and made himself master of the valley down to Chaghar Serai, besides subduing the Panjkora valley and part of Swat. His nephew, Khúsh Ahmad, the second of the name, was ruling in Mastúj, when Chitrál was invaded by a Chinese army in concert with the ruler of Badakhshán, Mír Sultán Sháh. The Chitrális, unable to offer any effective resistance, fled to Mastúj, which was shortly invested by the invaders. The fort was strong, and the besiegers, trusting to starvation to give them possession of the fort, were satisfied with establishing a blockade. They were, meanwhile, harassed by Khúsh Ahmad's partizans outside the fort, who inflicted some loss on them by feigning submission and leading them into an ambush among the mountains. At the end of seven months, both parties being willing to make terms, the invaders retired, taking with them four hostages. As they passed Brep, in Yárkhún, each man of the invading army cast down a stone to show their numbers. The great heap thus formed is still pointed out. Very shortly after this Khúsh Ahmad died.

“This tradition is interesting, as helping to identify Chitrál with the Bolor of Chinese records. Consanguinity did not prevent constant wars between Chitrál and Yasin, and though the Khúsh Wakté seems to have shown the greater warlike skill, this advantage was balanced by the superior wealth and population of Chitrál. Sulimán Sháh for a short time bid fair to found a considerable principality, but the incapacity for organisation which seems to form so essential a part of all minds thoroughly imbued with Muhammadan tenets prevented him from making any adequate use of his victories. Eastward he made himself master of the right bank of the Indus as far as Haramósh, and forced Ahmad Sháh of Skardo to acknowledge his supremacy. Búnji, which was then a flourishing place and formed part of the Skardo domains, was twice besieged by him, the first time unsuccessfully; the second time it fell after a siege of eleven months, during which Sháh Katúr of Chitrál, taking advantage of Sulimán's absence, laid siege to Mastúj. Sulimán Sháh, by a masterly march through the mountains, seized Drásan, cutting off Sháh Katúr from his capital, and forced him to fight at a disadvantage a series of actions in which he was defeated, and his son Múkarab Sháh slain. Being without resources, Sháh Katúr threw himself on the mercy of his victorious foe. Taking with him his wife, a sister of his conqueror, he made his way, on foot and unattended, to the camp of Sulimán Sháh, who received him generously and allowed him to return to Chitrál after swearing friendship.

“After the loss of Gilgit his power rapidly waned. A severe earthquake levelled his fort of Mastúj, and this mishap was at once taken advantage of by Sháh Katúr. The Yasin force was defeated at Gasht in the Lásipúr valley. Sháh Katúr followed up his advantage by invading Yasin,

and was aided in the invasion by a Badakhshán or Wakhán force under Kokán Beg. Sulimán Sháh was, however, able to sow dissension between the allies, who retired to Chitrál, and there Sháh Katúr put Kokán Beg to death by casting him from a high rock into the foaming river, and disarmed his followers.

"Sulimán Sháh was, however, doomed to fall by treachery equal to that which he had himself so freely employed. Rahmat-ullah Khán, his half-brother, born of a slave mother, conspired with Azad Khán, and introduced a Gilgiti force into the castle of Cher, in Puniál, where Sulimán Sháh was residing. After defending himself for two days in a tower of the fort with no aid but that of his sons and a few servants, Sulimán Sháh surrendered, and after a month's imprisonment was put to death by Azad Khán. He was succeeded by Mír Amán, who ruled in Mastúj for nearly eleven years, till he was ousted in 1840 by his brother Gohr Amán.

"The annals of the Katúri branch of the family are of even less interest than those of the Khúsh Wakté. They seem to have produced no warrior or administrator of any pretensions, while their records abound in treachery and murder committed by son against father, and brother against brother. No attempt seems to have been made to weld the whole of the Katúri possessions into one principality, but each ruler in turn, by dividing the country during his lifetime among his sons, has directly encouraged the continuance of the family quarrels and intrigues."

As above related, Gohr Amán became master of Mastúj, as well as of Yasín, in 1840. Meanwhile Sháh Afzal II. established his power more or less throughout Lower Chitrál, and then succeeded that period of intrigue, treachery, and civil war alluded to by Biddulph, in which the principal actors were Sháh Afzal himself and his three sons, Adam Khor, Mír Afzal, and Amán-úl-Múlk, while lesser parts were taken by Gohr Amán and Ghazan Khán of Dír.

In 1854 the Kashmír Rájah sought aid from Chitrál against Gohr Amán, who was invading Gilgit. A deputation was accordingly sent by Sháh Afzal to arrange terms with the Jamú Durbar, and in pursuance of these terms Mastúj was in the following year attacked and taken by the Chitrál forces, but was shortly afterwards recovered by Gohr Amán. Sháh Afzal dying about the same time, he was succeeded as Mehtar by his eldest son, Adam Khor, but was soon ousted from power by the intrigues of his brother, Amán-úl-Múlk. In 1857 Mastúj was attacked and taken a second time by the Chitrális at the instigation of the Jamú Durbar. In 1860 Gohr Amán, the savage brute who ruled in Yasín, died a natural death, and was succeeded by his son, Múlk Amán. Then followed another period of intrigues, assassinations, and petty warfare, in which Múlk Amán, Pahlwán Babádúr, Mír Wali, Mír Gházi, and Amán-úl-Múlk were all more or less engaged. In 1870 Mr. Hayward, while travelling through Yasín, was murdered by Mír Wali, the then ruler of Yasín. This event brought about Mír Wali's expulsion, and he ultimately either died in exile or was killed by Pahlwán; meanwhile Pahlwán became the ruler of Yasín and Upper Chitrál. With varying fortunes Pahlwán held this position

till 1880. In September of that year Pahlwán had the temerity to attack Puniál, which may be considered Kashmír territory, but his invasion was abruptly terminated by the action of Amán-úl-Múlk, who took this opportunity to invade Yasín. Pahlwán was taken prisoner, and Amán-úl-Múlk became practically master of all the territory formerly belonging to the Khúsh Wakté family.

This he then partitioned in the following manner, *viz.*,—

- (1) Mastúj he retained.
- (2) Yasín he placed under the rule of Mír Amán, uncle to Pahlwán.
- (3) Ghizar he gave to Muhammad Wali, a nephew of Pahlwán, and son of Mír Wali. —

This arrangement was recognised by the Kashmír Government, and the Mehtar's subsidy was doubled as a reward for his services on the occasion of Pahlwán's invasion. Early in 1882 Mír Amán entered into an agreement with Amán-úl-Múlk, renouncing in his favour all claims to the Mastúj district,—that is to say, to all the Khúsh Wakté territories on the Chitrál side of the watershed. Mír Amán's rule proved unpopular, and Pahlwán stirred up intrigues in the neighbouring states which ended in an attack on Yasín. He gained a temporary success and captured Mír Amán, but on advancing toward Mastúj he was defeated by Afzal-úl-Múlk, the second son of the Mehtar. This success was completed by the occupation of the whole of the Khúsh Wakté provinces, which have since remained in the Mehtar's possession. As described under the heading of "Administration," Nizám-úl-Múlk, the heir-apparent, is now Governor of Yasín, while Afzal-úl-Múlk rules at Mastúj, the Ghizar valley being divided between them.

It would have been useless to have given a detailed account of all the struggles and intrigues which have led to this final consummation, but one fact is worth noting,—namely, that through it all, Amán-úl-Múlk has always managed to be on the winning side. The younger son of a family whose power, even in Lower Chitrál, was by no means absolute, he has in the course of the last half century gradually acquired supreme power throughout both Upper and Lower Chitrál. This result testifies unmistakeably to his ability.

With reference to Chitrál history Biddulph offers the following remarks, which are worth noting:—

"Tradition relates that the whole Chitrál valley was once occupied by Káfirs; but it is impossible to say whether by this term a tribe of the Síáh Pósh is indicated, or merely that the people in question were not Muhammadans. At Madalasht is a small Badakhshi colony who speak Persian. Ashrath, Beorái, Púrgal, and Kalkatak are inhabited by a tribe, said to speak a language cognate with Shína, who are still styled Dangariks by their neighbours, though they have long ago embraced Islám. The term 'Dangarik' would seem to show that they were Hindús before being converted. The villages of Pasingar, Birkót, Langurbat, Gad, Nárisat,

Máimana, Sukái, Náwakala, and Chundak are inhabited by a tribe who call themselves Gabar, but are called by their neighbours Narisáti. Their name would seem to connect them with the Gawaré of the Indus valley, but their language differs a good deal.

“They are, no doubt, the Gabrak of Bábar’s Memoirs. Their language seems to link them with the Bashgalis on one side, and the tribes at the head of the Swat and Panjkora valleys on the other; but further examination may show that they have only borrowed words from their neighbours’ languages. Several small valleys on the western side below Birkót are inhabited by Síáh Pósh of the Bashgáli tribe, who retain their own religion and customs, though they have long been subject to Chitrál. These broken tribes all belong to the ‘Fakír Maskín’ class. In Báilám, or, as they style it, Bargám, are a few Afghán families.

“The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghúr, Shugráam, and Shóghot seems to point to the prevalence once of Shíváism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastúj was at one time ruled over by Daugariks, who most probably were Shíns from the Gilgit valley, but there is nothing to show what religion was professed by the Khó before they embraced Islám.”

The only comments I have to make on Biddulph’s account are as follows. The Chinese invasion of which Biddulph speaks has certainly left traces in Chitrál. There are the remains of fortified camps as far down as Aían in the Chitrál valley, and all Chitráli legends agree that the country thus far was occupied by the Chinese. I suspect the so-called Chinese invaders were really Mongols of the same stock that invaded India. As regards the Chitrál valley having once been occupied by Káfirs, I am inclined to think that the Kálásh Káfirs and the Fakír Maskín are identically the same race. The former, having resisted conversion, were gradually driven back to the mountain recesses which they now occupy.

The Madalasht colony is comparatively a recent immigration. As regards the Fakír Maskín, it seems to me that this term is merely one of contempt for the several indigenous tribes which have been conquered by the present ruling races in Chitrál. As Biddulph says, the Shín race probably extended as far as Mastúj, while possibly from the Indus valley it overflowed through the Swat Kohistán to the Chitrál valley below Darúsh. From Mastúj to Darúsh the Fakír Maskín class of the Khó race, who are the bulk of the population in those parts, are, I believe, the descendants of converted Kaláshis. This theory reconciles itself to the tradition that the inhabitants were once Káfirs.

The ruling family are styled Katúré from Sháh Katúr, brother of Sháh Khúsh Wakt, the ancestor of the reigning family of Yasín, but the

name Katúr seems to have been applied to the country in former times before the existence of the present dynasty of rulers.

The Mehtars of Chitrál claim descent from the great Taimúr through Bába Ayúb, the present holder of the title.

Amán-úl-Múlk is now probably about 65 years of age (1885), but is still full of vigour, and his death is not likely to occur for many years. He is totally illiterate and ignorant of the world, but, on the other hand, he is possessed of much natural shrewdness. He is both an intriguer and a man of action; and being crafty, astute, and ruthless in the execution of his designs, he seldom fails in gaining his ends. Avarice is with him a ruling passion, and to satisfy it he is ever ready to contract friendly relations; but he is thoroughly deceitful, and his loyalty cannot be relied on. His great ambition is doubtless to enter into direct relations with the British Government, as such relations would, he knows, be more profitable to him than his present position of subordinate alliance with Kashmír.

The following is Colonel Lockhart's description of him :—

“A dozen years ago he was the most renowned polo-player in Chitrál, but he has long since given up the game, and his favourite amusements now are hawking and shooting. He has always been fond of women, but is free from any suspicion of unnatural depravity, and attributes his success over the house of Khúsh Wakt and over his own kinsmen to the fact that his opponents in both cases had offended the Almighty by their bestial vices.

“He is, without doubt, shrewd, brave, and unscrupulous. He has on his hands the blood of his nearest relations, and his merciless acts of repression amongst all classes of his subjects have made him feared and obeyed. He is particular about his prayers, but is no friend of the priests, whom he has despoiled of their tithes. He is suspicious by nature, and has about him men who, to increase their own importance, excite his suspicions by suggesting that there is something hidden under the surface in the most ordinary affairs.

“He is always more or less under feminine influence. The mother of Nizám-úl-Múlk (daughter of the late Ghazan Khán of Dír) used to be paramount, but her influence is said to have departed, and the mother of Sháh-i-Múlk is believed to be all-powerful at present.”

Mr. Ney Elias formed a very unfavourable estimate of his character, and I have thought it advisable to quote his opinion here. He says—

“In 1878 Colonel Biddulph reported him ‘a very shrewd man, avaricious, unscrupulous, and deceitful to an uncommon degree. He seemed utterly careless of what he said, so long as it served his purpose for the moment, and he was ready to deny his own words and ignore his own orders as it suited him. He trusted nobody and believed in nobody; he was not of a warlike disposition, but preferred working by fraud rather than by force.’ With one exception, this is still an excellent description of the Mehtar's character. The change that has taken place in him, during the past eight years, is that he has lost his shrewdness. He appears to have

dropped into a second childhood. He has lost his teeth, so that his speech is scarcely intelligible, and seems incapable of thinking continuously on any subject. I can imagine nothing more painful than to have to transact business with him, for he is still, probably, as avaricious, as unscrupulous, and as false as ever; yet has not sufficient shrewdness left to make his plans consistent, or to understand intelligibly any representation or remonstrance that might be addressed to him."

The well-known wives of the Mehtar are four. They are styled "Khúnza," which, in the Chitráli language, is a title of distinction. The first is the sister of the late Rahmatúlla Khán of Dír; the second was the sister of Gauhar Amán, the late ruler of Yasín—she left no children; the third is the daughter of a well-known Saiad of Chitrál; and the fourth is the sister of Hazrat Ali Khán of Asmár. He has many concubines. On account of their less honoured position they are styled "Wúnza" in the Chitráli language.

The Mehtar has a large family. The eldest son is *Muríd Dastgír*, the Governor of Injgám, a man over thirty years of age. He is, however, the son of a low-born mother, and is therefore considered of no account. He seems, too, a man of weak intellect, and is never likely to take a leading part in Chitrál affairs.

Sháh-i-Múlk, Governor of Drósh, is the second son. He, too, is over thirty years of age. Being the son of a Saiadzadi, he is excluded from succession to the throne; he is, however, an able, ambitious man, and will probably give trouble when the Mehtar dies. He is certainly the best educated man in Chitrál, and has intimate relations with the chiefs of Dír, Bijaur, and Asmár.

Sirdár Nizám-úl-Múlk, the heir-apparent, is about twenty-five years of age. Both he and Afzal are sons of a sister of the late Rahmatúlla Khán of Dír. He is Hákim of Yasín and Túrikho. He has exhibited no capacity for government, and is essentially a "man of pleasure." His character is mean and deceitful, and his accession to power is not desirable.

Afzal-úl-Múlk, his younger brother, is Governor of Mastúj and Múrikho. He is about nineteen years of age, and is a thoughtful and ambitious youth, of temperate habits. He devotes himself to his duties and appears popular. He is called the *Sik Mehtar* (Viceroy).

Ghulám is a brother of *Muríd Dastgír*, and is about eighteen years old. He is an active young man, much given to sport. He holds Aián and Késú in *jagír*. He has no following.

Bahrám, a sickly youth of about sixteen years. He is governor of the Arkári valley, and own brother to *Sháh-i-Múlk*. Besides the above, there are a number of young boys and children,—*Wazír-i-Múlk*, *Abdúl Rahmán &c.*,—but these are never likely to have any influence in Chitrál affairs, so it is needless to mention them. When *Amán-úl-Múlk* dies, their will doubtless be a desperate struggle for power between *Nizám*, *Afzal*, and *Sháh-i-Múlk*. This is unfortunate, as the unity of Chitrál, under a strong ruler

acknowledging British supremacy, is of great importance to us from a military and political point of view.

The following list of the Mehtar's family with details regarding them may be useful hereafter, when, on the death of Amán-úl-Múlk, the inevitable civil war takes place :—

Mother.	Children.	Age in 1896.	Remarks.
(1) A sister of Rahmat- úlla Khán of Dír.	1. Sirdar Nizám-úl-Múlk .	25	Governor of Yasín and heir-apparent of Chitrál; married— (1) A sister of Muhammad Sharíf Khán of Dír. (2) A daughter of his own uncle, Sher Afzal.
	2. Afzal-i-Múlk . . .	19	Governor of Mastúj; married a daughter of Yúsaf Ali Khán, ex-Mír of Singuán.
	3. Daughter . . .	...	Married the late Pahlwán of Yasín, whose step-brother, Múlk Amán, having killed him, married the widow to his son Mukaddas Amán by force. She is now with her husband in Tángír.
	4. } Daughters . . .		
	5. }		
(2) A Saiadzádi of Chit- rál	6. Sháh-i-Múlk . . .	30	Governor of Drósh; married a sister of Muhammad Sharíf Khán of Dír.
	7. Bahrám	16	Governor of Arkári; married to a Saiadzádi.
	8. Wazír-i-Múlk . . .	12	Has Broz as a <i>jagír</i> , married to a daughter of the late Pahlwán of Yasín.
	9. Abdul Rahmán . . .	10	
	10. Abdul Karim Khán .	7	
	11. Abdul Majid Khán .	5	

Mother.	Children.	Age in 1886.	Remarks.
(3) A sister of Hazrat Ali, the late Khán of Asmár . . .	12. A daughter . . .	...	Married to Mián Gúl of Swat.
	13. A daughter . . .	...	Married to Ali Murdán Sháh, ex- Mir of Wakbán.
	14. } 15. } daughters . . . 16. }		
	17. <u>Amír-úl-Múlk</u> . . .	10	Has as a <i>jagír</i> the main valley from Narsat to Bargám on the border of Asmár.
	18. Shujáh-úl Múlk . . .	6	
(4) A slave girl . . .	19. Muríd . . .	over 30	Governor of Injgám; married to a daughter of Sháh Abdul Rahím of Zebák.
	20. Ghulám . . .	19	Has Aigán and Késú as a <i>jagír</i> . Married to a daughter of Kokán Bég, his uncle.
	21. A daughter . . .	...	Married to Muhammad Sharff Khán of Dír.
	22. Ditto . . .	...	Married to the late Mír Wali, the murderer of Hayward.
(5) A slave girl . . .	23. Muhammad Sarwar Khán . . .	15	
	24. Jumah Khán . . .	12	<i>Jagír</i> —Kogazi.
(6) A slave girl . . .	25. <u>Asfandyár</u> <i>Hand. M.</i> . . .	8	
	26. Afrasiáb . . .	5	
	27. Sohráb . . .	3	

Besides the 17 sons and 10 daughters enumerated above, there are 3 infant sons and 14 daughters by various slave girls. One of these daughters married the late Hazrat Alí Khán of Asmár, another Saiad Abdul Rahím of Zébák, another Muhammad Saiad Sahibzáda of Mian Kalai, and another Mian Ráhat Sháh, Káka Khel, of the Pesháwar district. One of his daughters has lately been betrothed to Sháh Salím Khán, son of the late Rájah of Húnza.

A genealogical table of the Katúrí family will be found at the end of this article.

The languages spoken in Chitrál territory are—

Language.

1. *Persian*, which is spoken by the aristocracy of the country, and by the inhabitants of Madalasht in the Shishi Kú (Shushai Dará).
2. *Khowár, or Chitráli*,—which is the language of the great mass of the people in the country drained by the Chitrál river and its affluents, as far down as Mirkani. It is also spoken in the Ghizar valley above Pingal. In this dialect are many Persian words.
3. *Warshik, or Búrishki*,—the language of the Yasín valley.
4. *Shína, or Gilgiti*,—spoken in the Ghizar-Gilgit valley, from Pingal downwards.
5. *Yidgáh, or Munjáni*,—spoken by the common people in Injgám.
6. *Dangarik*,—spoken at Ashrath, Kalkatak, Beorai, &c.
7. *Narsati*,—the language spoken by the Gabars in the Chitrál valley who occupy the villages on both banks of the river below Mirkani.
8. *Lúnkho*,—spoken only in the valley of that name.
9. *Bashgali*,—spoken at Urtzen.
10. *Kalásh*,—the language of Kaláshgúm.

Education in Chitrál is at a very low ebb. There are probably not more than half a dozen men in the whole country who can read and write. Sháh-i-Múlk is probably about the best educated man in the country. All correspondence is conducted in Persian.

The people between Koghazi and Prét are said to have emigrated from Shignán, but they now speak the Khowár language.

Biddulph estimated the population of Chitrál, exclusive of Yasín, at Population. 200,000 souls, but I cannot but think that his estimate was excessive. McNair's estimate is as follows:—

District.					Population.
Darúsh or Drósh	.	.	.	.	6,000
Chitrál	.	.	.	.	8,000
Shoghot	.	.	.	.	6,000
Drásan	.	Márikho	6,000	.	13,000
		Túrikho	4,000		
		Tirich	3,000		
Káshkár Báhlá	.	Mastúj	10,000	.	26,000
		Laspúr	10,000		
		Ghizar	6,000		
Yasín	.	.	.	.	20,000
TOTAL					79,000

but most certainly his estimates of the population of Yasín and Laspúr are excessive, while in other cases he is considerably below the mark.

The Mehtar calculates that his dominions contain 24,000 houses, which would give a population of about 120,000.

My own estimate is even less than McNair's. It is based on a rough calculation of the probable population of each village, and I think every village in the Chitrál dominions has been visited either by myself or some other member of the mission. In any case, I should be surprised to learn that the population exceeds 100,000. My estimate is as follows:—

Yasín, including the whole of the Ghizar and Ashkúman valleys	11,000
Mastúj, including the Laspúr and Yárkhún valleys	13,000
Tirich	1,500
Túrikho	5,000
Múlkho	4,500
Injám, Arkári, and Ujáh Gol	7,000
Chitrál, including Shoghot district	18,000
Aáin and Késú	3,500
Drósh, including the main valley from Késú to Asmár and the Shishi	
Kú	10,500
Kaláshgúm	3,000
TOTAL	77,000

Colonel Lockhart gives the following description of the appearance and character of the people:—

“The people of Chitrál are a short-sized, well-built race of Aryan type, generally fair-complexioned, often blue-eyed and brown-haired (some have actual yellow hair). They are, as a rule, slight—a corpulent man is almost unknown; but they are wiry and muscular, and superb mountaineers. In disposition they are gay, careless, and independent, fond of hunting, hawking, and music, their songs often possessing true melody. They are generally well fed and warmly clad in woollen cap* (or turban), cotton undercoat, woollen trousers, very loose, high stockings, and soft leather boots coming up to the calf; over all they wear a woollen chogha, or on great occasions a gown made of gaudy Bokhára silk.

“They are devoted servants, but, as before said, very independent, and only the name of the Lút Mehtar has any awe-inspiring effect.

“They are good-natured and kindly amongst themselves, and probably as honest as their neighbours. No soldier could wish for better partizans in hill warfare, and, as every man rides or plays polo when he has the chance of a mount, they would make excellent light cavalry or mounted infantry. They seem to be impervious to cold or fatigue, and, after going 40 miles at high speed over the mountains, a man will be ready either to dance or to sit down by the fire and sing throughout the night. Life is held of no account. They do not pretend to be even outwardly religious as a rule. It is difficult to guess at the numbers of the population. They could

* The ordinary Dárd cap.

always turn out 10,000 excellent soldiers, which is probably all that one wants to know."

I think Colonel Lockhart rather over-estimates the number of fighting men available. The Mehtar himself told us 8,000, and I should accept that figure as a maximum. I cannot subscribe to Colonel Lockhart's opinion that they would make excellent soldiers. They are certainly hardy and active, but I do not feel so confident about their pluck. No doubt the better classes are all one would wish, but their numbers are small and the *Fakír Maskín* are a conquered race, who have for centuries been subjected to a despotic rule which recognised the slave trade as a right of the ruler. Under such circumstances it is hardly probable that the people have much aptitude for fighting. I should certainly class the Chitrális below the Patháns as a fighting race.

This is a subject which it is very difficult to come to satisfactory conclusions on: I can only give what has been written by various authorities, and leave the reader to draw his own conclusions. Biddulph says—

"The population of Chitrál is a curious and intricate ethnological puzzle. The largest section of the population are the Khó, who inhabit the whole of Káshkár Bálá, the Lútkú and Arkari valleys and the main valley down to Darúsh, and have penetrated across the watershed as far as Chashi. They call the country also Khó, dividing it into different sections under the names *Turikho* (upper), *Mulkho* (middle), *Lúdkho* (great), and their language Khowar.* This is the language given by Dr. Leitner under the name of Arnya, by which it is known to the Shíns of Gilgit, who style the Yasin portion of Káshkár Bálá, Arinah. In sound it is soft and musical. Unlike the Shíns and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously 'Fakír Múshkín.' They are divided into classes, of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.†

"Above them is a large privileged class, which is divided into clans like the Afghán Khéls, and spread all over Káshkár. First in rank comes the Sangálié, Rezáé, Muhammad Begé, and Khúsh Amadé, who are descended from the common ancestor and founder of the Katúré and Khúsh Wakté families. They are generally spoken of as Sháh Sangálié.‡ Next to them come the Zundré, or Ronos, of whom mention has already been made.

* Biddulph has, I think, here made a mistake. The valley is *Lútkú* (great valley), not *Lútkho*. I think he is also wrong about *Múlkho*. Lockhart says it means "lower," and that I believe is correct.

† The *Fakír Maskín* are undoubtedly the original inhabitants. There are some grounds for supposing they were once *Kalásh Káfirs*.

‡ *Vide* Katúré Genealogy.

They are most numerous about Aían. Below the Zundré comes a large class styled 'Ashimadék.' Their clans are—

Háshi.	Bairámbegi.	Shighni.
Adambegi.	Kusbiálbegi.	Borshíntek.
Dush-mani.	Chauki.	Májé.
Ladimi.	Baiki.	Jikáná.

"The term 'Ashimadék,' which signifies 'food-givers,' is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of 8 sheep and 8 *kharwars* of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Sháh Sangálié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

"Among the Ashimadék, the Shighni and Káshi claim, respectively, to come from Shighnán and Kásh (Kishm?), a village close to Jurm, in Badakhshán. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tájiks from Badakhshán, who settled in Chitrál at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language, and form the most warlike part of the population."

Faiz Baksh gives the following confused details:—

"Tribes in Lower Chitrál: (1) Razáyá, (2) Kháshí, (3) Báíká, (4) Shighní, (5) Zundré, (6) Muhammad Begí, (7) Dushmaní, (8) Gharámaz, (9) Kafirí.

"No. 1 are descendants of Razá, third son of Katúr.

"No. 2 formerly resided in Khásh, otherwise called Dasht-i-Khásh, which lies between Faizábád and Jurm in Badakhshán.

"No. 3 are nearly related to Sháh Afzal, second son of Katúr.

"No. 4 formerly resided in Shighnán.

"No. 5 call themselves descendants of Alexander of Macedon.

"No. 6 is an important clan, a branch of the Zundré tribe.

"No. 7 earn their livelihood by mercenary service and agriculture.

"No. 8, who are too badly off to engage in trade or agriculture, earn their living by labour.

"No. 9 were originally Lúddéh Káfirs, and are now Muhammadan.

"Tribes in Upper Chitrál: (1) Khúshwaktí, (2) Lútkho, (3) Warshagúmi, (4) Dárdú, (5) Gújar, (6) Gilgití, (7) Dashman, (8) Gharámaz.

"No. 1 are descended from Kúsh Wakt, son of Katur.

"Nos. 7 and 8 are in the same state as the tribes of the same name mentioned in the previous section on Lower Chitrál."

Again, Biddulph says—

"Manufactures are less esteemed than agriculture. In the valley below Chitrál, scattered among the villages, a number of the meaner caste

are found, as in the Gilgit and Indus valleys. They are called *Ustáds*, 'artificers,' and are divided into *Dertoché*, 'carpenters;' *Dergeré*, 'wooden-bowl makers;' *Kulalé*, 'potters;' *Dums*, 'musicians;' and *Mochis*, 'blacksmiths.' The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakír Mushkíns, who are all agriculturists. No *Ustáds* are found in Káshkár Bálá or in Lútkú. The ruling class recognise certain restrictions on intermarriages among themselves. The Sháh Sangálié marry amongst themselves, and take daughters from the Zundré and Ashimadék, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakír Maskín class, from whom, however, they take daughters as concubines."

Lockhart classifies the whole population roughly into three classes, and his account may be accepted as substantially correct.

"The people of the Chitrál state are divided into three classes,—*viz.*, the nobles (Adámzáda), the middle class (Arbábzáda), the peasantry (Fakír Maskín). In this classification the distinction is social, not racial. A Fakír Maskín can acquire wealth and become an Arbábzáda, and both Fakír Maskín and Arbábzáda can be admitted into the Adámzáda class by the display of two virtues, bravery and generosity; that is to say, the poorest Fakír Maskín, if he distinguish himself in the field, can at once be raised to Adámzáda rank by decree of the Mehtar, who at the same time gives him sufficient land to support the dignity; and a well-to-do Arbábzáda by the display of lavish hospitality to rich and poor alike, can, in that manner, become an Adámzáda by the Mehtar's favour. On the other hand, an Adámzáda can, by losing wealth, descend the social scale and be merged in the Fakír Maskín class. The Adámzáda are untaxed, but both Arbábzáda and Fakír Maskín pay a tenth of their field produce to the Mehtar, besides a fixed number of sheep or goats and either *choghús* or blankets. The Fakír Maskín and Arbábzáda class intermarry, whilst the Adámzáda do not give their daughters out of their own class, but take wives from each of the inferior grades."

The fact is, the divisions given by Biddulph and Faiz Baksh are racial or local divisions of the main classes given by Lockhart. For instance, the people about Múri are called Shigni. They are supposed to be the descendants of colonists from Shignán, but they may belong to any of the three great social grades given above. In the same way the Káfiri of Faiz Baksh are undoubtedly the descendants of Kalásh Káfirs, but their social class might be anything, though probably the bulk of them are Fakír Maskín.

The religion of the inhabitants of Upper and Lower Chitrál is Muham-
 madan, which has prevailed in the country from the time it was introduced into Khurasán, Afghánistán, and Badakhshán, in the earlier days of the Kalífs of the house of Omeyá. The people of the north and north-eastern portions of the country are Shíahs, the rest are mainly Súnis.

Religion and
 morals.

The ruling family are Súnis. Besides Sháhahs and Súnis, there are a certain number of the Maulai, or Ráfízí sect. They are found chiefly in Injám, and at Madalasht.

The people are by no means bigoted or fanatical, and the Múllas have very little real influence. Formerly the Múllas used to take tithes, but some years ago the Mehtar appropriated these tithes for himself, and now the Múllas are dependent on voluntary contributions. There is not a single decently-built mosque in the whole country. Unnatural crime is not uncommon, and nearly every man of position keeps one or more dancing-boys. They keep their women jealously secluded, but chastity seems to be a rare virtue.

I see Colonel Lockhart attributes a far wider range to the Ráfízí element than I have done, and probably he is right; at the same time the people seldom speak of themselves as Maulais. They seem ashamed of the fact, and one of that sect will always call himself a Shíah. The following is Lockhart's note on the subject:—

"From Prét to the Asmár border the orthodox Súi faith prevails on both banks of the river, except at Madalasht, where the people are Ráfízis. From Prét, up the right bank of the Chitrál river to the Hindú-Kush, the Ráfízí element prevails, but the Súi is also represented. The country east of the river, including the provinces of Mastúj and Yasín, is almost exclusively Ráfízí, the principal exception being in the Ghizar valley, where the Dangarik population are Súnis from Pringal downwards. The Ujáh, Arkári, and Lútkú valleys are entirely Ráfízí. It is thus seen that the last-named sect is by far the most numerous in the Mehtar's dominions."

Administration.

Biddulph mentions that the country is divided into eight districts, but this statement appears to be hardly correct. The probabilities are that the administrative divisions are constantly changing. In 1885 they were as follows:—

- (1) Chitrál proper,—i.e., the main valley from Barinas down to Broz, the Ujáh Gol and Lútkú valley from Shoghot downwards, under the immediate rule of the Mehtar himself.
 - (2) Yasín, the Ghizar valley below Pingal, and Túrlikho, under Nizám-ul-Múlk.
 - (3) The Ghizar valley above Pingal, the Sar Lásipúr valley, the Mastúj valley as far as Réshún, Múrikho, and Tirich, under Afzal-ul-Múlk.
 - (4) The Chitrál valley below Késú, under Sháh-i-Múlk.
 - (5) Injám,—i.e., the Lútkú valley down to, but exclusive of, Andarti, under Murád Pasgín.
 - (6) The Arkári valley, including Andarti, under Bahrám.
 - (7) Awan and Kesh under Ghulam.
- It will be seen that the governors of all the districts, except Chitrál proper, are appointed by the Mehtar.

The following is Biddulph's account of the system of administration:—

"The administration of justice is practically the will of the ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Múllas is useful. In one case which came to my knowledge, they intervened to save the life of a condemned man who had murdered a favourite follower of the Mehtar, by pointing out that the Mehtar's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Atálik.

"A somewhat elaborate administrative machinery exists, which was probably instituted by, or borrowed from, the Shín Rás of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbeg titles shows that a new system has been grafted on the old one.

"At the head of each district is an Atálik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wazírs of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the produce of any mines. His land is exempt from taxes, and 10 families are assigned to him as labourers. He also receives a fee of 1 tilla, equal to 10 shillings, on each marriage. Next to the Atálik is the Chárwélo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Chárwélo. He is directly responsible to the Atálik of his district, and has four families allotted to him for service. His '*ishpin*' is 8 of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

"Below the Chárwélo is the Baramúsh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly '*ishpin*' of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing 10 men of his village from military service.

"To assist him he has an attendant, 'Chárbú,' whose duties are the same as those of the Zaitú in Gilgit. He receives a woollen robe and 5 sheep yearly, and his land is exempt from taxation.

"In Yasín territory, both on the Chitrál and Wurshigúm side, the system and titles of officials are the same as in Chitrál, showing perhaps more strongly the mixture of two systems."

The above account requires some modification. The districts are now governed by governors, or *Hákims*, who are in all cases sons of the Mehtar. To some of these are attached Wazírs, Atálik, and Aksakáls to assist them in the execution of their duties. With the exception of the power of life and death, the *Hákims* are absolute. There seems to be very little crime in Chitrál; what there is, is generally punished by death, slavery, fines, torture, or the stocks. In subordination to the rulers of the several provinces there are several minor *Hákims*, such as the *Hákim* of Ghizar, or

The ruling family are Súnis. Besides Sháhahs and Súnis, there are a certain number of the Maulai, or Ráfízí sect. They are found chiefly in Injgám, and at Madalasht.

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Administra-
tion.

Biddulph mentions that the country is divided into eight districts, but this statement appears to be hardly correct. The probabilities are that the administrative divisions are constantly changing. In 1885 they were as follows:—

- (1) Chitrál proper,—*i.e.*, the main valley from Barinas down to Broz, the Ujáh Gol and Lútkú valley from Shoghot downwards, under the immediate rule of the Mehtar himself.
- (2) Yasín, the Ghizar valley below Pingal, and Túríkho, under Nizám-úl-Múlk.
- (3) The Ghizar valley above Pingal, the Sar Láspúr valley, the Mastúj valley as far as Réshún, Múríkho, and Tirich, under Afzal-úl-Múlk.
- (4) The Chitrál valley below Késú, under Sháh-i-Múlk.
- (5) Injgám,—*i.e.*, the Lútkú valley down to, but exclusive of, Andarti, under Muríd Dastgír.
- (6) The Arkári valley, including Andarti, under Bahrám.
- (7) Aían and Késú, under Ghulám.

It will be seen that the governors of all the districts, except Chitrál itself, are sons of the Mehtar.

The following is Biddulph's account of the system of administration :—

"The administration of justice is practically the will of the ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Múllas is useful. In one case which came to my knowledge, they intervened to save the life of a condemned man who had murdered a favourite follower of the Mehtar, by pointing out that the Mehtar's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Atálik.

"A somewhat elaborate administrative machinery exists, which was probably instituted by, or borrowed from, the Shín Rás of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbeg titles shows that a new system has been grafted on the old one.

"At the head of each district is an Atálik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wazírs of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the produce of any mines. His land is exempt from taxes, and 10 families are assigned to him as labourers. He also receives a fee of 1 tilla, equal to 10 shillings, on each marriage. Next to the Atálik is the Chárwélo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Chárwélo. He is directly responsible to the Atálik of his district, and has four families allotted to him for service. His '*ishpin*' is 8 of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

"Below the Chárwélo is the Baramúsh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly '*ishpin*' of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing 10 men of his village from military service.

"To assist him he has an attendant, 'Chárbú,' whose duties are the same as those of the Zaitú in Gilgit. He receives a woollen robe and 5 sheep yearly, and his land is exempt from taxation.

"In Yasín territory, both on the Chitrál and Wurshigúm side, the system and titles of officials are the same as in Chitrál, showing perhaps more strongly the mixture of two systems."

The above account requires some modification. The districts are now governed by governors, or *Hákims*, who are in all cases sons of the Mehtar. To some of these are attached Wazírs, Atálik, and Aksakáls to assist them in the execution of their duties. With the exception of the power of life and death, the *Hákims* are absolute. There seems to be very little crime in Chitrál; what there is, is generally punished by death, slavery, fines, torture, or the stocks. In subordination to the rulers of the several provinces there are several minor *Hákims*, such as the Hákim of Ghizar, or

the Hákim of Lásipúr. Below the Wazírs, Hákims, Aksakáls, and Atálíks, is the Chárwélo. This official has charge of a group of villages. Biddulph says that the next grade of officials are called Baramúsh, and that they are equivalent to our village *lambardárs*; but I think he is wrong, and that Baramúsh is simply the Yasín equivalent of Chárwélo. Below these, again, are assistants called Charbús, who may be said to correspond with the Indian *chuprasies*, while Yasawals are the personal *chuprasies* of Hákims, &c.

It must be understood, however, that there is no regular system. In Yasín, for instance, there are 5 Wazírs, 2 Atálíks, 4 Baramúshes, 1 Yasawal, and 10 Charbús; while under Afzal in the Mastúj province are 3 Hákims and 10 Chárwélos, beside Wazírs, Aksakáls, &c. In a country where not a dozen men can write a methodical system can hardly be expected.

"As regards crimes and punishments,—the Mehtar himself rewards and punishes his subjects; none of his sons have anything beyond the power of inflicting corporal punishment, and they must refer for orders to Chitrál. This applies only to freemen; owners of slaves can kill, torture, or otherwise punish the latter at pleasure. There is a Kázi at Chitrál, but he is never referred to, and Amán-ul-Múlk dispenses punishment according to his own lights. The following are the penalties and the offences for which they are awarded:—

Treason	}	Death by the sword (<i>i.e.</i> , cut to pieces) (<i>Konghordik</i>).
Murder		
Adultery		—Stoning to death (<i>Sangasar</i>).
Cheating and theft	}	Tearing flesh of face and limbs with red-hot pincers (<i>Amborchakik</i>).
Petty theft		
		Confinement in the stocks, for varying periods, weeks or months (<i>Krot-dik</i>).

The wives and families of men executed are sold as slaves. This sale is called *Bezimik*.

The following officials are those directly under the Mehtar:—

Designations.	Number of each grade.	Names of officials.	Remarks.
Dewánbegi . . .	1	Hazára Beg.	All Revenue matters are entrusted to him. He is also a sort of Prime Minister.
Wazírs . . .	3	Múzam Khán, Inayat Khán, Wafadar Khán.	Act as Counsellors.
Aksakáls . . .	2	Fath Ali Sháh, Naiáb.	These men are usually in personal attendance. Their position corresponds to that of an Afghán <i>Málik</i> .
Chárwélos . . .	9	They reside out of Chitrál in their own villages.	Act as the <i>lambardárs</i> of a group of villages.
Mirza . . .	1	Muhammad Ghufrán.	The Mehtar's <i>Múnshi</i> . This man is an utter scoundrel, never to be trusted.
Yasawáls . . .	2	...	Act as the Mehtar's <i>Mehmandárs</i> .
Charbús . . .	20	These remain in their own villages.	Assist the Chárwélos in their duties.

The Mehtar derives his revenue from various sources. The amount is ^{Revenue.} variable, and no exact estimate of it can be formed, as accounts are ap- ^{Taxes.} parently never kept, and there is certainly no regular *daftar*. The following account is, however, fairly trustworthy :—

Firstly—There is the Kashmír subsidy.

Secondly—The monopoly of the timber trade and the sale of all orpiment, lead, and gold dust.

Thirdly—The slave trade.

Fourthly—Tolls.

Fifthly—The land revenue.

Sixthly—Tribute from Káfiristán.

The Kashmír subsidy amounts to R30,000 (Chilki), which is equivalent to about 18,750 Indian rupees. The subsidy is paid in Indian rupees, about 15,000 of which go to the Mehtar direct, the remainder being paid to Nizám-úl-Múlk and other sons.

The timber trade is entirely in the hands of Rahat Sháh, Káká Khél, to whom the Mehtar farms the monopoly. This brings in annually from 7,000 to 12,000 Kábali rupees, of which two thirds are taken in cash, the remainder in Pesháwar goods. Deodár is the only wood exported. It comes mostly from Kaláshgúm and the Shishi Kú. Orpiment is found only in Tirich; it is bartered for goods with traders from Badakhshán and India, and brings in the equivalent of about 20,000 Kábali rupees. Lead is found in various parts of Chitrál, and is sold chiefly to traders from Bajaur. Gold dust is washed for at Daníl, Kári, and Bróz. The amount realised from these two sources is insignificant. The revenue from gold dust is valued at 360 Kábali rupees. The slave trade formerly brought in handsome profits, but the Russian conquests in Central Asia and the prohibition of the slave trade in Kábal have spoilt the market. Prices vary from R100 to 300 according to age and sex.

The tolls levied in Chitrál territory are numerous and vexatious, but the Mehtar apparently only takes those which are levied at his capital. The rates there are—

2	Kábali rupees	per horse.
1	"	rupee " mule.
1	"	" " 3 donkeys.

Traders from Pesháwar have to pay 8 rupees (Kábali) per mule. This brings in about R5,000, of which R1,400 are given to Sháh-i-Múlk. The land revenue consists of a fixed contribution of sheep, goats, grain, blankets, *choghas* and *chadars*, from each district. Twice a year each district pays so many sheep or goats, or both, to its immediate governor, who sends half to the Mehtar. Sháh-i-Múlk, however, is permitted to retain the whole of the Drósh revenues. In this way the Mehtar receives about 3,000 *chadars* and *choghas*, 22,000 *walis* of grain, or 33,000 maunds, 5,000 *batis* of *ghí*, or 300 maunds, and of goats and sheep over 6,000 heads per annum, which latter may be valued at R12,000. North of the capital each district

sends a certain number of woollen *choghas* and blankets, while the southern districts send him Chitrál *chadars*, which are cotton strips interwoven with woollen embroidery.

Formerly the Múllas took one tenth of the field produce, but the Mehtar some years ago seized the tithes for himself.

The Káfristán tribute is a very variable quantity, and depends more on the good-will of the people than on the Mehtar's power to exact it. It consists of occasional offerings of cattle, butter, and honey.

Besides the sources mentioned above, the Mehtar takes his pick of batches of horses going down to India for sale, and also makes a little profit by bartering English goods for *yambús* (Yárkandi ingots).

As regards the fifth item of revenue, Biddulph gives the following details :—

“The regular revenue of the country is paid solely by the ‘Fakír Maskín’ class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20lb of honey (*sic*) from each house yearly. The pastoral community is assessed at 4 sheep, 3 woollen robes, and 30 lb of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16lb of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible.”

On the same subject Jemadár Muhammad Nawáz Khán says :—

“Within the Mehtar's *iláka* the Mírs, who are mostly the Khúsh Wakt and the Raza Khél familie. or clans, and the Saiads and Múllas, as well as those who have no means of livelihood, are exempt from paying any revenue. Others pay revenue, which is generally one tenth of the produce. According to their means the Zamindárs give in revenue, sheep, ghí, woollen coats, cows, horses, &c. As there are no fixed rules for the realisation of the revenue, the exact amount which is realised annually cannot be ascertained. In Yasín, Sardár Nizám-úl-Múlk realises a tax of R5 in cash, or takes a *chogha* or 4 *walús* of wheat, when a marriage takes place; besides which a duty of 1 per cent. is levied in Yasín on piece-goods which the Kohluwál traders bring into the country.”

The following tables are also given by the Jemadár. These statements may some day be useful as giving an idea of the resources of different districts.

Statement of approximate revenue realised annually in Chitrál.

ILÁKA.	Wheat.	Barley.	Rice.	Indian-corn.	Millet.	Ghi.	Choghas.	Iron.	Sheep.	Yaks.	Cows.	Horses.	Remarks.
	Walú.	Walú.	Walú.	Walú.	Walú.	Datti.		* Phal.					
YASÍN . . .	1,000	1,500	...	...	2,000	1,200	300	...	1,200	60	...	...	R300 (Káball) are collected from merchants, who pay at the rate of 1 per cent.

* Phal is an Iron measure, a foot in length, and weighs $\frac{1}{2}$ seer.

Statement of approximate revenue realised annually in Chitral—contd.

ILAKA.	Wheat.	Barley.	Rice.	Indian-corn.	Millet.	Ghi.	Choghas.	Iron.	Sheep.	Yaks.	Cows.	Horses.	Remarks.
TÓBIKHO . .	1,000	1,500	500	300	100	400	250	...	800	8	...	20	Rs100 in cash, or in kind are realised on account of marriages. The revenue collected in this ilaka is not given to the Mehtar.
MASTÓJ and DRA-SAN.	900	1,200	500	500	500	1,000	400	...	1,000	10	...	40	The Mehtar takes whatever he thinks proper from this ilaka.
CHITRÁL proper, i.e. from KóSENT, as far as KóSÓ, &c.	2,000	1,800	2,000	1,000	500	1,800	900	...	2,500	...	...	...	The Mehtar gets 50 Chitráli carpets annually in addition.
SHIS: Kó and DAR-USH.	300	500	500	100	...	200	100	80	200	...	...	6	The whole amount is retained by Sháh-i-Múlk.
NABBAT, from BARGAM to ASHEAT.	...	...	20	...	...	200	...	200	300	...	...	...	The Mehtar receives the whole of the revenue himself.
LÓTKÓ . .	900	1,200	...	150	300	200	500	...	700	...	...	10	The Mehtar takes more than half of the revenue.
KÁFIRISTÁN .	...	...	...	...	...	60	...	...	120	...	15	...	This cannot be realised always.
TOTAL .	6,100	7,700	3,520	2,050	3,400	5,080	3,400	280	6,720	78	15	76	

Statement of separate revenue in cash realised annually by the Mehtar of Chitral.

No.	Description of article.	Amount.	Kind of coin.	Remarks.
1	Yellow arsenic .	12,000	Kábalí .	There is a mine of yellow arsenic in the Lunkho valley of Tirich. Traders from Bajaur go there in summer, buy the articles at 3 <i>battis</i> , i.e., $7\frac{1}{4}$ seers per Kábalí rupee, and take it to Pesháwar; but in Chitral itself it sells at 2 <i>battis</i> per rupee. The price is not paid in coin. It is bartered with piece-goods and salt. There is no fixed income from this source, as the sale of course depends on the number of the merchants who visit the place annually.

Statement of separate revenue in cash realised annually by the Mehtar of Chitral—continued.

No.	Description of article.	Amount.	Kind of coin.	Remarks.
2	Deodár timber .	12,000	Ditto	Pesháwar merchants, the Káka Khél, &c., resort to Madalasht in the Sishi Dara, where these trees grow in large numbers, buy them and float the logs down the river <i>viâ</i> Jalálábád to Pesháwar. A duty on this is levied in the Amir of Kábal's territory at 3 Kábali rupees per log, whether it be long or small. These logs can also be procured in Narsat and Kalásh-gúm. The income from this source is very variable.
3	Horses . . .	6,000	Ditto	A duty is levied on horses passing through from Badakhshán to Pesháwar <i>viâ</i> Dír and Asmár for sale at the places mentioned below at the following rate:— R Sangúr 4 Chitrál 4 Broz 4 Darúsh 4
4	Cash in the <i>ilaka</i> of Narsat.	500	Ditto	Some years the income rises to R8,000. From Narsat as far as Bargám, &c., the people pay revenue in cash, and not in kind.
5	Duty on piece-goods.	5,000	Ditto	The merchants who bring piece-goods from Pesháwar pay a duty of R8 per donkey-load. Out of this income the Mehtar gives R1,500 to his son Sháh-i-Múlk, Governor of Darúsh.
6	Gold dust . . .	360	Ditto	From the following places gold dust, amounting to 20 tolas, is collected annually:— Tolas. Múri 4 Kárl 4 Broz 4 Késú 4 Sangúr 4
7	Allowance given by the Maharaja of Jamá.	16,500	English	The confidential agents of the Mehtar go every year to Jamá to fetch this allowance. He distributes the amount among his sons in the following manner:— R Sirdár Nizám-ú-Múlk 1,500 Afzúl-ú-Múlk 1,000 Sháh-i-Múlk 500 Ghulám 200 Sons of Mír Wali 500
	Total	52,360		Múnshí Bahrám Khán,* an official of the Maharaja (of Jamá), says that the yearly allowance was R15,000, but that this year (1886), on account of Colonel Lockhart's visit, an additional sum of R1,500 has been given.

* The Múnshi was murdered in 1886.

The Madalasht people are bound to supply 60 matchlocks per annum, and also to fell 4,000 fir trees. The Yasín blacksmiths have to provide a certain number of sword-hilts. Besides the Kashmír money subsidy, the following *khilat* is annually given by the Máharája:—

For Mehtar Amán-úl-Múlk—

- 1 pair of shawls.
- 1 piece of *kimkháb*.
- 1 *Chogha*.
- 1 sheet of cloth, embroidered with gold.
- 5 yards of striped silk.
- 2 pieces of cotton cloth.

For the Mehtar's wives—

- 2 Benares *dopáttas*.
- 2 pieces of *kimkháb*.
- 20 yards of striped silk.

For Sardar Nizám-úl-Múlk—

- Cash, R1,500, English currency.
- 1 pair of *doshala* (2 shawls).
- 1 piece of *kimkháb*.
- 4 yards of striped silk.
- 2 yards of cotton cloth.

For Afzúl-úl-Múlk—

same as for Nizám-úl-Múlk.

For Sháh-i-Múlk—

same as for Nizám-úl-Múlk.

For the Wazírs—

- 5 pieces of silk for Wazír Muzaffar. This man having died, the Mehtar gives these to Fath Ali Sháh Aksakal.
- 5 pieces of cloth for the Diwán-begi.

As regards the military resources of Chitrál, as already stated, all male adults are liable, as occasion requires, to be called out for military service, and receive in return grants of land either free of revenue or at diminished rates. The more substantial landholders are responsible for mustering 200 or 300 retainers each.

About 100 men are always on duty with the Mehtar. They serve for two or three months at a time. They get no pay, but when dismissed are generally presented with *choghas*, blankets, or weapons. They are, of course, fed by the Mehtar during their term of duty.

The Mehtar estimates his available armed force at 8,000 men, of which 3,000 would be from Yasín and Mastúj, for the defence of the eastern passes; and 5,000 from Chitrál, for the defence of the southern and western passes.

The weapon most in use with the Chitrális is the primitive matchlock. These are either made at Madalasht* in the Shishi Kú (Shushai Dara) or imported from Badakhshán. Flintlocks from Badakhshán, and percussion muskets of Russian manufacture, are also imported to a small extent.

A few firearms, such as sporting guns, and stolen Sniders or Martinis, find their way from Pesháwar. Inferior gunpowder is manufactured in the country. Lead in quantities sufficient for local use is found in the country.

In 1885 the British Government presented the Mehtar with 120 short Snider rifles and 200 smooth-bore muskets. About 60 other short Sniders were at the same time presented to various sons and retainers, so that there are now certainly 180 rifles in the country. A proportionate supply of ammunition was also given. Besides firearms (which are not possessed by all), every man carries a sword and circular shield. The swords are made chiefly in Yasín.

Of cannon the Mehtar possesses two 3-pounder brass guns, presented by the British Government in 1884. He is also said to possess two iron guns, which were made by a native workman who came from Kábal some years ago, and four brass guns, presented by Muhammad Beg of Kundúz. There are also a few *sher-bachas*. Two of the guns are said to be at Yasín; the remainder are at Chitrál. Owing to the difficulty of transport in a mountainous country, and owing to the little knowledge the Chitrális have of the use of artillery, these guns are almost useless to them, except for the purpose of firing salutes.

The Chitrális are active and hardy, with more than ordinary endurance, but they have no discipline or training. Scarcely any of them have ever taken military service. Their system of warfare consists in defending *darbands*,—that is, narrow defiles closed by stone walls and towers. In the defence of these places, rocks and boulders rolled down from the heights above play an important part. Their attacks usually take the form of ambuscades and night-surprises. There are not many forts in the country, and those even are of no particular strength. They are usually square mud structures of 40 or 50 yards side, with walls about 20 feet high, and square towers at the angles. Ditches either do not exist or are very shallow. The principal forts are Chitrál, Drósh, Shoghot, Parabek, Gabar, Drásan, Mastúj, Yasín, and Barkúlti.

Fauna and flora.

The domestic animals in Chitrál are ponies, donkeys, cattle, sheep, goats, and poultry. Ponies are fairly numerous, and every man of any position invariably rides. Very few are bred in the country; most of them are imported from Badakhshán. Donkeys are much used for local traffic, and are the most suitable transport for the narrow difficult paths which constitute the highways in this mountainous country. The cattle are small and apparently are not very numerous. Enormous flocks of sheep and goats are

* Madalasht has to provide the Mehtar with 60 matchlocks per annum.

maintained. The sheep are small, but of good quality. The poultry are superior to what one sees in India. Hounds and hawks are kept by all well-to-do persons for sporting purposes. Many, too, are sent by the Mehtar as presents to neighbouring chiefs. Chitrál is famous for its hawks and falcons, and nowhere is the pastime of hawking carried to greater perfection. The wild animals most commonly seen are ibex, markhor, urial, and bear. These, of course, are found only in the mountains. Small game is scarce, except chikor and pigeon, which abound. The principal fruits of the country are grapes, apricots, mulberries, apples, walnuts, pomegranates, pears, and melons. The grapes are of several different kinds and of excellent quality. Apricots abound, and are dried in large quantities for export or winter use. The melons are of very superior flavour.

Wheat, barley, and Indian-corn are the most common grains, but below Búni rice is very largely grown, and the Chitrál rice has a great reputation in all the surrounding countries. At high altitudes millet is, of course, the principal grain.

The soil is generally rich and fertile wherever irrigated, but, owing to the mountainous nature of the country and the rocky character of its soil, the cultivable area is extremely limited. Above Raishún only one crop is reaped, but below two crops are obtained. Wheat and barley are the spring crops; rice, Indian-corn, and millet the autumn. The *rabi* crop is harvested in May and June, the *kharif* in September. The terms *Ábi* and *Lálmi* are in common use in Chitrál. The richest wheat districts are probably Owír, Kúsht, and Yasín.

The country is very deficient in timber trees, until Kaláshgúm and the Shishi Gol are reached. In this, the southern portion of Chitrál, *deodárs* are plentiful. In the valleys generally, besides fruit trees, the *chenar*, poplar, and willow are the only trees of any size, and these are only found in the villages or along watercourses. Firewood is consequently a great difficulty.

The chief trade of Chitrál is carried on from July to October, when the Trade. passes are open. The Chitrális themselves have neither inclination nor enterprise for commercial pursuits, and trade is principally carried on by members of the Káká Khél and by traders from Bajaur and Badakhshán. Goods are carried on ponies, mules, and doukeys, as the routes are not practicable for camels.

The principal exports are timber, orpiment, or yellow arsenic,* cheap woollen *choghas*, *pattu* cloth, cotton carpets, and *chadars*, lead, hawks, and slaves. The export trade being almost entirely in the hands of the Mehtar, its extent and nature is dealt with under the heading "Revenue." Faiz Baksh gives the following comprehensive list of exports and imports:—

"*Exports.*—The exports consist of yellow arsenic, sulphur, antimony, lead, mica, flintstone, wool, woollen blankets, *choghas*, and stockings."

* Called *hal* or *haraiwal* in Chitrál, and *hartál* in India.

"These articles are exported to Pesháwar. A large quantity of stockings, blankets, and *choghas* are exported to Faizábád, in Badakhshán. Male and female slaves used to be largely exported from Chitrál for sale in Badakhshán, Central Asia, and Afghánistán.

"Imports.—These comprise Bajauri and Dír iron; salt, indigo, raw silk; longcloth, washed and unwashed; chintz, broadcloth, Panjábi and Pesháwari coarse cotton cloth, Lúdhiana and Pesháwari *lúnghis*, *susi* (striped cloth manufactured at Pesháwar and in the Panjáb), grocery, spices, tea in small quantities, sugar, sugarcandy, arms, powder, all kinds of pedlar's wares, printed religious books, and cowries.

"The imports from Badakhshán consist of horses, carpets, sheep, cotton, pistachio nuts, almonds, raisins, Russian kázán, or flat metal cooking-vessels, Russian chintz, Bokhára-made striped silks (*alachas*), silk and cotton striped cloth (*adras*), and broad-striped silks (*bekasab*), Bokhára boots and gaiters, and Russia leathers for sleeping on (*chirm-i-Bulgária*)."

This account may be compared with that given by Mr. Girdlestone in his Kashmir Report. He says:—

"The principal imports are salt from Kálábágh, and sometimes from Badakhshán, whence also come sugar and articles of crockery; cooking utensils of brass and iron, indigo, shawls, firearms, cloth (*lakha*), and leather both in the piece and in the form of boots and shoes, nominally from Bokhára, but really from Russia; silk (*kanawez*), chintzes, tea from Eastern Turkistán, iron from Dír, Birmingham ware, cheap piece-goods, swords, drugs and spices from Pesháwar. From the last-mentioned place there is a constant stream of travelling merchants, each with his long string of mules, whilst from Badakhshán and Turkistán caravans, usually of asses and ponies, come but two or three times in the year. The commodities introduced from British India are said, on account of their better quality and cheapness, to be more sought after than those from elsewhere. With Kashmir there is no direct trade, owing to the difficulty of communication. The exports are hawks and falcons, which command prices in Pesháwar ranging from Rs 30 to 50, sheep, dogs, unbleached silk and cloaks (*choghas*) to the Panjáb and Afghánistán; and slaves to the latter country, Turkistán, and Badakhshán. At times there is a considerable trade in grain with Dír, owing to the greater advantages which the valley of the Kúnar has for production by reason of its natural superiority in irrigation. The well-to-do folks prefer foreign cloth for their dress; the poorer classes wear a coarse woollen fabric similar to the *pattu* made in Kashmir."

The great obstacles to trade in these regions are the vexatious imposts and the badness of the roads. Were these obstacles removed, a great increase might be expected in the through trade between Badakhshán and Pesháwar.

The local trade can hardly ever be very great, as the population is so scant.

There are no bazars in the country, and the only approach to a mart is the serai at Chitrál. The people raise their own grain and make their own coarse woollen clothes.

In Chitrál there are no permanent bazars. In a serai, 80 yards long and 50 broad, there are 25 small shops, to which in summer *paráchas* of Bajaur

and Dír bring Pesháwar piece-goods, salt, sugar, &c., take up their residence there and sell what they can. In the same way Badakhshis import horses, clothes, silks, carpets, &c. There are no fixed rates for cloths. They are sold in exchange for local products. The merchants make a profit about twice or thrice more than they make at Pesháwar, for the people are very ignorant. The Mehtar and the Mírs, being men of authority, get things cheaper.

The practice of selling their own subjects has gained the rulers of Slavery. Chitrál and Yasín an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitrál (Khó) women has long been proverbial in Pesháwar, Kábal, and Badakhshán, and female slaves still form not the least acceptable portion of the present given by Chitrál rulers to neighbouring princes. Chitrál, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Káshkár came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mehtar were consigned to the Diwánbégi, and his agents were always on the look-out for victims whose conduct might have furnished a pretext for their being sold. Failing an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitrál the system is now limited to little more than the selling or giving away of female children to supply the harems of Kábal, Badakhshán, and Yágistán. In Chitrál the Ashimadék class can hold slaves without special permission, but none of the "Fakír Maskín" are allowed to do so.

The po-ssessors of slaves in Chitrál have unrestricted control over their slaves, and inflict on them whatever punishment they choose. On the whole, though, slaves are not badly treated.

The weights and measures in use according to Biddulph are—

Weights and
measures.

Dry measure.

4 chairaks	= 1 batti.
2 battis	= 1 man.
3 mans	= 1 bel.

A *chairak* equals about 1¼lb English.

Long measure.

A span	= 1 nisht.
2 aishts	= 1 host.
2 hosts	= 1 gaz.

Square measure.

2 churams	= 1 chakwaram.
4 chakwarams	= 1 takt.

A *churam* is the extent of land which it takes three *battis*, or about 15lb, of wheat to sow.

From my own enquiries, however, the dry measure would appear to be—

1 batti = 200 R weight, or $2\frac{1}{2}$ seers.
 6 battis = 1 bél or 15 „
 4 béis = 1 walú or $1\frac{1}{2}$ maunds.

Nor, as far as I can make out, is there any long measure: the length of the arm or the pace is the usual standard.*

urrency.

No coin is made in Chitrál. Although the coins of other countries are more or less common, they have no authorised currency, but merely pass in barter from hand to hand like any other commodity. The silver † ingot of Yárkand is, in virtue of its purity, always acceptable. The rupee of British India, here as in Kashmír, is generally spoken of as the *double*. Its value in exchange as against the Nawáb Sháhi, or Muhammad Sháhi, rupee, is about $\frac{1}{2}$ less than either. No copper pieces are to be found in the country. Besides British, Kábal, and Kashmír coinage, gold *tillas* are in common use.

The weights are thus given by another authority :—

130 Sháhi rupees . . = 1 seer.
 5 seers . . = 1 man.
 16 mans . . = 1 royal man.
 130 seers . . = 1 kharwar.

The usual prices are one Muhammad Sháhi rupee for 60 seers of unhusked rice or barley, and the same sum for half that amount of wheat or husked rice. No accounts are kept, as all transactions are completed at the time.

There are no fixed rates in Chitrál. Things are purchased and sold at rates agreed upon by the parties. To Colonel Lockhart's party things were generally sold up to February 1886 at the rates given below. Colonel Lockhart's followers paid an English rupee for the same quantity for which the people of the country gave a Kábali rupee.

Names of articles.	Price in rupees.	CHITRAL WEIGHT.			ENGLISH WEIGHT.		
		Walú.	Bel.	Batti.	Md.	Sfr.	Ch.
Wheat	1	...	1	...	...	15	...
Rice, 1st quality	1	...	...	3	...	7	8
Do., 2nd do.	1	...	...	5	...	12	8
Indian-corn	1	...	2	...	...	30	...
Barley	1	...	2	...	...	30	...
Millet	1	...	2	...	...	30	...
Sugar	3	...	...	1	...	2	8
Salt	1	...	...	3	...	7	8
Ghí	1	...	...	1	...	2	8

* A Chitráli *gaz* is the length from the tip of the middle finger to the shoulder of the other arm; it is therefore a variable quantity.

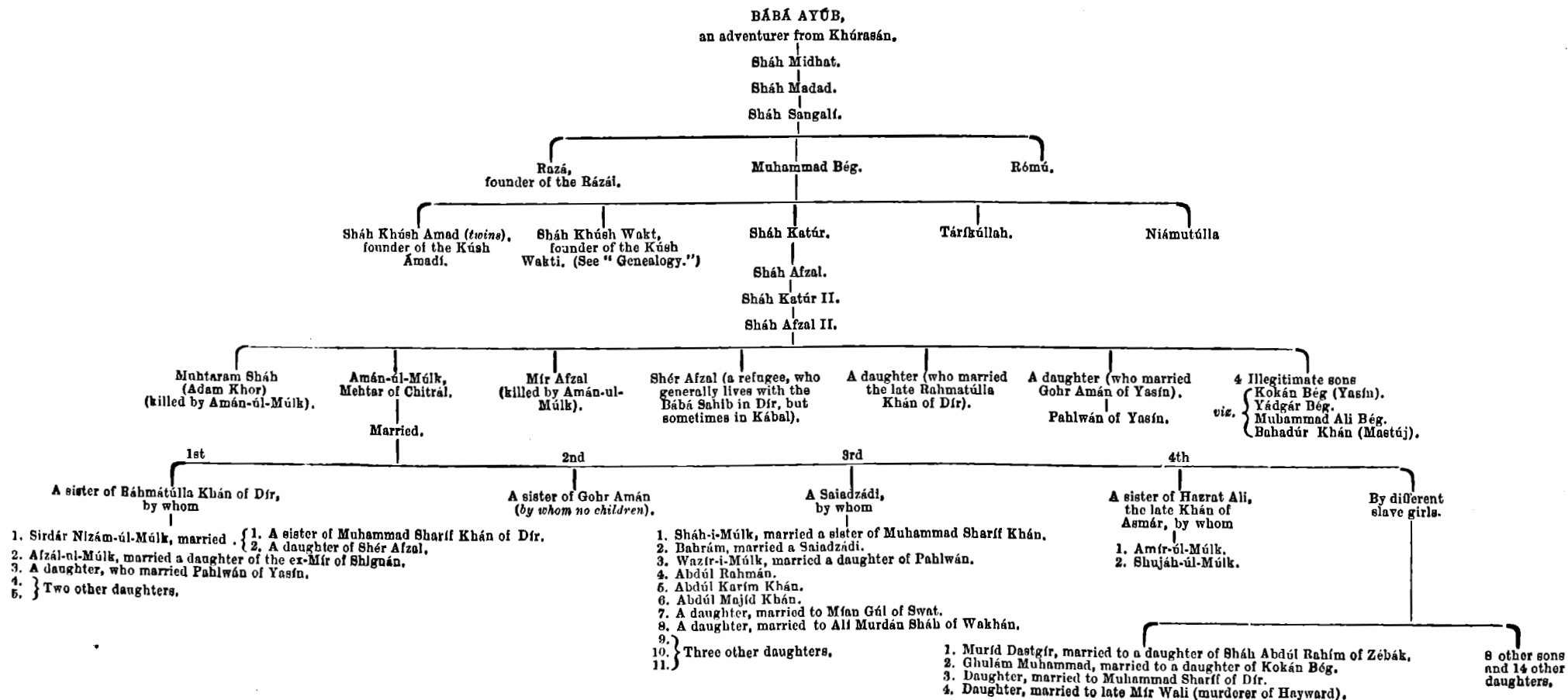
† This is the *kurus*, worth about 160 or 160 rupees. It is current in Khoten. It is also called the *yambú* in Yárkand.

In conclusion, it should always be remembered that Chitrál, commanding, as it does, several important passes over the Hindú-Kush as well as three fairly good routes to India, namely—

- (1) That by the Lowarai and Malakand passes,
- (2) That by Asmár and Jalálábad,
- (3) That by Gilgit and Kashmír,

must always exercise a considerable strategical influence on the defence of our North-West Frontier.—(*F. O. Records; Faiz Baksh; Girdlestone; Biddulph; McNair; Giles; Woodthorpe; Lockhart; Barrow.*)

GENEALOGY OF THE KATÚRÍ OF CHITRÁL.



CHITRAL (RIVER)—

The main drainage channel of the Chitrál valley. From its source in Ghazkul to Mastúj it is known as the Yárkhún (*q.v.*), thence to Chitrál as the Mastúj river (*q.v.*), and from Chitrál to about Asmár as the Chitrál or Káshkár river. Below Asmár it is best known as the Kunar. Its chief tributaries are the Lútkú river just above Chitrál, the Kalásh Gol, which joins it on its left bank at Aián, the Bárir Gol on the same bank, and the Shishi Kú (Shushai Dara) (*q.v.*). There are bridges at Chitrál, Késú, and Drós; the first only is good for laden animals. There are fairly good mule roads on each bank of the river as far as Mirkani, but below this laden animals cannot be taken; moreover, the Káfirs infest this part of the valley. The principal villages along its banks are Chitrál, Bróz, Aián, and Drósh. Below Késú the hills enclosing the valley are very fairly covered with forest, but above that village, generally speaking, they are rocky, steep, and arid.

In the cold season the river is fordable at several places below Chitrál, especially at a place just below Mirkani.—(*Barrow.*)

CHONCHAR PASS—Lat. Long. Elev. 14,000'.

A pass over the watershed between Gilgit and Dárel, important as being the only practicable route for horses between those districts. The route lies up the wild Kargáh valley, which for one day's march is totally destitute of vegetation. It then passes through a beautiful Kashmír-like tract with green sward and forests of pine, dense willow groves lining the stream. Above this comes a grass country. At the head of the valley, where vegetation ceases, the rugged hill-sides and the path itself are strowed with piles of splintered rock. From the summit of the pass (14,000') a rough pathway leads down to the Khanbári valley, which has to be crossed near its head. The Barígah pass has then to be crossed, after which there is a long descent to Yaktút, the first village of Dárel. It was at the head of the Kargáh valley that in September 1866 a column of the Kashmír army, returning from an expedition against Dárel, was overwhelmed by a sudden and unseasonable snow-storm, in which a number of sepoy and coolies perished. The Chonchar route is impassable from December to April. Snow is met with till August, when it disappears altogether for a couple of months.

For a detailed account of the route, *vide* Part IV.—(*Tanner; Hayward; Ahmad Ali Khán.*)

CHORDARA—

A glen on the southern confines of Kohistán. Scott gives the following account of it :—

“The Chor glen, watered by the Chordara branch of the Níla Nadi, is about 12 miles long from its source near the Kundi peak to the back of Musa-ka-Musala mountain, and its direction westward. From this point

it turns northward. Thus far the level portion, or base, of the glen is about 2 miles in width and richly buried in grass and wild vegetables. It drains into the Kohistáni Níla Nadi, but its possession was long coveted by the Alahiwáls, who required summer grazing grounds at a higher elevation than they formerly possessed. They consequently invaded and occupied it, and commenced thereby a feud with the Kohistánis, which periodically leads to sharp fights, in which sometimes one, sometimes the other, is successful; but, on the whole, victory and the possession of the valley has been on the side of Alahi."—(*Scott*.)

CHUGÁM—Lat. $35^{\circ} 11'$, Long. $74^{\circ} 49'$; Elev. 8,350'.

A village of 20 or 30 houses on the left bank of the western branch of the Astor river. This is one of the usual stages between the Kamri and Astor, but there is very little room for encamping, and Rattú is a much more convenient stage. The valley at Chugám is very narrow and confined, and in summer the place is very hot, considering its elevation.—(*Barrow*.)

CHÚMOR KÓN—Lat. $35^{\circ} 47' 30''$, Long. $71^{\circ} 50'$; Elev. 4,900'.

A village on the left bank of the Chitrál river about 5 miles below the fort of Chittál. It is the jagír of Khúsh Nazar, one of the Mehtar's children, and contains about 120 houses. Chúmor Kón means "the iron shoe" in Chitráli.—(*Barrow*.)

CHÚN MÁRTAL.—Lat. Long. Elev.

A village $\frac{1}{2}$ a mile south of Baro Mártal,—*vide* "Gor."—(*Ahmad Ali Khán*.)

DACHAR—*Vide* "BOTAGÁH KATHA."

DACHKAT—

A *nala* which joins the Astor river close to its junction with the Indus. In the map of Astor and Gilgit it is erroneously called the Misikin. In the lower part of its course it is pent up by cliffs of rock and clay without a particle of vegetation, and the heat in summer is extreme. The elevation at the mouth of the stream is about 4,200'.—(*Barrow*.)

DADANG BALSÍ—Lat. $36^{\circ} 39'$, Long. Elev.

A narrow valley which, coming from the east, enters the Yasín valley at Darkót. Up this valley there is a road to the Ashkúman valley, which is reckoned a two days' journey and is practicable for horses. The valley is never much more than a hundred yards wide at the bottom, but in the lower part of it there is a fair amount of cultivation. There are three small hamlets in the valley,—*viz.*, Gatanz, Sowari, Gurmeti, the last being the most westerly. Looking from a point 2,500' above Darkót, the watershed appears about 9 miles distant, and to be a broad, level *maidan*, probably 12,500' above the sea, and certainly over 12,000'. The road up the valley appears fairly good.—(*Barrow*.)

DAHIMAL—Lat. $36^{\circ} 12'$, Long. $73^{\circ} 17'$; Elev. 8,200'.

A small village on the left bank of the Ghizar river. Most of the inhabitants live in a miserable little fort, which is situated on a rocky, detached

mound, about 150' high. The precipitous sides of this eminence would render the fort impregnable were it not commanded within easy musket range from a plateau on the southern bank. Walnut and apricot trees are numerous, and in the bed of the river there is a thick jungle of birch and willow. The main road lies on the southern bank. The people of Dahimal are Dangaríks and speak the Shína dialect.—(*Barrow.*)

DAINYŪR—Lat. Long. Elev.

A village belonging to Gilgit on the left bank of the Gilgit river and at the junction of the Húnza river. At this place there is a wretched mud fort with half a dozen towers, also a village containing about 50 houses. A rope bridge crosses the Húnza river opposite the fort.—(*Barrow.*)

DAKAS—Lat. Long. Elev.

A village $\frac{1}{2}$ a mile above the junction of the Kichló stream with the Tangír on the left bank. 20 houses.—(*The Múlla.*)

DĀMACHAL—Lat. Long. Elev.

A valley north of the Indus and west of Gor, to which it belongs. Contains a hamlet of a few houses, and good pasturage.—(*Ahmad Ali Khán.*)

DAMÓT—Lat. Long. Elev. 5,250'.

A village of 14 houses on the left bank of a torrent which joins the Sai nala about 3 miles from its mouth. It is surrounded by cultivation and thick groves of fruit trees. The houses are hovels of rubble and mud. Below Damot there is a good deal of abandoned cultivation on the left bank of the Sai nala.—(*Barrow.*)

DANIAT—Lat. Long. Elev.

A hamlet of 5 houses on the right or eastern bank of the Khanogáh stream (formed by the joint waters of the Niát and Thak).—(*Ahmad Ali Khán.*)

DANÍL, OR DANÍN—Lat. 71° 51', Long. 35° 50'; Elev. 5,000'.

A large village in the Chitrál valley, on the left bank of the river, opposite the Chitrál fort. It lies on a long, gentle slope, and is well cultivated. The village contains about 150 houses, and is well-stocked with fruit trees and *chenars*. Daníl is connected with Chitrál by a substantial bridge practicable for laden animals.—(*Barrow.*)

DANGARI—

A stream which, flowing from the south-west, joins the Ghizar river on its right bank, just below the Pandár lake. It is crossed by a substantial wooden bridge.—(*The Múlla.*)

DANGARÍKS—

A tribe inhabiting the villages of Ashráth (*q.v.*), Beorai, Púrgal, and Kalkatak in the lower part of the Chitrál valley opposite the Lowarai pass. They are said to speak a language cognate with Shína, and though Muhammadaus, are apparently of Hindú origin.—(*Biddulph.*) The people below Chashi in the Ghizar valley are also Dangaríks.—(*Barrow.*)

DARACHÉ—Lat. Long. Elev.

A village of 7 houses in the Khinar valley, 1 mile north of Sari on both banks of the Shaitán stream, which is 11 miles long.—(*Ahmad Ali Khán.*)

DARÁL DARA—

A valley which opens into the Swat Kohistán to the west of Báraniál, the stream which waters it being an important tributary of the Swat river. The Darál valley is famous for its *ghí*. It is occupied chiefly by Gújars.—(*The Múlla.*)

DARANG, OR DARAN—Lat. Long. Elev.

A village on the right bank of the Indus in Shináka, about 3 miles south of Gor. From it two roads lead up the Indus,—one along the river, which is very difficult, and practicable only for men on foot; the other by Gor. This is the longer road and has a steep ascent, but horses may be brought by it (*vide* "CHÁHMÚRI").

Darang stands at the mouth of the small stream which waters Gor. It consists of about 6 houses surrounded by fruit trees. At Darang there is a raft ferry across the Indus.—(*The Múlla; Ahmad Ali Khán.*)

DARBAND—Lat. $36^{\circ} 38'$, Long. $72^{\circ} 55'$; Elev. 9,100'.

A fortified position in the Yárkhún valley, which closes the route from Baroghil to Mastúj. It is situated a mile and a half above the junction of the Gazan river. It consists of a line of towers and *sangars* carried across the valley and completely closing it, the flanks being covered by precipitous cliffs which are utterly inaccessible. There are three towers on the left bank, one on an island, and four on the right bank. The total length of the line may be about 400 yards. It was here that the Chitrálís utterly routed Muhammad Sháh's force from Badakhshán.—(*Barrow.*)

DARBAND—Lat. $36^{\circ} 9' 30''$, Long. $73^{\circ} 6'$; Elev. 9,600'.

A fortified position on the right bank of the Ghizar river between Chashi and Pingal. It consists merely of a low stone tower and a stone wall, and is of no strength.—(*Barrow.*)

DARBAND-I-DARKÓT—Lat. $36^{\circ} 41'$, Long. $73^{\circ} 27'$; Elev. 9,650'.

A spur which projects across the valley of the Darkót torrent about 3 miles from Darkót and 500' or so above it. It is on the right bank of the stream, which rounds it through a narrow gorge with precipitous sides. This gorge is about 20' wide and 300' deep. On the crest of the spur, which is about 300 yards long, are some old fortifications. The position is an excellent one and completely commands the road.—(*Barrow.*)

DARBAND-I-DORÁH—Lat. $36^{\circ} 1'$, Long. $71^{\circ} 29'$; Elev. 8,600'.

A line of towers and *sangars*, mostly in a ruinous condition, which are built across the valley on the Doráh route about $4\frac{1}{2}$ miles above Parabek, and 3 miles south of Gabar fort. This line of fortifications is quite worthless, and is situated in about as unsuitable a position as could well be found. The valley hereabouts is narrow and stony, and quite devoid of vegetation.—(*Barrow.*)

DARBAND-I-GHIZAR—Lat. $36^{\circ} 9'$, Long. $72^{\circ} 48'$; Elev. 10,600'.

A fortified defile, on the road between Ghizar and Terú, and close to the latter place. From Ghizar there is an ascent of about 600' to this point. The road here turns a corner under a gloomy mass of precipitous crags and landslips. This corner is fortified by a stone wall. The road is fairly good, though the ground is extremely difficult. To the left (south) in a deep gorge runs the Ghizar river.—(*Barrow*.)

DÁRÉL—

A small but fertile and populous valley on the right bank of the Indus between Tángír and Dúdishál.*

The length of the valley seems to be about 22 miles. The width is said by Mr. Drew to be about a mile and a half. The Kandbári valley (*q.v.*), which drains into the Indus some miles east of Dárél, is the grazing ground of the flocks and herds of the Dárélis.

The upper part of the Dárél valley is densely wooded with pine. The valley is drained by the Dárél river, which has a course of about 25 miles. It runs in a southerly direction to the Indus, and is said by Mr. Hayward to be the largest stream joining the Indus from the northern side. This river is joined by a few insignificant streams.

Biddulph gives the following list of villages:—

	Houses.	
Birokót	800	} Samakiál (<i>q.v.</i>).
Dúdúkót	700	
Mánkiál (<i>q.v.</i>)	140	
Rashmal	120	
Gaiáh (<i>q.v.</i>)	500	(called Gaiál by Biddulph).

These figures are, however, greatly exaggerated. The Múlla's list varies somewhat. He mentions Gaiáh, Pogaj, Samakiál, Mánkiál, Patiál, and Yaktút. Further mention is made of these under their respective headings. The whole community can probably muster about 2,000 ill-armed fighting men. The Dárélis cannot be regarded as formidable, and they are certainly neither fanatical nor turbulent, although Mr. Girdlestone says that the people of Dárél have a high reputation for bravery. The language spoken is a Dárd dialect—the Shína.

The inhabitants belong to the Shín and Yashkún castes of the Dárd race, and are Muhammadans of the Súni sect. Most of the people during the summer live on the hills, where pasture is to be found. Slave-dealing is not practised, but captives taken in war are kept as slaves. The Múlla considers the condition of the population to be very prosperous.

Of the customs of the people the Múlla says—

“The people of this valley have a curious custom which I never heard of, or met with elsewhere, of a separation of the sexes for about three months during the hot weather. The women all live together, and the men

* Major Ward, R.E., who has been in Dárél says the upper part of the valley is bare. He estimates the fighting strength at 1,000. The separation of the sexes mentioned by the Múlla, he has noticed in other valleys.

do the same; the former continue to do all the cooking, and the latter have their meals brought to them by the children or the oldest of the women. Any man committing a breach of this custom is punished by fine or expulsion for a year or more from his village."

Mr. Drew says that the cultivation is continuous along the whole length of the valley, vineyards abound, kine and goats are plentiful, deodár, pine, and oak grow on the hill-sides. The Múlla mentions some *chinárs* near Gaiáh as being as fine as any he had seen in Kashmír. He also says that wine of a slightly intoxicating character is made from the grapes which abound. The Dárel valley, Captain Biddulph says, is celebrated in Yághistán for its fertility; and for the enormous amount of cattle, goats, and sheep, amounting to many thousands, which the people possess. Cattle, the Múlla says, are kept in sheds away from the dwelling-houses. Mr. Girdlestone states that the principal products of the soil are wheat, barley, and Indian-corn; but, he observes, unlike other hill countries, it contains no rice. Fruits stored in houses will, the Múlla says, keep for a year.

The government, as elsewhere in Shináka, consists of a sort of republic, the power of declaring war and the disposal of any important business being vested in a council of elders (*vide* art. "SHINÁKA"). According to Biddulph, a headman, or *makadam*, to each village is recognised, whose office it is to settle personal disputes.

In 1866 Dárel was invaded by the Kashmír Rajah's troops by way of Puniál. No resistance was offered, and the people fled, burning their houses and provisions. No advance was made beyond Mánkiál, and, eight or ten of the inhabitants being made hostages, the troops returned. Since then the valley pays a nominal tribute and the hostages are relieved yearly.

According to Biddulph, Dárel has paid a yearly tribute of 4 *tolas* of gold dust to Kashmír since 1860. The routes used by the Kashmír army were the Chonchar and Dodargali passes (*q.v.*), which meet at Yaktút in Dárel. The Múlla gives the following account of his route up the Dárel valley:—

"The road up the Dárel stream from the Indus ascends the right bank of the Dárel river, passing, at 4 miles from the Indus, a few houses belonging to Gaiáh; it then passes over a well-cultivated plain and crosses the Gaiáh stream, flowing from the north-west, by a wooden bridge, 52 feet long, which animals can cross. Leaving Gaiáh, the road, which is in a very fair state, crosses the Dárel by a substantial wooden bridge, over which laden cattle are taken to Pogaj (60 houses), 3 miles distant. The next places on the road are Páin and Bar Samakiál, which consist of clusters of houses, 500 yards apart, $2\frac{1}{2}$ miles from Pogaj; $2\frac{1}{2}$ miles further on the road crosses a stream; and $2\frac{1}{2}$ miles beyond, the Dárel stream is passed by means of a wooden bridge. After crossing a stream, the road reaches KúZ Mánkiál, $1\frac{1}{4}$ miles distant; a quarter of a mile from which is Bar Mánkiál. One mile from this place is Patiál (20 houses); about $4\frac{3}{4}$ miles distant

is Yaktút (10 houses). At about $5\frac{3}{4}$ miles from this point are the passes leading into Paiál or Puniál and Yasín."

Ahmad Ali Khán, who obtained very detailed evidence regarding this valley, mentions the following places: Gaiáh, Pogaj, Samakiál, Badankót, Máнкиál, Patiál, Yaktút. All of these will be found described under their respective headings, except Badankót, which is not a permanently-inhabited place, but was built about 1879 as a defensive measure. All the villages named are fortified ones except Yaktút. Ahmad Ali estimates the total number of houses in the valley at 800, and says Dárél can muster 1,500 matchlockmen. Gunpowder is made in Dárél, saltpetre being found there, and sulphur obtained from Húnza and Nagar. Bullets of stone are generally used, and gravel is used instead of shot.—(*Drew; Hayward; Girdlestone; Biddulph; the Múlla; Ahmad Ali Khán.*)

DARKÓT—Lat. $36^{\circ} 39'$, Long. $73^{\circ} 29'$; Elev. 9,160'.

A village in the Yasín division of Chitrál, at the southern foot of the Darkót pass, and about 24 miles north of Yasín. It lies at the head of the Warshígúm or Yasín valley on the north side of an amphitheatre surrounded by mountains from 16,000' to 20,000' high, and watered by three large streams, which, uniting just below Darkót, form the Yasín river and valley, Darkót being on the left or eastern side of these streams. The village contains about 40 houses, half of which are close together, the rest scattered in localities favourable for cultivation. It was near a grove of trees in the glen, and at a little distance behind the village, that Hayward was murdered by Mír Wali in 1872. Apples are the only fruit trees which grow here, but the willow trees are particularly fine. The position of Darkót is important, as here the road from the Ashkúman valley by Dadang Balsi joins the main route from Yasín to Baroghil.—(*Barrow.*)

DARKOT PASS—Lat. $36^{\circ} 45'$, Long. $73^{\circ} 27'$; Elev. 15,000'.

A pass over the watershed between the Yasín and Yárhún valleys, on the main road from Gilgit to Baróghil, the crest of the pass being about 33 miles north of Yasín fort. The real ascent of the pass may be said to commence just above Garkúshi (*q.v.*), and about 4 miles from the village of Darkót. The path up is at first a very fair one, though steep, and as the hill-side is here covered with earth, no doubt a good road could easily be made. After about a mile and a half bare rock takes the place of earth, and the road becomes very steep and bad. About half a mile further on pass Garm Chashma, a hot spring $\frac{1}{4}$ of a mile to the left of the road and several hundred feet below it. The road now gets worse and worse, the last half mile being alongside a glacier and over the rocky and confused *débris* of a lateral moraine. At about $3\frac{1}{2}$ miles from the bottom of the hill, travellers from the Yasín side generally camp for the night before crossing the pass. There is no firewood, but the rocks afford some shelter. From this point the road strikes obliquely across the glacier to the lateral

moraine on the west side, up which it now goes for half a mile or so; leaving this the road ascends by an easy slope up a snow-field to the crest of the pass, which is 15,000' above the sea, and about 5,000' above Garkúshi. At the crest this snow-field is about 600 yards broad, the mountains on either side being about 2,000' or 3,000' above it. Just beyond the crest a road goes off to the right, which leads by a circuitous path to Sarhad-i-Wakhán; this is known as the Sowa Shuí route (*q.v.*). From the crest of the pass the road to Baróghil presents the appearance of a smooth snow-field from a half to one mile wide, with an average gradient of only 4°, hemmed in by precipitous mountains from 3,000' to 7,000' above this snow-field. The snow-field gradually develops into a glacier, and about 3 or 4 miles from the crest the increasing width of the crevasses compel one to leave the glacier and follow the very rocky and troublesome path along the lateral *moraine* on the right side of the valley. At about 8 miles from the crest the stream from the Darkót glacier goes off to the left, while the road debouches on the Dasht-i-Baróghil,* where forage, wood, and water are all abundant. The elevation here is about 12,000', so that there is a total descent of about 3,000'. The distance from Darkót may be put down at 16 or 17 miles, but, as it takes at least 12 hours, the march is always divided into two, travellers halting either at the foot of the pass on the south side, or on the *moraine* near the top of the pass.

On the whole, the pass must be characterised as a difficult one. The last 2,000' of ascent are very steep, rocky, and difficult; while the descent, though easy as far as the gradient is concerned, is rendered difficult first by snow, then by crevasses, and finally by the rocky nature of the path. It is considered a practicable route for laden animals, but is really only so for local animals accustomed to these bad roads. Indian mules could certainly never carry their loads over. The pass is usually open for five or six months. Men on foot can use it for two or three months longer. There is very little traffic by the Darkót pass, and it can never be an important line of communications.—(*Barrow.*)

DARÚSH—*Fide* "DRÓSH."

DASI—

A village about 1 mile north of Uthálipan in the Khinar valley, near the junction of the Sháurgáh stream with the main one. The people on moving to the Malpat *maidán* in Ke Gés pass through this part.—(*Ahmad Ali Khán.*)

DASHKIN—Lat. 35° 28', Long. 74° 49'; Elev. 7,900'.

A village about 12 miles below Astor and about a mile from the left bank of the river. The country round is excessively bare, rocky, and arid, but at Dashkin the hill slopes are irrigated by one or two fine streams, and a considerable extent of terraced fields has been brought under cultivation. At

* The plain on both sides of the Yárkhún river is called the Dasht-i-Baróghil. The Baróghil pass is of course, on the north side of the river.

Dashkin there are 25 houses, 4 water-mills, and a *burj*; the houses are all built of rubble and mud. Opposite the village there is a rope bridge across the Astor river, and from it a road leading along the right bank to Rám Ghát. This road is only practicable for men on foot, and dangerous even for them. Behind the village there is a fine pine forest.—(*Barrow*.)

DASHT-I-BARÓGHIL—*Vide* PART I.

DASHT-I-TAÚS—Lat. $36^{\circ} 23'$, Long. $73^{\circ} 23'$; Elev. 8,300'.

A level alluvial plain, about 3 miles long and 1 broad, on the right bank of the Yasín river and just north of the Nasbúr stream. On it are the traces of a fortified town, while the remains of irrigation channels show the place was once cultivated. There would be no difficulty in again bringing this plain under cultivation, as it can easily be irrigated from the Nasbúr Gol. Should it ever be necessary to locate a force in Yasín, this would be the site for a cantonment.—(*Barrow*.)

DAÚD BANDA—Lat. Long. Elev.

A small Gújar hamlet at the head of the Dogra Dara, between Seo and the Kandia valley.—(*The Múlla*.)

DAYIN—Lat. $36^{\circ} 22'$, Long. $37^{\circ} 54'$; Elev. 7,500'.

A small hamlet of 8 or 10 houses on the right bank of the Ashkúman river opposite Chatorkand. From here there is a road to the Yasín valley by the Asúmbar river (*q.v.*). Mandúri in the Yasín valley is two long marches distant. As there is no bridge across the Ashkúman river, the place is unapproachable in summer except by swimming.—(*Sepoy Surveyor Nawáb Khán*.)

DEOBANI—Lat. Long. Elev. 20,154'.

A mountain in Dárdistán, separating Haramósh on the east from the Bagrót valley of Gilgit on the west.

DEO MÍR—*Vide* "NANGA PARBAT."

DIAMARAI—

A place in the Búnar valley (*q.v.*).

DIGIRI—Lat. $36^{\circ} 4'$, Long. $71^{\circ} 25'$; Elev. 10,300'.

A small Káfir settlement on the Doráh pass route, in Injgám, between Gabar and Sháh Salím. It lies on the right bank of the Doráh stream. The Káfirs who dwell here are Bashgalis who were driven out of the Arnawai valley of Káfiristán a few years ago. The colony only consists of about half a dozen families, who lead a miserable existence, as millet is the only grain that will grow on their lands. Digiri is the highest habitation in Injgám. There are no trees here.—(*Barrow*.)

DÍMAR, or DÍAMAR—Lat. Long. Elev.

A village in the Tángír valley (Shínáka).

"It is about 4 miles above Lúrg, from which village the road ascends rather abruptly for $\frac{1}{2}$ a mile, and then rises gradually for $3\frac{1}{4}$ miles. Dímar

is a village of 80 houses, all in one group, the cattle-sheds being near the dwelling-houses. Rice is not much cultivated, but other grains are produced abundantly enough, and there are walnuts and fruit trees about the village, but I did not notice the grape. A canal brings its water-supply to Dímar from a stream in Jaglót grounds, which, besides irrigating, &c., turns the mills of the village. The supply of water is, however, altogether dependent on the will of the Jaglót people. There is a fort at Dímar with a few houses in it.—(*The Múlla.*)

DIRKAL—

A village on the right bank of a small stream in Gor valley (*q.v.*) coming from the Chámúrí hill and about $1\frac{1}{2}$ miles south-east of the Lasnót fort. The stream is about 6 miles long and falls into the Indus at about 2 miles east of Daran. Contains about 8 houses and the usual fruit trees. Irrigation and drinking-water from a spring a little above the village.—(*Ahmad Ali Khán.*)

DIZG—Lat $36^{\circ} 28'$, Long. $72^{\circ} 45'$; Elev. 8,400'.

A large village in Yárhún Páin on the right bank of the river, and some little distance from it at the top a great fan. It contains probably 40 or 50 houses. It stands near the entrance to the Khút pass. Two miles below Dizg there is a rope bridge across the Yárhún river.—(*Barrow.*)

DOBAI HARÁI—*Vide* "LATHÚ PASS."

DOBOT—*Vide* "GOR."

DODARGALI—Lat. Long. Elev.

A pass between Gilgit and Dárel, from which the head-waters of the Dárel valley descend. It is reached by the Singal valley. The road is narrow and difficult, but in 1866 it was used by one column of the Kashmír army from Gilgit. It, however, only reached Dárel too late to co-operate with the other column.

The Dodargali is about 14,000 feet high, and is practicable for unladen cattle.—(*Tanner ; Ahmad Ali Khán.*)

DOGA DARA—

The name applied to the upper part of the Maidán Dara (*q.v.*). The valley is very narrow, and the path up it rough and difficult, being practicable only for foot passengers. A path leads from the head of the valley over the watershed to Ghizar and Andarp in Yasín territory.—(*The Múlla.*)

There is another *dara*, or ravine, of the same name south of the Air Bez Kandao (*q.v.*), which drains to the Indus 6 or 7 miles north of Seo.—(*The Múlla.*)

DONG—Lat. Long. Elev.

A village containing about 30 houses, on the left bank of the Gabrial river in the Kandia basin of the Indus Kohistán. The valley about here is very narrow, the hill-sides being seldom more than 100 paces apart; but at Dong itself it is comparatively open.—(*The Múlla.*)

DONICH—Lat. $36^{\circ} 35'$, Long. $72^{\circ} 53'$; Elev. 8,750'.

A small hamlet in Yárkhún Bála on the left bank of the river. It is situated on a plateau a hundred feet or more above the river. A mile below Donich there is a rope bridge across the Yárkhún river.—(*Barrow*.)

DORÁH PASS—Lat. $36^{\circ} 7'$, Long. $71^{\circ} 18'$; Elev. 14,800'.

A pass over the Hindú-Kush between Chitrál and Zébák, in Badakhshán, so called from the fact of two roads diverging from it—one south to the Síáh Pósh country, the other northwards to Zébák. The Doráh pass is practicable for laden animals, at all events for four or five months (June to October), while for men on foot it is open for two or three months longer.

McNair in his recently printed confidential report says: "I can safely pronounce it to be the easiest of all the routes leading northwards from Chitrál, especially when the feasibility of procuring supplies *en route* is taken into consideration."

This opinion is absolutely correct. Now that all the passes have been explored, there can be no question that the Doráh is out and away the best route between Chitrál and Badakhshán. It is regularly used by *kafilas* with laden mules and ponies, and might with moderate labour be made a practicable camel road. The one objection to this route is its exposure to Káfir raids, but of late years these have ceased owing to the increased power of the Mehtar of Chitrál. From Chitrál to Zébák is about 84 miles, or 8 marches, as follows:—

	Miles.
1. Shoghot	12 $\frac{3}{4}$
2. Drúshp	10 $\frac{3}{4}$
3. Bárzín	7
4. Sháh Salím	10
5. Lake Dufferin, or Hauz-i-Doráh	12 $\frac{1}{2}$
6. Sanglíeh	11 $\frac{1}{2}$
7. Iskatúl	9 $\frac{1}{2}$
8. Zébák	10
TOTAL	84

A detailed description of these stages will be found in the Route Book (Part IV). Generally speaking, the pass may, considering its elevation, be termed an easy one. West of Parabek there are no difficulties to speak of for laden animals, and in the last 8 $\frac{1}{2}$ miles the only steep portion of the road, the aggregate ascent is only 5,500', or less than 650' a mile, which gives an average gradient of 1 in 8. In ascending the pass, a horseman need never dismount. In fact, all the real difficulties of the Doráh route lie between Parabek and Chitrál, and these are difficulties which might easily be remedied with a little labour, as it is only for want of bridging, scarping, widening, and smoothing, that the road is a bad one. On the northern side the descent is stony and in parts very steep. During the summer

months,—in fact, as late as the end of September,—snow is only met with just at the crest, and that only in patches.

From Chitrál to the *kotal* the Doráh route lies up the valley of the Lútkú river (*q.v.*), and to within a mile or two of the crest it may be defined as a defile between high, bare, rocky mountains. From Lake Dufferin to Zébák the route lies down the Sanglích branch of the Kokcha river through a similar but less difficult defile.

To save the trouble of reference, the following extract is here given descriptive of the stage between Sháh Salím and Lake Dufferin :—

“ Just beyond Sháh Salím, ford the Ūni stream, up which there is said to be a path turning the Doráh. The ascent now commences in earnest. It is not very steep, except here and there ; and though the path is a rough one, it is perfectly practicable for laden animals. At 1 mile pass a camping ground known as Karonéz, beyond which firewood is very scarce. At $1\frac{1}{4}$ and $3\frac{1}{4}$ miles respectively pass the mouth of the Artzú and Ūstich valleys on the opposite (right) side of the river. Up these two valleys there are footpaths to Ahmad Dewána in Káfiristán. At seven miles reach the *kotal* (14,800), the last two miles being very stony. In summer the pass is free from snow, except just at the crest. The descent is very stony, but the ground is open, and the gradients not too steep for laden animals. At $1\frac{1}{2}$ miles from the crest cross a shallow torrent which flows down to the Hauzi-Doráh. Three quarters of a mile beyond there is a very steep descent to the lake, which is about $1\frac{3}{4}$ miles long and about $\frac{1}{4}$ of a mile broad. The road now runs along the eastern bank of the lake for $1\frac{1}{2}$ miles, being very rocky and unpleasant for horses, the hill-sides coming almost sheer down to the water's edge. It then enters the ravine by which the lake obtains its outlet. The path here is easy as regards gradient, but very stony. At $12\frac{1}{2}$ miles reach a level camping ground, where there is a certain amount of forage, but no firewood.”

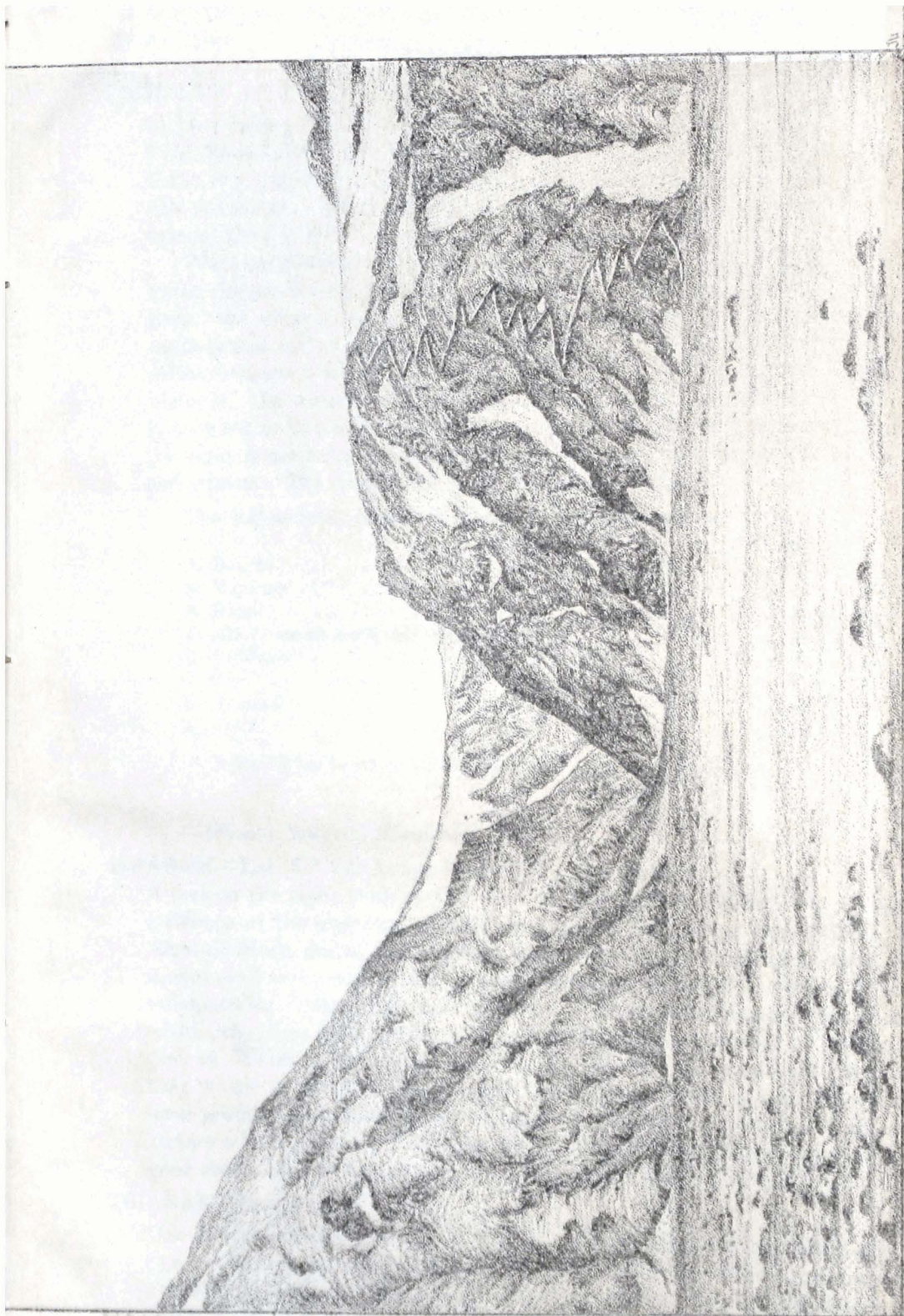
As regards the military aspect of the Doráh route, there can be little doubt that it is *the only one* likely to be used for hostile purposes. It is, however, a route easily defended. The passage of an enemy might be disputed at several points—

- (1) At the crest itself ; but this position might be locally turned by the footpath which comes down the Ūni valley. It would also be a difficult position in which to retain a force on account of the want of wood and forage, and the high winds and extreme cold to which a force there posted would be exposed.
- (2) At the eastern end of the Parabek plain, a very strong natural position offering many advantages, but liable to be turned strategically by the Arkári group of passes.
- (3) At Shoghot, a remarkably strong position, which cannot be turned, either strategically or tactically, and which in my opinion is by far the best (*vide* “ ШОГНОТ ”.)
- (4) At the junction of the Lútkú and Chitrál rivers, a strong position but one in which defeat would be ruinous, and which can be turned by the Awí Gol.—(*McNair ; Barrow.*)



I. B. May 1887.

BIT OF ROAD ON DORAH ROUTE, 1 MILE FROM SHOGHOT.



I. B., April 1887.

(NOTE.—This is the worst bit of all.)

ASCENT FROM LAKE DUFFERIN TO DORAH KOTAL

DORIKÚN OR BÚRZIL—Lat. Long. Elev. 13,500'.

A pass leading from Búrzil in the Kishangangá valley to Astor. It rises from Búrzil 2,000 feet in 5 or 6 miles. The actual pass, or *kotal*, is not a defile, but a neck or depression in the rocky granite ridge, which here forms the watershed. After crossing this, the road lies down the valley of the eastern branch of the Astor river.

The pass is closed for about five months by snow, but even then it is, under favourable circumstances, possible for men without loads to force the pass. At other times it is practicable for laden mules and ponies. This route is now not so much used as the shorter Kamri pass (*q.v.*), although easier, because it is more circuitous, and because there is a scarcity of grass along it. In winter, as it is passable for men on foot, except now and then for a week or two at a time, it is used as the dák route; and as houses for the runners are built along it, this route is used for the dák both in summer and winter. The wind is the great abstacle in winter.

The stages from Gurais to Astor by this route are:—

	Miles.	
1. Bangla	9	$\left. \begin{array}{l} \text{Vide} \\ \text{Routes,*} \\ \text{Part} \\ \text{IV.} \end{array} \right\}$
2. Mapanon	11	
3. Búrzil	10	
4. Dák house on north side (Sirdar-ki-kothi)*	11	
5. Dráskaram	9	
6. Gadai	11	
7. Naugám	9	
8. Astor	14	

* Major Ward, R.E., gives the stages from Búrzil thus

4. Chilan 14½ miles.
5. Karim.
9. Gadai.

—(*Drew; Seward; Manifold; Barrow.*)

DRÁSAN—Lat. 36° 20' Long. 72° 51' 30"; Elev. 6,850'.

A fort on the right bank of the river in Múrikho of Chitrál. It is the residence of the governor of Múrikho, who at the present time (1885) is Afzal-úl-Múlk, one of the Mehtar's sons. The fort is of the usual type, a square mud and rubble structure, with towers at the angles. There is no village called Drásan, but there are over a dozen small hamlets round it within, say, two miles, which may be included in the township of Drásan, such as Wariún, Torigrám, Karath, Sarath, Yúndel, Awarókh, Shtári, &c., which together contain nearly 300 houses. There is a good deal of level ground about Drásan, and supplies are plentiful. About a mile above Drásan a bridge crosses the river. This bridge is about 70' x 6' and in very good order, but the approaches on both sides are bad.—(*Barrow.*)

DRÁSAN (DISTRICT)—

One of the political divisions of Chitrál. It includes Múrikho and Tirich (*q.v.*). It is at present governed by Afzal-úl-Múlk, who is also governor of the Mastúj district. The population of the district may be estimated at 6,500 souls.—(*Barrow.*)

DRÓSH (DARÚSH)—Lat. 35° 34', Long. 71° 51'; Elev. 4,475'.

A fort and village in Chitrál, which is the capital of the Drósh district. It is situated on the left bank of the Chitrál river, about 27 miles below Chitrál.

Drósh appears to have once been the capital of Chitrál, and was then probably a larger place. Raverty speaks of it as a town with 10,000 inhabitants, and says: "All the chief men of the country have dwellings of considerable size in the capital, where they are expected chiefly to reside. Merchants and artizans also dwell almost exclusively at Darúsh." It is now (1885) merely a large scattered village of about 800 houses and a fort about 40 yards square, with square towers at the angles. It is built of mud and stone. Cultivation is very extensive, water is abundant, and fruit trees grow in profusion. There is plenty of open ground for encamping, and both forage and firewood can be obtained in abundance. At Drósh there is a substantial wooden bridge across the river, but, as it only consists of two beams, it is not practicable for horses: it might be easily improved. The fort is the residence of Sháh-i-Múlk, governor of the district.—(*Raverty ; Barrow.*)

DRÓSH, OR DARÚSH (DISTRICT)—

The southern division of Chitrál. It extends from Topkhána-i-Késú to the Asmár border, its eastern boundary being the Lowarai range, and its western the mountains of Káfristán and Kaláshgúm. The district is governed by Sháh-i-Múlk, one of the Mehtar's sons, a well-educated man, who has considerable influence in Dír, Asmár, and Bajawar. The southern portion of the district—that is to say, from Mirkani to Bailám—is held in jagír by Amír-i-Múlk, a son of the Mehtar by a daughter of the Khán of Asmár. The hill-sides in the Drósh district are well clothed with wood and present a pleasing contrast to the bare mountains met with elsewhere in Chitrál. The population of the whole district has been estimated at 6,000 souls. Each house has to furnish a fighting man, armed with matchlock or bow, so that the district can turn out over a thousand fighting men. Two crops of wheat are annually raised in the district. Cotton also is grown in small quantities. Timber is exported from the district, being floated down to Nowshera. Cattle and sheep are comparatively scarce. The principal place—in fact the only large one—is Drósh (*q.v.*). There are, however, two miserable forts at Kalkatak and Naghar. The roads throughout this district are infested by Káfirs. The only bridge across the Chitrál river is that at Drósh.

Jemadár Muhammad Nawáz Khán gives the following account of the valley below Mirkani:—

"The valley below Mirkani belongs to Chitrál as far as Bargám called Bailám by the Chitrális), but the people, though Dálds, dress like Patháns. The road along the river-bank is infinitely better, but is seldom or never used for fear of the Káfirs. Even that along the left bank might in a day or two be made practicable for laden animals by sappers or pioneers, as it is only in places that it is very difficult. Horses can be taken unladen by the

left bank even now. The total population of this part of the valley is about 2,600."

The governor has under him 1 Aksakál, 4 Chárwélos, 1 Yasawál, and 6 Charbús. The Aksakál in 1886 was Iráda Khán. The most respectable persons in Darúsh are—

Bapi.		Amánat Sháh.
Muhammad Latíf Khán.		Mansab Ali Khán.

(*Barrow; McNair; Muhammad Nawáz Khán.*)

DRŪSHP—Lat. 35° 59', Long. 71° 38'; Elev. 7,000'.

A village in Injgám (*q. v.*) on the left bank of the Lútkú river, about 24 miles above Chitrál on the Doráh pass route. It is the residence of Muríd Dastgír, the governor of Injgám, who lives in an insignificant sort of fort, a square building of about 40 yards side, with one tower on the west face. The village contains about 60 houses, and in the Mardán valley behind the fort there is a good deal of cultivation. Fruit trees are common. Up the Mardán valley there is a difficult route leading to the Agram pass. Drúshp is usually made the second stage from Chitrál to the Doráh. There is ample room for encamping here, and firewood is procurable. At Drúshp the Lútkú river is crossed by a bridge 60' long and 3' broad. A mile beyond are some hot springs. (*Vide "IzH."*)—(*Barrow.*)

DŪBÉR—

A valley in Yághistán on the right bank of the Indus, between Pátan and Tákot. It is extensive and well-wooded, stretching north for about 40 miles, but it is thinly populated. Portions of the valley yield excellent crops. Timber abounds, and a good trade therein is done with Pesháwar. Five miles from the Indus the village of Ranúliah, 200 houses, is reached; beyond, the habitations are scattered, instead of being grouped into villages. Six miles above Ranúliah is Járg, 100 houses. Above, this again, is Dúbér, a hamlet of 60 houses, near which is a wooden bridge which crosses the stream.

From the head of the valley a pass leads to the Swat valley, and another road to the Kandia valley.—(*Biddulph; the Múlla.*)

DŪB KILI—Lat. Long. Elev.

A village on the right bank of the Chitrál river, about 4 miles above Asmár, to which it belongs. It consists of about 40 houses, and is inhabited by Íbrahim Khél Patháns. Opposite it there is a rope bridge across the river.—(*Muhammad Nawáz Khán.*)

DŪDISHÁL—Lat. Long. Elev.

A village of about 20 houses, subordinate to Dárel. It lies between the Dárel and Kandbári valleys, on the right bank of the Indus. The road

along the Indus is about 10 miles in length from Dárel, and very bad. Ahmad Ali Khán says the village is walled and contains about 80 houses. It is about 4 miles from the Indus. The Dárel cattle use this valley as a pasture ground—(*The Múlla; Ahmad Ali Khán.*)

DUIÁN, OR DOGNI—Lat. $35^{\circ} 31'$, Long. $74^{\circ} 44'$; Elev. 8,500'.

A small fortified hamlet in the Astor valley on the old Hatú Pír road, which it was built to protect from Chilási raids. The fortifications consist only of two towers, built of rubble, mud, and timber, which are held by a garrison of 50 sepoys. Water from a stream which irrigates the terraced fields around it. Forage and firewood abundant on the hill-sides above, where there are fine pine forests.

There are two other hamlets belonging to Duián, each a thousand feet below the one above. At the bottom of the hill-side there is, or was, a rope bridge across the Astor river. The new, or lower, Hatú Pír road goes through the middle hamlet of Duián. Horses can be taken along it, but they must be frequently unladen; in fact, in its present state the lower road is not fit for laden animals.—(*Barrow.*)

DUKI—Lat. Long. Elev.

A village of 25 houses, on the right bank of the Panjkora, in the Kohistán-i-Malezai. The people pay tribute to Dír. Close to it is the fort of Shíringal (*q.v.*).

The fort is an outpost of the Khán of Dír, and is generally occupied by a son of his, with some followers. In the disputes with the people of the upper valley, Dír is generally the aggressor, with a view to enforce a claim of sovereignty; but, although the stronger, and sometimes gaining temporary advantages, it has never effected a permanent occupation of the valley. There is a good deal of ground about Duki village, extending to both sides of the river, with a length of about $1\frac{1}{2}$ miles and width of $\frac{3}{4}$ mile; rice and other grains are extensively cultivated. The fruit trees consist of the fig, apricot, mulberry, and walnut, which last grows luxuriantly. The climate here in summer is warm but pleasant, and the people wear more cotton clothing than those hitherto met with in the valley; there is, however, no change in the features, though a distinction seems to be recognised, for the Kohistánis, or people of the upper valley, speak of them as Patháns.

The valley hereabouts, though occasionally opening out, is, as a rule, confined, and even in the lateral valleys there are no large forest trees, though plenty of a stunted growth; grass grows in abundance. The mountains are here all below the limits of perpetual snow.

Duki is certainly the southernmost limit of the Dárd country in the Panjkora valley. From Duki there is an easy road through open country to Dír.—(*The Múlla.*)

DUMAN—Lat. $36^{\circ} 20' 30''$, Long. $73^{\circ} 24' 0''$; Elev. 8,100'.

A small village in Yasín, about 2 miles below Yasín fort, on the right bank

of the river. It consists of about 50 houses, inhabited chiefly by Dúms. There is a great profusion of fruit trees, chiefly apricot, about the village. A mile below Dumán there is a bridge, about 20 yards long and 4' wide, across the river.—(*The Múlla; Barrow.*)

DÚMS—

A Dárd caste who correspond to the low-castes of India and Kashmír. They are musicians, blacksmiths, and leather-workers, and are found throughout the Dárd countries. They appear to be most numerous in Yasín, Nagar, and Chilás, in which latter place they form a sixth of the population. A number of Dúms are always in attendance on *Mehtars*, *Rás*, and other Dárd chiefs in order to play at dances, at the national game of *ghal*, or polo, and to welcome visitors of note.—(*The Múlla; Biddulph.*)

EMÍR DIL—Lat. 36° 2', Long. 71° 28'; Elev. 8,900'.

A small hamlet on a knoll in the valley leading up to the Doráh pass, about 2 miles below Gabar. It is a miserable place, devoid of trees. It lies opposite the Gao Dara, a pathway leading into Káfiristán.—(*Barrow.*)

FAKÍR MASKÍN—

"A name contemptuously applied to the Kho race (*q.v.*) by the ruling classes of Chitrál. In the upper part of the Lútkú valley above Drúshp is a race who are also styled "Fakír Maskín." They are a portion of the race which occupies Munján on the north side of the Hindú-Kush and speak the same language. They claim to have migrated seven generations ago in consequence of a Badakhsháni invasion. They number about a thousand families, and, like the Munjánis, all belong to the *maulai* sect. In Lútkú they call themselves Yidgáh, a name which is also applied to their language, and they give the name of Yidok to the whole valley."—(*Biddulph.*)

Biddulph apparently is under the impression that the term is a racial distinction. Colonel Lockhart made careful enquiries on this subject, and was convinced that it was entirely social. The Fakír Maskín are the great mass of the population, and are, in fact, the peasantry. The Fakír Maskín can rise into the higher social grades, and can intermarry with the Arbábzáda (*q.v.*).—(*Lockhart; Barrow.*)

GABAR—Lat. 36° 3', Long. 71° 27'; Elev. 9,200'.

A Chitráli fort on the Doráh pass route, about 37 miles from Chitrál and 9 miles from the Doráh Kotal. There is no village, and the fort, which lies on the left bank of the river, was only built about 1880, as a protection against Káfir raids from the Zidig pass. The fort is a square mud and boulder structure, about 50 yards square, with towers at the angles. It lies just opposite the mouth of the Zidig pass. The valley about here is quite level for a couple of miles, and covered with low jungle of willow and birch.—(*Barrow.*)

GABARBÁCH—Lat. Long. Elev.

A hamlet at the junction of the Déh Gúl stream with the Lútkú on the

right bank of the former. There is a bridge here, it being on the road to the Doráb pass.—(*Barrow.*)

GABARS—*Vide* "NARISATI."

GABRIÁL—

A valley in Dárdistán. This is the common name of the Kandia Dara (*q.v.*) from the junction of the Súmi and Maidán Daras to Kotgala. It takes its name from the small village of Gabriál, where resides Moulvi Habíb-úlla, a man of much influence in these parts. The valley at this point is about 300 paces in width and is cultivated. The chief products are timber and *ghí*, both of which are largely exported to Pesháwar. Indian-corn is extensively grown, also wheat and barley in a less degree. The inhabitants are Shíahs of the Yashkún tribe of Dárds.—(*The Múlla.*)

GABRIÁL—Lat.

Long.

Elev.

A small village of 20 houses on both banks of a stream of the same name, which is an important affluent of the Swat river. Gabriál is a Gújar village subordinate to Utrót, a large Bashkár village, about 5 miles down the valley. The Múlla considers the Gabriál the main source of the Swat river.—(*The Múlla.*)

GABU NADI—

A stream in the Indus Kohistán, joining the Indus on its left bank. The Múlla speaks of it as a fine stream for floating timber, being, where he crossed it, 44 feet wide and 3 feet deep.—(*The Múlla.*)

GAIÁH—Lat.

Long.

Elev.

A village in the Dárél valley, 4 or 5 miles from the Indus. The Múlla thus describes his visit to Gaiáh:—

"The road keeps to the right bank of the stream, at 4 miles passing a few houses (*Bandah*) of Gaiáh village. The road from the houses to Gaiáh passes over a cultivated plain, crossing the Gaiáh stream from the north-west by a wooden bridge, 52 feet in length, over which laden cattle pass. Gaiáh contains 100 or 200 houses, both single and double storeyed, with flat and pent roofs; some in a fort, or rather walled enclosure, with an entrance, and others in the open. There is also a large *masjíd*, and, besides, fruit trees and a great profusion of grapes, there are about 20 *chindárs*, rivalling the finest I have seen in Kashmír. To the west of, and near, the fort, cattle are kept in sheds away from the dwelling-houses. The people are in very comfortable circumstances, wanting for nothing with their fields and flocks. Wine is made from the grape, which grows in profusion in this and the other villages in Dárél, and it is stored for years, but on the sly, for fear of the Moulvis in some villages, though openly in others."—(*The Múlla.*)

GAIÁL DARA (KAIÁL DARA)—

A stream which joins the Indus on its right bank, about 2 miles below the confluence of the Kandia nala and Indus.

"The path along the Indus, both above and below, is very difficult

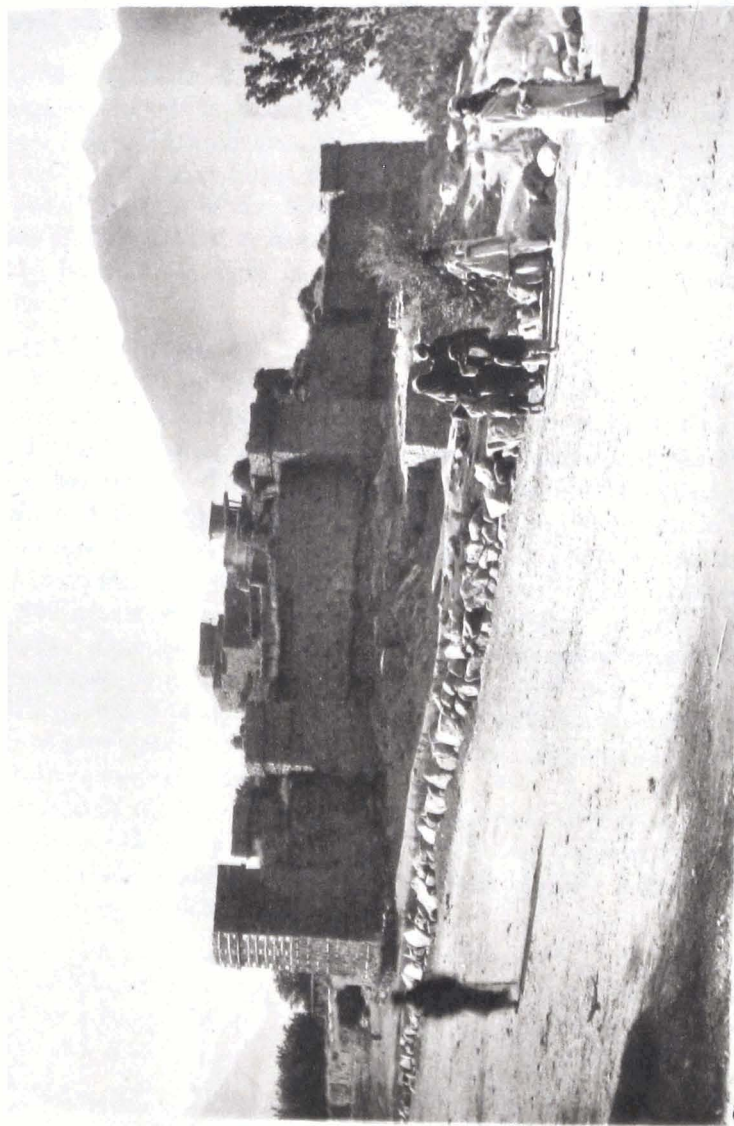


Photo-etching.

GAKUCH FORT.

Survey of India Offices, Calcutta. December 1887.

and often totally impracticable. Travellers, therefore, take the road up the right bank of the Gaial Dara for about $1\frac{1}{2}$ miles; then cross to the left bank, whence, for a mile and a quarter, the glen is very narrow, the path crossing from side to side. Then comes a steep ascent of half a mile to the village of Gaial. This is a scattered village of about 40 houses, a summer retreat for the people of Seo. Lower down, also about a mile from the Indus, there are some 20 houses scattered about. Indian-corn is largely cultivated, and figs and vines abound. The slopes of the hills above are gentle and well cultivated."—(*The Mulla.*)

GAI RAT—Lat. $35^{\circ} 40'$, Long. $71^{\circ} 48'$; Elev. 4,650'.

A small village on the left bank of the Chitrál river opposite the mouth of the Barír Gol. It is situated on a flat-topped promontory 100' or more above the river. It contains about 20 houses and is the private property of Bahrám, one of the sons of the Mehtar. It was formerly a *jagír* of the present Khán of Dír, inherited from his mother, a Chitrál princess, but was bought by Bahrám. Gairat is also known as Bíbí Kala or Chárgikot.—(*Barrow.*)

GAKÚCH—Lat. $36^{\circ} 10'$, Long. $73^{\circ} 50'$; Elev. 7,200'.

A village fort in Puniál on the right bank of the Gilgit river. It stands on a knob of rock about a mile from the river and 700' above it. This knob crops out of the stony plateau lying between the mountains and the cliffs which hem in the river. There is a considerable amount of cultivation about Gákúch, and fruit trees, especially the apricot, are abundant. The poplar is also a common tree. Gákúch is a cold, windy place, where snow lies for about three months. Only one crop is raised here. The place contains 700 or 800 inhabitants, who all dwell within the fort, as the place is exposed to raids. Gákúch is 4 stages (about 40 miles) from Gilgit, with which it is connected by an execrable road. The position might easily be made very strong, and it is an important one, as it overlooks the Ashkúman valley, and thus commands both routes from Yasín. The fort is a strong one, and contains a spring within its walls.

It is the residence of Rájá Afíat Khán, whose jurisdiction extends from Húpar to Gurjúr. He receives a subsidy of R60 per mensem from the Kashmír Durbár. He is married to the foster-sister of Rájá Akbar Khán of Cher Kila,—(*Drew ; Biddulph ; Barrow.*)

GALA—Lat.	Long.	Elev.
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A village in the Kbinar valley 2 miles north of Thalpin. Three houses. Land watered by a small stream, 5 miles long, coming from the north-west.—(*Ahmad Ali Khán.*)

GALA—*Vide* "БОТОГАН."

GANALO—

A small valley in Dárdistán, west of the Phungútori valley, south of the Indus. At the head of the stream is a small glacier. It belongs to Gor, whose people graze cattle there.—(*Ahmad Ali Khán.*)

GANGALWAT PASS—Lat. (?), Long. $71^{\circ} 35'$; Elev. 1,400' (?).

A pass leading from Rumbár in Kaláshgúm of Chitrál to Luddeh in Káfiristán. This route is not practicable for horses.—(*Barrow*.)

GARGE—Lat.

Long.

Elev.

A small Dárd hamlet of 8 or 10 houses on the left bank of the Indus, about $3\frac{1}{2}$ miles above the junction of the Dúbér *nala* with the Indus, and in the tract known as the Indus Kohistán. There is some cultivation about the place, but the ground is too stony for rice. Opposite it is Jigál (*q.v.*).—(*The Múlla*.)

GARKUSHI—Lat. $36^{\circ} 41' 30''$, Long. $73^{\circ} 27'$; Elev. 9,750'.

A *banda* of Darkót on a narrow plateau on the right bank of the Darkót stream, about a mile north of the Darband-i-Darkót (*q.v.*). Here there is a little cultivation (barley) and good pasturage. Birch trees are here plentiful, and on account of the firewood thus afforded, this is usually made a halting-place between Darkót and Baróghil.—(*Barrow*.)

GARM CHASHMA—

As this means simply "hot spring," the name is applied to every place where hot springs exist. There are four, if not more, places in the territories of the Mehtar where such springs exist,—

- (1) At Sháh Salím (*q.v.*), on the Doráh pass road from Chitrál.
- (2) A mile or so above Drúshp on the same road (*vide* "IZH").
- (3) In the Yárkhún valley on the left bank, just above the mouth of the Kóksín river. This is not a very hot spring, and one can bathe in it with comfort. A sort of basin of rocks about 10' in diameter has been formed for that purpose at the spot where it gushes out. The water is strongly impregnated with sulphur. Its temperature is probably about 90° .
- (4) To the left of the road and about 300' below it, half-way between Garkúshi and the Darkót Kotal. This spring is so hot that one can scarcely bear one's finger in it.—(*Barrow*.)

GARM SIR—A glen draining from the north into the Húnza river just above Chaprot. In it are the two small village forts of Búdlas and Bar. Búdlas is the frontier village of Húnza or Kanjút.—(*Trig. Survey; Biddulph*.)

GARTIGÚL PASS—Lat. $36^{\circ} 23'$, Long. $72^{\circ} 13'$; Elev. 12,820'.

A pass leading from Drasán in Múrikho of Chitrál to the Tirich valley. It is practicable for laden animals. Starting from Drasán, the road goes up the glen on the north side of the fort, past several hamlets. At 3 miles it reaches the open hill-side, which it ascends by an easy gradient, the ground being free from rocks and soft. At 6 miles reach the crest, which is about a hundred yards broad, and flat. From the crest there is a steep descent of about $3\frac{1}{2}$ miles to the village of Waring in the Tirich

valley (elev. 9,000'). Although horses can be taken by this route, they never are, as they are of no use in the upper part of the Tirich valley.—(*Sub-Surveyor Bápú Jádú.*)

GASHAT—A village in the Búnar valley (*q.v.*).

GASHT—Lat. $36^{\circ} 12'$, Long. $72^{\circ} 30'$; Elev. 8,500'.

A village in the Lásúr valley of Dárdistán on the left bank of the river. It consists of two hamlets about half a mile apart, the lower one being much the larger. The two together contain about 50 houses. About a mile below Gasht there is a low isolated knoll which blocks the view down the valley and forms an excellent defensive position.—(*Barrow.*)

GAURAL—A summer pasturage in the Búnar valley.—(*Ahmad Ali Khán.*)

GAWARÉ—A Dárd race inhabiting the Indus Kohistán, and speaking the Gowro dialect. Raverty locates them in the Swat Kohistán, but he apparently confounds them with the Bashkár (*q.v.*).—(*Biddulph; Raverty.*)

GAZAN—Lat. $36^{\circ} 36'$, Long. $72^{\circ} 58'$; Elev. 9,400'.

The highest inhabited village in Mastúj or Kashkár Bálá. It is situated about 2 miles up the Gazan river. The Múlla gives the following account of it:—

“The first village met with on the Yasín route is Gazan, at the distance of $2\frac{1}{2}$ miles; the road keeps to the river's edge on the left bank, and is difficult for horses during summer, when the water is high, but easy enough during winter. Gazan is in the Yárxhún district, and consists of 20 houses. Owing to the severity of the weather, the people leave it during winter for localities on the Yárxhún or Mastúj river. Wheat and barley are grown, and the apricot is about the only fruit to be had. The mountain slopes on either side are grassy, but have only a stunted tree-growth.”

The village lies on both banks of the Gazan Dara about 2 miles above its junction with the Yárxhún. It consists of three distinct hamlets,—Gazan (8 houses), Rakshín (5 houses), and Niehar (10 houses). The portions on the right and left banks are connected by a wooden bridge 12 paces long fit for unladen animals. Trees are plentiful.—(*Barrow; the Múlla.*)

GENDAI—Lat. $36^{\circ} 18'$, Long. $73^{\circ} 26'$; Elev. 7,800'.

A small village in Yasín on the left bank of the river; it consists of about a dozen houses, with a profusion of fruit trees about the villages. It is the lowest inhabited place in the Yasín valley. The road from it to Roshan is not practicable for beasts of burden, which must be taken *viâ* Gupis, and in summer *viâ* Khalti.—(*Barrow.*)

GHAZKŪL—Lat. Long. Elev.

A lake in the Hindú-Kush, about 20 miles east of the Baróghil pass, from which apparently both the Yárxhún (Chitrál) river and the Karumbar or Ashkúmán river take their source, the one flowing south-west, the other south-east. This lake has been lately visited by the explorer M. S. He

travelled to it from Pírkhár, near Sarhad, reaching it on the third day. He describes it as a great body of calm blue water, surrounded on all sides by vast mountains, which rise up from the very shores. At the further end (the eastern end) the Húnza mountains, as he designates this portion of the watershed, rise up like a wall to a height of some 6,000 feet above the lake. Several glaciers find their way to the lake, and on the southern side there is a great fissure, or cleft, in the surrounding mountains, by which the lake is supposed to have an exit into the Ashkúmán or Karumbar valley. This cleft is said to be full of glacier ice, so that the waters can only escape by a sub-glacial channel. Hayward's views confirm this, but, of course, he only formed his opinions on hearsay. That the Karumbar river does flow from this lake is indirectly proved by its name, which is indifferently called Ghazkúl or Karumbar Sar. As to the Chitrál river, there can no longer be any question that it has its main source in this lake, for Muhammad Shah traced it from the lake to the Baróghil bridge. At the head, close to the lake, the stream is 12 yards broad, and so deep that the bottom cannot be seen, while lower down it is "20 yards broad and waist-deep, with a good flow, and unfordable." It is evident from this that the Yárkhún river is a considerable one from its very source. The elevation of Ghazkúl is probably somewhere between 14,000 and 15,000 feet. It is said that the upper waters of the Húnza river may be reached by a difficult road along the northern edge of the lake, but it must be a very difficult road indeed, as there are glaciers to be crossed. This road or path probably leads to the Chilling pass (*q.v.*).

Ghazkúl, it may be here remarked, means "Goose lake." It is probably about 15 miles long and 1 or 2 miles broad.—(*Muhammad Shah ; Tanner.*)

GHIZAR, OR SHIVAR—Lat. 36° 11', Long. 72° 52'; Elev. 10,000'.

A village in the Ghizar valley of Dárdistán. It is a straggling place, with about 80 or 100 houses in all. There is also a miserable fort, well situated, however, on the top of a rock in the centre of the valley. The village lies on the north side of the valley. The river spreads out into innumerable channels just above the fort, and the whole centre of the valley is marsh land covered with low jungle. Opposite Ghizar the Ushu *nadí* joins the main river. The only language spoken at Ghizar is Khovar. The Hákim of the Ghizar sub-district (*q.v.*) lives here. Ghizar is surrounded by an amphitheatre of mountains, and is evidently an old lake bed which the river now enters by a narrow gorge. Shivar is the Shín name for the place.—(*Barrow.*)

GHIZAR (DISTRICT)—

The whole of the Ghizar valley, as far down as Pingal, is included in the Ghizar district, which is subordinate to the governor of Mastúj. The district of Ghizar is under a Hákim, the present (1885) man being Rahmatúlla Kháu. Khovar, or Chitráli, is the language spoken throughout the

district. The principal villages in the district are Terú, Ghizar, Andarp, Barkúti, and Chashi. The total population is probably under 3,000.—(*Barrow*.)

GHIZAR (RIVER)—

A river in Dárdistán, which rises in the mountains south-east of the Shandúr lake, and after an easterly course of 70 miles or so falls into the Yasín or Wársbigúm river near Gúpis. In the upper part of its course, *i.e.*, above Terú,—the hills are fairly open, the valley being about half a mile wide, and there is a considerable amount of grazing ground, and low jungle in the river-bed. Below Terú it enters a narrow gorge, from which it enters the ancient lake bed in which Ghizar is situated. Leaving this, it flows through another gorge and enters the Pandár lake. From the lake to its junction with the Yasín river, it flows in what is practically a narrow defile between stupendous rocky mountains.

The principal tributaries of the Ghizar river are the stream from the Shandúr lake, the Chamarkand stream, the Chakalwat, the Ushú,—a very large stream,—the Barkúti, the Chashi, the Bahútar, and the Balti. The chief villages along its banks are Terú, Ghizar, Andarp, Barkúti, Chashi, Kasham, Pingal, Dáhimál, Khalti, Jinjrót. The road lies along its left bank as far as Ghizar; below Ghizar it is on the right bank. Below Pingal this road is extremely bad, but still it is used by laden animals. The river is crossed by rope bridges at Pingal and Khalti; there is also a wooden bridge just below Ghizar. In winter there are temporary wooden bridges erected below Jinjrót, and at one or two other places. Wood is very scarce in the valley of this river, except at Langar, Ghizar, and Dáhimál. In the villages there are fruit trees and poplars, but on the mountain-sides nothing but a few stunted junipers. The elevation of the valley varies from 12,000' to 7,300'.—(*Barrow*.)

GHULKIN—Lat.

Long.

Elev. 8,100'.

A small village 2 miles north of Gúlmát in Little Gúhjál, situated in the level hollow between the *moraines* of two glaciers, one of which is still active. It contains about 30 or 40 houses, and belongs to the Ali Gohar family, the principal family in Gúhjál.—(*Barrow*.)

GÍCHA—

A small valley west of the Botogáh valley, and belonging to Chilás, in Dárdistan. The only village is situated on the right bank of the stream about 4 miles south of the Indus. It consists of about 20 houses.—(*Ahmad Ali Khán*.)

GID—Lat.

Long.

Elev.

A village on the left bank of the Chitrál, or Kunar river. It is called Dáhimál by the Chitrális. It contains 60 houses. From here there is a road to Dír up the nala on the south side of the village. By it horses

may be taken, but it is closed in winter by snow.—(*Daffadár Muhammad Nawáz Khán.*)

GIDAR BĀNDA—Lat.

Long.

Elev.

A hamlet of 40 houses in the Razíka valley (Indus Kohistán), about half a mile above the Zelai stream. It is a summer retreat for the people of Seo. Indian-corn is here largely cultivated.—(*The Múlla.*)

GIES—

On the right bank of the Indus, between Gor and Talpín, are two small parallel valleys called respectively Am Gies and Ké Gies. These valleys are claimed by both Chilás and Gor, but apparently are now in possession of Gor. They each contain a small hamlet of half a dozen houses. They afford good pasture grounds, especially Ké Gies, which has at its head the *maidán* of Malpat, from which a pass, about 14,000 feet high, leads over the mountains into the Gashú valley of Gilgit. This pass is only practicable for men and goats.—(*Ahmad Ali Khán ; Biddulph.*)

GILGIT (FORT AND VILLAGE)—Lat. 35° 55', Long. 74° 23'; Elev. 4, 890'.

Gilgit fort is a four-sided structure of about 100 yards side, with a circular bastion at each corner, two square projections on the north face, and a central bastion on each of the other faces. In addition to the main work there is a hornwork on the west face, in which the greater part of the garrison is accommodated. This hornwork is about 90 yards long on each face. The entrance to the fort is on the south face by the central bastion. Within the fort there is a sort of keep, about 40 yards square, which contains the magazine and supplies for six months. A square tower overlooking the whole forms one corner of this keep. The north face of the fort is on the river bank, which is here a cliff about 40° high; the other three faces are surrounded by a ditch, 3' or 4' deep, which can be flooded on emergency. The outer walls of the fort are 28' high, and where pierced by embrasures,—namely, at the bastions,—are 5' thick. The parapet walls are 2½' thick and are loopholed. The armament of the fort consists of three brass mountain guns, one brass gun of position, eight *sher-bachas*. In 1885 the garrison consisted of 880 infantry and 80 artillery; the latter, with about 400 of the infantry, are quartered within the fort.

Gilgit fort, though in very good order, and a sort of Metz compared with the other forts in Dárdistán, is incapable of resisting an attack by an enemy armed with rifled artillery. It is completely commanded at a distance of 1,250 yards from the Barmas plateau, which is 320 feet above the fort level. The precipitous mountain wall on the left bank of the river also completely overlooks it, and riflemen placed here would soon clear the parapets of its defenders. In 1871 the fort was partly destroyed by an earthquake, but has since been rebuilt. The village of Gilgit is on the right bank of the river, with the fort in its midst. Here the cultivated ground is not part of the fan of a side stream, but is a flat plain of river alluvium,

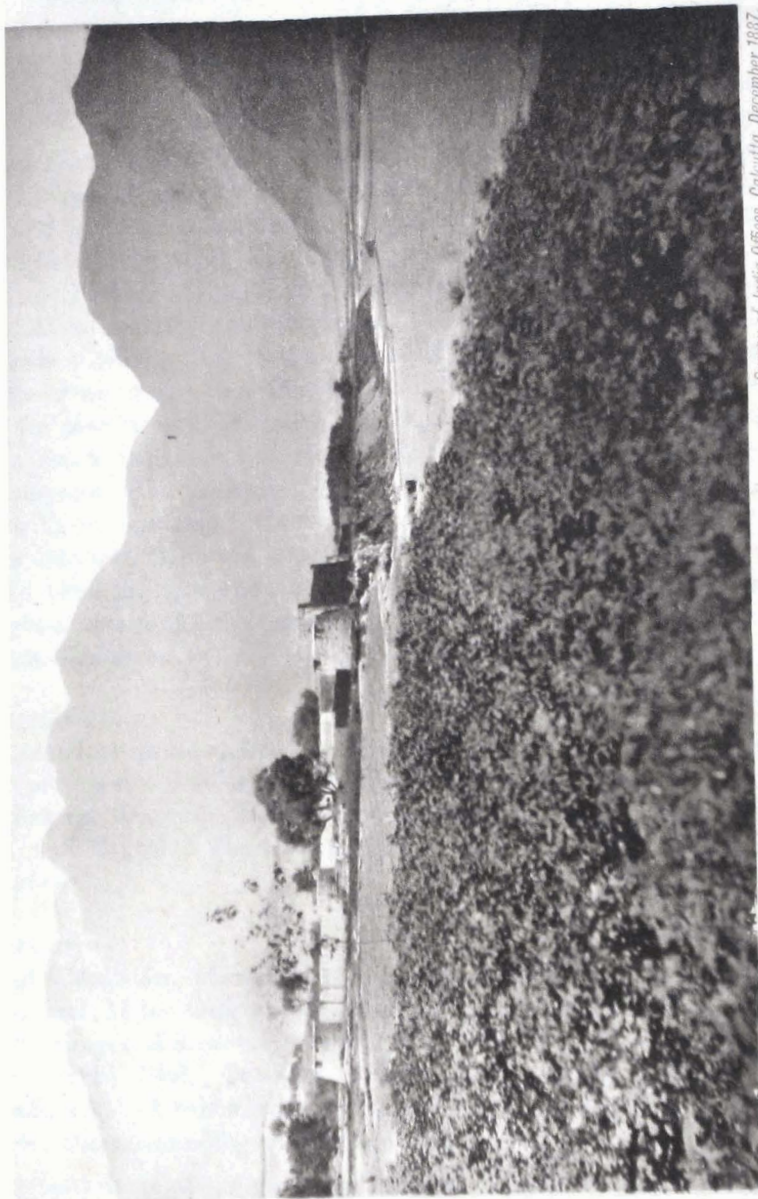


Photo-etching.

GILGIT FORT.

Survey of India Offices, Calcutta, December 1887.

30 feet or 40 feet above the water. The cultivation covers 2 square miles or so, the irrigating water coming from the nearest side stream. The houses, which are flat-topped, are scattered over the plain in twos and threes among groups of fruit trees; and there is no regular bazar or any large collection of houses. There are, however, a few shops close to the fort, which supply the wants of the garrison. The only other buildings of note are the bungalow built for Major Biddulph, and a small hospital for the use of the garrison. The population of Gilgit is probably about 1,000, exclusive of the garrison and the neighbouring hamlets of Khomar, Jútíál, Barmas, Naupúr, and Basín, which together contain about 400 more. The cultivated ground belonging to Gilgit proper extends for about $2\frac{1}{2}$ miles along the river, and is from $\frac{1}{2}$ a mile to a mile in width. The irrigation channels are fed chiefly from the Kergáh river. The principal crops are wheat, rice, and barley. Cotton, too, is largely grown. Grapes, apricots, and mulberries are the most common fruits. The soil is very good. As for climate there is no doubt that the place is healthy. The air is very dry, and there is little or no rain. In winter the cold is never very great, and snow seldom lies for more than a few hours. In summer the heat is great, owing to the bare rocky mountains on either side of the valley; still, it is very bearable, compared with the heat of northern India: perhaps it may be best compared with Abbotábád. There is a telegraph station in the fort. Besides the barracks there are quarters in the fort for the governor and general. In 1886 the governor was Dewán Mulráj, and the general was Indúr Singh, a cousin of the Maharája. These are considered three-year appointments.—(*Barrow.*)

GILGIT (TEHSIL)—

The Gilgit *tehsil*, or *ilaka*, as the local authorities call it, is a sub-district of the Gilgit province. Besides Gilgit proper, it embraces the villages of Minawar, Sakwar, Dainyúr, Jútíál, Khomar, Barmas, Naupúr, Basín Bála, Basín Páín, and Hinzal. The total population is probably about 2,000.—(*Bakshi Mulraz.*)

GILGIT (DISTRICT)—

A district of Dárdistán, of which the chief fort and village are situated on the right bank of the Gilgit river, 24 miles above the Indus. It combines the advantages of a central position, a good climate, and a considerable extent of fertile land. It appears from ancient times to have been the seat of a succession of rulers, who, to a greater or less degree, exercised authority over the surrounding valleys and states.

“The ancient name of the place was Sargín. Later, the name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanskrit literature has been suggested. A few remains still exist of ancient stone buildings, apparently of the same description as the Mártand and Pandrethán temples

in Kashmír. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

"The settled population of the Gilgit district, which is very mixed, amounts to about 4,500 persons. The language spoken is Shína, though the Shíns are numerically inferior to the rest of the population. The Gilgit pronunciation of Shína is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Kashmíri, Dogri, Hindústáni, and Panjábi expressions. The former rulers had the title of Rá, and there is reason to suppose that they were at one time Hindús, but for the last five centuries and a half they have been Muhammadans. The names of the Hindú Rás have been lost, with the exception of the last of their number, Shri Badat. Tradition relates that he was killed by a Muhammadan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Rá named Trakhán, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shri Badat was the last, were called Sháhlreis. The present Rá of Gilgit, Alidád Khán, belongs properly to the ruling family of Nagar, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

"The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain-sides, up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill-side permits, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shín Rás, whose rule seems to have been peaceable and settled. The whole population, from the Rá to his poorest subject, lived entirely by agriculture. According to tradition, Shri Badat's rule extended over Chitrál, Yasín, Tángír, Dárel, Chilás, Gor, Astor, Húnza, Nagar, and Haramósh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Muhammadanism, by which the Shín kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yasín, three centuries later.

"A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, elevations varying from 18,000 to 20,000 feet, seven from 20,000 feet to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed.

"From Gilgit mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick pine forests, grassy

glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (*C. Falconeri*) roams in great numbers almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. rutilans*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dárds are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes, which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayanus*), are rarely disturbed by the hunter's voice. On the lower and more barren hills, below the forest, are to be found numerous flocks of wild sheep. At an elevation of 11,000 feet wild onions grow in great profusion."

The principal difficulty in communication in the country round Gilgit is caused by the rivers, which in winter are shrunk to small dimensions, but with the melting of the snows become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, specially those flowing from the great Rákípúsh mountain. Gold-washing is only practised in winter, and then only by the poorest of the population, though, even with the rude apparatus employed, it is sometimes very remunerative. The gold is of fair quality, the best being 20 carats. The vegetable products are wheat, barley, maize, millet, buckwheat, pulse, rice (in Gilgit villages only), rape, and cotton: of fruits, mulberry, peach, apricot, grape, apple, quince, pear, pomegranate, anáb or sarshing and melons. Silk is fabricated, but in very small quantities.

The district of Gilgit may be said to be about 40 miles long, and that part of it in which lies the fort is from 1 to 3 miles wide. It is bounded on each side by steep, rocky mountains.

The valley itself contains stony, alluvial plateaux, of various forms, and various levels above the river. The greater part of this tract is arid and barren, but, as usual, at the mouth of each ravine is a cultivated space. The line of mountains on the south-west side of the valley is divided most regularly by these ravines. On the north-east the mountains are of enormous size. In front of each ravine on that side, too, is the widespread alluvial fan, with a portion of it watered and cultivated.

The Gilgit province is divided for administrative purposes into *ilákas*, or, as we should call them in India, *tehsils*. These *ilákas* are Bargú, Gilgit, Nomal, Bagrót, and Sai, each of which is described separately. Practically, though, there is very little administration, and what there is is concentrated in the hands of the governor of Gilgit.

The history of Gilgit—that is, its reliable history—does not go back further than the commencement of the present century, when it was conquered by the Yasínis under Sulímán Sháh, Khúsh Waktia. Azad Khán of Payál, or Puniál, displaced the Yasínis, and Tahír Sháh of the Nagar family overturned the Payál *ráj*. Tahír left Gilgit to his son, Sikandar Khán, who was ousted by Gauhar Amán of Yasín about 1841. Thereupon Karím

Khán, brother of Sikandar Khán, sought aid from the governor of Kashmír, who, with the sanction of the Lahore Durbár, sent a force of 1,000 men under Nathú Sháh to assist him. In the meanwhile, Sikandar Khán had been murdered; so Nathú Sháh, feeling doubtful of success, sent for re-inforcements. When these arrived, he assaulted the fort and took it by storm. Gauhar Amán, on hearing of this, fled precipitately to Mastúj.

Karím Khán, brother of Sikandar, was allowed by the Sikh Government to succeed to the *ráj*, but Nathú Sháh was appointed military governor of Gilgit with a force of about a thousand men to protect the Rája, who on his side was bound to pay a tribute of 1,500 *kharwars* of grain. For the next few years the country enjoyed rest. In 1848 Isa Bahádúr of Puniál, a step-brother of Gauhar Amán, took refuge in Kashmír territory from the hostility of his step-brother. The Kashmír Darbár refused to give him up, and Gauhar Amán, encouraged by the disaffected state of the Gilgit garrison, which had not been paid for a couple of years, invaded Gilgit territory. The people of Húnza and Nagar apparently joined in this invasion, pillaging five villages. To repel this attack the Kashmír Darbár sent a re-inforcement of 2,000 men, with 4 guns, under Nathú Sháh. This force advanced up the Húnza valley, but, falling into an ambuscade, was totally defeated, both Nathú Sháh and Karím Khán being slain. Gilgit again fell into the hands of Gauhar Amán, but was shortly afterwards retaken by another force from Kashmír. In 1852, however, the Gilgitis, tired of Sikh oppression, called the Yasínis and other tribes to their aid, and, rising in revolt, drove the Kashmír troops out of the valley with a loss of 1,500 men. Thus, for the third time, Gauhar Amán became master of Gilgit. In 1856 Gilgit was recaptured by the Sikh troops, and Isa Bahádúr of Puniál appointed Thanadár. But in the following year Gauhar Amán once more took the place. The Indian Mutiny and other matters now fully occupied the attention of Guláb Singh, and it was not till 1860 that his son, Ranbír Singh, sent a force to recover the country. Gauhar Amán suddenly dying, the fort was taken without much difficulty. The Dogras followed up their victory by going as far as Yasín, which they held for a few days and then abandoned. In 1863 some messengers of the Maharája, having been robbed and imprisoned by Múlk Amán, the son and successor of Gauhar Amán, another expedition was sent against Yasín. The Yasínis, were defeated and tribute exacted.

In 1866 Húnza was attacked by the Dogras in alliance with Nagar, but owing to the treachery of the latter state, the attack completely failed. A general alliance against the Dogras seems now to have been formed by Chitrál, Yasín, Tángír, Dárél, and Húnza, and all Puniál was wrested from them. Gilgit was then besieged, but the garrison, 2,500 strong, held out successfully till re-inforced. As a punishment for this conduct, an expedition was sent into Dárél by the Chonchar and Dodargali passes, which dictated terms to the Dárélis. Since then Dárél has paid a small tribute to

the Maharája. In 1867 the allies were driven out of Puniál, and Isa Bahádúr re-instated. Two years later the Húnza people made a raid on Nomal and carried off all its inhabitants; but diplomacy arranged a compromise, and the *Thum* of Húnza consented to yield allegiance and pay yearly tribute. (*vide* "HÚNZA"). From 1867 to 1880 the history of Gilgit may be characterised as uneventful. In 1876 Captain Biddulph was sent on a mission to Gilgit and Húnza, and in the following year he was appointed Resident at Gilgit. This arrangement lasted till 1880. In September of that year Pahlwán, the then ruler of Yasín, attacked and occupied the Cher Kila fort. Major Biddulph thereupon sent word to Government, and himself made arrangements to repel Pahlwán Bahádúr. Pahlwán, however, suddenly withdrew in order to meet an attack on Yasín which the Mehtar of Chitrál took this opportunity of making. The Government of India shortly afterwards thought it advisable to withdraw their representative. Since Pahlwán's invasion the condition of Gilgit has been perfectly tranquil. In one of his reports Biddulph says:—

"Whatever the faults and shortcomings of Kashmír rule may be, when judged by a European standard, it has undoubtedly conferred on this part of the country an amount of prosperity and security which could not have been attained under the Kúsh Wakti family, in whose grasp it would otherwise have remained. Freedom from the liability to be sold as slaves alone outweighs the disadvantage of being ruled by men of a different faith. It is scarcely an exaggeration to say that, of the inhabitants of Gilgit over 40 years of age, nearly half have passed some portion of their lives in slavery. There is not a family of which one or more of their members have not been lost in this way.

"By a wise policy the Maharája's rule has become exceedingly popular, and the inhabitants contrast their present flourishing condition and immunity from slavery with the state of their neighbours, and the recollections of the oppression they suffered under Gauhar Amán."

This is true except as regards the exceeding popularity of the Maharája's rule. It is simply accepted as a *pis aller*. Revenue is raised in the shape of grain for the garrison. The people are also bound to furnish personal service according to the number of houses, which, it is believed, is nearly a thousand, every one of which can boast of a matchlock. In this way about six or seven hundred men are actually employed in various duties, such as patrolling roads, guarding posts, and conveying supplies.

The condition of the regular troops in the valley was, during the first years of occupation, very bad, and service in Gilgit was most unpopular amongst the Dogra troops. The arduous nature of the service, the separation from their families, and the nature of the climate, all tended to this result. In those days the troops were entirely dependent on Kashmír for supplies, and it took some time to make the Gilgitis understand that they would get a fair price for the surplus food raised by them. Now the system is well established, and the garrison is fed from the produce of the valley. The garrisons of Búnjí, Astor, and other posts west of the Indus

are still almost entirely sustained on rice grown in Kashmír. The carriage of this is a heavy tax on the Kashmír treasury, and altogether the occupation of Gilgit costs about £7,000 per annum.

Colonel Tanner makes the following remarks regarding the vegetation round about Gilgit :—

“The pencil cedar I have found continuously from 14,400 feet down to 6,000 feet. At Molcha, 8,000 feet above the sea, near Minawar, I found one specimen with a girth of 30 feet. The *Pinus excelsa* has a more limited range, as it grows only between 9,500 and 12,000 feet. The *deodár* does not grow in Gilgit. The edible pine, or *chilgoza*, grows in Astor. It is also found round Chaprót, and thick forests of it grow just below Gor, and add greatly to the picturesque appearance of that settlement. Otherwise, the slopes, which are too dry to support other vegetation, would be brown and burnt up like all the low ranges round Gilgit below 9,000 feet. The *chilgoza* may be said to extend from 7,000 feet to nearly 10,000. The birch is very common throughout Gilgit and grows as high up as 12,500 feet. The upper limit of vegetation around Gilgit is pretty constant at 16,200 feet, where, in favourable situations, a few hardy flowers and coarse grass may be met with. Above this the rocks are stained with lichens.”

Besides the trees above mentioned, the tamarisk appears to thrive well in the barren valleys of Gilgit up to 6,000 feet. There are no oaks in this region, and the wild olive is rare; the slopes, which elsewhere are covered with these trees, are here sprinkled with that detestable plant, the worm-wood, which ranges from 5,500 feet up to 11,000 feet.

In the narrow vegetation belt round Gilgit are many wild fruits. Wild strawberries abound, while wild raspberries, gooseberries, and black currants are also found.—(*Biddulph*; *Drew*; *Girdlestone*; *Pandit Manphúl*; *Tanner*; *Barrow*.)

GÍN—

A small valley in Shináka south of the Indus, between Chilás and Búnar, to which it is subordinate. The valley abounds with forest and pasturage. The hamlet of Gín, consisting of about 8 houses, lies up the valley 3 miles from the Indus.—(*Ahmad Ali Khán*.)

GIRCHA—Lat. Long. Elev. 8,900'.

A village and fort on the left bank of the Húnza river in Gúhjá. The fort is the residence of Muhammad Nafís Khán, the second son of Ghazan Khán, *Thum* or *Mír* of Húnza. There are about 40 houses. It is the highest place in Gúhjá at which fruit trees grow.—(*Barrow*.)

GITLA—Lat. Long. Elev.

A village in the Gor valley (*q.v.*), 1 mile east of Búimal.—(*Ahmad Ali Khán*.)

GONAR—Lat. Long. Elev.

A small valley west of Phungatori valley, south of the Indus. At the head of the stream is a small glacier. It belongs to Gor, whose people graze cattle there.—(*Ahmad Ali Khán*.)

GOR—Lat. Long. Elev.

A valley in Shináka, about 10 miles south-west of Búnjí, on the right

bank of the Indus. The name is, properly speaking, applied to three forts situated about 3 miles from the Indus. The largest of the three is called Lasnot or Lálkot, and contains about 150 houses; the second, about half a mile to the west, is known as Dobot or Dúlatkot, and consists of about 120 houses; the third, Tanalkot, lies about half a mile north of Lasnot, and contains only 40 houses. There is plenty of cultivated land around the forts, and fruit trees grow abundantly.

The Múlla gives the following account of the place:—

“Gor consists of 400 or 500 houses, of which 40 or 50 are scattered about the grounds, and the remainder are in three forts of square outline, with towers at the corners, and equal to resisting attack in any petty local fights. It is situated in the midst of cultivation and abundance of fruit trees. There is no exodus during summer, the climate being always favourable, and there is sufficient pasture in the neighbourhood for the live-stock of the village. The houses, which are flat-roofed, few only being double-storeyed, are very closely packed in the forts. There is abundance of water, which is brought by canals into tanks in the forts for drinking purposes, and also into the fields for irrigation.”

Besides the three forts there are the following hamlets in the valley, all within 3 or 4 miles of the forts,—*viz.*, Baro Mártal, Chún Mártal, Búimal, Gitla, Dirkal, and Daran (*q.v.*). The first four are only occupied in summer, when the Gor people resort to them for the purpose of cultivating the surrounding ground. The Gies (*q.v.*), Shignán, and Dámachal valleys also belong to Gor. At Daran there is a raft ferry across the Indus. The fighting strength of the valley has been variously estimated at from 500 to 900 matchlockmen, the lesser estimate being probably the more correct one. The people are Sūni Muhammadans of the Shín and Yáshkún castes. The valley is noted for the good quality of its wool. Gor pays an annual tribute to Kashmír of twelve goats, and, according to Biddulph, it is also bound to give military service when required. Two passes, the Kani and Latbú (*q.v.*), lead from Gor into the Sai valley. These are closed by snow for four months. There is also a route to Talích over the Cháhmúri spur.—(*The Múlla; Biddulph; Ahmad Ali Khán.*)*

GOWRO—

A Dárd dialect spoken by the Gowaré (*q.v.*) of the Indus Kohistán. *Vide* Biddulph's Tribes of the Hindoo Koosh, in which a vocabulary is given.

GŪHJÁL—

Little Gúhjál, as it is commonly called, in contradistinction to Great Gúhjál or Wakhán, is the northern half of the principality of Húnza, and is watered by the Húnza river and its tributaries. Its southern limit may be said to be the defile of the Húnza river about 3 miles below Gúlmat, which is the principal village in the district and the residence of the Hákim of Gúhjál.

* Major Ward, R.E., estimates the fighting strength of Gor at 400, but they have no desire to fight with any one. They are on friendly terms with the Chilaries and go a good deal across the Indus to the Buldar ravine. The Gor people intermarry with those of Sai and Damot and bring on friendly terms frequently pasture their flocks on the Sai side of the watershed.

North of Gúľmat are the villages of Ghúľkin, Susaini, Baori, Pású, Khaibar, Múrkún, Gírcha, Sast, Misgáh, Rashít, and the villages in the Shímshál valley. The total population is probably about 2,500. The inhabitants are mostly Gúhjális, who long ago migrated from Wakhán. They are a less truculent race than the Kanjútis. Gúhjál is under Húnza rule, but the Kanjútis are not loved by the Gúhjális, whose sympathies are all with Ali Murdán Sháh and the Wakhis. The position of Gúhjál is somewhat important, as from it the Chilling route leads into the Ashkúman valley, the Irshád into Wakhán, and the Kilik to the Tághdúmbásh Pámír.—(*Barrow.*)

GÚJALTI—Lat. $36^{\circ} 23' 30''$, Long. $73^{\circ} 24' 30''$; Elev. 8,400'.

A small village on the left bank of the Yasín river, about 2 miles above Yasín.—(*Barrow.*)

GÚJARS—

This well-known class are found here and there amongst the Dárd countries, in the highland valleys south of Gilgit, in Tángír and Dárel, and in the Kohistán of Swat and Panjkora. They are essentially a pastoral people, and attach themselves to no particular locality. They all speak the dialect of Panjábí peculiar to their class.—(*Biddulph.*)

GUKÍR—Lat. $36^{\circ} 13'$, Long. $72^{\circ} 7'$; Elev. 8,250'.

A scattered village in Chitrál, situated about $2\frac{1}{2}$ miles west of the river. It lies along the slopes of a deep ravine known as the Gukír Gol, and has the reputation of growing more corn than any place in Chitrál. It contains about 100 houses. The best road from Chitrál to Drásan lies through Gukír.—(*Barrow.*)

GULAND GOL—

A tributary of the Mastúj, or Chitrál river, which joins that river on its left bank about a mile above Kogazí. The main road from Mastúj to Chitrál crosses this river, which in summer is unfordable. It is then crossed by a pole bridge about 20 yards long and very shaky. The Guland valley is about 26 miles long, and its general direction is south-west. This valley is of some strategical importance on account of the direct communication which it offers between Chitrál and the Sar Lásópú valley. From Chitrál to Rahmán *via* Mastúj it is 7 marches, but by the Guland valley the distance may be done in 3 or 4 marches at most.

Kot Daffadár Muhammad Nawáz Khán surveyed this valley in September 1885, and gives the following account of it:—

“The *kotal* was covered with snow, and snow lay all over the ground for the first 6 miles. At about $8\frac{1}{2}$ miles down the valley a fine deodár forest commences. At 15 miles one reaches the hamlet of Skúr (4 houses), while on the opposite (left) bank is Shamkán (6 houses). From Shamkán a road goes up a ravine to Madalasht. There is another road to Madalasht leading from the deodár forest about 5 miles above Shamkán. A mile below Skúr the road crosses to the left bank by a narrow bridge across which animals

can with care be taken. Below this the road is very stony and bad. At about 21 miles a valley opens from the south in which there is a good deal of low jungle; at 23 miles Guland, a village of 30 houses, surrounded by cultivation and fruit trees. Here the road crosses again to the right bank. Below Guland the valley becomes a gorge. In the last mile of this gorge the river has to be crossed and recrossed five times. Cattle can with care be taken across the bridges at these points, but they oscillate a good deal."

From the above account and from local evidence it would appear that the road up the Guland village and down to Rahmán is practicable for the ponies of the country, but not for ordinary Indian mules and ponies. At its mouth the valley presents the appearance of a narrow winding gorge, bounded by precipitous bare cliffs hundreds of feet high: nothing could indeed be wilder. At its mouth the Guland Gol is about 5,500' above the sea.—(*Muhammad Nawáz Khán; Barrow.*)

GÚLMAT—Lat. Long. Elev. 8,200'.

A large scattered village of about 150 houses on the right bank of the Húza river in Little Guhjál. The Hákim of Gúhjál lives at Gúlmát. A considerable extent of sloping ground is cultivated by this village. There are two forts, one on a hill north of the village and about 700' above it, the other on low ground. The inhabitants are Gúbjális.—(*Barrow.*)

GÚLMATI—Lat. Long. Elev.

A pretty little village on the right bank of the Gilgit river. The place seems richly cultivated. Vines and other fruit trees are plentiful. From Gúlmati there is a road up the Gúlmati ravine to Dárel.—(*Barrow.*)

GÚNDAI—

A valley which properly belongs to Sáí, though the people of Gor have permission to pasture cattle throughout it. The mountains to east and west of it are very steep and difficult of access. The portion of the Husharai valley (one of the lateral valleys of Gúndai) that lies to the left of the Daúsh hills is used as a pasturage by the people of Dámachal, and that to the right by the people of the Gor forts.—(*Ahmad Ali Khán.*)

GUPIS—Lat. 36° 14', Long. 73° 28'; Elev. 7,250'.

A village opposite the mouth of the Yasín valley. It stands in a mass of fruit trees. In winter the Yasín river is fordable close to the village. The inhabitants are Dangáriks, speaking the Shína dialect. There are about 15 or 20 houses.—(*Barrow.*)

GÚRIKÓT—Lat. 35° 17', Long. 74° 53'; Elev. 7,800'.

One of the principal villages in the Astor valley. It lies about 7 miles south of Astor, on the left bank of the river. It consists of 2 or 3 hamlets, which, with their fields, extend over more than a mile of ground. The so-called fort is a miserable *burj* of rubble and timber which is in ruins and has not been occupied for several years. Gúrikót is the residence of Rozi

Khán (late Wazír of Astor), a man of some local importance. The polo ground offers a good camping ground.—(*Barrow*.)

GÚRJÚ, or GÚRJÚR—Lat. $36^{\circ} 10'$, Long. $73^{\circ} 54'$; Elev. 6,400'.

A village fort in Puniál on the left bank of the Gilgit river, just below Gákúch. It contains about a hundred houses. About a mile above it there is a rope bridge by which Gákúch may be reached. Above it to the north is the high hill or mountain known by the same name.

There is a considerable strip of cultivation above Gúrjú, stretching as far as the hamlet of Chilpi, 3 miles above Gúrjú.—(*Muhammad Sháh*; *Barrow*.)

GÚRKLI—" *Vide GURÍR*."

HÁLÁL (HALÁLE)—

A village in the Búnar valley (*q.v.*).

HANDÚR—Lat. $36^{\circ} 31' 30''$, Long. $73^{\circ} 27'$; Elev. 8,780'.

A scattered village of 20 or 30 houses on the right bank of the Yasín river, about 3 miles above Barkúlti. Apricot and apple trees are abundant here. About a mile above Handúr the Yasín river is crossed by a shaky pole bridge about 25' long.—(*Barrow*.)

HARAMÓSH—Lat. $35^{\circ} 50'$, Long. $74^{\circ} 45'$; Elev. 4,535'.

A small district belonging to Kashmír, which lies along the Indus between Róndú and Búnjí. The inhabitants are principally Yáshkúns and speak the Gilgiti dialect of Shína. Besides Yáshkúns there are about 8 per cent. of Shíns and about the same number of Dúms. The villages of Haramósh appear to be Sasi, Dach, Khatar, Shúte, &c. On the west the Haramósh valley is bounded by the Deobani mountain (20,154 feet), and on the east by the Haramósh mountain (24,270 feet). Hayward also mentions the village of Haramósh, of which he gives the latitude, longitude, and altitude. Above Haramósh a complete change takes place in the population, which thence up the Indus valley is almost entirely Bálti. Haramósh is in the Gilgit governorship.—(*Biddulph*; *Hayward*.)

HARRAN—Lat.

Long.

Elev.

A valley in Shínáka, between Shatiál and Thúr, on the left bank of the Indus, opposite the Dárel valley. It is drained by a stream of the same name, about 4 miles from the junction of which with the Indus lies the village of Harban, which contains about 100 houses. Around Harban there is a little cultivation. The valley is well stocked with fruit trees.

The people are called Bhije. Such at least is the Múlla's account of it. Ahmad Ali Khán, however, says Harban consists of two forts, close to each other, containing about 180 houses.—(*The Múlla*; *Ahmad Ali Khán*.)

HARBAR (*vide* "LITTLE GÚHJÁL")—

This name is given in some of our maps, but I never heard the district so

marked ever called anything but Little Gúhjál, or, more shortly, Gúhjál.—
(*Barrow.*)

HARCHIN—Lat. $36^{\circ} 8'$, Long. $72^{\circ} 30' 30''$; Elev. 9,250'.

A village on the right bank of the Sar Lásópú river in Dárdistán, about 13 miles above Mastúj fort. The place contains about 100 houses, and there is a considerable amount of cultivation, also a fair quantity of fruit trees. It is the largest village in the Lásópú valley. Just below it there is a bridge across the main river.—(*Barrow.*)

HARCHO—Lat. $35^{\circ} 27'$, Long. $74^{\circ} 50'$; Elev. 7,700'.

A village on the left bank of the Astor river about 8 miles below Astor. It contains 20 or 30 houses and is the jagír of the Rája of Astor. The Harcho torrent, though only 2 or 3 feet deep, is almost impossible for animals to ford in summer. It is crossed by a bridge about 20' long.—
(*Barrow.*)

HASANÁBÁD—Lat. Long. Elev. 7,000'.

The first village on the road from Gilgit in the actual valley of Húnza. It is a small place, but its *darband* closes the only entrance. Everywhere else precipitous cliffs preclude approach.—(*Barrow.*)

HASORA—

The Dogra name for Astor (*q.v.*).

HATÚ PÍR—Lat. $35^{\circ} 33'$, Long. $74^{\circ} 42' 30''$; Elev. 10,254'.

A great spur from Nanga Parbat, which juts out northwards, and forms a sort of promontory between the Indus and Astor rivers. The road from Astor to Rám Ghát has to cross this spur, and this certainly is the worst part of the whole road to Gilgit. From the Astor river to the highest point which the road reaches is an ascent of quite 6,000 feet, and the zigzag road is very steep and rough, the whole hill-side being a mass of rock and shale. The descent takes laden animals about 3 hours, and the distance from the top to Rám Ghát is 5 or 6 miles. In summer nothing could be more trying than the ascent of this hill, as there is neither shade nor water *en route*. As may be supposed, from the summit a very fine view of the Indus valley is obtainable. A new road has been made which runs along the lower slopes of the hill, but this is seldom in a fit state for use, as landslips frequently destroy it. If British troops ever have to use this route, efforts ought to be made to render it practicable beforehand. The road shown in the map of "Gilgit and Astor," 1882, is the now rarely used "new road." It is certainly much less trying than the old road. The following account of it is descriptive of the road as it was in 1886 after having been placed in temporary repair:—

"On leaving Rám Ghát there is a steep ascent for about 2,000' in two miles by the old road. It then turns off to the left. It is very rocky, with considerable ups and downs: at one place there is a dip of at least 900'. At

about 6 miles from Rám Ghát the top of the ascent is reached, and the road is now fairly level for about a mile along the rocky hill-side. At 7 miles reach the middle hamlet of Duián. Horses can be taken by this road, but must be led for at least a couple of miles."

The Hatú Pír is a splendid position for resisting an enemy advancing from Gilgit. If it were not for the bad moral effect of allowing an enemy to occupy Gilgit and cross the Indus, no better frontier could be wished for.—(*Barrow.*)

HAUZ-I-DORÁH—*Vide* "LAKE DUFFERIN."

HELÍL—Lat.

Long.

Elev.

A hamlet on the right bank of the Kandia river in the Indus Kohistán. It stands on the right bank of a small stream and contains about 10 houses. A path leads up the glen to Razíka, and thence to Seo, to which place this is the shortest and easiest route, being only two days' journey.—(*The Múlla.*)

HINDÚ-KUSH—

A range of mountains which has its origin at the south-east corner of the Pámir in Central Asia, in about longitude $74^{\circ} 40'$, whence rise the Panja branch of the Oxus, the Yárkand Daria, and the Kunar and Húnza rivers. It extends west as far as the spur which divides the Ghórband valley from that of the Helmand, longitude $68^{\circ} 30'$, whence it is called the Kóh-i-Bábá. In these limits it forms the main watershed of the Oxus to its north, and the Kábal and Indus rivers to its south, and its breadth, or rather its ramifications, may be said to extend from latitude $34^{\circ} 30'$ to $37^{\circ} 30'$, nearly 200 miles. The first great spur which this range throws off is from the vicinity of Tirích Mír first going west and then curving north round to west again, and dividing the Oxus from the Kókcha: this may be termed the Badakhshán ridge. Near to the east of the Kháwak pass another spur runs north, and then sprays out north-east and north-west dividing the Kókcha drainage from that of the Kúnduz river; this may be called the Kókcha ridge. Again, from the Kháwak pass, a branch goes north-west towards Kúnduz, where it ends: this may be called the Kúnduz ridge. And a fourth spur also leaves the same vicinity, and is also ended by the Kúnduz river: this may be called the Kháwak ridge. These are the main spurs; others there may be, as between the different sources of the Kókcha and the Kúnduz, but they do not need mention here. On the south we have first the great spur dividing Húnza from the Ashkúman valley, then that between the latter and Yasín, and another great branch of the same spur which is known as the Moshabar, or the Shandúr range, and which, while forming the western boundary of Yasín connects the Hindú-Kush with the Hindú Ráj (*q.v.*), and divides the Kunar basin from the rivers draining to the Indus, such as the Gilgit, Swat, &c. We have then no spur of any importance till we come to that formed by the magnificent mountain

of Tírich Mír (*q.v.*), between which and the minor Shahjanali spur (*q.v.*) lies a fertile and populous valley (*vide* Túríkho and Múlkho). West of the Doráh pass we come to a region of spurs which form the watersheds of the rivers of Káfiristán, of the Alingár and Alishang, and west of these again the great spur which divides Panjshír from Káfiristán.

This Gazetteer is concerned only with the eastern part of the range,—that is to say, the portion east of Panjshír. The passes crossing that which I have called the eastern Hindú-Kush commencing from the east are: The Kilik; (2) Írshád; (3) Ashkúman or Karúmbár; (4) Baróghil; (5), Khán-khón, or Yúr; (6) Rich, Janali, or Vost; (7) Kachen; (8) Úchli; (9) Ishtrágh; (10) Khatinza; (11) Nuksán; (12) Ágram; (13) Doráh;—All of which will be found described in their proper places. The only ones which can be regarded as important in a military sense are the Kilik, Baróghil, and Doráh. The strategical value of these passes has been fully discussed in the “Secret Report.” Of the Káfiristán passes we practically know nothing.

The general elevation of the range, except at the Baróghil pass, may be taken as between 14,500' and 18,000', while there are numerous peaks between 20,000' and 25,000'. The range is a true *sierra*, being everywhere jagged, precipitous, and arid. It is everywhere destitute of trees, and there is but little grass or herbage of any sort. Above 15,000' snow is perpetual. A more inhospitable, desolate region it is difficult to imagine, but the scenery is often sublime. The name Hindú-Kush is unknown in these parts, but it is a convenient geographical expression. We have, I believe, derived it from a pass in the western Hindú-Kush.—(*Lockhart; Barrow.*)

HINDÚ RÁJ—

A name which may conveniently be applied to the great watershed separating Gilgit, Yasín, and Chitrál on the north from Kohistán and Shínáka to the south. This range runs from the very bank of the Indus, opposite Búnji, right away to the Kunar valley. To the east its peaks are about 15,000 feet high, but in the west they rise to 20,000 feet. The perpetual snow line is at about 16,000 feet. The range is a very important geographical feature, for it separates the rainless tracts of Gilgit and Yasín from the well-watered regions on the south. To the north vegetation is limited to a narrow belt, the general altitude of which may be stated to be from 9,500 feet to 12,500 feet; while to the south the forests are magnificent. Broadly speaking, this range may be regarded as the dividing line between Súnis and Shíahs, the people to the north being almost entirely Shíahs. The name Hindú Ráj is not one generally known, and may not be altogether correct, but it supplies a want.—(*Tanner.*)

HINI—Lat.

Long.

Elev. 7,000'.

A large village of Húnza, opposite Pisan and Minapin. It has two forts and contains about 130 houses. It is the “capital” so to speak, of the

district stretching from Chalt to the Húnza ravine. The only villages in this district are Maiún, Hini, and Motazábád.—(*Barrow.*)

HINZAL—Lat. 35° 58,' Long. 74° 14' 30"; Elev. 5,150'.

A small hamlet on the left bank of the Gilgit river, about 8 miles above that place. It only contains about 8 or 10 houses, but it is usually made the first stage out of Gilgit.—(*Barrow.*)

HISPAR PASS *—Lat.

Long.

Elev.

A difficult pass by which Nagar can be reached from Skárdú. This is never used except in cases of necessity. Hayward gives the following route from Nagar :—

	Miles.	
1. Hupar	6	Village in the Maiatsil valley (Nagar).
2. Hispar	22	Ditto Ditto.
3. Camp	22	Cross Hispar pass into Básha valley. Road along glacier.
4. Brok	15	Ditto.
5. Arandú	13	Village in the Básha valley.
6. Chitrún, or Áb-i-Garm	10	Hot springs.
7. Skárdú	34	Road down Básha and Shigar valleys.

Drew says the road from Arandú to Nagar goes up a ravine due north of Arandú and is a very difficult one.—(*Hayward ; Drew.*)

HODAR—

A valley in Shínáka, on the right bank of the Indus, between Dárél and Talpín. In Hodar there is a small settlement of Kashmíri refugees, and the people of the valley have paid an annual tribute of two tolas of gold dust to Kashmír since 1860, though practically independent. There is a road from Hodar into the Gilgit and Puniál valleys. The length of the Hodar valley is about 22 miles, with good grazing at its northern end. The Múlla gives the following account of it :—

“The ridges enclosing the Hodar are bare, but there are fine forests of pine on the lower slopes and near the villages at the entrance to the valley ; there is a great profusion of mulberry trees, such as I have not hitherto met with in the lower lateral valleys of the Indus ; no advantage is, however, taken of these for the growth of silkworms. The whole of the slopes of this valley near the river are well adapted for cultivation, the only thing wanting being labour. About the villages the walnut and apricot grow, but the grape, though found, is not grown in fields, as in the Dárél and Tángír valleys. The houses of the village are single-storeyed, flat-roofed, mud buildings. The people are perfectly independent.”

According to another account there are four hamlets in the valley, containing about 60 houses in all. The road into Gilgit above alluded to apparently goes into the Batel glen of Khanbárá, and thence by the Jojotgáh pass into the Kergáh valley.—(*Biddulph ; the Múlla ; Ahmad Ali Khán.*)

* *Vide* also Part IV (Routes).

RAK-A-PUCHI (25550)



Photo-etching.

Survey of India Offices, Calcutta, December 1887.

RAK-A-PUCHI, FROM HUNZA.

HÓL NAR—Lat. Long. Elev. 14,637'.

A pass between the Kel Dara and the Kamakdori valley. It is easy and practicable for laden cattle, but is without forage and fuel.—(*Ahmad Ali Khán.*)

HUÁLTI—Lat. 36° 26,' Long. 73° 24' 30"; Elev. 8,400'.

A village on the right bank of the Yasín river, just below the junction of the Túi. It extends in a narrow strip for over a mile along the river and contains at least 40 houses. West of the village there are the remains of a fine aqueduct leading from the Túi river to the Dasht-i-Táns (*q.v.*).—(*Barrow.*)

HŪNZA, OR KANJŪT—

An independent Dárd state lying north of the Rákapúshi mountain. It is bounded on the north and east by the Hindú-Kush and Kárákorum mountains, which separate it from the Tághdúmbásh Pámír; on the west by the mountains which separate it from the Karúmbar valley, and on the south by the Húnza river, which separates it from Nagar (*q.v.*).

The mountains which surround Húnza are of the most rugged, lofty, and desolate nature. Probably nowhere in the world is a country so absolutely buried in the recesses of a gigantic mountain system. The mountain which surround it north and east and west are, generally speaking, about 20,000', but there are numerous peaks rising above this altitude. There is one main stream which drains the Húnza basin; it is generally known as the Húnza river. It has two main sources,—one rising near the Irshád pass, the other near the Khúnjuráb. The latter is fed by the stream from the Kilik pass. Both these branches unite about a mile above Sast in Little Gúhjál. The two chief tributaries of this river are the Shímshál and Nagar. The chief feature in the system of Húnza is the rises to which the river is subject in spring and summer; this, of course, is due to the melting of the snows and the action of numerous glaciers. In winter the river is everywhere fordable, in summer it is nowhere so.

Politically Húnza may be divided into two portions,—Little Gúhjál, which extends from the northern passes to about three miles below Gúlmit; Kanjút, which comprises the southern half of the country. Gúhjál is inhabited by people who emigrated many years ago from Wakhán, and still speak the Wakhi dialect. Kanjút is inhabited by Dárds of the Búrish stock, who are usually spoken of as Kanjútis. They are really the same race as the people of Nagar.

The total population is probably about 10,000, which number I arrive at thus:—

Little Gúhjál	2,500
Húnza proper	6,000 *
Villages west of Húnza	1,500
TOTAL	10,000

* This, too, is Biddulph's estimate, though I am not sure he did not mean to apply it to the whole of Kanjút.

The population is almost entirely confined to the narrow valley of the Húnza river and one or two of its tributaries.

The communications in Húnza are desperately bad, except in the winter, when the bed of the river can be used. In summer they are quite unfit for laden animals owing to the floods. The following so-called roads traverse Húnza :—

- (1) The road from Chalt (Gilgit frontier) to Húnza.
- (2) That from Húnza to Wakhán or Sar-i-Kúl by the Kilik pass.
- (3) The route from Gírcha to Langar in Wakhán *viâ* the Írshád pass.
- (4) Gírcha to Sar-i-Kúl by the Khúnjuráb pass.
- (5) A route to the Ashkúman valley from Upper Gúhjál *viâ* the Chilling pass.

(3) and (5) are, I believe, never practicable for ponies.

From Húnza to Gilgit the distance is usually covered in four days, but for troops it would be seven marches. From Húnza to Sarhad-i-Wakhán, *viâ* the Kilik, it is 15 stages, but the people of the country usually travel the distance in 8 or 9 days. The total distance is 164 miles.

From Gírcha to Táshkúrhán (Sar-i-Kúl) it is considered an eight days' journey. At three marches from Húnza a road branches off to the east by which on the sixth day Simshál (*q.v.*) is reached.

There is no doubt that communication between Sarikúl and Gúhjál is perfectly easy in summer, but this, from a strategical point of view, is of no importance, as there is no practicable military road between Húnza and the Gilgit or Indus valleys; nor between Húnza and Gúhjál when the river is in flood. Mr. Dalgleish certainly insists very strongly on the strategic value of Húnza and the ease with which the passes into it from the north can be traversed, but he can hardly be aware of the great difficulties of the road between Húnza and Gilgit. Biddulph thus describes it :—

"The distance from Gilgit to Húnza is 52 miles, and the road lies along the right bank of the Kanjút river the whole way, through the villages of Nomal, Chalt, Búdlas, Maiún, and Hini. Between these places it winds over the face, or at the foot, of bare and precipitous rocks. In many places narrow stone staircases have been built up, allowing of the passage of ponies with difficulty. But between Nomal and Chalt the path has been purposely left in its natural state. For nearly half a mile we had to scramble over rocky ledges, sometimes letting ourselves down to the water's edge, then ascending several hundred feet, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knots and corners, where no four-footed animal can find a path. In winter, when the stream is low, the road can be traversed by horses, as the bad parts can be avoided by crossing and recrossing the river."

The above description, which I can fully confirm, not to mention the

difficulties of the road north of Húnza, clearly shows the impracticability of this route from a military point of view.

The only other routes leading out of Kanjút into Kashmír territory are that *viâ* Nagar and the Hispar pass to Skárdú, and that up the Shimshál valley and over the Mústágh pass. Both of these are only open for a few months, and even then are quite impracticable from a military point of view (*vide* "HISPAR" and "MÚSTÁGH"); while the Húnza river route, although open for animals in winter, is such that it could be easily closed by a small number of men.*

There are no towns nor bazars in the whole of Húnza. Húnza proper is a shelving alluvial plateau extending from Hasanábád on the west to Altit on the east. Its cultivated area is about $6 \times 1\frac{1}{2}$ miles; this area is occupied by a series of terraced spurs and fans with here and there a rocky knoll crowned by a fort. The villages which comprise Húnza are—

	Houses.
Hasanábád	30
Aliábád	100
Sinkar	40
Dúrkún	40
Chamarkan	60
Haidarábád	80
Húnza	350
Baltit	100
Altit	50
Kotang	(?)
Ganesh	(?)
Garelt	(?)

The total population is probably between five and six thousand. The residence of the Mír is a fort perched on a hill dominating the whole valley. It is surrounded by a mass of houses and is inaccessible on two sides. There is, in fact, only one road up to it, that from the polo ground, which is on the south-west face. The fort is within artillery range of the Nagar bank (3,500 yards). Biddulph's account of it is as follows:—

"The elevation of Húnza is 8,000 feet. Cultivation extends for about 7 miles in length by $1\frac{1}{2}$ in depth. The country is divided into eight districts—Naraidás, Hasanábád, Dúrkún, Haidarábád, Aliábád, Ganesh, Baltit, and Altit, each having its own fort. The fort of Baltit is close to the Mír's house, which stands perched up above everything else, like the palace at Leh. The ground is thickly wooded, the whole eastern end being covered with orchards. The forts are all alike—*kutchá* brick walls, 15 feet high, with square towers at intervals of 20 yards."

The other important villages are in Kanjút, Hini and Maiún, in Gúh-jál, Gúlmit and Gíreha, which are all described under their own headings

* Reference on this subject is invited to the Secret Report.

The climate of Húnza generally is excellent, as may be inferred from the elevation (6,600 feet at Maiún to 10,200 feet at Misgár). The water-supply also is excellent both in quantity and purity.

On the history of Húnza even tradition is silent. At one time, no doubt, Húnza and Nagar were parts of the same state, one which, Biddulph says, "presents the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago." The rulers of Húnza and Nagar are locally known as *Thums*, which is perhaps the same as the Chinese title "Tung." The *Thums* of Húnza and Nagar are descended from twin brothers who lived about the end of the fifteenth century. The ancestor of the Húnza family was named Girkis. The ruling family of Húnza is called Ayeshé (heavenly), from a romantic circumstance which is described at length in Biddulph's *Tribes of the Hindoo Koosh*.*

With the former rulers of Gilgit the people of Húnza seem to have lived on tolerably good terms, rendering them a nominal allegiance in the days of their prosperity, but asserting their independence as the later Trakhané grew weak. The Sikh and Dogra governors found their most troublesome enemies in Húnza, against which country they never gained a single success. Húnza raids against Gilgit villages were incessant till in revenge an expedition was organised in 1848 by Nathú Sháh, the first Sikh governor of Gilgit. Falling into an ambuscade, Nathú Sháh and Karím Khán, the Rá of Gilgit, were both slain, and their army defeated with serious loss. In the beginning of 1865 a second attempt was made in alliance with the ruler of Nagar, whose lukewarmness or treachery caused the expedition to fail. In the succeeding year a third attempt was made, but the Nagar ruler's treachery was now evident, and while the Húnza force looked on from across the river, a skirmish took place between the *quondam* allies, in which the Dogra governor was badly wounded. The unexpected defection of their allies and the loss of their leader so disheartened the Dogras that the whole force took to flight, and reached Gilgit with the loss of only two men. Their artillery, which had been at first abandoned, was recovered by the presence of mind of one of the Dogra officers, who, with a few men, preserved the semblance of order in their retreat. The expedition having been undertaken without permission from Jamú, the governor was recalled and his proceedings ignored.

In 1869 the raids from Húnza were at last put an end to by Ghazan Khán, the present † *Thum* consenting to yield allegiance and pay a yearly tribute of two horses, two hounds, and twenty ounces of gold dust, which has since been paid with tolerable regularity. In return for this, however, they get a regular subsidy from Kashmír.

* *Vide* page 27 of that work.

† Since writing this, Ghazan Khán has been assassinated by his eldest son, Safdar Ali, who has succeeded him in the *ráj*. This occurred in August 1886.

Of late years, however, this subsidy has been stopped on account of the contumacious conduct of Ghazan Khán. This worthy told Colonel Lockhart that *he did not care a rap for Kashmir, and that he looked on China only as his suzerain.* There is no doubt that an exchange of presents does go on between Húnza and the Chinese authorities at Yarkand, but it is very unlikely that China would ever claim the allegiance thus proffered her.

The Kanjútis are small and slight, compared with other Dárds, but they have a greater reputation for bravery. They bear an evil reputation amongst their neighbours, as they are given to slave-dealing and raiding.

Secure in the inaccessibility of their country, they have preyed upon all their neighbours without fear of retribution. At the time of the insurrection of the Seven Khojas in Yarkand in 1847, Sháh Ghazanfúr, Khán of Húnza, rendered assistance to the Chinese in overcoming the rebellion. In recognition of this service a jagír was granted to him close to Yarkand, and a brass tablet inscribed with a record of the friendship of Húnza towards Peking and its reward, was placed on the gates of the city. A fixed subsidy was paid by the Chinese to the *Thum* of Húnza, who in return gave a nominal allegiance. Under these circumstances the caravans between Yarkand and Leh were regularly plundered in the valley of the Yarkand river near Kúlanúldi by the Húnza people, whilst the Chinese authorities winked at a proceeding which they were unable to prevent or punish. The raids were organised by the *Thum*, and looked upon as a right conferred by the proximity of the caravan route. His agents in Yarkand sent notice when a rich caravan was about to start, and a party was at once despatched by mountain paths, known only to themselves, to lie in wait for it. Besides the plunder carried off, young men were generally seized and sold into slavery, which caused Húnza to become the chief place of resort for slave merchants from Badakhshán. The last exploit of the kind, and the most successful recorded, took place in 1865, when no less than 50 camels and 500 ponies, laden with merchandise, were driven from Kúlanúldi to Húnza by way of Ujadbai without opposition. Kanjúti eyes still glisten when they talk of that day, but the establishment of the firm rule of the Atalik in Káshgar put a stop to future proceedings of the kind.

The Kanjútis belong to the Maulai sect of Shíahs, but nevertheless drink wine without concealment, and appear to be altogether very lax in their religion. Firearms are scarce, the ordinary equipment being sword and shield. The people are called Húnzije, or Kanjúti, and belong almost entirely to the Yashkún or Búrish caste, the language being the Búrishki or Khajúna dialect. Húnza is a monarchy of the most absolute description. The *Thum* kills or sells his subjects into slavery at his own sweet will, and there is no law known save the will of the ruler. He has Wazírs, Tranglás, &c., under him, but practically these functionaries have no independence.

Ghazan Khán has two legitimate sons,—Safdar Áli, who in 1886 was 26 years of age; and Salim, 14 years old. By inferior wives he has sons Muhammad Nazím Khán (21) and Muhammad Nafís Khán (20), also two small boys. One of Ghazan Khán's daughters married Muhammad Khán of Nagar (*q.v.*). The children of this marriage are hostages in the hands of the Kashmír Durbár.* The eldest, Khúsrú Khán, is a bright, intelligent lad, about 13 or 14 years of age.

The dress of the Kanjútis is the same as that of other Dárds, except that the cap and *chogha* are usually white or grey, instead of brown.

The cultivable space in Húnza is small, and the population is in excess of the productive capacity of the soil. Fruit, especially *kubánis* (apricots), grows in great profusion, and forms the only food of the people for part of the year, there being often a scarcity of grain. In fact, during the fruit season no bread is allowed to be consumed. Ponies and cattle are somewhat scarce, but goats and sheep are kept in great numbers. In Guhjál Yáks are met with, but I believe they are all the property of the *Thum*.

Nearly due north of Húnza is the small mountain state of Sar-i-Kúl. The rulers of the two states have ever maintained a close friendship in spite of the mountains which separate them.

There is a good deal of intercourse between the Guhjális and Wakhis, and depend upon it, if Russia is allowed to absorb Wakhán, we shall eventually have claims to Little Guhjál put forward on ethnological grounds. Pakpúh and Shakshúsh in Eastern Turkeistán are said to be tributary to Húnza, but I doubt it.—(*Drew; Biddulph; Barrow.*)

HÚNZA—

A river rising in several branches in the Hindú-Kush, which, flowing through Guhjál, enters Kanjút, separating Húnza from Nagar, and then, winding along under the northern face of Rákipúshi, makes, near Chapró, a sudden bend from west to south. The river here flows between perpendicular rocks, across which none but the most expert cragsmen can find a path. At this bend Kashmír jurisdiction ends. Twenty-five miles below this the Húnza river joins the Gilgit river. The Húnza, though fordable in winter, is in summer a deep and rapid torrent more than 100 yards broad, bringing down with it an enormous quantity of soil. The road up the river is as bad as can be. Between Húnza and Nagar the river flows between perpendicular conglomerate cliffs, 300 feet high and 600 feet apart at the top.

The river is crossed by rope or twig bridges in several places.—(*Biddulph; Barrow.*)

HÚPAR—Lat. 36° 16', Long. 73° 44'; Elev. 6,448'.

A spot which marks the extreme north-western limit of the Máharája of Kashmír's dominions, and the boundary between Puniál and Yasín. It lies on the right bank of the Gilgit river. It is a convenient intermediate stage between Gákúch and Roshan, but the camping ground is narrow and confined. Húpar, being enclosed by high, steep, rocky hills, is intensely hot

* I believe these boys have since been given up to Hunza. If so, it is a great mistake.—(*E. G. B.*)

in summer. Good water from a stream which comes from the south. Up this stream, two or three thousand feet above Húpar, there are traces of a large settlement in times gone by. Just short of Húpar, on the Gákúch side, there is a very difficult *Pari*, which might easily be defended by a couple of hundred men against any number. *Vide* article "HÚPAR PARI."—(*Barrow.*)

HÚPAR PARI—Lat. $36^{\circ} 16'$, Long. $73^{\circ} 45'$; Elev.

A rocky spur on the right bank of the Gilgit river, between Gákúch and Roshan, and about a mile short of Húpar (*q.v.*). This is one of the most difficult places on the whole road between Gilgit and Chitrál. At $7\frac{3}{4}$ miles from Gákúch the road bifurcates; the lower path is fit only for men on foot, and is in places very dangerous. Clefts in the face of the rock have to be crossed by clambering up notched beams placed obliquely from wall to wall. This path winds along the cliffs at varying heights from the river-level to 500' above it. The other path is just practicable for laden ponies, but is very steep and rocky. It rises a good thousand feet above the river and goes over a shoulder of the cliff.—(*Barrow.*)

HUSHARÁI—*Vide* "GÚNDAL."

ÍMIT, OR ÍRMAT—Lat. $36^{\circ} 32' 30''$, Long. $73^{\circ} 58'$; Elev. 8,400'.

A village in the Karúmbar or Ashkúman valley of Dárdistán on the left bank of the Karúmbar river. It contains about 40 or 50 houses, one fourth of the inhabitants being Wakhi refugees who settled here in 1883. Four or five miles above Ímit is Bilihang, a summer village, the ground round which is cultivated by these Wakhis. From Gurjú to Ímit the road is easy, except in summer, when horses must be swum round projecting spurs in two places. Fourteen miles beyond Ímit the route up the valley is closed by a glacier. This glacier is a very uncertain one, and at times opens, when travellers may proceed, either to Kanjút by the Chilling route or to Wakhán by the Ashkúman or Karúmbar route. These two roads bifurcate about two marches above the glacier. Ímit shows signs of a large extent of former cultivation.—(*Biddulph; Sepoy Surveyor Nawáb Khán.*)

INJGÁM—

A district of Chitrál, which is ruled (1885) by Muríd Dastgír, one of the sons of the Mehtar. It is the most westerly district of Chitrál, and comprises the valley of the Lútkú river and its tributaries west of Andarti (*q.v.*). The Injgám district is of some political and military importance, as through it lies the route from Chitrál to the Doráb. The principal place in it and the residence of the governor is Drúshp (*q.v.*). The only other forts in the district are Parabek and Gabar (*q.v.*). The upper part of the district—that between Barzín and the Doráb Kotal—is barren, rocky, and desolate, and, in fact, almost uninhabited. It is known as Zágistán. Below this comes the Parabek plain (*q.v.*), with its fort and villages. Below this

the valley is narrow, but villages and cultivation are met with at every mile or two till Drúshp is reached. Between Drúshp and Andarti the only villages are Rúji, Múgh, and Múghán. Of the tributary valleys the only two which are inhabited are Mardán and Bagúsht Gol. The total population of Injgám may be estimated at 3,000 souls. The inhabitants are mostly Manjánis, speaking the Yidgáh language and belonging to the Maulai or Rafzi sect. Fruit trees are common in the lower part of Injgám, and are found as far up as Barzín. Barley and millet are the principal grains.—(*Barrow.*)

According to Jemadár Muhammad Nawáz Khán, the governor has the following officials under him (1886):—

1 Aksakál	Nayáb.
2 Chárwélos	Húrmat Sháh and Minar.
1 Yasawal.	
5 Chárbús.	

The most respectable men in the district are—

Muhammad Wali.	Haidar Khán.
Jangawar Sháh.	Dád Khwáh.
Khubi.	Mírza Nassím.
Muhibi.	Múlla Muksad Khán.

ÍRSHÁD PASS—Lat. Long. Elev.

A pass across the Hindú-Kush between Guhjál and wakhán. It leaves the Kilik route close to Khodabád. From Gircha on that route to Langar in Wakhán it is 9 marches and apparently between 70 and 80 miles. The pass is described as a narrow defile between high mountain masses. The road, especially on the north side, is very difficult, being over rocks and ice. It is practically only a footpath, but horses can with great difficulty be led over for about 2 or 3 months at the end of summer. This route is rendered very dangerous by constant avalanches, and travellers generally cross at night.—(*Barrow.*)

IZH—Lat. 35° 59', Long. 71° 36' 30"; Elev. 7,100'.

A village in Injgám, on the Doráh pass route, about 1½ miles above Drúshp. It lies on both banks of the Lútkú river, and is well wooded with fruit trees. It contains about 40 houses: a bridge connects the two banks. Izh, on the south bank, lies at the mouth of a fine valley—the Bagúsht Gol (*q.v.*), up which is the route to the Shúi pass (*q.v.*). Half a mile east of Izh on the left bank are some famous hot springs. The water is led into a hut in which there is a tank to receive it. The temperature of the water in this tank is about 140°.—(*Barrow.*)

JAGLOT—Lat. Long. Elev.

A village in the Tángir valley (Shínáka). Starting from Dímar, Jaglot is distant about 4 miles up the valley. The road thither has, however, a general descent, as it is on somewhat lower ground, on a level with and

near the Tángír stream; but there are ups and downs. Jaglot consists of about 200 houses, scattered over a plain about $\frac{3}{4}$ mile square, with some 20 or 30 houses at the foot of the hill slope. The houses are generally on the pieces of ground belonging to, and tilled by, the owners. The Tángír river is crossed by a substantial wooden bridge immediately above Jaglot. This bridge is about 60 feet long, but it does not allow of cattle crossing.—(*The Múlla.*)

JÁLKOT.—

A village in the Indus Kohistán on the left bank of the river. In it are two villages of the same name—the smaller one about 3 miles up the valley, the larger on the banks of the Indus, which is here about 500 yards wide, and is crossed by rafts of inflated skins. Jálkot contains about 700 houses. There is no cultivation between it and Pálas, the ground being rocky with grass and stunted trees. The Jálkot stream is crossed by a wooden bridge.—(*The Múlla.*)

JANDRÓT, OR JINJARÓT—Lat. $36^{\circ} 14'$, Long. $73^{\circ} 26' 30''$; Elev. 7,800'.

A village of about 15 houses near the right bank of the Ghizar river and about 300' above it. Its fields are irrigated by a stream from the southwest. There are a few fruit trees and good water, but it is not a pleasant stage, being a windy place. The people speak the Shína dialect. In winter there is a bridge across the Ghizar river just below Jandrot, but in summer the only means of crossing is the rope bridge opposite Khalti.—(*Barrow.*)

JHOPÚ—Lat. $36^{\circ} 35' 30''$, Long. $72^{\circ} 55'$; Elev. 8,800'.

A village in Káshkar Bálá, which is the highest inhabited place in the main valley, with the exception of a tiny hamlet of 2 or 3 houses named Tirbút, about 10 miles further up. Jhopú is a treeless place of about 10 or 12 houses. One mile above Jhopú the road to Gazan and the Tui pass branches off.—(*Barrow.*)

JIGÁL—Lat. Long. Elev.

A Dárd village of 150 houses in the Indus Kohistán. It stands on a rocky slope on the right bank of the Indus about 3 miles above the junction of the Dúbér nadi.—(*The Múlla.*)

JILÍPER—

A small valley west of Phungatori valley, south of the Indus. At the head of the stream is a small glacier. It belongs to Gor, whose people graze cattle there.—(*Ahmad Ali Khán.*)

JINJORET—Lat. $35^{\circ} 32'$, Long. $71^{\circ} 49'$; Elev.

A village on the right bank of the Chitrál river just below Drósh. The valley behind it, known as the Jinjoret Gol, is part of Kaláshgúm, but Jinjoret itself is inhabited by a Mussulmán population.—(*Barrow.*)

JOGHÚR—Lat. $35^{\circ} 49'$, Long. $71^{\circ} 50'$; Elev. 4,900'.

A village on the left bank of the Chitrál river a couple of miles below the

Chitrál fort. It consists of two hamlets about a mile apart, the northern one of which is known as Dosha Khél. The two together contain about 140 houses. Joghúr is the jagír of the brothers Inayat and Wafadar Khán, two leading Wazírs in Chitrál. Opposite Joghúr there is a ford in winter time.—(*Barrow.*)

JOJOTGÁH PASS—*Vide* "HODAR."

JUTIÁL—Lat. $35^{\circ} 54'$, Long. $74^{\circ} 23'$; Elev. 5,300'.

A small hamlet in the Gilgit valley 2 miles east of Gilgit fort. It only contains about 16 houses, but it overlooks the whole of Gilgit and would be a good site for cantoning troops. It gets its water from the Khomar nála. There are several water-mills at Jutiál.—(*Barrow.*)

KACHEN PASS—Lat. $36^{\circ} 47'$, Long. $72^{\circ} 30'$; Elev.

A pass leading from Rích in Túríkho to Kila Panjáh in Wakhán. This pass has not been used for many years, the road up to it being closed by an impassable glacier. It is higher than the Úchli, and never could have had much to recommend it.—(*Sub-Surveyor Bápú Jádú.*)

KAIÁL, or GAIÁL—Lat. Long. Elev.

A hamlet of 15 houses in the Indus Kohistán. It lies 4 or 5 miles up a stream which flows into the Indus on its right, a few miles above Pátan.—(*The Múlla.*)

There is another valley of the same name higher up. *Vide* "GAIÁL DARÁ."

KALÁM—Lat. Long. Elev.

A village in the upper part of the Swat Kohistán, at the confluence of the Úshú and Gabriál streams. From the south it is reached by a bridge across the Gabriál, or Utrot nadi, which is passable for laden horses. The valley is here fairly open. Kalám is a large village, containing about 1,000 houses and a *masjid*. There are about twenty water-mills here, and the inhabitants are generally wealthy, being possessed of large herds, and exporting ghí in quantities to Pesháwar. The pines and deodárs are magnificent. Oak, apricot, walnut, apple, and vine also grow hereabouts. Indian-corn, barley, and wheat are plentiful. The inhabitants belong to the Bashkár branch of the Dárd race, and pay tribute to Yasín.—(*The Múlla; Bid-dulph.*)

KALA NAGHAR—Lat. $35^{\circ} 28'$, Long. $71^{\circ} 47'$; Elev.

A village and fort on the right bank of the Chitrál river. The fort is situated on a low, rocky knoll, and presents a most picturesque appearance. There is a fair amount of cultivation, and the place probably contains about 20 or 30 houses. The inhabitants appear to be on good terms with the Káfirs.—(*Barrow.*)

KÁLÁ PÁNI—

A torrent which joins the Kamri Dara about 6 miles north of the Kamri kotal. At the junction there is a very good encamping ground. Forage and firewood plentiful. The stream, which is about 20' broad, is roughly

bridged. Although the Kála Páni is the lesser stream of the two, the inhabitants apply the name Kála Páni to the whole valley down to its junction with the other main branch of the Astor valley.—(*Barrow.*)

KALÁSHGŪM—

The name of a district in Chitrál, inhabited by Kalásh Káfirs, who acknowledge the authority of the Mehtar and pay to him a small annual tribute. Kaláshgúm consists of five valleys,—namely, Búmbarath, Rúmbúr, Barír, Urtzan, Shtúrgutz. The Jinjoret and Suwir ravines may also be added. As regards population McNair says “it does not exceed 7,000.” I should, however, be surprised if it amounted to 3,000. There are two roads through Kaláshgúm into Káfiristán,—*viz.*, the Shawal from Búmbarath, and the Gangalwat from Rúmbúr. Both are over 14,000', and neither are practicable for horses. There is also said to be a path called the Zúnúr. Kaláshgúm is well wooded and the villages well stocked with fruit trees and vines.—(*McNair ; Barrow.*)

KALÁSHIS—

A Káfir clan who were formerly slaves of the Bashgalis, but are now subject to Chitrál. The Kaláshis formerly occupied the whole Chitrál valley below Raishún, but were gradually driven into their present narrow limits. The Fakír Mashkín of Chitrál are probably descendants of Kaláshis. At the present day there are also some few Muhammadan communities which are still called Kalásh, such as that of Suwir. Probably their conversion has been made in comparatively modern times.

The Kaláshis are a very degraded branch of the Káfir race, and half of them are now Muhammadans. They refuse to eat domestic fowls or their eggs, nor will they touch beef or cow's milk. The prejudices are not shared by other Síáh Pósh tribes. The Kaláshis wear similar tunics to the Bashgalis (*q.v.*), but they are gradually adopting coarse cotton garments. The women do not wear the peculiar Bashgáli headdress, but a sort of broad cap covered with cowri shells and with lappets hanging down. It may be noted as showing the former subordinate position of the Kalásh Káfirs, that a Kam Káfir on his way to Chitrál walks into a Kalásh village and claims his food, &c., as a matter of right.—(*Biddulph ; Barrow.*)

KALBOI—

A village of 9 houses in Búnar valley.—(*Ahmad Ali Khán.*)

KALKATAK—Lat. 35° 31', Long. 71° 49'; Elev.

A village on the left bank of the Chitrál river about 3½ miles below Drósh. At Kalkatak there is a so-called fort which is, more strictly speaking, a rocky knoll, crowned by a few wretched houses and crumbling walls. Muhammad Amín says the place contains 100 houses, but this seems an exaggeration. There is here plenty of room for encamping; cultivation is fairly extensive, while forage and wood are plentiful. The people here speak Chitráli among themselves, while, below Kalkatak, Chitráli is very little spoken.—(*Muhammad Amín ; Barrow.*)

KÁLKOT—Lat.**Long.****Elev.**

A village on the right bank of the Panjkora in the Kohistán-i-Malezai. The people are Bashkár (*q.v.*), a Dárd race, and pay tribute to Chitrál, formerly to Yasín as well. Káلكot is a large village of 1,000 houses like Tal (*q.v.*) in every way, and is situated at the upper angle of the junction of a small stream with the Tal river. The fields extend chiefly below, for 2 miles along a plain which is a mile in width. The walnut and apricot both grow here. The high road crosses the river immediately on leaving Káلكot by a substantial wooden bridge, 68 feet in length, the water flowing over a rocky bed, and being too deep and rapid to be forded, even on horseback.—(*The Múlla ; Biddulph.*)

KALÚCH—Lat.**Long.****Elev.**

A small Káfir hamlet in the Lútkú valley, on the left bank of the stream opposite Digiri (*q.v.*). The inhabitants are refugees from the Bashgal valley. The summer road to the Doráh pass runs through Kalúch.—(*Barrow.*)

KAMAKDORI—Lat.**Long.****Elev. 15,000'.**

A pass over the Indus-Kishanganga watershed, connecting Sháli in the Kishanganga valley with Chilás by the Niát glen. It is a broad pass, with some open ground at the crest, and is comparatively easy, being used for cattle. Communication by it opens in May, though snow remains up to July. The route is devoid of forage and fuel.—(*Ahmad Ali Khán.*)

KAMI—Lat.**Long.****Elev.**

The principal village in the Tángír valley (Shínáka), about 5 miles above Jaglot, on the left bank of the stream. The road between the two places is in very good order. Kami contains 250 houses, both double and single storeyed, with flat and sloping roofs, chiefly the latter, and a fort which had once been allowed to fall into disrepair, but had since been put into thorough order by Múlk Amán, who, with his followers from Kashkár, occupied it. There is a good deal of fine cultivation about Kami, and the usual fruit trees, the grape being less in quantity ; there are also water-mills.—(*The Múlla.*)

KAMRI DARA—

A branch valley of the Astor valley of Kashmír, which may, in fact, be considered the main western branch of the Astor valley. It contains about 12 villages, with a total estimated population of about 900 souls, all Dárds speaking the Shína dialect. Both Súnis and Shíahs are represented, but intermarriage between the two sects is not allowed. The Súnis shave their heads, while the Shíahs wear their hair long. The men delight in polo and sport. Their arms comprise swords and matchlocks, and bows and arrows. There is no fruit in the valley except the mulberry. Wheat and vegetables only are grown. The cold is extreme in winter, and from December to March the people are confined to their houses. Wood and water are plentiful.—(*Ahmad Ali Khán.*)

Above Rattú the valley, generally speaking, is fairly open with plenty of good forage, but below Rattú it gets confined by steep rocky mountains. The principal tributaries of the Kamri Dara are the Kála Páni, the Loiahalol, the Mír Malik, and the Rúpal nala.

The name Kamri Dara seems locally unknown, and the inhabitants generally speak of the main river as the Kála Páni: the latter, however, at its junction is certainly the lesser stream of the two. The villages in this valley are Sakamal, Mamai or Shankargarh, Ispai, Gomai, Faruchai, Darlah Dár, Fakarkót, Tsain, Guriál, Rattú, Maichai, Chúgám. I doubt if the population exceeds 500. The whole valley is under a *Thánadár*. From Darlah there is a path to the Búrj Pír (Dorikún route), and 3 miles above Sakamal the Gugai route branches off.—(*Barrow*.)

KAMRI PASS—Lat. $34^{\circ} 48'$, Long. $74^{\circ} 58'$; Elev. 13,160'.

A pass between the Búrzil valley of Gurais and the Astor valley on the Kashmír-Gilgit road. After crossing the watershed the route follows the western branch of the Astor river through Rattú and Chúgám. This route is practicable for laden animals, and is shorter and on the whole easier than that by the Dorikún pass (*q.v.*), but it is closed by snow for nearly six months,—that is, a few weeks longer than the other route.

In 1885 the pass was closed by snow till July, but the snowfall was abnormal. From Bangla in the Búrzil valley there is a steep ascent of over 3,000' to the first ridge, the hill-side being bare of trees, but clothed with luxuriant herbage. The road then winds in and out, up and down across the spurs from the Gutami or Gotamara mountain to the crest of the Kamri ridge, which is a well-marked depression in the range: $\frac{1}{3}$ of a mile from the crest the road descends by a zigzag down a steep ravine to the Kamri Dara. The pass is quite easy when clear of snow, but under snow it certainly is difficult. It is 61 miles from Gurais to Gurikot of Astor. In the Gilgit-Astor map this pass is given a second name, Rájdiangan, which is incorrect. At all events Kamri is the only name one hears. The dák always goes by the Búrzil route in winter, as the Kamri is somewhat subject to avalanches.—(*Barrow*.)

KANDBARI, or KHANBARI—

A stream which enters the Indus on its right bank between the Hodar and Dárel valleys. It is at its mouth about 80 feet wide and 3 feet deep, with a rapid current, and therefore difficult to ford. There are no habitations in the valley, and it is only a grazing ground for the Mankiál and Samakiál villages. There appears to be a route up it to the Chonchar pass (*q.v.*), and thence to Gilgit. The valley is credited with great mineral wealth. It has a great deal of fir and *parlam* (pencil cedar). The valley at its upper end is formed by several glens, up one of which, known as Batel, there is a route into the Jojotgah glen, a tributary of the Kergáh valley in Gilgit. Another ravine leads out of the Batel glen over the mountains to the Cileli glen, another tributary of the Kergáh. Both these passes are

about 14,000 feet high and destitute of vegetation.—(*The Múlla; Biddulph; Ahmad Ali Khán.*)

KANDBARI, or KHANBARI PASS—Lat. Long. Elev. 14,700' (?). A pass across the Indus-Gilgit watershed, about 6 miles to the west of the Chonchar pass. It connects the valley of Kandbari (*q.v.*) with that of Shatochao, which drains into the Singal valley, Gilgit district. It is about 700 feet higher than the Chonchar and more difficult. It is only used in summer by the herdsmen and their cattle.—(*Ahmad Ali Khán.*)

KANDIA DARA—

A valley in Dárdistán, known also, more especially in its upper course, as the Gabriál Dara (*q.v.*). Including the valleys of its various tributaries, such as the Sumi Dara (*q.v.*) and Maidán (*q.v.*) or Doga Dara, it comprises an area of nearly 1,000 square miles. The river has a course of about 50 miles from its source near the Palesar pass (*q.v.*). It is bounded on the west by the lofty range which separates it from the Kohistán of Swat; on the south by a great spur of the above; on the east by the Indus and the mountains which shut off the valley from Shínáka; and on the north by the great watershed which separates it from Yasín.

The inhabitants of the Kandia valley generally are of the Yashkín tribe of the so-called Dárd group, and are Shíahs. They are extremely poor and much scattered, numbering not more than 1,500 fighting men. They have no forts. The villages in the valley are—

Gabriál	.	.	.	.	.	.	40	houses.
Mírsháhi	.	.	.	.	.	.	20	"
Serai	.	.	.	.	.	.	10	"
Dong	.	.	.	.	.	.	30	"
Karang	.	.	.	.	.	.	20	"
Kad	.	.	.	.	.	.	15	"
Dadshuín	.	.	.	.	.	.	20	"
Helíl	.	.	.	.	.	.	10	"
Kotgala	.	.	.	.	.	.	5	"

The route up the valley is impracticable for beasts of burden. The river in many places is very much confined, but at the villages it usually opens out to 500 or 600 yards.—(*Biddulph; Tanner; the Múlla.*)

KANI PASS—Lat. Long. Elev.

A pass in Dárdistán connecting Gor with the Sai valley at Damót. It is not much used, except for taking cattle to the Gandai valley, and is altogether closed for four months by snow.—(*Ahmad Ali Khán.*)

KANJÚT—

The name applied to Húnza proper by the people of Little Guhjál, Wakhán, Sirikúl, and Yárkand, but one seldom used by the inhabitants themselves, or by other Dárds. A full account of the country will be found under the heading "HÚNZÁ." As an easy pass—the Kilik—leads to Kanjút from the north, it has been contended that a practicable route to

India lies through Kanjút, but the fact is Kanjút is a *cul de sac*. There are only three roads out of it leading south. That by the Húnza river is quite impracticable for any but expert mountaineers, except, in the winter months, when the river bed is fordable (*vile* "HÓNZA"). That by the Hispar pass (*q.v.*) to Skárdú is only open for a very short time, and is extremely difficult. That by the Shimshál and Mustágh passes (*q.v.*) is still more difficult. The latter leads for six marches over glaciers. The inhabitants of Húnza consist of Gúhjális to the north and Kanjútis to the south,—Kanjút being said to commence about 3 miles below Gúlmit. The Kanjútis contrast badly in character with the Gúhjális. I think they are, perhaps, the least likeable of all the Dárd races.—(*Biddulph ; Drew ; Barrow.*)

KANSHAR NADI—

A stream in the Indus Kohistán, joining the Indus on its left. It contains enough water to float timber, but can be crossed by jumping from rock to rock. The valley is well stocked with pine.—(*The Múlla.*)

KARÁL—Lat. 35° 42', Long. 71° 45'; Elev.

A broad, flat-topped, deodar-clad hill, at the end of the dividing spur between the Búmburath and Barír valleys in Kaláshgúm. Its general elevation is about 8,000', and, if the water-supply be sufficient, it would, from its nature and situation, form an admirable location for a force observing Chitrál generally, being within easy reach of both the Lowarai and Doráh passes.—(*Barrow.*)

KARGÁH—

One of the principal feeders of the Gilgit river on its south side, entering that river between the two hamlets of Basín. The valley is so far important that up it lies the only practicable route for horses between Gilgit and Dárel. The pass at its head is known as the Chonchar. It is also the principal source of Gilgit's wood supply. There are no villages in the valley, but, at Jút there is a small Gújar settlement. Below Jút the valley is totally destitute of trees, a rock-strewn ravine, often bound by perpendicular cliffs, several hundred feet high, above which again tower the steep mountain slopes characteristic of these regions. Above Jút, according to Hayward, it is a beautiful Kashmír-like tract, with green sward and forests of pine, dense willow-groves lining the stream. Above this comes a grass country. At the head of the valley, where vegetation ceases, the rugged hillsides and the path itself are strewn with piles of splintered rock. From the summit of the pass (14,000') a rough pathway leads down to the Khanbári valley, which has to be crossed near its head. The Barigáh pass has then to be crossed, after which there is a long descent to Yaktút, the first village of Dárel. It was at the head of the Kargáh valley that in September 1866 a column of the Kashmír army, returning from an expedition against Dárel, was overwhelmed by a sudden and unseasonable snowstorm, in which a number of sepoys and coolies perished. The Chonchar route is

impassable from December to April. Snow is met with till August, when it disappears altogether for a couple of months. The river is fordable in winter.—(*Tanner ; Hayward ; Ahmad Ali Khán ; Barrow.*)

KARGÁH LASHT—

The Sháhjanali spur of the Hindú-Kush, which divides the valley of the Yárkhún, or Mastúj, river from that of Túrikho and Múlkho, ends in a long, low, undulating ridge known as the Kargáh Lasht. This ridge is about 7 or 8 miles long, and 1 or 2 miles broad, and occupies the whole space between the rivers. The Kargáh Lasht rises about 1,200' or 1,500' above the rivers, and completely commands Drásan, Búni, and the other villages in the valleys. Though the top is comparatively flat, or rather gently undulating, the sides are steep and abrupt. There is no water on the hill, which might otherwise be cultivated, as the soil is alluvial. There is, however, good pasturage in spring. Several paths cross the hill leading from Astári and Drásan to Búni and Avi. The general elevation of the hill varies between 8,000' and 8,500'.—(*Barrow.*)

KÁRI—Lat. 35° 55', Long. 71° 54'; Elev. 5,200'.

A village of 50 houses on the left bank of the Mastúj, or Chitrál river, about half-way between Chitrál, and the Guland Gol. Fruit trees are plentiful. Just beyond Kári, on the road to Chitrál, there is one of the most difficult and dangerous *paris*, or cliff paths, to be found with, even in these regions. Animals must be unladen when using it.—(*Barrow.*)

KARŪMBAR—

This apparently is the correct name for the main stream of the Ashkúman valley from the glacier above Imit to its mouth. But, as the valley is generally spoken of as the Ashkúman, all details are given under that head.—(*Barrow.*)

KASHAM—Lat. 36° 10', Long. 73° 51'; Elev. 9,700' (?)

A hamlet of 10 houses on the left bank of the Ghizar river, 2 or 3 miles below Chashi.—(*Barrow.*)

KASHIRŪS—

The local name for the Kashmíris, who settled in Gilgit about 1760 A.D. They now form the largest section of the population in Gilgit proper, but, being weavers and carpenters, are regarded with some contempt by Shíns and Yashkúns alike. They are a most thriving and energetic class, and, besides being artisans, are also tillers of the soil. Their distinctive castes are, Mír, Shaikh, Paiar, Lai, Sunár (goldsmiths), Dar Rawat, Bút, and Tatchón (carpenters). They intermarry amongst themselves, except the Tatchón, who are considered below the rest, and they occasionally give their daughters to the Yashkúns and Shíns.—(*Biddulph.*)

KASHKÁR—*Vide* "CHITRÁL."

A Pathán name often used to express the country better known to us as Chitrál. It is divided into two regions, the one to the north-east being

known as Kashkár Bálá, or 'Upper;' the other to the south-west as Kashkár Páín, or "Lower." Upper Kashkár includes Mastúj and Yasín, and was formerly a separate and independent province, but has been of late brought under the rule of Amán-ul-Múlk, Mehtar or Bádsháh of Chitrál. Kashkár is sometimes confounded with Káshghar, a province of Chinese Tartary.—(*Barrow.*)

KASHKÁR BÁLÁ—

A name often used to express that portion of Chitrál dominions which was formerly under the sway of the Khúshwaktia family. It is essentially a Pathán designation, the Chitrális themselves do not use it much.

It comprises Ashkúman, Yasín, and the lower part of the Ghizar valley under Sirdár Nizám-ul-Múlk, the Mastúj district, Sar Lásópúr, and the upper part of the Ghizar valley under Afzal-ul-Múlk. Each of these districts will be found described in their proper place. The total population of Kashkár Bálá is estimated at about 20,000 souls. The Mehtar calculates that it can furnish him with about 3,000 fighting men.—(*Barrow.*)

KASHKÁR PÁÍN—

A Pathán designation for that portion of the Chitrál dominions which has always belonged to the Katuré family. It comprises everything lying south-west of the Mastúj district.—(*Barrow.*)

KASHÚM—Lat. 36° 20', Long. 72° 18'; Elev.

A village in Múrikho of Chitrál, about 2 miles north-east of Drásan fort. It is a scattered place, containing about 150 houses.—(*Sub-Surveyor Bápú Jádú.*)

KATÚRÉ—

The name of the ruling family in Chitrál, so called from an ancestor, Sháh Katúr. *Vide* Genealogical Table article, "CHITRÁL."

KE GES—

A valley north of the Indus, and west of Gor, to which it belongs. Contains a small hamlet and good pasturage, and a *maidán* called Malpat, near its head. A pass of about 14,00 feet leads hence to the Gáshú valley, practicable for men and goats.—(*Ahmad Ali.*)

KÉL DARA—

A valley in Kashmír territory, which drains from the Barai pass on the watershed separating the Kel Dara from the Búnar valley, to the Kishan-ganga river. Till about 1870 this valley was uninhabited. It was then occupied by *Paháris* from Kágháu, and now contains a population of about 600 souls in two scattered villages. Besides cultivating Indian-corn, the people keep large numbers of very fine goats and buffaloes. Grass, wood, and water are abundant, but there is no fruit whatever. The valley is not subject to very great cold. Crime is uncommon, and the people are peaceable, although the men do carry both sword and matchlock.

This valley in no sense belongs to Dárdistan, and is only mentioned here on account of its connection with the Barai pass (*q.v.*)—(*Ahmad Ali Khán.*)

KERGÁH.—*Vide* KARGÁH.

KÉSÚ—Lat. $35^{\circ} 38'$, Long. $71^{\circ} 51'$; Elev. 4,450'.

A village on the right bank of the Chitrál river about 5 miles above Kala Drósh. It contains about 150 houses, and is well stocked with fruit-trees; there is also a fair amount of cultivation. At Késú there is a foot-bridge across the Chitrál river. Késú is held in jágír by Ghulám, one of the Mehtar's sons.—(*Barrow*.)

KHAIBAR—Lat. Long. Elev. 8,700'.

A miserable village of 12 or 15 houses, standing in the midst of stony fields, on the right bank of the Húnza river in Gubjál.—(*Barrow*.)

KHAIRÁBÁD—Lat. $35^{\circ} 37'$, Long. $71^{\circ} 51'$; Elev. 4,400'.

A village on the right bank of the Chitrál river, a short distance above the mouth of the Shishí Kú (Shúshai Dara). It is inhabited solely by *múllas*. It does not contain more than 20 or 30 houses.—(*Barrow*.)

KHÁLTA, or **KHALTI**—Lat. $36^{\circ} 14'$, Long. $72^{\circ} 26'$; Elev. 7,600'.

A village on the left bank of the Ghizar river, about 3 miles above its junction with the Yasín river. "It is a village of 40 houses, has the usual cultivation and fruit trees, and is the last village on the way up the Ghizar where fruit trees are met with in profusion. There are two roads from Khalta up the valley, one on the right bank of the river Ghizar, which is suitable for laden cattle, and is used throughout the year, and the other by the left bank for some distance, but used only by foot passengers, as it is in parts very difficult. There is a wooden bridge sometimes over the river at Khalta, but during the floods of summer it is generally carried away; there is also a rope-bridge, which is permanent."

At Khalta horses can always be swam across the river and it is the usual route between Yasín and either Ghizar or Roshan. The hill behind Khalta is very steep and rocky, and the road to Yasín ascends it for at least 1,100'. It is not practicable for any but lightly laden animals.—(*The Múlla; Barrow*.)

KHANBARI.—*Vide* "KANDBARI."

KHÁN KHÓN PASS—Lat. $36^{\circ} 55'$, Long. $73^{\circ} 15'$; Elev.

A pass over the Hindú-Kush, leading from Yúr in Wakhán to the Yárhún valley of Chitrál. It is also called the Yúr pass. It is a good deal used in summer by travellers between Chitrál and Wakhán, and is important as being the only pass over the Hindú-Kush between the Baróghil and the Túrikho group of passes. The road is considered a good one, and is fit for laden animals, except just at the *kotal*, where loads have to be taken off and carried by men. It strikes the Yárhún valley, $1\frac{1}{2}$ miles east of Chakarkúch (*q.v.*). It is probably about 14,000' high. The pass commences at the hamlet of Sanín, $1\frac{1}{2}$ miles below Yúr, in the Wakhán valley. From this it is said to be two stages to Chakarkúch in the Yárhún valley, the first being on the north side of the *kotal*. The pass is said to be practi-

cable for men on foot by the end of May, and for horses a month later. This route is a good deal used by Wakhis going to cut wood in the Chakarkúch jungle.—(*Ali Murdán Shah; Barrow.*)

KHANOĠĀH.—*Vide* “THAK.”

KHAROT.—*Vide* “THÚR.”

KHATINZA PASS—Lat. $36^{\circ} 23'$, Long. $71^{\circ} 37'$; Elev. 17,500'.

A pass over the Hindú-Kush between the Arkári valley of Chitrál and Badakhshán. It lies about $1\frac{1}{2}$ miles north-east of the Nuksán and is, in fact, merely an alternative path to the Nuksán for 4 or 5 miles. Being higher, steeper, and more difficult than the Nuksán, it is never used while that pass remains open, and it is never practicable for animals. But in winter it is sometimes used by messengers and travellers without loads, as, being so steep, snow does not lie on it, and the road thus remains practicable, except for about two months, when the route is closed by snow at the lower slopes. For further details regarding the route *vide* article NUKSÁN.—(*Sub-Surveyor Bápu Jádú.*)

KHINAR—

A valley in Shínáka, lying north of the Indus, between Gor and Hodar. The stream which drains it falls into the Indus about 2 miles east of Chilás. The people of Chilás, to whom the valley belongs, carry on cultivation in some places in it, crossing the Indus by means of rafts of inflated skins. There are several hamlets, all situated in the main valley, the lateral valleys being only used as pasture-grounds. The hamlets are Talpin (*q. v.*), Gala, Sari, Darachai, Utáliphari (where the headman of the valley lives), Dasi, Sheithak, Dandalosh, Totambai. These hamlets consist of only a few houses each, and in the whole valley there are not more than 40 or 50 houses. In summer the cattle are generally taken to graze at Malpat, at the head of the Gies valley. From the head of the Khinar valley there are two passes, the Bariben and Kinejút (*q. v.*), which lead into the Sai valley of Gilgit.—(*Ahmad Ali Khán.*)

KHO*—

The name applied to the strip of country along the banks of the Ghizar river in Dárdistán. It belongs to Yá'ín. Biddulph says—

“It is thinly populated and very narrow. More than half the population are Shíns, who here reach their most westerly limit, and the language spoken is Shína. In the Battigah, or Battiret, valley there is a considerable colony of Gújars.”

In the western half of the valley the people belong to the Kho race, and the language is Khowar.

The Múlla says the district of Kho extends from Dahimal down to Roshan.—(*Biddulph; the Múlla.*)

* I am doubtful about the correctness of this article. I never heard the name used with reference to the lower part of the Ghizar valley, but Biddulph and the Múlla agree. It would seem more natural for the upper, or western, half of the valley to be called Kho. (*E. G. B.*)

KHŌ—

The largest section or class of the Chitrál population. They inhabit the whole of Kashkár Bálá, the Lútkú, and Arkári valleys, and the main valley down to Darúsh, and have penetrated across the watershed as far as Chashi in the Ghizar valley. They call the country also Kho, dividing it into different sections under the names Túrikho ('Upper'), Múlkho* ('Middle'), and Lútkho* ('Great'), and their language Khowár. This is the language given by Dr. Leitner under the name of Arnía, by which it is known to the Shíns of Gilgit, who style the Yasín portion of Kashkár Bálá, Arnía. In sound it is soft and musical. Unlike the Shíns and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakír Maskín." They are divided into classes, of which a few are Tóryié Shíré, Darkhání, and Shóhání. No caste distinctions exist among them. Kho is also the name applied to the valley of Kashkár Bálá, between Mastúj and Chitrál.—(*Biddulph*.)

KHODÁBÁD—Lat.

Long.

Elev. 9,200'.

A hamlet of one or two houses on the right bank of the Húnza river in Gúhjál, about 200' above the river and just below the junction of the Irshád and Kilik routes.—(*Barrow*.)

KHOMAR—Lat. 35° 54', Long. 74° 23 30'; Elev. 5,000'.

A village contiguous to Gilgit, from which it is only separated by a sandy strip a few hundred yards wide. It consists of two small hamlets, and probably does not contain more than 20 or 30 houses. It gets its water from the Khomar nala, and possesses several water mills.—(*Barrow*.)

KHŪNJURÁB PASS—

In summer when the Shimshál river is in flood, this is the only way to the Shimshál villages. Travellers have to cross the watershed into Chinese territory, and thence back again over the mountains lower down. The stream from the Khúnjuráb pass may be considered the main course of the Húnza river, as its volume of water is greater than either that of the Irshád, or Kilik streams.—(*Barrow*.)

KHŪSH—Lat. 36° 22', Long. 72° 39'; Elev. 8,000'.

A village on the right bank of the Yárkhún river in Yárkhún Páín. It consists of two hamlets, about 2 miles apart.—(*Barrow*.)

* Biddulph is wrong about Lútkho: the name of the valley is Lútkú (Great Valley). Múlkho means "lower," not "middle." (E. G. B.)

KHÚSHWAKTÉ—

The name of the family who, till quite recently, held independent sway in Kashkár Bálá and Yásín, so called from an ancestor named Sháh Khúsh-wakt (*vide* Genealogical Table, articles "CHITRÁL and "YÁSÍN)."

KHÚT—

A valley in Túrikho which drains into the Túrikho river at Shugrá^m. This valley is about a mile broad and very fertile. It is studded with numerous hamlets, containing in all about 200 houses. Fruit-trees abound. The road up the valley is a good one. It leads to the Khút pass (*q.v.*), by which the Yárkhún valley is reached.—(*Sub-Surveyor Bápu Jádú.*)

KHÚT PASS—Lat. 36° 32', Long. 72° 38'; Elev. 14,220'.

A pass leading from Khút in Túrikho to the Yárkhún valley, between Dieg and Istáchi. It is considered one day's march, and is certainly not more than 12 miles. It is open for about 6 months and laden animals can go by it. On the Khút side of the pass the road is steep, but not rocky. On the Yárkhún side the descent appears pretty easy. A rope-bridge crosses the Yárkhún river opposite the *débouchure* of the pass.—(*Sub-Surveyor Bápu Jádú; Barrow.*)

KINEJÚT PASS—Lat. , Long. ; Elev. 14,000'.

A pass over the watershed between the Gilgit and Indus rivers, connecting the Khinar, or Talpín, valley with Paíót in the Sai valley, Gilgit district. It is practicable for unladen cattle, but is not passable before the middle of May. The Kinejút valley is comparatively open. Two or 3 miles below the *kotal* it joins the Bariben glen, and these together drain into the Narnaishini, which is itself a tributary of the Khínar valley.—(*Ahmad Ali Khán.*)

KIRISH PASS—Lat. , Long. ; Elev. 15,400'.

A pass leading from the north side of the Kilik Kótál to Sar-i-Kúl, of Yarkand, that is to say, it crosses a spur running north from the Híndu-Kush. In old maps and in Biddulph's routes this is shown as crossing the great watershed some distance to the south-east of the Kilik, but this is incorrect. The stream from the western side of the pass, which flows down to Ghal in the Tághdúmbásh Pamir is also known as the Kirish. Camels can be taken by this route.—(*Barrow.*)

KOGAZI—Lat. 35° 57', Long. 71° 59'; Elev. 5,450'.

A large village on the left bank of the Mastúj river, a mile below the junction of the Guland Gol (*q.v.*) This village is usually made the first stage from Chitrál. It contains about 200 houses. Fruit-trees are abundant, and cultivation extensive. Near Kogazi there is a rope bridge across the river.—(*Barrow.*)

KOHISTÁN—

The name applied to that part of the Indus basin between Shináka and the Pashtú-speaking tribes of Yághistán. Kohistán is bounded on the west by

high mountains, which separate it from Swat; on the north by mountains which lie between it and Mastúj and Yasín; on the north-east lies Shíná-ka, from which it is separated on the Cis-Indus side by the Lahtar stream; and on the Trans-Indus side apparently by the Kandia valley; on the south-east is the district of Alahi, from which it is divided by a high mountain range, called, according to MacGregor, Ganga, at its north-east extremity, and Andrak lower down; on the south lies Pakhtána and its tributary valleys, which comprise the independent territory lying between Kohistán and British territory. The valley of Kohistán was traversed by the Múlla, under the orders of the Great Trigonometrical Survey, in 1876.

The valley of Kohistán runs in a north-easterly direction; its length from the village of Batéra to the Lahtar stream is about 45 miles. Its area must be nearly 1,000 square miles.

Kohistán is drained by the Indus, which receives, beginning from the south, the Dúber stream from the north-west, the Kolai, Chaorúdara, Kúnshar, Gábu, and Jálkot streams from the east, the Razika and Maliar from the west, the Ichar and Kahinga from the east, the Kandia from the north-west, and the Lahtar from the south-east; most of these will be found described elsewhere. Some other very insignificant streams also join the Indus, which at Jálkot is about 500 yards broad.*

Of the mountains, among which the main and tributary valleys of Kohistán lie, very little is known. According to the map of the Great Trigonometrical Survey, the chief peaks range from 14,300 feet to 16,600 feet.

The main valley is described by the Múlla as being rocky and confined, along the river banks, but higher up the mountain sides the slopes are gentle.

On this subject MacGregor says—

“Kohistán, as seen from the tops of the high snowy mountains which divide it from Kághán on the east, looks somewhat desolate and bleak. The hills are rocky, and not, as in Kághán, covered with verdure to the line of perpetual snow; but towards the Indus the scene changes and cultivation is extensive. Between Pálas and Jálkot, however, there is no cultivation, the ground being rocky, with grass and stunted trees. This region is thinly inhabited; Kaiál being apparently the only inhabited village. The tributary valleys of the Indus, with the villages in them, are mostly named after the streams which water them.”

Scott thus describes the southern boundary of Kohistán on the left bank of the Indus:—

“It is divided from the Chor glen by a spur of the main range, 16,000 feet in elevation, thrown westward from near Kundi peak, in longitude $73^{\circ} 30'$, for about 12 miles; it then descends to, and crosses, the Chordara,

* The Múlla's account of the streams draining into the Indus on its left bank is not very reliable. The two main streams on that side are the Níla nadi (*q.v.*) and the Chachargá Katha (*q.v.*).

or watercourse draining the Chor glen; then ascends to the Shamshír peak, 15,000 feet in elevation, and is divided from Alahi by the lesser spur, of which that is the highest peak, running westward from its summit to the Indus river.

"It differs from Chilás in that it is intersected laterally by a second mountain range, 16,600 feet in elevation, which is thrown from the main range at the Lálúsar peak, first southward for 12 miles, then westward till it ends abruptly on the banks of the Indus; and by a third spur also, over 16,000 feet in elevation, thrown westward from the Harifa peak of the great range to the Indus. Between the Alahi boundary on the Shamshír range, and the spur just mentioned lies the Níla nadi (*q.v.*); between this and the other greater spur, or range, lies the Chachargá Katha. Falling from this last range to the Indus are various lesser *kathas*, or streams, falling into the river generally in the neighbourhood of the principal Kohistán villages.

"The Chachargá Katha is formed by the combination of several lesser streams falling from the high peaks between Lálúsar and Harifa; they combine at a hamlet known as Kótgali, about 12,000 feet in elevation. The basin above Kótgali is buried in snow from September to May of each year, but during the summer months it is beautifully green and affords excellent pasturage for the large flocks and herds of the Kohistánis and the Gújars of Kághán. Below Kótgali the descent towards the river is rocky for the first 16 miles to the hamlet of Pashkari; the valley and the neighbouring mountain slopes are covered with fine grass and vegetables. Below Pashkari Indian-corn fields begin; these are succeeded by wheat and barley fields, and lower down, round the villages of Jálkot to the river-bank, rice is largely grown.

"The Níla nadi is formed by the combination of the Lehdi, Shínkor, Chordara, and lesser streams. It resembles the valley of the Chachargá Katha, and falls into the Indus, near the two villages of Pálas.

"The Chor glen, watered by the Chordara branch of the Níla nadi, is about 12 miles long from its source near the Kandi peak to the back of Musa-ka Musala mountain, and its direction westward. From this point it turns northwards. Thus far the level portion, or base, of the glen is about 2 miles in width, and richly buried in grass and wild vegetables. It drains into the Kohistání Níla nadi, but its possession was long coveted by the Alahiwáls, who required summer grazing-grounds at a higher elevation than they formerly possessed. They consequently invaded and occupied it, and commenced thereby a feud with the Kohistánis, which periodically leads to sharp fights, in which sometimes one, sometimes the other, is successful; but, on the whole, victory and the possession of the valley has been on the side of Alahi. The inhabitants of the neighbouring British valley of Bhogarmang, being Swatis, of the same tribe as the Alahiwáls, favour their claims and benefit by being permitted to use the glen for their cattle and sheep every summer.

"Like the mountains of Chilás, those in Kohistán have similar belts of rocky and snow wastes from their crests to about 12,000 feet. Pine forest and grass, down to 5,000' to 6,000', and sharp rocky falls and alternate fertile basins near the river.

"The principal villages on the Indus downwards, in succession from

Chilás, are Jalkot (on the Chachargá Katha), Pálas (on the Níla nadi), Kolai, and Batera. Above Jalkot, in the Chachargá valley, are Ghusalí, Shal, Bujia, Dadaban, Pashkari, and Kótgali,—all hamlets. Above Pálas in the Níla nadi are Para, Gidar, Níla nadi, Sharid, Tsak, Ūcha nadi, Chiraka, Gondal, Lehdi, and Shínkor.

“The villages on the river-bank are large, generally consisting of 400 to 500 houses, surrounded by rice-fields and fruit-trees. The others are merely hamlets, generally deserted during the winter.”

The Kohistánis say they are Arabs by tribe and descent; their neighbours allege that 100 years ago or so they were idolators and Hindús; as a matter of fact, they are Dálds, as is shown by their division into four castes—

Ronús or *Ráná*—the proprietors and aristocracy of the land.

Yashkún—vassals, holding land for service done to the tribe in the field.

Kramín,—artizans.

Dúm—musicians, &c.

Scott says :—

“The Kohistánis are Muhammadans, but not Patháns. A powerful, well-built, brave but quiet, jolly people, resembling much the Gújar. Though forced by a Moslem invader to become Muhammadans, they are not fanatical, and not zealous in their religious observances, but reputed very hospitable; have never submitted to the Patháns, are independent of all central government, obedient to their local chiefs, who resemble the *Mokadams* of the Gújar. Peaceful in their social relations, they fight resolutely and under a kind of martial discipline, when roused. Their arms are matchlocks, very long and heavy, resting when fired, on iron forks, good talwars, knives, and all carry spears, or rather iron-pointed alpenstocks, with which weapon they fearlessly attack the bears that at times, when wild roots are scarce, make raids on the sheep-folds. Their clothing, which is of woollen cloth, like *pattú*, or coarse flannel, consists of jacket and knickerbockers. Some wear the woollen night-cap sort of head-dress like Chilásis, &c., but lately blue turbans, like those worn by their neighbours in British territory, have been almost universally adopted.”

The Múlla gives the following account of the Kohistánis :—

“They present a marked difference in appearance to the Afgháns of Pukhtána; they are fair and have sandy hair; are manly, well made, and wear tight-fitting clothes, consisting of coat and trousers, resembling somewhat those of the Europeans; 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.

“The women wear a loose jacket and trousers, 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 Pukhtána, consists of unleavened bread of wheat, 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 Pukhtána; 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 Saiad women.

"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 arms of the people consist of a sword worn with cross-belt, and long-barreled matchlocks, which are home-made, and occasionally imported. Powder is manufactured in the Kohistán, 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."

Their language is a Dárd dialect, either Torwálik, Chilis, or Gowro,—it is not quite clear which. The principal grains are barley and *jowar*. Rice also is cultivated, but to no great extent. The mountain sides afford good pasture for the flocks and herds, but there are scarcely any horses or ponies, as the nature of the country precludes richness.

They trade considerably with Haripúr, Rawalpindi, and Hazroh, bringing down gold from Gilgit and their own country, and taking back cloth, piece-goods, indigo, &c. They do not bring for sale the fine class of pony to be found in their country, on account of the difficulty of the road and enmities with other tribes.

They have large forests of deodar above Pálas, and in Chor and Trans-Indus about and above Dúber. About 1863 the Káka Khéls started a trade in timber, and monopolised it for a considerable time; but about 1866 the Kohistánis took to trading on their own account, owing to a disagreement with the Káka Khéls, who cannot now go to Kohistán. The Nawáb of Amb takes 8 annas a log transit due at Darband. Traders have to pay money down in Kohistán before getting wood.

Owing to the feuds with the Alahiwáls the logs are generally made over to merchants at Pálas.

The produce of their flocks and herds, wool, goats' hair, *ghí*, blankets, and shawls, are the principal articles of wealth and trade; they also wash gold dust on the river-banks and cut timber in large quantities for timber merchants from Pesháwar, Attock, &c.

The gold is obtained by washing in the Indus and other streams, and the inhabitants state that they have traced this gold to the margin of the glaciers under which the gold-dust was washed down.

It would be possible to open a good road for Kohistán traders, which would induce others further off to come into our district by one of the passes in the Kághán glen or by the pass into the Bogarmang glen from Chor, but the objection to the latter at present, of course, is the feud between

the Alahis and Kohistánís. Friendly relations might easily be established with these Kohistánís.

The Saiads of Kághán are free to go and come throughout Kohistán and levy tithes among the villages and hamlets.

Some of the Kohistán flocks and herds are brought down with those of the Kághánís to Lower Hazára during the winter, but, as a rule, they are merely taken to the lower slopes of their own mountains.

The country on the north bank of the river is similar both in physical features and in the nationality of the inhabitants. The principal villages are Seo, Pátan, Jigal, Jálkot, Pálas, and Kolai.

Among the mountains and rocky glens of the upper portions of Kohistán and Chilás are ibex, brown bears, and marmots; lower down, black bears, musk deer, and splendid pheasants, and flying squirrels, with a very soft black and brown fur.

There are no roads, properly so called, in Kohistán, though traders do take laden mules up the Indus, and across the ranges from Kághán to the river. In places the road along the river is good and passes through small fertile basins, at others detours over the rocky precipices on its banks have to be made; sometimes the only pathway being over poles laid along the face of a cliff and requiring good nerve to venture over. Traders generally cross and recross the river, and alternately proceed up the opposite banks. There are ferries at Pátan to Pálas, Jálkot to Seo, and one at Sazín to Tángír. *Bunias*, in search of *ghí* and wool, cross the passes of Kághán into Kohistán with salt, indigo, cotton cloths, tobacco, &c. The usual paths followed by them are up the Bhogarmang glen over the Khandúgali into Chor; thence over the Azrigali westward into Alahi, or down the Chordara to Pálas; from Bálakot up the Kunhar river to Soch, then up the Ashnakatha over the Mírzagali, east of Musa-ka-Musala mountain to Chor, or up the Bhimbhal, over Maliksiri to Chachargá, a very rough path. Major McNeile, Deputy Commissioner of Hazára, classifies the Kohistánís as follows:—

	Fighting men.
Kur Khel Onair	400
Kalúch	100
Sbín	3,500

He says that three-fourths of the fighting-men have matchlocks, and that they are reputed brave. They manufacture their own gunpowder, but import lead. MacGregor, however, divides them differently, *viz.*—

Bara Khel	{ Shafda Khel.
	{ Khúja Khel.
	{ Shuka Khel.
Kalí Khel.	
Galoch or Kalúch	Kale Maglas.
Shandar Khel	{ Shadir Khel.
Gatar Khel	{ Chuta Khel.
	{ Shali Khel.

This classification is, however, very unreliable.

The Shín villages of Pálas and Kolai are frequently at feud; in fact, this feud divides Kohistán into two great factions, or camps, known as the Pálaswals and Kolaiwals, and this is a very important factor in Kohistán politics. The Kohistánis purchase only cloth and indigo from us, so cannot be considered very dependent on us; nor have we ever had any difficulty with them, beyond the petty disputes of our Gújars, when pasturing their flocks in Chor.—(*MacGregor; Scott; McNeile; Biddulph; the Múlla.*)

KOHISTÁN-I-MALEZAI—

The Pushtú name for the upper part of the Panjkora valley, which is inhabited by Bashkárík, a Dárd race (*vide* "BASHKÁR"). The Múlla gives the following account of the valley below Bánda-i-Gújar (*q.v.*):—

"Keeping to the left bank of the river, with a south-easterly direction, the road at $2\frac{1}{4}$ miles below the first hamlet is opposite the junction of a stream from the west, up which runs a road leading to the Shúshi valley in Chitrál. There is a hamlet numbering about 4 houses in the upper angle of the junction, and half a mile further down, on the road, there is another, which, with the houses in the neighbourhood, includes about 12 houses. At the time I passed, these places were fully occupied by flocks and herds, and about 200 people. Another half mile brings the road to a bend of the river, from which it runs southwards, and at which there is the junction of a stream from the east. Three miles further on the valley narrows considerably, the river passes through a rocky gap, and the road for a few yards runs by the water's edge, after which the valley opens out again. There is a substantial wooden bridge, 25 paces in length, over the water, which has a depth of a little under 3 feet, $6\frac{3}{4}$ miles from the gap, by which the river is crossed. At $2\frac{1}{2}$ miles from this bridge a road branches off to Lámutí (*q.v.*), crossing the river by another wooden substantial structure, which allows of the passage of laden cattle. Another half mile further the river runs for about 200 yards under the hill slope, but the road continues good, and with a slight descent enters on more open ground, cultivated, with hamlets near the edges of the slopes, and a mile further reaches Tal (*q.v.*). The river below Tal takes a south-west direction, and the road keeping to the right bank, at a little over $1\frac{1}{4}$ miles, comes opposite Lámutí, a village of 700 houses. A mile lower down is the junction of the Nadi Lámutí, a stream which comes from an easterly direction, and up which leads a road to Kálám (*q.v.*), and then on the Ushú. My road kept to the right bank of the Tal river; 4 miles further on I arrived at Kálkot (*q.v.*) village, where I halted for the night of the 2nd October. At $1\frac{1}{2}$ miles lower down a small stream from the left is crossed, and $2\frac{1}{4}$ miles further Burkót, a village of 40 houses, is reached. Somewhat over $1\frac{1}{4}$ miles further there is a bridge over the river to the Bíár village, of 40 houses. Still keeping to the left of the river, my road at half a mile crossed a small stream from the left, and another at $2\frac{1}{4}$ miles, where the valley narrows a little, but the road keeps good, and a mile further reached a bridge by which the river is crossed, and the important village of Pátrak is reached about 300 yards lower down. This is a village of about 1,000 houses, like the other independent villages left behind, and is the last of them; here rice is grown in small quantities. The road still keeps to the left bank, and at $\frac{3}{4}$ mile below the village

crosses a small stream, which joins the Tal river opposite the junction of the Pátrak stream. For the next $7\frac{1}{2}$ miles the river flows through a confined valley; the road, however, with some ups and downs allows of the passage of laden horses; a small stream being crossed about midway. The *anjir* ('fig'), and *makhrañi* ('a kind of plum'), and acid pomegranate are found wild on either side of the river. Half a mile on I crossed the river by a bridge, over which laden cattle pass, 200 yards beyond which is the fort of Shiringal and Dúki, a village of 25 houses (*vide* 'DUKI'). The valley along the entire length of the Tal river is called the Kohistán-i-Malezai, after the Malezái tribe of Patháns, down to near the villages of Duki and Shiringal; it is independent, without any recognised head. The country below those places is included in the Khánate of Dír. In the former portion there is a good deal of lawlessness, and though there is no tax on goods passing through, yet as much as can be had out of travellers is taken; in the latter there is a settled government. It is said that about 12,000 fighting-men, armed with matchlock and sword or spears, can be brought together in the Kohistán-i-Malezai."

Lockwood gives the following information regarding the tribal divisions of the inhabitants of the valley:—

"They have six villages, *viz.*, Pátrak, inhabited by Rajnors, Ramnors, Shamnors, and Chartors; Bíár, on the west of the river, inhabited by the Mulanor, Batiror, and Kinor sections; Barkót, inhabited by the Darwizor, Beror, and Hamdior; Kálkot, with Dárák, Buror, and Chud; Tal, with Miror, Silor, and Shutor; Lámúti, with Candor, Daknor, Pandor, Kushálor, Manjor, and Chamor sections. Although called the Kohistán-i-Malezai the country is not now inhabited by Malezai Patháns. McNair calls it Talásh, which must not, however, be confounded with the Talásh at the junction of the Swat and Panjkora rivers. The name is said to be derived from two brothers Tá and Lásh. The people were originally Káfirs. The population McNair estimates at 10,000 to 12,000 men. The climate is a fine one, but severe in winter. Products similar to those of Swat, save that wheat takes the place of rice. Two crops are raised annually in the valleys, but only one on the hill-sides. Besides the villages above mentioned McNair also speaks of Gawaldai Bela, Shrath, Hayágé."—(*The Múlla; Biddulph; Lockwood; McNair.*)

KOHISTÁN OF SWAT—

The name applied to the upper part of the Swat valley, that is north of Charrai. It is inhabited by Dáds of the Torwál and Baskkár races (*q. v.*). The valley, or rather valleys, which comprise the Kohistán are hemmed in by lofty mountains. On the north is the great range which forms the watershed between Chitrál and Gilgit on the one side, and the Swat and Panjkora rivers on the other. To the east is the long spur which divides the Swat and Indus valleys, and to the west are the Laram and Sajaun mountains. This tract, it is said, was formerly subject to Swat, but is now independent. The valley is in most parts very narrow, but opens out here and there. Dense forests of fir, pine, and oak clothe the hill-sides, while walnuts, apples, apricots, &c., grow wild. *Ghí* and timber

are largely exported. The principal villages are Ūshús, Kalám, Utrot, Cham, Báramál, to which headings refer.—(*Biddulph; the Mulla.*)

KÓKSÍN—

A tributary of the Mastúj, or Yárxhún, river on its right bank. It rises in the Sháhjanali range, that is the watershed between Túrlikho and Yárxhún Bálá, and after a course of about 10 miles falls into the Yárxhún river, about 2 miles below Tópkhána Ziábég, and just opposite Garm Chashma; up this river is the route to the Kóksín, or Shahjanali pass, which is practicable for horses.—(*Barrow.*)

KÓKSÍN PASS—Lat. $36^{\circ} 43'$, Long. $72^{\circ} 47'$; Elev.

A pass leading from the Yárxhún valley by the valley of the Kóksín river into Túrlikho. It is said to be two days' journey for coolies from Tópkhána Ziábég to Rích in Túrlikho. The distance is probably about 30 miles. The route is said to be fit for the laden animals, and is open for about half the year. From the *kolál* the road goes down a valley which is used as a grazing-ground to Shahjanali, and thence down the Túrlikho river.—(*Barrow*, from native information.)

KOLAI—Lat.

Long.

Elev.

A village on the left bank of the Indus, in the Indus Kohistán. The following is the Múlla's account of it:—

"The Kolai stream, coming from the east, is next crossed; the width thereof was about 60 feet and depth 3 feet, with a rapid current. Proceeding about three-fourths of a mile the village of Kolai lies to the right, about 1 mile up 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 carried on by the people of Kolai; ghí chiefly, and cash (the Muhammadsháhi rupee), also gold dust in small quantities, are taken down by men in the pay of traders to Hazro and Rawalpindi, and exchanged for cotton cloths and indigo, &c., which are taken *via* Kághán and Chilás 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 Kashmír Rájá's government, joining in its expeditions, for which they are excused duty on their goods. There is a feud of long standing between Kolai and Pálas. The inhabitants of Kolai are nearly all Shíns."—(*The Múlla.*)

KORÁGH—Lat. $36^{\circ} 13' 30''$, Long. $72^{\circ} 11'$; Elev. 6,680'.

A village opposite the confluence of the Mastúj and Túrlikho rivers. It contains only about 20 houses, and is of no importance.—(*Barrow.*)

KOTAL KASH—Lat. $36^{\circ} 49'$, Long. $73^{\circ} 12' 30''$; Elev.

A neck across a spur which runs down to the left bank of the Yárxhún river, about half-way between Dasht-i-Baróghil and Tópkhána Ziábég.

The summer road down the Yárbhún valley lies over this Kótál, which is probably about 13,000' above the sea, and 2,000' above the river. The road is extremely bad and quite impracticable for animals, as on one side of the *kotal* there is a frightful glacier to be crossed, and on the other an excessively steep descent. Just beyond the *kotal* on the west side there is a lovely lake of clear blue water, surrounded by rocky hills. This lake is well known as the Hauz-i-Kotal Kash.—(*Barrow.*)

KÓTGAZ—Lat. 36° 33', Long. 72° 3'; Elev. 14,215'.

A glacier on the south side of the Sad Ishtarágh pass. The glacier is about 6 or 7 miles long and 2 wide. The elevation given above is taken about the centre of the snowfield. The name Kótgaz is sometimes applied to the Sad Ishtarágh pass.—(*Sub-Surveyor Bápu Jádú.*)

KRÁMINS—

A caste or branch of the Dárd race. They are millers, potters, and carriers, corresponding to the Kabárs of India. They do not intermarry with any other caste. They are not very numerous, except in Dúbér, Kandia, Harban, Sazín, Dárel, and Chilás, where from one-half to one-quarter of the population are Krámins.—(*Biddulph.*)

KÚJÚ—Lat. 35° 57', Long. 71° 66'; Elev. 5,400.

A village on the right bank of the Mastúj, or Chitrál, river, about 2 or 3 miles below Kogazi. This village consists of two hamlets about half a mile apart. Both are well wooded with fruit trees and contain together about 50 houses. A rope bridge connects Upper Kújú with the left bank of the Chitrál river.—(*Barrow.*)

KUNAR RIVER—

The name by which the Chitrál river is known from Asmár down to its junction with the Kabál river. In the upper part of its course, that is, from its source to Asmár, it is known as the Yárbhún, the Mastúj, or the Chitrál.—(*Vide* those headings.)

KÚPU BÁNDA—

A Gújar village, of 25 houses, at the head of the Kúpu *dara*. This glen drains into the Indus on its right bank, about 10 miles below Pátan. The next valley to the south is the Kana *dara*, the first in which Patháns are found on the right bank of the Indus. The Kúpu *dara* may, therefore, be regarded as the southern limit of Dárdistán in this direction. Dárdistán, it must be remembered, is merely a vague geographical expression, adopted for convenience when describing the non-Pathán regions south of the Hindú-Kush.—(*The Múlla; Barrow.*)

KURANGI—

The last of the Tangír villages on the road to Yasín and Mastúj. A stream, draining the Michar valley from the west, joins the Tangír here. (20 houses.) It is altogether a Gújar village, the people, besides their pastoral

pursuits taking to cultivation, producing the same crops as at Dabas and Palori.—(*The Múlla.*)

KÚSHT—Lat. $36^{\circ} 14' 30''$, Long. $72^{\circ} 11'$; Elev. 7,850'.

A large scattered village of about 300 houses on the hillsides overlooking the right bank of the Túríkho river, just above its junction with the Mastúj river. This is usually one of the stages on the road from Drásan to Chitrál. Supplies plentiful.—(*Barrow.*)

LAHTAR NADI—

A stream draining to the Indus, on its left bank, about half-way between Jálkót and Sazín. It is considered to be the boundary between the Indus, Kohistán, and Shináka. It is a fine large stream, and well wooded with pine.—(*The Múlla.*)

LAKE DUFFERIN—Lat. $36^{\circ} 6'$, Long. $71^{\circ} 15'$; Elev. 12,500'.

A lake in Badakhshán on the north side of the Doráh Kotal, and about 3 miles due west of it. This lake is about $1\frac{1}{2}$ miles long and $\frac{1}{2}$ mile wide. Its main feeder is a stream from the Mandál pass into Káfiristán, and it empties itself by the stream which flows past Gogardasht to Sanglích and Zébák.

The lake lies in a deep trough, great bare brown mountains rising above it on both sides. It is at the junction of three roads—that leading from Zébák, that from Chitrál by the Doráh pass, and that from the Káfiristán by the Mandál pass. The lake is a little more than $1\frac{1}{4}$ miles long, and is 600 yards broad at the lower end, where it is widest. It remains frozen till the end of June. Its outflow is underground through a narrow rocky ravine, though no doubt in spring, when the snows are melting, there is a distinct stream. A mile or so below the lake there is a small camping-ground, where forage, but no fuel, is obtainable.—(*Barrow.*)

LÁMUTI—Lat. , Long. ; Elev.

A village on the right bank of the Panjkora in the Kohistán-i-Malizai. It consists of 700 houses. The people are Bashkár (*q.v.*), a Dárd race, and pay tribute to Chitrál, formerly to Yásín as well. A mile below the village the Lámuti river falls into the Panjkora from the east. Up this river there is a road to Kálám and Ushú in the Swat Kohistán.—(*The Múlla; Biddulph.*)

LANGAR—

The bed of the Ghizar river from the junction of the Shandúr stream to that of the Chamarkand is overgrown with dense low willow jungle. This jungle is known as Langar. It offers a very suitable halting-ground between Ghizar and Láspúr, as wood, water, and forage are all abundant. The elevation of Langar is about 11,000'.—(*Barrow.*)

LASNÓT, OR LÁLKÓT—

A fort in the Gor valley (*q.v.*), about 10 miles south-west of Búnji. Contains 150 permanently inhabited houses. Fruit-trees grow abundantly, and

there is much cultivation. There are two *múllas* and two mosques. About half a mile to the south is a garden known as Shíni, with numerous fruit and other trees, but it is uncared for.—(*Ahmad Ali.*)

LÁSPÚR—Lat. $36^{\circ} 4'$, Long. $72^{\circ} 30'$; Elev. 9,800'.

A village in the Sar Lásépúr valley of Chitrál, it is situated on the right bank of the river at the mouth of the Woghtúr nala, about 3 or 4 miles from the top of the Shandúr pass.

It is a scattered village, of about 50 houses. Wheat, barley, and jowar are cultivated here. Trees are not very plentiful. In winter it is a miserably cold spot. Opposite Lásépúr great cliffs impinge on the river.—(*Barrow.*)

LATHÚ PASS—Lat. , Long. ; Elev.

A much-used pass between Gor and the Sai valley. It is used by both men and cattle, but is closed by snow from December to March. It issues from the mountains at Damót in the Sai valley. It may be reckoned as two days' journey from Gor to Damót. Water and firewood are procurable *en route*, but there is no wood below Sulat or above the cave of Boto Baniál. North of the Lathú pass and to the left of the stream are three big caves. One is called Dobai Harái, the other Boto Baniál, the third Naro Baniál. Dobai Harái is close to left bank of the Lathú stream, at about 50 or 60 feet above the foot of mountain. It can shelter 200 goats, and is so used in summer. Boto Baniál is situated about 1 mile north of Dobai Harái, and about 300 feet west of Lathú stream, and nearly 100 above the foot of mountain. Shelter for 150 goats. Naro Baniál lies less than half a mile north of Boto Baniál, about 300' above the base of the mountain: it is the largest of the three caves, accommodating 1,000 goats. The path to each of these 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.—(*Ahmad Ali Khán.*)

LÁWI—Lat. , Long. ; Elev.

A village on the north side of the Shishi Kú valley of Chitrál, situated on the slopes of the hills. It contains about a dozen houses. The inhabitants possess large flocks.—(*Muhammad Nawáz Khán.*)

LÉCHÍR—

A small valley in Shináka, belonging to Gor. It lies on the left bank of the Indus, south-west of the Hatú Pír. It was just above this valley that the great landslip into the Indus occurred in 1841 which caused the disastrous flood of that year. The valley is entered by a path from the Hatú Pír, as well as by the Satíabé Kotal from Dashkín, which is 13,500 feet high, and passable by unladen cattle.—(*Ahmad Ali khán.*)

LOIAHALOL—

A tributary of the Kamri Dara, or Kalá Páni, as it is generally called, joining it from the south-east about 14 miles north of the Kamri pass. The

valley watered by it, is uninhabited, but capable of cultivation. Up this valley there is a footpath to the Búrj Pír, that is to say, to the Dorikún route.—(*Barrow.*)

LOWARAI PASS—Lat. , Long. ; Elev. 10,450'.

A pass over the watershed, between Dír and Chitrál. On the east side it commences, about 3 miles from Mírga, elevation 8,400 feet. The watershed is 10,450 feet, so that about 2,000 feet has to be ascended in 5 miles. (McNair calls it 5 miles from Mírga to the watershed.) From the *kotal* there is a descent of 2 miles, through a narrow defile, bounded by precipitous rocks and commanded by numerous *sangars*, erected by the Káfirs for the purpose of attacking travellers. Bizogáh is the place generally selected by the Káfirs for their attacks. A stream is then reached, and from this point onwards the hills on both sides are covered with magnificent pine trees. At 8 miles from the crest the valley opens out, and Ashrath is reached. McNair calls the total distance from Mírga to Ashrath "not more than 10 miles," but, as he took nearly 10 hours to accomplish it, 13 miles is probably more correct, *viz.*, 5 miles from Mírga to the *kotal*, 8 miles from the *kotal* to Ashrath.

The pass is generally closed by snow from the end of November till April, but practicable for pack-animals during the rest of the year. McNair calls the ascent easy and gradual, but says the descent is more difficult, and may be called very difficult for baggage animals, the stream having to be crossed several times. There is no cultivation between Mírga and Ashrath, but fuel and forage are plentiful.

From Ashrath the road continues to descend the valley for 3 miles, the path here and there difficult for laden animals. This valley is called Pésh Gol or Pésh Dara. In the angle between it and the Kunar river is Mirkani, an open tongue of ground covered with graves. In fact, the whole way from Ashrath to Kalkatak, about 7 miles up the left bank of the Kunar, or Chitrál river, graves are conspicuously frequent. (*The Múlla ; McNair ; Barrow.*)

LŪN—Lat. 36° 11' 30", Long. 72° 6' ; Elev. 8,690'.

A village in Chitrál which lies high up the hillside, on the right bank of the Chitrál river, and about 2 miles from it. It is a scattered village, of about 80 houses, with a considerable amount of cultivation, but no trees to speak of, except poplars. The slopes on which the village stands are easy and the soil good. In winter it is a cold bleak place. The best road from Chitrál to Drásan lies through Lún.—(*Barrow.*)

LŪN KŪ—

A tributary valley of the Tirich river in Chitrál, which, rising in the Hindū-Kush, joins the Tirich about a couple of miles above Sarwat. It is in this valley that most of the orpiment for which Chitrál is famous is procured. There is a road up the valley to the mines, which is practicable

for laden animals. At the mouth of the valley there is a village containing about 20 houses, and up the valley on the hill-sides there is another village of the same size.—(*Sub-Surveyor Bápú Jádú.*)

LŪRG, OR LŪRK—Lat. , Long. ; Elev.

A village in the Tángír valley (*Shináka*, q.v.). The Múlla gives the following account of it:—

“I went up the right bank of the stream, which, till within 2 miles of Lúrg, flows through a very confined valley; the road has thus many ups and downs, but it admits of the passage of laden cattle. Lúrg, about 6 miles from the Indus, is a village of about 50 houses, disposed in two groups, the first met with being for the live stock, and the second about $\frac{1}{2}$ mile further 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 Sazín. The cattle remain in the village during winter.”
—(*The Múlla.*)

LŪTKŪ RIVER—

The river which drains the most western portion of Chitrál, that lying between Káfiristán and Tirich Mír. It may be said to commence at the Doráh pass, from which the fall is very rapid till the Gabar valley (q.v.) is reached. Above Gabar there are no habitations except the little Káfir settlement of Digiri (q.v.). The next few miles lie through a narrow stony valley with a rapid fall; it then reaches the Parabek plain. Here there are several villages, and cultivation is fairly extensive. After leaving Parabek (q.v.), the river, generally speaking, lies in a narrow gorge, bounded by precipitous mountains, which here and there opens out a little, leaving room for villages and cultivation. Rúi (q.v.), Jhita, Baramanú, Izh (q.v.), and Drúshp (q.v.) follow each other in quick succession, then at longer intervals come Mújgán, Múgh, Rúji, Andarti, and Shoghot, with Áwi, opposite. Below Shoghot the gorge of the Lútkú river becomes even more pronounced, the river lying between stupendous perpendicular cliffs, but even here, there are bays in the mountains where villages nestle, so that below Shoghot there are probably about 100 houses. Just below Lasht and about 3 miles above Chitrál the Lútkú river falls into the Chitrál; it thus has a course of about 40 miles. Its principal tributaries are on the right bank of the Ústich, the Artzú, the Zidig, the Bagúsht Gól; and the Áwi Gól; and on the left bank the Úni, the Deh Gól, the Mardán, Arkári, and Ujáh Gól. Most of them will be found described under their own heading. The only really important tributary bringing down a large volume of water is the Arkári.

The Lútkú is in winter fordable everywhere. In summer it is only fordable at one or two points below Parabek, but above Gabar there are many places where it may be forded. It is bridged in several places, but the bridges are all rickety structures, easily removed, and easily replaced. The road to the Doráh lies up its valley. From Chitrál to Shoghot it lies on the

right bank, thence to Andarti on the left bank, from Andarti to Drúshp on the right bank, from Drúshp to Jhíta on the left bank, thence to Barzín on the right bank, after which it crosses and recrosses several times. From Andarti the road to the Arkári group of passes branches off. The Doráh route is practicable for laden animals. Above Andarti the Lútkú lies in the province of Injgám (*q.v.*). Below Andarti the valley forms part of the Chitrál district. The elevation of the valley varies from 10,800' at Sháh Salím to 5,200' at its confluence with the Chitrál river. Lútkú means 'Great River.'—(*Barrow.*)

MADAK—Lat. $36^{\circ} 22'$, Long. $72^{\circ} 21'$; Elev.

A village in Múrikho of Chitrál on the right bank of the Túríkho river. It is not a big place, but very much scattered. Here there is a bridge; leading to Warkúp, on the opposite side of the river.—(*Sub-Surveyor Bápu Jádú.*)

MADALASHT—Lat. , Long. ; Elev.

A village at the head of the Shishi valley, Lower Chitrál. The inhabitants speak Persian. They keep entirely to themselves and enjoy certain privileges, in return for which they are bound to supply the Mehtar with 60 matchlocks per annum. The people are noted smiths in this part of the world. Madalasht must be over 8,000' above the sea, as there are no fruit trees there. They are said to have immigrated here a couple of centuries ago from Badakhshán.—(*McNair; Biddulph; Barrow.*)

MAHR DARA—

A valley in Dárdistán, near the Palesar pass. It is watered by the Mahr and Hag *nalas*, which join about 2 miles north of the Súmi Dara (*q.v.*), and into which flows their combined stream. Footpaths lead up these *nalas* across the mountains to Andarp and Ghizar in Kashkár, about two days' journey. These paths are not practicable for pack animals, and are seldom used. The Mahr Dara has no inhabitants, except perhaps in summer, when a few wandering Gújars, with their flocks, may visit the valley.—(*The Múlla.*)

MAIATSIL—

A stream which forms the eastern boundary of Nagar. At the head of the valley is the difficult and dangerous road over the Hispar pass (*q.v.*) into the Shigar valley. This is never used except in cases of necessity. The Shigar valley debouches on the Indus near Skardú.—(*Biddulph.*)

MAIDÁN DARA—

A valley in Dárdistán, which is one of the tributary glens of the Kandia Dara. It is formed by the junction of two streams, the Záhar and Doga *nadis*. The valley is in parts broad and open, in parts a mere ravine. Both Maidán and Záhar are occupied in summer by wandering Gújars, with their flocks and herds. There is a path from Maidán into the Tángir valley. The hills on both sides of the Maidán valley are clothed with magnificent timber.—(*The Múlla.*)

MALP—

A village in Túríkbo, which drains into the main river at Raián. Towards the head of this valley there is a village containing about 40 houses, which is also known as Malp. Here there are no trees to speak of, the elevation being 9,800'. The valley is about 8 miles long, and the road up it is very bad.—(*Sub-Surveyor Bápú Jádú.*)

MANDÚRI—Lat. $26^{\circ} 59'$, Long. $73^{\circ} 25' 30''$; Elev. 8,400'.

A village in the Yasín valley, about 6 miles above Yasín. It lies close to the mouth of two narrow valleys, coming down from the east. Up these valleys there are difficult footpaths leading over into the Ashkúman valley.—(*Barrow.*)

MANIHIT—*Vide* "NÍÍT."

MANKIÁL—Lat. , Long. ; Elev.

A village on the right bank of the Dárél stream. It consists of two groups of houses, Bar and Kúz, about 500 yards apart. These villages are well off, and possess grazing rights in the Kandbari valley. They contain about 180 and 100 houses respectively.—(*The Múlla; Ahmad Ali Khán.*)

MÁNÚGASH—

A village in the Búnar valley (*q.v.*)

MARANG JUNGLE—Lat. $36^{\circ} 37'$, Long. $73^{\circ} 28' 30''$; Elev. 9,000'.

A low swampy tract of jungle in the Yasín valley, stretching from Darkót down to within 3 or 2 miles of Amalchat. It consists chiefly of willow, birch, and dense undergrowth. The valley here is never more than a quarter of a mile wide. The mountains on each side are rocky, precipitous, and inaccessible. Abdúl Rahím calls this jungle Mutarákam. He may be right, but I do not think I could have been mistaken, as I wrote the name down when there.—(*Barrow.*)

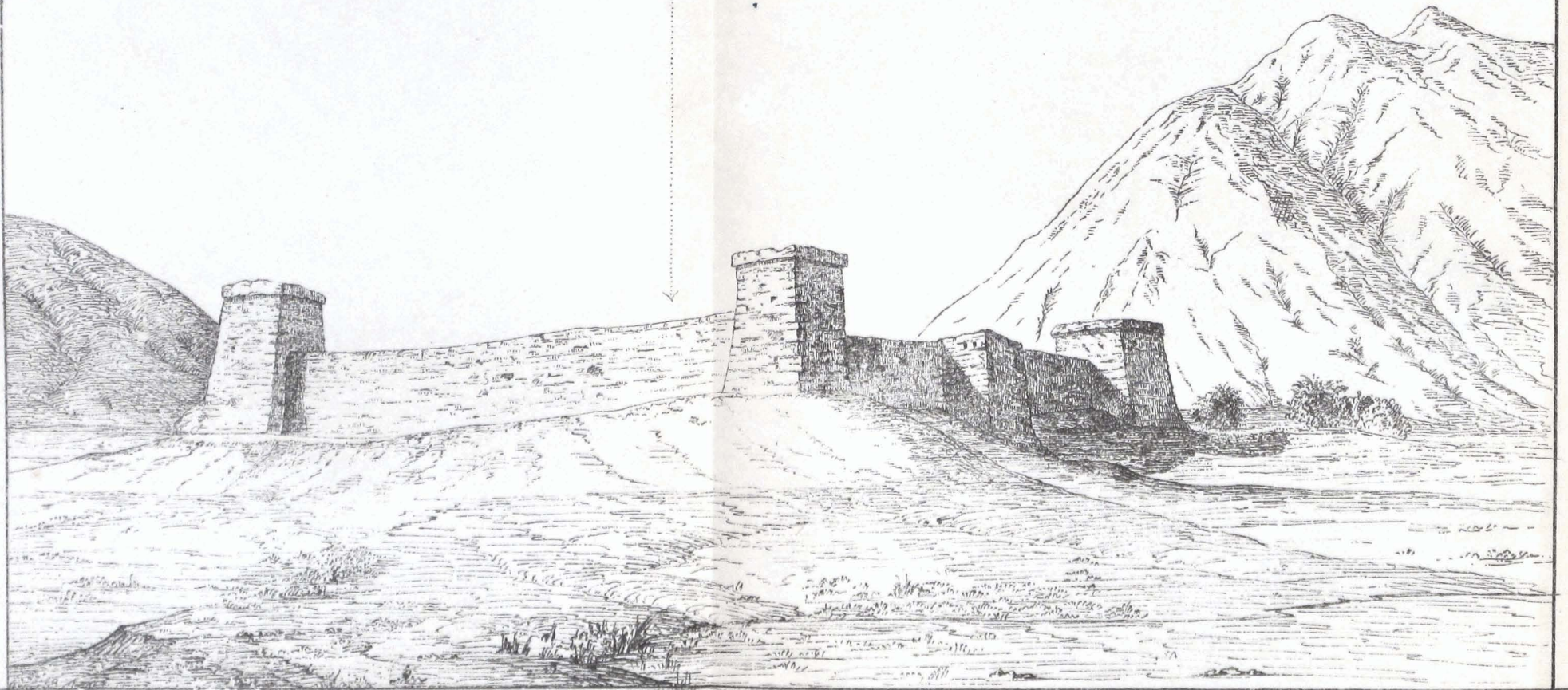
MARDÁN—

A small valley, about 8 miles in length, which lies north of Drúshp in Injgám. The stream which waters this valley joins the Lútkú at Drúshp. The valley contains about 100 houses, and there is a considerable amount of cultivation up the Mardán valley; there is a difficult route by which the Agram pass may be reached. The valley at its mouth is 7,000' above the sea.—(*McNair; Barrow.*)

MAROI—Lat. $36^{\circ} 2'$, Long. $72^{\circ} 2'$; Elev. 5,753'.

A large scattered village on the left bank of the Chitrál river, about 9 miles above Kogazi. It contains about 100 houses in all. Maroi stands on the edge of a deep ravine, down which there is a path leading to a bridge across the Chitrál river; this is the main road between Drásan and Chitrál. This bridge is a very dangerous rickety one, about 25 yards long. Horses can be led over.—(*Barrow.*)

THE LASPUR VALLEY.



I. B., May 1887.

MASTUJ FORT FROM THE RIVER.

MASHAI—

Vide "БОТОГАН."

MASTÚJ—Lat. 36° 17' 30", Long. 72° 33'; Elev. 7,800'.

The capital of the Mastúj province of Chitrál and formerly the capital of Kashkár Bálá (*q.v.*). Actually Mastúj is merely the fort in which the Governor resides. This fort is situated in the middle of a sloping plain between the Yárbhún and Láspúr rivers, and is a square structure of mud and stone, with towers at the angles. It is about 50 yards square. Speaking generally, the villages on both banks, within a radius of several miles are included in Mastúj, which may thus be said to contain over 200 houses; Chavinj, Pargas, and Parmadi would be included in this estimate. There is much uncultivated, but cultivable, ground about Mastúj, which doubtless has, and could again support a much larger population. Mastúj was besieged by the Chinese in the reign of Khúsh Amad, (*vide* CHITRÁL), who after a seven months' siege came to terms with his besiegers. It is undoubtedly a very ancient place and was formerly a *rendezvous* for *káfílas*. The emperor Taimúr is said to have visited it more than once.

Though tactically the fort of Mastúj is of no importance, strategically the position is most important, commanding, as it does, routes to Chitrál, Gilgit, Yasín, Baróghil, and Dir. At Mastúj is the first permanent bridge (not including rope-bridges) across the Yárbhún river.—(*Muhammad Amín; Moorcroft; Múnshi Azíz; Barrow.*)

MASTÚJ (DISTRICT)—

This district is one of the administrative divisions of Chitrál, and is at present governed (1886) by Afzal-úl-Múlk, one of the Mehtar's sons. It comprises the main valley of the Yárbhún, or Mastúj, river on both banks as far down as Sanoghar,—and below Sanoghar the left bank only as far as Réshún. To it are subordinate the Ghizar valley above Pingal, and the Sar Láspúr valley.

That part of the district which lies above Mastúj is known as Yárbhún (*q.v.*). The valley throughout is hemmed in by great bare rocky mountains, rising 7,000 or 8,000 feet above the river.

The valley is nowhere much more than a mile wide. Cultivation is not continuous, but lies either in terraces along the hill-sides or in broad patches, where some mountain torrent forms a fan of alluvial soil. No doubt much more land might be brought under cultivation, and ruined water cuts and deserted terraces show that at one time the population must have been much denser. The tyranny exercised by Gauhar Amán and Pahlwán Bahádúr is generally credited with the present desolation.

The soil yields two crops. Wheat is the staple food, but rice is grown in some part of the district. Fruit trees are not too plentiful above Mastúj, and there is no export of dried fruits. The climate is comparatively mild, and snow in some years does not fall at all below Mastúj.* Goats are

* This is due to the lie of the valley, which runs east and west.

numerous, cattle and sheep not so plentiful. Lead and antimony are found near Mastúj on the opposite bank of the river. These metals are state monopolies. Gold-washing is carried on, but is not very profitable. *Chogas*, *pattú*, and socks are largely manufactured.

The principal places in the Mastúj district, exclusive of Ghizar and Sar Láspúr, are Miragrám, Brep, Mastúj, Sanoghar, Búni and Réshún. The total population may be roughly estimated as follows :

Yárbhún	3,500
Mastúj proper	6,500
Sar Láspúr	2,000
Ghizar	3,000
TOTAL	15,000

Formerly Mastúj belonged to Kashkár Bála (*q.v.*).

Under Afzal-i-Múlk there are the following officials, some of whom, however, belong to the Drásan district :—

- 1 *Wazir*.—Bahadúr Khán, half brother of the Mehtar.
- 3 *Hákims*.—Abdúlla Khán, of Yárbhún, Rahmatúlla Khán of Ghizar, and Muhammad Rafi of Láspúr.
- 2 *Aksakáls*.—Mírza Khán and Ashraf Khán.
- 2 *Atálik*s.—Nára of Drásan and Sháh Sultán of Mastúj.
- 4 *Charwélos*.
- 1 *Yasawal*.
- 15 *Charbús*.

The principal personages in the Government were in 1886 :—

Name.	Residence.
Nasrat Ali Khán	Réshún.
Sháh Abdúl Amán	"
Khúsh	Yárbhún.
Gauhar Hyat	Búni.
Mazhir Hyat	"
Kubad Sháh	Mastúj.
Táj Alam	"
Yádgari	Sanoghar.
Chúst	Yárbhún.
Namdar Khán	"
Muhammad Akbar Khán	"
Jannat	Chashi.
Kahs	Ghizar
Hatim Beg	Drásan.
Hasan Basri	"
Níáz Khán	"
Bakhdúr Khán	"
Sahib Sháh	"

(*Biddulph ; McNair ; Barrow ; Muhammad Nawáz Khán.*)

MASTÚJ RIVER—

The name applied to the Chitrál river from Mastúj down to Chitrál itself ; above Mastúj it is called the Yárbhún (*q.v.*). It rises in the Ghazkul lake (*q.v.*), east of Baroghil. The first considerable affluent it receives below



Photo-etching.

Survey of India Office, Calcutta, December 1887.

AFZUL-UL-MULK AND RETAINERS.

Mastúj is the Sar Lásóp stream (*q.v.*). About 20 miles below Mastúj it receives an important tributary on the right, the stream which waters the valleys of Túrikho and Múlkho. And 25 miles or so below this it is joined on its left by the Guland Gol (*q.v.*). Four miles above Chitrál it receives through the Lútkú river the whole drainage of the mountains in the direction of the Nuksán and Doráh passes, while from Chitrál downwards the river is known as the Chitrál river. In this portion of its course the river, generally speaking, is from 50 to 100 yards wide and too rapid to be navigable. Its average fall is about 46' a mile. In winter the river is fordable at Mastúj, and perhaps at one or two other places. The volume of water is in winter considerably less than in summer, and consequently where the bed is deep, it contracts a good deal. Just below Kogazi there is a very remarkable contraction, the whole volume of the river dashes through a narrow rock-bound channel, about 9' wide, though in summer, at this very same spot, the river must be at least 50 yards wide. The river is permanently bridged at Mastúj, Sanoghar, Maroi, Mori, and Chitrál. There is also a rope bridge 2 miles below Kogazi. In winter several temporary bridges are erected at other places, and, in fact, at that season the river may be bridged almost anywhere.

The valley, generally speaking, is a deep narrow defile between rocky and precipitous mountains, with here and there an alluvial plateau, or fan, on which a village is perched.—(*Barrow.*)

MATÁKÁN, OR MATILTÁN KOTAL—Lat. , Long. ; Elev.

A pass over the watershed between the Kohistán of Swat and the Indus. It is two long days' journey from the village of Úshú in the Swat Kohistán to Gabriál in the Kandia valley. The road is a very difficult one, and there are no intervening villages.—(*The Múlla.*)

MATÍ SHING—*Vide* "BOTOGÁH."

MATÚN DAS—Lat. , Long. ; Elev.

A deserted fort and village about 2½ miles above Nomal, on the left bank of the Húnza river. There is a considerable extent of arable ground here, which, with a little engineering, might be again cultivated. The irrigation works, on which the place depended, were destroyed about 1860. Part of the village lands were also swept away by an inundation.—(*Barrow.*)

MAULAI—

A Muhammadan sect, whose adherents are chiefly found among the Upper Oxus states, in Hunzá and Puniál. More than half the people of Yasín and the Lútkú valley in Chitrál are Maulais.

The head of this sect was Ágha Khán, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khurasán, who came to India in 1840 for political reasons, and who resided in Bombay till his death a year or two ago.

The countries inhabited by the Maulais are roughly divided among a number of Pírs, who are treated by their disciples with extraordinary respect, but residence does not give the Pír authority over the whole of any special district. The office is hereditary, and Maulai families transfer their spiritual obedience from father to son, regardless of changes of residence. For instance, Sháh Abdúl Rahím of Zébák, who is honoured and respected as being next in rank to Agha Khán himself, has disciples in Sirikul, Kanjút, Zébák, Yasín, and Badakhshán, but other Pírs also have disciples in those places. The respect paid to the Pírs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to Biddulph, "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Maulai possesses is given to his Pír. A portion of these offerings used to be converted into coin and sent yearly to Ágha Khán.

Next in rank to the Pírs are *kalifas*, whose duty consists in little more than the collection of offerings. The Pírs each correspond direct with Ágha Khán.

The Maulais must not be confounded with the Maulavi sect of dancing Darweshis, with whom they have nothing in common. They assert that their sect was founded by the Imám Jáfir Áli Sadík (the Just), a descendant of Áli, by the daughter of the Prophet, who died A.H. 148. Abú Muhammad Husain, however, writing in the *Zubdat-úl-Akhbar*, says that Muhammad, surnamed Mahdi, who claimed to be sixth in descent from the Imám Jafir Áli Sadík, founded the sect (who were first known as Ismailiyas) in Egypt, in the year A.H. 299. His followers recognised him as the twelfth Imám. The conquest of Egypt by Sultán Sálá-ú-dín Yúsúf destroyed the temporal power of the sect in the country. They were, at that time, ruled by Azíd, a descendant of Muhammad Mahdi. Meanwhile, the tenets of the sect had been brought to Persia. Mr. Drew suggests that the name is derived from *Manla*, an Arabic name for God. The appellation may equally claim to be a corruption of Mulahídah, from *Mulhad*, "an infidel," the name given to the sect in old times.

Súnis speak of them as "Káfirs" and "Ráfizi," but they themselves do not refuse to pray or eat with Súnis. They are sometimes accused of worshipping Áli, the son-in-law of the Prophet, and are accordingly styled "Aliparast," and they undoubtedly esteem Ali, who, they say, was born of Light, as superior to the Prophet, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a

great or holy man. They claim little in common with other sects of Muhammadans, saying, "the Suni is a dog and the Shíah is an ass." They question the divine character of the Kurán, though they say that it was entrusted to the angel Gabriel to give to Āli, but that he gave it by mistake to Muhammad.

They use in place of the Kurán a book called the Kalam-i-Pír, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pír. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead; prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imám-i-Zemán, or Sahib-i-Zemán. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands; and, crossing his arms, gives them to the man with his left hand and to the woman with his right. Then, taking a cup of water, he gives half to the woman, and, after he has said a few words out of the Kalam-i-Pír, the ceremony is completed. The form of the Maulai *Kalima* is changed yearly in accordance with instructions from the spiritual head.

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Kalifas and Pírs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Súnis and Shiáhs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Súnis. From Shiáhs they seldom meet with hostility, owing probably to the respect they show to Āli; though they do not celebrate the martyrdom of Hasan and Husain.

On the death of a Maulai the choicest articles of his portable property are set aside for the Imám-i-Zemán. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Kalifa comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which

the ceremony is called "Chirágh roshan"), and a six-stringed guitar, called "gharba," being produced, singing is kept up for the whole night.—(*Biddulph.*)

MAYÚN.—Lat. Long. Elev. 6,650'.

The first Húnza village in the main valley on the road from Gilgit. The fort stands on a promontory with precipitous sides, 300' high, between the Mayún stream and Húnza river. It contains about 60 houses. Its fields are entirely on the right bank of the Mayún stream. Poplars are very common here. The Kanjútis consider the Mayún position as their first strong line of defence.—(*Barrow.*)

MAZENO PASS—Lat. Long. Elev. 18,500'.

A pass between Astor and Búuar (Chilás) at the head of the wild Rúpal valley. It attains an altitude of over 18,000 feet, and is consequently only open for a few months, and then only to practised mountaineers. In former times raiders from Chilás used to come by this route to harry Astor.

From the village of Rúpal, at the foot of Nanga Parbat, the route first lies over an ice-field, about 2 miles long. Leaving this, the track lies sometimes over, and sometimes on one side of, a glacier for about 12 miles, when the summit of the Mazeno pass is reached. Tosho, another pass, lies 2 miles to the west, and these two routes to Búnar join a few miles down the Diamirai valley, which leads into the Búnar valley. Being very difficult, the Mazeno pass is but little used.—(*Tanner; Ahmad Ali Khán.*)

MINÁWÁR—Lat. 35° 52', Long. 74° 29'; Elev. 5,050'.

A prosperous village of 30 houses at the eastern end of the Gilgit plain, and about 8 miles from that place. It stands on the left bank of a stream which flows north to the Gilgit river, more than a mile distant. Fruit-trees, plentiful, abundant space for encamping, and good water.—(*Barrow.*)

MIRAGRÁM—Lat. 36° 16', Long. 72° 24'; Elev. 7,350'.

A village on the left bank of the Chitrál river, about 10 miles below Mastúj. It is situated on a plateau high above the river and contains about 100 houses. Fruit trees are abundant. In winter there is generally a bridge across the river at this place.—(*Barrow.*)

MIRAGRAM—Lat. 36° 31', Long. 72° 48'; Elev. 8,500'.

A large scattered village in Yárkhún Páin. It is the first large village met with on the left bank of the Yárkhún river. Fruit trees are abundant, and cultivation extensive. Miragrám contains probably about 100 houses.—(*Barrow.*)

MÍRBAT—Lat. Long. Elev.

A small village on the left bank of the Indus, nearly opposite the Dúbér valley. Here there is a ferry across the Indus. The people are distinctly Dálds.

MÍRKANI—Lat. $35^{\circ} 27'$, Long. $71^{\circ} 46'$; Elev. 4,100'.

An open barren tongue of land between the Pésh Gól and the Chitrál or Kúnar river, about 3 miles from Ashráth, a village on the Lowárai pass route. Here there is space for an encampment, and firewood is abundant, but the place is much exposed to Káfir raids, as is testified by the numerous graves. About $\frac{1}{4}$ of a mile further down the river there is a hamlet of two or three houses, which is also known as Mírkani.—(*Barrow*.)

MÍR MALIK DARÁ—

A valley in Astor to the west of the Kamri Dara, into which it drains at Rattú. It contains 3 villages and about 150 inhabitants, who are Dáreds of the Bóta stock, and practically identical with those of the Kamri Dara (*q.v.*) The villages are Mír Malik, Batwashi and Chambili. Up this valley there is a good deal of pinewood and cultivation; at its head there are two passes leading to the Kel valley, that through the Sukmal ravine is much the easier Sukmal.—(*Ahmad Ali; Barrow Ward*.)

MIRSHÁHAI—Lat.

Long.

Elev.

A village in the Kandia basin of the Indus Kohistán, containing about 20 houses. It stands on the left bank of the Mírsháhai *nadi*, a tributary of the Gabriál (*q.v.*), which river is crossed by a wooden bridge about half a mile above the village.—(*The Múlla*.)

MÍR WALI'S FORT—Lat. $36^{\circ} 28' 30''$, Long. $73^{\circ} 26'$; Elev. 8,600'.

This fort is situated on the right bank of the Yasín river, about half a mile below Barkúlti. The fort is rectangular and about 45 yards long by 30 wide, with walls about 25' high, and square towers at each of the angles, as well as intermediate ones on three of the faces. On the river face there is no intermediate tower, but on this side is the entrance to the fort, which acts as a *tête de pont*, for the road on leaving the bridge goes through a sort of covered way under the east wall of the fort.

The walls are about 4' thick at the top, and are backed by double-storeyed rooms all round. They thus present spacious ramparts on every side, with parapets to protect the defenders. The inside of the fort is divided by a high wall into two parts, the northern of which is intended for the women. In this portion is a large tank, which draws its supply of water through a covered channel from the river, and also by an underground passage from a spring in the mountains to the west. The southern half of the fort contains a *masjid* and a smaller tank supplied with water from the larger one. The bridge is about 50' long and 4' wide.—(*Barrow; Muhammad Sháh*.)

MISGAH—Lat.

Long.

Elev. 10,200'.

The highest village and fort in Guhjál. It stands about 500' above the left bank of the stream from the Kilik pass. It contains about 50 houses, standing among stony treeless fields. The inhabitants possess plenty of sheep and goats.—(*Barrow*.)

MOMI—Lat. $36^{\circ} 2'$, Long. $71^{\circ} 46' 30''$; Elev. 6,600'.

A large village, of about 90 houses, situated on both banks of the Arkári

river, about $1\frac{1}{2}$ miles from its mouth. At Momi there are fine groves of fruit-trees. The river is here crossed by a bridge, which is practicable for laden animals.—(*Sub-Surveyor Bápu Jádú.*)

MORI, OR MÚRI—Lat. $35^{\circ} 59'$, Long. $72^{\circ} 1'$; Elev. 5,600'.

There are two large villages of this name, more than a mile apart, on the right bank of the Mastúj river, about 16 or 17 miles above Chitrál; about half-way between these two villages there is a bridge across the river. It is a narrow, shaky pole bridge, of the usual type and of about 40' span. Travellers to or from Chitrál must use this bridge, as there is no road from Mori to Chitrál along the right bank. There is much cultivation and fruit about Mori. The two places together contain about 200 houses.—(*Barrow.*)

MOSHABAR KOTAL—*Vide* "TÚI KOTAL."

The whole range is sometimes spoken of as the Moshabar range, and sometimes as the Shandúr range.

MOTAZÁBÁD—Lat. Long. Elev.

A village on the right bank of the Húnza river just before entering the valley proper. There are a couple of forts and about 30 houses. Its stony fields have only lately been brought under cultivation.—(*Barrow.*)

MUHAMMADÁBÁD—Lat. , Long. ; Elev.

A wretched village in Kanjút, about $4\frac{1}{2}$ miles from Húnza fort, containing about 30 houses. It stands on the right bank of the river, several hundred feet above it.—(*Barrow.*)

MÚJH GÓL—

The name of the stream bounding the Drásan district on the south-west, and separating it from the Chitrál district.—(*Barrow.*)

MÚLKHO, OR MÚRIKHO—

A district of Chitrál, which extends along the right bank of the Túríkho river from the junction of the Tíríkh river to Kúsht, the Mujhgól being the actual southern boundary. It also includes the Kargah Lasht (*q.v.*), the long low spur which divides the Túríkho river from the Mastúj. It has therefore a length of less than 20 miles. It is separated from Tíríkh valley on the north by a fine bold ridge. Tíríkh, however, is included in the Drásan district. Múrikho means 'Lower Kho.' It is extremely fertile and populous, the cultivation being almost continuous. The soil is mostly clay and gravel, the hill-sides bare and of gentle slope, the villages extending high up the mountain sides. The cultivation is almost entirely on the right bank, extending along a considerable portion of the range dividing it from the Tíríkh valley. Sheep and goats are plentiful, so also fruit trees, but firewood is scarce. Falcon and hawk-catching, for export, is largely carried on. The woollen dresses worn by the inhabitants are made by themselves. *Chogas* form quite an article of trade, the *Kírbiri* and

Margalūn commanding a ready sale. The former is made from the wool of unborn lambs, the latter from the down of ducks, worked up with woollen threads. The population is about 5,000, and has the credit of being very exclusive, mixing little with the people of other valleys.

The principal villages, or rather groups, of villages in Mŭlkhō are—

Drāsan	.	.	.	.	.	.	.	300 houses.
Niskkū	.	.	.	.	.	.	.	230 "
Kushum	.	.	.	.	.	.	.	150 "
Naugrām	.	.	.	.	.	.	.	80 "
Zardī	.	.	.	.	.	.	.	80 "
Pashkora	.	.	.	.	.	.	.	60 "
Mudak	.	.	.	.	.	.	.	30 "

All of these will be found described under their respective headings. There is a fair road up the right bank of the river, and also one over the Gartigal pass into Tirich.—(*Biddulph* ; *McNair* ; *Barrow*.)

MŪRĪ—

Vide "MORI."

MŪRKŪN—Lat. Long. Elev. 8,850'.

A village of about 12 or 15 houses, on the left bank of the Hūnza river, in Gúhjál. About 2½ miles below this village there is a dilapidated rope bridge, the only one in Gúhjál.—(*Barrow*.)

MŪRKŪSH—Lat. Long. Elev. 12,000'.

A camping ground in Gúhjál, about 12 miles from Misgáh, on the Kilík pass route. Water good and abundant. Firewood plentiful, forage scarce, space ample. There is no road to the Kirish pass (*q.v.*), as shown in the old maps.—(*Barrow*.)

MUSTÁGH PASS—Lat. Long. Elev. 18,400'.

A pass between Baltistán and Chinese Kashgár. Though not in Dárdistán, it is mentioned here on account of its connection with the question of routes from Ferghána into India. As there are no less than six marches over glaciers, without grass, fuel, or supplies, it cannot be contended that this route has any military importance whatever. The pass is open for a very short time only, and, in crossing it, men are tied together. For animals it is really impracticable, as will be seen from Drew's Account.—(*Biddulph* ; *Napier* ; *Drew*.)*

MUTHÁT—Lat. Long. Elev. '.

A village in Búnar valley (*q.v.*)

NAGAR—Lat. Long. Elev. '.

An independent Dárd state, lying north-east of the Rákápúshi mountain and south of the Hūnza river. Though considerably smaller than Hūnza, it has a larger population owing to the greater amount of cultivable

* *Vide* also Part IV, route from Skardu.

ground, it being situated so as to get the full benefit of the summer sun and being fertilised by the numerous streams from the great Rákápúshi mountain. The population is about 10,000 souls. They are less warlike than the Kaujútis, and less addicted to raiding, while slavery is unknown. The people are Shiabs and belong to the Yashkún, or Búrishki stock. The ruler, as in Húnza, is known as the *Thum*, and the family as Moghlotai from an ancestor named Moghlot, the twin brother of Girkis (*vide* "HÚNZÁ"). Three sons of the reigning family live in Kashmír territory, *viz.*, Alidád Khán, the titular Rájá of Gilgit, Kamal Khán, who enjoys a *jagir* at Nomal, and Bubar Khán, who holds Chalt and Chaprot in *jagir*.

The country is famous for its apricots, which are exported in large quantities to the Punjáb. The Nagar streams are said to be rich in gold. Nearly opposite Húnza the Maiatsil or Húpar river, a considerable stream, joins the main river from the south-east. The fort of Nagar and the *Thum's* house are on the left bank of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. This valley forms the eastern boundary of Nagar. That part of Nagar which faces Húnza is divided into four districts, each with its fort, *viz.*, Shaiar, Askúrdás, Chatorkún, Swaiar. The river between Húnza and Nagar flows between perpendicular cliffs, 300 feet high and 600 feet apart at the top, which can only be scaled, in a few places, and are carefully guarded. There is a twig bridge opposite the fort of Haidarábád. At the head of the Maiatsil valley is the difficult and dangerous road over the Hispar pass (*q.v.*) into the Shigar valley. When Kashmír authority was temporarily expelled from Gilgit between 1852 and 1860, communication with Nagar was maintained by this road. In the prosperous times of the Shín rule, the *Thums*, of Nagar, acknowledged the Rás of Gilgit as their fendal superiors, and tradition relates that the villages of Nilt, Gúlmit, Tól, and Pisan, which now belong to Nagar, were given as dowries to different *Thums*, who married daughters of the Trakhané. At the time of the Sikh occupation of Gilgit a very close connection existed between the rulers of the two states of Gilgit and Nagar. Between Húnza and Nagar a great rivalry, which has frequently resulted in open hostility, has always existed, but they are generally ready to combine against an external foe. Were it not for the possession of Chalt and the support of Kashmír bayonets, Nagar would probably soon be subjugated by Húnza. Though possessing a common origin, the people of Nagar are distinguished for timidity and incapacity for war, and no instance is recorded of their being victorious over their rivals of Húnza, at whose hands they have suffered many disastrous defeats. Since 1868 Nagar has been tributary to Kashmír, to which it makes an annual payment of twenty-one *tolas* of gold and two baskets of apricots.

The revenue of Nagar, Mr. Girdlestone states, is derived from the Khán's share of grain, native cloth, oil, goats, and gold-dust. It is estimated at R7,000 per annum. The language is Búrishki, or Khajúna, as Mr. Drew calls it, and according to him the people are called Khajani.



Photo-etching.

Survey of India Offices, Calcutta, December 1887.

KHUSRU KHAN OF NAGAR, HIS BROTHER AND ATTENDANTS.

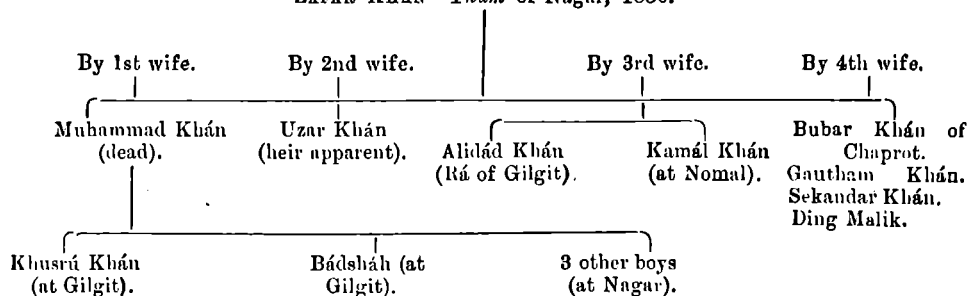
The villages in Nagar lie very close to each other, and for 20 miles are almost continuous. The villages between the Nagar valley and Chalt are—

Tól	.	.	.	.	.	.	30	houses.
Nilt	.	.	.	.	.	.	60	"
Gúlmat	.	.	.	.	.	.	50	"
Pisan	.	.	.	.	.	.	100	"
Minapúr	.	.	.	.	.	.	60	"

Each has its fort. In Nagar each village is under a *Trangfa*. There is only one *Wazir* in Nagar. The present man is Sháh Murád, in whose family the office is hereditary.

The following genealogical table may prove useful:—

ZAFAR KHAN—*Thum* of Nagar, 1886.



Of the above, Zafar Khán, though only about 50 years of age, is almost in his second childhood,—the result of drink and debauchery.

Muhammad Khán died, I believe, in Kashmír. His two eldest sons are kept as hostages at Gilgit. The eldest, Khusrú, is a bright, intelligent lad, about 12 or 13 years of age (1886). His mother is a daughter of Ghazán Khán, the late *Thum* of Húnza. Úzar Khán is a sulky, ignorant, grasping, young man about 24 years of age. Alidád Khán is a shrewd, pleasant, very trustworthily little fellow about 22 or 23; he has been all his life at Gilgit; he has no authority in spite of his title of Rájá. Kamál Khán is a one-eyed rascal, who never should be trusted. Whenever the Governor of Gilgit wants to coerce Zafar Khán, he threatens to send back his son Kamál to Nagar, whereupon, rather than have back this *Shaitán*, Zafar Khán concedes whatever is wanted. The remaining sons are of no account.—(*Drew; Girdlestone; Biddulph; Barrow.*)

NALTAR—

A glen draining to the Húnza river, between Gilgit and Chaprot. In it are the two small hamlets of Naltar and Bichgari. This glen is in Kashmír territory; north of it rises the Naltar mountain, 19,320 feet high.—(*Biddulph; Trigonometrical Survey*)

NANGA PARBAT, or DEOMÍR—Lat. 35° 14', Long. 74° 38'; Elev. 26,620'.

The great mountain peak which separates Astor from Chilás. The Dárd races call it Deo Mir, or the Mountain of the Gods. Nanga Parbat is, however, the name by which it is generally known in Kashmír and Yághistán.

NÁRÓ BANIÁL—*Vide* "LATHÚ PASS."

NARSAT, OR NÁRA—Lat. Long. Elev. '.

A village on the left bank of the Chitrál river, on the road to Asmár. It contains about 50 houses. On the hill above it is the deserted fort of Shalikót. From here there is a road to Bar Barawal, which is fit for horses and is never closed by snow. Nára is the Pathán name. It is said that the noted *Múlla Sháh Bába* intends taking up his residence here.—(*Muham-mad Nawáz Khán.*)

NARSATI—

A Dárd dialect, spoken by the Gabars in the Chitrál valley, who occupy the villages of Pashangar, Birkót, Langarbat, Gid, Narsat, Maimana, Sukai, Nawa Kala, and Chundak. The name Gabar would seem to connect them with the Gabaré of the Indus valley, but their language differs a good deal. They are, no doubt, the Gabrak of Baber's Memoirs. The Chitrális speak of them as a bald race, and certainly they have rather scanty beards.—(*Biddulph.*)

NASBÚR GÓL—Lat. Long. Elev. '.

A long, narrow valley coming from the mountains due west of Yasín, and draining into the Yasín river just above the fort. At the mouth of the valley is the small hamlet of Nasbúr. The Nasbúr Gól is a great summer grazing-ground of the Yasínis. Up the valley there is a footpath which leads to Chashi by way of the Bahútar Gól.—(*Barrow.*)

NAUGRAM—Lat. 36° 17', Long. 72° 13'; Elev. 6,700'.

A village in Múrikho, on the right bank of the river, about half-way between Drásan and Kúsht. It only contains about 30 houses, but in the valley behind it are several small hamlets, Gardgám, Urdhul, Zani, Sonú, which together contain about 80 houses more. Vines and fruit-trees are plentiful.—(*Barrow.*)

NAUPÚR—Lat. 35° 55', Long. 74° 19'; Elev. 5,400'.

A small village on a plateau about 2 miles west of Gilgit fort and 500 above it. Its fields are watered by channels from the Shuku or Naupúr stream, on the left bank of which about a mile south of the village is a large rock-cut figure of Buddha. This figure is about 10' high and over 30' above the ground. There are all sorts of legends in connection with this figure. All round Naupúr on the plateau and on the hill-sides are ruins of ancient villages and traces of much former cultivation. It is said Naupúr or Amsar, as it was then called, was as big a place as Gilgit. It now contains less than 20 houses.—(*Biddulph; Barrow.*)

NIÁT—Lat. Long. Elev. '.

A stream which forms the eastern branch of the Thak valley (Chilás), and which gives its own name to that part of the valley which it waters. There

is plenty of pasturage in the valley. Snow begins to fall in December, and is to be seen up to the end of July; so the elevation of the valley must be pretty considerable. The range separating it from the Thak valley proper must be at least 16,000 feet high, as it is only free from snow for about three months. Commencing from the south, the villages in this valley are:—

Nidd.—A village of 15 houses; through this village runs the route to the Kamakdori pass.

Gushar.—About a mile lower down, contains 15 houses.

Thak.—One and a half mile below Gushar, 15 houses.

Daloi.—Two miles down stream, 14 houses.

Manikit.—Half a mile south of the junction of the Niát and Thak streams,
7 houses.

Basha.—Four miles below Daloi, close to the junction of the Niát and Thak streams. It contains 30 houses, and has some level ground about it.

All these villages, except Manihit, are on the right bank of the stream. The land close to each village is watered by a canal, cut from the adjacent stream, and near each village are two or three water-mills. The valley is very narrow. Below 12,000 feet the vegetation is quite luxuriant. Up the valley lies the path to the Kamakdori pass.—(*Ahmad Ali Khan*)

NÍLA NADI—

A glen in Dárdistán between Hazára and the Indus. It is formed by the combination of the Lehdi, Shímkor, Chordara, and lesser streams. It resembles the valley of the Chacharga Katha, and falls into the Indus near the two villages of Pálas.

Above Pálas in the Níla Nadi are Para, Gidar, Níla Nadi, Shárid, Tsak, Úncha Nadi, Chiraka, Gondal, Lehdi and Shínkor.

The villages on the river bank are large, generally consisting of 400 to 500 houses, surrounded by rice-fields and fruit-trees. The others are merely hamlets, generally deserted during the winter.—(*Scott.*)

NILDHAR—Lat. , Long. ; Elev. 11,630.

A spur from the southern watershed of the Gilgit river, which separates that river from the Sai valley. It is crossed by the Gilgit road.

The ascent from the Sai side is easy and only about a couple of hundred feet. The top of the spur is a level *dasht*, or plain, about $1\frac{1}{2}$ miles in width, the descent on the Gilgit side is at least 800', and very steep and rocky. The old road crosses the spur higher up and involves an ascent and descent of at least 2,000'. It is now never used.—(*Grant ; Barrow.*)

NIIT—Lat. , Long. ; Elev.

A village in Nagar, opposite Maiún of Húnza. Its fort is very picturesquely situated, and the place contains about 30 houses. It is divided from

Tól by a deep ravine. It was at this ravine that the Kashmír army was defeated in 1866.—(*Barrow.*)

NISHKÚ—Lat. $36^{\circ} 25'$, Long. $72^{\circ} 22'$; Elev.

A large village in Múrikho of Chitrál. It is situated on the hill slopes, high above the Túrikho river. It contains about 250 houses, a great deal of wheat is grown, but fruit-trees are very scarce.—(*Sub-Surveyor Bápú Jádú.*)

NOMAL—Lat. , Long. ; Elev. 5,200'.

A large village on the left bank of the Húnza river in Gilgit territory. It contains about 80 houses, with fields extending for 2 or 3 miles. There is also a small mud fort, which is occupied by a detachment of Kashmír troops. Opposite this fort is a twig bridge across the Húnza river. From Nomal there is a bad foot-path across the hills to Bargú, on the Gilgit river; Nomal was formerly a much larger place, but has been devastated by the river. Kamál Khán, one of the Nagar family, resides at Nomal as a hostage and *Jágirdár* of the Kashmír Government.*—(*Barrow.*)

NÚ—Lat. $36^{\circ} 19'$, Long. $73^{\circ} 25'$; Elev. 8,000'.

A small hamlet on the right bank of the Yasín river, about half-way between Gendai and Yasín. There is no bridge, and in summer, when the river is full, it can only be reached *viâ* Dumán.—(*Barrow.*)

NÚKSÁN PASS—Lat. $36^{\circ} 22' 30''$, Long. $71^{\circ} 36' 0''$; Elev. 16,560'.

A pass over the Hindú-Kush from the Arkári valley of Chitrál to Zébák in Badakhshán. It is an extremely difficult route, and is really only practicable for men on foot, though unladen ponies are occasionally taken by it. The ascent on the Chitrál side is very steep, nearly 5,000' have to be climbed in the last 2 miles, which gives a gradient of very nearly $\frac{1}{2}$. The pass is generally open for six months. In spite of its difficulties it is sometimes preferred to the Doráh, as being more direct, and on account of its immunity from Káfir raids.

From Chitrál it is 70 miles to Zébák by this route, the stages being—

	Miles.	
1. Shoghot	13	Fort and village.
2. Sháli	11	Hamlet.
3. Rubát	7½	Two or three hamlets.
4. Wanakach	10½	Camping-ground.
5. Khána-i-Mánábád	10	Camping-ground.
6. Deh Gál	8½	Small village.
7. Zébák	9½	Large village.
	—	
Total	70	

The above route will be found fully described in the Route Book (Part IV). To save the trouble of reference, the following details of the stage across the actual pass are here given:—

“On leaving Wanakach, up the valley. At 2 miles cross the Gazikistán *nala*, 20' broad, but shallow. At 3 miles enter a snowfield; the road now

* *Vide* p. 131, article NAGAR.]

becomes steep and difficult. At 4 miles reach the junction of the Nuksán and Khatinza routes, the elevation at this point is 11,640'. The next two miles are very steep and difficult, the road ascending nearly 5,000', the *kotal* being 16,560'. The descent on the Badakhshán side is covered with snow. About 2 miles down the Nuksán and Khatinza routes re-unite."

The Nuksán route is of no military value, except as a path strategically turning the Doráh. Since the above was written, the pass has been examined from the northern side and the following may now be added:—

Starting from Zébák the road goes for 5½ miles up the Déh Gúl valley in or along the edge of the river bed, which is full of boulders, then crosses to left bank by fording. Over stony fans for 4 miles. At 9½ miles Déh Gúl, reford to right bank. At 11½ miles pass the mouth of the valley leading to the Mach Kotal (*q.v.*). At 13½ miles pass the mouth of the Ágram pass. At 15½ miles the elevation is about 11,000'. At 18 miles reach the camping-ground of Khána-i-Máabád, a mile above this the Khatinza route strikes off, and the road now becomes very steep and difficult. At 19½ miles reach a glacier, along the southern edge of which the road goes for about a mile. At 22 miles reach the crest.—(*Sub-Surveyor Bápú Jadú ; Naik Nawáb Khán ; Barrow.*)

OWÍR, or ÁWÍR—Lat. 36° 8', Long.

Elev.

A very large village, or more correctly speaking a district, containing at least a dozen villages and hamlets. These villages are all situated on various branches of the Owír Gól (*q.v.*) immediately under Tírích Mír, but at varying elevations. In what may, perhaps, be called the Owir basin there must be at least 500 houses, and it is, I should say, collectively the largest township in Chitrál. The several villages are from 7,000' to 11,000' above the sea, and while the lower ones are blessed with every variety of fruit trees the higher ones are cheerless places with no trees at all. At the back of the Owír basin, *i.e.*, to the west is Tírích Mír (*q.v.*), the streams from which irrigate the various villages. These streams divide the Owir basin into four distinct valleys, but, uniting at its lower end, drain as one stream into the Chitrál river at Parpísh.—(*Barrow.*)

OWÍR—Lat. 36° 17', Long. 71° 43';

Elev. 9,475.

A small village on the right bank of the Arkári river, in the fork between it and the Nawa Sín. The village contains about 15 houses, but is a wretched-looking place, devoid of trees. The position of Owír is important, as up the Nawa Sín is the route to the Ágram pass, and up the Arkári that to the Nuksán and Khatinza. There are bridges here across both rivers, but they are fit only for unladen animals.—(*Sub-Surveyor Bápú Jadú.*)

OWÍR GOL—

The river draining the Owír basin. It is formed by four branches which have their source in the great mountain of Tírích Mír. The united stream plunges through a narrow rocky ravine into the Chitrál river at

Parpish. Between Owír and Parpish the ravine is very deep, with perpendicular cliffs. Colonel Woodthorpe and myself tried to reach Owír from Parpish by this ravine, but found it impossible.—(*Barrow*.)

PAIÁL, OR PAYÁL.—*Fide* "PUNIAL."

PAÍ KOTAL—Lat. Long. Elev.

A pass in Dárdistán leading from Tángír to Yasín. It is said to be not very high.—(*The Múlla*.)

PÁLAS—Lat. Long. Elev.

A village in the Indus Kohistán on the left bank of the river. It contains about 1,000 houses. The people are intimately connected by blood relationship with those of the two villages called Jalkót higher up the river on the same bank, and there is always close intercourse kept up between them. 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 Kohistánis, receive assistance from Alahi. The people of Pálas are cultivators and herdsmen. At Pálas the *masjid* is a substantial building of wood and stone, with an extensive verandah, which would in Pesháwar not cost under R4,000 or R5,000. The inhabitants are Shíns and Yashkúns.—(*The Múlla*.)

PALESAR KANDAO *—Lat. Long. Elev.

A pass over the watershed between the Indus valley and the Kohistán of Swat. It lies at the head of the Kandia valley (*q.v.*) and is certainly more than 15,000 feet above the sea, as it was covered with snow in July when traversed by the Múlla. The ascent from the Swat Kohistán side is difficult, and the descent on the east is even worse. The Múlla's party had actually to slide down many hundred feet, after which the road appears to be fairly easy. On the top of the pass is a lake, about 2 miles long and a quarter of a mile wide.—(*The Múlla*.)

PALOGA—

A stream flowing from the Matakan Kotal to the Ushú nadi in the Swat Kohistán. Up it there is a road to that pass, which is therefore sometimes called the Paloga Kandao. It is a better road than the direct one from Ushú. The hill-sides here are covered with forest, and good pasture for grazing is abundant.—(*The Múlla*.)

PALOI—

A village in Búnar valley (*q.v.*).

PALORI—

A village on the left bank of the Tángír. Consisting of 20 houses, the cultivation being as usual with the exception of rice. Walnut and apricot trees grow here.—(*The Múlla*.)



Photo-etching

THE PANDAR LAKE.

Survey of India Offices, Calcutta. December 1887.

PANDAR LAKE—Lat. $37^{\circ} 9'$, Long. $72^{\circ} 58'$; Elev. 9,800'.

A lake in Dárdistán, situated in the Ghizar valley above Chashi. At its eastern end it is nearly a mile broad, but towards the west it tapers away.

Its length varies with the season, but the lake itself is not really more than $4\frac{1}{2}$ miles long. The Mulla talks of it as being 9 or 10 miles in length, but he must have been deluded by the overflow from the river, as well as that from the lake. The shore at the south-east end of the lake is quite flat and subject to inundation. The Ghizar river flows through the lake, leaving it by a narrow gorge. The mountains on the north side of the lake are steep down to the water's edge, but on the south side the mountains end in a plateau, which lies a hundred feet or so above the level of the lake. The water is clear and sweet, and the lake is much frequented by wild fowl. The Barkúti stream enters the lake at the south-west corner.—(*Barrow.*)

PANJKORAH—

A river which, draining the Kohistán-i-Malazai, (*q.v.*), finally finds its way to the Swat river. It has one of its principal sources close to the Tal pass. It is rapid in the upper part of its course. Below Dúki it enters Dir territory. A full account of the upper reaches of the Panjkorah will be found under the heading “**KOHISTÁN-I-MALAZAI.**”

PARABEK—Lat. $35^{\circ} 59'$, Long. $71^{\circ} 33'$; Elev. 7,800.

A fort in Injgám of Chitrál, on the right bank of the Lútkú river, about 6 miles above Drúshp. The fort is of the usual type, a square of about 40 yards side, with towers at the angles. The valley is here petty open and fairly well cultivated. It is known as the Parabek plain, and is about $\frac{1}{2}$ of a mile broad, and 2 or 3 long. The villages in this plain are Barzín (*q.v.*) and Gufti on the right bank, and Ughat and Gistimú on the left. The total population, including these villages, may be about 400.—(*Barrow.*)

PARG, ou BRÓK—Lat. $36^{\circ} 6'$, Long. $72^{\circ} 30'$; Elev. 9,500'.

A village in the Lásóp valley of Dárdistán, about a couple of miles above Harchín, on the right bank of the river. It contains about 30 houses, and there are a few fruit trees about the village. A little above Parg there is a bridge by which Rahmán can be reached. Brók seems to be the more commonly used name for this village.—(*Barrow.*)

PARPÍSH—Lat. $36^{\circ} 8' 30''$, Long. $72^{\circ} 6' 0''$; Elev. 6,250'.

A small village on an elevated plateau in the angle between the Chitrál river, and Owír Gól, and on the right bank of the former. It does not contain more than about 20 houses. The position is a commanding one, as it not only closes the road along the right bank, but dominates that along the opposite bank of the Chitrál river.—(*Barrow.*)

PARSÁN—Lat. , Long. ; Elev 8,800'.

An upland village in a bay of the hills a few miles from the left bank of the Lútkú river, below Shoghot (Chitrál). It consists of several hamlets,

Parcháh, &c., but the collective name of Parsán belongs to the whole. It contains at least 50 houses, and there is a good deal of cultivation around its hamlets; there is also plenty of very fine pasturage. Willows and poplars are almost the only trees. From Parsán roads diverge to Sháli, Shoghot, the Ujáh Gól, Owír, and Pasti.—(*Barrow.*)

PASKORAH—Lat. $36^{\circ} 19'$, Long. $72^{\circ} 19'$; Elev. .

A village in Múrikho of Chitrál on the right bank of the Túrrikho river, about a couple of miles above Drásan. It contains about 60 houses.—(*Sub-Surreyor Bápu Jádú.*)

PASTI—Lat. Long. Elev. 11,100'.

An upland village among the spurs of Tirich Mír, in Chitrál. Its waters drain to Prét on the Chitrál river. The village contains about 40 houses, scattered over the hill-side. Very few trees except poplars and willows. Through Pasti lies the summer pack road from Chitrál to Drásan. The *kotal* between Pasti and Owir is about 14,000'.—(*Barrow.*)

PÁSŪ—Lat. Long. Elev. 8,200'.

A village on the right bank of the Húnza river in Gúhjál, containing about 40 houses. It lies between two great glaciers.—(*Barrow.*)

PÁTAN—Lat. Long. Elev.

A village half a mile from the right bank of the Indus in the Indus Kohistán opposite Pálas. It is the largest and most flourishing place in all the wild country between Hazára and Swat. The land is noted for its fertility, but its redundant population has forced many to seek a living by trade. The valleys of Chilás, Dárel, and Tángír are frequented by peillars from Pátan. All the valleys running to the Indus from the north-west for about 10 miles up stream are dependent on Pátan, and it is said they can together muster about 4,000 fighting-men. There are about 1,200 houses in Pátan. The village lies on the left bank of a large stream coming from the north-west. The inhabitants are mostly Shíns.—(*Biddulph; the Múlla.*)

PATIÁL—Lat. Long. Elev.

A hamlet of 20 houses, near the head of the Dárel valley (Shináka.) Beyond it the road to Puniál enters the forest. Patiál lies on the right bank of the stream, a mile or so to the north of Mankiál.—(*The Múlla; Ahmad Ali Khán.*)

PATRAK, OR RASHKÓT—Lat. Long. Elev.

One of the largest villages in the Kobistán-i-Malezai on the right bank of the Panjkorah. It contains about 1,000 houses, and rice is grown here. It pays tribute to both Chitrál and Dír. The people are Bashkár of the Dárd race. Patrák is the Pushtú name for the village, Rashkót the Dárd name.—(*Biddulph; the Múlla.*)

PAWAR—Lat. $36^{\circ} 34'$, Long. $72^{\circ} 51'$; Elev. 8,600'.

The highest village of any size in Yárkhún Páín. It is situated on the right bank, at the mouth, of a considerable stream. There are no villages above it on the right bank. Two miles above Pawar there is a rope-bridge which leads to Donich. Pawar is the first place at which fruit-trees are common in the Yárkhún valley. There is a difficult footpath leading from Pawar to Rich in Túrlikho.—(*Barrow*.)

PĚSH GÓL, OR PĚSH DARA—

The name of the ravine down which comes the road from the Lawarai pass to Mirkani on the left bank of the Chitrál river, into which the PĚsh Gól drains. The valley is, generally speaking, very narrow, the hills on each side sloping, and well covered with deodar and oak. Ashrath, or Amrath, is the only village in the valley.—(*Barrow*.)

PHILIAT—

See BOTOGÁH.

PHUNGATÓRI—

A valley in Dárdistán to the south of the Indus and to the west of, and adjoining, the Raikheot valley. These two valleys are said to belong to Gór, but Astor claims them. The people of Gor keep their goats here in summer. There are large glaciers from Nanga Parbat to the south of these valleys. Phungatori is now uninhabited.—(*Ahmad Ali*.)

PINGAL—Lat. $36^{\circ} 8' 30''$, Long. $73^{\circ} 9'$; Elev. 9,600' (?).

A village of 30 houses, situated on both banks of the Ghizar river. A rope-bridge, 40 yards in length, connects the two villages. There is the usual cultivation here, but there are no fruit trees.

Pingal is the most easterly village in the Ghizar district, and belongs therefore to the province ruled by Afzúl-i-Múlk. (*The Múlla*; *Barrow*.)

POGAJ—Lat. Long. Elev.

A village of 60 or 70 houses on the left bank of the Dárel river, about 3 miles above Gaiáh. The Múlla says the road to it is in a very fair condition, and that the river is crossed by a substantial wooden bridge.—(*The Múlla*.)

PRĚB—*Vide* "BREP."

PRĚT—Lat. $36^{\circ} 3'$, Long. $72^{\circ} 3'$; Elev. 6,050'.

A scattered village of about 60 houses, on the right bank of the Chitrál river. Here fruit trees are plentiful. About a mile below PrĚt the river, where it runs in a narrow rocky gorge, is crossed by a dangerous rickety bridge, 75' long and 3' wide. PrĚt is usually the second stage on the road from Chitrál to Drásan.—(*Barrow*.)

PÚNIÁL, OR PAÍAL—

A district in Dárdistán at the upper end of the Gilgit valley, between it and Yasín. It stretches for some 22 miles up to the Yasín frontier. Of old

an appanage of Gilgit, Púniál became in later times a bone of contention between the rulers of Yasín and Gilgit, who each possessed it in turn for a time, till it finally came into the possession of Kashmír in 1860. Súmalik, whose name will be found in the genealogy of the Gilgit Rás, is said to have given Púniál as a dowry with his daughter to a prince of Chitrál. At a later date it became an independent republic for a time, till a certain Shót, a native of Dárel, made himself *Thum* of Púniál, but was shortly afterwards slain by Sháh Persháh, of the Khúshwakté family of Yasín, who established his son Búrúsh as ruler. The geographical district of Púniál is now, for political purposes, divided into two districts: Gákúch extending from Gúrjúr westwards, and Cherkila, which includes the remainder. Each is under its own Rá, or Rájá. Áfiát Khán is Rá of Gákúch and Akbár Khán of Cher Kila, or Puniál *par excellence*. Akbar Khán is a descendant of Búrúsh, his father Isa Bahadúr having been re-established and confirmed in his possession by the Kashmír Government in return for services rendered in the wars which finally established the Dogra rule on the right bank of the Indus. Kashmír troops garrison Púniál, and grave cases are under the jurisdiction of the Gilgit officials, but no revenue is paid either to Kashmír or to Akbar Khán, who receives in lieu a fixed subsidy from the Maharájá, in consideration of which he is bound to maintain a certain number of men to guard the frontier posts in time of peace, and to render military service in war. But for this arrangement Kashmír would hardly have been able to make good its footing west of the Indus, and its success in this matter may be said to be entirely owing to the father of Akbar Khán. Áfiát Khán is also descended from Sháh Búrúsh, and he and Akbar Khán are second cousins. Great enmity exists between the people of Púniál and those of Yasín.

The principal place in Puniál is Cher, which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yashkún or Búrúsh, but the language spoken is Shína. In religion they are mostly Maulais, a few Súnis and Shiáhs only being found amongst them. Púniál contains about 3,000 inhabitants.* The soil, where cultivable at all, is fertile, and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

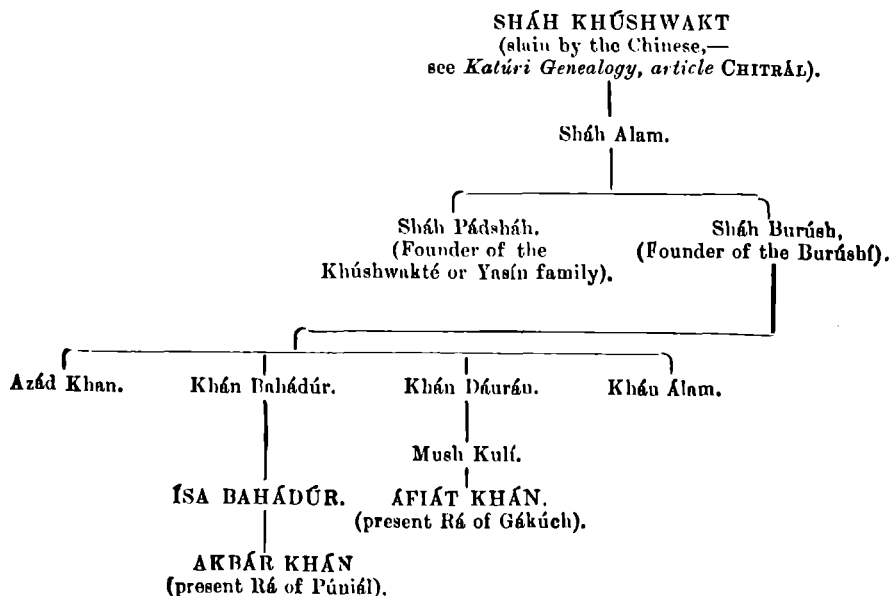
The actual boundaries of Púniál are, on the Gilgit side, the stony and sandy plain between Sharót and Gúlpúr, and on the Yasín side, a place

* Biddulph gives the population as 2,000. I make it 3,000 from the following data. Akbár Khán told me that in his *ráj* there were 500 men, which would give a population of about 2,500, while Áfiát Khán told me he had between 800 and 900 people under him. The two together give 3,300. I think, therefore, 3,000 may be accepted as approximate, especially as it agrees with a village-by-village calculation, which I made.—(E. G. B.)

called Húpar (*q.v.*), about 8 miles above Gákúch, which is in consequence the extreme north-western point of the Mahárāja's dominions. Within this tract are nine villages, and two or three outlying patches of cultivated ground. The villages vary in altitude, from 5,500 to nearly 7,000 feet, and from Cher Kila, the principal village westwards, they are fortified, or rather fort and village are synonymous terms. The following are the names of the villages in Puniál on the right bank, commencing from the east; Gúlpúr, Singal, Gúlmatí, Gákúch (*q.v.*), Aish. On the left bank, commencing from the west, are, Guranjúr or Gúrjúr (*q.v.*), Búbar (*q.v.*), Japók, and Cher Kila (*q.v.*).

A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by projecting spurs, so that a passage between these spurs and the river is extremely difficult, and at each of them an army might be stopped by a very few resolute men. These places are locally called *Darbands* or *Paris*. There are, however, usually two roads by which they can be passed, a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path, crossing the spurs, 1,000 feet or more above the river. Again, in winter they may be sometimes turned by twice fording the river, which is then very low. Up as far as Gákúch, however, there is now a made road, which was laid out by Major Biddulph, whilst on special duty at Gilgit. It is in many places very difficult for laden animals.—(*Biddulph ; Drew ; Barrow.*)

Genealogy of the Burúshi (Púniál).



[*N.B.*—The above genealogy is abstracted from Biddulph's "Tribes of the Hindoo Koosh.]

RĀGH—Lat. $35^{\circ} 56''$, Long. $71^{\circ} 55'$; Elev. 5,300'.
A village of 40 or 50 houses, on the left bank of the Mastúj, or Chitrál river, about 4 miles below Kogazi. Fruit trees are plentiful.—(*Barrow*.)

RAHMÁN—Lat. $36^{\circ} 8'$, Long. $72^{\circ} 29'$; Elev. 9,300'.
A large scattered village in the Sar Lásópúr valley of Dárdistán. It lies on the right bank of the river, opposite Harchín. It contains about 90 houses in half a dozen separate hamlets. There is a considerable amount of cultivation about these hamlets, but fruit trees are somewhat scarce, willows taking their place. From Rahmán there is a difficult route over the mountains to the Guland Gol (*q.v.*), by which route Chitrál may be reached in three days.—(*Barrow*.)

RAIÁN—Lat. $36^{\circ} 25'$, Long. $72^{\circ} 23'$; Elev. .
A village on the left bank of the Túríkho river in Túríkho of Chitrál. It contains about a hundred houses; behind it lies the Malp valley (*q.v.*)—(*Sub-Surveyor Bápú Jádú.*)

RAIKHEOT—

A valley in Dárdistán, which takes its rise in a glacier to the north of Nanga Parbat. It contains one small inhabited village. It is a pasture-ground of the Gor people. Two passes, both known as Chorgali, lead from the valley to Harcho and Liskomb in the Astor valley. Both passes are over 15,000 feet high and very difficult, being impracticable for animals.—(*Ahmad Ali Khán.*)

RAKAPÚSHI, or DOMÁNI—Lat. Long. Elev. 25,550'.
A great mountain, which lies about 20 miles north-east of Gilgit. The view of this mountain from Húnza is one of the most magnificent it is possible to imagine. Dománi, or perhaps Deománi, is the local name for the mountain.—(*Barrow*.)

RĀM GHÁT, or SHAITÁN NÁRA—

Lat. $35^{\circ} 35'$, Long. $74^{\circ} 42'$; Elev. 4,250'.
The place at which the Kashmir-Gilgit road crosses the Astor river. It lies about a mile east of the junction of the Astor and Indus. There is a wooden bridge and two rope-bridges at this point. A guard of 25 Kashmir sepoy's under a Subadár is always maintained here. There is also a dák-runner station at this point. The place, from its confined situation, between bare stony hills, is intensely hot. Rām Ghát is, perhaps, better known locally as Shaitán Nára (Devil's Bridge). The river dashes through this rock-bound gorge with frightful velocity. There are two towers of rubble and timber to guard the passage, one on either bank, and about 300' above the stream.—(*Barrow*.)

RASHÍT—Lat. Long. Elev. .
At fort in Gúhjal, on the Irshád road to Wakhán. It contains about a dozen houses. Plenty of firewood obtainable, and also a little forage.—(*Barrow*.)

RASHKOT—*Vide* "PATRAK."

RATTÚ—Lat. $35^{\circ} 9'$, Long. $74^{\circ} 50'$; Elev. 8,600'.

A village of 15 houses just below the junction of the Mir Malik and Kamri *daras*. In the angle between these two rivers there are several square miles of open undulating pasture land, where a large force might be encamped.—(*Barrow*.)

RAZÍKA—Lat.

Long.

Elev.

A large village of about 300 houses, on a stream of the same name, which drains to Seo on the right bank of the Indus. There are several water-mills along the stream, and the ground is well cultivated. Figs, walnuts, and vines abound. The Múlla thus describes the road to Seo:—

"Crossing the Razíka stream by a wooden bridge just above its junction with the Zelai, I descended about half a mile and again crossed by a wooden bridge to the right bank. For the next mile or so the valley is a mere gorge, through which the stream, some 20 paces wide, forces its way. It then opens out, and $4\frac{1}{4}$ miles lower down one comes to Seo. Dense forest on both sides of the road."—(*The Múlla*.)

RÊSHÚN—Lat. $36^{\circ} 9' 30''$, Long. $72^{\circ} 8'$; Elev. 6,480'.

A large village on the right bank of the Chitrál river. It contains about 200 houses. This village is the most southerly belonging to the Mastúj province of Chitrál. From it there is a difficult footpath to Rahmán in the Sar Lásপুর valley.—(*Barrow*.)

RÍCH—Lat. $36^{\circ} 39'$, Long. $72^{\circ} 34'$; Elev. 8,570'.

A large village at the upper end of the Túrikho valley of Chitrál. It lies almost entirely on the left bank, as on the right bank rocky hills come right down to the river. Rích is locally divided into three distinct groups of hamlets, namely, Súrích, Múrích, and Parích, which apparently mean North, Middle, and South Rích. The three together contain about 250 houses, Súrích being by far the largest. The ground here is comparatively flat, and cultivation is extensive. The apple grows in profusion. Rích is the *jágir* of Múzafar Khán, who is known as the Khán of Rích. The position of Rích is of some strategical importance as the Kachen, Uchli, Rích, Koksín, and Bang Gol passes all meet here. The elevation given is that of Múrích.—(*Sub-Surveyor Bápu Jádú*.)

RÍCH, OR JANALI PASS—Lat. $36^{\circ} 51'$, Long. $72^{\circ} 47'$; Elev. 16,960'.

A pass leading from Túrikho of Chitrál to Kila Panjáh in Wakhán. Starting from Rích the road lies for 8 miles or so up a narrow, stony valley, at the head of which there is a camping-ground known as Sháh Janali, where travellers usually pass the night before crossing the pass. The road then, after crossing a steep and high spur, goes up a narrow rocky ravine for about 7 miles, and then, crossing the crest, descends into Wakhán. It is usually reckoned three marches from Rích to Kila Panjáh. The Rích

pass is open for about four months to men on foot, but animals can only be taken over for about one month. It is generally used in preference to the Ūchli.—(*Sub-Surveyor Bápú Jádú.*)

This, I think, is the pass spoken of by Biddulph as the Vost pass. It strikes the Wakhán valley at Kila Yúst (*q.v.*, Part I).—(*Barrow.*)

RONŪ—

The most honoured caste among the Dárds. They rank next to the ruling family in every country in which they are found. The Wazírs are generally chosen from among them. They exist in small numbers in Nagar, Gilgit, Puniál, and Yasín, that is to say, from 2 to 6 per cent. of the population in these districts belong to the Ronú caste. In Chitrál, however, there are said to be about 300 families. In Nagar and Yasín they call themselves Hara and Haraio, and in Chitrál they call themselves Zandré. Some exist in Wakhán, Shighnán, and Sar-i-Kúl, where they are called Khaibar-khatar. They claim descent from an Arab family who once ruled in Mastúj, but this is a mere tradition. In appearance they are generally taller than the other inhabitants of the country, with rather high cheek-bones and oval faces. They are able to give their daughters in marriage to the ruling families and to Saiads, and rulers of Dárd states give their illegitimate daughters to Ronús.—(*Biddulph.*)

ROSHAN—Lat. 36° 13' 30", Long. 73° 33'; Elev. 7,050'.

A village fort on the right bank of the Yasín, or Gilgit, river, about half-way between Húpar and Yasín, and between two streams from the south. The fort is built at the end of a ridge jutting out towards the river, the wall facing the river resting on a large rock, which rises out of the water. The fort contains 18 houses; a *masjid* close to the gate being the only building outside. The gate is on the south side. Horses can ford the river 2 miles above Roshan in the winter.

A few hundred yards below the fort, where the river enters a gorge, there is a rope-bridge, which in summer is used by those going either to Súma or to Yasín. At Roshan fruit trees are plentiful, ample space for encamping west of the fort. The people speak the Shína dialect.—(*Muhammad Shah; McNair; Barrow.*)

RÓSH GÓL—

A ravine in Chitrál, east of Tirich Mír, which comes down from the Kótgaz glacier to the Tirich valley. It is about 10 miles in length and up it lies the route to the Sad Ishtarágh pass. There are no habitations in the valley, but it is much used as a grazing ground by the people of Tirich. The Rósh Gól at its mouth is 8,560' above the sea, and at its head about 11,180.—(*Sub-Surveyor Bápú Jádú.*)

RUBÁT—Lat. 36° 13' 0", Long. 71° 45' 30"; Elev. 9,020'.

A group of hamlets on the left bank of the Arkári river, about 18 miles

Rope Bridge

ROSHAN FORT AND VALLEY LOOKING TOWARDS GILGIT.

I. B., April 1887.



above its mouth. There are three hamlets so called which together contain about 20 houses. Fruit trees are plentiful. Rubát would be the third stage from Chitrál. About a mile north of it is the Darband-i-Arkári, where some rude stone walls close the defile. The position, though, is a poor one.—(*Sub-Surveyor Bápú Jádú.*)

RÚÍ—Lat. $35^{\circ} 59'$, Long. $71^{\circ} 34'$; Elev. 7,900'.

A village on the left bank of the Lútkú river in Injgám of Chitrál. It contains about 40 houses. Trees here are scarce. About here the ground offers a very defensible position for the defence of the Doráh pass route. Spurs on both sides come right down to the river and form an excellent position commanding the Parabek plain to the west.—(*Barrow.*)

RÚMBÚR—Lat. $35^{\circ} 45'$, Long. $71^{\circ} 45'$; Elev. 6,200' (?).

A Kalásh settlement in Káláshgum, of Chitrál. It consists of several hamlets, close together, about 2 miles above the junction of Búmboret and Rúmbúr valleys. Up the latter is the route to the Gangalwat pass.—(*Barrow.*)

RÚPAL—Lat. Long. Elev.

A considerable torrent coming down from the glaciers of Nanga Parbat, and joining the Kamri Dara between Chúgám and Gurikót. It is bridged close to its mouth. Tarshíng (*q.v.*) is the only village of any size in the valley. Up this valley lies the route to the Mazeno pass (*q.v.*).—(*Barrow.*)

SAD ISTRÁGH, OR KOTGAZ PASS.—

Lat. $36^{\circ} 38'$, Long. $72^{\circ} 3'$; Elev. 18,870'.

A pass over the Hindú-Kush, which leads from the Tirich valley of Chitrál to Sad Istrágh in Wakhán. Starting from Harcham (8,560') in the Tirich valley the road goes up the right bank of the Rósh Gól ravine for 10 miles, the path being only practicable for men on foot. It then reaches the Kótgaz glacier, which after 2 or 3 miles becomes impassable. In consequence of this glacier, the Sad Istrágh road has been closed for the last 50 years, and is now perfectly impracticable.—(*Sub-Surveyor Bápú Jádú.*)

SAFÉD PÁNI, OR SHAI WAI—Lat. Long. Elev.

A camping ground on the left bank of the Húnza river, opposite Gwech. Here there is a splendid spring of water and a fair amount of low jungle, affording good firewood. On the plateau above is the hamlet of Jaglót. Gwech, on the opposite bank, is quite deserted, as most of its lands have fallen into the river, and its irrigation channels have been destroyed. The boundary between Gilgit and Nagar is just beyond Saféd Páni close to the rope-bridge.—(*Barrow.*)

SAI—Lat. $35^{\circ} 40'$, Long. $74^{\circ} 40'$; Elev. 4,630'.

A fort on the right bank of the Indus opposite Búnjí, and about 5 or 6 miles below the junction of the Gilgit and Indus rivers. It stands at the

mouth of a narrow, but fertile valley, up which runs the road to Gilgit. There is a ferry across the Indus at Sai. Two ferry boats are maintained, which can make ten or twelve trips in the day, carrying over about 20 men at a time. Sai fort is situated in a desolate sandy plain, about 200' above the Indus and commanding the ferry. Its garrison consists of about 50 irregulars. On the opposite bank is an isolated tower, with a garrison of 12 men.—(*Barrow ; Biddulph.*)

SAI—

A valley in the Gilgit province, which drains to the Indus at the fort of Sai. The Sai, or Barbunai nadi, rises in the mountains due south of Gilgit fort. It flows in an easterly direction as far as the Nildar Hill; where it turns south, and flows for about 13 miles in a narrow and fertile valley to the Indus. Between the Nildar hill and Sai are the following small villages and hamlets: Jagót, Shimrót, Sábíl, Chakarkót, Shaot, Jaglót, Damót, Manót, Darót. The road to Gilgit lies up this valley as far as Chakarkót. The valley throughout is hemmed in by rocky, arid hills, but in places it opens out and forms cultivated fertile tracts of ground, each such tract being occupied by a village. The villages are collections of hovels, built of boulders and mud, with flat roofs, and surrounded by orchards of apricot and mulberry. There are not more than 80 or 100 houses in the whole valley.—(*Barrow.*)

SAJÁUN—

The name of the range dividing the Swat Kohistán from the Kohistán-i-Malazai. There is a road over this range, connecting Lámúti with Utrót and Kálám. The Múlla gives the following account of the road:—

“Starting from Utrót, for the first 3 miles the road was level, the Gabriál river flowing about 400 yards to the right, and the hills coming down to within 150 yards on the left. The road then crosses the Sajáun nadi, a tributary of the Gabriál, by a wooden bridge, practicable for pack animals. All this portion of the valley affords good pasture. The road now leaves the river, and turns up the hills on the left by a steep ascent of a mile and a half. At the top an open glade in the forest is reached, a plateau about 500 yards by 400, at the further end of which there is water in a small ravine to the left. From here the road ascends gently for a mile or so, and then by steeper ascent to the first crest. It then winds along the face of the hill for above a mile, when there is an easy ascent for $1\frac{1}{2}$ miles to the second crest. There is no forest between these two crests. The descent, on the other side, is gentle for about $2\frac{1}{2}$ miles to a *ziarat* and *masjid*, near a running stream. Down this stream, which lies in a narrow glen, the road runs the whole way to Lámúti. Tall forest on either hand, with occasional clearings.”

The road is only open during the summer months.—(*The Múlla.*)

SANDI—Lat. $36^{\circ} 25'$, Long. $73^{\circ} 25'$; Elev. 8,300'.

A village in Yasín, on the left bank of the Warshigúm river, about 4

miles above Yasín. The village contains about thirty houses, and is surrounded by a mass of fruit trees, chiefly apricot; a mile below Sandi the river is crossed by a wooden bridge 60' long; opposite Sandi the river bed widens to at least a thousand yards.—(*Barrow.*)

SANGO SAR—Lat. Long. Elev. 10,500' (*approximate*).

About 5 miles above Astor, on the right hand side of a glacier, is the Sango Sar lake, $\frac{1}{2}$ mile long by a quarter broad. A mile and a half below this there is a splendid camping ground in the open glades of a deodar forest where a large force might easily hut itself. Water and firewood are abundant. There is also a little forage. The road up to it is fairly good for laden animals.—(*Barrow.*)

SANGÚR—Lat. 35° 53', Long. 71° 50'; Elev. 5,100'.

A village on the right bank of the Chitrál river, about 2½ miles above the Chitrál fort. It is situated on the slopes of a spur, which marks the northern limit of the Chitrál valley, using that term in its most restricted sense. Sangúr contains about 120 houses.—(*Barrow.*)

SANÓGHAR—Lat. 36° 14', Long. 72° 26'; Elev. 7,650'.

A large village of about 400 houses on the left bank of the Mastúj river, about 8 miles below Mastúj. It is situated on a plateau, or fan, about 300' above the river, which is here crossed by a narrow pole bridge about 50 yards long, in two spans. Sanoghar is embosomed in a mass of orchards, which, with its grassy glades and the snowy peaks behind it, give it a charmingly picturesque appearance. It is, perhaps, in summer the most lovely village in all Chitrál. From it there is a glorious view of Tirich Mír. The commonest fruit trees are apricot, mulberry, apple, and walnut. Vines, too, are plentiful.—(*Barrow.*)

SAR LÁSPÚR—

A valley in Dárdistán, south of Mastúj, which belongs to Chitrál. The valley drains to the north by a river, which, rising in the Tal pass (*q.v.*) is called indiscriminately the Tal or Sar Lásépúr river, and which joins the Yárhún, or Mastúj, river just above Mastúj fort. It has a considerable volume of water, and except in winter is unfordable. There are, however, bridges (1) opposite Bálím; (2) between Bálím and Rahmán; (3) just below Harchín; and (4) a couple of miles below Gasht. The road to Mastúj lies on the right bank, except between the third and fourth bridges, and is fairly good throughout without any dangerous *khuds*. There is also a road up the valley into Dír by the Tal pass (*q.v.*). The total length of the valley may be estimated at 40 miles, 22 of which are above the village of Lásépúr, and represent an uncultivated tract, the breadth of the valley varies from $\frac{1}{4}$ of a mile to over 2. The villages in the valley are Sar Lásépúr or Lásépúr, Bálím, Parg or Brok, Rahmán, Harchín, Gasht, and Gramuli. About Rahmán and Harchín there is a very considerable

amount of cultivation, and the valley is altogether considered very productive. Below Harchín, however, the valley is one long sterile stony waste, except just around Gasht and Gramuli. The mountains which bound it are lofty, rocky, and precipitous, the only roads leading over them and out of the valley on either side are the Shandúr pass (*q.r.*) to the Ghizar valley, and a difficult route from Rahmán into the Guland valley; this latter is a short cut to Chitrál or the Shishi Kú (Shushai Dara of the old maps). According to McNair, the valley is said to contain 10,000 people, but I should estimate it at not more than 2,000. Markhor and musk deer abound, while sheep and cattle are plentiful. The blankets manufactured here have a great reputation; they are generally white and of fine texture. Traders from Swat and Dír frequently visit the valley in order to purchase blankets and musk.

The commonest tree in the valley is the willow; there are also a certain amount of fruit trees. The valley is under a *hákím*, who is subordinate to the governor of Mastúj.—(*McNair; Barrow.*)

SARWAT—Lat. $36^{\circ} 27'$, Long. $72^{\circ} 23'$; Elev. 7,180'.

A hamlet at the junction of the Tirich river with the Túrikho. It only contains half a dozen houses, and much of its lands have been inundated and destroyed by the Túrikho river. Sarwat marks the termination of the Túrikho district on the right bank of that river.—(*Sub-Surveyor Bápu Jádú.*)

SAST—Lat. Long. Elev. 9,100'.

A small village of 20 houses on the left bank of the Húnza river in Gúhjál. A mile above it the Irshád and Kilik routes bifurcate.—(*Barrow.*)

SATIÁHÉ KÓTAL—*Vide* "LECHIR."

SAMAKIÁL—Lat. Long. Elev.

A village in Dárel (*q.v.*) on the left bank of that stream, about $2\frac{1}{2}$ miles above Pogaj. It stands in two clusters, about 500 yards apart. "Bar," or Upper Samakiál, is situated in well-cultivated ground, surrounded by fruit trees. About $2\frac{1}{4}$ miles above it a path practicable for cattle leads up stream to the right, and over into the Kandbari valley. This is the usual road to Hodar and Chilás. The Samakiál people have proprietary claim over the Kandbari valley.

The two forts of which Samakiál consists are called, respectively, Birokót and Dúdukót, the latter being the one to the north. Biddulph gives these two villages 1,500 houses, but Ahmad Ali Khán puts them at about 100 each, which is a far more reliable estimate.—(*The Múlla; Biddulph; Ahmad Ali Khán.*)

SAU—Lat. Long. Elev.

A village in Chitrál on the left bank of the river, half-way between

Narsat and Asmár. It contains a hundred houses. From Sau there is a horse road to Bar Barawal.—(*Muhammad Nawáz Khán.*)

SAYÁL DARA—

A stream in the Indus Kohistán, which joins the Kandia nadi on its right, between Dudshíún and Helíl. There is a little cultivation hereabouts, and on the right bank there is a water-mill; a path leads up the glen, over the watershed and on to Razíka.—(*The Múlla.*)

SAZÍN—Lat.

Long.

Elev.

A village in Shináka, about $1\frac{1}{4}$ miles from the left bank of the Indus and about $\frac{1}{2}$ a mile from the Sazín nadi.

"Sazín is a well-favoured 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 trelliswork, and the varieties are those of Kashmír, the white and purple, and though occasionally met with in the Kohistán, 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-storeyed, with sloping wooden roofs, of split pine, the upper storey for summer and lower for winter. To the upper storey 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 Sazín stream is small, and what I saw of the valley was not well-wooded."

There is a ferry across the Indus opposite Sazín. The people of Sazín have a feud with those of Diamar in Tángír.—(*The Múlla.*)

SEO—

A village in the Indus Kohistán on the right bank of the Indus, at the mouth of the Rázíka glen, one march from Pátan. It contains about 500 houses, and with its outlying villages, of which the principal is Mandraza, can muster 400 fighting-men. The Rázíka glen is densely wooded.—(*Biddulph; the Múlla.*)

SERAI—Lat.

Long.

Elev.

A hamlet of a dozen houses, on the right bank of the Gabriál nadi, in the Kandia basin of the Indus Kohistán. It is the jagír of Habíbúlla Khán. Near it a bridge crosses the river.

SHÁH JANALI—Lat. $36^{\circ} 47' 0''$, Long. $72^{\circ} 38' 30''$; Elev. 11,440'.

A camping ground at the head of the Túríkho valley, about 8 miles north of Ríchi. Here there is forage and low scrub jungle, willow, birch, &c.,

which affords firewood. Travellers generally bivouack here before crossing the Rích and Ūchil passes into Wakhán.

According to Biddulph, Sháh Janali is "the spur from the Hindú-Kush which forms the watershed between the Túrikho valley and that of the Mastúj (Chitrál) river. There is a route across it, leading from the Túrikho valley to Baróghil. It is practicable for horses, and is generally used in summer, when the Yárkhún valley route is most difficult."

There is another place of this name on the Tui pass road (*q.v.*).—(*Bápú Jádú ; Biddulph.*)

SHÁH JANALI—Lat. Long. Elev. 12,700'.

A camping ground on the west side of the Tui pass, about 4 miles from the kotál, and 5 from Gazan. It is bounded on one side by the mountains and on the other by a glacier. It is an undulating stony strip of ground, about $\frac{1}{2}$ a mile long and a hundred yards broad. Firewood and water are plentiful; there is also a coarse sort of forage.—(*Barrow.*)

SHÁH SALÍM—Lat. $36^{\circ} 4' 30''$, Long. $71^{\circ} 24'$; Elev. 10,800'.

A camping-ground on the Dorah pass route, about 40 miles from Chitrál. It lies on the left bank of the stream just below the junction of the Uní valley. Forage and firewood are plentiful. There is also ample room for encamping. Sháh Salím is famous for its springs, which gush out of the rock. The water in these springs is strongly impregnated with sulphur. The forage obtainable here in spring is most excellent. The temperature of the spring is 104° . At Sháh Salím there are traces of former cultivation, also an old Káfir shrine, consisting of a circle of large boulders.—(*Barrow.*)

SHÁH SANGÁLÍ—

A general term for a large privileged class in Chitrál. It is divided into clans like the Afghán Khéls, and spread all over Kashkár. First in rank come the Sangáli, Rezái, Muhammad Bégi, and Khúsh Amad, who are descended from the common ancestor and founder of a Katúrí and Khush-wakti families. They are generally spoken of as Sháh Sangáli.—(*Biddulph.*)

SHAITÁN NÁRA—*Vide* "RÁMGHAT."

SHÁLI—Lat. $36^{\circ} 9'$, Long. $71^{\circ} 43'$; Elev. 7,800'.

A hamlet of 8 or 9 houses, on the right bank of the Arkári river. This place is generally made the second stage from Chitrál on the road to the passes. It is a miserable place, devoid of trees. About a mile below Sháli on the opposite side is a hot spring.—(*Sub-Surveyor Bápú Jádú ; Barrow.*)

SHÁLI—Lat. Long. Elev.

A village on the right bank of the Lútkú between Sangúr and Shohót, and the only place of any size on the road. It contains about 20

houses. A bridge connects Sháli with Sín. The headman of Sháli is a Saiad of some influence in Chitrál.—(*Barrow.*)

SHÁLI—Lat. Long. Elev.
A village of 60 houses belonging to Asmár, on the left bank of the Chitrál river. From here there is a road to Bar Barawal.—(*Muhammad Nawáz Khán.*)

SHANDŪR—

A name sometimes applied to the range over which runs the Darkót pass.

SHANDŪR LAKE—Lat. $36^{\circ} 3'$, Long. $72^{\circ} 33'$; Elev. 12,200'.

A lake in Dárdistán, at the head of the Ghizar district, and about a couple of miles east of the pass. It is about 2 miles in length, and over half a mile wide. It is surrounded by a belt of level ground nowhere less than 200 yards broad. In summer the grazing here is excellent. There are no trees.—(*Barrow.*)

SHANDŪR PASS—Lat. $36^{\circ} 2'$, Long. $72^{\circ} 31'$; Elev. 12,230'.

A pass in Dárdistán leading from the Ghizar valley to Sar Lásópúr, and thence to Mastúj. The Múlla thus describes it :—

“It will be seen that the Shandúr pass crosses over a plateau at a point where there is no well-defined watershed. The summits of the mountains to the right and left were at the time covered with snow, but later on in the summer the snow melts away. The slopes and plains of the pass afford good pasture, and thousands of mares, yaks (*sic*), cows, &c., from Lásópúr graze thereon during July and August. On the lakes there are abundance of water-fowl. The pass is used throughout the year, but with some danger during winter, owing to heavy snowfall. After a gradual descent of about 4 miles, through a valley about 200 yards broad, the road reaches Sar Lásópúr.”

Biddulph refers to it thus:—

“Thirteen miles above Ghizar, the road leaves the valley and ascends for 3 miles through broad, grassy slopes to the Shandúr plateau, which, at the height of about 12,000 feet is 5 miles broad and perfectly level. There are two pieces of water on it, the largest of which is $2\frac{1}{2}$ miles long and $\frac{3}{4}$ mile broad. There is no surface drainage from either lake. Across the Shandúr plateau lies the principal thoroughfare between the Kashkár valley and the valleys to the eastward, and it is open to traffic of all kinds throughout the year. The peaks overlooking it on the north and south rise to a height of some 2,000 feet above the level of the plateau. On the western side the descent is somewhat abrupt into the narrow but fertile Lásópúr valley.”

These accounts are fairly accurate. The ascent on the east side is certainly very easy and gradual, and the descent, though abrupt with reference to the Shandúr plateau, is by no means steep or difficult for laden animals. It is by far the easiest route between Chitrál and Gilgit.—(*The Múlla; Biddulph; Barrow.*)

SHANGŪR—Lat.

Long.

Elev.

A village belonging to Asmár, on the left bank of the Chitrál river. It is situated on the hill slopes, about a mile from the river. It contains 60 houses. From here there is a road to Bar Barawal. In the nala up which this road lies there is a good deal of deodar, which is annually bought and cut by Káka Khél traders.—(*Muhammad Nawáz Khán.*)

SHANKARGHAR—Lat. 35° 1' 0", Long. 74° 53'; Elev. 9,600'.

A miserable hamlet in the Kamri, or Kála Pání, valley of Astor, standing in a fine open plain, which forms a first-rate encamping ground. Forage and water abundant. From here branches off what is known as the Gugai route to Kanzalwán.—(*Barrow.*)

SHAPÍRÁN—Lat. 36° 41' (?), Long. 72° 55'; Elev. 9,600' (?).

This is apparently the name of the defile between Garm Chashma and the Darband-i-Yárkhún. The valley of the Yárkhún river is here a mere gorge about 80 yards wide, with cliffs towering above for several thousand feet. The river is a roaring rapid, while the path, which is on the left bank, is much encumbered by huge boulders and other obstructions. An excellent place to oppose an enemy.—(*Barrow.*)

SHATIÁL—Lat.

Long.

Elev.

A valley in Shínáka, Dárdistan, situated on the left bank of the Indus between Harban and Sazín. On the right bank of the stream which drains the valley, and about 2 miles south of the Indus is the fort of Shatial. It contains about 120 houses.—(*Ahmad Ali Khán.*)

SHAWAL—Lat. 35° 37', Long. 71° 3' 30"; Elev. 14,030'.

A pass leading from the Chitrál valley through Búmburet to Lúddeh in the Arnwai valley of Káfiristán. From Búmburet to Lúddeh it is 25 miles. The first 9 miles to Ūtershish, a camping ground, lie up the main valley of the Búmburet stream, and are, on the whole, fairly easy, the ascent being, on an average, about 450' a mile. At first the road lies through deodar forest, but the last 3 miles, to Ūtershish, are very rough and stony. The road now quits the valley, and in the next mile and a quarter there is a stiff ascent of nearly 2,000'. Two more miles of ascent over rock and shale bring one to the *kotal* (14,030'), the west side of which is always covered with snow. The descent is by a series of rocky plateaux, each with its little lake, and then down a rocky ravine, which at 7 miles from the crest joins a grassy, well-wooded valley, flowing west towards Lúddeh, 5½ miles distant. This valley is apparently the Shawal *par excellence*.—(*Barrow.*)

SHERKILA.—*Vide* "CHERKILA."

SHIMSHÁL—Lat.

Long.

Elev.

A Kanjúti village, of 200 houses, six marches to the north-east of Húnza. It is the last village in that direction. From Shimshál to Kúlúnúldi, on the Yárkand river, is ten marches through an uninhabited

country up the Shimshál valley. It was by this route that the Kanjútis used to make their attacks on caravans passing between Yárkand and the Karakorum pass. Another route leads by a somewhat difficult pass to the Simshál Pamír, and thence to Újadbai in Sir-i-Kúl. Neither of the above roads are practicable for animals. In summer the Shimshál river brings down a great volume of water, and then it can only be approached by the high and difficult Múrkón pass.—(*Biddulph*.)

The people living in the Shimshál valley are Guhjális. The river issues by a very narrow gauge. In winter it is a miserable stream, but in summer the volume of water is considerable, and causes great rises in the Húnza river.—(*Barrow*.)

SHÍN—

A caste, or branch, of the Dárd race; next to the Ronos they are the class held in the highest consideration among the Dárds. They form the majority of the population in Gor, Chilás, Tángír, the Indus valley below Sazín, and the Gilgit or Ghizar valley above Puniál. Drew gives the following account of the Shíns:—

“We now come to the Shíns. In some isolated places they make the majority, or even constitute the whole, of the community.

“There is a peculiarity of manners most strange and curious attaching to some of the Dárds. It belongs specially, perhaps even solely, to this Shín caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. The thing is this: they hold the cow in abhorrence; they look on it in much the same way that the ordinary Muhammadan regards a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung—the fuel that is so commonly used in the east. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

“A greater, more astonishing, contrast between their way of looking at a cow, and the consideration which the Hindús give to the animal, it would be impossible to conceive.

“In some places I have found other customs accompanying this; for instance, at Dashkín, 13 miles below Astor, where the people are Shín, they will not eat fowls nor touch them; in this they approach the Hindús. Here, too, I was told that they have an objection to cultivating tobacco and red pepper: whether these last peculiarities attach to the Shín generally, I cannot say.

“I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shín without the other castes.”

Biddulph says, “Shíns give their daughters to Ronos and Saiads, but cannot marry their daughters in return. In the same way they marry Yashkún women, but do not give their daughters to Yashkúns. In the lower part of the Indus valley they give their daughters to Nímchas.

The consequence of all this intermarriage is that they are far from being a pure race. In spite of this, they look upon themselves as a superior race, and a Shín considers it a disgrace to carry a load. The Shíns of Bálistán, however, do not arrogate to themselves any superiority. These Shíns are called Brokpas (*q.v.*) by the Baltis."

The Indus valley, below Gor, is called Shínkári, or Shínáka, from the Shíns.—(*Drew ; Biddulph.*)

SHÍNÁKA—

The tract of country lying on either side of the Indus below Búnjí to the Lahtar nadi, where the Indus takes a final bend towards the south, is known throughout the surrounding regions as Shínáka, though in the Panjáb it appears to be sometimes spoken of as Dárdistán. This tract is bounded on the north by the great watershed which forms the southern limit of the Gilgit basin. On the east by Nanga Parbat and the mountain masses, which spring from it, on the south by Kashmír and Kághán, and on the west by the Indus Kohistán. It comprises the valleys of Talích, Gor, Búnar, Thak, Khínar, Botagáh, Chilás, Hodar, Thúr, Kandbari, Dúdishál, Dárel, Harban, Shatiál, Tángír, and Sazín, which are all described elsewhere. This tract is, roughly speaking, about 50 miles broad by 60 or 70 long.

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 tops consisting 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, however, well covered with grass and forest, and afford good pasturage for the flocks and herds of the inhabitants. The forest trees consist mostly of *Chír*, *Kachíl*, *Chalghoza*, pencil cedar and birch; grass does not grow below 10,000 feet, while, from 12,000 to 13,000 feet, the mountains are covered with small shrubs, instead of trees, some of which afford good firewood. The principal passes across the mountains into Shínáka are the Chonchar pass, from Gilgit, and the Babúsar, from Kághán. These two passes are practicable for pack animals. There are several other minor passes, but none of them are fit for beasts of burden. These different passes will be found described under their respective headings. All the passes are closed by snow during the winter months, when Shínáka can only be entered by the routes along the Indus. These routes are tracks which are fairly practicable for laden animals, except at a few difficult places. The northern track commences on the river a little below Sai; the southern descends from the Hatú Pír pass.

Cultivation is only carried on in the vicinity of each village. Wheat, barley, Indian-corn and beans are grown. Wheat is sown in September and reaped in May. Other grains are sown in April, and reaped in September. Oxen, goats, and sheep are kept in large numbers, also a few buffaloes and asses, but no mules or ponies. Ordinarily, one family possesses

four or five cows, a pair of bullocks, and fifty or sixty goats and sheep. It is not customary to milk the cows, as goat's milk is preferred. The inhabitants are Súni Muhammadans, and divided, like all Dárd, into four castes—Shín, Yashkún, Kramin, and Dúm (*q.v.*), the Shín and Yashkún predominating. There are, it appears, none of the Rono caste in Shínáka. Shína is the language spoken throughout the country. The people mostly acknowledge a nominal allegiance to the Maharája of Kashmír, and pay annually a small tribute of goats and gold dust. The Maharája is represented by an official at Chilás, but practically the people are quite independent and manage their own affairs. Each valley is, in reality, a small republican state, of whose system of government Mr. Drew gives the following interesting account :—

“There is a general assembly of the people called *Sigas*, which decides on almost every matter. It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that, if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

“The executive consists of a few men, may be five or six, *chosen* by the people in their assembly. These are called *Jashtero* in the Dárd language. They are chosen for their wisdom; but here, as elsewhere, wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of *Jashtero* is not hereditary; the *Jashteros* must be in general accord with the assembly; else they will be displaced. The *Jashteros* deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call together. The *Jashteros* are also arbitrators to settle disputes about water and wood, and what not.

“Where the valley is large, like, for instance, Dárel, each village has its own *Sigas*, or assembly, which settles the particular affairs of that village, while for matters of more general policy the *Jashteros* of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then each is free to pursue its own without serving the federal bond. Thus, I have heard that some villages have joined with one power—have agreed to pay tribute—while others of the same valley have done the same to the rival power. But they could not, of course, actively join on opposite sides.”

The men are of moderate height, healthy, with short necks, broad chests, and muscular legs. They are strong enough, but cannot stand hard labour, and are particularly bad as coolies. They fight well behind fortifications, as proved by the defence of Chilás against the Kashmír troops, but they will not stand for a moment in the open. They object to travelling

under a hot sun, and would be altogether useless for military purposes, either as soldiers or as coolies. As a rule, each man possesses a sword and matchlock, but bows and arrows are also used. The whole of Shináka can probably turn out about 5,000 fighting-men. At the beginning of winter the country is very subject to fever, which often causes great mortality. It is very improbable that we should ever have to send an expedition into Shináka, but if one became necessary, the months of May or September would certainly be the most suitable season for it, both with regard to the crops and the climate.

The dress of the Shináka people is much the same as that of other Dáreds (*vide* "DÁRDISTÁN"). The walls and towers of their forts are built of rough stone and mud; the enclosing walls are not, as a rule, more than 7 or 8 feet high. The roofs of houses are of wood. The houses are very small and built close to each other for protection against cold. They are sometimes two-storied. Two or three families usually live in the same enclosures.

English and Kashmír coins are very little in use,* the people usually carrying on all transactions either by barter, or with gold-dust, or with their own *són* rupee, which is valued at $1\frac{1}{2}$ British rupees. Salt and cotton clothes are principal imports; these are paid for in gold, which is obtained from washings and is valued at about R16 per *tola* (Indian).—(*Drew*; *Ahmad Ali Khán*.)

SHINGAN—

A valley to north of the Indus and west of Gor, to which it belongs. It affords good pasturage.—(*Ahmad Ali Khán*.)

SHÍRINGAL—

Besides the fort of Shíringal (*vide* "DUKI"), McNair speaks of a district of that name belonging to Dír, which district apparently extends from Chutiatan up to the fort of Shíringal, along both banks of the Panjkora river. He says it is inhabited by the Paínda Khél Usafzais, who muster 900 fighting men. Gújars, too, are numerous. The district was governed in 1882 by a son of the Khán of Dír.—(*McNair*.)

SHISHI KŪ (SHUSHAI DARÁ)—

A tributary of the Chitrál river, draining into it from the north-east. The valley is about 20 miles long and 4 miles broad, from crest to crest; at the upper end of the valley there are very fine deodar forests; and a good deal of timber is cut and exported. The principal villages beginning from the upper end of the valley are—

	Houses.		Houses.
Madalasht (<i>q.v.</i>)	40	Tingal	12
Kalás	12	Tar	20
Kawash	10	Múzhdár	10
Kishandél	12	Purigal	30
Ziárat	15	Shishi	20
Barga	20	Lawi (<i>q.v.</i>)	12
Barga Nisár	14		

* Their use is becoming more general. The *són* rupee referred to, I have never heard of.

The total population of the valley is probably about 1,500, of which a fair proportion are Gújars; the villages, however, are chiefly inhabited by Chitrális.

Above Tingal snow falls in winter; below there is very little. The river, when in flood, is a wide one, but it is generally fordable. It is crossed by foot bridges in several places. The road up the valley is described in Route 47, Part IV. There is also a road from Madalasht to the Guland Gol, which is closed in winter, and one over the southern watershed to Bashkár, which branches off between Madalasht and Kalás. The valley rises from an elevation of 4,400 feet up to 9,000 feet. At the higher level only one crop is reaped. Rice of a superior quality is grown in the lower parts. The fruits are also considered very superior. There is an immense quantity of game in the valley. Lead mines are worked, and *chogas* of a fine texture are manufactured. Matchlocks also are manufactured for the Mehtar by some Persian settlers, who in return enjoy free grants of land at Madalasht.—(*McNair*; *Muhammad Nawáz Khán*.)

SHOGHOT—Lat. $36^{\circ} 0' 30''$, Long. $71^{\circ} 69'$; Elev. 6,200'.

A village in Chitrál, at the junction of the Lútkú, Újáh, and Awi rivers. It consists of a village of about 30 houses, and a square mud fort, of about 50 yards side, with walls 20' high and towers at the angles. The village and fort lie on a gently sloping patch of ground, about 50 or 60 acres in extent, which is cultivated and adorned by many fine trees, chiefly walnut and *chinar*. Vines and apricots are also plentiful. The cultivated patch of ground occupies the whole level space between the Lútkú and Újáh rivers at their confluence, and is consequently on the left bank of the former. From its situation, between four funnels at right angles to each other, it is naturally a windy place, but the position is a most excellent one from a military point of view. Strategically it commands all the routes from Badakhshán into Chitrál, while tactically it is a position of remarkable strength. It cannot be turned locally, and from it a converging arc of fire can be brought to bear with great effect on a narrow gorge, 1,000 yards distant. A rickety pole-bridge connects Shoghot with Āwi, and 600 yards lower down there is another similar bridge on the road to Chitrál. Up the Ujhár Gol there is a route which leads to the Owír valley, either direct or *viâ* Parsán, which is 7 miles distant and about 2,500' above Shoghót. The strategical and tactical value of Shoghót is described in the Secret Report.—(*Barrow*.)

SHOTO—

A Dárd caste, which is found only in Nagar. They are workers in leather, and rank below the Dúms, who take daughters from them, but do not give them in return.—(*Biddulph*.)

SHUGRÁM—Lat. $36^{\circ} 30'$, Long. $72^{\circ} 26'$; Elev. 7,520'.

A village in Túrlikho, of Chitrál. It is a large village and contains

all about 200 houses. It lies in flat, open ground, and fruit trees abound. Sirdár Nizám-úl-Múlk resides here for part of the summer. The village really consists of several detached hamlets, *viz.*, Wasich on the right bank, and Shugrá́m, Shulgól, Bujand, and Miár on the left bank of the Túrikho river. At Miár the Khút river debouches into the Túrikho. About Shugrá́m the river is bridged in two places—the upper one being a rope bridge.—(*Sub-Surveyor Bápú Jádú.*)

SHUGRÁM—Lat. $36^{\circ} 11'$, Long. $72^{\circ} 8' 30''$; Elev. 6,500'.

A small village on the right bank of the Chitrál river, about 5 miles below the junction of the Túrikho river. It contains about 30 or 40 houses, and lies on both sides of the Gukír Gol, a stream which comes down from Gukír. Fruit trees plentiful.—(*Barrow.*)

SHÚI PASS—Lat. Long. Elev.

A pass leading from the Bagúsht Gól of Injgám to the village of Shúi in the Arnawai valley of Káfiristán. It is practicable for horses, and is considered the best of the routes leading to the northern part of that valley. From Izh, on the Lútkú river to Shúi, it is three marches. Its elevation is probably about 14,000'. For further details *vide* "BAGÚSHT GÓL."—(*Barrow.*)

SHUNI—

A glen in Shínáka, on the left bank of the Indus, below Sazín, of which village it is the grazing-ground. Goats and sheep are chiefly pastured here, buffaloes and cows being scarce. The ponies in this valley are particularly fine. The stream which waters the glen is 10 yards wide and 2 feet deep at the point where the usual road crosses it. About 2 miles higher up there is a hamlet of 15 or 20 houses belonging to graziers.—(*The Múlla.*)

SÍN—Lat. $35^{\circ} 55'$, Long. $71^{\circ} 52'$; Elev. 5,500'.

A village of 40 houses on the left bank of the Lútkú river, between Shoghot and Chitrál. Opposite it lies Sháli with which it is connected by a bridge 20' long and 3' broad. From Sín there is a summer road across the spurs of Tirich Núr to Parsán, and thence to Owír and Lún (*vide* Route No. 11, Part IV), by which traders going to Túrikho for orpiment always travel.—(*Barrow.*)

SÍNGAL—Lat. $36^{\circ} 7'$, Long. $73^{\circ} 57'$; Elev. 6,200'.

A village and fort in Puniál on the right bank of the Gilgit river at its junction with the Singal stream, up which is the route to the Dodargali pass, leading into Dárél. There is a considerable amount of cultivation at Singal, and fruit trees are numerous. The fort is of no strength.—(*Barrow.*)

SÍNGAL—

A village of 14 houses on the right bank of the Khanogáh stream, about $1\frac{1}{2}$ miles south of Daniat. Few fruit trees. Wooden bridge about 100

feet long; not strong, but men and cattle pass over it at all times of the year.—(*Ahmad Ali Khán.*)

SOWAR SHÚI PASS—Lat. $36^{\circ} 45' 30''$, Long. $73^{\circ} 28'$; Elev. 14,500'.

A pass leading from the north side of Darkót Kotal (*q.v.*) to Wakhán, and now constantly used in preference to the Baróghil route, in consequence of the bridge on that route being broken.

It is practicable for laden animals, and is only closed for seven or eight months. For a short distance after leaving the Darkót pass the road goes over a snowfield, and then along the edge of a glacier by a very rocky path, which is difficult for horses. The Yárkhún river is forded about a day's journey east of the Baróghil bridge; the road then sweeps round to Sarhad. From the Yárkhún river to Sarhad the Sowar Shúi and Ashkúman roads appear to be identical.—(*Barrow*, from native information.)

SPALASHT—Lat. $35^{\circ} 41'$, Long. $71^{\circ} 49' 30''$; Elev. 4,450'.

A fort on the left bank of the Chitrál river about a dozen miles below Chitrál. The village lands, which were once extensive, have of late years been almost entirely swept away by the river, and there is now little left but the fort, with its half a dozen families. The bed of the river is here more than half a mile broad.—(*Barrow.*)

SULAT—Lat.

Long.

Elev.

A name given to a pasturage up the Damót nala, in the Sai district of Gilgit. It affords ground for cultivation to people from Damót going there in the summer for that purpose, and to pasture their goats.—(*Ahmad Ali Khán.*)

SÚMÁ—Lat. $36^{\circ} 15'$, Long. $73^{\circ} 36'$; Elev. 6,850'.

A village on the left bank of the Gilgit river between Roshan and Húpar. It contains about 15 or 20 houses. There is a good deal of cultivation about the place and fruit trees are plentiful. In summer, the village is difficult of access, but in winter the river is fordable, besides which it is then bridged. Snow seldom falls in the valley of the Gilgit river below Súmá.—(*Barrow.*)

SÚMI DARA—

One of the tributary valleys of the Kandia Dara (*q.v.*). It rises in the glaciers near the Palesar pass (*q.v.*), and, after a course of about a dozen miles, joins the Maidán Dara (*q.v.*), the two together forming the Gabriál or Kandia Dara. A couple of miles from its source it is joined from the north by a stream known as the Máha nadi (*q.v.*), up which there are paths leading into Yásin. From here trees of stunted growth are met with, and after the melting of the snow grass springs up, the inhabitants of the valley below bringing up their flocks and herds for pasture. Below this the stream is unfordable, and there is, of course, no bridge; the valley contracts, and the road becomes difficult. Tall forest trees now begin to appear on the hill-sides, and several small streams have to be crossed. For the last

3½ miles before its junction with the Maidán Dara, however, the valley opens and becomes comparatively level.

In the Súmi valley none but Gújars are to be met with; they possess no lands, and are merely there to tend the cattle.—(*The Múlla.*)

SUSAINI—Lat. Long. Elev. 8,100'.

A small village in Gúhjál on the right bank of the Húnza river. It contains 15 or 20 houses, and is irrigated from a glacier on the south side.—(*Barrow.*)

SUWÍR—Lat. 35° 31', Long. 71° 48'; Elev.

A small village on the right bank of the Chitrál river, about 4 miles below Drósh. It is considered part of Kaláshgúm, but the inhabitants are Muhammadans.—(*Barrow.*)

TAL—Lat. Long. Elev.

Tal is situated on the right bank of the Panjkorah river in the Kohistán-i-Malezai.

"It is an important village of about 1,000 houses, built up against and around a mound, so that the roofs of each row of one level serve as terraces to the houses on the row above, all communication and traffic being along these terraces. The people are in every way well-to-do, with large flocks and herds, abundant cultivation of wheat, barley, and jowar, raised by irrigation chiefly, and there are no extortionate tax-gatherers. The same remarks apply to the other villages in this Kohistán. The trade is chiefly in ghi and walnuts, which are exchanged for money or salt and cotton cloths, either by local traders at Miankalai or Pesháwar, or on the spot by men from those parts. Corn is generally consumed at home and is cheap. Forest trees are now scarcer along the river, but the lateral valleys are well stocked with forests of pine, also walnut. The apricot is about the only fruit tree near the villages. Musk-deer are found in numbers in the forests."

The people belong to a Dárd race and are known as Bashkár. Tal pays tribute to Chitrál, and formerly paid tribute to Yasín as well.—(*The Múlla; Biddulph.*)

TAL* PASS—Lat. 35° 48', Long. 72° 14'; Elev.

A pass in Yághistán connecting Mastúj *viá* Sar Lásópúr with the village of Tal in the Kohistán-i-Malezai.

The Múlla gives the following account of his journey over this pass:—

"I started from Sar Lásópúr on the 25th September, taking the right bank of the Tal river, with a southerly direction and crossing the Sar Lásópúr by a wooden bridge above its junction with the Tal, the cattle fording the stream. Here the road passes through a patch of forest (probably poplar), from which the Lásópúr people get their supply of fuel, floating it down the river. At 2¾ miles a small stream from the left is crossed, and 3 miles further another more considerable stream by a wooden

* *Vide* also Route 65, Part IV.

bridge, over which the cattle passed. A road to Ūshú Kálám runs up the latter stream, and is fit for the passage of horses. The river now comes from a south-westerly direction, and the road keeps near it for the next $\frac{1}{4}$ mile, then ascends for about a mile over a mountain spur, and again descends sharply for a $\frac{1}{4}$ mile to the river's edge, to which it keeps for $1\frac{1}{4}$ miles. There is again an easy ascent of $\frac{3}{4}$ mile, followed by a mile of level road, when a bend of the river is reached, at which there is the junction of a stream from the north-west on the opposite side, and a plain about $\frac{1}{2}$ mile in length and the same breadth at its widest part, and on which cattle from Lásipúr were grazing unattended; the owners coming occasionally to take stock. I halted on this plain for the night of the 25th.

"The river now comes from a southerly direction, and the road, keeping to the right bank, reaches at the distance of $2\frac{1}{4}$ miles a lake, and passes along its eastern edge. I could not ascertain the name of this lake. Its length was $1\frac{1}{2}$ miles in the direction of the road, and its breadth $\frac{3}{4}$ mile; the river passes through it. The mountains on all sides slope to the water's edge. The lake is deep and with a rocky bed; its water is sweet; a little jungle and grass are met with at the north-east corner.

"The river is crossed about $1\frac{1}{4}$ miles above where it enters the lake at a ford, with a breadth of 44 feet and depth of 2 feet; and immediately afterwards the road crosses a stream, which is seen to issue from a glacier 5 or 6 miles away. I halted for the night $3\frac{1}{2}$ miles further on, where tree-growth ends; grass grows further on, but scantily. The road, still keeping to the left bank, passes up a rather open valley, and at $3\frac{1}{2}$ miles comes to the end of a glacier, from which the river issues; the glacier takes its rise in mountains to the east, not seemingly of any great height above the surrounding ridges, and here it abuts against the slopes of the western mountains. The road avoids the glacier, and goes over the hill-side; there is not much of an ascent, but the road is very broken and precipitous. After $3\frac{1}{2}$ miles by the edge of the glacier the road reaches a small lake, with a rocky bottom, the length along the road being $\frac{1}{2}$ mile and width $\frac{3}{4}$ mile. At $\frac{3}{4}$ mile another small lake is passed to the left, through which a small stream flows to the lake below. For the next mile the road goes along a gully, crossing and recrossing the stream, which is spring-fed. Then the ascent to the Tal pass begins. It is rather stiff for the first 400 yards, and gentle for the next 500 yards, after which a level plain is reached, 500 yards in length in the direction of the road and a mile in width. This plain is the summit of the pass, and appeared to be about 1,000 feet below the level of the mountains on either side. There was a good deal of snow on it; as the mountains on either side are between 18,000 feet and 20,000 feet high, the pass must be at least 17,000 feet above the sea.

"From this plain the pass descends to the south very abruptly. At 500 yards a lake is reached, which is about 150 yards in width and 500 yards in length, the mountains coming down to the water on either side. The next 2 miles is through a deep, narrow, rocky cutting, very difficult and without any water; it continues till within 300 yards of another lake, where there is a rather open grassy slope, on which I halted for the night, it being too dark to distinguish what was ahead of me. The lake is a little over half a mile in length, and about 300 yards in width, with

the mountain to the west rising from the water abruptly and to the east sloping away gradually, with a forest of stunted firs extending for $\frac{3}{4}$ mile or so up the slope. Wherever seen, the higher parts of the mountains seem to be covered with old snow. At the northern end of the lake there are springs on either side of the road, and the whole supply of the lake seems to be from springs. The road is to the west of the lake and crosses the stream, which issues from the southern end, a little below that point where it is 10 feet wide and $1\frac{1}{2}$ feet deep. There is then a descent of half a mile with the stream, the road being to the left of it, and passing through a jungle of stunted trees, about 15 or 20 feet in height, which extends to either side of the stream. A plain of $1\frac{1}{2}$ miles in length and half a mile in width, which in the summer months is the great grazing-ground of Tal village, is then traversed. What trees there may be are on the slopes, but the plain bears only grass. Another descent of $\frac{3}{4}$ mile through stunted jungle and a forest of pines and other trees of splendid growth is reached, which extends along with the valley to the village of Tal.

"The valley, as a rule, is open, the snow-covered sides of the mountains on either side being gradually seen. The first habitation met with in it was about $\frac{3}{4}$ mile below the entrance to the above forest. It is a hamlet named Bánda-i-Gújar, to which in summer the Tal people bring their flocks and herds."

This pass offers the most direct route in summer between Mastúj or Yásin and Dír. It is practicable for horses.—(*The Mulla.*)

TANALKÓT—*Vide* "GÓR."

TALÁSH—*Vide* "KOHISTÁN-I-MALAZAI."

TALPIN—Lat.

Long.

Elev.

A small village in Shínáka, lying about a mile north of the Indus on both banks of the Khinar stream (*q.v.*). It consists of about 15 houses, with a profusion of fruit-trees and some cultivated level ground along the stream. The stream is crossed by a wooden bridge, about 20 yards long. The inhabitants, with their cattle, move up into the mountains for the months of June and July. There is a ferry across the Indus near Talpin, which is used by the Chilás people.—(*Biddulph ; the Mulla ; Ahmad Ali Khán.*)

TÁNGÍR—

A fertile valley of Shínáka, situated on the right bank of the Indus, opposite Sazín. The aboriginal inhabitants are Shíns and Yashkúns, but the fertility of the soil has attracted people from all the neighbouring valleys, so that now the immigrants outnumber the rightful owners of the soil. The valley can muster about 1,200 fighting-men. The principal village is Kami (*q.v.*), which has 250 houses, and is fortified, as also are Jaglót (*q.v.*), Lúrk (*q.v.*), and Dímar (*q.v.*). From the head of the valley, which is thickly covered with pine forests two roads lead to Yásin, as well as one to the Kandia valley (*vide* "MAIDÁN"), and thence to the Kohistán of Swat. Tángír is celebrated for its flocks and herds, which in

summer pasture in Yasín, paying in return to the ruler of Yasín a tribute of salt and tobacco, besides sheep and goats. The people are very fanatical. The Tángír nadi is a considerable stream, being fed by several tributaries. The Múlla gives the following account of the valley above Kami:—

“ Keeping to the left bank of the stream and in very fair order the road at $2\frac{1}{2}$ miles, passes the village of Palori, of 20 houses, which, with the exception of rice, has the usual cultivation and walnut and apricot trees growing about it. Proceeding little over half a mile the road comes opposite to Parbat on the right bank of the river, a village of 20 houses similar to the last. About $1\frac{1}{2}$ miles further on a stream draining the Kiehlo valley from the west joins the Tángír. A road fit for laden ponies to Kandia leads up that stream. Dabas, of 20 houses, is the next village on the left bank at $1\frac{1}{2}$ miles from the junction, and 2 miles further is Kurangi, of 20 houses, the last of the Tángír villages, on the road to Yasín and Mastúj. A stream draining the Michar valley from the west joins the Kurangi. A good road to Kandia leads up the Michar stream and joins the road from Parbat. Kurangi is altogether a Gújar village, the people, besides their pastoral pursuits, taking to cultivation, producing the same crops as at Dabas and Palori.”

The valley from Palori upwards is well wooded with pine, which, however, does not reach the ridges; below Palori there is no forest in the valley, and even on the hill-sides there is not much.

From the top of the Tángír valley roads to Yasín and Mastúj branch off, the former by the Pai Kotal, the latter by the Chachi Kotal. These passes can be reached in about four hours from Kurangi. These are probably not high, and there is no forest on them.

Tángír was the residence of Múlk-Amán after his expulsion from Yasín.—(*Biddulph; the Múlla.*)

TARSHING—Lat.

Long.

Elev.

A village in the Astor district, Kashmír, about 8 miles east of Nanga Parbat. It lies up a side valley leading to the Mazeno pass, at the foot of a great glacier, which comes down from the north to about the level of 9,400 feet. This glacier has been the cause of an extensive flood in the Astor valley, of which an interesting account is given by Drew.

TERÚ—Lat. $36^{\circ} 9'$, Long. $72^{\circ} 47'$; Elev. 10,700'.

A village in Dárdistán, situated on a plateau on the left bank of the Ghizar river, about 4 miles above Ghizar. It contains about 50 houses. There are few trees of any sort. Terú is the highest village in the Ghizar valley.—(*Barrow.*)

THAK—

A valley south of the Indus in Shínáka, between the Búnar and Botaghá valleys. 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, about 7 miles from the Indus. Each of these streams gives its own name to the part of the valley through which it runs (*vide* “Niát”).

The length of the valley by the Thak branch from the Babúsar pass to the Indus is about 20 miles. The dividing range must be very lofty, as it is covered with snow for more than nine months. The only two villages in the upper part of the Thak valley are Babúsar and Thak (*q.v.*). In the lower part of the Thak valley,—that is, below its junction with the Niát,—are the two villages of Daniát and Singal, both on the right bank. Daniát is a small place of only 4 houses, about 4 miles from the Indus. Singal, about $1\frac{1}{2}$ miles higher up the valley, contains about 14 houses, with a little open space and a few fruit trees about it. A wooden bridge here crosses the stream. The combined stream of the Thak and Niát is sometimes called the Khanogáh. The Thak valley, including Niát, is said to be able to turn out about 600 fighting-men, of which the greater number would come from the Thak fort.—(*Ahmad Ali Khán.*)

THAK—Lat. Long. Elev. .

A village in Chilás, which is said to contain about 80 or 100 houses. Biddulph says it is the only fortified place in Chilás. Up the Thak glen lies the route to the Babúsar pass and Kághán (*vide* BABÚSAR). The fort of Thak is situated about one-fourth mile from the left bank on the Thak stream, and about 4 miles south of its junction with the Niát. It is about 150 yards square. Fruit trees are scattered over the cultivated grounds. The only other village in the Thak valley proper is that of Babúsar (*q.v.*). —(*Biddulph ; Scott ; Ahmad Ali Khán.*)

THALICH—Lat. Long. Elev. .

A small village lying in a ravine about a mile and a half from the right bank of the Indus and $2\frac{1}{2}$ miles west of Rámghát. It is separated from GóR by the Cháhmúri mountain. Thalich is the last independent Shináka community towards the east. It consists of about a dozen houses, surrounded by fruit trees and cultivation. A small stream from the Chámuri mountain irrigates their land. According to Biddulph the Thalich people make common cause with those of Chilás, of whom, he says, they are an offshoot. The road from Thalich to Sai is very difficult, as is that from Thalich to GóR.

It crosses a pass of 10,000 feet, situated about $2\frac{1}{2}$ miles south of the Chhamúri peak, and at a distance of about 3 miles thence reaches the fort of GóR. It is practicable for men and goats throughout the year, but no water is found on it.—(*Biddulph ; Ahmad Ali Khán.*)

THÚR, OR TOR—Lat. Long. Elev. .

A valley of Shináka, drained by a stream of the same name ; it lies between the Harban and Chilás valleys on the south side of the Indus. The mountains enclosing it are said by the Múlla to be more rugged than those of other valleys. The people are called Torije.

The valley is about 18 miles long. On the right bank of the stream and some miles south of the Indus is the fort of Thúr, which is said to con-

tain 300 houses (the Múlla says only 50). In the neighbourhood there is a large tract of land fit for cultivation, and all the common fruit trees are said to grow there. About a mile south-west of the fort and on the left bank of the main stream is the village of Kharót. To the south of Kharót there are four other hamlets, namely, Marengi, Zúre, Gabar, and Makheli, but these are not permanently inhabited. There is some land fit for cultivation on both banks of the main stream near its mouth. The valley can turn out about 500 fighting-men in case of necessity. The valley can be reached by the Zúre pass from Kotgali in the Chachargá valley. This pass is used by traders, who from Kághán go to Jalkót by the Sapat pass. The upper part of Thúr territory consists of several subsidiary valleys, all draining into the main stream near Thúr.—(*The Múlla; Ahmad Ali Khán.*)

THURIÁL—Lat.

Long.

Elev.

A small valley of Shináka, about 9 miles long, situated between Thúr and Chilás on the left bank of the Indus. The inhabitants are Gújars and subordinate to the Thúr people.—(*Ahmad Ali Khán.*)

TIRICH—

A valley of Chitrál lying south of the backbone of the Hindú-Kush and east of the great Tirich Mir mountain. It forms part of the Drásan district, and is therefore under the rule of Afzal-úl-Múlk. From the foot of Tirich Mir the Tirich valley runs north-east for about 25 miles; it then curves round to the east till it joins the Túrikho river at Sarwat, about 15 miles above Drásan. Its only tributaries of any size are the Rósh Gól and Lún Kú (*q.v.*). The Tirich valley is a narrow one, lying between steep, stony slopes. Hamlets are numerous, and cultivation in patches extends all along the river. Both hamlets and cultivation lie in the valley itself, and not along the hill-sides, as in Múrikho. There is only one crop raised in Tirich, and this chiefly consists of barley, wheat, and millet. Fruit-trees are fairly plentiful, apple being by far the most common. The river is a rapid one about 20 or 30 yards broad; bridges are frequent, but in winter the river is fordable almost anywhere. The bed of the river is stony, and usually about 100 yards broad. The road up the valley is really only practicable for laden horses as far as Nikrach, about 2 miles above the junction of the Lún Kú valley. Near Nikrach on the left bank of the river there are some orpiment mines, and at this village the Mehtar keeps a customs guard. The total population of the Tirich valley is about 1,500 souls, there being some 20 or 30 small hamlets, but no village of any size or importance. The elevation of the inhabited part of the valley at its upper end is about 9,300', and at its junction with the Túrikho 7,180'.—(*Sub-Surveyor Bápu Jádú; Barrow.*)

TIRICH MÍR—Lat.

Long.

Elev. 25,426'.

A great mountain projecting southwards from the Hindú-Kush immediately to the north of Chitrál. The dorsal of the Hindú-Kush has here a mean elevation of some 16,000 feet. This great mountain, therefore,

towers some 9,000 feet above it. Looking down the valley from Mastúj, this magnificent mountain fills the whole view. Looking up the valley from Chitrál, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zébák in Badakhshán. In Káfristán it is called Maisurmún. Many tales are related about this mountain, one of which is that in a deep glen, high up, on its snow-clad sides is a large tank, lined with blocks of white marble.—(*Tanner ; McNair ; Biddulph.*)

TOPKHÁNA-I-KÉSÚ—Lat. $35^{\circ} 37'$, Long. $71^{\circ} 59'$; Elev. 4,500'.

A *darband*, or fortified passage, on the left bank of the Chitrál river, about a mile below Késú. The road to Drósh here crosses a projecting rocky spur, which has been strengthened by a stone tower and some rude walls. It is here that the Chitrális usually resist any attack from the south. The position might, no doubt, be made a very strong one. The wall and tower were said to have been built to resist Jehangír's invasion, and here the Mogal force was brought to bay. Finding further progress impossible, the Mogals retired.—(*Raverty ; Barrow.*)

TOPKHÁNA ZIÁBEG—Lat. $36^{\circ} 46'$, Long. $72^{\circ} 59'$; Elev.

A ruined *burj* in the Yárkhún valley on the right bank of the river. It is named after a Badakhshi official who held this part of the country many years ago. All round it are traces of considerable cultivation, and evidently this part of the country was once thickly populated, but now it is quite uninhabited. There is very good pasturage and firewood about here, and the spot is consequently a favourite halting-place for travellers to and from Wakhán who use the Khán-Khón pass. The elevation is probably about 10,500'.—(*The Múlla ; Barrow.*)

TOR—*Vide* "THÚR."

TORIGRÁM—Lat. $36^{\circ} 33'$, Long. $72^{\circ} 26'$; Elev. 7,780'.

A village in Túrlikho on the right bank of the river; it contains about thirty houses.—(*Sub-Surveyor Bápu Jádú.*)

TORKAMAR—Lat. Long. Elev.

A precipice on the right bank of the Indus, a little below Pátan. The Múlla thus describes it:—

"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 three or four pieces of timber, one above the other, from the river, by which the people who have nerve for it get over a precipice 200' or 300' deep."—(*The Múlla.*)

TORWÁL—

The name of a Dárd community occupying the Swat Kohistán, according to Biddulph, from Arání to Chirolai, and, according to the Múlla, to Chúrai, the northernmost village of Swat proper. Chirolai and Chúrai are possibly the same.

Biddulph says there are nine fortified villages within this tract and about 20,000 inhabitants. He mentions the following villages as belonging to the Torwál :—

Cháhil	.	.	.	.	.	1,000 families.
Báraníál	.	.	.	.	.	800 „
Rámat	.	.	.	.	.	600 „

He considers the tribes of the Indus valley in Kohistán and Shínáka are identical with the Torwálik, and that those tribes migrated from the Swat Kohistán.

The Torwál country is rich and fertile, yielding below Chodgrám two crops of great abundance. The people own enormous flocks. The language is Torwálik, a Dárd dialect. The people intermarry with their Bashkár neighbours, but never with the Patháns, for they themselves are Shiáhs.

Raverty mentions the following villages as inhabited by the Torwál :—

Báraniál, Haránai, Cham, Gornai, Chotgrám, Rámat, Chúkíl, Ajru-Kala, and Mankiál.

He estimates that the Torwáls number 9,000 adult males. Biddulph's estimate of 20,000 inhabitants is therefore probably not so excessive as it would at first sight appear.—(*Biddulph ; Raverty.*)

TOSHO PASS—Lat. , Long. ; Elev. 18,000'.

A pass leading over a southern spur of Nanga Parbat from Tashing in the Astor valley to Búnar of Chilás (*vide* “MAZENO PASS”). The Tosho route is closed from the middle of October to June. For the remaining four months, though still more or less covered with snow, it affords a passage for men and goats. It is apparently more used than the Mazeno pass.—(*Ahmad Ali Khán.*)

TRANGFAH—

The designation of the headman of a village in any Dárd state ruled by a Rá. His duties and privileges are described in the article “DÁRDISTÁN.”

TÚI—Lat. Long. Elev.

A village, or group of hamlets, along the banks of the Túi nadi in Yasín. The Múlla says : “The first houses met within the valley are about 23 miles from the pass, and they extend along the right bank of the river in ones and twos, numbering altogether about eighty houses, or about 5 miles, the whole receiving the general name of Túi. The crops, consisting of wheat and barley chiefly, are raised by irrigation ; the apricot, apple, and mulberry grow in profusion. The climate of the place is healthy and delightful during summer, but cold during winter.”

The Múlla apparently groups all the hamlets of the valley under one name. McNair mentions Nalti, Harpú, and Wesal. From Wesal, which is the lowest of three, there is a route up the Wesal Gol, and over the hills to Yasín, which saves several miles.—(*The Múlla ; McNair.*)

Since the above was written, Tui was visited by Colonel Lockhart's Mission. The following account may, therefore, be added with advantage.

The highest hamlet of Túi is Talti. Above this there are one or two small *bándas*, such as Lasht and Masht, but no permanent villages. Below Talti are Nalti and Draskan on the right and left banks, respectively. They are connected by a good bridge at these villages. Though 9,000' above the sea, there are a few fruit trees, but willows are the most common trees. Below Nalti cultivation is continuous for about 5 miles, chiefly on the right bank, except opposite Dapas. Fruit trees become more plentiful as one descends the valley. Túi altogether must contain nearly 200 houses.—(*Barrow*.)

TÚI, OR MOSHABAR KOTAL—Lat. $36^{\circ} 38'$, Long. $73^{\circ} 71'$; Elev. 14,680'.

A pass over the watershed between Yasín and Mastúj. The Múlla thus describes it—

“The road on leaving Gazan crosses the river by a wooden bridge, admitting of the passage of cattle, and meets with two small streams on the right bank; at 7 miles it comes on to a narrow strip of level ground, about half a mile in length, and between 200 and 300 yards in width, called Sháh Janali (the Princess' plain), which it traverses. The river is recrossed to the left bank, $1\frac{1}{2}$ miles from the plain, near the junction of a stream from the east, and little below the place where the river issues from a glacier. The ascent to the pass, which leads to the Túi valley, now begins. This pass is called the Túi kotal by the people of the villages nearest it, but I heard it spoken of at Yasín as the Moshabar kotal. The first mile of the ascent from the west is gradual and winding, the remaining $1\frac{1}{2}$ miles is stiff and straight. At the time I crossed, 29th July, there were 2 feet of freshly fallen snow covering the pass and ridge, but to the left could be plainly made out, by their crevasses, the glacier from which the Gazan stream issues, and another glacier on the eastern slope of the ridge, under the end of which the road passes, after a steep, but not difficult, descent of 3 miles. The pass is not a deep cutting in the ridge, and is, I believe, only slightly lower than the peaks on either side, but, as they were enveloped in clouds at the time I crossed, I could not see them. During July and first half of August, the pass is most free from snow, and it is then practicable for horses and most frequented by travellers; but the people of the neighbouring villages cross it on foot as early as March and as late as September. On reaching the terminus of the glacier at the foot of the pass, the road crosses the stream called the Túi nadi, which issues from the glacier, and following its left bank at $1\frac{1}{2}$ miles comes on to, and traverses, the lower edge of the glacier, which takes its rise to the south, and abuts against the opposite slope of the hill and covers the channel of the river for a distance of 8 miles, in an easterly direction. Deep crevasses are frequent, and have to be avoided, but with care horses can be taken over the glacier. Where the river, now a formidable stream, emerges into daylight, the road follows its left bank, which at $3\frac{1}{2}$ miles bends from a south-east direction to the south, and receives at the bend a large glacier-fed stream from the north, which could not be forded and had to be crossed by a snow bridge some distance above the junction. The course of the stream is southerly for above $3\frac{1}{2}$ miles, at the third of which it receives a large stream from the west; then, it has a south-south-east direction for $2\frac{1}{2}$ miles, after which a general east-south-east direction



Photo-etching.

Survey of India Offices, Calcutta. December 1887.

TUI PASS, FROM THE YASIN SIDE.

to its junction with the Yasín river. There are birch forests on the western and southern slopes, extending to the river for about 8 miles of its course, from where it leaves the second glacier. The first houses met with are 23 miles from the *kotal*.

McNair says the ascent (*i.e.*, from the west) is easy, but the descent exceedingly difficult, a nasty bit of glacier having to be traversed. The following is his account of the road.

"From Gazan to *kotal* 7 miles. Ascent easy, no cultivation, but some grass and fuel midway. The descent to Túi stream, a little over 4 miles, frightful, going over a glacier. Nine miles further east is the first village Nalti. The path now very fair, grass and wood on hill slopes. Keep to the right bank for another 8 miles, when the main valley is reached. Going easy, valley narrow, cultivation on both banks. Now turn south towards Yasín, which is $6\frac{1}{2}$ miles further on. From Harpú, $2\frac{1}{2}$ miles east of Nalti, there is an alternative route over the hills, which saves 3 miles. The path is very fair and with a little trouble might be made practicable for mules."

Elsewhere, McNair says: "The difficulties attending the descent into Yasín are considerable. For baggage animals it is rendered impassable by a glacier."

By this route it is reckoned 5 days' march from Yasín to Mastúj. It is only used in summer, but at that season the route is most frequented, as by it one avoids the numerous river crossings of the Ghizar and Sar Lásúpúr route.—(*The Múlla ; McNair ; Biddulph.*)

Since the above was written, the pass has been traversed by Colonel Lockhart's mission. McNair's account may be accepted with the following modifications:—

From Sháh Janali to the *kotal* is $3\frac{1}{2}$ miles, the first 3 miles are either over *moraine*, or gently shelving beds of shingle, and are quite easy, the rest is very steep, up a slipping shingle slope, which, where covered by snow, is very difficult and slippery. The *kotal* is a deep gap in the mountains about a couple of hundred yards broad. From it to the first possible encamping ground it is 6 miles. The first mile is very steep and mostly covered with snow, then for $\frac{1}{2}$ mile there is a fair path along the hill-side, the road then goes on to the Túi glacier, which it follows the rest of the way; here the road is frightful. The glacier is covered with rocks and shingle, but is none the less difficult-going, as the stones give but a treacherous and sliding foot-hold. The altitude at the foot of the glacier is about 11,750'. Unladen animals can be taken over the pass, but it is bad-going for ponies.—(*Barrow.*)

TÚRAN HARÁI—Lat.

Long.

Elev.

A place about $1\frac{1}{2}$ miles north of the Kání pass. It comprises some $\frac{3}{4}$ ths of a mile of level plain and some well-wooded ground. The water flows in abundance in a stream about 300' below it, and there is a spring to the north at the base of the mountain, though it does not supply much. There are three houses here made by the people of Górá to keep their goats in during the summer.—(*Ahmad Ali Khán.*)

TÚRIKHO, OR UPPER KHO—

A district of Chitrál, which comprises the upper part of the valley of the Túrikho river. On the left bank it extends as far down as Astári (*q.v.*), but on the right bank it stops short at Sarwat at the junction of the Tirich with the Túrikho river. Its greatest length is therefore about 45 miles. The valley is a narrow one, never much more than a mile wide, and is enclosed by stupendous mountains. One or two subsidiary valleys, such as Khút and Malp, help to form the Túrikho district. The chief villages are Rích, Shu, Grám, and Khút. There are also Astári, Warkúp, Raián, Malp, Sarwat-Torigrám and Ujnú, all of which will be found described under their respective headings. The total population numbers between 4,500 and 5,000 souls. There is a considerable amount of cultivation near the villages, chiefly wheat and barley. Fruit trees are plentiful, especially the apple, walnut, and apricot.

Chogas of various sorts are manufactured. The inhabitants are healthy and fair in appearance. The houses are low and badly constructed. Cattle are scarce, but sheep and goats are plentiful.

Several passes lead out of Túrikho, namely, the Kachen, Úchli, and Rích, which lead to Kala Panjáh in Wakhán—the Kóksin, Bangól, and Khút, which lead into Yárkhún. The road up the Túrikho valley is practicable for laden animals as far as Rích, but in many places the road is difficult, and loads must be taken off. Túrikho is the patrimony of Sardár Nizám-úl-Múlk, the heir-apparent of Chitrál, but Rích, though subordinate to him, is the jagír of Mozaffar Khán, Khán of Rích. The Sardár, when he comes to Túrikho, lives at Shugrá. A list of the Túrikho officials is given under the article "YASÍN."—(*McNair ; Barrow ; Bápu Jádú.*)

TÚRIKHO RIVER—

A river of Chitrál which, rising in a great glacier of the Hindú-Kush about latitude $36^{\circ} 50'$, joins the Mastúj, or Chitrál, river in latitude $36^{\circ} 14'$ after a course of over 50 miles. Its principal tributary is the Tirich, which joins it on the right bank about 23 miles above its mouth. The only other tributary of importance is the Khút, which joins it on its left bank. The general course of the river is south-west. The river is only fordable in winter. In summer it is a deep and rapid stream. There are several bridges by which the river may be crossed. Villages are numerous. The only fort along its entire course is Drásan (*q.v.*). In the upper part of its course the mountains are precipitous and often come right down to the river's edge. In Múrikho the slopes are gentle and the hills covered with earth.—(*Sub-Surveyor Bápu Jádú.*)

ÚCHLI PASS—Lat. $36^{\circ} 50'$, Long. $72^{\circ} 2'$; Elev. 18,410'.

This pass, which is also called the Ishmúrg, leads from Rích in Túrikho to Kala Panjah in Wakhán, which is usually estimated as being three marches from Rích. It is open for about three months, and is only fit for men on foot.

It is always covered with snow. After leaving Rích the road goes for 8 miles or so up a narrow, stony ravine, at the head of which travellers usually encamp before crossing the pass; there is low scrub jungle and a little forage (*vide* "SHAH JANALI"). From here the road, after crossing a steep and high spur, goes along the left side (proper right) of a long narrow glacier for 6 miles, and then there is a steep rocky ascent of 2 or 3 miles to the *kotal*. The elevation of the glacier at its foot is nearly 12,000', so that there is a total ascent of more than 6,000' from the last camping-ground at the Túríkho side.—(*Sub-Surveyor Bápu Jádú.*)

UDORBAT—*Vide* "BOTOGÁH."

UJHÁR GOL, OR UZAR DARA—

A valley in Chitrál draining from the Tirich Mír range into the Lútkú valley at Shoghot, forming at the junction a broad stony delta. The path from Shoghot up the valley leads at first over this delta, but soon enters a narrow defile, with precipitous cliffs on either side. At 2 miles Shiwat is reached on the left bank, and here the valley opens out a little. Hasanábád is on the right bank opposite Shiwat. Above these villages the valley again narrows, and the path climbs steeply up and along the spurs on the left bank for another 3 miles, when the upper slopes open out into fine rolling uplands, well cultivated, and studded with the cottages of Dúrnúl and Giri. On the right bank, where the ground is favourable, is the village of Beshgrám. Beyond these villages there is no cultivation and the hill-sides become steep and difficult, and small glaciers are visible at the head of the valley. The path continues along the left bank and, crossing the watershed, descends to Owír and Lún. As far as Giri the path is very good generally. The total length of the valley is about 15 miles, and the average elevation of the fields of Giri and Beshgrám about 8,500 feet above sea level. The population can hardly be more than 2,000, although McNair puts it at 5,000. He, however, never visited the valley. The chief villages in the valley are Shiwat, Hasanábád, Dúrnúl, Giri, and Beshgrám. There are said to be lead mines in the Ujhar Gol.—(*Woodthorpe.*)

UJNÚ—Lat. 36° 35', Long. 72° 29'; Elev. 8,050'.

A village in Túríkho on the left bank of the river. It contains 20 or 30 houses. The valley known as the Ujnú Gol lies on the opposite side.—(*Sub-Surveyor Bápu Jádú.*)

UNI—Lat.

Long.

Elev.

A valley on the north side of the Doráh pass route, in Injgám, a district of Chitrál. Up this valley there is said to be a foot-path, which turns the Doráh. It comes out at Sanglích. Elevation of the valley at its mouth about 10,800'.—(*Barrow.*)

ŪSHŪ—Lat. Long. Elev.

A Bashkár village in the upper part of the Swat Kohistán. It lies on the right bank of the Ūshú nadi, about 5 miles north of Kálám. It contains about 500 houses, the inhabitants paying tribute to Yásin. From here there is a road which goes north-east to the Matiltán, or Matakán, pass, and thence to the Kandia valley. There is also a road to Yásin by the Ūshú nadi.

The distance is about 100 miles, and the stages from Yásin are as follows: (1) Pingal on the Ghizar river; (2) Ghizar village, thence an easy pass over the great watershed, below which is Uria, (3) an encamping-ground in the forest; (4) Khúsh Banád or Bánda; (5) Ūshú.—(*The Múlla; Tanner.*)

ŪSHŪ KOTAL—Lat. Long. Elev.

A pass leading from Ghizar over the Hindú Ráj into the Swat Kohistán. The road leads up the valley of the Ūshú nadi (*q.v.*). The pass is said to be easy, though very high, and possibly it is practicable for pack ponies in summer. Ūshú is the first village on the Swat side.—(*The Múlla.*)

ŪSHŪ NADI—Lat. Long. Elev.

A tributary of the Ghizar river which rises in the Hindú Ráj, the great watershed between the Ghizar valley and the Swat Kohistán. It falls into the Ghizar just below Andarp. At its mouth the river is about 30 yards broad and 4' deep. Up this river there is a route across the mountains into the Swat Kohistán.—(*Barrow.*)

ŪSHŪ NADI—Lat. Long. Elev.

A small stream in the Kandia basin, which flows into the Gabriál stream just below Gabriál. It rises near the Matiltán, or Matakán, pass, and the route to that pass runs up this stream.

There is another Ūshú nadi in the Swat Kohistán, which is one of the principal affluents, if not the main one, of the Swat river; on its right bank are the important villages of Ūshú and Kálám (*q.v.*). There is a third river of the same name, which, flowing northwards from the Ūshú pass, joins the Ghizar river just above the Bandar lake. At its mouth this river is 30 yards wide, with a depth of 4 feet. It is crossed by a wooden bridge.—(*The Múlla.*)

USTICH—Lat. Long. Elev.

A narrow rocky valley on the south side of the Doráh pass route, about 3 miles east of the *kotál*. Up this valley there is a foot-path to Ahmad Dewána in Káfiristán.—(*Barrow.*)

UTAK GOL—Lat. Long. Elev.

A pass leading from Kaláshgúm, of Chitrál, to Kamdesh and Madogal in Káfiristán. It leaves the Búmboret valley about half-way up to the Shawal pass. It is said to pass over an extensive plateau. This route is much used by the Bashgalis for raiding purposes.—(*Barrow, from native information.*)

UTHÁTI PARI—Lat. Long. Elev.

A village in Khinár valley, 1 mile north of Daraché, on both banks of stream; right bank 6 houses, left 7. Headman of valley lives here.—(*Ahmad Ali Khán.*)

UTRÓT—Lat. Long. Elev.

A Bashkár village in the Swat Kohistán, situated on the right bank of the Gabriál nadi, a tributary of the Swat river, and which the Múlla considers its main source. The valley hereabouts is rather narrow, and the hill-sides are covered with trees of enormous size. The village of Utrót contains about 700 houses. It has 2 or 3 shops of *Paráchas*, but no regular bazaar. There is also a large *masjid*. Utrót is celebrated for its ponies. The village of Gabriál is subordinate to Utrót, which, however, pays tribute to Yasín. From here there is a road up the Sajaun nadi to Lámúti on the Panjkorah.—(*The Múlla ; Biddulph.*)

VOST PASS—

A pass over the Hindú-Kush, leading from Upper Chitrál into Wakhán. It takes its name from the village of Vost, about 16 miles east of Panjah in Wakhán. Even in summer it is only practicable for men on foot.—(*Biddulph.*)

Biddulph evidently refers to the Rích, or Janali, pass (*q.v.*), which leaves the Wakhán valley at Kala Yúst or Vost. I do not think it is ever called the Vost pass.—(*Barrow.*)

WANAKACH—Lat. 36° 22', Long. 71° 42' ; Elev. 9,900.

A jungle in the Arkári valley on the road to the Nuksán pass. The trees are only dwarf willow, and birch, but, as both forage and firewood are plentiful, travellers usually encamp here before crossing over into Badakhshán. It is the fourth march from Chitrál.—(*Sub-Surveyor Bápu Jádú.*)

WARKÚP—Lat. 36° 19' 30", Long. 72° 23' ; Elev. 7,150'.

A village in Túrikho, of Chitrál, on the left bank, about 2 miles above Astári. It contains about 30 or 40 houses, and is surrounded by fruit trees. There is a bridge over the Túrikho river at Warkúp, which connects it with Madak.—(*Sub-Surveyor Bápu Jádú.*)

WARSHIGÚM, OR YASÍN RIVER—

The river which waters Yasín is known above its junction with the Túi as the Warshigúm; an account of it will be found under the heading "Yasín River." Biddulph apparently applies the name to the whole valley, but certainly Yasín is the term ordinarily used. He says the people, *i.e.*—the tillers of the soil—belong to the Búrish stock, and their local name of Búrishé has been converted by their rulers of the Khúshwakté branch into Wúrshiks, from which the valley has derived its name of Warshigúm, the termination *gúm* meaning "valley"—(*Biddulph.*)

WARSÚM—Lat. $36^{\circ} 35'$, Long. $72^{\circ} 55'$; Elev. 8,700'.

A small hamlet in Yárkhún Páin on the left bank of the Yárkhún river. It stands at the mouth of a considerable stream from the south. This stream is known as the Warsúm Gol.—(*Barrow*.)

YAHTÓT, OR YAKTÚT—Lat.

Long.

Elev.

The highest hamlet in the Dárel valley, Shínáka. It consists of 7 houses on the left bank of the stream, and 3 houses to the left of the road, about 300 yards. Yahtót is on a clearing of the forest not quite a mile square, and is the last village in the Dárel valley on the road to Yásín and Puniál; there are no fruit trees about, and, though there is cultivation of wheat barley, and jowar, yet the chief reason for its establishment is the grazing of the live stock.—(*The Múlla*.)

YÁRKHÚN—

The name given to the Chitrál river from its source to Mastúj. The explorations of Muhammad Sháh show that this river rises in Ghazkúl (*q.v.*) and even a short distance below the point where it leaves the lake, its main channel "is 47 paces broad, with a rapid current and thigh-deep water." In the next 15 miles it receives one or two affluents from the mountains on the left. At about 30 miles from Ghazkúl is the point where the Darkót-Barogh road crosses the river. Here there used to be a bridge (*vide* "BARÓGHIL PASS"). Above this the river would appear to flow through a Pámír-like country of undulating hills, but below it becomes a narrow defile between stupendous barren rocky mountains. The river is a rapid one and in summer unfordable. It presents a series of narrow gorges, alternating with broad lake-like beds of sand or shingle, through which the river flows by numerous shifting channels. In winter the river-bed offers an easy route, but in summer it is quite impracticable. About 25 miles below the bridge is the ruined tower of Topkhána Zíábeg (*q.v.*) and 10 miles below this again is Darband (*q.v.*). Above Darband the valley is known as Yárkhún Bálá (*q.v.*); below it Yárkhún Páin (*q.v.*). In Yárkhún Bálá there are no habitations, but plenty of forage and firewood. In Yárkhún Páin villages are numerous—the highest in the main valley being Jhopú (*q.v.*). The valley is nowhere much more than a mile wide and is generally only a few hundred yards. Wherever side streams join the main river a fan of alluvial soil is formed which, if not too stony, is usually (in Yárkhún Páin) the cultivated site of a village. The chief tributaries of the Yárkhún river are the Gazan Gól and Kóksin Gól. It is crossed by three rope bridges, (1) near the mouth of the Kóksin Gól, (2) between Donich and Pawar, (3) between Disg and Istarchi.—(*Barrow*.)

YÁRKHÚN BÁLÁ—

The name by which the valley of the Yárkhún, or Mastúj, river is known above Darband. Yárkhún Bálá is uninhabited. The traces of former cultivation, however, show that there was once a considerable population

here. It is supposed to have been laid waste during the Chinese invasions. The elevation of Yárkhún Bála varies from 9,000' to 12,000'. The following passes lead out of the valley :—

Into Wakhán, the Baróghil and Khán Khón; to Yasín, the Darkót; and into Túrikho, the Kóksin or Sháhjanali. Each of these will be found described under its own heading.—(*Barrow.*)

YARKHÚN PÁÍN—

The name by which the valley of the Yárkhún-Mastúj river is known between Darband and Mastúj. Villages are fairly numerous—over 20 in about 30 miles. The total population is probably over 3,000. Beside the road down the valley, there are the following passes leading out of it :—

- (1) the route to Yasín by the Gazan river and Túí Kotal (*q.v.*);
- (2) the route to Ghizar by the Chamarkand pass (*q.v.*);
- (3) the Bang Gól (*q.v.*) route to Túrikho;
- (4) the Khút pass (*q.v.*) to Túrikoh.

The elevation of Yárkhún Páín varies from 9,000' to 8,000'. The villages in Yárkhún Páín commencing from the north are—

Right bank.—Pawar (*q.v.*).
Bang (*q.v.*).
Birzóz.
Eskúm.
Dizg (*q.v.*).
Istárchí.
Diwang úl.
Khúsh (*q.v.*).

Left bank.—Gazan (*q.v.*).
Jhopú (*q.v.*).
Warsam (*q.v.*).
Dorich (*q.v.*).
Fádan.
Ímit.
Miragrám (*q.v.*).
Lásh.
Shich.
Fásk.
Yúkum.
Brep (*q.v.*).
Timna.
Zemindai.
Chapri.

(*Barrow.*)

YASHKÚN—

A caste, or branch, of the Dárd race. Drew says—

“The Yashkún is the most numerous of all the castes. In Gilgit and Astor they are the body of the people, whose chief occupation is, of course, agriculture. Dr. Leitner speaks of the Yashkún as ‘a caste formed by the intermixture between the Shín and a low (? aboriginal) race.’ This view does not recommend itself to me; it is more likely that the Krámin had some such origin, but that the Yashkún, who follow all the same occupations as the Shín, and in physique and physiognomy are their equals, should have so originated is far less probable. I am inclined to think that they and the Shín together made up the race (which we may call Dárd) that invaded this country and took it from the earlier inhabitants. What may have been the origin of that (probably previous) division into Shín and Yashkún is a point both curious and important,—a question which at present I see no way of solving. Dr. Leitner’s information, that a Shín may

marry a Yashkún woman, while no Yashkún may marry a Shín woman, is highly interesting."

Biddulph tells us that they form the entire population of Húnza, Nagar, and Puniál, and nearly all the population of Yásín, besides being numerically superior in Gilgit, Sai, Dárel, and Astor. In Húnza and Nagar, however, they call themselves Búrish, and in Yásín Wúrshik.—(*Drew ; Biddulph.*)

YASÍN—Lat. 30° 22', Long. 73° 23'; Elev. 8,220'.

A village and fort which together form the chief place in the Yasín valley and the residence of the ruler. The fort is a square of about 100 yards side, with towers at the corners; it is within a hundred yards of the river. The walls are broken down in several places, having been pulled down by the troops of the Mahārāja of Kashmír when Yasín was invaded by them in 1863. It is a place of no strength and is commanded by the cliffs on the opposite side of the river. The fort contains a *masjid*, and one or two wells, besides dwelling-houses for the Sardár and his retainers. The village consists of about 200 houses, scattered about in small groups. There is a good deal of cultivation, chiefly wheat and barley, and fruit trees are abundant, especially the apricot.—(*Barrow.*)

YASÍN—

A valley in Dárdistán belonging to Chitrál, and lying between Mastúj or Kashkár Bálá on the west, and Puniál on the south-east. It is politically the eastern division of Upper Chitrál, Mastúj being the western. The two divisions are separated by the Moshabar mountains, and connected over the latter by the Túi, Chamarkand, and Shandúr passes (*q.v.*). The southern limit of the province is the great range (Hindú Ráj?), separating the valley of the Ghizar and Gilgit rivers from the Swat and Panjkorah basins. To the east it is bounded by the Ashkúman valley. On the north it is bounded by that branch of the Hindú-Kush over which runs the Darkót pass. The inhabitants of the valley are all Maúláis and Shías, though the ruling family are Súnis. They are a Dárd race, belonging to the Búrish or Yashkún section, but there are other sections represented, among the inhabitants. The language spoken is the Búrishke dialect (called Khajúna by Dr. Leitner). The people are sometimes styled by their eastern neighbours Póré, and their country Póriaké, from "*bur*," a word meaning "west." In Húnzá, Nágar, and Gilgit, the Yasín country is sometimes called Azair, which may possibly be the ancient name of the valley, but is more likely a corruption of the name Ghizar.

Below Gendai the Yasín valley is rocky and sterile, a succession of stony fans sloping down from the bare precipitous mountain sides which hem in the valley. About Gendai and Nú, however, there is a good deal of cultivation and, after passing the second bridge, that near Dúmán, the valley opens out and is, generally speaking, about a mile in width, being

bounded, as usual, by rocky precipitous mountains rising 8,000 or 9,000 feet above the valley. From Dúmán to the Nasbúr Gól, just beyond Yasín, cultivation is almost continuous along the right bank of the river, which here hugs the mountains on the left bank. On crossing the Nasbúr Gól one reaches the Dasht-i-Táús (*q.v.*) an elevated alluvial plain, about 3 miles long and 1 wide, now a perfect desert, but once evidently under cultivation. From here northwards as far as Mír Wali's fort cultivation is chiefly to be found on the left bank; between Gujalti and Mandúri it is almost continuous. At Sandi the river bed suddenly widens from about 50 yards to over a thousand, but at Mír Wali's fort the valley again closes in, and is not more than half a mile wide, the river being confined to a narrow bed. Cultivation from this point, as far as Handúr, is confined almost entirely to the right bank, while beyond Handúr there is no cultivation on the right bank, and on the left only that about Umalchat. Three miles beyond the whole level area of the valley is only about 400 yards wide, and this level space is all occupied by a swampy jungle of low scrub willow and birch, which continues all the way to the village of Darkót. At Darkót the narrow valley suddenly opens out, and one enters a sort of huge amphitheatre surrounded by gigantic snow-clad mountains and watered by three important streams, which, when united, form the Yasín river. Out of this amphitheatre there are only two exits besides the Yasín river valley, namely, that by the Darkót pass (*q.v.*) and that by Dadang Balsi (*q.v.*) into the Ashkúman valley. I may supplement the above description of the Yasín valley by Biddulph's account, as the two taken together ought to give a fairly correct idea of the topography of the country.

"Passing into Yasín territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags, with perpendicular scarps. Sixteen miles from the Puniál frontier, the mouth of the Wúrshigúm valley is reached, and 10 miles beyond the junction is the village of Yasín. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yasín the foot of the Darkót pass is reached, whence Sarhad, on the right bank of the Oxus, is at a distance of only two days' journey."

The villages in the Yasín valley generally consist of scattered groups of houses, which are, as a rule, made of boulders and mud, with flat roofs, composed of beams and rafters, covered with stone slabs plastered over with mud. There are only two forts in the valley, Yasín and that called Mír Wali's near Barkúlti; the former is in very bad repair, the latter in excellent order. These forts will be found described under their proper headings.

The soil is particularly rich and fertile, although the climate will not permit of its yielding more than one crop in the year; wheat, barley, and millet are the principal crops. Fruit trees grow in the greatest profusion as high up as Umalchat, apricot, apple, mulberry, and walnut, being the principal trees.

"In the Wúrshigúm and Kho valley, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision, with a flat side outwards, so placed as to form a perfect circle, about $3\frac{1}{2}$ feet high. On these are placed a number of flattish boulders, of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yasín there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Wúrshigúm valley there are single tables scattered about."

Owing to oppression and misgovernment the fixed population is very small, probably not exceeding 4,000 souls, though McNair puts it at 6,000 (possibly because Biddulph computes the number of houses in the valley at 1,200), while in another report he puts it at 20,000. I have myself seen nearly every village in the valley, and I should compute the number of houses at certainly not more than 800, and this estimate includes the side valley of the Túi and Dadang Balsi. Yasín certainly cannot furnish a thousand fighting men, and these are badly armed. Swords, shields, and matchlocks are the principal arms. There are also a few rifles which have been presented by the British government to the Sardár. Swords are made in the country. Lead and matchlocks are imported from Chitrál. The favourite season for warfare is August, when the crops are nearly ripe. The attacking force can then depend on the standing corn and fruit for subsistence, while the stores in the forts are at their lowest.

The country has hitherto been shamefully administered; great oppression exercised, and men sold ruthlessly into slavery for the slightest offence, any man being liable to have his children torn from him and sent as presents to neighbouring rulers. Slavery is the curse of the country.

In spite of this, however, the people seem fairly well to do; the fact is that the climate is excellent and the people are healthy. They have few wants, salt and a little sugar being practically the only imports.

As regards routes, the road up the valley is of course only a path, but it is fairly level, and good throughout for laden animals, though stony in places. The only roads out of the valley are—

- (1) The foot-path to the rope-bridge at Roshan, impracticable for horses.
- (2) The path to Khalta on the Ghizar river, practicable for unladen horses, but very bad indeed. This leads to the route by the Ghizar valley and Sar Lásóp to Mastúj, which is open all the year round. This route is also called the Shandúr pass route. The Chamarkand pass, to which reference has been made above, is merely a bifurcation from the Ghizar route. (*Vide* "SHANDÚR PASS" and "CHAMARKAND").
- (3) In winter, the ford at Gupis, which is the only route for laden animals.

- (4) The Túi pass (*q.v.*) route, practicable for unladen horses, but difficult. This route is only open for about 5 months.
- (5) The Darkót pass (*q.v.*) route, to the Yárkhún valley and Wakhán. This is a very difficult road, but is used by laden animals.
- (6) Two difficult paths from the Ashkúman valley, which enter Yasín between Sandi and Mandúri.
- (7) The route from Darkót up the Dadang Balsi valley into Ashkúman. This seems fairly easy and is practicable for horses. It is open for about 8 or 9 months of the year.

Formerly Yasín, though nominally the western division of Kashkár Bálá, was really independent; but in 1880 Amán-úl-Múlk, of Chitrál drove Pahlwán Bahádúr out of the country, and re-distributed his territory as follows:—

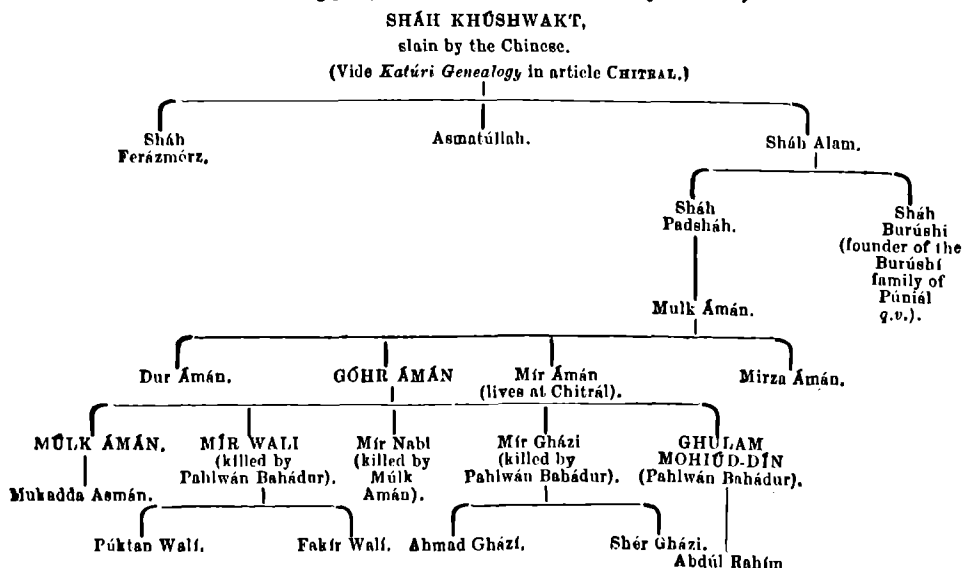
Mastúj, he retained himself; Yasín proper, he handed over to Mehtar Mír Amán, uncle of the late Pahlwán Bahádúr.

Ghizar he gave to Muhammad Wali, a nephew of Pahlwán Bahádúr.

But in 1882 the Mehtar took over the country altogether, and installed his heir apparent Sardár Nizám-úl-Múlk as its governor. His jurisdiction also extends to the Ghízar valley eastwards of Pingal and to the Ashkúman valley. The only other person of note in the valley is Alí Mardán Sháh, ex-Mír of Wakhán, who holds Barkúlti in jagír.

Yasín is a position of great strategical importance. A force holding this valley would not only close all the routes to Kashmír through Gilgit, but it would prevent co-operation between the columns of an enemy from the north, who might be using both the Baróghil and Doráh routes; while if the latter column advanced towards Pesháwar by Dír, a force in Yasín could threaten its communications by a flank movement through the Tal pass on Dír.—(*Biddulph; the Múlla; McNair; Barrow.*)

Genealogy of the Khúshwakté (Yasín).



The following is a list of the Sardár's officials, &c.; some of them belong to the Túríkho district, where their duties lie :—

- 5 Wazírs—(1) Maimún Beg, a foster brother of the Mehtar. He does the work both of *Mírza* and Baramúsh. He went to India in 1886.
- (2) Pinám Beg, brother of the above.
- (3) Bol Ajab Sháh. } Both went to India in 1886.
- (4) Bahádúr Sháh. }
- (5) Kokán Beg, acts as *Hákím* of Yasín, in the Sardár's absence from the valley.

2 Atálik.

4 Chárwelos.

1 Yasawal.

12 Charbús.

The most prominent persons besides the above are :—

Name.	Residence.	Name.	Residence.
Kamrán	Yasín.	Khán	Túríkho.
Daulat Amán	Ditto.	Mubárák Kadam	Ditto.
Rahim Amán	Ditto.	Mardan Sháh	Ditto.
Khálil Aman	Ditto.	Fíroz	Ditto.
Khúsh	Túríkho.	Dauli	Ditto.

YASÍN RIVER—

The river which waters the Yasín valley, or Wúrshikgúm. Just below Darkót, three streams, the Dadang Balsi, the Darkót, and another, unite and form together what may properly be called the Yasín river. From this point to its junction with the Ghizar, the river has a total length of about 32 miles. From Darkót to Handúr the bed of the river lies in a deep narrow valley. At Handúr it begins to open out, and the valley, as far as Dumán, is a mile or two wide. It then closes in again and becomes a narrow defile. The actual river-channel is from 30 to 60 yards broad. Between Barkúlti and Sandi the bed of the river spreads out considerably, being nearly a mile wide. It is here, of course, a waste of sand and shingle. The depth of the river varies considerably with the season. In summer it is nowhere fordable, while in winter it is fordable almost everywhere, though below Yasín it is only fordable for men on horseback owing to the strength of the current. The river is too rapid for boats to be employed with advantage, and there is not a boat in the country. It is bridged 1½ miles above Handúr, (2) just above Barkúlti, (3) at Mír Wali's fort, (4) at Sandi, (5) just below Dúmán, (6) 2 miles above its junction with the Ghizar. These bridges are considered practicable for laden animals, but they are all very narrow, and some of them very rickety. They each

consist of a couple of poles thrown across the river, with short chesses or hurdles laid over them.

The principle affluents on the right bank are the Túi and Nasbúr Gol, while on the left bank there is the stream which joins it just below Mandúri. Fish abound in the river.—(*Barrow.*)

YÁVA KANDAO—Lat.

Long.

Elev.

A pass over the ridge or spur between the basin of the Doga Dara and that of Razíka (Indus Kohistán). The Múlla thus describes it:—

“From Sár Bánda, a *Gújar* hamlet, an easy ascent of 3,400 paces to the top. On the other side a steep descent for 1,300 paces. A stream rises near the top to the right of the road and crosses it at the bottom, flowing towards Razika.”—(*The Múlla.*)

YIDGHÁH—

The name of the language spoken in the upper part of the Lútkhú Lútkú valley and in Manján. The people in the Lútkhú valley also call themselves Yidgháh, though by the Chitrális of the main valley they are styled “Fakír Maskín.”—(*Biddulph.*)

YŪR PASS—*Vide* “KHÁN KHÓN.”

ZÁGISTÁN—

The upper part of the Lútkú valley—that is to say, between the Doráh Kotal and Barzín. Gabar (*q.v.*) is the only place of any importance in Zágistán.—(*Barrow.*)

ZÁHAR DARA—

A ravine in the Kandia basin of the Indus Kohistán. Its stream falls into the Maidán Dara. The bed is broad and shallow, and easily fordable. The Záhar glen is only occupied during the summer, when cattle are brought up to graze.—(*The Múlla.*)

ZANDRÉ—

The name applied in Chitrál to the Rono caste (*q.v.*)

ZARDI—Lat. 36° 21', Long. 77° 21'; Elev.

A village in Múrikho, of Chitrál, about 8 miles above Drásan. It is a scattered village, containing about 80 houses.—(*Sub-Surveyor Bápu Jádú.*)

ZÍÁBEG—*vide* TOPKHÁNA ZÍÁBEG.

ZIDIG PASS—Lat. 35° 56', Long. 71° 25' 30"; Elev. 1,850'.

A pass leading from Gabar on the Doráh route in Chitrál to Ahmad Dewána in Káfiristán. At Gabar the Lútkú river is crossed by a bridge, or it may be forded; the road then goes up the left bank of the Zidig stream. At 5½ miles there is a small summer grazing-ground of the Káfirs called Samarak; 4 miles beyond this is the *kotal*, the last 2 miles

up to which are very stiff, mostly over snow, which is perennial. From the kotal there is a descent of 6 miles to Ahmad Dewána (elev. 8,680'). The first two thousand feet of the descent are terribly steep. At the *kotal* there is a rich vein of lead ore. Badakhshi traders, with salt carried on donkeys, use this route into Káfiristán.—(*Barrow.*)

ZUNDRÉ—*Vide* ZANDRÉ.

ZŪRE—*Vide* "THŪR."

APPENDIX I.

Brief History of Colonel Lockhart's Mission, with hints for future guidance.

In May 1885 the Government of India decided to send a small Mission to Chitrál and Káfiristán with a view to obtaining more exact information regarding the political and strategical conditions affecting those countries, more especially as regards the defence of the passes leading across the Hindú-Kush. This Mission was composed as follows :—

Colonel W. S. A. Lockhart, C.B., 24th P.I., in Political and Military charge.

Colonel R. G. Woodthorpe, R.E., in charge of Survey Operations.

Captain E. G. Barrow, Deputy Assistant Quartermaster General, assistant to Colonel Lockhart, and Intelligence Officer.

Surgeon G. M. Giles, Indian Medical Department, in Medical charge and Naturalist to the expedition.

Attached to the Mission were a Hospital Assistant and Sub-Surveyor, as well as four sepoy surveyors. The escort consisted of—

1 Pay Havildar, 7th B.I.,

16 Non-Commissioned Officers and men, 24th P.I.

2. The Mission assembled at Rawal Pindi at the end of May, and was equipped for the expedition by the Ordnance, Commissariat, and Transport Departments at that station. It may be useful to note the special equipment served out to each native soldier and follower :—

2 blankets.	2 pairs warm gloves.
1 water-proof sheet.	1 pair ammunition boots.
1 <i>postín</i> .	2 pairs woollen <i>puttis</i> .
1 pair <i>postín</i> socks.	1 pair blue goggles.
1 Balaclava cap.	2 knitted jerseys.
2 pairs warm socks.	

As regards this equipment, I would only recommend one or two alterations in any future expedition. The ammunition boots did not meet with favour. I think it would be better to equip the men with *chapplies* and leather socks from Srinagar. In a dry, rainless country like the Eastern Hindú-Kush nothing can be better. Most of the party took to *chapplies*. The Balaclava cap might, I think, be dispensed with, and (except for Sikhs) the woollen Dárd cap substituted. The following articles of equipment might be obtained at Srinagar :—

1 Dárd cap.	2 pairs <i>puttis</i> .
2 pairs socks.	2 „ <i>chapplies</i> , with leather socks.
2 „ gloves.	

All other articles of equipment should be issued at Pindi or Murree.

3. Two hundred Snider rifles, with ammunition, revolvers, &c., were obtained from the Pindi arsenal for presentation to the Mehtar of Chitrál and other Chiefs. It would be better in future to present Snider carbines on

account of the difficulty of carriage. As arm chests are much too cumbersome for mule transport, all the arms were packed in tarred canvas. This method, in spite of the badness of the roads, was found by experience to be most satisfactory; not a single rifle was injured. Arms thus packed should be made up into loads not exceeding 70 pounds in weight, so as to be carried if necessary by coolies. In fact, no loads should exceed that weight. For presents the most useful articles are:—

Carbines.

Muzzle-loading D. B. pistols.

Broad cloth.

Pesháwar lungis (from R30 to R5).

Amritsar *kinkob choghas* as presents for Chiefs (velvet preferred to silk).

Looking-glasses (light portable ones).

Scissors.

Knives.

Combs.

Matches.

Brass buttons (secondhand are quite good enough).

Needles and thread.

Nails.

Such articles as telescopes, watches, musical boxes, compasses which we took up in great numbers were not appreciated.

4. The Mission started with mule carriage, 200 mules being supplied for its wants by the Transport Department. Of these 150 were sent back from Astor, and the remaining 50 from Chitrál. After September 1885 the Mission depended entirely on coolie carriage. If a similar Mission or a small body of troops were ever again to take this route, I should recommend the following measures:—

- (a) Mule carriage to be taken from Pindi as far as Bára Múlla. In a year or two carts may probably be used, as the cart road should soon be ready.
- (b) Boats collected at Bára Múlla for the conveyance of the party to Bandipúra.
- (c) Local ponies collected at Bandipúra for the march to Astor.
- (d) Balti coolies collected at Astor for the onward journey.

5. As regards tents, the very lightest equipment should be taken. Very little rain may be expected beyond Astor, so that, if necessary, beyond that point even tents might be dispensed with, except, of course, for hospital purposes.

6. As regards supplies. The Káshmir authorities can be depended on to lay them out as far as Húpar, the stage beyond Gákúch. Beyond that no promised arrangements can be relied on, but well-qualified persons going on in advance might collect supplies by paying ready money for them. At least a week's supplies should be carried from Hupar if the party is at all large (say, over 300 men, all told). Besides this, all special articles, such as tea, sugar, salt, tobacco, pepper, *dhal*, should be taken for the whole period of absences, as none of these articles can be obtained in the country. Artizans of all kinds likely to be wanted should be taken from India or Káshmir, as none will be found in the country, at all events between Gilgit and Faizabád.

7. On June 8th the Mission left Pindi and, marching *viá* Murree and the Jhelum route, reached Bára Múlla on June 21st. From here the officers went on to Srinagar for the purpose of completing arrangements, while the rest of the Mission marched by road to Bandipúra.

On the 26th the whole party re-assembled at Bandipúra. No forward movement was made till July 3rd, as the passes were still covered with snow, which, so late in the year, was of course soft and difficult for the passage of animals. The passage of the Trágbal pass was made on the 5th; and on the 8th Bangla, at the foot of the Kamrí, was reached. Here the Mission halted on the 9th. From the 10th to the 12th it halted at Jarjú, 4 miles further on, while working parties of coolies, sappers and sepoys were employed in clearing a path through the snow. On the 13th the Kamrí pass was crossed in safety. On the 23rd we reached Dachkat on the further side of Rám Ghát. The descent of the Hatú Pír proved a most trying undertaking. The 24th and 25th were passed in transporting the Mission across the Indus. Only two boats and a *masak* raft were available; the operation was therefore a tedious one. On the 29th Gilgit was reached. Here the Mission halted ten days, in order to make its final arrangements.

8. The Mission left Gilgit on August 8th, reaching Roshan, the first village in Chitrál territory, on the 15th. Here it was met by Nizám-ul-Múlk, the heir-apparent to Chitrál. On the 19th Colonel Woodthorpe and Captain Barrow left the main body at Jandrót, marching *viá* Yasín and the Darkót pass to the Baroghil, thence to Mastúj by the Yárkhún valley, where they rejoined the main body, which had marched direct to Mastúj by the ordinary Shandúr route. The combined party then marched by Sanoghar and the left bank to Chitrál which was reached on September 11th, and where it met with a most honourable reception from the Mehtar of Chitrál.

9. On the 19th the officers of the Mission, with a reduced party, proceeded to explore the Doráh route. After visiting the pass a flying trip was made into the Bashgal valley of Káfristán, in by the Zidig, and out by the Shawal pass. This trip had to be made entirely on foot, with very light equipment, only 30 baggage coolies being taken. On the 7th the party returned to Chitrál. Here it remained till the 29th when another flying trip was made southwards to Mirkani. Chitrál was again reached on the 7th November. Meanwhile the Arkári and Turikho group of passes had been explored by Sub-Surveyor Bápú Jádú.

10. On the 17th November the Mission started for Gilgit, as it was considered advisable to winter there rather than in Chitrál. The march on this journey was *viá* Drásan, Mastúj, and the Shandúr. The cold experienced on the Shandúr pass was intense, but the snow was not deep. On the 9th December Gilgit was reached. Here all the members of the Mission were most comfortably housed. The bungalow, barracks, &c., built for Major Biddulph and his escort came in most handy, and, owing to this, the health of the party was excellent. Only one man died of pneumonia during the winter, which, however, was a very mild one.

11. During the winter, Jemadar Mahomed Nawáz Khán explored the Shishi Kú and the route from Chitrál to Asmár. While from Gilgit trips were made to the Kargáh and Ashkuman valleys.

12. On the 16th April 1886 the British officers, with 10 sepoys and a party of about 120 followers and coolies, started for Húnza. The surplus stores were sent with the rest of the party to Chitrál. The Mission only made a short

halt at Húnza, and then proceeded *viâ* the Kilik and Wá Khújrúi passes to Wakhán, which was reached (*i.e.*, Sarhad) on May 16th. This was a most arduous march, owing to snow, cold, and the entire absence of supplies *en route*, after leaving Misgáh. A horse was lost in the snow, crossing the Kilik, and two coolies died on the Wá Khújrúi. At Sarhad the party was most hospitably received, and an excursion was made therefrom to the Baroghil. Leaving Sarhad on the 20th May, a long halt was made at Kala Panja, and, finally, Zébák was reached on the 10th June. Here the Mission awaited the orders of Government, spending the time in minor explorations.

13. On the 17th it left Zébák for India, marching *viâ* the Doráh pass, Chitrál, Mastúj, and the Túi pass to Gilgit, which was reached on the 28th July. The Mission had been joined at Zébák by Mr. Ney Elias, and he accompanied it back to India. He and Captain Barrow left the main body at Chitrál, and took the summer road *viâ* Owír to Drásan. On the 7th July Colonel Lockhart left the Mission at Mastúj, returning to India by forced marches, to take up the appointment of Officiating Quartermaster General. From that date Colonel Woodthorpe assumed command. Failing specific orders, a halt of twelve days was made at Astor, and consequently Srinagar was not reached till the 26th August. From Srinagar the Mission returned to India *viâ* the Jamú route. At Jamú it was most honourably received by His Highness the Mahárája. From Sialkot the whole party were ordered to proceed to Simla, in order to receive in person the thanks of His Excellency the Viceroy of India.

E. G. B.

APPENDIX II.

Extract from the Notes on the Geology of the Districts traversed by the Chitrál Mission, by Surgeon G. M. Giles, I.M.S., Medical Officer and Naturalist.

My acquaintanceship with the science is necessarily of a general description, but, as it happened, there was really but little field for the exercise of special knowledge in the identification of the strata, on account of the monotonous uniformity of the whole district from a geological point of view.

In fact, all that there is to discover in that direction is that the rocks are throughout metamorphic, and hence every attempt to assign them a relative position in time must be more or less a "scientific use of the imagination," and the description of the strata resolves itself into one of their mineralogy.

With the view to the more accurate determination of this point, specimens of the rocks met with were kept and submitted to Mr. Medlicott, who kindly identified them.

The rocks of the district are everywhere metamorphic. For miles one passes over interminable masses of gneiss, for miles more, over a sort of schistose slate, which is very characteristic of the Chitrál valley. Limestone is less common, but there are large tracts of this mineral, of a grey dense crystalline character, in several localities.

In speaking of the district as wholly metamorphic, I, of course, except the recent alluvia of the valleys, on which stand such scanty patches of cultivation as exist.

The country described lies between 71° and 74° 30' east longitude, and 36° 30' and 37° 20' north latitude, and within these limits, with one doubtful exception, we never touched upon any but distinctly metamorphic strata.

This one exception was at the south-western extremity of our wanderings at Mirkani on the Chitrál-Dír frontier.

At this place, not more than a mile from our extreme point, we passed over some broad bands of a chocolate-coloured sandstone.

It contained, as far as one could say on very hasty examination, no fossils, but strongly reminded me of the red sandstone beds seen at the Murree hill station. The character of the hills composed of this were quite different from the ordinary landscape, amongst the gneiss and schists, and resembled that of the Murree hills. It seemed, in fact, a sort of peninsula of unchanged sedimentary rock, thrown out from a large mass, which, to judge from the colour of exposed distant escarpments, extended for a long distance to the south-west.

The band was perhaps 2 miles in width and formed a sort of neck, jutting out into the metamorphic rock, for on either side there was nothing but gneiss. The strike of this, probably sedimentary, rock was 58° , while that of the gneiss was 80° . The latter, however, was so contorted that I should hesitate to pronounce the junction unconformable, as a bed of alluvium hid the actual junction from view at the point where the road passed over it, and local deviations of as much as 22° are by no means uncommon in this neighbourhood in places where the rock happens to be much twisted.

Thus, the only points of interest left to determine were the strike and dip of the rocks, and the physiographical features of the country.

If a glance be taken on the map that accompanies these notes it will be seen that the eastern half of the route is characterised by the singular uniformity of the strike of the rocks.

Within this limit the strike nowhere deviates more than 15° from, and is most frequently due, east and west.

It will be seen that shortly after leaving Kala Panja, the strike begins to sweep round to the south, so that at Úrgand it is north-east and south-west, and at Iskásham it has become due north and south. The bend here is easy, and gradually progressive, and marked by no great amount of contortion.

This north and south strike continues to be the rule from Iskásham right across the Hindú-Kush to Chitrál. Such ground, however, as was visited to the west of this line was characterised by a great variability of strike and general contortion, which attains its maximum at the Doráh pass, and in the western portion of our route where the strike varies greatly within every few miles.

Starting again from Chitrál to meet the eastern portions of our routes, it will be seen that there is the same bold sweep round from north and south to east and west in the strike that characterised the corresponding curve in our northern track through Wakhán and Badakhshán. It will be further noticed that the sweep is very nearly parallel to the corresponding portions of the curve due north of it.

The dip of the rocks everywhere gives evidence of the immense amount of elevation and folding that they must have undergone to have shaped them to present form.

This is evidenced by the circumstances that the dip of the rocks everywhere closely approaches the vertical. With the exception of a few places, where good sections showing anti- or syn-clinal folds were met with, it was extremely rare to meet with a dip of less than 75° .

The reason of this is doubtless that the anticlinal folds, forming originally the highest portions of the ridges, would naturally be first planed off by the

action of denuding agencies, while the synclinals would either be hidden by the alluvial débris falling from above, or denuded by the action of the streams that would naturally flow along such situations.

So deep indeed is the folding of the rocks in this district that, as a rule, it is very difficult to decide, owing to local minor distortions, to which side the strike predominates.

On this account it would be very difficult, without most prolonged and minute examination, to attempt to give sectional representations of the dip of the strata.

In the map that accompanies this report I have plotted as nearly as possible the various readings of strike and dip taken. The line of strike is shown at the points of observation by short black lines, while the dip is shown by arrows starting from the strike observation to which they refer.

Barren as it is from a purely geological point of view the physiography of the country is extremely interesting. With a view to understand this it should be first stated that the tract is a comparatively rainless one. Such watery vapour as is precipitated is nearly always thrown down on the peaks as a coating of snow. During the summer the comparatively cloudless sky gives full play to the action of a very powerful sun which, in such low latitudes, must always exert a powerful influence on the rocks during summer, however short that may be. There is probably no more powerful denuding influence than the alternate action of the intense cold and fierce heat, and it is to such an action that this huge mass of metamorphic rock has been exposed ever since its elevation to its present level. The action of alternate heat and cold is to split off comparatively large fragments of rock, as contrasted with the finer powder resulting from denudation. On this account the beds produced by the fallen material form a great contrast to the results of denudation in less extremely variable climates. Perhaps the most remarkable features of the tract are the immense accumulations of detritus that will be found to be frequently alluded to in the annexed geological route report as "Shingle Slopes." These are talus formations, often of very huge proportions, and consist of angular pieces of rock of various sizes, which have fallen from the precipices above.

These tali are composed of a material exactly like the "road metal," resulting from the labours of stone-breaker for macadamising roads, and result from the continual fall of small angular fragments from the crags and precipices above.

They differ only from the tali, with which all are familiar, in less variable climates, in the extreme homogeneousness of the material of which they are composed and in their huge proportions. Owing to the absence of rain, there is no fine detritus to fill up the interstices between the fragments and cement them together; so that the resulting "shingle" remains always ready to move wherever the angle of the accumulation exceeds that at which it naturally stands.

Owing to the rocks being everywhere of nearly the same specific gravity, this angle is always nearly the same, and is, as I have ascertained by repeated measurements with Abney's level, universally about 30° .

Thus, the ordinary landscape of a Dárdistán valley, save the alluvial openings to be described further on, consists of a monotonous repetition of crags above and shingle slopes, running right down to the river, below. The size of the individual fragments varies a great deal with the rock of which they are composed.

The weathering of the gneiss produces slopes composed of fragments mostly about the size of rather coarse road metal. The slate weathers into flattened fragments, rather smaller, while the more finely laminated schists produce tali composed of fine particles, which often decompose further into a sort of clay.

The most curious effect is produced where the precipice from which the talus is derived is composed, *e.g.*, of schist below and gneiss above. In such a case the upper part of the slope is composed of the schist detritus, which forms a flat inclined plain, down which the large lumps of gneiss roll to accumulate at the bottom. In such situations there is at all times during summer a continuous rain of fragments from above, and after one of the rare passing showers that occur during spring and autumn, the path where it leads across such places becomes positively dangerous.

The limestone does not weather in this way to anything like the extent that is the case with the gneisses and schists, and the tali to be found at the foot of such rocks are of very moderate proportions. Indeed, it is only in limestone strata, and to a less extent in such as are formed of quartzite, that true gorges are to be found.

The length from foot to precipice of some of these "shingle beds" is astonishing. Examples indeed are by no means uncommon when this amounts to a mile, and even larger ones are to be seen.

The fall of most parts of the larger rivers is inadequate to carry away fragments of such size, which thus, after they reach the river, as all must in time, have to lie there until the attrition of smaller fragments has ground them to a suitable size and form for transport down stream.

It entirely depends on the relative preponderance of these two antagonistic actions whether the river raises its bed or cuts deeper and deeper into the rock.

Even at the present day certain portions of the river courses are raising their beds in this manner. As a rule, however, the reverse process is in progress.

It is obvious that to secure the raising action a certain definite proportion of summer heat and winter cold is necessary.

With long summers and short winters, always assuming, as is at present the case, that a sufficiency of snow falls to feed them, the rivers will be full for a long period, and the grinding down of the pebbles proportionately more prolonged than will be the case during a period of short summers and long winters. The balance is always very nearly held, and but little preponderance of either action is required to turn it.

It is now generally recognised that the successive periods of glaciation to which the earth's surface has been subjected must be accounted for by the variation of climate, alternating between the northern and southern hemispheres, produced by the phenomenon known as the "precession of the equinoxes."

Given then a period of glaciation, with accumulating snow above and low rivers, the attrition of the water will not be sufficient to carry away the vast amount of fragments of "shingle" that is continually falling into it from above, and which are too large to be moved by the direct action of the current.

Under such circumstances the incompletely worn pebbles will accumulate in the bed of the river, the interstices between them will be filled up by the

finer débris to which such crannies afford a resting-place, and we have before us a view of the method in which the vast alluvial beds were built up, the remains of which are so frequently alluded to in the route notes extracted from my diary.

These remarks apply mainly to those portions of the valleys lying at moderate elevations. At the higher levels, a more purely glacial, but still somewhat similar action is in progress. To this I shall have to refer in a few remarks I have to make on the physiography of the Pámír steppe; so I will at present return to the alluvia that specially characterise the hills this side of the Hindú-Kush.

Another peculiar feature of the geology of the region is the alluvial fan. These are formations of boulder clay thrown out at points where lateral torrents enter the main river.

It is on such formations that nearly the whole of the cultivation of the country are situate.

They form fan-shaped elevations jutting out into the valley of the larger stream and, as a rule, slope down to the river at an angle of about 10° ; most of them are in course of denudation and the stream that originally formed them has cut deeply through their middle. At present, indeed, only very small ones, secondary or tertiary to those are in course of formation. I was fortunate enough to actually witness a small fan in course of formation. This was during our march from Húnza to Atarábád, at the end of April, at which period the melting of the snows is in full progress. I extract the following notes from my diary, which was written while the circumstances were fresh in my memory:—

During this march a curious phenomenon of denudation was witnessed, a small alluvial fan being formed before our eyes. At about 6 miles from Húnza, at a place where the gorge is rather narrow, a small stream enters from the western side, making a leap of about 200 feet. The melting of the snow had converted this, from a waterfall into one of thick mud, mixed with stones and boulders of all sizes, from pebbles to masses weighing many tons. These made their leap with a noise like thunder, and then slipped down the slope of the rapidly growing fan, which had an angle of about 15° , to the river, by which all save the larger pieces was rapidly carried away. The whole surface of the fan was in slow motion towards the river, but there was always a channel where the flow was much more rapid, and the mud thinner than elsewhere. It was a wonderful sight to watch this channel as the mud came flowing along it. Large boulders, such as it would require several men to lift, were being carried along with the stream, rolling over and over as if they were mere blocks of wood. In this channel the speed of the mud must have been 2 or 3 miles an hour; it did not, however, remain for any length of time in one position. Soon the rain of boulders, too large to be carried on, would fill up the bed close under the fall. Then it would burst its bank and take a new course, generally quite to the opposite radius of the fan, only to fill up this new bed and to wander back again. The suddenness with which this change took place made the business of crossing the fan, even at the river's bank, 250 yards from the fall, a matter of considerable danger, and a portion of the party were detained over two hours until the heat of the day being over, the flow diminished. During this time the fan increased perceptibly in size, and the level of the river above it was raised quite a foot owing to the obstruction caused in its channel by the entry of such a quantity

of boulders too large for the stream to carry away. It is easy to see that this process, on a somewhat larger scale, might give rise to the formation of a lake in the course of the river above. There was a sort of pulsation in the flow over the fall, which alternately slowly diminished to very moderate dimensions, and then increased suddenly to many times its minimum volume. The advent of these gushes could always be foretold by the noise above, and a violent vibration of the soil, which was quite as strong as that experienced during some of the minor earthquake shakes that we felt during our journey in Káshmir last year. Apparently the wave of vibration travels through the soil with a velocity greater than that of sound through air, as on several occasions the shock distinctly preceded by some seconds the noise of the coming rush. It may be, however, that it is only capable of making itself felt at a longer distance and that the shocks were transmitted from places distant, more than ear-shot, up the ravine. Now the fan that was thus formed, or at any rate vastly increased, in this short period of a few hours, although by no means as large as those which form the present village sites, was yet of sufficient dimensions to make it probable that both owe their origin to the same process, *viz.*, to the rushing down of masses of half-melted snow and mud from above.

Such an action is necessarily confined to comparatively small and steep ravines, but smallness and steepness are the common characteristics of the feeding streams of nearly every fan that I have noticed. Moreover, small, comparatively speaking, as the stream of the mud fall was, it was obvious that, but for the close proximity of the river, the fan must soon have grown to considerable proportions. Given a broad valley bottom, such as results from the river bed raising action, already described, and it is obvious that by far the greater part of the *débris* would have been deposited *in situ*, by the draining away of the more fluid portions of the mass. Nor is this an entirely fanciful picture, for, although the instance described was by far the most striking, it was by no means the only one we met with. Further up, in the Kanjút valley, we met with other similar mud flows, where the main river being more distant, the flow had been unable to reach it. At the extreme edge, such flows consisted entirely of the finest mud, all the larger *débris* having settled down further up on the declivity. Now, some of these latter fans, on which this was taking place, were quite large enough for cultivation, and probably would have been tilled, had they existed at a lower level.

This also accounts for the irregular appearance of stratification that is to be often seen in sections of such fans; for, as the larger *débris* accumulates above, and the slope of the fan increases, the larger boulders necessarily find their way further and further towards the river, so that one layer will be characterised by larger boulders than the next, and the climatic differences of individual years will also tend in the same direction. Thus, it is, I think, generally possible to tell from a section merely, to which category an alluvium belongs. Those originating from the first sort of action (*talus*) are never stratified, consist of imperfectly waterworn fragments, and are of uniform structure across the whole breadth of the valley. On the other hand, in the section of a fan of any extent, there will be always more or less signs of stratification (if the section be a transverse one) and in an axial section, if the main valley be wide enough, it will be seen that the deposit grows finer and finer as the main stream is approached. Moreover, I am inclined to think that, as a rule the component pebbles as is natural, originating, as they do, on mountain

torrents, are better rounded and polished. It is easy to see that a sudden flow of this kind, entering at a narrow portion of the main valley, may throw such immense masses of rocks into the stream as to dam it up and give rise to the formation of a lake in its course above. It is in this way doubtless that most of the comparatively few instances of lacustrine alluvia met with have originated.

A certain proportion of the more elevated lakes have originated, in another way, by the impinging of the lateral moraine of a glacier against the hillside of the bounding valley, and so interrupting the course of the stream which is always to be found in such situations. Lacustrine formations are, however, comparatively rare in this region, or at any rate form one of its least characteristic features, and hence call for no further mention here.

Thus, the whole region traversed south of Hindú-Kush is one of narrow valleys and almost precipitous crags, weathered into every fantastic outline imaginable, the valley presenting a monotonous repetition of the alluvial formations just described. North of the Hindú-Kush, however, or at any rate the elevated part of the country to which our exploration was confined, the country, though still very mountainous, is less contracted and "cut up" than that to the south.

The characteristic feature of the Trans-Hindú-Kush is the Pámír steppe, the peculiarities of which, though to a less marked extent than on the Pámír proper, can be recognised throughout nearly the entire length of the Wakhán valley.

The word 'steppe' is a somewhat misleading one, as it is apt to give the impression of a plain. This, however, is far from the truth, as the Pámír is a succession of mountain valleys differing only from those met with elsewhere in the Himalayas by the superior width of the valley bottoms.

A 'pámír' is a broad valley bounded by hills, but little less craggy than those south of the Hindú-Kush, and which rise from 3,000 to 5,000 feet above it. Shingle slopes form a less prominent feature of the landscape, but tolerably large ones are to be seen here and there. The valley bottom and the lower spurs of the bounding hills consist of alluvial material, mostly with angular fragments, with a superficial coating of peaty soil, of considerable depth, and the whole is covered thickly with grass, which was as dry as hay when we passed over it. The stumps and roots of numerous other plants can be seen, and these at present form a very efficient protection against denudation. It is difficult to account for the formation of these broad flat-bottomed valleys, which form such a contrast to the lower gorges of the rivers. They are by no means confined to the Pámír.

Very similar valleys are to be found just below the heads of several of the Cis-Hindú-Kush rivers, notably the Shandúr plain, and head of Ghizar river, and the ground just below the Túi and Kilik passes. The Pámír forms the most marked instance, but all the more elevated portions of the valleys, on both sides of the range, have a tendency this way.

In some cases, portions of these broad valleys are due to lacustrine action, such lakes being usually formed by the extension of a lateral fan, or glacial moraine into the main valley; but this will account for only a very limited portion of the ground. For the most part the portions of the Pámír traversed by us had a uniform, very gentle, descending slope, and evidently had been valleys, and not plains, at any rate for a very long period.

To form any idea of their formation one must consider the forces to which they are exposed. Even now, the ground is covered with snow for six months

in the year, and for the remaining six exposed to a burning sun. The snow supplies an abundance of water, which in early spring starts a luxuriant vegetation, which tends to form a soil capable of retaining it.

On the upper part of the Pámír I could see no genuine glaciers, nor any traces of extinct ones. Nevertheless, the formation must be, in the broad sense of the word, considered glacial, that is, that the accumulation that forms the bottom of these valleys, is carried down by the snow during its melting period. One could see the process going on plainly enough when we passed over the ground. Whenever we passed sufficiently near to the bounding hills, we found the herbage encroached on by detritus which had slid down from above imbedded in the snow. The rate of progress of these descending fields of snow is, of course, too slow to be visible to the eye, but its pace is very different from that of a glacier. When the snow has melted off, one can see the stems of the herbage all bent down, as if some huge roller had passed over them. The snow brings with it quantities of weathered fragments of rock, together with much mud, produced by the grinding of one piece upon another, and, in appearance, quite indistinguishable from true glacier mud. This mud is, of course, carried further into the valley than the large débris, and the two together, retained by the binding action of the plants that spring up in summer, go to increase the slope of the ground just below the hills, until it, too, stands at such an angle, that the snow slides over it, and builds up the alluvium further and further into the valley. The action is by no means confined to the period of spring, but goes on all the winter, as may be gathered from the circumstances that the snow never lies thickly on the more sloping portion of the hills. Thus, the period of winter is one of growth for the valley bottom alluvium. In summer, on the other hand, the rocks above are cracked and made ready to be carried down to the valley by the winter snow, but do not actually for the time degrade to any great extent. On the other hand, the copious flow of water from the melting snow of the peaks denudes the valley bottom rapidly.

Thus, here too, it is all a question of relative length of summer and winter, whether the valley alluvia accumulate or degrade. At present they are growing at the heads of the valleys only; elsewhere degradation is in the ascendant. Here again the cycle of change, in the comparative length of seasons, has exposed the ground to alternations of average duration of winter, and it was during the last exacerbation of cold that the present Pámír alluvia filled up the deep valley that had been cut during the previous period of heat. Thus, I think it may be fairly said that the action is essentially a glacial one, as it will be observed that it is identical with the process by which a glacier is fed, and which is a primary necessity for the formation of a glacier at all. The explanation why glaciers are not now formed on the Pámír is to be found in the width of the valleys. A deep valley of V-shaped section is a primary necessity of glacier formation; without this the snow cannot be accumulated in sufficient depth to gain the necessary pressure, nor is there sufficient wedging action to concrete it into ice. If the melting front of any glacier be examined, it will be seen that the ice is composed of much contorted strata, produced by the folding towards each other of the margins, where it has been forced through narrow gorges, by the weight above; without the immense pressure thus exerted it would be hardly possible for true ice to be formed.

It is possible that true glaciers may have had something to do in the cutting out of the deep valleys now filled up, and again undergoing degradation,

but for reasons already stated, I am not inclined to think that this has been the case on the Pámír itself; but a little lower down, at Langar, where the true Pámír ends, are some extensive beds, which from their general appearance are probably morainal, and appear to be the remains of an extinct glacier that once came in from the higher mountains to the south. A further confirmation of this is found in the circumstance that the ground for some distance above is very clearly an old lake bed.

It will be understood that I would in no way wish to exclude the other two alluvial actions, just described, from some share in filling up of the originally deep valley. Alluvial fans exist, even in the Pámír proper, and, no doubt, the "shingle slope" had its share in forming the deeper parts of the alluvium, wherever the valley cut out had been sunk to a sufficient depth for this form of action to come into efficient play; for, as already indicated, the shingle slope is characteristic of the deeper valleys, while the Pámír formation is peculiar to the more elevated.

The Pámír alluvia, as already stated, are made up of angular fragments very like the material of a moraine and differing from it only in containing fewer larger boulders, and in that, such as exist, will exhibit no true deep glacial scratches.

Thus, the whole of the alluvia of the country may be divided into four categories:—

- 1st*—Shingle slopes and river pebble alluvium; the former composed of quite angular, and the latter, of mostly incompletely rounded fragments.
- 2nd*—Alluvial fans. More or less stratified, and containing well-rounded pebbles.
- 3rd*—Pámír formation composed of angular fragments.
- 4th*—Lacustrine beds.

To this might be added a fifth category, in the shape of the moraines of active and extinct glaciers, many examples of which are to be met with, scattered over the country, although they account for only a very small area of ground.

One more point remains to be noticed. This is the remarkable tendency all the greater rivers have to take their course parallel with the line of strike, while the feeders necessarily cut it at right angles. The only river of any size that forms an exception to this rule is the Húnza river, which, for the greater part of its course, runs almost directly north and south, while the strike is, very uniformly, very nearly east and west. In the other large rivers it is often curious to notice how, in even comparatively small bends, the river has followed some local deviation of the strike. Such valleys as are formed by streams cutting the strike at right angles are, as a rule, exceptionally narrow and precipitous.

As may be gathered from the foregoing description, the country is poor in valuable minerals. In the hills to the north-west of Drásan there is a mine of orpiment which is met with in large pieces of great purity. A view of lead ore exists near the top of the Zidik pass, between the Gabar and Bashgal valleys. A certain amount of gold is washed from the sands of the Gilgit river, but the quantity is so small that the labour is extremely unremunerative, four aunas

worth being a fair average yield for a man's day's labour. All salt, iron, and copper is imported.

[The detailed notes of the geology of the routes are omitted here; they will be found in Dr. Giles' special report printed by order of the Foreign Office.]

APPENDIX III.

Extract from Colonel Woodthorpe's report.

From COL. R. G. WOODTHORPE, R.E., Survey of India, to COL. H. R. THUILLIER, R.E.,
Offg. Surveyor-General of India, dated Cachar, 23rd November 1886.

I HAVE the honour to submit the following brief report of my operations with the Gilgit Mission between the months of June 1885 and September 1886.

2. The Survey party under my orders was composed as in the margin.

Colonel R. G. Woodthorpe, R.E., Officiating
Deputy Superintendent, 3rd grade.
Bápú Jádú, Sub-Surveyor.

Muhammad Nawáz Khán, Kot Dafadár,
17th B. C.

Havildar Gopal Singh, 44th G.L.I.

Lance Naik Nawáb Khán, 4th Panjáb
Infantry.

Sowár Kishen Singh, 13th B.L.

Sepoy Surveyors.

The Sub-Surveyor Bápú Jádú is a Maratha from No. 2 Bhopal and Malwa Topographical Survey Party. He volunteered for this work. The four sepoy surveyors were chosen by Colonel Lockhart for their qualifications as certified from Rúrkí. They were all fair route surveyors, but did not know very much else; they picked up

a good deal, however, from the Bábu and myself in the way of hill sketching. Kot Dafadár Nawáz Khán was left in Chitrál during the winter and did not rejoin us again till June and then only for a few days, so I had not many opportunities of making use of him. I had ten *khalásis* for the carriage of instruments, &c.

3. I knew before starting that I should probably, from the nature of the Mission, be unable to do much in the way of triangulation, and that our work would be confined principally to reconnaissance and topography, based on accurate route surveys and traverses, and checked by astronomical observations. As I anticipated, our way usually lay along low valleys lying among high ranges of steep hills, the lower spurs of which effectually shut out from below all view of the lofty peaks fixed by Colonel Tanner, except in such cases as when they rose at the end of some long valley, running either directly towards or away from them, as, for instance, Tirach Mir, which is thus visible W. from Mastúj at a distance of about 40 miles and N. from Chitrál at a distance of 28 miles. This is a very fine peak and afforded us many valuable checks, especially at Chitrál, the position of which place we were able to obtain very accurately with its assistance.

Our marches often averaged 12 miles a day, and this prevented our leaving the road to climb the hills on either side to any great height, though, even when we did, it was seldom that we were rewarded by any sufficiently extended view to enable us to fix ourselves from known peaks, unless, indeed, we climbed at least 7,000 feet above our route, *i.e.*, generally to a height of 12,000 or 13,000 feet above the sea. From the passes we seldom saw much, as

we were generally unfortunate in the weather. All this, as I have said above, was as I anticipated from my former experience in Afghánistán, and therefore in applying for my equipment I was careful to indent for a subtense instrument, and a couple of light 10-foot rods, marked off in foot spaces in black and white, as I knew it would be impossible to work a perambulator or to carry on accurate route surveys with any other system of actual measurement. The subtense method proved, as it has done before, a great success. We ran altogether 750 miles of traverse with it, of which I did 550 and Bápu Jádú about 200; and, although we sometimes did as much as 19 miles in the course of the day and very often 15 or 16, when the work was plotted on the 1 inch = 1 mile scale and reduced to that of 1 inch = 4 miles, the results were wonderfully good. Whenever we could we took observations for latitude and azimuth to check our traverses and the compass variation. Gilgit was our starting point, and the first great traverse was carried thence to the Doráh pass *via* Chitrál; the second carried us from Gilgit through Húnza over the Kilik pass to Kala Panja and so by Zébák again to the Doráh, thus giving us two independent positions for that point, which disagreed only by 0·3 of a mile, which is sufficiently satisfactory, and proves the excellence of the subtense as an instrument for explorers. I generally worked the subtense traverse while the Bábu had the plane-table; and at intervals during the march I gave him the bearings and distances which he plotted in his plane-table, and from positions thus obtained worked in the topography. Every night I plotted my traverse on a large scale, reduced it, and checked the Bábu's work with it, correcting his positions when necessary, which was very seldom. At certain places where the valley was sufficiently open, or a halt permitted us to leave the camp for a little distance, I measured bases and azimuths, and determined by triangulation the positions of such peaks as would assist the plane-tabling. The sepoy surveyors made route surveys on the scale of 1 inch = 1 mile for the Quarter Master General's Department generally, but when opportunity offered they were detached to explore small valleys or passes of minor importance.

4. As already stated, the position of Chitrál is fairly accurately fixed. I observed several times for latitude to stars N. and S. of the zenith in September and October, and also for an azimuth to Tirach-Mir, from which I obtained the longitude of Chitrál. Tirach-Mir, towering above the lower ranges shutting in the valley nearly due north of Chitrál at a distance of 28 miles, is singularly favourable for such a determination of longitude. A few other places have also been similarly fixed; Kala Panja for instance, where a series of very good observations for latitude gave a result coincident with Major Trotter's latitude, though his longitude is wrong by about 4 miles. Our longitude for Kala Panja was obtained by an azimuth to Tunkho fixed peak. In all, latitude observations were made at 15 places, of which 4, *viz.*, Mastúj, Chitrál, Kala Panja, and Yasín, are principal and important places.

5. Heights were taken principally with the hypsometer, intermediate places being observed with the aneroid barometer. Occasionally vertical angles were observed to known peaks, and the results agreed fairly well with the hypsometric values. Colonel Tanner tells me that the trigonometrical values for peaks, such as Tirach-Mir, which were observed from a long distance, are hardly so accurate as to be preferred to the hypsometric values as a basis for calculation of the heights of Chitrál, Mastúj, &c. The aneroid barometers were generally read twice a day on the march, giving a morning and evening reading for each camp. During our stay at Gilgit they were read four times a

day, as also the thermometers, wet and dry bulb, and duly recorded with the maximum and minimum temperature for every day. Notes of the weather were also made daily throughout. I sent the book, in which all these observations were made, to Dehra Dún a month ago to have a few heights worked out. I had hoped to have had it back again to refer to, but it seems to have gone astray in the post, and I cannot now make any abstract from it. These shall be sent later if possible.

6. The instruments I used were—(1) A Troughton and Simms' 6-inch theodolite with micrometer eye-piece and complete vertical circle, and for general work, trigonometrical and astronomical, such as I was engaged on, I could not have had a better instrument. (2) The subtense instrument was a very good one of its kind, but capable of much improvement in construction. The stand is unnecessarily heavy, the head consisting of two horizontal plates with four foot screws, quite unnecessary. A more serious defect is that there is no clamp or tangent screw to the telescope: it is very difficult even in fair weather to get the centre wire exactly on any division of the rod by the hand only, and in windy weather it is almost impossible. A little clamping has always to be done by putting a small fold of soft paper under the clips, as these seldom screw down tight enough to prevent motion from the bad balance of the telescope: but the surveyor should not have to depend, for the efficient working of a delicate instrument, on the contingency of having some soft paper in his pocket. Of course it is not necessary that the centre wire should be brought exactly on to a division of the rod, but much time is thereby saved, as by doing this and moving the other wires to the same distance on either side of the central one, the readings check each other; whereas, if the space on the rod is unequally divided between the centre wire and each of the outside ones, the readings must be taken twice to ensure correctness. It also sometimes happens that one of the wires goes in the middle of a day's work, and then the centre fixed wire must be used, and it is a great trial of temper and patience to get it steadily on any division in a high wind. The present vertical arc is simply and absurdly useless, and the level has to be brought horizontal by the fingers—a difficult business and a waste of time. I preferred, as a rule, to take the slopes with an Abney's level as quicker and more accurate. The hypsometers worked well, but the aneroids were not reliable over 9,000 feet. They suffered, however, from rough usage; twice my pony fell into a river, with the aneroid on the holsters, where I had fondly hoped they would be safe; and when carried on our persons they were liable to jerks from unavoidable tumblers we got over the steep and frequently dangerous slopes we had to traverse. For chronometers, I had a large ship's box chronometer by Dent, which was quite useless when carried about, as its rate varied as much as at quarter of an hour a day at times. Two chronometer watches by Brock were good and kept fair time, but did not stand rough usage, one stopped altogether from a slight shock received by my being obliged to jump a few feet. The other stood better, but was not reliable enough for chronometric longitudes when exposed to great variations of temperature. Last December I indented for a "chrono-micrometer" which I saw advertised and exceedingly well spoken of as an explorer's watch. The "emergent indent" for it did not leave Calcutta till May, and great hopes are held out to me of seeing it some time next year. It is a pity I could not have had it, as I wished, during the trip from Gilgit through Húnza to Wakhán. The sudden and great variations of temperature and the roughness of the road would have tested it, as watches seldom are tested.

7. The results of our survey work may roughly be summed up as having improved our knowledge of rather more than four square degrees of country, *viz.*, that lying between 72° and 76° in longitude and 36° and $37\frac{1}{4}^{\circ}$ of latitude. The old map on the scale of 12 miles = 1 inch was fairly correct generally in its main features. The positions of some of the passes and a few places like Chitrál were found to be out of position by a few miles, but we cannot be said to have made any important geographical discovery; we had, however, the good fortune to explore one pass, the Kilik, which had never before been visited by any scientific party, and to gain more certain information about it and the Húnza country through which we passed to reach it, than we possessed before. Much of the rest of the country through which we travelled, and many of the passes had already been visited and described by native explorers and travellers, but the information derived from their reports was often misleading, and we found a tendency to exaggerate in them all. The more accurate knowledge we have now gained, by personal observation of both the northern and southern slopes of the Hindú-Kush and of the passes which cross it between the parallels of longitude above mentioned, cannot fail to be of great importance, and we knew before starting that very little was to be expected in the way of actual discovery, we had hoped to have explored the whole, or at least the greater part of Káfiristán; but in this we were disappointed and grievously so, and we only saw a very small portion, the Bashgali Gol, or valley. Our stay was not long enough to learn much more about the Káfirs than was already known; and of the Western Káfirs we saw but little and were quite unable to confirm or contradict the rumours about their fair complexions or the beauty of their women.

APPENDIX IV.

Heights above sea-level of places in the Eastern Hindú Kush.

Place.	Height by Hypsometer.	Height by Aneroid Barometer.	REMARKS.
			Ht.
Gilgit	...	...	4,890. Trigonometrically.
Sharot	...	6,000	
Singal	...	6,080	
Gákúch	7,136	...	These heights were determined by Colonel R. G. Woodthorpe, Deputy Superintendent, Survey of India, in charge of the Survey party attached to the Gilgit Mission of 1885-86, and by assistants. G. B. HODGSON, <i>Lt.</i> , <i>Survey of India.</i> <i>Personal Assistant to S. G.</i>
Roshan	7,060	7,050	
Jandrót or Jinjrót	7,640	7,570	
Ghizar	9,835	...	
Shandúr pass	12,250	...	
Sar Lásúp	9,819	...	
Mastúj	7,760	...	
Réshún	...	6,500	

Heights above sea-level of places in the Eastern Hindú-Kush—contd.

Place.	Height by Hypsometer.	Height by Aneroid Barometer.	REMARKS.
Koghazi	...	5,450	
Chitrál	4,980	...	
KÁFIRISTÁN.			
Zidig pass	14,900	...	
Shúi or Pshúr	7,830	...	
Apsai	7,230	...	
Lúddeh or Brágmatal	6,660	...	
Shawal pass	14,100	...	
Bumboret	6,650	...	
ON ROAD FROM JANDROT TO CHÍTRÁL via YASÍN AND THE DARKÓT PASS.			
Yasín	7,800	...	
Darkót village	9,160	...	
Darkót pass	15,000	...	
Baroghil camp	11,960	...	General level Baroghil plain 12,000, Baroghil pass 12,460.
Barnas	6,100	...	
FROM CHITRÁL TO THE DORÁH PASS.			
Shogot	6,260	6,200	
Drúshp	...	7,000	
Parabek	...	7,850	
Sháh Salím	10,830	...	
Doráh pass	14,800	...	
Hunzi-Doráh (Lake Dufferin)	12,450	...	2 miles west of the Doráh pass.
BELOW CHITRÁL ON THE CHITRÁL RIVER.			
Aián	4,550	...	
Kala Drósh	4,500	...	
Kalkatak	...	4,20	
NEAR MASTÚJ.			
Kala Drásan	6,640	Height by hypsometer.	
FROM GILGHIT TO THE WÁKÚJRÚI PASS.			
Chalt	6,120	...	
Chaprot fort	7,050	...	
Húnza	8,000	...	
Pású	...	8,000	
Gírcha	...	8,750	
Misgáh	10,150	...	
Kilik pass	...	15,600	
Camp Ghal	14 530	...	
Wákújrui pass	16,150	...	

Heights above sea-level of places in the Eastern Hindú-Kush—concl'd.

Place.	Height by Hypsometer.	Height by Aneroid Barometer.	REMARKS.
IN WAKHÁN AND BADAKHSHÁN.			
1st camp below Wákujrúí Kotal	14,721	...	These three camps were on the Ab-i-Wakhan, or main source of the Pan- ja river.
2nd " "	13,960	...	
3rd " "	13,250	...	
Langar	12,450	...	
Sarbad-i-Wakhán	10,450	...	
Baroghil pass	12,460	...	
Kala Panja	9,050	...	
Warg	8,650	...	
Iskkásha	8,560	...	
Zebák	8,550	...	
Sanglích	...	9,300	
Gazíkistán lake	12,150	...	
3 miles N.-E. of Hauz-i-Doráh	...	...	
FROM MASTÚJ TO YASÍN BY THE TÚI PASS.			
Sháh Janáli	12,700	...	
Tui pass	14,700	...	
Yasín	7,800	...	
IN KASHMÍR TERRITORY.			
Kamri pass	13,250	...	
Trágbal	11,810	...	
PASSES NORTH OF CHITRÁL.			
Núksán	16,560	...	Deduced from Núksan by an elevation with Abney level.
Agram	16,112	...	
Khartinza	17,500	...	
PASSES IN MURIKHO AND TÚRIKHO.			
Garti Gal	12,820	...	(Deduced). (Approximate). Ditto. Ditto. Ditto.
Sad Istrágh or Khotgaz	18,900	...	
Bang	13,370	...	
Khút	14,200	...	
Janali pass	16,700	...	
Uchil pass	18,400	...	

APPENDIX V.

BATTLE OF YÁRKHÚN.

In the article 'Darband,' Part II, mention is made of a great defeat inflicted by the Chitrális on the Badakhshis. It may be useful to record the circumstances. Jahándár Sháh, Mír of Badakhshán, had been deposed and Mahmúd or Muhammad Sháh reigned in his stead. Jahándár Sháh accordingly sought refuge in Chitrál and obtained the protection of Amán-ul-Mulk, Mehtar of Chitrál. I may continue the narrative in the words of Abdúl Rahim.

"After this Mahmúd Sháh, by order of the Amír of Kábul, went against Amán-ul-Mulk with an army of 12,000 men. As they were starting, spies brought intelligence to Amán-ul-Mulk that the army of Badakhshán had started in order to fight with Chitrál and seize Jahándár Sháh. Mih-tár Amán-ul-Mulk fortified the passes. Mahmúd Sháh left a few troops in Zébák, and taking the remainder with him, started in the direction of the Baroghil Pass by way of Wakhán. Amán-ul-Mulk came up with his army, having Jahándár Sháh with him; half his force he placed at Shoghot and the other half with Jahándár Sháh he took with him to Shugrá. Pahlwán Bahádúr and his followers having come to Yárkhún with Sháhzádá Hasan fortified the pass. At length Mahmúd Sháh crossed the Baroghil Pass, came up to Topkhána-i-Ziabeg, and there stood fast, until the army which was behind should also come up. Then Mahmúd Sháh sent some of his troops on to the tops of the mountains, and taking some with him went up the pass.* Pahlwán's men had hidden themselves, and Mahmúd Sháh, under the impression that the pass was unoccupied, and would fall into his hands without difficulty, ordered his force to go on quickly. When they got up to the wall† in the pass, Pahlwán's men all at once opened fire on them, and 200 of the Badakhshánis were killed; some of Pahlwán's men threw down large stones from the mountains on to the Badakhshánis, and the infantry who had gone to seize the hills suffered severely. In short, Mahmúd Sháh was thrown into great disorder, but in an hour's time he made another assault on the pass, and this time about 1,000 Badakhshánis were killed, and Mahmúd Sháh retired. He made yet another attack for the third time, and again lost some men, but was not able to take the pass. After this he remained for four days without fighting. Owing to want of food and forage he was in great straits, and on the fifth day he prepared ladders, intending to place them by force against the towers and walls, and take the pass by storm. Some one, however, informed him that an army of Chitrál had started from Turikho, on the road towards Sháh Janali, and would come out near Topkhána-i-Ziabeg, then advancing from there would seize the pass of Shapirán, which is about 3 miles north of the Yárkhún Pass: thus his own army would be shut in between the two passes and defeated.

On hearing this information fear came on Mahmúd Sháh, and leaving all his property and equipment in the pass, he fled in the night. In the

* I think the Shapirán defile is here meant.

† The walls referred to are those of Darband.

morning when Pahlwán saw that no one was in view, he followed up Mahmúd Sháh with his men and came up with them in the jungle of Dobargar Kúch, and a severe fight took place. Mahmúd Sháh received five wounds, and many horses and men fell into the hands of Pahlwán, and the remainder of the army with Mahmúd Sháh went to Badakhshán."

I have been over the whole of the ground referred to, and I cannot imagine a more suitable spot for opposing an enemy; the narrow rock-strewn defile, the stupendous cliffs and beetling crags render the Shapirán defile and the Darband-i-Yárkhún as nasty a trap as an army could well fall into.

E. G. B.

Confidential.

PART III.

K Á F I R I S T Á N .



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—
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GAZETTEER
OF
THE EASTERN HINDÚ-KUSH.

KÁFIRISTÁN.

PART III.

AN independent tract of country lying between Badakhshán on the north, Chitrál on the east and south, Afghánistán on the south and west. Its extent may be about 140 miles long from north-east to south-west, and about 60 miles broad.

Its boundaries may be taken as the Hindú-Kush on the north, including both its northern and southern slopes, from about the Doráh pass to the Khawak pass. The Chitrál river, from Mirkani down to Chighar Sarái, forms the eastern limit. The southern boundary may be defined by a line from Dara-i-Núr on the east to Tagao on the west, all along the hill-skirts north of Laghmán and across the several valleys opening into the basin of the Kábal river; whilst on the west it is bounded by the Nijrao and Panjshír valleys. Roughly speaking, the country lies between latitude $34^{\circ} 30'$ and 36° , and between longitude 70° and $71^{\circ} 40'$. The whole area is mountainous, and furrowed by a succession of long, winding valleys, each of which has its own system of branches and glens ramifying into the recesses of the mountains, where they are mere torrent gullies, flanked by precipitous cliffs and encumbered by huge rocks and boulders. As these torrent gullies expand into glens, they form sheltered nooks and corners, and present small surfaces of level ground; while lower down, where the glens open into the main valley, there are here and there stretches of plain and meadow land: but these are everywhere much encroached upon by the spurs projecting from the hills on either side.

Our reliable knowledge of Káfiristán is so limited that whatever is written here is liable to modification. There would appear to be three main drainage systems, that of the Kao or Alingár, the Péch, and the

Arnawai, or Bashgal Gol. Besides these, the upper portions of the Alishang, Tagao, and Nijrao valleys appear to be practically independent of the Amír, but whether the inhabitants are in part Káfir is not very clear. What I have called the Péch is the river which joins the Kunar just below Chighar Sarai. Both Bellew and Lumsden refer to this river as the Kamah, but I am inclined to think that the Kamah is what we know as the Arnawai, or Bashgal Gol. The tribes along its banks are known as the Kamóz (Lower Kam), Kamtóz (Upper Kam), and Kamdesh. It is, I think, therefore reasonable to suppose that the Kam, or Kamah, is the valley inhabited by these tribes, but this is one of those facts which it is so difficult to ascertain in a country where the habit of giving one general name to a river is quite unrecognised.

The lower portions of the Alingár, Alishang, Tagao, and Nijrao cannot be considered to belong to Káfiristán, as the inhabitants are chiefly Nímcha Muhammadans, (converted Káfirs,) or else pure Patháns. These rivers during the summer become swollen to violent torrents, and are at times impassable for days together. The mountains are extremely steep and rugged, forming a most intricate net-work of spurs. The higher mountains are covered with perpetual snow, whilst glaciers fill the hollows between them. The higher ranges are bare of trees, where the low spurs abutting on the Chitrál river are covered with *kao* (wild olive), juniper, &c.; at all events for many miles below Mirkani. Between the higher and lower ranges, that is to say, between 10,000' and 6,000' the mountain sides are well clothed with deodár and other pine trees. The valleys though, as a rule very narrow, are particularly fertile and blessed with an abundance of fruit trees.

Geology.

The main ranges are probably of granite, overlaid by various metamorphic strata, such as gneiss, amygdaloid trap and slate, with schists and shales, while sandstone and limestones probably constitute the lower ridges. Gold is said to be found in the country, as already stated, but apparently in no great quantity. Landslips are of frequent occurrence, from which we may conclude that the hills are in many parts steep, and shaly. Lead is certainly found in the country. I have seen it cropping out of the rock on the Zidig kotal.

Communications.

"The roads, or foot-paths, in Káfiristán are narrow and difficult in the extreme, and every here and there intersected by frightful ravines, yawning chasms, and foaming torrents. These the Káfirs cross by means of rope bridges. If the road should be a frequented one, these primitive bridges are made by connecting together four or five stout and strong ropes made of goats' hair by slighter ones at about 6 or 8 inches distance from each other, laid transversely, just like the shrouds of a ship's masts with the ratlines across. These are fastened to the trunks of trees on either side, and stretched as tight as possible. Should there be no trees sufficiently near the spot, the ropes are either attached to strong stakes, driven into the ground or made fast to the rocks. On each side of this suspension bridge there is another rope by which a person crossing may steady himself."

The above extract may or not be correct regarding Western Káfiristán, but certainly in the Arnawai valley, down as far as Lúddéh, there are no rope bridges. The ordinary bridges are made of deodár poles, and are very substantial. The account above quoted continues thus :—

“ Other bridges, when the narrowness of the chasms will permit, and trees of sufficient length are available, are formed by placing three, four, or more logs side by side. The Káfirs cross the smaller chasms and mountain-torrents of no great breadth by means of leaping-poles. In the use of these they are exceedingly expert, and, being a particularly active race, can climb the steepest hills.”

With reference to this I can only say I never saw leaping-poles used. Girdlestone, on the authority of Colonel Gardiner, mentions no less than seven routes into Káfiristán, but they are very unreliable. First of all he gives a route from Farajghán over the Khawak pass. Considering the Khawak pass is over the Hindú-Kush and Farajghán on the south-west side of Káfiristán, there appears to be some vague discrepancy in this description, which renders it unnecessary to quote the account given by him. Taimúr-lang is said to have invaded the country by this route (*i.e.*, the Khawak) with 30,000 men, and to have lost the greater part of his troops in striving to force his way through the opposing Káfirs. Chengiz Khán is reported to have reconnoitred the route and to have pronounced it impracticable. The second route is by Chighar Sarai, the passage of the Kunar being made, as a rule, on inflated hides. The third route is by the Káfir pass,* which lies a few miles to the south-east of the Doráh.

The fourth pass lies over the Hindú-Kush, between the Khawak and Doráh, in the Khilti country. This also appears to be only practicable for hardy mountaineers. Between the last route and the Khawak, but nearer to the latter, is a pass locally known as the Nímcha Dúz, on which there are the remains of some old temples and a number of caves. Here is said to be treasured a large slab on which is engraved Taimúrlang's legendary warning to his successors regarding the hopelessness of invading Káfiristán.

Besides these there are the following routes, of which something is known :—

- (1) The Mandál, leading from the Hauz-i-Doráh to Ahmad Dewána.
- (2) The Zidig, from Gabar in the Lútkú valley to Ahmad Dewána.
- (3) The Shúi route, from Izh at the mouth of the Bagúsht Gol (Injgám) to Shúi in the Arnawai valley. This route is considered practicable for horses.
- (4) The Gangalwat, and
- (5) Shawal, leading from Kaláshgúm to Lúddéh.
- (6) The route from Arando in the Chitrál-Kunar valley up the Arnawai, or Bashgal valley.

All these six routes will be found described under their proper headings. There must certainly be other routes leading from Panjshír and up the

By the Kafir pass is probably meant the Zidig, or Mandál pass (*q.v.*).

valley of the Alingár river. McNair, indeed, distinctly says there are routes practicable for baggage animals up both the Tagao and Panjshír valleys. But, according to him, the route most used is that from Chitrál *viâ* the Shawal (*q.v.*), not because of any superiority in the route itself, but because of the comparatively friendly relations subsisting between the Káfirs and Chitrális.

Raverty says—

Climate.

“Rain falls in copious showers, but never for any lengthened period. It occurs chiefly during the spring months, and towards the end of August and September, although occasional showers fall, as in other temperate climates, throughout the year. In the winter violent snow-storms are of frequent occurrence, which block up the passes between the hills, and cut off all communication between the different valleys, often for weeks together.”

McNair tells us—

“The climate, on the whole, is exceedingly healthy, and but little sickness is known. The principal diseases the people are subject to appear to be ophthalmia and fevers. That scourge of the human race the small-pox has never yet made its appearance among them which may be attributed in great measure to their slight intercourse with foreigners.”

Bellew says :—

“In the lower valleys the winter, though severe, is hardly rigorous, and by no means longer than ordinary; whilst the spring and autumn are delightful seasons, with an intervening summer, which is sometimes complained of as oppressive. In the higher regions the spring and autumn are very short, while summer and winter each last about five months. The winter naturally, from the elevation, is extremely rigorous.”

My personal experience is limited to a week at the end of September. All I can say is that the climate then, at all events above 6,000', is simply perfection. I think McNair is quite wrong about small-pox. I have seen numbers of Káfirs marked with it. Káfiristán has the advantage of coming within the rainy zone. It is therefore less bare and sterile than Chitrál.

Towns, &c.

There are no towns or bazaars in Káfiristán, but there are some very large villages. The Bashgal villages usually consist of a three-storeyed block, built round a square enclosure, with one common entrance; the houses, or rather rooms, all open towards the interior, and, as there are no exterior windows on the first floor, the village can only be entered by the one common door. The village thus in some ways resembles a Parisian hotel, with its *porte-cochère*.

The following excellent description of a Bashgol village by Dr. Giles will perhaps give a clearer idea of its appearance and nature :—

“All the Káfir hamlets are built in the form of a hollow square, with, as a rule, only one door. This plan is, of course, adopted on account of the facilities it offers for defence. Accordingly, none of the rooms in the basement have any external windows; indeed, these are usually confined to the second floor. The houses are built of a combination of wood and rubble, very much as the defensive towers of the Chitráli chiefs are.

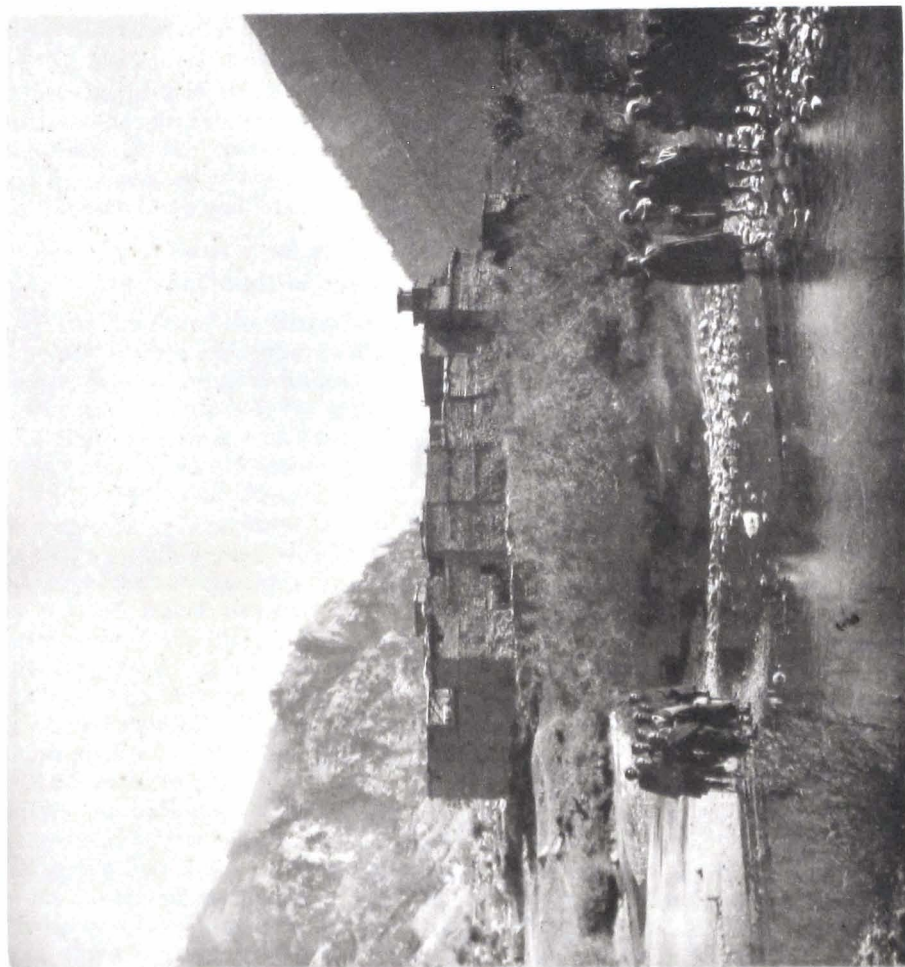


Photo-etching.

Survey of India Offices. Calcutta, December 1887.

A KAFIR VILLAGE. (SHUI).

"In the upper storeys the wood rather preponderates, and the plentifulness and ready accessibility of the material makes them much more lavish in its employment than the Chitrálís are.

"In such villages there are usually two storeys, besides the basement, and the rooms are usually arranged two-deep. Those facing the interior of the square are often provided with a veranda, ornamented with rude carving. The inner room can usually be only reached through this, and takes its light and air from a small window in the exterior wall of the village, or perhaps only by the door of communication with the outer room. Each such pair of rooms is usually occupied by a single family, in the European sense of the word. In the oriental sense, the whole village will perhaps only contain three or four families.

"In the centre of the courtyard may be seen a raised stage of planking. In most cases this is surrounded by low benches. This stage is used for dancing on, and is also the place where the village senate meets to discuss the affairs of the community. The upper floors are reached by ladders, usually consisting of the trunk of a tree, knotted deeply, but very slippery, and difficult to ascend with boots on."

Raverty (I think it is) gives the following account, which possibly may apply to the inhabitants of the Péch and Alingár valleys :—

"The houses of the Sínhpósh are usually built on the slope of a hill; the walls are formed of stone, mud, and wood, fitted together, and rise two or three storeys in height, having underground cellars for wine. The upper apartments are reached by stairs, formed of the trunks of three or four large trees, placed in a slanting direction, side by side, having deep notches cut in them to answer the purpose of steps.

"The Sínhpósh houses are much embellished with carving. These accounts are trustworthy, as the Sáfis of Kázíábád in the hills west of Laghmán reside in such dwellings; and there is a great taste for carving in the present inhabitants of Laghmán, who always elaborately decorate the wooden frame-work at the entrances of their dwellings and castles. From some of the hills of Laghmán the tall houses of the Sínhpósh may be distinguished on a clear day. The Káfir towns and villages, several of which contain three and four hundred houses, are almost invariably built on the steep acclivities of the mountain on account of the general irregular nature of the country they inhabit, and also as being better in a defensive point of view in case of invasion. Some few are situated in the valleys and on the table-lands towards the northern parts of the country. They never dwell in tents, but some are said to dwell in caves.

"Some dwellings contain, according to the means of the owner, several rooms, furnished with wooden benches or tables, stools made of wood, and sometimes of wicker-work, covered with goat-skin; for the Káfirs cannot squat down in the Oriental fashion; and in this point, in particular, they bear a striking resemblance to Europeans in being unable to sit cross-legged with any comfort. Their beds are made of wood, and similar in form to the Indian *chárpaí*, a simple frame with short legs, over the frame of which they lace bands of leather."

McNair's account is as follows :—

"The houses are generally built on the slopes of the hills; the lower storey is of stone, from 12 to 15 feet high, but is not used for cattle

even, which are kept apart in stone byres. Timber is stored in these lower storeys, as also the ordure of cattle, which is used as fuel, especially for smoking their cheeses. On the roof of this lower storey, leaving a space all round to walk, rises the actual habitation, which is of wood entirely, and contains only one or two rooms: these are neat enough, but very dark. The door and door-frames are roughly carved with figures and scrolls. There is little furniture, but all use low wooden chairs or wicker stools to sit upon. Their beds are very rude fixtures, consisting of poles, one end of which rests in the walls and the other on two legs. It is remarkable that they call them *kát*. The object of the lower storey seems chiefly to raise the house above the snow in winter; it is ascended by a ladder outside, which can be drawn up. Sometimes there is a third storey, which is, of course, like the second, of timber, but is also surrounded by a platform. The roof is of flat stones, laid on beams, and covered with mud."

McNair's account evidently applies to the Kalásh Káfirs, whose villages were the only ones he saw.

Biddulph says:—

"Their houses, which generally consist of more than one storey, are remarkable, both inside and out, for neatness and cleanness. These characteristics, however, are not shared by the Kalásh Káfirs, who are a very degraded race. Villages of sufficient importance are surrounded by timber stockades, about 10 feet in height, but forts are unknown. The well-known practice of the Síáhpósh of using stools to sit upon, instead of seating themselves on the ground, is perhaps the most curious point of distinction between them and other Asiatic races."

I never saw much neatness or cleanness, nor have I ever seen these timber stockades, though occasionally a road is closed by a slight timber breast-work.

The villages often bear the same designation as the clan which inhabits it, for instance Kamdesh is both the name of a clan and the village in which they dwell.

The next point for consideration regarding this strange and interesting people is their origin and history.

Origin.

Here we have no reliable guide, not even consistent tradition; nothing in fact but wild conjecture. Some authorities trace back the Káfirs to the Arab tribe of Kórësh; others find a connection between some of their customs and the Gabars of Persia, and some do not hesitate to suppose that they are the descendants of the Greek soldiers of Alexander. Knowing nothing of their descent, it is impossible absolutely to deny that these surmises are incorrect; but a much more simple and probable origin is to be found in Lumsden's opinion that they are neither more nor less than the aborigines of the plain country driven into the mountains they now occupy by fanatical professors of Islám. As will be noticed hereafter, their language bears no affinity to Arabic, or Persian, or Túrki, but to the Sanskrit.

Biddulph's opinion supports this view. He says—

"The Síáhpósh traditions, however, point to their having been driven into their present narrow limits from a much wider extent of country than they

now occupy, and they say that the art of writing was once known among them. There seems to be no doubt that the Kalásh tribe of the Síáhpósh once occupied the south part of the Kashkár valley about Asmár, and the upper part as far as the junction of the Múlkho valley."

Bellew has studied the subject with his usual critical care, and he too comes to the conclusion that the Káfirs are but a remnant of a people who once occupied a far greater area than that which they now hold. In fact, both he and Biddulph incline to the view that the Káfirs are, after all, but an unconverted branch of what may be broadly called the Dárd race. He identifies them more particularly with the Gandhári,—that is to say, the former inhabitants of what is now known as the Mohmand country.

Personally I think that the Kalásh only can be identified with the Dárd race; they certainly are the same by origin as the Fakír Maskín of Chitrál, but the Bashgal Káfirs and those dwelling on the south-eastern side of Káfiristán seem to me very like Gujars, and I expect were, as Bellew suggests, driven up from the Mohmand country. The western Káfirs were probably driven up into their present abodes from Laghmán, the valleys north-east of Kábal, Panjshír, and Badakhshán.

The first notice of them is in 1339, when, Timúrlang being at Andaráb, History. the inhabitants complained to him that they were grievously oppressed by the idolators of Katúr and by the Síáhpósh. It would appear that the general name of the northern parts of the region of Káfiristán was Katúr, or Katáwar, and the chief of it was thence styled Sháh Katúr.* It was asserted by the complainants that the Síáhpósh extorted excessive sums of money from them, calling it tribute and *kharaj* (a term in use to this day), and in default of payment killed their men and carried off their women and children. Timúrlang, selecting nearly a third part of his army (or three out of every ten soldiers), marched against the Síáhpósh. He reached Perján, said to be a town of Badakhshán, two days from Andaráb, whence he detached a large force to the left, or north, while he proceeded himself to Khawak, where, finding a demolished fortress, he ordered it to be rebuilt. From Khawak Timúr made the ascent of the mountains of Katúr; and this notice substantiates the fact that the country to the east of Panjshír was called Katáwar, and that the term was a general one applied to that part of Káfiristán. The passage was difficult, from snow, but when the army had surmounted it they descended upon a river, that of Najíl, where there was a fortress on the western bank. This was abandoned by the Síáhpósh, who crossed the river and occupied the summit of a high hill.

The infidels are described as "strong men, and as large as the giants of Ad. They go all naked; their kings are named Oda and Ódashúh. They have a particular language, which is neither Persian nor Turkish, nor Indian, and know no other than this." Timúr passed the river and attacked the Síáhpósh position, which, defended with singular obstinacy, was at length

* There is evidently some confusion here with Chitrál (q.v.).

carried. The males of the infidels, whose souls are said to have been more black than their garments, were put to the sword; their women and children were carried away.

Timúr ordered the history of this action to be engraved upon marble. It happened in the month Ramazán, in the year of the Hijra 800 (June 1398), and he added the particular epochs which this people used, that their posterity might have some knowledge of the famous pillar of the ever-victorious Timúr. This pillar so inscribed gave the greater pleasure to the Emperor, in that these people had never been conquered by any prince in the world—not even by Alexander the Great.

The large detachment sent by Timúr to the left met with signal disgrace and discomfiture. It is pretended that a re-inforcement partly retrieved it, but it is clear that the success of the Emperor himself was rather equivocal, and without attempting to maintain a position in the country of the warlike infidels, he hastily returned to Andaráb and rejoined the rest of his army.

From this time it appears to have been the practice of the Muhammadan princes of Túrkestán occasionally to make inroads upon the Síáhpósh, not so much with the view of reducing them, as of gaining for themselves a reputation, and of meriting the illustrious title of Ghází, or Champion of the Faith. History notes many such crusades as that of Sultán Muhammad Mírzá of Bokhára in 1453 A.D., who won the honourable title, whatever may have been the fortune of his arms. It has, however, occurred that combinations of Muhammadan princes have been made against the independence of the Síáhpósh, and that armies from different quarters have entered their country. But these have been invariably repulsed, unable to overcome its natural obstacles, and the gallantry of the mountaineers who defended it.

The celebrated Babar in his Memoirs repeatedly mentions the Síáhpósh under the designation of Káfirs; yet, as his notices are incidental, they impart no light upon their history, religion, or other important points connected with them; still, they are extremely interesting, both as concerns them on minor details and the neighbouring countries and people to the south, the activity of the observant prince having led him to make frequent excursions amongst the latter. The lapse of a century and a quarter had brought about no change in the nature of the relations between the Síáhpósh and the people of Panjshír and Andaráb, whose ancestors had claimed Amír Timúr's protection. Babar, describing Panjshír, notes:—

“It lies upon the road, and is in the immediate vicinity of Káfristán. The inroads of the robbers of Káfristán are made through Panjshír. In consequence of their vicinity to the Káfirs, the inhabitants of this district are happy to pay them a fixed contribution. Since I last invaded Hindústán and subdued it (in 1527), the Káfirs have descended into Panjshír, and returned after slaying a great number of people and committing extensive damages.”

Babar had previously noted that in 1514 A.D., the year in which he took Chighar Sarai on the Kunar river, "the Káfirs of Péch came to their assistance;" and adds—"So prevalent is the use of wine among them that every Káfir has a '*khig*,' or leathern bottle of wine, about his neck. They drink wine instead of water." At an earlier period, in 1507 A.D., he had led a plundering expedition against their rice-fields in the valley of Biráin, which he thus describes—

"Some persons who were thoroughly acquainted with every part of the country informed us that up the river of the Alishang the Káfirs sow great quantities of rice, and that probably the troops might there be able to lay in their winter's corn. Leaving the dale of Ningnahár, therefore, and pushing speedily forwards, we passed Sáigal and advanced up to the valley of Biráin. The troops seized a great quantity of rice. The rice-fields were at the bottom of the hills. The inhabitants in general fled and escaped, but a few Káfirs were killed. They had posted some men in a breastwork, on a commanding eminence in the valley of Biráin. When the Káfirs fled, this party descended rapidly from the hill, and began to annoy us with arrows. We stayed one night in the Káfirs' rice-fields, where we took a great quantity of grain, and then returned to camp."

Here is the cool narration of a cool exploit; yet Babar nowhere speaks of the Káfirs with particular ill-feeling, or discovers the slightest ambition to win, at their expense, the title of Ghází, of which Amír Timúr had been so proud. Their jovial habits, so much in keeping with his own, may have somewhat prepossessed him in their favour. In 1520 A.D., he mentions having sent from Bedráné (in the present Tagáo) one Háldár Alamdár to the Káfirs. This man on his return met him below the pass of Bádí (the present Bád Púsh) and was "accompanied by some of their chiefs, who brought with them a few skins of wine." The present probably explains the nature of the mission.

It is singular that Marco Polo, who, if the statement transmitted to us in the twenty-fifth chapter of his first book, as given by Marsden, be implicitly credited, resided for a year in Balashán, or Badakhshán, should not have particularly noticed so interesting a people as the Síáhpósh.

In 1603 A.D., Benedict Goez, a Jesuit, crossed the Hindú-Kush by the pass of Parwán to Andaráb. He heard of the Síáhpósh tribes, and, being told that they were not Muhammadans, and that they drank wine and arrayed themselves in black, inferred that they were Christians. The fanciful notions of the zealous missionary are not more ludicrous than those of later Europeans, who have imagined them to be Arabs.

In the reign of the Emperor Jahángír, we find the Afgháns taking their wives and children prisoners, and at the same time remark that the infidels of Dara Lamghán, Dara-i-Péch, Dara Kunar, belonging to Kábal and Jalálábád, together with Tálásh, Panjkóra, Chamla, Búnér, Damtáwar, Paklí, and other places, dependencies of Pesháwar and Langarkót, were in this manner made converts of Islám.

The Siáhpósh tribes claim brotherhood with the Farangís; and in the end of 1839, when the Sháh and Sir W. Macnaghten had gone down to Jalálábád for winter quarters, a deputation of the Siáhpósh Káfirs came in from Najíl to pay their respects, and, as it appeared, to welcome the British as relatives. There were some 30 or 40 of them, and they made their entry with bagpipes playing. An Afghán attendant, sitting outside Edward Conolly's tent, on seeing these savages, rushed into his master's presence, exclaiming, "Here they are, sir! They are all come! Here are all your relations!" Conolly, amazed, looked up from his writing and asked what on earth he meant, when the attendant, with a very innocent face, pointed out the skin-clad men of the mountains, saying, "There! don't you see them, your relatives, the Káfirs?"

In 1879 Colonel Tanner made an attempt to penetrate to Káfiristán from Jalálábád, but failed. McNair, a few years later, attempted to enter from Chitrál, but only succeeded in exploring the Kalásh country. It was reserved for Colonel Lockhart's party in September 1885 to at length penetrate into the true Káfiristán, and they only succeeded in exploring the upper half of the Arnawai, or Bashgal valley.

Language.

The following interesting remark regarding the language of the Siáhpósh is from Masson :—

"As regards the language or dialect spoken by the Siáhpósh, there can be no doubt but that they have one which, as Sharífudín has recorded, is neither exactly Persian, nor Túrki, nor Hindí. It is remarkable that on the south-western and southern borders of the Siáhpósh country, or in those points where it connects with the actual limits of the Kábal and Jalálábád territories, there are four distinct dialects spoken, independently of the more prevailing ones of Persian, Afghání, Túrki, and Hindí. The dialects in question are called Peráneh, Pashái, Laghmání, and Kohistání. It is said, and with every appearance of probability, that these several people are able to hold converse with Siáhpósh.

"On a comparison of their dialects, although they by no means coincide, there is sufficient similarity to authorize the assumption of their affinity, and the conjecture that they are the remains of some old language, once general in this country, before the introduction of Persian, Arabic, and Túrki, and that they have a close resemblance to that spoken by the Siáhpósh."

Dr. Trumpp considers the Káfir language "a pure Prakrit dialect, separated from its sister dialects since the eruption of Muhammadan power in the 10th century of our era," and, as such, he considers it of the greatest importance to Indian philology. In Vol. XIX of the "Journal of the Royal Asiatic Society," there is a very interesting article on the language of the Káfirs by this authority.

Lumsden also thinks that the Káfir language is evidently of Sanskrit root, and Elphinstone says :—

"There are several languages among the Káfirs, but they have all many words in common, and all have a near connection with the Sanskrit. They

As regards the division of the *Síáhpósh* into tribes, it is probable that they have no real genealogical descent from one father, nor such tribal and well-defined divisions as the *Afgháns* or *Arabs*. Doubtless the divisions which do exist are, or at all events were, topographical in their origin, and they relate to the various valleys, glens, or villages of their country. In fact, I am inclined to think that the so-called tribes are distinct races. *Lumsden* and *Raverty* both give long lists of tribes, while *Girdlestone* on the authority of *Gardner* divides them thus—

Kamah.		Traigama	{ Dévi. Gambír.
Kantor	{ Atérgám. Bairkúamá. Gadu. Piniichgrám.	Kattúr.	{ Kattúr. Bashgalf. Páintur. Wilwaf.
		Wáigal	{ Bashgalf. Páintur. Wilwaf.

“ Besides these main tribes there are several broken or detached clans, such as the Kaláshis, who are subject to Chitrál, but are claimed by the Bash-

* The Káfirs certainly count by scores, but so do the Chitrális, and even uneducated Hindús.

galis as their slaves, and the Kittigalis or Wírígális, a small tribe who dwell either on the north side of the Hindú-Kush, or in the northernmost part of the Wai country on the south side. This last clan is called Sufedpósh from their wearing white garments, and the race is said to be very small.

"The principal tribe of the Bashgali country is divided into Kamóz (Upper Kam) and Kamtóz (Lower Kam). The Síáhpósh employ these names amongst themselves when speaking of a tribe as the people inhabiting such and such a country, and employ the clan names when closer specification is necessary, but there is no recognised term known amongst them to distinguish the Káfirs collectively."

McNair's account is as follows:—

"There are three main tribes, *viz.*, Ramgals, Wáigals, and Bashgals, corresponding with the three principal valleys in their tract of country; the last-named occupy the Arnawai Dara, and are divided into five clans—Kamdésh, Késhtóz, Mangals, Weránis, and Lúdhéhis. The Késhtóz, Mangals, and Weránis pay a nominal tribute in kind to the ruler of Chitrál, but not so the other two clans.* The Wáigal tribes are reckoned the most powerful; this probably is due to their occupying the largest valley. Each of the three principal tribes has a dialect different from the other two, but have several words in common, and, as a rule, have very little to do with those inhabiting the other valleys. The entire population is estimated at over 200,000."

In a more recent report McNair gives the following list of tribal subdivisions:—

Kamóz, Parúna, Késhtóz, Unchi, Hamji, Banós, Binzi, Chimsah, Tamjos, Ramgal, Múma, Dewas, Azbini, Kama, Pirgana, Austri, and Pigal.

Bellew again differs in detail from all the above authorities. He says the Káfirs have no national name, but distinguish themselves by tribal names.

He too gives a long list of clans which is no more reliable than the lists of Lumsden and Raverty, and are therefore not entered here.

In our present state of knowledge it is impossible to come to any definite conclusions. The divisions are rather local than tribal, and when a man says he is a Luddéh or Madogal Káfir he refers to his village, and not to a section of a clan. Probably most of the divisions given by Lumsden and the other authorities quoted are village names.

The only fact, of which we are really certain are that the Káfirs in the Arnawai valley are called Bashgals and are divided into the Kamtóz and Kamóz in the upper and lower part of the valley respectively.

I think we may also accept Stewart's investigations, and put down the Katíhi, Kurak, and Wamáh as inhabitants of the Alingár valley, then there are the Gambár and Víran Káfirs, inhabiting the central valley of Káfiristán.

* This information certainly is not correct.

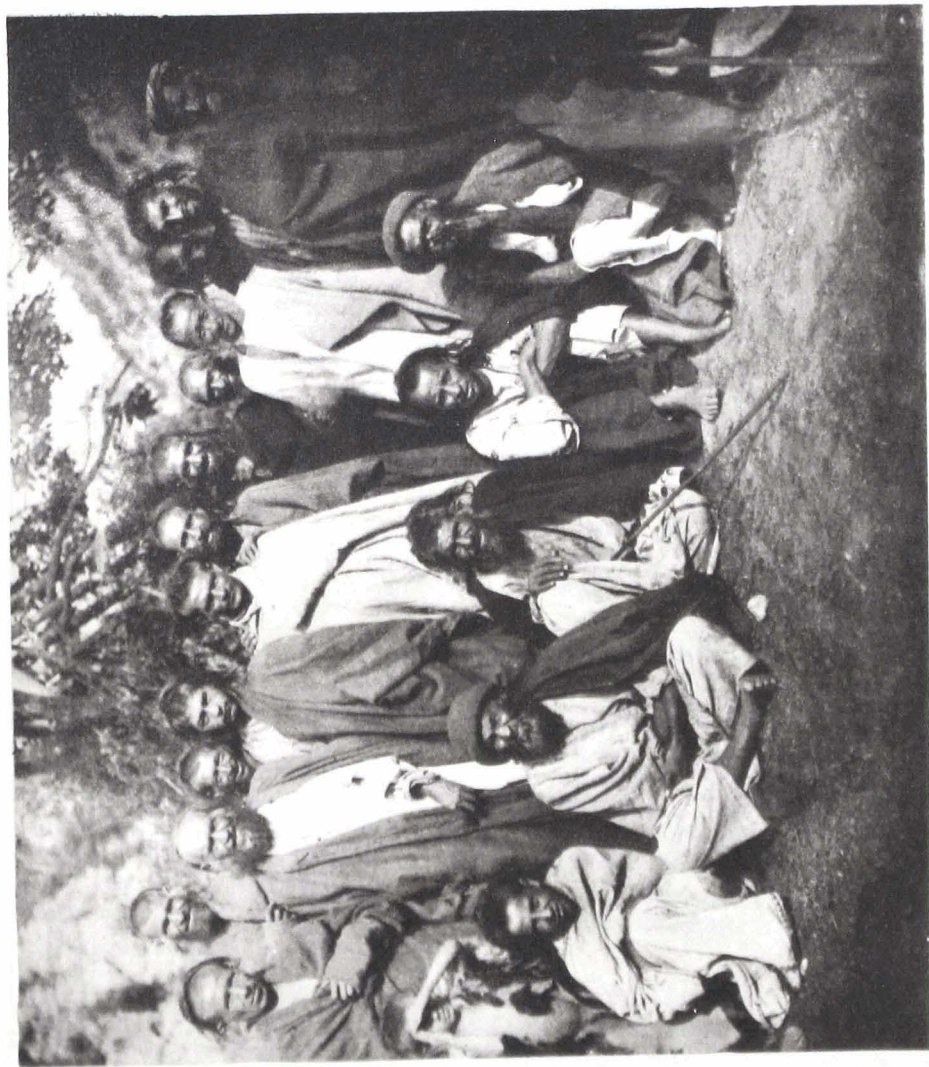


Photo-etching

KAFIRS OF LUDEH.

Survey of India Office, Calcutta. December 1887.

As there is some difference of opinion regarding the physical appearance of the Káfirs, it will be best if I extract from each authority his own account. Lumsden, who, in addition to an intimate acquaintance with the Káfir General Faramósh Khán, had seen at Kandahar perhaps twenty of these people in servitude with the various chiefs, and had in his own regiment, the Guide Corps, several of this race, says: "Káfirs are physically athletic, powerful men, leading an indolent, jovial life."

Appearance
and
physique.

Raverty, who appears not to have seen one, says—

"The Káfirs have European features and a highly intellectual cast of countenance. They have both blue and dark eyes, arched eyebrows, long eyelashes, and broad, open foreheads. Their hair varies in colour from black to lightish brown; and both males and females are tall and well made, and of handsome figure. Some of the females are said to be particularly beautiful. They all go about unveiled."

Wood thus describes a Káfir he met in Badakhshán—

"He was an uncommonly handsome man, of about 25 years of age, with an open forehead, blue eyes, and bushy arched eyebrows; his hair and whiskers black, and his figure well set and active. Cross-legged he could not sit, for in this respect the Káfirs differ from all Eastern nations, and, like Europeans, prefer a chair, or anything raised, to a seat on the ground. He gave us an animated account of his countrymen, and pressed us to visit them when the passes opened. As an inducement to do so, he promised us plenty of honey and oceans of wine."

Masson says:—

"We cannot behold the fair and regular countenance of the Síáhpósh, his variously coloured eye and shaded hair, and suppose for a moment that he is of the same family as the Tájik, the Hazára, the Uzbek, or the Kirghiz."

Dr. Trumpp thus describes the appearance of three Káfirs, enlisted in the Guides, who were sent for his inspection by Colonel Lumsden:—

"It may not be out of place here to add a few words on the look and general aspect of these Káfirs. It has been so often stated by travellers that I myself was led thereby to expect that Káfirs had more or less a European look in features. However, I was utterly disappointed in this; they had no blue eyes, nor light hair, like the Saxon race, nor a white skin either; they were in all respects like the natives of the Upper Provinces of India, of a swarthy colour, dark hair, and dark eyes; only their faces were more reddish, which may be easily accounted for by their liberal use of wine."

McNair says:—

"The men are of fine appearance, with sharp Aryan features and keen penetrating eyes; blue eyes are not common, but do occur, but brown eyes and light hair, even to a golden hue, in combination are not at all uncommon. The general complexion varies to two extreme that of extreme fairness, pink rather than blonde, and the other of bronze, quite as dark as the ordinary Punjábí. The cast of features seems common to both these complexions, but the fairer men, if asked, will indicate the dark men as having come from the south, and that they themselves have come from the north and east."

Girdlestone says :—

“The Káfirs of the northern region, especially the Khilti, Kameh, and Kantor, are much fairer and of lighter complexion than those of the south. They usually have red or sandy beards, high cheek-bones, large aquiline noses, large foreheads, white teeth, and big eyes of various shades of blue, while in height they average about 5 feet 9 inches. They are well made, muscular, and athletic.

“The Káfirs of the south, on the other hand, are usually of dark complexion, eyes, and hair, slighter in frame, but still not lacking in muscle and liteness.”

Biddulph gives the following account of the impression they made on him :—

“In feature they are pure Aryans of high type, and I was much struck by the amiable looks and finely-chiselled features of a grey-headed Sính-pósh chief, whose acquaintance I made. His appearance, however, contrasted strangely with his language, while he pleaded his unwillingness to part with his dagger on account of the unusual number of enemies (upwards of forty) whom he had despatched with it. The men are well-made, muscular fellows, but incorrigibly lazy. War and hunting are regarded as the only legitimate occupations for a man, and almost the whole work of agriculture is done by women, who are even yoked alongside of oxen to the plough ; for this purpose they have yokes specially constructed. They differ considerably in complexion, some of those living at high elevations being very fair. This seems to be especially the case with those living on the higher slopes of the Hindú-Kush to the westward, who consequently go by the name of Red Káfirs.”

The Káfirs we* saw in the Arnawai valley were generally very like the Gújars of the Punjáb. Some of the children were, however, very fair, with blue eyes, but fair faces among adults were very rare. The women certainly go about unveiled, but I never saw a handsome one. The hard field work they have to endure no doubt has something to do with this, for some of the men have a very fine Aryan type of face, though, as a rule, their skins are quite as dark as those of Punjábis. I have given these several accounts in full, because I think their great diversity shows that it is impossible to generalise regarding the Káfirs, and that the view that they are the remnants of several races is supported by this great diversity of appearance.

Character
and manners.

“The Káfirs are noted, even among their Muhammadan neighbours, for the faith with which they keep every compact once entered into. A Káfir, before breaking a truce, even when made for a stipulated time, invariably sends a brace of bullets, or arrows, as a significant hint of his future intentions. They look upon hospitality as a sacred duty, and when an old and intimate friend comes to a Káfir's house, the host runs to the flock and brings his finest ram, which is killed, and a handful of the blood sprinkled on the forehead of his guest, while the flesh is cooked for his dinner. When a very celebrated character arrives in a village, the people turn out, place him aloft on a bed, and dance about with him, thus raised, and around him

* Col. Lockhart's mission.

for two or three hours, with music and firing of guns and pistols; but these are honours seldom conferred, perhaps once in ten or twelve years.

"Every one allows that the Káfirs are remarkably sociable and hospitable and great wine-bibbers; their Muhammadan neighbours state that the Síáhpósh women are not noted for chastity, and that they lend their wives to their guests on occasions; but as no Muhammadan, caught in the Káfir country, is permitted to live an instant, it does not seem quite clear how they could have procured the necessary data for the formation of such opinions; and, again, the Afgháns seem indiscriminately to credit the women of every tribe they know little of with unchastity, as well as their husbands with liberality of feeling.

"When a guest enters the house of a Káfir, whatever eatables and wines are at hand are immediately set before him. When he has finished his repast, the people of the house eat, but not before. If the visitor should be a Muhammadan, or of any other religion than their own, they bring him a goat or a sheep, that he may slaughter it himself according to the custom of his own faith; and after he has selected a portion for his food, which he is also permitted to cook himself, the family take the remainder for their own use.

"After a guest has once crossed the threshold, the master of the house alone waits on him, the brother of the host, or the other members of his family, being prevented from supplying the stranger with anything, even water to drink, without his sanction; so much do they respect the rights of hospitality. In the same manner, no person of the village where the guest may be straying is allowed to entertain him without the consent of the host. If this be done, quarrels arise, in which lives are frequently lost. With the sanction of his entertainer, a stranger is permitted to visit the other people of the village, the headman in particular, and on entering a house, at whatever hour of the day it may be, wine and victuals are immediately placed before him, of which he is pressed and expected to partake. The guests, whether male or female, sleep in the same apartment with the family."

The above description must be taken *cum grano salis*. The Káfirs may be, and I think are, truthful, but they are the most inveterate and unblushing thieves, and their hospitality is of a very limited and niggardly nature. As for their drinking propensities, they might well drink Káfir wine all day and night, and yet not be drunk. The romantic picture of a noble primitive race that has so long filled the imagination as regards Káfiristán may, I think, now be summarily dismissed.

I propose here only to give an account of the costume worn by the Bashgal and Kalásh Káfirs, *i.e.*, by those on the Chitrál side of Káfiristán. Probably the Káfirs of the Péch and Alingár valleys wear a dress somewhat similar to the Bashgalis, with perhaps a few modifications introduced from Laghmán and Panjshír.

Biddulph says—

"The black garments which have given a distinctive name to the race, apparently differ in different tribes. Those on the Kábal side wear entire goatskins, with the hair on. The Bashgalis wear tunics, with sleeves not reaching to the elbow, of woven black goat's-hair, reaching nearly to the knee, gathered in at the waist with a leather belt, from which hangs a

Dress.

dagger, and with a broad red edging along the bottom. The Kalásh Káfirs wear similar tunics, but they are gradually adopting coarse cotton garments, the material of which is brought by pedlars from Pesháwar. The Waigalis of the Dara-i-Núr and other valleys south of Chighar Sarai are said to have entirely adopted cotton cloths, though some of the recent converts to Islám still adhere to the black garments. On their feet they wear rude sandals, made of the skin of the wild goat, with a tuft of hair on the instep as a decoration. The women wear long sack-like garments of black woven goat's-hair, with long loose sleeves, reaching to the ankles, and gathered in loosely at the waist, with a coloured cotton scarf, tightly bound over the shoulders.

"The men shave the whole of the head, except a circular patch, of about 3 inches in diameter on the crown, where the hair is allowed to grow long and hangs down behind, often to the waist. They never wear any head-covering. The women wear their hair plaited in a number of thin long plaits, which are coiled away under the head-dress, one plait being exactly over the middle of the forehead. The Bashgali women wear a curious head-dress, consisting of a sort of black cap with lappets, and two horns about a foot long, made of wood, wrapped round with black cloth and fixed to the cap. This curious fashion does not seem to have been always confined to these tribes or it may be that they were more widely spread than at present.

"The Kalásh women do not wear this head-dress, but simply wear on their heads a sort of broad cap, thickly covered with cowrie shells, with lappets which hang down behind."

McNair corroborates this account, differing only slightly in one or two details—

"The men shave the whole of the head, except a circular patch on the crown, where the hair is allowed to grow, seldom, if ever, cutting it, never wearing a covering. Almost all the men I saw wore the Indian manufactured cotton cloths, similar to the Afgháns, and on their feet had strips of hide tied with strings of hide. The dress of the women is merely a single garment, not unlike a very loose dressing or morning gown, gathered up at the waist. The hair, which, as a rule, is very long, is worn plaited, and covered over with a broad cap with lappets, and just over the crown stick up two tufts (some have one only), which, from a distance, appear like horns."

Cotton cloths are very rare in the Bashgal country. The people McNair saw must have been chiefly Kaláshis.

The dress which we usually saw was a tunic similar to that described by Biddulph, loose cotton or *pattú* drawers reaching to the knee, and leather *pabbús*, or buskins, coming half-way up the shin.

As a rule, the head was bare, the front half of the head being shaved, the back half never being touched, so that the hair grew long. If any head-cover is worn it is usually a Dárd *pattú* cap or a *pagri*.

The horns of the Bashgal women are most peculiar; they are from 4 to 6 inches long, and are connected by a brass or silver ornament, in appearance like a coil of rings.

"On the primary subject of religion," says Masson, "reports and opinions are too vague and various to admit even a plausible conjecture to be made. The furious Muhammadan will not concede that they have any; while the less zealous pretend that they reverence trees and other inanimate objects. The Hindú believes them to cherish in their retreats his own anomalous creed, and that they perform '*pújá*' on altars. From the testimony, however, of the *Síáhpósh*, whose fate has made them captives, it is clear that they have some kind of worship, and that their deity is *Dagon*. The topic is one on which they dislike to be questioned, either that they are incompetent to reply, or that amongst Muhammadans they feel delicacy in expressing their sentiments. It may be supposed that a strange medley of rites and superstitions prevails among them. While as tenacious of their religion, whatever it may be, as of their liberty in their mountain fastnesses, the *Síáhpósh* captive, without hesitation, becomes a Muhammadan, and manifests no aversion to abandon his old faith. It need not be remarked how different would be the conduct of the most wretched Hindú on such an occasion.

"The religion of these tribes is a gross idolatry, though differing in many particulars from that of Hindús. Their images are invariably moulded in the shape of a man or woman; their chief deities are called *Máhádéo*, *Páné*, *Trúskin*, *Kántar*, and *Brúk*, but the great god, of which these are supposed to be merely fractional parts, or incarnations, is known by the name of *Dógan* or *Imbra*, who is the creator of all things, and wields the destinies of all mankind; the different incarnations having also some slight influence for good or evil. The *Káfir* has no belief in a future state of reward or punishment, but holds that the principle of life is never extinct, for as soon as one earthly body is used up, the vital spark is immediately transferred to another of the same species.

"Priesthoods are invariably of a particular hereditary caste called '*Utah*,' one family of which is attached to each idol, to perform the services and receive offerings. These men are looked up to by the *Káfirs*, who, with this exception, ignore caste and all Hindú ceremonies, as well as their ideas of clean and unclean meats; they will eat the flesh of cows and pigs, and, in fact, of all except carnivorous animals and poultry. Before undertaking an expedition, or indeed any matter of great moment, a *Káfir* generally sends for a '*Díl*,' who is a sort of hereditary prophet among them, and enquires from him the oracular result. On these occasions the prophet seats himself mysteriously on the ground, balancing a strong bow by the centre of the spring between the forefinger and the thumbs of both hands, placed close together, and calls on one of the deities (but more specially *Trúskin*) to declare what the result will be; in about a quarter of an hour, should the bow oscillate in the direction of its length, the answer is supposed to be propitious, but if sideways the reverse. Should *Trúskin* not vouchsafe an answer, which is sometimes the case, another of the deities is similarly applied to, the bystanders all the while throwing down votive offerings before the *Díl*, for the god, to induce him to return a favourable answer, the *Díl* of course being the self-constituted purse-bearer."

As the account of the religion of these tribes given by Mr. Elphinstone somewhat differs from the above, obtained by Masson, I here transcribe it—

"Their religion does not resemble any other with which I am acquainted.

They believe in one God, whom the Káfirs of Kamdesh call Imbra and those of Tsókói, Dógan; but they also worship numerous idols, which, they say, represent great men of former days who intercede with God in favour of their worshippers. These idols are of stone or wood, and always represent men or women, sometimes mounted and sometimes on foot. Múlla Najíb had an opportunity of learning the arts which obtain an entrance to the Káfir pantheon. In the public apartment of the village of Kamdesh was a high wooden pillar, on which sat a figure, with a spear in one hand and a staff in the other. This idol represented the father of one of the great men of the village, who had erected it himself in his lifetime, having purchased the privilege by giving several feasts to the whole village; nor was this the only instance of a man deified for such reasons, and worshipped as much as any other of the gods. The Káfirs appear indeed to attach the utmost importance to the virtues of liberality and hospitality. It is they which procure the easiest admission to their paradise, which they call Barí-le-Búla, and the opposite qualities are the most certain guide to Barí-Dafar-Búla, or hell.

"When about to make a sacrifice to the gods, a Káfir first takes water, and pronouncing the name of the deity it is intended to propitiate, dashes a handful of it into the animal's ear, when, if the victim shakes his head to get rid of the water, it is supposed to be a sign that the sacrifice will be accepted, but if not, the animal is not killed. All cattle and sheep taken in battle with their enemies are sacrificed to the gods, and not one kept, while all arms, &c., become the property of the captors."

Raverty's account of their religious ceremonies also somewhat differs from the above:—

"In religious matters," he says, "the Síáhpósh tribes appear to be exceedingly ignorant, and their few forms and ceremonies are idolatrous. They consist chiefly of sacrifices of cows and goats to their deities, whom they call Shuruyah, Lamani, and Pandú.

"Each village contains a temple or place of worship, differing but little from the dwellings of the people themselves, and in which the wooden representations of the three deities before mentioned are placed. The walls are generally ornamented with the antlers of deer.

"Fire appears to be necessary in most of their religious ceremonies; and a Káfir has great antipathy to extinguish it by water, or even to blow out a flame with the breath; yet they do not keep up the sacred fire like the followers of Zoroaster, and do not even seem to know anything concerning it. At the same time, a number of their usages bear great resemblance to those of the Gabars, of whom they are probably an offshoot, but whose characteristics have gradually declined during the many centuries they have been separated from the parent stock."

Biddulph supposes that the religion is a crude form of the ancient Vedic. According to him one Supreme Being is worshipped under the name of Imbra, and next to Imbra in importance is the Prophet Mani. He is called the son of Imbra, and once lived on earth, and he mediates with Imbra on behalf of men. Stones are set up as emblems of Imbra, but carved idols are not used. These two names cannot but suggest the Indra and Manu of the Brahmins. Below them in rank are a whole host of deities, whose number is stated at 18,000, evidently an arbitrary number.

Some of these have particular functions, as in Greek mythology, but they are acknowledged to have once been mortals, who were deified after death. First in importance is Gej, who is spoken of as a great chief who fought with the Prophet Ali and commenced the feud between the Sáhphósh and the Muhammadans, which has continued ever since. Next comes Bagéj, the god of rivers, who also has power over flocks and herds. Sacrifices to Bagéj are made by the waterside, and the heads of the victims after being burnt with fire are thrown into the stream. Of the others, the most important are Prúzi, Dúji, Púrateh (Parbati?), Arún, Marer, Disni, Krúmai, and Witr. It is probable that the names of these inferior deities differ among the different tribes, and many of them must be tribal heroes only recognised by particular tribes.

“To all the deities cows are sacrificed, and cedar branches are burned; on all occasions of slaughtering an animal for food the name of some deity is invoked, and sacrificial ceremonies are observed. The mode of sacrifice was shown to me by the Bashgalis, who killed a goat for the purpose. A small fire is lighted, and a number of cedar branches prepared. The officiating priest bares his feet, while one of his attendants holds a bowl of water with a piece of butter in it. The priest, after washing his hands, sprinkles water on the animal and on the fire, muttering some words of invocation. Then, taking a branch of cedar he places it on the fire. He then sprinkles the animal several times with water, uttering each time the word ‘súch,’ to which the bystanders answer ‘hamach.’ This is repeated til the animal shakes itself, which is the sign of its having been accepted by the deity. To ensure this, water is thrown into the animal’s ear, which speedily has the desired effect. Then all join in the cry ‘súch hamach’ several times, and the cedar branches are placed on the fire, on which also butter is thrown; after this the animal is thrown down and its throat is cut. The priest catches some of the blood in his hand and sprinkles it on the fire, the head of the animal is severed and placed on the fire for a few moments, and the ceremony ends.”

Biddulph’s account is corroborated by McNair, who says:—

“As regards their religion, one Supreme Being (Imbra) is universally acknowledged. Priests preside at their temples, in which stones are set up, but to neither priests nor idols is undue reverence paid. Unforeseen occurrences are attributed to evil spirits, in whose existence they firmly believe, giving no credit to a spirit for good.”

Bellew is probably right when he says the religion of the Káfirs appears to be an odd mixture of the three great religions that have successively flourished in the country of which they are the natives, that is to say, of Brahmanism, Buddhism, and Zoroastrianism. Besides the better known gods representing special attributes, nearly every river, mountain, and cave has its own special spirit. Fire and water are adored as the first principles of nature, and the sun, moon, and stars, because they are the emblems of light, while the Khiltis pay special respect to the North Star.

The temples are square chambers of timber, with doorways carved and coloured; inside, there are set several stones, apparently boulders from the

river bed, but we saw no images except those connected with funeral rites, and which were temporarily set up in the temples. The use of these temples seems to be chiefly in connection with funeral rites. The coffins are carried there, and sacrifice performed before the bodies are carried off to the place of eventual deposit.

I cannot pretend to discriminate between these various accounts, and there is probably a fair proportion of truth in all of them, as they may apply to different parts of the country, and it is unlikely that the details of the Káfir faith are the same throughout, especially when we consider the physical and linguistic barriers which separate the several tribes.

The idol worship of the Káfirs, as far as I can make out, is more correctly hero-worship; the so-called idols are life-size wooden figures of dead village heroes. The deity is, I think, an impersonal one.

Each village has its pantheon of dead heroes carved in wood, but I don't think the deities are thus represented. Though stones are often set up as symbols, much in the same way as the *Lingam* is in India.

Káfirs frequently become Muhammadans and as frequently revert to their old faith. They have no bigotry, and would doubtless be easily converted to Christianity. Their hatred of Musalmáns is not religious bigotry, but race antagonism.

Funeral
ceremonies.

"The funeral ceremonies of the Káfirs are peculiar, and indicate the former connection of the people with the religion of Zoroaster, as in some more civilised country a funeral partakes of the nature of a festival.

"On this occasion the body is dressed out in its finest attire and laid on a bed; the whole population of the village assemble at the house, and keep up a perpetual round of dancing and singing, the men in one party and the women in another, the body being taken up on the bed at intervals and carried up and down the room. In the case of a notable, this ceremony continues for eight or ten days, during which time all present are feasted and regaled with wine, excepting the immediate relations of the deceased, who are supposed to be in too great grief to care for such things. After the feasting is finished the body is placed and nailed down in a box, which is carried to the summit of a hill or other conspicuous spot, and placed under some shelving rock, sheltered from the weather, and the spot marked by a cluster of flags, mounted on long poles. If the man was a very great worthy, his bones are treated to a new suit of clothes, a second commemorative feast, and a new box at the end of five years. But should he have fallen in a quarrel among his own tribe, he receives but a small portion of these honours. The remains of ordinary folk are simply closed in a box, and carried to the top of some adjacent mountain, and there left without further ceremony. In the case of a distinguished warrior, who has fallen in battle at a distance from his home, or under such circumstances that the body cannot conveniently be brought home, his friends cut off his head and bring it home to receive the honours, a body of straw being substituted in the clothing to complete the figure."

McNair confirms this—

“The dead are not buried, but put into coffins and deposited either in an unfrequented spot on a hill-side, or carried to a sort of cemetery, and there left, the coffin being in neither case interred. I visited one of these cemeteries, and saw over a hundred coffins in different stages of decay; resting against the head of some of these I noticed carved wooden figures of both sexes, and was told that this was an honour conferred only on persons of rank and note.”

These accounts appear correct, but I may add that when a village celebrity dies or any of his family wooden statues or effigies of the dead are made and set up in some conspicuous spot near the village. It is curious that these effigies are often represented as mounted on horses and wearing a sort of crown. Horses and crowns are both conspicuous by their absence in Káfiristán.

“The Káfir women have a great reputation for beauty, and they certainly command a high price in the slave markets of Bokhára and Kábal. Gir-
dlestone relates that Azím Khán, brother of Dóst Muhammad, had a slave of the Khilti tribe in his harem for whom he paid 2,000 *tillas*. Women and marriage.

“Polygamy is said to be common among the Káfirs, and, like the Jews and Muhammadans, the surviving brother takes the widow on the death of a brother. The landed property of the family is always divided among the widows, while the rest of the substance is generally distributed among the sons; daughters, being supposed to live with and assist the mothers until disposed of by marriage, have no share in the inheritance. The condition of women among these tribes is much less restrained than among Muhammadans; they do not conceal their faces and wander about at pleasure, but are never allowed to eat at the same table with men.

“If a young man falls in love with a girl and wishes to marry her, he takes an arrow, which he has previously covered with blood, and discharges it into the house of his mistress’s parents or guardians, as the case may be, but at the same time taking good care that the arrow injures no one. He then goes away to one of the chief men of the village and acquaints him of the circumstance. The girl’s father, or master, if a slave, having discovered the arrow, makes enquiry amongst his neighbours if they know who has discharged it into his dwelling. On this the confidant of the lover comes forward and makes known the name of the party, and proposes to the tribe that the girl be given to him in marriage; and if they agree, which is generally the case, they fix the amount of dowry, consisting of cows, goats, sheep, land, and ornaments; and these must be made over to the damsel’s parents, or master, by the intended bridegroom on or before a certain day. If he has sufficient property of his own for his marriage expenses, it is well; otherwise, the tribe raises a subscription among themselves and set him up in the world.

“When a marriage has been determined upon between the members of two families, a party of elders meet and arrange the amount of dowry, which is generally paid in sheep or goats. On the day of the wedding, the friends of both parties assemble at the house of the father of the bride, who provides a sumptuous repast. The ceremony commences by the attendant priest sacrificing three or four goats over bundles of dried juniper or yew branches collected on the ground; some of the blood is waved towards

the four corners of the earth, supposed to be in the direction of the abodes of each of their deities, who are called on by name, and portion of the blood is then daubed on the forehead of the bridegroom's father, the remainder being burnt on the dried bushes just mentioned, the flame being increased by the oblations of the guests, which consists of oil, butter, and cheese thrown on the flame to feed the fiery element. The repast is now served up on round tables, while the guests sit on stools. This concluded, the bride is produced, bedecked in all her finery, and, accompanied by her husband, walks off to her future home, distributing dried fruits and confectionery to all whom she may meet on the road; arrived at the threshold, the sacrifice of goats is again gone through, but the blood this time is sprinkled on the face of the bride's father. Both parties publicly accept each other as man and wife; the priest invokes a blessing on the union, and the ceremony is wound up by the guests partaking of a second sumptuous repast provided by the bridegroom's father.

"The age for marriage is from 20 to 25 for males, but mainly depends upon whether the persons can afford to support a wife. The period of marriage for females varies from 15 to 20 years of age, and even older.

"According to some accounts polygamy is not practised, but the balance of evidence tends to show that each man is allowed to have as many wives as he can maintain, and four or five is not an uncommon number. The women are very immoral, and marital jealousy is satisfied with a slight fine. On discovering his wife's infidelity, a *Síáhpósh* contents himself with giving her a few blows and taking in compensation something of small value, such as a turban or a robe, from the male offender, should he be a stranger; if he is one of the tribe, he has generally to give a cow as compensation."

McNair corroborates this. He says: "Polygamy is the exception, and not the rule; for infidelity on the part of a wife, mild corporal punishment is inflicted, and a fine of half-a-dozen or more heads of cattle imposed, according to the wealth of the male offender."

Divorce is not known, but it is said to be a common occurrence for married couples to separate by mutual consent, and contract fresh alliances at their pleasure.

With reference to the above extracts, the only remarks I have to offer are that the beauty of the *Káfir* women has been grossly exaggerated, and that I am sceptical about polygamy being common. A poor community, living by agriculture, cannot, as a rule, afford such luxurious institutions.

While on this subject, it may be as well to notice a curious habit of the *Káfirs*. Within a short distance of every village, there is a building erected and entirely set apart for the reception of females during certain periods, and also after child-birth, when they are considered impure.

On a female becoming aware of the first-mentioned circumstance, she must at once retire to the building referred to, and clothes, bedding, food, and such other things as she may require, are brought to her. After some days she bathes, puts on clean clothes, and returns home.

In cases of child-birth, the woman is removed as quickly as possible, after the signs of labour are apparent, to this general lying-in house, where

she remains with her offspring for a period of forty days, during which time everything she may require is brought to her. After the expiration of the forty days she performs her ablutions, puts on clean apparel, and returns home with her child.

During both the periods referred to, a female must on no account put her hand to any vessel used for food or for drinking purposes. If she should do so, it must be destroyed, for her touch is considered pollution.

A sheep-skin, hung up outside the house in question, denotes that it is occupied.

"The *Síáhpósh*," says Burnes, "are very fond of music and dancing, but, Amusements. in eating, the men separate from the women, and the dance of the one sex differs from that of the other. Both were exhibited to me; that of the men consists of three hops on one foot and leaps with both feet, going round in a circle. They have a two-stringed instrument and a kind of drum for music.

"The mode of life among the *Káfirs* is described as social, since they frequently assemble at each other's houses, or under the trees which embosom them, and have drinking parties. In winter they sit round a fire and talk of their exploits. They drink from silver cups, trophies of their spoil in war. Old and young of both sexes drink wine, and grape-juice is given to children at the breast. A *Hindú*, who was present at a *Káfir's* marriage, informed me that the bridegroom had his food given to him behind his back, because he had not killed a *Muhammadan*."

McNair, however, says that both sexes join in the dance, scarcely letting an evening pass without indulging in one round a blazing fire. Biddulph corroborates his statement regarding the sexes dancing together, and gives the following description of their dances:—

"The *Síáhpósh* are exceedingly fond of dancing, but their mode differs considerably from that of the tribes to the eastward. Instead of only one or two performers, everybody present, women as well as men, join in the dance together. A village dance was held before me—a wild and strange exhibition—the men brandished axes, clubs, and guns, which they fired off at intervals, amidst a chorus of whoops and shrill whistles. At times the whole would lock arms by pairs, and revolve backwards and forwards in a grotesque waltz, or following in order wind round and round in figures of 8. Sometimes all would break off and dance singly, setting first to one and then to another in a sort of wild jig, or, forming in lines with locked arms, advance and retreat in steps like the *Koles* of *Chota-Nagpore*. The music consisted of two drums and a feeble flute, made of bamboo."

Both Biddulph and McNair, I think, are describing the *Kalásh* dance. The *Bashgal* dance consists of a sort of polka step without partners, the dancers going round in a circle and brandishing their axes as they dance. The music generally consists of a small hand-drum and two or three reed flutes. I never saw the sexes mixing in the dance, nor have I ever seen any of the silver goblets described by Burnes.

The form of government in *Káfiristán* is a sort of patriarchal republic, for there are certain families of ancient descent in each valley who Government and social laws.

are much looked up to, and a conclave of the elders or whitebeards, who settle all matters of government, and when necessary, make peace or war. Blood feuds are very prevalent and bitter, both between individuals and tribes, and a very common way of bringing about a reconciliation between families is to give a daughter in marriage to some member of the opposition : but in such a case it is understood that no dowry is exacted. Every Káfir killing a Káfir, no matter what the provocation may have been, is driven out of his village for three years at least, after which time he may return with the consent of the elders, but takes his chance of being retaliated upon by the relatives of the victim ; and in aggravated cases he is not allowed to return at all. Vengeance is considered a sacred duty, but in the event of two Káfirs who have a blood feud between them meeting under circumstances precluding their settling accounts on the spot (such as one of them having a guest with him), the party wishing for delay throws his dagger on the ground, puts his foot on it, and gives his reasons, while the other party, advancing also, places his foot upon the weapon, and both turning their backs on each other depart on their respective business. With all Muhammadans Káfirs have a mortal feud, even with converts from their own tribes, and a youth is not considered to have arrived at manhood until he has killed one or two at least ; the greater the number the more exalted his position in society. An oath of peace among Káfirs in time of hostilities is taken by licking a piece of salt.

McNair however implies that blood feuds are uncommon. He says :

“ It is purely due to no blood-feuds existing amongst themselves that they have succeeded in holding their own against the Muhammadans by whom they are hemmed in on all sides. They have nothing in common with them, and, in fact, are incessantly engaged in petty warfare with the Muhammadans.”

Bellew tells us that the clan leaders are called “ Sábemash,” and are usually appealed to for the settlement of family disputes.

McNair is wrong in this matter ; tribal feuds are very common, though domestic ones may not be. The village headman is the only authority recognised in Káfiristan, and even his authority seems to be of a very superficial nature.

Foreign
relations.

The foreign relations of the Káfirs consist chiefly in raiding expeditions. Biddulph, however, tells us that within the last twenty years, part of the Kamóz clan of the Bashgalis has become tributary to the Chitrál ruler, whose forces find an entrance through the Kalásh country over the Shawal pass. Periodical raids, together with interference, invited by the clan in their internal quarrels, have led to their acknowledging Chitrá supremacy. They now pay an annual tribute of several hundredweights of butter and honey, of which latter their country is said to produce enormous quantities, besides cattle, female slaves, silver cups and necklaces, and great quantity of woollen blankets. Their chief village is called Bragamatal

meaning "the houses on the hill," but by the Chitrális it is called Lúddéh, or "the great village."

The Kalásh Káfirs are entirely subject to Chitrál, and have been so apparently for some time. They were formerly subject to the Bashgalis, who still speak of them as their slaves.

The above is substantially correct, but it is the Kamtóz section (*q.v.*), not the Kamóz which is tributary, and even in the case of the Kamtóz Chitrál authority is of the most shadowy description.

Lockhart in the Gazetteer of Afghánistán gives the following interesting account of the manner in which they conduct their raids:—

"When the Síáhpósh propose to make an inroad into the territories of their Muhammadan neighbours they all assemble, and those desirous of joining stand on one side. On this, one of the elders arises and harangues the audience on the deeds and the prowess of their aucestors, how many Muhammadans they had killed in their lifetime, how many of their villages they had plundered and destroyed, and enjoins them to take example therefrom. If there should be any amongst the assembly distinguished for his actions against the enemies of their faith, they are recounted and enlarged upon, as also the deeds of any other individuals the orator may recollect.

"When the bard has finished his address, the people, with the exception of those who have come forward to invade the country of their enemies, disperse to their several homes, and the latter make arrangements for their departure on the crusade.

"Until they have matured their plans, and the expedition is ready to depart, no individual of the party either eats or sleeps in his own dwellings, and in whosoever's house he may happen to be in the evening, there he sleeps for the night.

"When the morning arrives for the warriors to set out, the people of the village or villages, as the case may be, give them provisions and wine for their journey, and those requiring arms are supplied with them. Some conspicuous hill or other place is then determined on, at which a beacon-fire is to be lighted on their return, in order that the villages may come out to meet them. The necessary fuel or combustible for this beacon is then got ready and piled up at the appointed place; and in case any one might be so malicious to set fire to the pile, or that it might accidentally take fire all other persons are strictly forbidden to approach the spot under pain of severe punishment.

"Having shared the food and wine given to them by the villagers, each man places his portion in a small goat-skin bag kept for this purpose. Before leaving the halting-ground every man conceals under a stone, or in some other place a day's provisions to serve him on his return. This is done each morning before setting out for the next stage.

"The war party having arrived near the borders of the territory of their foes, determine on some spot as the base of their operations, at which place also they agree to meet, if possible, every night. On this arrangement being completed, they roam throughout the hills, forests, and valleys in search of enemies, sometimes alone, and sometimes in parties of two or four, and at times in larger bodies. In the evening they meet together at the place agreed upon, and relate to each other the adventures of the day, and the number of Muhammadans they have killed.

"A tuft of the slain man's hair is the token of victory, and the possession of five such tufts confers the coveted title of 'hero.' It must be remembered that the slaying of Muhammadans confers social rank; hence the importance which attaches to these expeditions."

The following account is taken from Biddulph's book :—

Arms and
warfare.

"The arms of the Sía hpósh warrior are bow and arrows, battle-axe and dagger. The bows are small and weak, made of wood, and about 4½ feet long, far less powerful weapons than the horn bows of Húnza and Nagar. It is said that they discarded horn bows some twenty years ago on account of their liability to break unexpectedly. The arrows are of reed, with heavy iron heads, hardly 2 feet long. They are carried in a leather quiver slung at the back. Notwithstanding their feeble appearance, I have seen practice made with them up to 60 yards with considerable force and accuracy. The daggers are of capital workmanship, with deep double cross, handles of iron, ornamented with brass studs, carried in a triangular iron sheath, hung from the girdle. Battle-axes are beginning to give place to swords, and do not appear at any time to have been favourite weapons. Matchlocks of rude make are now beginning to come into use."

Biddulph's account is correct; a Káfir is hardly ever without his dagger and axe. Spears too are sometimes carried. They have very few fire-arms, at all events in the eastern part of Káfiristán and they do not appreciate them. Their mode of fighting is to lie in ambush near the villages and grazing-grounds of their enemies; for they very rarely attack them openly or in large numbers. Being very strong and active, they seem particularly fitted for stratagem, in which they are infinitely superior to their neighbours.

They so much exceed the Muhammadans, by whom they are surrounded on all sides, in point of intrepidity and skill in their mode of warfare, that hitherto none of their enemies, save for a very short period, and then only in far superior numbers, have been able to oppose them with success.

In Lockhart's Gazetteer of Afghánistán the following information is given on this subject :—

Vegetable
productions
and agricul-
ture.

"The chief vegetable productions in Káfiristán consist of wheat (which is cultivated in a greater proportion than any other grain), barley, and millet, together with small quantities of rice in the low grounds in the southern parts of the country. A few varieties of vegetables and greens are grown wherever the land is suitable. They use the spring water for drinking purposes, having no wells; and the fields are entirely dependent on rain, or are irrigated artificially from the innumerable small streams intersecting the country, wherever the situation of the ground enables them to distribute the water by means of small cuts or channels. The quantity of land conveniently situated for this purpose is by no means great, and it is necessary to cultivate all the smallest available spots on the sides of mountains, and often on the terrace-like ridges. Many of the latter are artificial, and formed after the employment of great labour, time, and perseverance; indeed, no favourable bit of land, be it ever so small, is neglected. This somewhat unfavourable situation of the tillable land, and the often barren nature of the soil in many parts of the country, compels the people to depend in a greater measure on the produce of their

herds and flocks, and on their orchards and fruit-gardens for subsistence.*

"The slopes and ravines of the Hindú-Kush, as well as many of the lower ranges of hills, are generally covered with primeval forests, containing trees of immense size, the growth of ages, especially the different kinds of pine and fir, such as the *déodár*, '*chilghóza*,' and five or six other sorts; the oak, hazel, alder, wild olive, plane, horse-chestnut, *sísú karkara* (a species of fir), mulberry, walnut, jujube tree, together with several others.

"The dense forests of pine and other trees supply the people of these alpine regions with an inexhaustible stock of fuel, as well as wood for building purposes. Pine slips are generally used instead of lamps and torches.

"The fruits are produced in great quantities and of fine flavour, and consist of grapes of several kinds, pears, apples, apricots, plums of two or three species, peaches, nectarines, figs, wild walnuts, quinces, pomegranates and mulberries, walnut trees, and, it may be presumed, peach, almond, and pistachio trees, which abound in the hills of their neighbours. The whole of these are chiefly grown in the sheltered valleys to the south. There are a few others growing wild, such as the '*amlúk*' (a species of *Diospyros*), '*pista*' (*Pistacia lentiscus*), the seed of the '*chilghóza*' (species of pine), &c.

"Numerous wild flowers, indigenous to these regions, grow in the hills and in the valleys; the *gul-i-nargis*, or narcissus, is to be found in infinite numbers.

"Masson mentions that the river Káo, when swollen, brings down to Laghmán branches of an odoriferous wood supposed to be cedar, but which is more likely to be the juniper cedar. The unfitness of the country for the purposes of tillage is so evident that the principal attention of the inhabitants is directed to their orchards, which yield them amazing quantities of fruit, which are found also, in the wild state, in the greatest profusion over their hills.

"Lumsden says the cultivation is in the hands of the women, who till, sow, and reap; they have no ploughs, but their chief implements of husbandry are a pointed stick of hard wood, a three-pronged wooden fork, and a reaping hook; a rope is fastened to the fork just above the prongs and while one woman pushes the fork into the ground as far as she can, another turns the soil by pulling the rope forward. As soon as a field has been turned over it is manured, and the surface being once more slightly forked up it is sown and watered; when weeds appear, the pointed stick is used to eradicate them, much in the same way as a gardener in England would use a Dutch hoe.

"Masson generally corroborates these statements saying—

'In tilling the land, both in Káfristán and the districts to the south and west, men and women alike assist. In the valley, or wherever the land is sufficiently level, oxen are used for ploughing at the rate of one to each plough; but on account of the generally irregular face of the country, the Síaíhpósh tribes, as well as their Nímchah and Muhammadan neighbours to the south and west, are obliged to sow their grain wherever they may be fortunate enough to obtain available spots of land. These mostly consist of narrow terraces, or plateaux, on the sides of steep hills, sometimes natural,

* There is a very considerable amount of cultivation at all events in the Arnawai valley.

but often constructed at the expense of great labour, where oxen could not be brought; and in these places the soil is ploughed by hand.

“The plough used by the Káfir tribes is a very rough and primitive affair, consisting of a piece of wood about 8 feet in length, terminating in three prongs, of about a foot long, and somewhat in the form of a trident, save that it is slightly curved towards the prongs or teeth. A rope of goat's-hair is fastened to this machine at the middle, and this the woman or man holds with both hands. Should the plot of ground be of any size, the back of the individual, generally a female, is turned from the plough; and with the rope over one shoulder she pulls it along, whilst the man, guiding and pushing it forward with one hand, scatters the grain with the other from a little bag fastened round the waist, as he goes along. If the plot be small, as is generally the case, the woman stands on one side of the little field with her face turned towards the plough, whilst her husband, father, or brother, as the case may be, stands at the other. She then merely draws the plough towards her, whilst he guides it and sows the seed as before described. By this method the soil, as may be easily conceived, is merely turned; but when an ox can be attached, it is done in a better manner. The ploughing and sowing having thus been completed, both persons go over the land again, and cover up the grain with their feet.”

“The principal harvest takes place in the autumn, and the crops which are sown in the spring greatly depend on the rain to bring them to perfection. When the crop is sufficiently ripe, it is cut down, carried home, and the grain separated from the straws by oxen treading over it.”

As far as my personal experience goes, the cultivation is almost entirely in the hands of the women. The men think it derogatory to work. While the women are in the fields the men look after the children.

Below 10,000' the mountain slopes are covered with *déodár* and other forest trees, while in the higher valley grow birch and willow. Lower down, say below 7,000', fruit trees abound, especially the walnut, mulberry, apricot, and apple. Vines are grown in profusion.

Fauna.

The wild animals in Káfristán do not probably differ from those of other mountainous regions of the same nature; these are probably leopard, bear, ibex, and *márkhor*.

Masson says horned cattle are scarce in Káfristán, but Raverty says there are numerous herds of them. Goats are said to be numerous and are of a particularly fine breed, and supply the inhabitants not only with food, but also with clothing, which is made from the prepared skins of these goats, and which, from being worn with the black hair outside, has earned for these people the name *Síáhpósh*.

Sheep are apparently not so abundant, those that there are being of the fat-tailed variety, except in the Péch district, where large flocks of the long-tailed sheep are to be seen. None but the poorest act as shepherds, and these are paid at the rate of one sheep in twenty for every six months they have charge of them.

Biddulph tells us that the *Síáhpósh* breeds of hounds, cattle, sheep, and fowls are celebrated for their fine quality, and are much sought after by

their neighbours. The cattle, which in appearance and size compare favourably with English breeds, are parti-coloured, with large humps. Those in the neighbouring valleys are small and humpless.

Bellew tells us that "they possess great numbers of cows and sheep, which are mostly kept in the lower valleys; while higher up are found the domestic yak and vast flocks of goats."

With reference to the above, cattle and goats are certainly numerous, and the cattle are considered superior to those in Chitrál. I doubt, however, if there are any yaks, and there are certainly no fowls, as the Káfirs abominate poultry.

"With the exception of a few slaves, the Káfir tribes send but Trade. little out of their country, the only other exports being a little wine, vinegar, wax, and honey. They import all sorts of small goods, such as needles, horn-combs, scissors, small knives of Káhal or Pesháwar manufacture, and very roughly made; balls of cotton thread, coarse cotton cloth, called in India '*kadî*;' Lóhání chintz, so called because brought into Afghanistan in the first place by the Lóhání tribe of Afgháns; indigo for dyeing purposes (and also used by the women for making false moles on the face); gunpowder, lead, and salt.

"The Káfirs levy a tax, termed '*kalang*,' from the Muhammadans and Nímchahs who dwell in the vicinity of their frontier, and who are unable to prevent their inroads, at the rate of one skein or ball of thread or cotton, and a Tabriz '*seer*' of salt, equal to about eight pounds English, for each inhabited house."

Girdlestone says, "Independently of clothing and salt the Káfirs have few wants to be supplied from abroad. Iron is brought from Dír or Afghánistán. Coarse sugar is also an imported article. In return they give copper, ore, and lead, with a considerable mixture of silver. They will accept coin, but retain it for use as ornaments, and not as currency. A little gold-washing is also done. Averse, though the Káfirs are, to strangers entering their country, yet once they have been passed in by one of themselves, they are safe from attack, and hospitably received. In this way pedlars from Pesháwar, with cheap wares, frequently penetrate into their country."

I give the above extracts for what they are worth. From my personal knowledge I should say that the Káfirs have no idea of the value of money. The chief import is salt, which is brought into the country by Badakhshi traders, and bartered for ghee and cheese.

"Káfir slaves are greatly sought after by the Afgháns on account of their Slavery. known courage and fidelity, and the present reigning Bárakzái family used to have all their confidential body-servants from these tribes, as well as young boys to attend upon the harem. The price of a Káfir boy used to be from 40 to 200 Company's rupees. Káfir girls when caught are brought up by the rich families as slaves, and fetch so much per span in height according to their looks; a very pretty one has been known to sell at R100 per span, or almost her weight in silver. They are said to be exceedingly fair, but, like Circassians and Georgians, are wanting in animation. These slaves are generally procured through the agency of

rascally Nímchahs (half-breeds) in the neighbourhood of Farajhán and Chighar Sarai."

It is a mistaken idea to imagine that the Káfir tribes sell their own children, as Burnes mentions, at the rate of R20 the span. Whenever the people of Chitrál and Laghmán, who are generally at peace with them, come into their borders for the purpose of barter and for purchasing slaves they sell them the children of the Bárís, a tribe of labourers. Yet, uncivilised as they are, it is rather improbable that they would show much¹ hesitation or compunction for a good reward to kidnap and sell their neighbour's children if opportunity offered; nevertheless it is of rare occurrence.

Biddulph speaks of the indigenous slave population as "Patsas," not Bárís, and implies that they are found only among the Bashgalis, from whom they differ in no respect except social position. He says they are probably descendants of captives taken from other tribes in war. They bear arms, and identify themselves in every way with their masters in all contests with external enemies. They are distinguished by their tunics having no sleeves, very narrow edgings, and a coloured badge sown on to the back. Their women are not allowed to wear the head-dress with horns, like the other Bashgali women.

The lovely Circassian-like creatures alluded to above must be very rare, I have seen dozens of Káfir women, but never one that could truthfully be called pretty.

Food and
drink.

"The Siáhpósh are said to have none of the prejudices regarding food common to Muhammadans or Hindús, excepting only that some of them are said not to eat fowls, which is also a Hindú prejudice; otherwise they eat beef; but the flesh of sheep and goats, particularly the latter, is more commonly consumed, as also the game they capture in the chase, such as deer, antelope, ibex, the antlers of which they set up in their places of worship, and the *kúchár*, or mountain sheep, and other smaller animals. They sometimes eat the flesh of bears, but this is very seldom. Burnes describes them as eating monkeys, which is not truly the case, for these animals, even if they exist in the country, are extremely rare.

"Their other articles of food consist of unleavened bread, milk, curds, butter, honey, a few herbs, vegetables and fruit, which latter their country produces in great quantities, and of excellent flavour.

"All classes of people drink a great deal of wine. On public occasions the Káfirs are very liberal with their wine, and it is put into vessels and placed in convenient places, where all who come may help themselves. There are stringent regulations regarding picking the grapes before a certain day, and great care is taken in their cultivation.

"The wine does not seem to be of a very intoxicating nature, judging from the deep potations in which they indulge, without becoming over-excited or quarrelsome. In the manufacture they boil it, and use it without filtering, which is the cause of its untempting appearance.

"Bread, the staple article of food, is made from three different kinds of grain—wheat, barley, and millet—mixed together and ground into flour in a hand mill. This is made into thick cakes, or bannocks, baked in an oven, or on an iron dish, suspended over the fire.

"Their method of slaughtering cattle is strange and superstitious. The animal intended to be killed is brought out, and is seized by the head by one man, whilst a second strikes it a blow on the neck with a sword, or long, sharp knife. If the head is severed from the body by one stroke, which is generally the case, the flesh is considered pure and fit for food, but if not, they give the carcase to the Bárís, who are held in the light of pariahs.

"Their diet consists principally of meat, cheese, curds and fruits, both fresh and dried. The quantity of cheese made and consumed by them is said to be surprising. The natives of the Kohistán of Kábal and of the dependent valleys of Sar Alang, Panjshír, Nijrao, &c., subsist much in the same way, and although they can obtain grain more easily they have a remarkable predilection for cheese and dried fruits. Kábal is supplied with cheese from those parts, and the people of Nijrao are very expert in its manufacture. Dried mulberries, which are no doubt abundant with the Síáhpósh, are a favourite food of Kohistánís, and much used by them in lieu of bread. They devour them by handfuls, washing them down with water, and travel with bags of them as regularly as the Síáhpósh do with '*khigs*' of wine.

"The Káfir wines are of two classes, dark or light, according to the colour of the grapes used in the manufacture. None but children are allowed by the laws of the land to touch the vines before an appointed period, when the whole tribe set to work and get in the vintage; this custom was adopted in order to ensure the grapes being thoroughly ripe before they are made into wine, and secure its being of the best quality. The fruit is trodden in a large wooden trough, from which a small spout conducts the juice on to a grass sieve, placed over the mouth of a large earthen or stone vat, in which the wine is allowed to settle and ferment, the froth which rises being daily skimmed off. As soon as the process of fermentation is over, the sediment is removed from the bottom of the vat in wooden ladles, with the greatest care to prevent the wine becoming muddy, after which the mouth of the vat is closed with mud, and remains so for three or four months, when the wine is fit for use, but the longer it is kept the more it is valued. When the whole of the wine has been used, bread is soaked at the bottom of the vat, and in this shape forms a *recherché* dish among Káfirs."

McNair gives the following account of the food:—

"The food, either bread, (which is ordinarily of very thick cakes, but when guests are entertained of very thin broad cakes, like Indian *chapátties*,) or meat boiled in a large iron cauldron, is served in large deep circular wooden vessels hollowed from a trunk or thick branch of a tree, without any table, though tables were seen occasionally on which drinking vessels were set. The bread cakes were served to guests, with slices of cheese between two such cakes, imbedded in hot butter."

The so-called Káfir wine is beastly stuff, more like vinegar than wine. The Káfirs do not know the art of fermenting liquor nor of distilling it, and the beverage used is nothing but pure grape juice, which perhaps is nice enough when fresh. Káfir cheese is not bad, being very like what we call cream-cheese.

The commonest ailments are ophthalmia and fever, with periodical epidemics of small-pox.

Diseases and
remedies.

The Káfirs use various herbs as medicines. Plastic earths, mixed with oil, are much used for wounds, and the value of splints for broken limbs is recognised.

McNair also tells us that "heart disease, colic, rupture, stricture, and tape-worm are common. The remedy for the latter consists of pills composed of the bark of two wild plants (*Baborang* and *Kambela*), mixed with equal proportions of sugar. Another antidote is the bark or leaf of the wild peach."

Eye complaints are very common, the result chiefly of dirt. Venereal too is very general.

Nimohas.

Frequent mention has been made in this article of the Nímchas. These are Káfirs converted to Muhammadanism and dwelling on the borders of Káfiristán. Through them chiefly is the connection of the Káfirs with the outer world maintained. Like most half-castes, they appear to be an altogether inferior people. Their visits to the Káfir country are only made under certain restrictions. They can only enter on given days, and then only with the sanction of a tribal council. Their business must be stated, and, as a rule, they must come singly and unarmed. These precautions are necessary, as the Nímchas are often employed to kidnap Káfir women and children.

Kafir names.

The naming of a Káfir child is rather a curious ceremony. The mother holds the infant in her arms ready to feed it, whilst the names of its grandparents for several generations according to sex are successively repeated over it. The name uttered at the moment the babe helps itself is that by which it is henceforth known. The most common male names are: Changlú, Demú, Hazár, Taiúzar, Márah, Budal, Basti Gárá, Garnásh, Azar, Káchuk, Kimrak, Pakhola, Dronás, Chadar, Trímú, Dabdíng, Palak, Udúr, Zázai, Kamar, Shtálúk and Gomára; while the common names for females are Málé, Zúnbalé, Masánki, Zanúki, Diler, Zori, Spái, Páglí, Bías, Uraré, Málakí, Pakúki, &c.

Mussalmán names also frequently occur. They are very often the names of murdered men adopted by their assassins or their sons.—(*Gardner; Elphinstone; Burnes; Masson; Ravery; Lumsden; Bellew; Biddulph; Girdlestone; McNair; Lockhart; Giles; Barrow.*)

AHMAD DEWÁNA—

The upper part of the Ārnawai or Bashgal valley, namely, that portion above the junction of the Lúluk stream is so called. There are now-a-days no inhabitants, but formerly this part of the valley was cultivated, and there are three old towers still existing in different parts of the valley which each bear the name of Ahmad Dewána. From the head of the valley there is a pass into Badakhshán called the Mandál (*q.v.*), which is probably the same as that marked in old maps as the Ahmad Dewána pass. Besides this, there are the Zidig, Artzú and Ustich passes leading into the Lutkú valley between the Doráh Kotal and Gabar.—(*Barrow.*)

ALINGÁR—Lat.

Long.

Elev.

A river which rises in the south slope of the Hindú-Kush under the

name of the Káo. After a course of about 70 miles, it joins the Alishang at Tégarhí, in the district of Laghmán, or Tigri, and then takes the name of Laghmán. After flowing for 8 to 10 miles further through the above-mentioned district, it joins the Kábal river some miles west of Jalálábád at Kirgáh, 1 mile to the east of Mandráwar, and about 25 miles from the *embouchure* of the Kunar. Though not deep, this river has a rapid current, and its bed is so full of loose boulders that it is always dangerous to cross. No year elapses that some accident does not happen in crossing it. The valley of the Alingár from Tégarhí is wide and spacious, and trends east, and is described as very fertile in grain. It is inhabited by Ghilzáis, Arókís, and Niázís, is amply provided with small forts, but has no considerable village.

Above the Niázís, come the Nímchas, or converted Káfirs, and above these again in the mountains, true Káfirs may be met with. The route up the Alingár valley leads into the very heart of Káfiristán, Afghán territory ending at the fort of Badiábád, where Lady Sale was imprisoned in 1840. In Káfiristán the valley is best known as the Káo. At its head is said to be a pass known as the Pír Panjál, which leads into Badakhshán.

The principal villages in this valley are Zola, Nikara, Badmask, Mián Shak, Penjpai, Kulmán, and Gaochak. The population of the whole valley is estimated at 10,000 souls, and includes Sháhگیرis, Randús, Katihis, and Sandús.—(*Masson ; Raverty ; Bellew ; McNair.*)

Viran also is probably in the valley of this river, though it may be in that of the Péch. It is curious that it should not have been mentioned by any of the above authorities, as it is apparently the largest village in Káfiristán.—(*Barrow.*)

Colonel Stewart, from native information, gives us a good many details regarding the upper part of the Alingár. He says the upper portion of the valley is more open than the lower. Wheat, barley, and *jowár* are cultivated, and grapes and apricots grow in great profusion. The tribes he mentions as occupying this valley are: the Wamáh, Katibi, and Karak Káfirs, who together muster between 7,000 and 8,000 fighting-men. The Katibi Káfirs he places at the head of the valley, the Wamáh on its eastern side, and the Karak on the western. The following table is given on his authority:—

LEFT BANK.			RIGHT BANK.		
Valley.	Inhabitants.	Houses.	Valley.	Inhabitants.	Houses.
Kanagali . . .	} Katibi . }	400	Uskin Dara . . .	} Katibi . }	80
Jamagali . . .		800	Gambata Dara . . .		200
Kulum Dara . . .		500	Pairwal Dara . . .		300
Pegali . . .	} Wamáh . }	400	Ghún Dara Korgali . . .	} Karak . }	80
Paragali . . .		2,000	Shamgali . . .		100
Karegali . . .		100	Pashangar Dara . . .		1,000
Manjagali, Masur, Kula- tan . . .		60			
Gulcha . . .		1,000			
Tetón Dara . . .					

(*Stewart.*)

ALISHANG—Lat.**Long.****Elev.**

A river which rises in the south slope of the Hindú-Kush above the district of Najíl, and after running about 60 miles through the Síábpósh Káfir country, almost parallel with, and but a few miles distant from, the Káo, joins that river at Tégarhí, whence the united stream is known as the Laghmán. Though not a deep river, except after rain, it has a rapid current, and its bed is so full of loose boulders that it is always dangerous to cross. The north-eastern limit of this valley is prominently marked by the high mountain Kóh Karinj, extending from east to west along its entire length. The town of Alishang is a small walled-in place of about 400 houses, but has nothing remarkable in its appearance. The valley of Alishang is chiefly inhabited by converted Káfirs, or Nímchas.

Afghán territory ends at Tang-i-Najíl, above which the valley is inhabited by Káfirs of the Sháhgiiri, Pándu, and Kátihi clans, who possess in all about 2,000 houses, and are constantly at feud with one another. The valley is said to be very fertile. Its principal villages are Atú, Chakala, Yolanái, Sardú, Farajgán, and Bargáon.—(*Raverty; Masson; Leech; Elphinstone; McNair.*)

The above is not reliable: the Alishang cannot be much more than 40 miles in length, and it is by no means certain that any part of the valley is inhabited by true Káfirs. According to Stewart the inhabitants are Hazáras, Panjshíris, Tájkis, Kohistánis, Safis, &c., and it is Afghán territory throughout, though probably Afghán rule is merely nominal.—(*Barrow; Stewart.*)

AMISÓZ—Lat.**Long.****Elev.**

A village in Káfiristán towards the Kunar frontier of Afghánistán, said to contain 1,000 houses and to be situated on the edge of a table-land.—(*Masson.*)

APSAI—Lat. 35° 43', Long. 71° 25'; Elev. 7,230'.

A Bashgal village of the Kamtóz section, situated in the Árnawai valley, about 6 miles below Shúi, the highest village. The village contains about 1,000 inhabitants. The main block is on the left, and there is a small suburb on the right; the two are connected by a good bridge, practicable for laden animals. Walnut and mulberry trees are plentiful in the fields round the village, while the hillsides are clothed with déodár. The headman in 1885 was Basti.—(*Barrow.*)

ÁRANG—Lat.**Long.****Elev.**

A village in Káfiristán towards the Kunar frontier, said to have 3,000 houses.—(*Masson.*)

ARCHAGÁON—Lat.**Long.****Elev.**

A pass leading into Káfiristan from Déh-i-Púrián at the head of the Panjshír valley. Archagáon is also the name of a fort in Káfiristán, having 18 towers.—(*Leech.*)

ARNAWAI, OR BASHGAL GOL—

A fertile and populous valley of Káfiristán, which is contiguous on the east with Chitrál. The Arnawai rises in the Mandál pass, and after a course of about 50 miles joins the Chitrál river just above Arando. From Shúi downwards it is thickly populated, but above Shúi it is almost uninhabited, though there is ample room for cultivation about Ahmad Dewána. Above Shúi birch and willow are the only common trees, but below it the hill-sides are covered with *déodár*, while in the valley from Apsai downwards fruit-trees abound, especially the walnut, grape, apricot, and mulberry. Below Apsai cultivation is almost continuous and offers a marked contrast to the intermittent patches which characterise the valleys of Chitrál. The river is a rapid one, fordable in most places in the upper part of its course, but with a very strong current, generally speaking about 4 miles an hour. There are good single span pole bridges at Apsai and Lúddéh. The inhabitants are all Bashgalis, their sections being Kamtóz (*q.v.*) Kamóz, Momar, (*q.v.*), and probably some others. The total population is probably about thirty or forty thousand. The principal villages are Shúi, Apsai, Shidgól, Lúddéh or Brágamatal, Badamak, Postam, Apalúk, Madogal, and Kamdesh. The valley above, and including, Lúddéh is nominally tributary to Chitrál, but the connection is very fragile. The roads in the valley are impracticable for horses except for a short distance from the mouth of the river. Besides the route up the valley from Arando there are the following passes into it: Mandál from Badakhshán, Artzú, Ustich, Zidig, and Shúi from the Lútkú valley, Gangalwat and Shawal from Kaláshgúm, and one or two other passes from the Dros-district. The Shúi route is practicable for horses.—(*Barrow.*)

ARTZÚ—*Vide* Part II.

BALANKURA—Lat.

Long.

Elev.

A village in Káfiristán in the Rúmbúr valley. The inhabitants belong to the Kalásh section, and are inferior in manner, appearance, and disposition to their neighbours in the west. They pay a small tribute in kind to Chitrál.—(*McNair.*)

BARÍR—*Vide* Part II.

BÁRÍS—

The name given by the Káfirs to their slaves. These slaves are generally captives taken in war. They and the Kafir women do nearly all the field work. Mussulmán captives are always killed and never kept as slaves, so that the Bárís must all necessarily be true Káfirs. The Bárís are the only men who do carrier work. Possibly the Bárís are identical with the Patsas mentioned by Biddulph.—(*Bellew.*)

BASHGALIS—

A Kafir tribe inhabiting the Arnawai valley, or, as it is more commonly

called, the Bashgal Gol. Bashgal appears to be a Chitráli name for the tribe, the inhabitants speak of themselves as Kamdésb, Kamóz (*q.v.*), and Kamtóz (*q.v.*); as 'oz' and 'toz' mean Lower and Upper, I infer that the real name of either the tribe or valley is Kam or Kamáh (*q.v.*), but this I could never definitely ascertain.

The Bashgalis wear short-sleeved tunics, reaching nearly to the knee, and gathered in at the waist with a leather belt, from which hangs a dagger. The tunic is of woven black goat's-hair, with a broad red edge along the bottom. The women wear a curious head-dress, consisting of a sort of black cap, with lappets and two horns, about a foot long, made of wood, wrapped round with black cloth and fixed to the cap.

The Bashgalis claim the Kaláshis as slaves. They are divided according to McNair into five classes—"Kamdésb, Keshtóz, Mangals, Weránis, Lúddéhbis. Of these the Keshtóz, Mangals, and Weránis pay a nominal tribute in kind to Chitrál." Regarding this matter Biddulph says: "Within the last twenty years part of the Kamóz clan of Bashgalis has become tributary to the Chitrál ruler, whose forces find an entrance through the Kalásh country from Bumboret over a steep pass; and periodical raids, together with interference, invited by the clan in their internal quarrels, have led to their acknowledging Chitrál supremacy. They now pay an annual tribute of several hundredweights of butter and honey, of which latter their country is said to produce enormous quantities, besides cattle, female slaves, silver cups and necklaces, and a great quantity of woollen blankets. Their chief village is called Brágamatal, meaning "the houses on the hill," but by the Chitrális it is called Lúddéh, or "the great village."

As far as I know, the Kamtóz only pay tribute, while McNair's divisions are certainly not correct.—(*Biddulph; McNair; Barrow.*)

BRÁGAMATAL—

The chief village of the Kamtóz clan of Káfirs. The Chitrális call it Lúddéh.—(*Biddulph.*)

BÚMBORET—*Vide* Part II. (Perhaps BAMBORATH is more correct.)

CHINÁR—Lat. Long. Elev.

A pass leading from the Purián glen of Panjshír into Káfiristán.—(*Lecch.*)

DARASKÁRÚ—Lat. Long. Elev.

A hamlet of Bumboret Káfiristán, famous for its pears. The valley is very narrow, and the cultivation restricted to terraced fields. The inhabitants are Kalásh Káfirs and a few Bashgali settlers.—(*McNair.*)

DEH-I-ÚZ—

A village in Káfiristán, said to consist of a thousand houses.—(*Masson.*)

DIGIRI—*Vide* Part II.

DUHTAK—

A tribe of Síałhpósh Káfirs, who formerly held the districts about Koh Kárinj (which forms the angle between the river Káo and the Najíl, or Alíshang, just before they unite at Tégarhí). Some few of this tribe have become converts to Muhammadanism, and now dwell in the Inkár valley, along with a small portion of the Damáli tribe. A large number of the Duhtak tribe at present inhabit the country towards Chighar Sarái and on the borders of Chitrál.—(*Raverty.*)

GAMBÍR—Lat. Long. Elev.

A village in Káfristán on the Kunar frontier of Afghánistán. It is said to be situated on the crest of a table-land and to contain a thousand houses. This also appears to be the name of one of the Káfir sub-divisions living north of Laghmán. There is a clan of this name living on the west side of the Péch Dara.—(*Masson ; Turner ; Barrow.*)

GANGALWAT—*Vide* Part II.KALÁSHGÚM—*Vide* Part II.KALÁSHIS—*Vide* Part II.

KAMÁH—

A river in Káfristán. I am inclined to think it is the same as the Arnawai (*q.v.*); my reasons are given in the articles "KÁFRISTÁN" (page 2) and "BASHGALIS." Bellew and Gardner speak of it as joining the Kunar river at Chighar Sarái, but that is the Péch of McNair.—(*Barrow.*)

KAMDÉSH—

A village, or group of villages, in the Arnawai valley between Lúddéh and the mouth of the river. The inhabitants are Bashgar Káfirs and speak of themselves as Kamdэш.—(*Barrow.*)

KAMÓZ—

A section of the Bashgal clan of Káfirs who occupy the lower part of the Arnawai valley. Their headmen in 1885 were Dewán Malik and Mirzan. The Kamóz villages, taking in the succession from north to south, are—Agru, Argatzi, Úrmil, Kanbográm, Binagrám, Kamdэш, Jamjangram, Miragrám, Saret, Kamah, Pitigál, Urtizen, Ustrat, Kintiar. The Chitrál ruler claims a sort of supremacy over them, but it is very nominal, and the only visible sign of it is an occasional present of butter and honey.

According to Bellew the Kamóz are identical with the Gandharí of 500 years ago and originally occupied the Mohmand country. It is possible that they may have come from Kamáh.—(*Barrow.*)

KAMPAR—

A tribe of Síałhpósh Káfirs, who dwell in the valley of the Kunar river, somewhere north of Núrgíl. They retain their ancient faith.—(*Raverty.*)

KAMTÓZ—

A section of the Bashgal clan of Káfirs living in the upper part of the

Ārnawai valley of Káfiristán. Their villages, &c., commencing from the north are—

Villages.	Headman in 1885.	Houses.
Pshúr or Shúi	Gini	120
Apsai	Basti	200
Shidgól	Gomágra	200
Lúddéh or Bagramatal .	Márah	1,000
Bazinchor	Kamrúk	120
Badamak	Azor	250
Prayoh	?	80
Aulakgól	Darwoh	100
Chapi	Shadroh	110
Postám	Achnúk	160
Total .		<u>2,340</u>

or a population of 11,000 or 12,000 souls.—(*Barrow*.)

KANTOR—

A Káfir clan, divided into Kainigal and Gada. The Kainigal is again subdivided into the Báirkámá, Pimichgrám, and Atergám. This is said to be the largest of the Káfir clans. According to Gardner they live high up among the mountains, and are much fairer than the tribes of the south.—(*Lumsden ; Gardner*.)

KAO—Lat. Long. Elev.

A river which rises in Káfiristán and joins the river of Alishang at Tégarhi, after which the united stream is called the Alingár (*q.v.*). The whole of this river is sometimes called Alingár, but this is perhaps erroneous. Raverty says it has a course of 70 miles—(*Masson ; Raverty*.)

KARÁL—*Vide* Part II.

KARINJ—

A mountain range which separates the Alishang and Alingár valleys. It probably forms the western boundary of Káfiristán. Its highest peak is over 14,000'.

KATÁR OR KATÚR—

A tribe of Síáhpósh Káfirs, who according to Raverty inhabit the valley of Nagíl, which they are said to have held in Babar's time. They are accounted by the Afgháns as the most bigoted of the Káfirs. Stewart, however, places them east of the eastern watershed of the Alingár.—(*Raverty ; Stewart*.)

KATAWAS—

A Káfir clan who are said to be riders; they therefore probably dwell in fairly open country. They appear to be a powerful clan.—(*Tanner*.)

KATÍHÍ—

A tribe of Síáhpósh Káfirs who inhabit the country lying two days' journey, or 50 miles, north-east of the valley of Kauda-i-Níl, north of

Hindú-Kush. It was formerly settled in the valley of Parchaghán, on the Panjshír road, where a few families, amounting to about 2,500 souls, still dwell. They have, to a great extent, become Muhammadans, but in name only, for they seem to be excessively ignorant of the simplest forms of that faith. According to Stewart the Katíhí live at the upper end of the Alingár valley.—(*Raverty* ; *Stewart*.)

KHILTIS—

A Káfir clan mentioned by Mr. Girdlestone on the authority of Colonel Gardner. He talks of the Hindú-Kush between the Khawak and Doráh passes as being inhabited by Khiltis. According to him the Khiltis prefer to build their houses in a clearing in the heart of some forest. Their houses are seldom less than two storeys high, with side staircases on the outside. The supreme deity of the Khiltis is called Dogan. They also pay special respect to the North Star.—(*Gardner*.)

KITIGALÍS—

The Kitigalís, or Wírigalís, are a small tribe of Síáhpósh Káfirs who dwell either on the north side of the Hindú-Kush or in the northernmost part of the Wái country on the south side, and are subject to Manján, a small mountain state of the Oxus valley, concerning which less is known than of the Síáhpósh themselves. This last clan is called Sufédpósh, from their wearing white garments, and the race is said to be very small.

KUND—Lat.

Long.

Elev.

A high snow-capped peak overlooking the Laghmán valley from the region of Káfiristán. It is on the summit of this mountain that Noah's ark is supposed to have rested after the flood.—(*Holdich*.)

KURAK—

A clan of Káfirs occupying the western side of the Alingár valley above Badiábád; according to Stewart they muster about 2,000 fighting men.—(*Stewart*.)

LÁMGALIS—*Vide* "RÁMGALIS."

LÚDDÉH, or BRÁGAMATAL—Lat. 35° 38', Long. 71° 24'; Elev. 6,350'.

A large village on both banks of the Árnawai river in Káfiristán belonging to the Kamtóz section of the Bashgal clan. It is said to contain about 5,000 inhabitants, the headman being Márah. There is a good bridge across the river at Lúddéh. To add to its importance, it commands the Shawal and Gangalwat routes into Kaláshgúm. There is a good deal of cultivation about Lúddéh, and grapes, walnut, apricot, and mulberry are plentiful in the valley, while the hill-sides are clothed with déodár. Lúddéh is the Chitrál name for the place.—(*Barrow*.)

LÚLÚK—Lat.

Long.

Elev.

A valley in Káfiristán which joins the Arnawai valley on its left side, about 3 miles above Shúi. Up this valley, which is uninhabited, there is a road to Viran.—(*Barrow*.)

MANDÁL PASS.—Lat. 36° 1', Long. 71° 12'; Elev.

A pass into Káfiristán from Sanglich into Badakhshán. It is situated about 7 miles south-south-east of the Hauz-i-Doráh, or Lake Dufferin. From above the lake it goes for several miles over a snowfield, and then crosses the watershed to Ahmad Dewána, at the head of the Arnawai valley. It is probably only fit for men on foot, as the Badakhshí traders travelling with their donkeys prefer the Doráh and Zidig route. In old maps this pass is shown as the Achmet Dewána.—(*Barrow.*)

MANDÚL—

A tribe of Síáhpósh Káfirs who dwell in a portion of the valley of Kanda-i-Níl. They formerly dwelt in the Shamákat valley lying to the west of Laghmán, and containing fourteen small glens in it, but they were driven from this locality as lately as the reign of the Emperor Jahángír.

Lumsden mentions a clan called Mandegal, which is perhaps the same.—(*Raverty; Lumsden.*)

MAZAR—Lat. Long. Elev.

A river in Káfiristán which flows into the Kunar river. The lower part of this river is Afghán.—(*Masson.*)

MOMAR—

A section of the Bashgali clan of Káfirs dwelling below Postám in the Árnawai valley of Káfiristán. Their villages, &c., are—

	Headmen in 1885.				Houses.			
Maniál	Marik	.	.	.	.	.	.	60
Saskuen	Arbúk	.	.	.	.	.	.	60
Bagalgrám	Badúr	.	.	.	.	.	.	320
	TOTAL				440			

which would give a total population of over 2,000 souls.—(*Barrow.*)

NIKARA—

A large village in the Alingár valley, Káfiristán, said to contain 5,000 houses (?). Here there is a gigantic figure of the god Gulshor. Nikara can be reached in thirteen days from Chitrál, by the Kalásh and Arnawai route.—(*McNair.*)

PANDIT—Lat. Long. Elev. .

A village in Káfiristán, on the Kunar frontier, said to be situated on the ridge of a table-land at the extremity of a valley, and to contain 1,000 houses.—(*Masson.*)

This is probably the same as the Pandésh of Bellew.

PANDU—

A tribe of Síáhpósh Káfirs, who formerly occupied the valley of Póhán, and now hold the east portion of the valley of Mél (Alíshang). Here

they have several villages, *viz.*, Mukíwatí, Níolí, Tíliú, Pandú, Parmahwál. A very few of this tribe have become converts to Islámism.—(*Raverty.*)

PASHAGAI—

A tribe of Síáhpósh Káfirs who formerly held the valley of Sáikal, a portion of which, containing the large towns of Dumían, Kandla, Paramdól, and Tarú, it continues to retain. The people of these places have become Muhammadans. Of the remainder of the tribe, who follow their ancient religion, some dwell in the country of the Síáhpósh and some to the north, in the valley of Mél.—(*Raverty.*)

PATSAS—

The name given by the Bashgali Káfirs to their slaves. Biddulph says: "There is also a small slave population existing among the Bashgalis, who speak their language and seem to differ from them in no respect, except in social position. They are called Patsas, and are probably descendants of captives taken from other tribes in war. They bear arms, and identify themselves in every way with their masters in all contests with external enemies. They are distinguished by their tunics having no sleeves, very narrow edgings, and a coloured badge sown on to the back. Their women are not allowed to wear the head-dress with horns, like the other Bashgali women."—(*Biddulph.*)

PICH, or PÉCH DARA—Lat. Long. Elev.

A river of Káfiristán mentioned by McNair. Kói Táwa and Nurgal are two of its villages.—(*McNair.*)

RAMGALÍS, or LAMGALÍS—

A clan of Síáhpósh Káfirs who inhabit the upper parts of the valleys which run down from the Hindú-Kush in a south-westerly direction, where they come into contact with the Afgháns of Kábal. This tribe also extends, apparently, to the north side of the mountains. The people of Laghmán are probably of this stock, converted to Islám in comparatively recent times.—(*Biddulph.*)

RÚMBÚR—*Vide* Part II.

SALÓH—

One of the tribes of Káfiristán. In former times it held the valley of Ránákót or Saláo, but for very many years past it has been dwelling in that part of the centre of Káfiristán watered by the Shúnah river, towards the highest ranges of Hindú-Kush, and called the Shúnah valley. It lies to the west of the Kathí country, north of Laghmén and east of the valley of Kándá-i-Níl. This tribe continues to follow its ancient faith.

Masson mentions a place called Salóh Ránákót, about 8 miles south-west of Alíshang, where there are two or three modern forts and, it is said, some ancient vestiges. From a spring here it is also asserted that fragments of rubies are ejected, and that parcels of them are collected and sold to the Kábal druggists as medicaments.—(*Raverty; Masson.*)

SAMAJĒL—

A tribe of Káfiristán, who, in ancient times, dwelt in the Shamákot and its contiguous valleys along with the Mandúls, and at the present day occupy a portion of the valley of Kándá-i-Níl, with the Mandúls and Katihís.—(*Raverty.*)

SANU KAFIRS.—*Vide* "WAMAH."

SHÁHGIRÍS—

A Káfir tribe inhabiting the Alingár and Alíshang valleys.

SHAWAL.—*Vide* Part II.

SHIDGOL.—Lat. $35^{\circ} 40' 0''$, Long. $71^{\circ} 24'$; Elev. 6,900'.

A village of the Kamtóz section of the Bashgal Káfirs, situated on the right bank of the Árnawai river. It contains about 1,000 inhabitants, the headman in 1885 being Gomára. Grape cultivation commences at Shidgol.—(*Barrow.*)

SHÚI, OR PSHÚR.—Lat. $35^{\circ} 48'$, Long. $71^{\circ} 25'$; Elev. 7,830'.

The highest village in the Árnawai valley of Káfiristán. It is situated on the left bank of the river, and contains about 600 inhabitants belonging to the Kamtóz section of the Bashgal clan. The head man in 1885 was Gini. The village is built in one block of three storeys, round a square enclosure. There is a fair amount of cultivation, and excellent grazing-grounds in the valley above the village. From Shúi there is a route practicable for horses, leading to Izh, near Drúshp, in Injgám. Shúi is apparently the Cbitráli name, Pshúr the Káfir.—(*Barrow.*)

SÍÁHPÓSH—

The name by which the inhabitants of Káfiristán are known,—*Vide* "KÁFIRISTAN."

SUFÉDPÓSH—

A name given to the Wírígálí tribe of Káfirs (*q.v.*) on account of the garments they wear.—(*Biddulph.*)

TRAIGÁMA—

A division of the Síáhpósh Káfirs, which is again subdivided into the Déví, Gambir, and Katár or Katúr.

TUPAKAL—

A tribe of Káfir Síáhpósh, who inhabit the valley of Inkar, which they have held for some centuries past. They are nearly all Muhammadans by profession, but are nevertheless considered by their neighbours of that faith to be worse than the Káfirs generally.—(*Raverty.*)

USTICH.—*Vide* Part II.

UTAK GOL.—*Vide* Part II.

VIRAN.—Lat. Long. Elev.

A very large village in the heart of Káfiristán, and apparently the most important place in the country. The headman in 1885 was said to be

Uta-Bizok. There are two routes from the Arnawai valley to Viran, one up the Lúlúk valley, the other from Kamdesh; the latter crosses three ranges of mountains.—(*Barrow.*)

WADÍHÚ—

A Káfir clan inhabiting the valley of Inkar. A few of them are Muhammadans.—(*Raverty.*)

WÁIGAL—

A tribe of the Káfir Síáhpósh, who live to the south of Káshkár, on the east bank of the river bounding the Kampar district on the north. They have not changed their faith, but pay a small tribute to the chief of Káshkár. Masson says Wáigal is a tribe of 6,000 houses on the Kunar frontier.

Biddulph says: "The Wáigalis inhabit the valleys running south-east from the Hindú-Kush and joining the Kunar river about Chigar Sarái."

They are subdivided into 18 clans. In the Dara-i-Núr are converted Wáigalis, who have abandoned the national costume and adopted cotton clothes. Biddulph notices the following peculiarities in their dress: "On their feet they wear rude sandals of goat-skin, with a tuft of hair on the instep as a decoration. The women wear long sack-like garments, of black woven goats'-hair, with long loose sleeves, and a coloured cotton scarf bound tightly over the shoulders. Their hair they wear plaited in a number of thin plaits, which are coiled away under the head-dress.—(*Masson ; Raverty ; Biddulph.*)

WAMAH—

A Káfir tribe who inhabit the Inkar valley. Some few of them have become Muhammadans. They are also called Sanú Káfirs, or Lál Káfirs, and are described as a merry, jovial people. According to Tanner they live in the upper end of the Péch Dara, but Stewart places them on the east side of the Alingár river, and reckons them at about 4,000 fighting-men.—(*Raverty ; Tanner ; Stewart.*)

WÍRÍGALÍS—*Vide* KITIGALÍS.

Confidential.

PART IV.

ROUTES IN THE HINDU KUSH



**SIMLA :
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PART IV

ROUTES

IN THE

EASTERN HINDÚ KUSH.

Route No. 1.

ABBOTTÁBÁD TO CHILÁS, *viâ* KAGHÁN.

Authorities—DREW ; MONTGOMERIE ; ABBOTT ; SCOTT.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. MANSABRA . . (<i>b. p. o.</i>)	15½	...	<i>Vide</i> Route No. 3.
2. GARHI . . (2,920 ft.)	18½	34	A village and police station, situated on the left bank of the Nainsúkh ; supplies procurable ; water plentiful ; country hilly ; road made, but not practicable for carts, though nearly so. The bridge is suitable for camels.
The Khán of Garhi is one of the most influential men in Hazára. The bungalow is on the right bank of the Nainsúkh.			
3. BÁLAKÓT . . (3,650 ft.)	13	47	A small town on the right bank of the Nainsúkh, situated at the foot of a spur, and completely commanded by the village of Mittikot, perched higher up on the same spur ; supplies procurable ; water plentiful. Encamp in a fine grove of trees ; road fair, suitable for camels, running up the left bank of the Nainsúkh, and occasionally crossing over low hills. There are four routes from Bálakót to Kuri on the Kishan Ganga (<i>vide</i> Route No. 2).
4. KAWAI . .	12	59	A small village ; few supplies procurable ; water plentiful ; country mountainous ; road fair, winding along the hill-side above the Nainsúkh, occasional ascents and descents, and in places rather narrow for laden mules.
5. JARÍD . .	14	73	A small village ; supplies scarce ; water plentiful ; country as in last stage ; road difficult. About half way, at a place called Paras, a path strikes off by the Bhaidri pass to Drava and the valley of Kishan Ganga. There is a road to the right to Manúr, and over the Shikára pass to Dráva and Kashmír, which is much used by traders, and also by foot passengers.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—*cont'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
6. KAGHÁN . .	15	88	A village prettily situated on the left bank of the Nainsúkh; supplies scarce; water plentiful; country mountainous, and in places well wooded; road, as above, running up the valley of the Nainsúkh and through a gorge in which the Sikh army, in 1838, under Shekh Ibrahim, was completely annihilated by the mountaineers holding the heights between the villages of Jumalmari and Bevla.
Kaghán is under the influence of a race of Saiads connected with the once famous Saiad Akbár.			
The Kaghán valley is 8,000 feet above the sea, and quite shut in by snow from 6 to 8 months. The Nainsúkh rushes down from the snowy mountains in great volume and with headlong impetuosity.			
7. NARANG . .	14	102	The last village in the valley of the Nainsúkh; a depôt for food for the Gújars, who frequent with their herds the pastures in the upper tributaries of that river; water plentiful. The road crosses the Nainsúkh at Kaghán; then proceeds up the right bank, recrossing it at Narang, where a tributary from the Safar Múla lake joins the river.
8. BURAWAI . .	13	115	A halting place; water procurable. The road proceeds along the left bank of the river through meadows affording pasture for numerous flocks and herds. Half way Batákundi, another halting-place, is passed, whence a road turns off to Kashmir by the Túr Gali pass. From Burawai, Srinagar is said to be 14 marches by the Chountari pass (<i>vide</i> footnote).
9. WAITAR . .	12	127	A halting-place; road as in last march.
10. LULUSAR LAKE*. (11,070 ft.)	9	136	The valley closes in as the lake is approached; huge blocks of sandstone, thrown up in the most rugged manner, confine the water all round.
The Jalkud pass leads from the lake over the Rutti Gali Kotal to Shardi in the Kishan Ganga valley.			
11. CHILÁS . . .	15*	151	A fort on the left bank of the Indus. The road for 3 or 4 miles ascends a difficult hill known as the Babúsar Kótál; then descends to the watershed leading down to the Indus. The road <i>vid</i> Kaghán closed by snow from November to May, but in Chilás itself snow rarely falls.

* The distance from Lulusar to Chilás is considerably under-estimated. It is about 30 miles.

The stages as given above are very unreliable beyond Narang. Mr. G. B. Scott, of the Survey, recommends the following stages after Narang, *viz.* :—

	Miles.
8. Datákundi Katha	0
9. Waitár	9
10. Kolawai	0
11. Gittidás (at the foot of the Babúsar pass)	10
12. Thak (down the Thak valley)	12
13. Chilás (ditto ditto)	12

This would make the total distance 163 miles. As stated above, there are no villages after Narang, the places marked in the map being merely summer resorts. The road is practicable for pack animals throughout, and as far as the Babúsar pass is a made road, but is not kept in repair.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 2.

ABBOTTÁBÁD TO GURAI, *viâ* THE KISHAN GANGA VALLEY.

Authorities—BATES; MONTGOMERIE.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. MANSABRA ...	15½	...	} <i>Vide</i> Route No. 3.
2. GARHI ...	18½	34	
3. MUZAFARÁBÁD ...	10	44	
4. MANDAL ...	12	56	A village (frequently called Mandal-Draw, from the village on the opposite bank of the Pakoti stream), encamping ground roomy and shaded, situated below the village on the left bank of the

Pakoti; supplies procurable. Road over a grassy plain to the river, which is crossed by a rope suspension bridge; thence it proceeds to the village of Bandi, and descends to the Kishan Ganga; it again ascends through sloping patches of cultivation, and rounds the spur in an easterly direction. It now becomes rough and stony, ascends gradually to a small stream; crosses this, and passes through a wooded ravine; the path then makes a gradual descent along the side of the mountain, and crosses another stream; ascent from ravine pretty steep; it then goes along the hill-side by a fairly level road, crossing one or two rills, to another stream, which is forded; rough, stony ascent to the town of Kúri, the greater portion of which lies above the path.

From Kúri there are four routes to Bálákót in the Kaghán valley, *viz.* :—

- (1) By the Gallati Gali to Bálákót, 2 marches; halting midway at Jubbrer Kulesh, a large village of about 30 houses in Kaghán.
- (2) By the Núr Gali to Bálákót, 2 marches; half-way halting-place, Káshi.
- (3) By the Nekú Gali or the Nekú-ki-Dhana, 2 marches; half-way halting-place, Káshi.
- (4) By the Sangri-ki-Gali to Gunul, 2 marches; half way halting-place, Rájkót, a large village.

Of these routes, No. (1) is the best, and No. (3) the worst; but none of them are much used, most of the traffic being by the Garhi road; they are practicable for unladen cattle, and ponies may be ridden in places. [*From Native information.*]

Leaving Kúri, the path makes a short steep descent to a considerable stream, which is crossed by a *kadal* bridge; it then ascends, and, rounding a rocky spur, passes along and above the Kishan Ganga on to some huts and fields; it then crosses a small stream, just under a waterfall about 40 feet high, and lies along the bank of the river, passing up to some fields which lie below the village of Parsacha; it then descends to the edge of the Kishan Ganga, and passes over drifts and débris from the hill side; though pretty level, the path is rough and stony. Then on to the Bágh just below the village of Kundi, and by a level and smooth path through rice-fields round the spur, when it descends to a stream which is forded; on along the bank of the Kishan Ganga through a patch of jungle; then a short stony ascent, and through the rice terraces, passing above the extensive rice-fields of Kalpanna by a level path to village of Draw. The path then descends to the Pakoti stream, which is crossed by a small bridge, thrown across at a point where the stream is narrow, and rocky banks rise perpendicularly for some feet. The path then ascends to the village of Mandal.

From Mandal there is a route to Bhúnja, a village in Kaghán, *viz.* :—

- (1) Mandal to Pakot, a village following the course of the Pakot stream.
- (2) Pakot to Bhúnja, crossing the Bhedri Gali.

A fair road, practicable for cattle; it is closed for about four months in winter. No customs duties are levied on this road, which is but little used. [*From Native information.*] (Time occupied in walking, 4 h. and 45 m.)

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
5. BALAGRAN ...	11	67	A village situated on a small stream with some shady trees; encamping ground confined; water from the stream, and also from a spring; supplies procurable. The road on leaving Mandal

passes through fields, and, rounding the spur above the Kishan Ganga, passes below the village of Súchi.

There is a route from Pala *viâ* Sirsanga pass to Dural, a village in Lower Drawar on the right bank of the Kishan Ganga (see the 8th march), *viz.* :—

(1) Pala to Panjur	...	...	...	...	...	Kos.
(2) Jaggian Dok	...	...	...	...	...	6
(3) Jabbian Dok	...	...	...	...	...	3 a village.
(4) Kuttan	...	...	...	...	...	6
(5) Dural	...	...	...	...	...	8
						5
						<u>28</u>

After crossing a stream below Pala, it turns down a narrow valley to some cottages called Mingram-ka-Takia; it then crosses another small stream, and passes close to a cluster of houses in the centre of Mingram. Thence by a good road through fields, undulating along the base side of the grassy hill, rounding the spur above the village of Damrali; it then descends to the Kishan Ganga. On the margin of the river is a mill and a few rice-fields. Cross the Urshi stream by a *kadal* bridge just above its junction with the Kishan Ganga, and ascend to a spur and on to a few fields called Hajean (belonging to Jing, the village on the top of the ridge above the road). The Urshi is a considerable stream, but might be forded, except during floods. No water is met with again until near the village of Bunkroar. From Hajean the path ascends gradually, and lies along the grassy hill-side above the river, until it comes to a small rill near the small village of Bunkroar; thence by a pretty level road, but in places stony, to Balagran. (Time occupied in walking, 4 h. 21 m.)

6. CHOWGALI ...	8	75	A camping ground on an open space, shaded by one or two trees, on the left bank of a stream near a waterfall; the fields and dwellings of the Chowgali-dok lie above it; supplies not procurable.
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The path leads down the valley in which Balagran is situated, rounds two spurs above the Kishan Ganga, and descends gradually to Manjotah; cross a small stream in a narrow valley, and round the spur to the upper portion of the village of Kalegran; thence, passing here and there a few huts and fields, the path is pretty level as far as the north of the valley, where it passes along the grassy mountain side, and follows for some distance the right bank of the stream until the valley narrows. The path then goes up a rocky gorge, lying first on one side, and then on the other side of it; finally zigzags up between precipitous rocky walls to the top of the pass, an ascent of nearly 3,000 feet. To the south of the Galli, or pass, the "Chúng" peak rises to a great height, and forms a conspicuous landmark from the valley of the Kishan Ganga. The descent on the east side is gradual and easy by a good broad path, and passes through fields and dwellings to Chowgali. (Time occupied in walking, 2 h. 53 m.)

7. BARAN ...	6	81	A village of about 40 houses, stretching up and along the hillside for a considerable distance. The best encamping ground is under some trees by the path near the north end of the village, close to a small rill which flows down the hill on that side of the village. Some supplies are procurable. From Chowgali there are two paths; the lower follows the course of the Kishan Ganga, the upper crosses the spur by the Chowgali. Taking the upper road, the path lies up the Chowgali stream and along the side of the
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

spur, which it crosses at a clump of fir trees shading a cemetery (3,400 feet above Baran). The descent is at first rather easy as far as the fields and dwellings of the Battangi-dok, where it becomes steeper and more difficult, and zigzags down the spur to the east; it crosses the Búsa stream towards the head of the gorge, and, descending gradually by the side of the hill above the uppermost houses of Katta, tops the spur, and passes just above Jirgi; the path is then less steep down to the fields of Sadpúra; cross a small stream, and down the spurs in a north-westerly direction, and cross a rill, and then through indian-corn fields to Baran. (Time occupied in walking, 3 h. 7 m.)

This road through the Chowgali is said to be closed in winter during heavy falls of snow.

8. DURAL	...	10	91	Village. The most convenient and shady spot for encamping is on the river bank, about half a mile south of the village; very scanty supplies procurable. Road from Baran rough and stony along the side of the hill above the right bank of the river, crossing a small unbridged stream to the village of Bandi. Thence to the village of Jura, the path (which is rough and stony, but for the most part shady) passes on the side of the mountain through fields. On leaving Jura, cross a small stream, and ascend for some distance; the path then lies along the side of the grassy mountain; ascends to and crosses over the Budi Teri spur, and descends for about 600 feet down the side of the hill to the village of Sandok, which is situated on the slope of the mountain above the right bank of the Kishan Ganga; it then descends, crosses a small stream, and proceeds round the spur to the encamping ground of Dural. The path is rough and stony, and in places narrow. (Time occupied in walking, 4 h. 10 m.)
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From Dural paths to the Kaghán valley lie up the Jagrán glen, *viz.* to Battakand, 5 marches (27 *kos*), by the Turgali pass, to Mandri by the Bishla pass, 6 marches (29 *kos*), and to Manúr, 5 marches, by the Shikára pass. These routes are only open for four months (June to September). All are practicable for cattle, but only the first for laden cattle.

9. LALLA	...	8	99	A village situated on a flat-topped spur. Though it contains only five houses and a <i>masjid</i> , the village covers a considerable extent of ground. There are a few trees, and one or two eligible spots for encamping. It is supplied with water by a stream from the hills. Supplies procurable. Lalla is connected with Búgan (on the left bank of the river) by a <i>zampa</i> bridge.
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On leaving Dural, the path leads through fields to the Jagrán stream (not fordable), which is crossed by a *kadal* bridge. It then ascends the hill-side, and, rounding the spur, descends by the side of the hill to the village of Bata; thence a stony ascent, and round the spur above the site of the old bridge, and along the river bank at foot of the bare rocky hill through the rice-fields below Sharkot. The valley here narrows to a mere passage for the river. The path lying along the right bank, and rising up the side of the spur, crosses it, and descends to the village of Chak, on the bank of the Kishan Ganga (the opposite bank of the river is formed of a perpendicular cliff called Asi, the path on that bank lying over the débris at the foot by the water's edge). From Chak the road ascends gradually to the village of Makam, and thence it is broad and good to Lalla. (Time occupied in walking, 3 h. 32 m.)

10. TALÍ LOHAT	...	9	108	Camping ground on the right bank of a large unfordable stream just above its junction with the Kishan Ganga. Below the fields of Tali-Lohat there is plenty of shade, and some caves in the rocks by the edge of the Kishan Ganga.
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

are capable of affording shelter to a considerable number of men. Scanty supplies of grain procurable. Road along the flat spur on which Lalla is situated; it then descends to a level strip of partly cultivated land on the right bank of the river; then enters a forest, and rises and falls along the bank of the river to the fields of Dinyer; it then descends, crosses a stream, and follows along the river bank, passing a small tower at the end of the bridge which crosses the Kishan Ganga. Here it enters on a level strip of land strewn with large rocks and boulders, and through some fields belonging to the village of Karen on the right bank of Kishan Ganga.

(From Karen there is a route to Srinagar by the Pathara Galli and Shalura.)

Karen.—One of the largest villages in Drawar. A rope bridge at present. A masonry tower at each end garrisoned by 20 men. About 25 houses. Slight cultivation. A rough path leads to Bugana, south-west of Karen, also to Bar opposite Tali Lohat.

To Pathra dok.—A village in Drawar. Road leads along the Kashmir-ka-Katta, passing Manayan and Kundi.

To Shalura.—Cross the Pathra Galli. From the top of the pass there are two paths leading down into the valley of Kashmir, and hence to Srinagar. This is described as being a good path, practicable for laden cattle; it is closed for short intervals during heavy falls of snow. [*From Native information.*] The path is here pretty level; it then goes through the fields of the village of Kaser, and rises over the spur and slopes down to the Babun-ka-Katta stream. This is a strong stream, about 30 feet wide, and unfordable; it is crossed by a *kadal* bridge.

There is a route from Nagdar, a considerable village situated on the left bank of the Babun-ka-Katta stream, at some little distance from the right bank of the Kishan Ganga, to Manur or Baddan Gram:—

(1) Nagdar to the Babun-dok—Following the course of the Babun-ka-Katta stream.

(2) Babun-dok to Reuri-dok—Cross the Jagran stream by a bridge midway, and cross the Chirik Galli.

(3) Reuri-dok to Manur or Baddan Gram—Crossing the Shikara Galli.

This is a long stage, but can be shortened by stopping at the Chupper-dok above the village.

This road is closed during the four winter months; it is traversed by laden coolies, but is not practicable for cattle. Fuel and water may be obtained at all the halting-places. [*From Native information.*]

The road then rounds the spur, and passes through the fields of the village of Kinari, and rises and falls along the grassy side of the hill, and then descends, for about 400 feet, the steep side of the mountain to the camping ground on right bank of the stream near the bridge. Time occupied in walking, 3 h. 46 m.)

There is a route from Tali Lohat to Burawai by the Jotari pass—(1) Tali Lohat to Ulari; (2) Neian; (3) Kulawar; (4) Burawai.

There are no habitations at the intermediate encamping grounds; but fuel and water are obtainable. This road is closed for the four winter months; when quite clear of snow, it is practicable for cattle with very light loads. [*From Native information.*]

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
11. DUDNIAL, OR DUN- DIAL.	12	120	A hamlet in Upper Drawar, situated on the right bank of the Kishan Ganga river; it is distant about 12 miles south-west of Shardi by the main path lying along the right bank of the river. There is also a pathway along the left bank, but it is described as being very rough and difficult.

The Kishan Ganga is crossed by a *zampa* suspension bridge to the south-east of the village; and a path, by which the valley of Kashmir may be reached, lies up the bed of the stream, which is called the Kashmir-ka-Katta.

Thus (1) Dudnial to Jamagan, a camping ground; (2) to Zerhama, a village near Laddrawan, crossing the Pathan Khan hill; (3) and (4) to Sopur, two long marches. Sometimes the journey may be accomplished by boat from Mogalpur, at the junction of the Kamil and Lahlwal. This is the post road between Srinagar and Upper Drawar; but there are no *dák* houses *en route*, as the messengers go from village to village; they usually travel in pairs in summer, and in small parties of four or five in winter. The post is not despatched at any regular interval, but as occasion may require. In winter the road is frequently closed for a few days at a time by snow; it is practicable for unladen ponies, except when the streams are in flood.—[*From Native information.*]

The village contains a *masjid* and five houses inhabited by zemindars. There is also a *musafir-khana* for the accommodation of native travellers. The houses are much scattered, and surrounded by extensive patches of cultivation; some fields lie also on the left bank of the river. A little grain may be obtained in this village, and some coolies collected if due notice is given. Space for encamping is very confined; the path ascends through the Tali Lohat fields, and then through open forest and patches of grass, with frequent short ascents and descents along the side of the mountain above the right bank of the river, to a large and unfordable stream. The road is rough and stony in many places; cross the stream by bridge, and round a spur of the hill; then through more cultivation, and descend to the fields of Durian, crossing by a *kadal* bridge a stream *en route*.

There is a route from Durian to Burawai in Khagan, which is 3 marches or 19 *kos*, and is described as being fit for cattle. Ascend the hill-side, and pass along the rocky side of mountain; cross the Kandaran stream in a rocky gorge; ascend again above the right bank of river, and then descend to Changan fields. From Changan to Dudnial the valley of the Kishan Ganga is merely a narrow gorge with precipitous sides giving passage to the river. Ascending the foot of the spur through the fields of Changan, the path passes along the bare side of the hill, and then makes a steep ascent by steps and galleries along the face of the rocky mountain for some distance, and passes over the Surmai hill (about 1,800 feet above the river). It then descends to Dudnial, crossing a narrow ravine and small stream, and passes through fields. This is a somewhat long and fatiguing march owing to the numerous ups and downs, and the stony nature of much of the road. The path is in many places very narrow, and carried along the face of the hill by galleries of timber and steps. (Time occupied in walking, 5 h. 1 m.)

12. SHARDI	...	12	132	A village of some importance, situated on the left bank of the Kishan Ganga, at the northern extremity of Upper Drawar. The fort is the residence of the <i>thanadar</i> , whose authority extends as far down the valley as the village of Dinyer. Shardi lies on the direct road from
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total	

Kashmir to Chilas; the path crosses the Kishan Ganga by a *zampa* bridge, and follows the course of the Sargan, or Kankatori stream; it is said to be four stages to the village of Niat in Chilas (*vide* Route No. 68). The suspension bridge crosses the Kishan Ganga to the north-east of the village and fort at a spot where, during the melting of the snow, the stream is nearly 100 yards wide. When the waters subside, a temporary *kadal* bridge is usually thrown across the river at a narrow part some hundred yards above the suspension bridge; but it is only practicable for foot passengers, and cattle have at all times to be crossed by swimming, which is said to be a very hazardous operation on account of the strength of the current and the number of rocks in the bed of the river.

In the direction of Muzafarábád, the main path follows the right bank of the Kishan Ganga; it is fairly good for foot passengers, but may be held to be impassable for cattle. Being very little used, it is not regularly repaired. There is also a pathway by the left bank of the river leading to the suspension bridge above Dúdnial, but it is described as being very rough. To the eastward of Shardi, in the direction of Gurais, there is no path, the river flowing through a narrow chasm in the mountains. The passage, however, has on rare occasions been successfully accomplished, but is both tedious and dangerous, and only passable when the river is at its lowest. Shardi consists of about a dozen flat-roofed huts scattered amid the corn-fields. The village lands are bisected by the Madmatti or Katsil-katta stream, but the most part lie on the left bank. The best encamping ground is situated near the *ziardt* of Sáiad Jamál, above the right bank of the stream, at some little distance from the bed of the river and the suspension bridge. It is shaded by some walnuts, which are almost the only trees in the village. The fort is a square mud-built enclosure, with a bastion tower at each corner; it overhangs the left bank of the Madmatti stream, at a distance of about 200 yards from the course of the Kishan Ganga. The garrison is said to consist of two jemadars and 60 sepoys, with two *zambúras*, or small field pieces. The fort is commanded from the east, at the distance of about 400 yards, by the ruins of an ancient Hindú temple. This temple stands at the foot of a spur which rises above the right bank of the Madmatti stream, and slopes up gradually for some distance, until it culminates in the precipitous pine-clad mountain which is traversed by the direct path leading towards Kashmir. The temple is approached by a staircase about 9 feet wide. Leaving Dúdnial, the path continues along the right bank of the river opposite Thajan, and above the *zampa* bridge south-east of that village. The Kishan Ganga here narrows again, the sides of the hills on both sides being green and wooded. Through the fields of Mandikar, crossing stream, and along the rocks by the edge of the river; the path then ascends and passes through the fields of Dasút, beneath which village the Kishan Ganga is spanned by a *zampa* bridge. A short descent from Dasút, and then along the river bank again for some distance; road almost level; valley widening, a short descent and ascent through the fields of Khojaseri; then cross a stream by a *kadal* bridge. Pass through the fields and few scattered houses of Malikseri. After this the Kishan Ganga again narrows to a rocky gorge with precipitous sides. Steep ascent from the river bank, and pass through cultivation appertaining to Kurigam; cross a considerable stream, which is bridged in two places, and ascend to the village of Kurigam. There is a route from Kurigam to Burawai by the Ratti Galli.*

* A small village in Upper Drawar, situated on the right bank of the Kishan Ganga.

				Kos.
1. CHAINEG	...	...	...	6 A Gójar dok. Path very rough.
2. KALLAWAR	...	...	...	6 A Gójar dok. Path very rough; cross Ratti Galli.
3. BURAWAI	...	...	...	6 A village in Kaghán. Road good.
Three marches—TOTAL	...	...	...	18

This road is only practicable for a short time in summer. [*From Native information.*]

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 2—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

Pass through more fields ; descend and cross a rill, and follow up the course of the Kishan Ganga by an almost level road to the *zampa* bridge, which crosses the Kishan Ganga. The path now leads along the left bank of the Kishan Ganga to the camping ground on the right bank of the stream north-east of fort. (Time occupied in walking, 4 h. 5 m.)

13. MOKTAH MALIK-KA-KOTHI.	11	143	An encamping ground. The path leads along the spur at the back of Shardi, and then ascends along the side of the precipitous rocky mountain in a westerly direction ; it then passes above some
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Gújars huts along the bare hill side, and makes a short rocky descent, crosses a stream, and makes a steep ascent to the top of the pass, passing on the way several shepherds' huts ; cross the narrow saddle, and descend to the Moktah Malik-ka-Kothi. At first the descent is very steep ; it then goes through thick jungle on the left bank of a mountain torrent, which it follows into the valley, which here contracts to a narrow gorge with precipitous sides ; the path continues down the left bank of the stream to camp. (Time occupied in walking, 6 h.)

(It is said that unladen ponies can traverse this path between the Loláb valley and Shardi, except when the snow is on the ground, or when the streams are in flood ; the path is but little used.)

14. CAMP	...	10	153	Encamping ground in an open forest at an elevation of about 1,800 feet above Thien. The path lies up a narrow wooded valley, following the course of the stream mostly by the right bank : the track,
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which is undulating, is much overgrown with trees and jungle. The right bank of the stream, opposite the encamping ground of Moktah-Malik-ka-Kothi, is formed of precipitous grey rock. The ascent to the top is about 2,800 feet, and then there is a steady descent of about 3,000 feet ; but, though steep, it is good. (Time occupied in walking, 4 h. 32 m.)

15. THIEN	...	6	159	A village embedded in fruit and other trees on the Domail, or angle formed by the junction of the Zemindhar Khán stream from the east and the Kretsinar from the north. Thien lies on both
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banks of the latter stream, on the path between the Loláb valley and Shardi. Coolies and supplies are procurable from the neighbouring village of Kroras, situated about a mile further down the valley. Path down the stony bed of a stream, crossing and recrossing it two or three times ; it then ascends and follows along the spur some way ; short steep descent, and cross a stream by a *kadal* bridge ; follow a narrow valley round the spur, and emerge into an open forest bush jungle over a spur ; then cross a couple of streams, and pass some shepherds' huts called Tsakkol, and down a narrow valley by the grassy shady bank of the stream to Thien. (Time occupied in walking, 2 h. 32 m.)

16. MATSIL	...	13	172	A village lying in the mountainous district between the north end of the Kashmir valley and the Kishan Ganga ; it is situated in a narrow valley at the confluence of the Dudi stream, which flows
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from the east, with the Poshwaru from the south-east. The united waters form the Matsil, a considerable stream which empties itself into the Kishan Ganga, lat. $31^{\circ} 48'$, long. $74^{\circ} 27'$. As it approaches the Kishan Ganga, the banks of this stream are said to become very precipitous, and cannot be traversed. Most of the houses are built in a line on the right bank of the Dádi stream, which is shallow and fordable, and is also crossed by a *kadal* bridge. To the south of the village the mountains are clothed with forest ; those to the north are covered with grass, with here and there a few pine trees. In the valley to the south of the village there is a somewhat spacious *marg*, or plain, watered by the Poshwaru stream. The village lies in the midst of an extensive grazing country, which during summer is visited by large numbers of Gújars and shepherds. The lofty ranges of mountains are

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

intersected by numerous well-watered valleys, affording pasture to herds of cattle, while upon the hill tops the shepherds find ample grazing grounds for their flocks of sheep. The summer population of this district comes mostly from the Loláb valley, to which there is an excellent path by the village of Kroras, which lies on the Schart stream, about 15 miles south-west of Matsil. There is said to be a more direct path to a village called Korhama, but it is described as being very rough.

From Matsil there is said to be a path leading to Lalpúra, in the Lolab valley, by way of Korhama; it is divided into two stages, of about 6 *kos* each, viz.—(1) Matsil to Churpathri; (2) Churpathri to Lalpúra. This path is not practicable for laden cattle, and is closed during the winter months by the snow which collects in the narrow gorges through which it lies.

In bygone times the Matsil district suffered from frequent incursions of the Chilasís, for which reason its rich pasturages were but little visited; it now forms part of Gurais. Neither coolies nor supplies can be depended upon. The most part of such little cultivation as does exist lies to the east of the village, above the right bank of the Dúdi stream. When the crops are in the ground, it is difficult to find a vacant space for encamping; a narrow strip of ground by the bank of the Dúdi stream is the most eligible situation.

Through rice-fields, along the right bank of stream, path nearly level; cross the Worragaddi stream close to its junction with the Zemindhar Khan: gradual ascent through patches of cultivation to a spot called Nonawine, much frequented by Gújars and their flocks; a convenient situation for encamping. Thence up the grassy spurs on the north side of the valley, crossing several torrents to a Gújar *dok*. From this the ascent is steep through an open forest to the top of Zemindhar Khan. Total ascent of about 4,600 feet. The descent to Matsil is about 2,700 feet, path mostly good; crosses numerous rills down each side of the mountain in a northerly direction through open forest; descend spur, and cross Matsil stream by ford; then down the middle of the *marg*, and ford the Poshwaru stream close to its junction with the Matsil; thence along the grassy side of mountain, and descend gradually through open forest above the right bank of stream, and down the gorge to Matsil. (Time occupied in walking, 5 h. 29 m.)

17. DUDI	...	9	181	Encamping ground on the Dudi stream; space limited, as the valley is very narrow; abundance of firewood. On leaving Matsil, round the spur, and through the fields east of villages; then up along the grassy side of mountain, and by a pretty level path; cross the Katwaru torrent (fordable by a <i>kadal</i> bridge), and through forest above the right bank of stream, passing one or two scattered huts; cross the Tsandan Khol, a considerable torrent, but which can be forded; then, passing more huts, reach a Gújar <i>dok</i> on the right bank of stream just above the confluence of the Zúnda stream from the north; cross the left bank, and follow along the bank of the Dudi stream to the encamping ground. (Time occupied in walking, 3 h. 32 m.)
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18. GESHART	...	7	188	Encamping ground on a sloping grassy plain just above the limits of birch forest, much frequented by shepherds. Fuel and water procurable below the encamping ground. No supplies.
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Path up the Dúdi stream, which towards its upper end is bridged with snow at almost all seasons. When the snow has all disappeared, instead of following the bed of the stream, a path must be taken up along the spur above the right bank as far as the Gújar *dok*, situated at the confluence of the Zúnda stream. On leaving the bed of the stream, there is no regular path, and the ascent to the top of the Naoshera mountain is exceedingly steep. The top of the mountain (about 2,200 feet above the Hanti stream) is a narrow grassy

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

ridge strewn with rocks. The descent is at first pretty easy; it then becomes somewhat steeper down a grassy spur, which is clothed with birch forest for about two-thirds of the way; cross the Hanti stream, which is not deep; it is about 30 feet wide, with moderate current, and can be forded. The path now ascends (about 2,600 feet) a ridge in a north-easterly direction, and is at first very steep, and there is no indication of any regular path; it crosses the ridge at its lowest point, and follows along the side of it in a northerly direction, descending gradually; it then becomes more regularly defined, and is almost level. The descent then continues in a north-easterly direction to Geshart. (Time occupied in walking, 4 h. 30 m.)

19. BAKTHAOR ...	4	192	A village of 13 houses; a little cultivation; water plentiful. The path continues in a north-easterly direction by a rather steep descent along the grassy slopes of the Geshart mountain; it crosses a stream and enters a forest, and the descent becomes very steep. There is little indication of a path owing to numerous sheep walks; cross the Lussur Bibi stream, and make a short ascent; then in an easterly direction by the side of the grassy hill to Bakt-haor. (Time occupied in walking, 3 h.)
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(The three stages between Bakthaor and Matsil are not equally divided, but the Geshart camp is at the furthest point, at which wood and water are procurable, and the camp on the banks of the Dudi stream is the nearest spot available for pitching a tent. Laden ponies traverse this route, but the ascents and descents are very severe; and as there is no regularly marked track, except in some few places and in the neighbourhood of the villages at either end of the journey, a trustworthy guide is indispensable.)

20. GURAIŠ ...	15	207	Soon after leaving Bakthaor, cross the Shaha-pát stream by a <i>kadal</i> bridge; thence through patches of forest, and rise gradually on to the Yizmarg, a grassy plain surrounded with forest above the left bank of the Kishan Ganga; the path then lies through fields in a south-easterly direction to the bank of the Kishan Ganga, below Kanzalwan. It is usual to camp either on the bank of the Kishan Ganga, or near the bridge which crosses the Borzí Dák stream. Cross the Kishan Ganga by a substantial wooden bridge of about 110 feet span and 4½ feet wide. The bridge is thrown across from a rock on the right bank to a beach of boulders on the left bank, and when the river is in flood, a second and smaller bridge is required on the left bank to cross the channel which flows on that side of the main stream. From Kanzalwan road along the bare side of hill slight descent; then through trees on the bank of the river, and ascend to the small village of Naiao. Cross spur; ascent on west side gradual, but descent on east side a steep zigzag. Cross a stream known as Dúrmát. Here the valley narrows considerably. From the bridge to Dúrmát there is a footpath along the course of the river; it is somewhat stony, and in one place is carried for 100 or 150 yards across the face of a perpendicular rock above the river, and across another stream, the Kana Dúrmát, by <i>kadal</i> bridge; then over a grassy plain; cross again to left bank by wooden bridge opposite Wampúra, up through fields, to the village of Kandial; cross the Gagan stream by <i>kadal</i> bridge. Through the <i>ziárat</i> of Bárá Darwesh on to Dawa, and through fields to Gurais, passing the village of Mastan. When snow is on the ground, parts of the road are extremely difficult and dangerous, only passable by lightly laden men. (Time occupied in walking, 5 h. 19 m.)
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The Gurais fort lies towards the east end of the southern portion of the valley, occupying the crest of a small mound, which rises about 80 feet from the level of the plain on the left bank of the Kishan Ganga. The mound, which commands the passage of the bridge, lies east and west, and is divided by a depression; the eastern portion, which is unoccupied, is less

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 2—concl'd.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

elevated than the western, on which the fort stands. The fort, which is a square enceinte with a bastion at each corner, is built of stone and cement, banded together with layers of timber at intervals; it is loopholed, and the bastions and parapet are roofed with shingles; the elevation of the connecting walls is about 15 feet. There is no ditch round the fort; the entrance, which is surrounded by a wooden pavilion, being on the east side. The bastion at the north-east corner, overlooking the bridge, is the largest and strongest. The bridge is about 125 feet in span between the piers. The river is also fordable for horsemen, except during the melting of the snows. The fort, which is at present garrisoned by 30 sepoy, is the residence of Malik Waffadár, the descendant of the ancient Nawábs of the valley, and now Thánadár of Gurais under the Maharajah's government; it also contains a Government store-house in charge of a Pandit, from which travellers may procure supplies. A small stream, which flows down from the mountains on the south side of the valley, supplies the garrison with water, or it may be obtained from the Kishan Ganga, which flows beneath. The village of Markot lies about 300 yards to the east of the fort. An extensive camping ground lies across the river. The above route is seldom used even by natives. From Muzafarábád troops would use the Murree-Kashmir road, and thence by Route No. 9.

Route No. 3.

ABBOTTÁBÁD TO Srinagar, *via* MÚZAFARÁBÁD AND BÁRAMÚLA.

Authority—SAWARD.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. MANSAHRA ... (b. p. o.)	15½	...	A considerable village on both sides of the road, and on the left bank of a large stream, which is crossed by a substantial bridge. Supplies procurable; a dák bungalow. Road lies through the plains, and is broad, level, and fit for carriages all the way. The road to Oghi branches off from here.
2. GARHI ... (b.)	18½	34	A large village situated on left bank of Nain-súkh, which is crossed by a suspension bridge of wood and iron. A dák bungalow and small and shady encamping ground. First half of road as on last stage: latter half lies through the hills; road smooth and undulating, and practicable for artillery. There is a footpath, <i>via</i> Sian-ka-Katta, Mangli, and Khairálál, to Garhi. A good messenger can go from Abbottábád to Muzafarábád in a day. This path becomes impracticable when the streams are in flood. [<i>From Native information.</i>]
3. MÚZAFARÁBÁD ... (b.)	10	44	A town situated above the left bank of Kishan Ganga. Supplies abundant; a travellers' bungalow on the river bank below the town; country hilly without cultivation; road fair.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 3—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

but stony in parts. Ascending the Duballi pass, then descending gradually to the banks of the Kishan Ganga, along the bed of a mountain torrent. The road from the top of the pass is very steep, and only suitable for baggage animals. The river is crossed by a rope bridge a little distance above the fort. There is also a timber bridge and a ferry. The river is about 60 yards wide; the banks are steep and rocky, and strewn with large boulders. The current is very swift, but the natives are accustomed to cross on *masaks* at the bend of the river to the south of the town. The houses are nearly all single-storied buildings, and have flat roofs: most of the streets are paved with smooth, round stones. Population 1,200 families. To the north of the town the ground rises, hiding the fort, which is situated at the north-west end of the grassy plain embraced in the bend of the river. The fort is commanded from this rise at a distance of something less than half a mile. The ridge is covered with trees and scrub jungle, and is partly occupied by gardens, and partly by old graveyards. From the ridge the plain sinks down towards the fort, a glacis reversed, having its superior slope away from the walls. The fort is situated at the edge of the river, the walls overhanging the banks; it is an oblong masonry structure, lying north and east, of considerable dimensions, measuring between 300 and 400 yards in length by about 150 in breadth, and having bastions at intervals along the walls; the main entrance is at the south-east corner. The whole building is kept in excellent repair, and is said to be well supplied with artillery, stores, and provisions.

The garrison of the keep consists of about 100 men; it furnishes a guard of 25 men at the residence of the governor on the south side of the town. Behind the fort, under the south wall, is the cantonment, a large square-walled enclosure shaded by some trees; it is usually occupied by two regiments. Besides the slope to the south, which has been mentioned as being of superior elevation, the fort is commanded by the plateau at a distance of about half a mile to the east, and the right bank of the Kishan Ganga being the higher, it is likewise commanded from the north and west at short ranges of about 500 yards. On the north-east side of the fort, on the right bank of the river, there is a large clump of trees which shades the shrine of Pir Haibut.

4. HATTIAN (b.)	17	61	A small village at the foot of the mountains. Supplies procurable; water abundant; a travellers' bungalow on the bank of the Jhilam. The river is crossed by a rope suspension bridge opposite the village.
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On the first half of the march there are three or four rather steep and rough places, but the remainder is tolerably level, although occasionally rough. The Kishan Ganga flows into the Jhilam rather more than a mile to the south of Muzafarabad, and thence the road continues along the right bank of the latter river throughout the remainder of the route, and is entirely commanded by the mountains on the left.

5. KANDA (b.)	11	72	A very small village. Supplies procurable; a travellers' bungalow above the river; water plentiful. Road is very undulating, but the ups and downs, though mostly rough, are not usually steep.
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About 3 or 4 miles from Hattian there is a very steep and rough descent to a stream, and there are two or three others within about 4 miles of Kanda. In the latter half of the march the road from Marri may be seen passing along the opposite bank of the river, and the two continue parallel to each other nearly all the way to Baramula.

6. KATHAI	12	84	A small village on an open plateau high above the river; a mud fort just beyond. Supplies procurable; water plentiful. A rough march, with two or three rather steep places, one about 4 miles, another about 8 miles from Kanda; they lead down to mountain streams, which are bridged.
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ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 3—concl'd.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
7. SHADRA . . . (b.)	12	96	A small village similarly situated to Kathai. Supplies and water procurable; a double-storeyed bungalow. Road as last stage; near 4th mile waterfall; between 6th and 9th there are three or four deep ravines, where the road is rather steep and rough.
8. GINGL . . . (b.)	14	110	A small village situated in a little plain above the river, where the valley is very narrow. Supplies and water procurable; a double-storeyed bungalow near the river bank.

On the first half of the march there are three or four dips, but they are neither rough nor steep, and the other half of the road is mostly smooth and level. There is a ruined *sarai* about half way, and just before reaching it Uri is visible on the opposite bank, and the rope suspension bridge, which crosses the river just beyond the fort Chandnian in the Karnao valley, may be reached by two paths from this village.

BÁRAMÚLA . . . (b.)	19	129	A small town situated on the right bank of the Jhilam, which here becomes navigable, about 150 yards wide. Supplies procurable. A good road; for the first 13 miles it is smooth and tolerably level along the bank of the river; it then ascends and leads through a short and narrow pass. Descending to the plains, the road leads again to the right bank of the Jhilam, and conducts to the town of Baramula. Population 8,000.
10. PÁTAN . . .	14	143	Country level, open, and marshy; road good. Patan, a large village: supplies good; camping ground.
11. SRINAGAR . . . (5,000 ft.) (p. o.)	17	160	Country level, open, and cultivated. Road good; cross nalas at 2½ and 4½ miles, and Jhilam at end of march.

The above road from Múzafarábád to Báramúla has now fallen out of repair, and the Murree road along the left bank is now always used in its stead (*vide* Kashmír Route-book).

Route No. 4.

ASMÁR TO CHITRÁL.

Authority—DAFADAR MUHAMMAD NAWÁZ KHÁN.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	

There are two routes, one along each bank of the Chitrál river. That along the right bank is much the easier, and is even in its present state perhaps practicable for laden animals, but it is never used on account of Kafir raiders. The road along the left bank in its present state is fit for led horses, but not for laden ones. It might, however, be easily and quickly made so.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 4—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

The stages might be either—

Sau ... 12 miles.	} or {	San	... 12 miles
Harnoi ... 12 "		Camp, 3 miles south of Harnoi	... 9 "
Moghaldam 12 "		Langarbat	... 6 "
		Moghaldam	... 9 "

As the road would require making, the shorter stages would be the better, and are accordingly given below :—

1. SAU	... 12	...	At 2½ miles pass Shangúr (60 houses), about a mile to right of road on hill slopes, and at 2½ miles ford a stream up which there is a road to Bar Barawal. At 4 miles
Shali (60 houses), the last Asmár village; opposite it is a rope bridge leading to Dubkili (40 houses), on opposite bank of river. Just about Shali there is another road to Bar Barawal. At 8 miles pass Bargám (40 houses) on opposite bank, the first village in Chitrál. At 10 miles there is a bad <i>pari</i> about 500 yards long. At 10½ miles pass Sanúk, a small hamlet on opposite bank. San contains about 100 houses. From here a road to Bar Barawal.			
2. CAMP (3 miles south of Harnoi or Arnawai.)	9	21.	On leaving Sau, cross stream, up which is the aforementioned road. At 6 miles cross a <i>nala</i> by a foot-bridge. Up this there is a good road to Bar Barawal, which is fit
for laden horses, and is never closed by snow. At 7 miles Nára or Narsat (50 houses), just above which to the right is the deserted fort of Sháli Kót. Two miles further on there is a fine level grassy <i>maidan</i> , which makes a splendid place for a camp.			
3. LANGARBAT	... 6	27.	On leaving camp, for 2 miles there is a bad <i>pari</i> , where horses must be led. At 2 miles pass Pashangar (10 houses) and Bir-kót (20 houses) on opposite bank. At 3
miles cross stream to Harnoi (Randú), 180 houses, opposite which there is a foot-bridge across the main river. From Harnoi there is a road to Panarkót. At 4 miles pass the mouth of the Bashgal Gol. Langarbat contains 30 houses.			
4. MOGHALDAM	... 9	36.	At 1 mile there is a very bad bit, where horses must be led. At 4½ miles ford a <i>nala</i> , up which there is a road to Dfir by which horses can be taken, but which is closed by
snow in winter. On the north bank of this <i>nala</i> is Gid (60 houses) (the Chitrális call it Dahimal). Half a mile beyond Gid the road becomes a succession of small <i>paris</i> , very difficult for horses. At 7½ miles ford the Chashtangal <i>nala</i> . Beyond this the hills recede a little, and from here to the Lowari stream the valley on the left bank is known as Moghaldam. Half way between the two streams there is a good spot for encamping; forage and firewood obtainable. The Lowari stream is 1½ miles further on; it is crossed by a foot-bridge at Mirkani.			
5. KALA DRÓSH	... 11	47	At 1½ miles cross the Pesh Gól (the stream
6. GATRAT	... 9½	56½	from the Lowari pass) by a foot-bridge at Mirkani.
7. BRÓZ	... 7	63½	The road from this point is described in route
8. CHITRÁL	... 10	73½	No. 13, Chitrál to Mirkani (q. v.)

A sketch map of this route will be found in the Secret report.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 5.

ASMÁR TO DÍR.

Authority—THE MÚLLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. ZOR, or OLD BARAWAL.	24		Road stony, but good, as far as Katkód (16 miles), after which a steep ascent to Barawal, which is a village of 200 houses at the head of the Katkód valley, up which the road goes, passing the villages of Bédád, Dángám, Katkód (50 houses), and Mulaian, all belonging to Asmár.
2. JÁNBATÁI ..	24	48	Road on the whole good, but infested by murdering Káfirs: $\frac{1}{2}$ mile above last camp is pass of same name, with an easy ascent; then descend into the narrow Barawal valley. Road stony. Pass the villages of Banshi (120), Kuneh (30), Suni (15), Khára (20), Shaftálú (20), Tulekha (40), Tikakót, and the fort and village of Shahikót (50 houses). Jánbatai is a town of 1,200 houses, the residence of the Hakím of the Barawal district of Dír, to the ruler of which he is subordinate. Banshi is the frontier village of that district, which extends to Ijri, a village at junction of Barawal and Panjkora rivers.
3. KALA AHMAD KHÁN.	13	61	Road down the left bank of Barawal very stony. On leaving Jánbatai, the Mír has to be forded. It flows through a well-inhabited valley of same name. Pass <i>en route</i> villages of Banda (10), Darikand (40), Kala Fakir Khán (40), Bandai (a town of 1,000), and Dirgili (30 houses). Before reaching camp, cross Asmár stream.
4. DÍR ...	16	77	Road good throughout. It follows the left bank of the Barawal by the villages of Langri, Barsubat, Larsabát, Abakand, Saidan (the frontier village of Dír), and Ijri (see above). Then it goes up the right bank of the Panjkora by the villages of Tunga and Kotkai. Each of above villages has about 50 houses. The Panjkora, at the junction, narrows between rocks to a width of 30 paces, but is very deep and rapid. Dír is a town of 1,000 houses, about same size as Janbatai and Bandai. It has a fort, and is the residence of the chief.

Route No. 6.

ASTOR TO BÚNAR (CHILÁS).

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. CHÚBIT ...	9	...	A village in the Tashing glen of Astor.
2. KINO MAROGIRI ...	12	21	Camping-ground.
3. KANAGÚCH ...	6	27	Ditto.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 6—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
4. ZAMALABÁZ ...	12	39	Camping ground. Cross Mazeno pass, impassable for horses; closed altogether for nearly half the year.
5. BÚNAB ...	10	49	Village of 70 houses; small fort.

The names given between Chúrit and Búnar cannot be traced on the map, but it is evident that this route is that commonly known as the Mazeno pass. This pass is 17,000 feet above the sea, and consequently is only open for a few months. From Rupal, 6 miles beyond Chúrit, the road lies for about 14 miles over or alongside a glacier at the southern foot of Nanga Parbat. It then crosses the Mazeno pass.

Route No. 7.

ASTOR TO RONDÚ.*

Authority—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. RUMKER ...	8	8	A very small village. Road up Parishing valley, which stream has to be crossed twice. It is bridged.
2. CAMP (<i>foot of Harpo pass.</i>)	9	17	At 2 miles pass road leading by Trongo pass. Gradual ascent the whole way.
3. POPTHUNG ...	12	29	Leave Parishing valley and cross Harpo pass (16,785 feet.) A mile of glacier has to be crossed. Unladen ponies can travel in summer. Camping ground.
4. BILAMIK ...	8½	37½	Extensive village. Road good down Harpo valley.
5. MENDI ...	10	47½	The chief place in Rondú district. Much cultivation. A steep descent to Indus river.

* This route is shown on Indian Atlas Sheet 20A. (S. E.).

Route No. 8.

ASTOR TO SKARDÚ.

There are two routes, that by the Alampi Lá (pass), and that by the Banok Lá. The first goes up the right bank of the right branch of the Astor river as far as Gadhai, and then crosses the watershed into the Shigatang valley, down which the road goes to the Indus. The distance is 89 miles (*vide* Route No. 70).

The Banók route goes up the Parishing ravine, and then crosses the watershed into the Shigatang valley. The distance is about 73 miles (*vide* Route No. 69). Both routes are very difficult.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 9.

BANDIPÚRA (KASHMÍR) TO GILGIT, *via* KAMRI PASS.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

Bandipúra is a small village at the northern end of the Wulár lake. It is reached by boat from Srinagar in about 12 hours, and is the usual starting point for Gilgit or Skardú. It stands amidst much rice cultivation. Water supplies and firewood abundant. Elevation 5,200 feet.

1. TRÁGBAL (9,620 ft.)	9	...	On leaving Bandipúra, the road runs along the foot of some stony hills on the right for half a mile, passing Naupúr, a hamlet of 10 houses. At $\frac{1}{2}$ a mile cross the Madmati, a swift stream about 20 feet wide and $1\frac{1}{2}$ foot deep, by a frail wooden bridge practicable for laden mules. The road then goes through irrigated fields for about a mile, passing <i>en route</i> the hamlets of Kahárpúr and Sonwelán (8 or 10 houses each). At $1\frac{1}{4}$ miles cross the Búdkal Nadi, 3 feet deep, but a rapid torrent and quite unfordable. The bridge is a wooden one, about 7 feet broad and 26 yards in length. At $2\frac{1}{2}$ miles Mehtargaon, a hamlet of 12 houses. Just short of this the road begins to ascend. Pass hamlets of Dar Muhammad and Králpúra. At $4\frac{1}{2}$ miles hamlet of Nangaum, where there is sufficient space for a small camp. Water, forage, and firewood plentiful. The road now becomes very steep indeed, the gradient being about 1 in 7. At $7\frac{1}{2}$ miles pass a <i>dák chowki</i> on the left of the road, which now enters a fine forest. The road still ascends, but not so steeply as before. At $8\frac{1}{2}$ miles the top of the ascent may be said to have been reached. Just beyond this the forest opens out into glades suitable for encamping. In the further glade (at 9 miles) there is a large pond at which animals can be watered. Forage and firewood abundant; no supplies.
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2. GURAI, OR GURI (8,790 ft.)	11	20	From Trágbal there is a very steep ascent through forest for several hundred feet; then fairly level open ground for a quarter of a mile, and then a very steep rocky ascent to the level of the pass ($2\frac{1}{2}$ miles). Here there is a <i>dák choki</i>. For the next 2 miles the road is fairly level, winding among the open rounded tops of the watershed. Pass the Trigonometrical station, which lies a few hundred yards to the left of the road, and 200 feet above it (elevation 11,950 feet). The road, after crossing the watershed, commences to descend gently by a long narrow bare spur for another 2 miles. It then becomes steeper, and finally re-entering the forest descends by a series of abrupt and very difficult zigzags to the level of the Búrzil or Zotkasu stream at Zotkasu, which is merely an open fan of ground with a <i>dák chowki</i>. Here cross a tributary of the Búrzil by a narrow wooden bridge. The stream is, however, fordable. The road now lies along the left bank of the river for a couple of miles, descending a thousand feet in those 2 miles. The camping ground at Gurai is fairly good. Forage and firewood plentiful. Water from the river. The best ground lies across the Gusain torrent, which here joins the Búrzil from the west, a wooden bridge crossing it.
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This march, though only 11 miles, is a very severe one. The ascent and descent are very bad, and when the pass is covered with snow, four difficult miles of snow are added to the other difficulties of the march; besides which the Búrzil valley is very subject to avalanches and snow-drifts, Colonel Lockhart's mission, crossing the Trágbal on July 5th, was 8 hours *en route*. The snow, however, was abnormally heavy and late.

3. KANZALWÁN (7,500 ft.)	...	6	26	Road lies along the left bank of the Zotkasu stream, and is fairly easy, except here and there, where some small mountain torrent has to be crossed, or an avalanche obstructs the way. At
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 9—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
5 $\frac{1}{4}$ miles the road quits the river bank for a short distance in order to cross a projecting spur. A short zigzag on the other side brings it again to the level of the river. At 5 $\frac{3}{4}$ miles cross the Zotkasu river, where an island divides its stream in two parts by a couple of narrow wooden bridges, each about 4 feet broad and 12 feet to 20 feet long. At 6 miles Kanzalwán, a camping ground, in the angle between the Kishan Ganga and Zotkasu. Ample space for a regiment. Firewood and forage abundant. This is an unnecessary stage (<i>vide</i> footnote).			
4. GURAI (8,160 ft.)	9 $\frac{1}{2}$	35 $\frac{1}{2}$	Cross the Kishan Ganga immediately on leaving camp by a single span bridge about 6 feet wide. Animals must be led over singly, as it sways a good deal. The river bed is here about
70 yards broad. At 2 miles pass hamlet of Nelgaon (4 houses). At 5 $\frac{1}{2}$ miles cross to the left bank of the Kishan Ganga by a single span bridge, 40 yards long and 10 feet broad. Here again animals must be led over singly. At 5 $\frac{1}{2}$ miles the road ascends by a steep path to the top of a spur, whence it descends to the Gurais valley, which is about 5 miles long and 1 broad. The valley is well cultivated, and affords splendid pasturage. It contains, besides the Gurais fort, four or five small villages of log huts. At 7 $\frac{3}{4}$ miles Walpúr (25 houses). At 8 miles Khandiál (30 houses), about $\frac{1}{4}$ mile to the right of the road, is passed. At 8 $\frac{1}{2}$ miles, close to a <i>ziarat</i> , a rapid torrent 2 $\frac{1}{2}$ feet deep is crossed; though fordable, a bridge is very desirable. At 8 $\frac{3}{4}$ miles village Danwar (28 houses). At 9 $\frac{1}{2}$ miles the road passes between the half ruined fort of Gurais and the river, which is here crossed by a single span bridge 40 yards long, the camping ground being on the right bank. This ground is bare, stony, and hot, and the meadowland west of Walpúr is far better suited for camping. Forage and firewood plentiful. Supplies procurable. Millet, buckwheat, and peas alone are grown. The valley is bounded on the south by wooded mountains, on the north by great steep cliffs of limestone. (For an account of Gurais, <i>vide</i> Route No. 2.)			
5. BANGLA (8,660 ft.)	9	44 $\frac{1}{2}$	On leaving camp, the road follows the right bank of the Kishan Ganga for a mile and a half. At Achúr, a Bhót village of 8 houses, it turns up the Búrzíl valley, which is a narrow defile bound-
ed by mountains rising 4,000 feet or 5,000 feet above it. At 3 $\frac{1}{2}$ miles pass village of Chewal (40 houses). At 4 $\frac{1}{2}$ miles cross Búrzíl stream by a wooden bridge 12 yards long and 5 feet broad (animals must be taken over singly). At 5 $\frac{1}{2}$ miles recross to right bank by a similar bridge. At 6 $\frac{1}{2}$ miles pass hamlet of Dudgai, where there is a <i>dák choki</i> and three or four houses. At 8 miles pass hamlet of Zéán or Zingai (5 houses). At 9 miles reach camping ground at Bangla, or, more properly speaking, Hanrai, the true Bangla being a mile further on. The camping ground is on a grassy sloping shoulder or ledge several hundred feet above the Búrzíl river. Water from a mountain torrent. Forage and firewood plentiful. The road, though a mere path, is fairly good throughout, and presents no difficulties.			
6. JARJÚ (11,174 ft.)	3 $\frac{1}{2}$	48	The road follows the river bank for a mile, being usually a hundred feet or so above it. At 1 mile a camping ground (also called Bangla) is reached. The space here is somewhat restricted,

Note.—For troops, all things considered, it would perhaps be better to adopt the following stages, *viz.* :—

1. Trágbal	...	...	...	9
2. Garai	...	...	...	11 20
3. Gurais, <i>viz.</i> , meadows west of Walpúr	...	...	...	13 33
4. Bangla	...	...	...	11 $\frac{1}{2}$ 41 $\frac{1}{2}$

This would reduce the number of stages by one without unduly distressing troops or animals. The stage between Gurai and Kanzalwán is needlessly short.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 9—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

and the ground a mile back is preferable. The road now turns sharp to the left (northwards) and ascends the hill. At $1\frac{1}{4}$ miles pass Gúrikót, a hamlet of eight houses, about half a mile to the left. At $3\frac{1}{2}$ miles reach Jarjú, an undulating grassy plateau with an excellent and plentiful water-supply. This would necessarily be the stage for any large force, as Mehtar Dobun, 3 miles further on, is not suited for a large encampment.

7. KÁLAPÁNI (10,600 ft.)	13	61	The road still continues to ascend for about a mile. It then winds in and out, up and down, across the spurs from the Gatami or Gotamara mountain for several miles. At 3 miles pass the camping ground of Mehtar Dobun, situated in a sloping bay of the mountains. At $5\frac{1}{2}$ miles reach the crest of the Kamri pass (13,100 feet). The road so far is by no means difficult when clear of snow, but under snow is very difficult indeed.
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From the kotal the descent is very easy for about $\frac{1}{2}$ of a mile. The path then enters an excessively steep ravine, down which it zigzags for about 400 feet (vertical). At $6\frac{1}{2}$ miles strike the left bank of the Kamri Dara, which is here forded. For the next 4 miles the road follows the left bank of the river, and is fairly easy. It then recrosses to the right bank. At 13 miles cross the Kála Páni, an affluent from the east by a wooden bridge 20 feet long, 3 feet broad. Here there is an excellent grassy camping ground suitable for a large force. Forage abundant. Water from river.

The Kamri Dara throughout is a narrow valley, averaging $\frac{1}{2}$ to $\frac{1}{4}$ a mile in width, between bare rocky hills rising about 3,000 above it.

8. SHANKARGHAR (9,600 ft.)	11	72	Road along the right bank of the Kála Páni (or Kamri Dara) at first easy and level. At $2\frac{1}{2}$ miles cross a projecting spur by a very steep and difficult zigzag.
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At 5 miles cross a fine torrent draining from the south-east. At 8 miles cross the Loialhalo river, and at 5 miles pass the camping ground at that spot. The river is about 3 feet deep, the bridge 4 feet wide and 30 feet long. The camping ground is not a good one. At 10 miles pass the fine open plateau of (?) Lavin-hudar on the opposite side of the valley. Here there are a few houses and a little cultivation. From here is a route up the fine valley to the south-west, which leads to Kanzalwán by what is known as the Gugai route. At 11 miles reach Shankarghar, a miserable hamlet in the centre of a fine open plateau on the right side of the valley. Excellent camping ground; water and forage abundant. The valley throughout this march is about half a mile broad, and there are no difficulties except the zigzag mentioned above.

9. RATTÚ (8,600 ft.)...	12	84	Road along right side of the valley fairly easy. At 1 mile pass Iaphé (8 houses) on plateau opposite. At $1\frac{1}{2}$ miles Gomai (10 houses).
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At 3 miles scattered hamlet of Dirlé (14 houses). The road now becomes rather bad. At 7 miles cross to left bank by the usual single span timber bridge; at $8\frac{1}{2}$ miles pass village of Tsain on opposite bank. At 9 miles Gurial (5 houses). At $10\frac{1}{2}$ miles enter the open ground in the angle between the Main Valley and the Mír Malik Dara. Here there is ample space for encamping a large force. Forage plentiful.

10. GÚRIKÓT (7,800 ft.)	12½	96½	Cross the Mír Malik Dara (unfordable) by a bridge 45 feet long and 4 feet broad. Pass village of Rattú (15 houses). At 1½ miles Maichah (25 houses). At 3 miles Chugám (22 houses). This is the usual stage instead of Rattú, but it makes the march from Shankarghar very long, and is besides a very small and bad encamping ground. At $\frac{1}{2}$ mile further on pass a bridge across the main river, but do not cross by it. At $5\frac{1}{2}$ miles cross the Rúpal river by a bridge 45 feet
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 9—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
long and 4 feet broad; river unfordable. Grand view of Nanga Parbat up the valley. A mile further on a steep spur is crossed by a stony and difficult zigzag. At 7½ miles pass the junction of the Bolashbar <i>nala</i> , which comes down from the south-east. At 8½ miles cross the river by a bridge 5 feet wide and 60 feet long (single span). At 10 miles recross to left bank by a bridge 30 feet long. At 11½ miles first hamlet of Gúrikót, which with its fields and houses is scattered over about a mile of ground. Camp on the Polo ground at the further end of Gúrikót, just beyond the old ruined native fort or <i>kot</i> . Supplies scarce. From here onwards the river is known as the <i>Astor</i> .			
When the river is low, instead of going along the left bank, after crossing the Rúpál river, cross to the river bank of the Astor by a bridge, recrossing to left bank at 12 miles. This is a much better road, with no bad gradients to speak of.			
11. ASTOR (IDGÁH) 7,800 ft.)	5½	102	A short and fairly easy march. At ½ a mile pass Kinedás (12 houses) on the opposite bank, and at 2¼ miles Phiné (10 houses), also on opposite bank. At 3½ miles reach the Balan plateau,
which extends for over a mile, the road skirting its fields and houses, of which the total number is about thirty. For the next mile or so the road is carried along the slopes skirting the Astor river. At 5½ miles reach Idgáh, where there is a large orchard and the Astor Polo ground, which together form an excellent camping ground. Astor itself is a mile further on.			
12. DASHKIN (7,900 ft.)	12½	114½	Starting from Idgáh, at 1 mile reach a deep and narrow ravine with steep banks, on the opposite side of which is the fort and town of Astor or Hasora. The fort is quite untenable
against modern fire-arms. The garrison lives in the town, just beyond which there is another deep ravine to be crossed, Astor being situated on a spur between these two ravines. The road now winds along the steep and rocky slopes, which hem in the Astor river. Between the 2nd and 3rd miles pass the two hamlets of Lós (8 or 10 houses each) on the opposite bank. At 4½ miles cross the Astor river by a bridge 4 feet wide and 80 feet long. At 5 miles recross to left bank by a similar, but shorter, bridge. At 9½ miles Harcho (25 houses); at 10 miles Liskomb (10 houses). Close to both these villages there are bridges about 20 feet long across side torrents, which, though but 2 feet or 3 feet deep, would be very difficult for animals to ford. At Dashkin there are 25 houses, a <i>búrj</i> , and four water-mills. Camping ground in the terraced fields which surround it. This march is a very trying one for man and beast, and in some places it is extremely bad, considering it is supposed to be a made road.			
13. DOIÁN (8,500 ft.)	8	122½	Nearly 2 miles of steady ascent by a tolerable road; then, turning a spur, enter a pine forest in a bay of the hills. Wind through this for about 3 miles, fording several shallow streams.
Pass the upper hamlet of Túrbling (6 houses), standing on open ground at 5½ miles. Descend into a deep ravine, with a steep and difficult ascent on the far side. At 6¼ miles reach the top of a long spur, whence there is a grand view of the Indus and the Snowy Range north-east of Gilgit. From this point there is a steady descent to Doián, a village consisting of 6 houses and a couple of <i>búrjs</i> . A garrison of 50 men is maintained here as a protection against Chilási raids. Camp in the terraced fields close by. Better ground might be found a little higher up the stream; water good. Forage and firewood abundant on the hill sides a little above Doián.			
14. DACHKAT (4,200 ft.)	8½	131	From Doián the road leads up the hill side for 2½ miles by a narrow, and in places difficult, path to a point just below the summit of the Hatú Pír (10,250 ft.). It then descends the bare rocky slopes of that mountain by a very steep and stony path (gradient, generally speaking, 1 in 4) for

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 9—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

about 5 miles, when the Astor river is reached. This is quite the worst part of the road between Kashmir and Gilgit, and is especially trying in summer, as there is no water *en route*. Laden animals take about 3 hours to descend, while the ascent is terrible. The Astor river runs in a deep trough with terrific force. It is crossed by a single span wooden bridge, about 6 feet broad and 120 feet long. There are also two rope bridges. On the cliffs above, on either side, are towers to protect the passage, which together have a garrison of 25 sepoys under a native officer. The place is known as Rám Ghát or Shaitán Nára. There is no room to encamp here. The road now mounts the cliff, which is 200 feet high, and then winds along its face till the descent to the Dachkat *nala* (called Misikin in the map) is reached. Camp may be pitched either here or in the angle between the Astor and Indus rivers. In either case the camping ground is hot, dusty, and stony; nothing but water procurable. This, though a short march, is a very trying one.

There is an alternative route *viâ* Doián Páin, which strikes into the upper road, about 2 miles above Rám Ghat. It is very rocky, with considerable ups and downs, but unladen horses can be taken by it.

15. DARÓT, OR SAI (4,250 ft.)	9	140	On leaving the Dachkat <i>nala</i> , the road ascends a hundred feet or so to the plateau above, and for the next 5½ miles is fairly level and good traversing; what on the Peshawar frontier would be
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known as *maira*, a desolate stony plain at the foot of the hills. It then crosses the Búnji *nala*, a clear shallow rapid stream in a deep ravine about 100 yards broad. Ascending the opposite bank, cultivated fields and plantations are entered. At 6 miles Búnji fort. Water and shade abundant; forage and firewood obtainable. A mile or so beyond and 700 feet below is the ferry across the Indus. There two boats are maintained, each capable of carrying four horses or 20 maunds at a trip. On the opposite bank, at the junction of the Sai stream, is the Sai fort, which commands the ferry, but is a place of no strength. At 1½ miles up the left bank of the Sai *nala* is Darót, a hamlet with an abundant supply of good running water, and round which there is ample space to encamp. If preferred, camp might be formed either at Búnji or at the mouth of the Sai *nala* close to the fort.

16. PARI (4,330 ft.)...	10	150	Through abandoned fields for about a mile, crossing two fine watercourses; then across the Sai <i>nala</i> by a bridge 3 feet broad and 36 feet long; water 3 feet deep. The road now turns up the left bank of the Damot <i>nala</i> . At 1½ miles Damót (14 houses), with orchards and cultivation about it. It then bends north-west, returning to the Sai <i>nala</i> , the right bank of which it follows till Chakarkót (20 houses) is reached at 5 miles (elevation 5,050 feet). Here cross to the left bank by a bridge 30 feet long and 3½ feet wide. The river is only 2 feet or 3 feet deep, but is rapid, and for the most part difficult to ford. At Chakarkót there is a very nice little encamping ground. After crossing the river, the road turns south-east, and ascends the watershed between the Gilgit and Sai valleys. Ascent easy for several hundred feet; then a mile of fairly level ground; then another slight ascent to the crest of the watershed (5,700 feet). From this point there is a sharp and very rocky, difficult descent of a thousand feet to the stony plain below. Two miles from the foot reach Pari, a rocky, arid spot close to the river, from which very muddy drinking water is obtained. There is a <i>dák chowki</i> at Pari, but no other houses. Road generally good, except the descent mentioned.
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17. MINÁWAR (5,050 ft.).	14	164	Road good over <i>maira</i> for 4½ miles. The hills then impinge on the river, and the road becomes very bad indeed, being carried along the steep slopes of the hills a hundred feet or so above the river. Frequent ascents and descents. At 7 miles pass Chamogah (10 houses) on opposite bank. At 10½ miles there is a bad descent to the river bed, which is followed for ½ a mile; then commences a rocky ascent, which ultimately becomes frightfully steep, narrow, and
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 9—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

tortuous, only just practicable for laden animals. At 12 miles reach the summit. The Gilgit valley now lies spread before one, and the road descends gradually into it, crossing several ravines. At $13\frac{1}{4}$ miles cross the Minawar *nala*, a stream of excellent water, flowing in a deep ravine, and at 14 miles camp in a plantation. Good water from irrigation channels. Ample space around for a large camp. The village of Minawar lies nearly a mile to the south-east (25 houses).

17. GILGIT (4,890 ft.)	8	172	Road across the plain 8 feet wide, and good throughout. At $2\frac{1}{2}$ miles pass village of Sakwar. The next 3 or 4 miles are over a bare stony waste. At 6 miles enter cultivation, passing the village of Jutiál, which lies half hidden by fruit trees. At 8 miles pass the fort of Gilgit, which is garrisoned by about 1,000 of the Mahárája's troops. There is a good camping ground in a grove a few hundred yards further on. Abundant water and shade. Supplies procurable.
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Note on road from Srinagar to Gilgit.

The road over the Kamri pass is in summer an easy one, but when covered with snow it is more or less impassable for troops. The road between the Kamri pass and Astor has been constructed without the slightest attention to gradient. It is often nothing better than what in India would be called a *pagdaudi*. Water throughout is plentiful. Forage and firewood are obtainable in large quantities, but other supplies are scarce, as the villages in the valley are few, small, and poor.

Beyond Astor to Gilgit the road may be characterised generally as a footpath indifferently made, but fit for pack-mules and ponies if led separately, and not chained together. There is, however, one portion of the road, that down the Hatu Pír, which presents difficulties of the worst description. So bad indeed is it that I cannot conceive any portion of it being forced by an enemy from the north if resolutely defended by a small force.

The Astor river is, if the bridge at Rámghát be destroyed, in itself a very formidable obstacle. It is a raging torrent, about 40 yards broad and 6 or 7 feet deep, which can only be crossed by a bridge, while there are no large trees or other material suitable for bridging to be obtained in the neighbourhood. A boat or raft could not live in such a torrent.

The Indus also presents a very formidable obstacle to an enemy. There are only two small boats obtainable along this portion of the river, and rafts could only be constructed with great difficulty and delay. The strength of the current would also render them very unmanageable. The carrying capacity of the boats employed is 20 maunds or four horses.*

If it were not for the political aspects of the question, and the loss of prestige involved, one could hardly, in my opinion, find a better place to dispute the advance of an enemy than the country between the Indus ferry at Búnji and the top of the Hatú Pír. This tract presents three distinct lines of defence of enormous natural strength, *viz.* :—

The line of the Indus.

The line of the Astor river.

The Hatú Pír (10,250 feet).

Beyond the Indus the road is fairly good, except between Pari and Mináwar, where there is an extremely bad bit (*vide* report), which would require the service of sappers if it were intended to pass a large body of troops and animals over it.

* At the end of 1886 a new and larger boat was being built.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 10.

CHITRÁL TO ASMÁR.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. BRÓZ ...	10	...	} <i>Vide</i> Route No. 13.
2. GAIRAT ...	7	17	
3. KALA DROSH ...	9½	26½	
4. MOGHALDAM ...	11	37½	
5. LANGARBAT ...	9	46½	} <i>Vide</i> Route No. 4.
6. CAMP ...	6	52½	
7. SAU ...	9	61½	
8. ASMÁR ...	12	73½	

Route No. 11.

CHITRÁL TO DRÁSAN, *viâ* SÍN AND OWÍR.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate	Total.	

The route given below is that usually followed by merchants going from Chitrál to Túríkho for opiment, as, in spite of its numerous ascents and descents, it is a far better mule-road than that by the river.

1. SARÚM ...	9	...	Starting from the <i>sarai</i> up the Chitrál valley, through the barren ground on the right bank of the river, at 3 miles pass Sangúr (120 houses), and at about 4 miles pass the junction of the Mastúj and Lútkú rivers. At 7½ miles Sháli, where cross to Sín on the left bank by a bridge practicable for unladen animals. From Sín there is a steep ascent of several hundred feet, ending in a bad rock staircase at 1 mile from Sín: here animals must be unladen; ½ a mile further on is the hamlet of Sarúm (altitude 6,000 feet). The camping ground is cramped, but water and firewood are plentiful. Traders usually stop at Sín for convenience in getting supplies; but this is a better stage for troops, as the next march is a very trying one.
2. PABSÁN (8,800 ft.)	9½	18½	Over a spur, and then up a steep shaly ravine. At 1 mile turn off to left, and ascend a very steep hill side, most trying for laden animals. At 1½ miles reach the top (7,900 feet). Road now goes up and down the hill side for 1½ miles, when it reaches the watershed, along the edge of which the road goes. At the highest point it is about 9,200 feet. The top is broad and undulating, with no rock or hard ground, altogether affording a capital road. At 6½ miles there is a small <i>chaman</i> with splendid grazing and good water in abundance. Road again winds along hill

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 11—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
slopes. At $7\frac{3}{4}$ miles cross a narrow spur, which is the highest point reached on the march (9,810 feet). From here steep descent to camp at Parsán (30 houses), around which there is considerable cultivation. From Parsán there is a road to Shoghot (<i>vide</i> Route No. 52), also a footpath down the Parsán stream to the Lútkú valley below Shoghot.			
3. PASTI (11,100 ft.)	$8\frac{1}{2}$	27	Through fields and broken ground for about $1\frac{1}{2}$ miles; then steep ascent to a knoll about $3\frac{1}{2}$ miles from camp (altitude 10,500 feet). From here to <i>kotal</i> , $2\frac{1}{2}$ miles, comparatively easy going.
This <i>kotal</i> (altitude 11,800 feet) is the watershed between the Chitrál and Lútkú rivers. The road now runs along the slopes of a bay in the mountains for 1 mile; then, crossing the spur between the Mori and Prét ravines, descends for $1\frac{1}{2}$ miles to camp. Pasti is a small village. Forage is obtainable, but firewood is scarce.			
4. OWÍR (7,930 ft.) ...	9	36	Cross the Prét stream at $\frac{1}{2}$ mile; then steady gradual ascent to the <i>kotal</i> between Prét and Owír, which reach at 3 miles. This <i>kotal</i> is broad and flat (altitude 12,900 feet) with an indes-
cribably magnificent view of Tirich Mír and the Owír valley. From the <i>kotal</i> there is a very steep descent for 2 miles to Bálzári (10 houses), the first hamlet of Owír. Descend through the fields and hamlets of Kol for a couple of miles; then over barren rocky slopes to a swift torrent in a deep ravine ($8\frac{1}{2}$ miles), which cross by a bridge (21 feet $\times$ 2 feet) practicable for unladen animals. Cross a narrow razor-like promontory, 200 feet or so higher than the streams which it divides, and then cross the second stream by a similar bridge (30 feet $\times$ $2\frac{1}{2}$ feet), camping on its left bank. Space very cramped, but supplies of all kinds procurable from this, the well-populated valley of Owír.			
5. GÚRKÍR, (8,000 ft.)	8	44	Stiff ascent of $2\frac{3}{4}$ miles to crest of spur between Owír and Lún (altitude 10,000 feet). Easy descent along hill slopes above Lún, a village of 80 houses. At $5\frac{1}{4}$ miles cross spur between Lún
and Gúrkír; a steep descent to first hamlet, and then along the hill sides which skirt the Gúrkír ravines to camp. Supplies procurable.			
6. DRÁSÁN ...	13	57	} <i>Vide</i> Route No. 12.

Route No. 12.

CHITRÁL TO MASTÚJ, *viá* DRÁSÁN.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. KOGHAZI (5,450 ft.)	12 $\frac{1}{2}$	...	Road easy as far as the junction of the Lútkú and Chitrál rivers ($3\frac{1}{2}$ miles), after passing which there is an exceedingly bad <i>pari</i> , the path being often 2 feet wide, and overhanging the

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 12—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
river. At 6 miles reach Kari. From Kari the road is tolerable. At $8\frac{1}{2}$ miles Rágh, just beyond which there is another narrow, but short, <i>pári</i>, the road being cut along the face of a wall-like cliff of clay. This may be avoided by a detour over the hill. On the opposite bank, at $9\frac{1}{2}$ miles, is Kugn, a village of two hamlets, $\frac{1}{2}$ a mile apart. At 10 miles there is a final <i>pári</i>, not however very difficult. At $10\frac{1}{2}$ miles pass a rope-bridge, and at $11\frac{1}{2}$ miles reach the fields of Koghazi. Camp on polo ground. Supplies procurable.			
2. PRÉT (6,050 ft.) ...	$8\frac{1}{2}$	21	Along the river bank, the road fair. At 1 mile cross the Gúland Gol by a ricketty bridge, 60 feet long. At 3 miles the road turns a spur by a <i>pári</i> , which ascends for several hundred feet.
This may be avoided by going over the neck of the spur. After passing this spur, the road becomes easy, lying as it does over a plain. At 4 miles pass the bridge leading to Mori. At $5\frac{1}{2}$ miles there is a very bad <i>pári</i>, where animals must be unladen. At $6\frac{1}{2}$ miles reach Mori, a large scattered village. At 7 miles the road turns down a deep ravine, and at $7\frac{1}{2}$ miles reaches the bridge across the Chitral river. This is a very shaky, dangerous bridge, about 25 yards long; horses must be taken over with great care. The rest of the road easy. Prét, a scattered village of 60 houses.			
3. PARPISH (6,250 ft.)	8	29	Through fields. At 1 mile cross a deep ravine. At $2\frac{1}{2}$ miles the road descends by a narrow path along a steep shaly slope, the total descent being about 400 feet in half a mile. This part of the
road is somewhat dangerous, being very subject to landslips. At 3 miles reach the river bank. The road is now fairly easy for about 3 miles, going along the foot of stony slopes. At 6 miles there is a bad <i>pári</i> round a rocky spur. At $7\frac{1}{2}$ miles reach the Parpish Gol, a deep ravine with precipitous sides; cross this by a steep descent and ascent, and camp in the village, a small one of 20 houses. Supplies scarce.			
4. KÚSHT (7,850 ft.)...	$10\frac{1}{2}$	$39\frac{1}{2}$	For $1\frac{1}{2}$ miles along the river bank, road fairly easy; then up the hill side to Lún, a large scattered village 2,000 feet above the river. Ground undulating; no trees. At 8,500 feet cross a broad
down, and descend to Gúrkír, $5\frac{1}{2}$ miles. After crossing the Gúrkír stream, the road goes over a spur, then across a deep ravine, and up the hill side to 8,700 feet. There is then a long gradual descent of over 2 miles, past Shanjarand to Kusht, a large village with a considerable amount of cultivation about it. Supplies plentiful. This march is a very trying one owing to its ups and downs, but there are no difficult places where animals have to be unladen. There is an alternative road along the river bank through Shugráam, which is about $1\frac{1}{2}$ miles shorter, but in wet weather it is very bad.			
5. DRÁSAN (6,850 ft.)	8	$47\frac{1}{2}$	Down hill, through the fields and hamlets of Kusht. At 2 miles cross a deep ravine, fording its stream. At 9 miles the road enters the bed of the Turikho river, which it again leaves at 4
miles, after turning a rocky spur, which here projects into the bed of the river. The road now becomes good, and remains so the rest of the way, which is mainly through fields, many small villages on the hill side above being passed <i>en route</i>. Drásan is a square mud fort of the usual type. It is the residence of the Governor of Mucikho. Supplies plentiful. Good camping ground.			
6. SANOGHAR (7,650 ft.)	12	$59\frac{1}{2}$	Up the river bank for about 1 mile; then cross by a pole bridge. In winter the river may be forded. The road now climbs up some 1,200 feet to the top of the Kargáh Lasht, a sort of Hog's

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 12—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

back, separating the Túríkho and Mastúj river. Over these undulating barren downs the road is very good for several miles. At 5 miles there is a steep descent to the Mastúj river, along the right bank of which the road now goes for about 3 miles. Opposite Miragrám (8½ miles) it climbs a steep spur, on the other side of which is the Parabek plain. Road level and good the rest of the way. Camp on a little plateau just beyond the Sanoghar bridge. Supplies from Sanoghar.

7. Mastúj (7,780 ft.) | 7½ | 67 | *Vide* Route No. 54.

There are two other routes—that *viâ* Owir (*vide* Route No. 11), which is the summer mule road, and that *viâ* the left bank of the river (*vide* Route No. 54). By the latter the distance is 63 miles, and the number of stages 6.

Route No. 13.

CHITRÁL TO MÍRKANI, *viâ* LEFT BANK OF THE CHITRÁL RIVER.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

1. Bróz ... 10 ... Starting from the bridge at Chitrál, the road passes through the fields and lanes of Danfl, and then goes along the steep hill-side, about 200 feet above the river. At 2½ miles descend to the

hamlet of Dosha Khél; thence through fields to Joghúr (3¼ miles), a village containing over a hundred houses, for the Joghúr stream, and at 4 miles ascend the broad grassy undulating spur which closes the Chitrál valley on the south side. This spur was once cultivated. At 5 miles descend to the fields of Chumarkón, through that village, and then over a low rocky spur, to the river bed on the other side. Along this for over a mile; then through the fields and hamlets of Bróz for 2 or 3 miles. Bróz contains about 300 houses in all; supplies plentiful.

2. GAIRAT ... 7 17 On leaving Bróz, continue through cultivation for a mile or two; the road then goes across a rocky spur by a path along the cliffs a hundred feet or so above the river. Descending to the

river level, it passes through cultivation for a short distance, and then, opposite Aín, again makes its way along the cliffs above the river; here in places the path is very narrow and dangerous for laden animals. At 5 miles descend to Spálasht, a fort whose fields have lately been swept away by the encroachments of the river, the bed of which is here more than half a mile wide. Half a mile beyond Spálasht, a precipitous cliff abuts on the river bed; this is usually turned by going along the pebbly bed of the river, but in summer it is necessary to cross the spur by a steep path. After this the road is quite easy. Gairat is a small village situated on a plateau-like promontory, 100 feet or more above the river. Opposite it is the mouth of the Barí valley of Kalúsugúm.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 13—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
3. KALA DROSH (DARÚSH) (4,320 ft.)	9½	26½	On leaving Gairat, there is a difficult rocky descent for 100 yards or so, after which the road is fairly easy all the way to Késú (4½ miles), a fair-sized village, where there is a foot-bridge across the river. Below Késú the character of the country changes, the hills becoming well clad with forest. At 5½ miles a rocky spur projects into the river, the path over which is very difficult and narrow for laden animals. At the crest the road is closed by a stone tower known as the Tópkhána-i-Késú. At 7 miles cross the Shishi Kú, a rapid river, about 20 yards broad. In summer this stream is not fordable, but there are two bridges a little way up. A mile beyond there is a spur, which involves a stiff climb, except when the river is fordable; the rest of the road is easy, mostly through fields. Drosh consists of a fort and several villages. Supplies and firewood plentiful.
4. MÍRKANI (4,100 ft.)	9½	36	The road as far as Kalkatak is fairly easy, being partly along the sandy bed of the river. At 3 miles ford the Beori Gol, a rapid stream about 20 feet wide. At 3½ miles Kalkatak, a semi-fortified rocky knoll overlooking the river. From Kalkatak to Mírkani the road is on the whole fairly good. At 6½ miles, however, there is rather a bad <i>pari</i> . At 7½ miles pass Kala Naghar, a fort and village on the opposite bank; also Badugal, a hamlet of Saiads on a hill just above the road to the left. At 8½ miles the road becomes difficult for laden animals, and remains so the rest of the way. Mírkani is an open spur between the Lwarai stream and Chitrál river. There is space for a small camp, and firewood is abundant; but the place is much exposed to Kafir attacks. The hamlet of Mírkani (two or three houses) is ¼ of a mile further down the Chitrál river. From this point there are two roads—one running south-east up the Pesh Gol to the Lwarai pass and Dír; the other south along the left bank of the river to Asmár (<i>vide</i> Routes Nos. 59 and 4).

Route No. 14.

CHITRÁL TO ZEBÁK, *viâ* THE ÁGRAM.

Authority—SUB-SURVEYOR BÁPÚ JÁDÚ.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. SHOGHOT ...	12¼	...	<i>Vide</i> Route No. 15, Chitrál to the Doráh.
2. SHÁLI ...	11½	24¼	<i>Vide</i> Route No. 16, Chitrál to Zébák <i>viâ</i> the Nuksán.
3. RUBÁT ...	7½	31¾	Ditto ditto ditto.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 14—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
4. ÁGRAM ...	8½	40	<i>Vide</i> Route No. 16 as far as Owír (9,475 feet). Up the Nawa Sin <i>nala</i> for a mile. At 7 miles cross to left bank by a foot-bridge; the stream is fordable. At 8½ Ágram, a <i>bānda</i> of two or three houses, where the Owír people bring their flocks. Firewood plentiful.
5. DEHGÚL ...	16	56	For 2 miles through low jungle; then for 4 miles up a gradual ascent over snow to the <i>kotal</i> (16,112 feet). From here a descent over snow for some miles. At about 10 or 11 miles join the Nuksán route (<i>vide</i> No. 16). Dehgúl is a small village on the left bank of the river.
6. ZÉBÁK ...	9½	65½	<i>Vide</i> Route No. 86.

From the *kotal* to the junction with the Nuksán route nothing reliable is known, but the distance given above (4 or 5 miles) is probably under-estimated. The Ágram is, owing to the comparatively easy gradients, the easiest of the Arkári group of passes. Though lower than the Nuksán, it is closed for two months longer (8 months). This is due to the snow lying better on its more gradual slopes. Horses unladen can be taken over, though Nawab Khán says they cannot. At the best it is a very difficult pass, only slightly better than the Nuksán.

Route No. 15.

CHITRÁL TO ZÉBÁK, *viá* THE DORÁH PASS.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. SHOGHOT (6,200 ft.)	12¾	...	Up the Chitrál valley through the barren ground on the right bank of the river. At about 3 miles from Chitrál pass Saugúr (120 houses), and at about 4 miles pass the junction of the

Mastúj and Lútkú rivers, just beyond which is a spur which offers a very strong defensive position with reference to an advance by either river. At 7½ miles Sháli (12 houses). Between 8 and 10 miles pass the hamlets of Bartoli, Randúl, Parcheli. At 11 miles the road avoids a bad cliff by crossing and recrossing a branch of the river by two short bridges. At 12 miles cross the Lútkú by a rickety pole bridge, and at 12½ the Ujáh Gól. Shoghot is a small village of 40 houses, opposite which, on the right bank of the Lútkú, is Awi (20 houses). At Shoghot there is a fort, about 40 yards square, with towers at the angles. The position is an excellent one for checking an advance from the Doráh. The road is in places very bad; animals have to be unladen on account of the narrowness of the path where cliffs abut on the river. The Lútkú river is fordable, except in summer. There is a bridge practicable for animals between Sháli and Sín, and a foot-bridge at Parcheli. From Sín there is a mule road over the spurs of Tirioh Mir to Owír and Drávan (*vide* Route No. 11). The road throughout lies in a narrow defile bounded by precipitous mountains. At Shoghot ample room to encamp. Water good; supplies and firewood procurable.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 15—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Intermed-iate.	Total.	
2. DRÚSHP (7,000 ft.)	10½	23½	The road goes alongside the river bed for 400 yards; then mounts the cliff on the right for several 100 feet by a very steep and difficult path. The descent is worse, being carried down the face of a smooth cliff by a narrow cornice or pathway supported by short struts. Unladen horses can, however, be taken by it. It then passes along a steep shady hill side. At 1½ miles reach the Arkári river, about 15 yards wide, and go up its left bank for ¼ mile. Cross over by a bridge 60 feet long. Up the Arkári valley is the road to the Nuksán, Ágram, and Khartiza passes. At 1½ miles small hamlet of Andarthi, the head-quarters of the Arkári district. At 2 miles ford the Lútkú river or cross by a bad foot-bridge. In summer horses must be swum across. The road now follows the right bank, and in places is very bad indeed. At 2½ miles pass Ruji. Between the 3rd and 4th miles there is a very difficult <i>pari</i> close to the edge of the river, and at 6 miles there is a high and very bad <i>pari</i>. At 6½ miles Múgh; at 8½ miles Mújgán. These villages each contain 10 or 12 houses; all three are on the left bank. Just before reaching Drúshp, the road crosses the river by a ricketty bridge, about 50 feet long and 3 feet broad. Drúshp contains about 60 houses and an insignificant fort, which is the residence of the Governor of Injgám. Ample space for encamping. Water-supply good; supplies and firewood procurable.
3. BARZÍN (8,000 ft.)*	7	30½	A little more than a mile beyond Drúshp are some hot springs, a few hundred yards to the right of the road, just beyond which is the village of Izh (30 houses), on both sides of the river. Izh, on the opposite bank, stands at the mouth of a fine valley, up which there is a route, practicable for horses, over the Shúi pass into Káfiristán. Between 2 and 3 miles pass through Barmanú and Jhita; then ford the river (there is a bridge for foot-passengers). In summer the river cannot be forded, and men and animals must cross by the bridge 2 miles from Parabek. At 4 miles there is a bad ascent and descent, where a rocky spur abuts on the river opposite Rui (40 houses). At this point the road can be very effectually defended against an enemy coming from the Doráh. The road now enters the Parabek plain, which is about ½ of a mile broad, and 2 or 3 long. At 5½ miles pass the fort of Parabek, with Gistanu on the opposite bank. Through fields, passing through Gufti (15 houses) at 6 miles. Barzín is a small village at the end of the Parabek plain.
4. SHÁH SALÍM (0,800 ft.)	10	40½	Ford the river, and go up the right bank for 1½ mile. In summer the ford is difficult, but there is a foot-bridge which may be used. Ford the river again. In summer keep to the left bank, past Ughoté, to within ½ a mile of Darband. Road bad. Cross to river bank by a bridge. At 2½ miles Darband, a worthless line of fortifications, in an excessively bad position. At 4 miles recross to left bank. There is a foot-bridge at this point. Pass through Emírdil, a hamlet on a hill, and at 6 miles reach Gabar, a fort lately erected, in which about 30 families reside. Opposite this fort is a narrow valley, up which is a route to Káfiristán by the Zidig Kotál. Below Emírdil the valley is very stony and destitute of herbage or trees. Above Gabar, for 1½ miles the road is fairly level, and passes through or alongside a jungle of willow and birch trees. Either bank of the river may be followed. At 8½ miles pass through Digiri, a Kafir settlement, and at 10 miles cross to left bank by fording, and ascend to the camping ground of Sháh Salím, famous for its hot springs. Forage and firewood plentiful. Supplies must be brought. In summer the left bank is followed the whole way from Gabar.

* The Chitral mission encamped close to Parabek Fort; but Barzín divides the distance better.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 15—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
5. LAKE DUFFERIN, or Camp 1 mile below Hauz-i-Darah.	12½	53	Just beyond camp ford the Uni stream, up which there is said to be a path turning the Doráh. The ascent now commences in earnest. It is not very steep, except here and there; and

though the path is a rough one, it is perfectly practicable for laden animals. At 1 mile pass the camping ground of Karonez, beyond which firewood is very scarce. At 1¼ and 3¼ miles respectively pass the mouths of the Artzú and Ústich valleys on the opposite side of the river. Up these two valleys there are foot-paths to Ahmad Dewána in Káfiristán. At 7 miles reach the kotal (14,800 feet), the last 2 miles being very stony. In summer the pass is free from snow. The descent is very stony and troublesome, but the ground is open and the gradients not too steep for laden animals. At 1½ miles below the 'kotal' cross a shallow torrent, which flows down to the Hauz-i-Doráh. Half a mile beyond there is a very steep descent of 900 feet to the lake, which is about 1¾ miles long and nearly ½ a mile broad. The lake receives its principal feeder from the south. Up this feeder there is a route to the Mandál pass (7 miles distant), by which Kafir raids are frequently made. The path along the water's edge is very stony and difficult for animals; the rocky hill sides come right down to the lake, so there is no means of avoiding this. The road now enters the narrow ravine by which the water makes its exit from the lake, and for 1½ miles goes down the right bank of the stream. Path stony and difficult for horses; gradient easy. At the camping ground there is no firewood, but there is a certain amount of forage. On account of the want of fuel, *kafilas* generally halt 4 miles further on at Gazikistán.

6. SANGLICH ...	11½	64½	This part of the road is described in detail in Route No. 87, Zébák to Chitrál <i>viâ</i> the Doráh. It is practicable for laden mules, and might be easily made an excellent road. The river has to be crossed once near Sanglich and twice just below Iskatúl, again near Zébák. There are bridges, but the river is generally fordable.
7. ISKATÚL ...	9½	74	
8. ZÉBÁK ...	10	84	

The Doráh, generally speaking, may, allowing for its elevation, be considered an easy route. For laden animals there are no difficulties to speak of *west* of Parabek, and between Chitrál and Parabek the difficulties might easily be remedied with a little labour. The road throughout, to within a mile or two of the pass may be defined as a *defile* between high bare rocky mountains.

The Doráh is certainly the best known route across the Hindú Kúsh, as the value of the Baroghil is discounted by the difficulties of the Darkót. The pass is practicable for laden animals for about four months, July to October, while for men on foot it is generally passable from May to November.

Route No. 16.

CHITRÁL TO ZÉBÁK, *viâ* THE NUKSÁN OR KHATINZA.

Authorities.—SUB-SURVEYOR BÁPÚ JÁDÚ AND NAIK NAWAB KHÁN.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. SHOGHOT ...	12¾	...	<i>Vide</i> Route No. 15.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 16—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
2. SHÁLI ...	11½	24½	At 1½ miles reach the Arkári river (<i>vide</i> route above mentioned), up which the road runs. At 2½ miles Momi, a large village of 90 houses, with groves of fruit trees on both sides of the river. At Momi the road crosses by a bridge, practicable for animals, to the right bank of the Arkári. A mile beyond Momi the road becomes too bad for laden animals, and continues so as far as the hot spring mentioned below. At 7½ miles pass Oles (6 houses) on the opposite bank; a foot-bridge leads to it. At 9 miles Mojigrám (6 houses); at 11½ Sháli (8 houses). There are no trees here. About a mile short of Sháli, on the opposite bank, is a hot spring.
3. RUBÁT (9,021 ft.)	7½	31½	At 1 mile Gulandi on the opposite bank (4 houses); at 1½ Shol (5 houses). At 4½ Arkári, a village on both banks, which, with Parpuni, contains about 80 houses. At Arkári the road crosses to the left bank by a bridge 30 feet long, fit for unladen animals. At 6 miles reach the first of the Rubát hamlets, and at 7½ the last. There are three hamlets of this name, which together contain about 20 houses. Fruit trees plentiful. The road is fairly good throughout this march; horses can be ridden.
4. WANAKACH ...	10½	42½	At 1 mile pass some <i>sangas</i> and walls. The place is called Darband, but the position does not seem to warrant the name. At 3½ miles cross to right bank by fording; there is also a foot-bridge. At 4½ miles cross the Nawasín (7 feet broad) by a bridge fit for animals. Up the Nawasín is the route to the Agrain pass. Immediately on crossing this stream enter Owír (15 houses): here there are no fruit trees. On the other side of the village recross to the left bank of the Arkári by a bridge: animals must be unladen. The river is here about 12 feet broad. About 4 miles beyond is the Wanakach jungle: camp at the upper end. Fire-wood plentiful; forage scarce. The road on this march is fairly good throughout; horses can be ridden.
5. KHÁNA MÁ-ABÁD ...	9½	52½	Up the valley. At 2 miles cross the Gazikistan <i>nala</i> , 20 feet broad, but shallow. At 3 miles enter a snowfield; the road now becomes steep and difficult. At 4 miles reach the junction of the Nuksán and Khatinza passes. The elevation at this point is 11,640 feet. The next 2 miles are very steep and difficult, the road ascending nearly 5,000 feet, the <i>kotal</i> being 16,560 feet. The road descends by the southern edge of a glacier for over a mile. The next mile and a half are very steep, rocky, and difficult. At 9 miles the Khatinza route rejoins the Nuksán, and the road becomes somewhat better. Khána Má-abád is a camping ground marked by a small stone hut. Space very cramped, but water and fuel are obtainable. The Khatinza pass lies only 1½ miles to the north of the Nuksán. As described above, it is only an alternative path for 4 or 5 miles. It is very steep, and the elevation is about 17,500 feet. It is therefore never used while the Nuksán is open. But in winter it is sometimes used by messengers, or travellers without loads, as being so steep; the snow does not lie on it, and the road thus remains practicable, except for about two months, when it is closed lower down.
6. DEHGÚL ...	8½	60½	} <i>Vide</i> Route No. 86, Zébák to the Arkári valley.
7. ZÉBÁK ...	9½	70½	

The Nuksán pass is usually open for five or six months. It is an extremely difficult route, and is really only practicable for men on foot, though unladen ponies are occasionally taken by it.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 17.

DARBAND TO BÚNJI, *viâ* THE INDUS.

Authority—THE MÚLLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. GARHAI ...	14	14	At 8 or 9 miles enter independent ground called Pukhtana, whence the road, though fit for mules, grows worse. The first village in Pukhtana is on left bank Kandar (40 houses, inhabited by Hasanzais; cultivation). On opposite bank are Mada Khel and Mahabra, of 35 houses each, inhabited by Madakhels. These and surrounding hamlets can muster 600 armed fighting men. One mile from Kandar, Tohara on left bank (20 houses) is passed, and after another mile cross to right bank on rafts. The current here is gentler, stream 110 yards broad with rocky banks, but a little lower down the stream is only 30 yards broad and the current is very great. Animals have to swim across guided by men on rafts. Road continues along right bank 3 miles to Garhai (300 houses), an Isazai village. Grass and trees at intervals.
2. KAMACH ...	7½	21½	Pass Nawakila (20 houses, Isazais) at ½ of a mile, and after another ½ of a mile Kila Muja-hidin, built by the Hindustáni fanatics. There is cultivation about it. At 2¼ miles further pass Bunbal (20 houses, Hasanzais), and 2 miles more Bilianrai, the last of the Hasanzai villages. Thence 2 miles to Didal (20 houses, Chakarzaïs), and on a ridge on left bank, opposite Didal, is the Darban Fort with a stiffish ascent of about 1½ miles up to it; it is an outpost of the Pukhtana people, and is occupied by Akazais, a minor tribe of Chakarzaïs. There is cultivation about it. From Didal ½ a mile leads to Kamach (40 houses).
3. PAS KABALGRÁM...	7½	29	At 2 miles above Kamach a small stream joins the Indus on left bank. At 1½ miles further, Dab on right bank (Chikarzaïs), opposite Júdbai on left bank, is reached. Valley continues confined; the river between these villages has a rapid current, and is crossed by rafts of inflated skins. At 2 miles more cross a stream known as the Itai Dara; it is 20 yards broad and 3 feet deep. Then the famous tomb of Akhund Salah Sáhib is passed, and 1 mile further Kuz Kabalgrám (200 houses), and a mile further Pas or Bar Kabulgrám (300 houses) are reached. They are inhabited by Akhúnd Khels.
4. SARKUL ...	10	39	Coolies have now to be used, as the road is not fit for mules. Continue along right bank. At 1 mile pass Shagái (20 houses, Akhúnd Khels). At 1½ miles further, Jatkul (15 houses, Akhúnd Khels); then cross the Puran stream (50 feet wide, 2 feet deep), and after 1½ miles from crossing is Daur (30 houses), on opposite bank (Akhúnd Khels); cultivation about it. Road then passes Manser and Gunagar (16 houses), which gives its name to a stream (36 feet wide, 2 feet deep, with rocky bed), which joins the Indus from the north-west. (A road goes up the Gunagar stream to Chakesar, Puran, Ghurband, and on to Swat, and another road from Chakesar to Kana; though not good, ponies can be taken along these roads.) After ½ mile Maira on opposite bank is passed. Road from Pakli to Swat lies through it. After another 2½ miles cross a small stream, on which are some flour-mills, and after 2½ miles more reach Sarkul (250 houses, Akhúnd Khels); it is in Pukhtana, but, as well as Gunagar, is under the influence of Chakesar; much cultivation and many cattle.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 17—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
5. SHANG ...	15	54	At $\frac{3}{4}$ of a mile cross a small stream, and $1\frac{1}{4}$ miles further on opposite bank is Tákot, near which a stream from the east, which is difficult to ford, joins the Indus. Up this stream 2 miles is Kanshi; this and Tákot are in Pakli; much cultivation and fruit; good grazing. (At Tákot route from Oghi and Abbottábád joins.) Up the road 2 miles cross stream and Takhta, village of 40 houses belonging to Chakesar (it is a fort and 800 houses, and gives its name to the surrounding country); much cultivation, flocks, and pasture. A road lies along the river, but the route taken goes over a wooded spur, and is 2 miles shorter than the river route. After $3\frac{1}{2}$ miles Pas or Bala Badkhor, on the crest of the spur, is reached (20 houses), distant from the river about $2\frac{1}{2}$ miles. Cultivation and forest. Descending 2 miles, Kuz Badkhor is distant about 1 mile to the north, and after $1\frac{1}{4}$ miles more the road by the river is reached. After 1 mile cross a stream, and 2 miles more another stream, whence Shang (200 houses) is reached after $1\frac{1}{4}$ miles; much cultivation. Shang is a Chakesar village.
6. GARGE ...	18	72	Pass Butiál, $3\frac{1}{4}$ miles (15 houses), in Kana valley; inhabitants are Patháns. At $1\frac{1}{4}$ miles more cross the Kana <i>nadi</i> , usually fordable; but on this occasion a raft had to be procured from Butiál. Munji or Kana (15 houses), distant $1\frac{3}{4}$ miles from the <i>nadi</i> , is next met with; there is an ascent to it of about 500 yards; cross a stream after 1 mile, up which lies Lahore, 2 miles off, and $2\frac{1}{4}$ further Batera on opposite bank is passed, and Kohistán territory is entered. Pass Chakai (15 houses), and after $1\frac{1}{2}$ miles more a stream, 15 yards wide and 2 feet deep, from the south-west is crossed, and 1 mile beyond another stream from the west, up which at 2 miles is Bankad. After $\frac{1}{2}$ a mile the river Indus is reached, and is crossed by rafts near Mirbat. Road since entering Kohistán difficult. Dubar <i>nadi</i> , coming from 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, is of good size, and runs through a well-wooded valley. Garge (10 houses), the first village in Kohistán, is reached at $3\frac{1}{2}$ miles above the junction of the Dubar and the Indus. On the opposite bank is Jijal (150 houses).
7. PALÁS ...	$8\frac{1}{2}$	$80\frac{1}{2}$	Along left bank. At $\frac{1}{4}$ of a mile cross stream and pass Bandah (5 houses), and at $2\frac{1}{2}$ miles further Kolai stream (60 feet broad, 3 feet deep, current rapid), and Kolai (1,000 houses) after $\frac{3}{4}$ of a mile. Around Kolai cultivation and good grazing. After 5 miles reach Palas (1,000 houses), a considerable village, and Patan (1,200 houses) on opposite bank. Palas and Jalkot, a village higher up, are intimately connected, and can muster together 3,000 to 4,000 fighting men. Fights about grazing ground are of frequent occurrence, chiefly with the Kolai people, who receive assistance from Alai.
8. JALKÓT ...	$17\frac{1}{2}$	98	Continuing up left bank, pass a stream at $1\frac{1}{2}$ miles, another at $1\frac{1}{2}$ miles more, and a third on right bank at $2\frac{1}{2}$ miles more; up this last lies, 4 or 5 miles off, Kaiál (15 houses). Further on cross the Chaorudara stream at 2 miles; and the Kunsher <i>nadi</i> (which flows from the south-east) after another 2 miles, and the Tabu <i>nadi</i> (44 feet broad, and fordable in places) after $2\frac{1}{2}$ miles. The road becomes more difficult. Pass a spring at $1\frac{1}{4}$ miles, and then the <i>nadi</i> ; and village of Jalkot, on bank of Indus, is reached after another $3\frac{1}{4}$ miles (709 houses). The <i>nadi</i> is crossed by a wooden bridge, and 3 miles up it is another village called also Jalkot. There is no cultivation between Palas and Jalkot. All the lateral valleys up to Chilás are well stocked with pine, which is floated down the streams.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 17—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description; &c.
	Inter- mediate.	Total.	
9. SEO ...	7	105	Cross to right bank of Indus by raft of skins; the river is here 500 yards broad, and after 7 miles reach Seo (500 houses).
10. CAMP (opposite Kandia nadi).	13	118	After $1\frac{1}{2}$ miles recross to left bank. Cross a stream, the Tchar, at $1\frac{1}{4}$ miles, which is difficult to ford, and the Brashan nadi at 3 miles more. Thence at 3 miles pass the Maliar nadi on opposite bank, which drains the Duga valley, and at $1\frac{1}{4}$ miles the Kahinga nadi; thence after 3 miles reach a point opposite the Kandia nadi on other bank.
11. BANDAH-I-SAZÍN	$11\frac{1}{2}$	129 $\frac{1}{2}$	At $7\frac{3}{4}$ miles cross the Lahtar nadi, which is the boundary between Kohistán and Shanaka, and is a fine large stream, well wooded with pine. Reach Gabarchar nadi at $3\frac{1}{2}$ miles, and $1\frac{1}{2}$ miles further on Bandah-i-Sazín (15 houses), opposite which, on the right bank, is the valley of Utar.
12. SAZÍN ...	$18\frac{1}{2}$	148	At $3\frac{3}{4}$ miles cross stream (32 feet broad and 2 feet deep), which drains Shuni valley, and after $3\frac{1}{4}$ miles more the Sumar stream, opposite to which on right bank is the Shugugah stream. Pine trees are very fine in this part. At $2\frac{1}{2}$ miles from Sumar there is a very awkward bit of road called Chambai Kara along a steep scarp over the Indus. Thence 9 miles to Sazín, a well-favoured village of about 700 houses (two-storeyed). Cultivation, fruits, including the grape, and vegetables abundant; also a little silk is produced (<i>vide</i> Part II).
13. DUDISHAL ...	16	164	Route continued by right bank of Indus from opposite Sazín. After $3\frac{1}{2}$ miles Shatíal, on opposite bank, is passed, and at $2\frac{1}{2}$ miles more the Dárel stream joins the right bank of the Indus. Crossing the Dárel by a good wooden bridge fit for cattle, at $5\frac{1}{2}$ miles pass Harban (100 houses) on left bank, which is well-to-do, and $4\frac{1}{2}$ miles further arrive at Dudishal (20 houses), a village appertaining to Dárel.
14. HODAR ...	$23\frac{1}{2}$	187 $\frac{1}{2}$	By right bank; cross Khandbari nadi (80 feet wide, 3 feet deep) at $4\frac{1}{2}$ miles; no bridge; current rapid; crossing difficult. At $8\frac{1}{2}$ miles further the Thúr nadi on opposite bank, flowing from the south-west, is passed. Thúr, village of 50 houses, lies 2 miles up the nadi along the right bank; $9\frac{1}{4}$ miles by a rugged road to Hodar stream. Cross it and put up at a village $1\frac{1}{4}$ miles further up.
15. CHILÁS ...	$13\frac{1}{2}$	201	Continuing along the right bank of Indus, the road is for 7 miles bad, then good for $2\frac{1}{4}$, and bad for $\frac{1}{2}$ a mile; thence across open ground for $3\frac{1}{2}$ miles to a point opposite Chilás on left bank. Chilás has a fort and 1,200 houses; is situated on a well-cultivated plain, which is 300 feet above river, and $1\frac{1}{2}$ miles broad at Chilás, and about 3 miles long. The Indus, the current of which is gentle, can be crossed anywhere for a mile above or below the fort on a raft of skins. Roads lead to Chilás from all directions, but the great highway is from Kaglá through the Thak valley, and the worst road is from Búnji along the left bank of the Indus, which in many places is very dangerous and almost impracticable.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 17—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
16. GIES ...	13½	214½	By right bank; cross at 2½ miles Talpan stream by wooden bridge, and pass Talpan village (15 houses) with many fruit trees. There is a ferry near Talpan, which the Chilás people generally cross by when going to Búnji: there is no other village in Talpan valley, and no road of any importance. At ½ a mile the Thak stream on left bank is passed, and a mile further on the road, which has thus far been good, is bad for a mile; then easy for 4½ miles and difficult for 2½ miles, when the Gies <i>nadi</i> , 44 feet broad and 2 feet deep, easily fordable, is reached. Gies, village of eight houses, is a mile further on.
17. DARANG ...	17½	232	By right bank. At 2½ miles cross Paro <i>nadi</i> ; thence 14½ miles to Darang, the road is alternately easy and difficult for spaces of 2 miles, but the last four into Darang are very difficult.
18. GOR ...	3½	235½	As the road along the bank of Indus is out of repair, it is best to proceed up a stream by a steep and difficult road to Gor (3½ miles, 500 houses, 3 forts, much cultivation and fruit trees, and pasture and water).
19. TALECH ...	8½	244	From Gor proceed for ½ a mile through cultivation; then 3 miles along hill-side (covered with fine pasture), which slopes towards the Indus; then 4½ miles of descent to the Indus, the first half of which is steep and rocky, and 1 mile beyond is the junction of the Astor river on left bank and Talech (15 houses, much cultivation, and fruit trees), the last of the independent villages; the next village being in Kashmir territory.
20. BÚNJI ...	10	254	By right bank; road for 4 miles easy and rideable, but difficult for more than a mile opposite Búnji, for 15 yards of which steps have to be picked on slight projections of rock with the Indus immediately below. This place is called the Jama Kara. Two miles beyond Búnji the Sai <i>nadi</i> joins the Indus.

FOR ROUTES FROM DARÚSH, *vide* KALA DARÚSH.

Route No. 18.

DASHT-I-BARÓGHIL TO MASTÚJ.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- diate.	Total.	
This route, as far at all events as Topkhána Ziábég, is only practicable in the winter, when the river bed itself can be used. In summer it is <i>never</i> used, and even in winter it is of little value, as the Chatiboi glacier must be traversed, and it from its nature is quite			

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 18—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.	
	Inter- mediate.	Total.		
impracticable for laden animals. The ordinary route from Chitrál to Wakhán, or <i>vice versa</i>, is by the Khán-Khon pass to Yúr in Wakhán, and not by the Baróghil. A good summer road might be made up the right bank from Topkhána to the mouth of the Khán-Khon pass. The route given below was traversed by Colonel Woodthorpe and Captain Barrow towards the end of August. Not a single person was met with <i>en route</i>; riding horses accompanied them, but they were only brought along by swimming them down the river wherever the road, or want of road, presented insurmountable obstacles. Practically speaking, there is no road in summer.				
1. DOTZ	...	3½	3½	Down the hill side to the Chatiboi stream, which is about 20 yards wide, and fordable with difficulty. At 1 mile reach the lateral moraine or embankment of a great rough glacier. This glacier is a wild sea of giant billows, seamed with crevasses, and even for men on foot is difficult to cross. Horses can, however, be taken over by using ropes and such like precautions. At 2 miles descend into the valley, which is here covered with low jungle, chiefly juniper, willow, and birch. At 3½ miles encamp. Traces of former cultivation. Forage and firewood obtainable.
2. SKRÚINJ	...	8½	12	For 1 mile down the stony bed of the river; then along a steep slope, 100 feet or more above it, for ½ a mile; then for the next 2 miles, either in the bed of the river, or over the rough ground at the foot of the hills. At 4 miles ascend a lateral moraine for about 1½ miles, the ascent being about 2,000 feet, and the whole way a scramble over big boulders and slipping earth. Then across a great glacier, which is, if possible, worse than the Chatiboi. After crossing this, ascend to the Kotal Kash, just beyond which is a lake about ¼ mile long, the Hauz-i-Kotal Kash. Another half mile brings one to the farther crest, from which there is a frightfully steep descent. Camp in jungle at a spot called Skríinj. Firewood plentiful; forage scarce.
3. CAMP	...	10	22	For 2 miles alongside the river, either through low jungle, or in the stony bed of the river, or along the foot of shaly landslips. Then up a long slope of shale to the crest of a projecting spur, about 800 feet above the river; then down to a mountain torrent in a very deep ravine, which can only be crossed by leaping from rock to rock. Up a very steep slope, and then along the hill side for a mile or so; down a long incline by an easy gradient to the river banks, which follow for a mile or so; then through the rough jumble of hillocks at the foot of an old glacier. Ford a considerable stream, and for the next 2 miles over the pebbly beds of dry or worn-out water courses, and the rough débris of a stony fan. Up a hill-side, over a low kotal to a little level plateau, where water, forage, and firewood are obtainable.
Opposite the spur, crossed at 3 miles, is the entrance to the Khán-Khon pass, which leads to Yúr in Wakhán. A mile or so below this, on the right bank of the river, is Chakarkúch. This, or Khán-Khon Kúch (the jungle at the mouth of the Khán-Khon), is in winter the usual intermediate stage between Baróghil and Topkhána Ziábég, stages being Khán-Khon Kúch 15 miles; Ziábég 12; Jhopú 12½.				
4. CAMP (between Garm Chashma and Darband).	...	9	31	Descend to the valley; cross a stream over a shingly fan; then across a second stream and up a hill side, passing several ruined villages and traces of much former cultivation. The road

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 18—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

now winds along hill sides, which have here fairly easy slopes, and are more or less grass grown. At 5 miles cross a stream, opposite the mouth of which is Topkhāna Zíabeg, a ruined *burj*; ascend a hill, and pass along the edge of cliffs by a narrow dangerous path. At 6 miles descend again to the river bed. At 6½ miles Garm Chashma, a well-known hot spring. Then along the river bed, passing a rope bridge and the mouth of the Koksín *nala*, up which is a route to Rich in Turikho. Again along the hill side, and then once more down to the river bed, which follow for about 1 mile. Camp near a wood. Forage and firewood procurable.

5. JHOPÚ	...	8½	39½	For 3 miles down the valley, either in the river bed or through jungle, or over rough stony fans. At 3¼ miles the valley narrows and becomes a gorge, about 80 yards wide, with cliffs
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towering above for several thousand feet; the river is here a roaring rapid, while the path is much encumbered by huge boulders and other obstructions. Lower down the valley opens a little, a pebbly fan is crossed, and at 6 miles Darband is reached. This is a line of towers and *sungas* carried across the valley and completely closing it, the flanks being protected by precipitous cliffs, which are utterly inaccessible. At 1½ miles beyond ford the rapid Gazan Dam, up which is the Tui pass route to Yasin. Then for 1 mile over a stony fan to Jhopú, a little treeless village, which is the highest point in the Yárkhún valley, where regular cultivation is met with. Supplies scarce.

6. MÍRAGRÁM	...	8½	48	Across a great stony fan, wading its stream. At 1 mile pass the hamlet of Warsum. Enter the river bed, which follow for about 1¼ miles. Pass Donich, a hamlet on the cliff above. For
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the next 1½ miles over a rocky fan, with many ups and downs. Pass a rope bridge over the Yárkhún river. At 4 miles pass Pawar, a village on the opposite bank. Descend to river bed, which follow for 1½ miles. Through hamlets of Imit and Pádan; over another stony fan, and then, after fording several channels, through the extensive cultivation of the scattered village of Míragrá. Supplies procurable. On the opposite side is Bang, whence there is a route over the hills to Túrlikho.

There is no difficulty on this stage, except the fording near Míragrá.

7. BREP (8,290 ft.)	...	11	59	Through fields down to the river-bed; then along foot of hill slopes. At 1½ miles Lashdau; at 2¼ Shiek: both small hamlets. At 4 miles Fák, and at 4½ Yukúm. Turn a precipitous
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rocky promontory, partly by fording, partly along the cliffs. At 6 miles Ding, a large village on the opposite bank. At 7 miles pass a rope-bridge leading to the Ráh-i-Khút, a pass into Túrlikho; then comes a steep ascent of a thousand feet up a rock staircase. There is a lower pass, but it is absolutely dangerous. A steep descent to the river bed, more fording, and skirting cliffs. At 10 miles reach a great cultivated fan, and at 11 the village of Brep. Supplies procurable.

8. MASTÚJ (7,780 ft.)	...	13	72	For the first 5 miles the road is pretty fair, though stony. Pass Khúsh on opposite bank. At 5½ miles there is a rocky cliff, which is impassable for horses. These must be swum round
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it, though the road, which lies about 10 or 20 feet above the water, is only difficult for a few yards. The rest of the way is easy, though stony. At 8 miles Chapri, at 9½ Handúr, at 10½ Chavinj, at 11½ Chinar, and at 13 Mastúj fort. The villages mentioned are all small ones. The last 2 or 3 miles into Mastúj are good. At Mastúj good and extensive camping ground. Supplies of all sorts procurable.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 19.

DÍR TO ASMÁR.

Authority—THE MÚLLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. KALA AHMAD KHÁN	16	...	} <i>Vide</i> Route No. 42
2. JANBATAI ...	13	29	
3. ZOR BABAWAL ...	24	53	
4. ASMÁR ...	24	77	

Route No. 20.

DRÁSAN TO CHITRÁL.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
<i>Vid</i> OWÍR, 6 stages, or	...	57	<i>Vide</i> Route No. 11
<i>Vid</i> KOGAZI AND PRÉT, 5 stages.	...	47½	<i>Vide</i> Route No. 12

Route No. 11 is the better for laden animals in spite of its numerous ascents and descents.

Route No. 21.

DRÁSAN TO MASTÚJ.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. PARABEK. PLAIN (opposite Sano- ghar).	12	...	<i>Vide</i> Route No. 12
2. MASTÚJ ...	7½	19½	<i>Vide</i> Route No. 54

ROUTES IN THE EASTERN HINDŪ KUSH.

Route No. 22.

DEÁSAN TO RÍCH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. WARKÚP (7,150 ft.)	10½	...	Road up the right bank of the Túríkho river fairly good and practicable for laden animals. At 2 miles Kathúm (150 houses); at 5 miles a stiff ascent and descent across a spur; at 7½ miles Zardi (80 houses); at 9 miles Madak. A little more than 1 mile beyond the river is crossed by a bridge. Warkúp is a pleasantly situated village with any amount of fruit trees.
2. SHUGRÁM (7,520 ft.)	10	20½	At 1 mile there is a bad <i>pari</i> , with a lower road for men on foot and an upper one for animals, which however must be unloaded. At 3 miles Raián (100 houses). On the opposite bank is Nashkú, or Lashkú; a bridge connects the two. At Raián the Malp stream enters the Túríkho valley. The route up the Malp valley is very difficult and unfit for horses. The village of Malp is 4 miles distant. After crossing the Malp stream, the road goes up the left bank of the Túríkho river, and is good enough for laden animals throughout. Shugráam contains nearly 100 houses. It belongs to Nizám-ul-Múlk.
3. UJNÚ (8,050 ft.) ...	7½	28	At 1 mile there is a <i>pari</i> with rather a bad ascent and descent for animals, which have to be unladen. At 1½ miles Miár, where there is a rope bridge to Wasich, on the opposite bank. The Khút stream here enters the Túríkho. It is always fordable. The next mile is rather difficult, animals must be unladen. The rest of the road (5 miles) is fairly easy. Ujnú is a scattered village of 40 houses.
4. RÍCH (8,570 ft.) ...	8½	36½	For a couple of miles through the fields and hamlets of Ujnú. At 2 miles a deep precipitous ravine, very difficult to cross, where animals must be unladen. The next mile goes through the fields, &c., of Amúnat (20 houses), on the other side of which there is a similar, but even more difficult, ravine than the last. The next 4 miles are easy. At 6 miles reach the first hamlet of Púrich; at 7 cross a difficult ravine; at 8 miles Púrich itself; at 8½ miles Múrich, the principal village of Rích, where lives the Khán of Rích. Rích contains between 200 and 300 houses. Supplies plentiful. Ample room for encamping.

N.B.—(1) The road up the Khút valley to the village of Khút is a good one, but the ascent to the Khút pass, leading into the Yárbhún valley, is steep and difficult.

(2) Rích is not one village, but a group of villages, of which Súrích, Múrich, and Púrich are the principal. These three names are equivalent to north, middle, and south.

(3) The position of Rích is important as leading to the Kachen, Úchli, and Rích or Janali passes. From Súrích to Sháh Janali camping ground is 10 miles. For 2 miles the road is very good. Cross to right bank of Túríkho river by a bridge fit for unladen animals. Road now good; pass several summer habitations. At 5 miles there is a foot-bridge. Road continues up the river bank. At 10 miles Sháh Janali, where there is a little firewood and forage. From here a road goes westward to the Kachen pass (10 miles). This route has not been used for many years, a glacier having rendered it impracticable. Two miles beyond Sháh Janali roads diverge east and west to the Rích and Úchli passes, both roads commencing by a very steep ascent. These passes are only open for about three months, and are really only fit for men on foot.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 23.

DRÁSAN TO SAD ISTRÁGH PASS, *viâ* GARTIGÚL PASS.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. WÁRING (8,800 ft.)	9½	...	On leaving Drásan, ford a stream, and commence the ascent of the watershed between Múrikho and Tirich, passing through numerous small villages for about 3 miles. Above this the hill side is bare of trees or cultivation. At 6 miles reach the Gartigúl <i>kotal</i> (12,820 feet). The ridge where the road crosses is narrow. The descent on the Tirich side is very steep; it runs along the crest of a spur. At 9½ miles reach the Tirich river, which is crossed by a foot-bridge; animals must ford. Wáring is a village of about 30 houses. The road above described is not fit for laden animals, the gradient, both ascending and descending, is at least 1 in 5.
2. SUMMER GRAZING GROUND IN RÓSH GÓL.	9	18½	Recross to right bank of Tirich river, which follow; road often fit only for men on foot. At 2½ miles cross to left bank by a foot-bridge; at 3 miles reach the mouth of the Rosh Gol (8,560 feet). The road now goes up its right bank (N. W.) At 5 miles reach a <i>darband</i> . The next 2 miles are very bad, after which it is again pretty fair. At the camping ground there is no wood, and, except in spring, forage is scarce.
3. SAD ISTRÁGH KOTAL (18,870 ft.).	14½	33	Cross to left bank of Rosh Gol. For the first 2 miles the road is good, after which it becomes very bad. At the head of the Rosh Gol ravine it is between 11,000 and 12,000 feet above the sea. At 5 miles reach the Kotgáz glacier. The <i>kotal</i> is over 9 miles distant, but there is no road. About 3 miles from its commencement the glacier becomes quite impracticable, and the Sad Istrágh route has not been used for half a century. The last mile of ascent to the <i>kotal</i> appears frightfully steep. The crest is 18,870 feet above sea.

Route No. 24.

DÚBER TO THE KANDIA VALLEY.

Authorities—BIDDULPH; THE MÚLLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. JARG	6	...	A village of 100 houses.
2. DÚBER	16	22	A small village of 40 houses; habitations scattered along the whole route. From Dúber a road leads to the Swát valley (<i>vide</i> Route No. 25).
3. CAMPING GROUND	17	39	
4. Ditto	14	53	Cross a pass closed in winter, open to horses in summer.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 24—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
5. KABANG	18	71	A Kandia village of 80 houses. The Múlla says it only contains 20 houses; it is situated on the left bank of the Kandia <i>nadí</i> . The Múlla going from Kandia to Dúber took another route.

He first marched down the Kandia *nadí* to its junction with the Indus (*vide* Route No. 79), and then *viâ* Gaíál or Kaíál to Dúber as follows. From the junction of the Indus and Kandia, the path winds along the face of the hills on the right bank of the Indus for about 1½ miles, and is extremely difficult even for foot passengers: on this account it is very seldom used. The Gayál Dara stream here joins the Indus. Crossing this stream, at 400 paces from it, there is a small *kotla* with a water-mill and some cultivated ground near it, Seo being distant about 6 or 7 miles by the path along the bank of the river. Up the right bank of the Gayál stream over a difficult ascent for 1 mile, and then along the face of the hills for about 760 paces over a pretty level road with some 20 scattered houses on both sides of the stream. These habitations are the summer homes of the inhabitants of Seo. Indian-corn is largely cultivated, and figs and vines abound. The road now crosses to the left bank of the stream, and for 1½ miles further the valley is very narrow, the road crossing from one bank to the other several times, and rising gently the whole way till it reaches a grove of tall trees, whence a steep ascent of about 800 paces leads to the village of Gayál. This village consists of about 40 houses scattered along the right of the road for about a mile, and is also a summer retreat for the people of Seo. The slopes of the hills above Gayál are gentle and well cultivated with indian-corn; vines grow abundantly and line the road for the whole distance through the village. Starting from Gayál, cross over to the right bank of the stream and pass over gently rising ground for 2½ miles, the valley throughout this distance being open, and from 200 to 250 paces broad. After this there is a difficult ascent of about a mile up a ravine to the left to the top of the Air Bek Kandao or pass. The soil about here is clay mingled with stones, and the hill-sides covered with forest. From the pass a difficult and steep path goes down for about 1½ miles to Dáud Banda, which contains about ten houses inhabited by Gujars. To the left of the road at this place is the head of the Doga Dara, which drains into the Indus. After proceeding about 3½ miles, arrive at Súr Bándá, also inhabited by Gujars, crossing on the way three streams. The third, which drains from the Yáva Kandao and flows close past Súr Bándá, is spanned by a wooden bridge. This stream falls into a lake to the right of the road about 800 paces long, and, issuing thence and being joined by the former two, falls into the Doga Dara. From Súr Bándá an easy ascent of 3,400 paces goes up to the top of the Yáva Kandao; the valley along this distance is about 200 paces wide. From the pass the descent on the other side is very steep for about 1,300 paces; a stream rises from near the top to the right of the road, and flows along on that side for some distance to the bottom of the steep descent, where it crosses the path and flows towards Rázika. From here the road again ascends gently for 300 paces, and then descends steeply for 1,200 paces to another small stream flowing towards Rázika. For a distance of about 3½ miles the ascent is gentle, and the road crosses four streams, all flowing from the snow-covered hills to the right, the fourth and longest of which drains from the Zelai Kandao. About a mile below they join the Rázika *nadí*, which flows into the Indus near Seo. About 900 paces of easy ascent from the Zelai stream takes one to Gedar Bándá, a village of about 40 houses scattered about the neighbourhood, and one of the summer retreats of the people of Seo. Indian-corn is here largely cultivated. Leaving Gedar, after a generally gentle ascent of nearly 3 miles, reach the Zelai Kando, the road leading up the Zelai Dara, and the hills on both sides being covered with forest to near their summits; then, descending from it for half a mile, come to another ascent of 800 paces, succeeded by another descent of 1,400 paces. Cross the main stream of this valley, and after an ascent of a little over 2½ miles reach the top of the Shamalda Kandao. From the top of the Shamalda pass the road descends gently for 4,850 paces into the first Patan Dara, not the stream which drains past Patan, but so called from being subject to the people of the Patan valley. For the next 1,300 paces the road ascends, and then there is about a mile of uneven

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 24—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

ground, ascents and descents, when the road crosses another stream and rises some 1,400 paces to the Enalkand Kandao. This portion of the Patan Dara, at certain seasons of the year, is occupied by Gujars, who bring their cattle for pasturage. From the top of the Enalkand pass to the second Patan Dara is a descent of over 5 miles, steep in some parts and gentle in others. This valley is also called Patan, merely from its being subject to Patan. There are a few scattered habitations and cultivated fields here and there along this descent. The valley is well inhabited lower down. Cross the stream by a wooden bridge and up a tributary, the Káhal Dara, by a steep ascent of $1\frac{1}{4}$ miles till the stream is crossed, and then along the left bank with a more gentle ascent for half a mile. The road then leaves the stream, and after an ascent of 1,200 paces reaches the Káhal Kandao, on the top of which is a *zidrat* on the road side. From here a steep descent of 1,800 paces leads to the Sagán Dara stream, which is crossed by a wooden bridge. The road goes down the right bank about 1,200 paces, and then up the left bank of a tributary stream, which it crosses about 500 paces higher up. There are some 20 houses belonging to Patan scattered about in this vicinity. The road still ascends for another 1,300 paces to the top of the Hazdar Kandao, whence there is a descent of nearly 2 miles into the real Patan Dara, to the stream which flows past the town of Patan on the Indus; a road down this valley, on the left bank of the stream, leads to Patan. From the stream an ascent of half a mile, followed by about 2 miles of fairly level road along the hill side, leads to another stream, which crosses the road and joins the main stream about $2\frac{1}{2}$ or 3 miles to the left of the road. There are a few habitations and cultivated fields in this valley. For 2 miles further the road continues along the hill-side with gentle rises and falls, and then goes up by a difficult ascent of a mile to the Dúber Kandao. Hence a very difficult descent of 3,300 paces along a spur leads to a small stream, and after another stiff descent of $1\frac{1}{2}$ the bed of a dry torrent is reached. After another $\frac{3}{4}$ mile of a gentle descent the road crosses by a wooden bridge the main stream of the Dúber Dara. There are about 20 houses on the left bank of this stream, and the valley above and below this spot is somewhat open for about a distance of 3 miles. After a gentle ascent of $\frac{1}{2}$ a mile, followed by 700 paces of pretty level road, reached Dúber village, which consists of about 60 houses. There is, the Mullah says, a better route, which leaves the Kandia valley at Helil (*vide* Route No. 58), and strikes into the one quoted above, probably in the Doga valley.

Route No. 25.

DÚBER TO SWÁT.

Authority—BIDDULPH (from Native information).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
Jarg to			
1. DÚBER ...	16	16	Small village. Scattered habitations along the whole route.
2. KWAR LAHABAI...	12	28	Large village in Kanra valley. Cross high pass, closed in winter.
3. LILAUNEH ...	12	40	A group of three villages in Ghorband. Cross high pass, closed in winter.
4. SAIDŪ ...	18	58	Cross pass, closed in winter, into the Kawazikhél Dara. This road is open to horses in summer.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 26.

FAIZABÁD (BADAQSHÁN) TO KHÁNÁBÁD.

Authority—NEY ELIAS.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. AIGU ...	...	14	Cross Kokcha. Road along plain on left bank. At 3 miles leave Kokcha valley, and ascend steep hills to Aigu plain. Large village.
2. DARAIM ...	15	29	Road over rounded hills, good all the way. Daraim is in the <i>nala</i> . Bridge.
3. TÉSHKÁN ...	12	41	Road over steep but rounded hills; good all the way. Teshkan villages in deep <i>nala</i> ; bridge.
4. MASHAD ...	16	57	Rather steep hills, but easy road; bridge. Kishin, large village about 3 miles up valley.
5. KALA AFGHÁN ...	15	72	Road good, but all up-hill. Fort and small village on open plain.
6. ÁHAN DARA ...	20	92	At 3 miles commences ascent of Lattahand. Easy pass over soft spurs, sloping to Kokcha. Altitude about 5,500 feet. Road good all the way to Ahan Dara; large village.
7. TALÍKÁN ...	13	105	Flat all the way on right bank of river. Town, with large bazar once a week.
8. KHOJA CHANGÁL ...	15	120	Winter road* across plain and swamps, crossing branches of river. Flat all the way.
9. KHÁNÁBÁD ...	13	133	Winter road* down valley of Talikán river; then over spur into valley of Bangi. At 6 miles cross Bangi; then down valley Khánábád river (latter formed of united Talikán and Bangi streams). Town about 4,000 inhabitants. Bazar twice a week. Afghan garrison; one good <i>serai</i> .

* Summer or high-water road from Talikán to Khánábád—(1) To Boharak, 9 or 10 miles near foot of Ambar Kot, and on right bank of Talikán; (2) to Khánábád, 20 or 21 miles. At 19 or 20 miles Old Khánábád, a fort in ruins. Road along right bank of Talikán and Khánábád rivers all the way. At Old Khánábád cross river to new town on left, partly by bridge and partly by ford. Total from Talikán to Khánábád in flood season about 30 miles.

Route No. 27.

FAIZABÁD TO RUSTÁK.

Authority—RAHATÚLA KUÁN.

Stage or halting-place.	DISTANCE IN ROS.		Description, &c.
	Inter-mediate.	Total.	
1. KIZILDARA ...	9	...	Road easy for laden mules; practicable for camels. Inhabitants Usbeks and Tájiks.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 27—*contd.*

Stage or halting-place.	DISTANCE IN ROS.		Description, &c.
	Inter- mediate.	Total.	
2. RUSTÁK ...	9	18	Road easy. In and about Rusták there are said to be 3,000 or 4,000 houses; inhabitants Usbeks and Tájiks. From Rusták three roads bifurcate:— (1) <i>viâ</i> Chayáb to the Oxús and Kuláb; (2) to Kundúz, 5 days' journey by an easy road; (3) to Khánábád, 5 days' journey; road easy.

Route No. 28.

FAIZABÁD TO ZÉBÁK.

Authority—NEY ELIAS.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. KHÁNKÁH ...	7	...	} <i>Vide</i> Route No. 89.
2. BOHÁBAK ...	17	24	
3. CHAKABÁN ...	15	39	
4. TÍRGABÁN ...	17	56	
5. ZÉBÁK ...	17	73	

Route No. 29.

GABAR (LÚTKÚ VALLEY) TO LÚDDÉH (KÁFIRISTÁN), *viâ* THE ZIDIG KO'AL.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. SAMANAK (11,820 ft.)	5½	...	Immediately on leaving Gabar Fort, cross the Lútkú stream by a foot-bridge about 15 yards long. Ascend the hill side on the left bank of the Zidig stream. The first mile is very steep;

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 29—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

after that the ascent becomes easier, but the road in places is very stony. After a total ascent of about 2,600 feet, reach the grazing ground of Samanak. Excellent forage; firewood plentiful; water good from Zidig stream.

2. AHMAD DIWÁNA (8,680 feet.)	10	15½	Up the right bank of the Zidig stream for 1½ miles; then cross. The first 2 miles are pretty easy, though stony in places. The next half mile is very steep. The road then goes over a snow-field, which at its upper end is steep and rough. At 3½ miles reach the <i>kotal</i> , 14,850 feet. The <i>kotal</i> is a sharp rocky ridge. The first mile of the descent is excessively steep and shaly, the gradient being 1 in 2, or even steeper. The road now goes down the right bank of a stream; the gradient is on the whole fairly easy, though steep in places, but the road is very stony and troublesome. At the 10th mile ford the Bashgal river, a rapid stream about 20 yards wide and 3 feet deep. Camp in the Ahmad Diwána plain on the other side. Forage and firewood abundant. No houses and no cultivation. Up the Bashgal valley lies the route to the Mandál pass. The road on this march is impracticable for laden animals, but there is a circuitous path from Samanak to Ahmad Diwána, by which the Badakshi traders bring donkeys laden with salt.
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3. APSAI (7,290 ft.) ...	11½	26¾	Cross the Ahmad Diwána stream shortly after leaving camp. At 2 miles pass Púna, a tower with two or three houses and a little cultivation about it. At 3 miles cross the Bashgal stream by a foot-bridge. Just below this the Lúlúk valley comes in from the south-west. Up it is the road to Viran, one of the biggest villages in Káfiristán. For the next 2½ miles the road lies through a fine forest of birch and willow, the valley being about 500 yards wide. At 5½ miles reach Shúi, the highest village in the valley. It is built in one fort-like block, and contains about 120 families. (From Shúi there is a path over the Shúi Kotal to Izh, near Drúshp, in the Lútú valley. This route is practicable for horses). Below Shúi the hills became clothed with deodar, while the valley assumes a more cultivated appearance. At 8½ miles cross the Ushimgol stream. Apsai is a village fort similar to that at Shúi, and containing about 200 families. Cultivation considerable; firewood plentiful.
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4. LÚDDÉH (6,500 ft.)	6¾	33½	Cross to the right bank by a good bridge, fit for cattle and 36 feet long, down the river side. At 2¼ miles pass the hamlet of Rangól, and at 1½ miles cross a stream and pass Shidgól, a village fort containing about 200 families. At 5½ miles pass Abrous, a hamlet on the opposite bank. At 6¾ miles Lúddéh, a large village on both banks of the river, containing in all about 1,000 families. The two parts are connected by a good bridge (80 ft. by 3 ft.). The road throughout lies more or less through cultivation, but there are several very bad places where rocky spurs project towards the river. The two worst places are within a mile or so of Lúddéh. At Lúddéh supplies and firewood plentiful. The position is an important one, as it commands the Shawal valley, up which is a route to Chitrál (<i>vide</i> Route No. 51).
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ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 30.

GÁKÚCH TO MASTÚJ, *via* THE SHANDÚR PASS.

Authorities—BARROW ; GILES.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. HUPAR ...	9	9	On leaving Gakúch, the road goes over stony, undulating slopes ; at $1\frac{1}{2}$ miles it crosses a deep ravine, and at 2 miles passes the hamlet of Aish. At $2\frac{1}{2}$ miles another deep ravine is crossed. Up to the 6th mile the road lies along a broad shelf or plateau, about 1,200 feet above the river, which is here broad and lake-like, and dotted with islands. At 6 miles there is a very steep and difficult descent of 1,200 feet to the river bank. Road now level. At $7\frac{1}{2}$ miles cross a narrow torrent by a bridge ; at $7\frac{3}{4}$ miles the road bifurcates ; the lower path is only fit for men on foot, and is in places very dangerous. Clefts in the face of the rock have to be clambered up by means of notched posts. The path winds along the cliff at varying heights from the level of the river to 500 feet above, and is in places very bad, especially at one spot, where the traveller has to clamber up the notched trunks of trees.

The other path is just practicable for laden ponies, but is very steep and rocky. It rises a good thousand feet above the river, and thus avoids the cliffs. This place is known as the Hupar *pari*. Reach camp at 9 miles. The camping ground is a level dusty strip along the river bank. The heat in summer is intense here owing to the bare rocky mountains which hem it in. There is, however, a splendid stream of ice-cold water from the south-west.

2. ROSHAN ...	12	21	The road is fairly level throughout, running close alongside the river the whole way, and nowhere are there very high or steep ascents and descents ; but the path is terribly rough and rocky, being over the debris of landslips for at least half the way. Between the 5th and 7th miles there is a low, but very difficult, <i>pari</i> . This in winter may be avoided by crossing over to the left bank, passing through the fields of Sumá for a couple of miles, and then recrossing. At $7\frac{1}{2}$ miles pass village of Sumá on opposite bank : at 10 miles the hills on the right recede, and the road crosses a sloping stony plain. At 11 miles cross a rapid stream in a deep ravine. The road then passes along a cliff, about 60 feet above the river, which it crosses by a rope-bridge. At 12 miles Roshan. The village is surrounded by cultivation and fruit trees. The fort is a picturesque pile of stones and boulders, built on a rock overhanging the river. A splendid supply of pure water from a stream just beyond the village.
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3. JANDRÓT, OR JIN-JARÓT	9	30	Road fairly good throughout ; the hills recede somewhat, and the road goes for the most part over gently sloping undulations. On leaving camp, cross stream by a rickety bridge ; this stream may, however, be forded, as it is only about 3 feet deep. At 5 miles Gupis, a village of 10 or 12 houses, surrounded by cultivation and fruit trees. The rest of the way the road, though easy, is very stony. At 7 miles pass the junction of the Yasin and Ghizar rivers, where there is a considerable widening of the river and many small islands. At $8\frac{1}{2}$ miles the road ascends a spur, on which is the small village of Jandrot (8 houses).
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 30—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
4. JULJÁS (<i>opposite Dahimal</i>).	11	41	Starting from the camp, situated about 300 feet above the river level, the road crosses the Jinjarot stream at about $\frac{2}{3}$ mile, and for the next 2 miles rises gradually to about 1,200 feet above

the river, regaining its bank by a descent of moderate difficulty. Thence, passing over several low spurs, it fords the Gahoga or Khogah stream at about the 5th mile, and for a short distance beyond keeps close to the river bank. At about the 7th mile the real difficulties of the stage commence. For quite a mile the path is carried up and down ledges of rock, in some places excessively steep. Some of the steps of the rocky stairs that here form the road are fully 3 feet deep, so that it is absolutely necessary that baggage animals should be unloaded and their burdens carried across by coolies. The last 2 miles of the road are, though severe, less difficult. Descending again to the river bank, the road follows it for a short distance, and then ascends to a plateau, which is divided into two parts by the gorge of the Baltiret, or Battigah river,* a stream of considerable size (not fordable), which is crossed by a very rickety bridge, the approaches to which are of considerable difficulty. Finally leaving the plateau, the road descends by a very steep zigzag path to camp, which is situated in a meadow beside the river.

There is no village at Juljás. Dahimal, on the opposite bank, is perched on a high rocky mound. Forage plentiful at Juljás.

5. PRINGAL, OR PIN- GAL.	8	49	The road, after following the river bank for a few hundred yards, crosses a rocky spur, the descent from which is of some difficulty.
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Returning to the river bank, it follows this for some distance, and then again leaving it ascends to a level plateau, across which it runs for more than half a mile. A short, but steep, descent leads from this plateau to the Kachun, a stream of some size, which is forded at about 3 miles from camp. The road then ascends about a thousand feet, and crosses a neck, the descent from which, and the next half mile of road, being very rough and severe. After crossing a small plain, much cut up by dry *nalas*, the path, at about the 5th mile, is carried over a very steep and difficult spur, and then returns to the river bank, which it follows for the remainder of the stage, the ground being fairly easy. At about a mile from the stage the Sosat, a stream of considerable size, is crossed by a foot-bridge. Baggage animals have to ford.

6. СПАШИ ...	11	60	This, in comparison with the preceding stages, is easy. After leaving camp, the road crosses the cultivated ground of the village, and then rises by a short steep ascent to gain a ledge on the cliff overhanging the river. This place, though somewhat dangerous, is not difficult, and the descent from it only moderately rough. The path then crosses a plain of some extent, covered with low brushwood, and is afterwards carried along the lower slopes of the valley at a small elevation above the river. About 2 miles from Pringal are some steep short ups and downs where mules have to be unladen; but as the soil here is easily excavated, a very little labour would suffice to remove this obstacle.
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A little beyond the 3rd mile the valley narrows considerably, and at this point, named Darband, a tower and a low rubble wall have been erected, so as to completely close the pass. Beyond this point the valley gradually opens out, till at last its bottom forms a plain of considerable extent.

* Up the Battigah *nahe* there is a good road to Tangir open all the year round.—*Biddulph*.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 30—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

At about the 7th mile the river divides into the Chashi, which turns to the south towards Tángír and the Ab-i-Hauz, a short branch which forms the outlet of the Pandar lake. At the same point a third considerable stream, the Bahúshta, runs in from the northward. A little beyond this junction the road crosses the first-named branch by a *kadal* bridge, and is then carried along its left bank to the village.

The camping ground is situated some distance beyond this, just below the Pandar lake. Camp marshy; a better one on fields 400 yards short of it; large scattered village; much cultivation.

7. GHIZAR	...	13	73	The road for the first 6 miles follows the shore of the Pandar lake, and afterwards the right bank of the Ghizar river as far as 9½ miles, when it crosses the river by a <i>kadal</i> bridge, and follows the left bank for the remainder of the stage. Throughout the road is easy, rising gradually, without particularly severe gradients. About a mile from camp the road forks, one branch keeping well up on the slopes of the valley, while the other follows closely the shores of the lake. The upper is the better path, but even the lower can be traversed throughout by laden animals without difficulty.
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A considerable stream, the Balkorti, is crossed at about the 6th mile.

Camp in stony bed of river. Small village surrounded by cultivation, also a small fort on an eminence.

8. SHANDÚR	...	20	93	Immediately after leaving camp, the road climbs a steep ascent of some 500 or 600 feet. This and the following half mile of road are somewhat rough, but quite traversible by laden animals. From this to the 15th mile the road is quite easy, for the most part across the level plains that here form the bottoms of the valleys, interrupted only by some easy slopes of moderate gradient. At about the 3rd mile a stream and village named Terú are passed, and 1½ miles, further on a considerable stream, the Chúkawat, is crossed by a good bridge. In the course of the 9th mile the Chamarkand <i>nala</i> opens out on the right hand, the stream, a large one, being fairly bridged. Shortly before coming to the bridge, the alternative route to Mastúj is seen branching off up the Chamarkand <i>nala</i> . On looking up the <i>nala</i> , which is a wide and open one, it is seen shortly to bifurcate, the Chamarkand pass being gained through the right hand branch, while that to the left, the Harchin <i>nala</i> , merely leads to certain summer grazing grounds. At about the 15th mile the path, deserting the Ghizar valley, turns abruptly to the right up a steep, but not difficult, ascent of 1,000 feet to gain the Shandúr valley, which it follows across a rolling plain as far as the shores of the Shandúr lake, beside which the camping ground is situated. Beyond Terú no villages of any size are met with, but a suitable intermediate camping ground might be made in the plain about 1½ miles beyond the Chamarkand bridge, where water, wood, and grass are all plentiful. No village, only a summer pasturo ground with a few shanties. Camping ground on bank of lake.
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9. HARCHÍN	...	11	104	The road, after following the northern shore of the lake for about 1 mile, crosses the level head of the valley for another ½ mile. Then, entering the Woghtúr <i>nala</i> , for the next 3½ miles it descends rapidly, the gradient in places being very steep, but still practicable throughout for laden animals. At the end of this descent the Woghtúr terminates in the Sar Laspúr valley, the village of that name being situated at the junction. A <i>kadal</i> bridge here crosses the Sar Laspúr river. The road, however, does not cross this, but turns to the right along the right bank of the river, keeping along the bank for about a mile, after which it crosses a long flat-topped spur, from which it descends to the village of Brok. For the remaining 3 miles the path is carried across a level plain.
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ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 30—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

Opposite the camping ground at Harchín, on the other side of the river, is the village of Rahmán, and through the valley behind it runs a short path leading to Chitrál. This, however, is practicable only for men on foot. Harchín, a small village; good, but small, camping ground in an orchard.

10. MASTÚJ	...	14½	118½	The road first follows the river across the level ground of the Harchín valley for half a mile. Here the river is crossed by a <i>kadal</i> bridge, baggage animals having to be unladen.
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For the next 6½ miles it keeps high up on the slopes of the valley, which is here very broad. At the 4th mile the *Shindal nala* is crossed, the zigzag descent into it being very steep, but not rough. The stream itself is small. A little further on a branch of the *Ghashta nala* is crossed, the main stream being forded about 1½ miles further on. Just on the other side of the second is the village of that name. At the 7th mile a second *kadal* bridge takes the road again across the river, baggage animals having to be once more unloaded. Half a mile beyond this second bridge, the *Shaidás*, a considerable stream, is forded.

From this point the valley narrows rapidly, till at 9 miles the steep hill sides extend right down to the river. Here is situated a *darband*, or easily defensible defile. After this the valley again opens out, and at the 12th mile the village of Gramuli, watered by a small stream, the *Kambád*, is passed. Beyond this the road descends a long slope for another mile to the fort of Mastúj, which is situated at the junction of the Sar Laspur and Yárkhun rivers, though at some little distance from their banks. The camping ground is about 1¼ miles beyond the fort.

The route given above from Jaudrót to Mastúj is that described by Dr. Giles. Better stages would be the following, which are those made by the Chitrál Mission on its return journey to Gilgit in November 1885:—

- | | |
|-------------|----------------|
| 1. Hupar. | 6. Chashi. |
| 2. Roshan. | 7. Ghizar. |
| 3. Jaudrót. | 8. Langar. |
| 4. Dahimal. | 9. Sar Laspur. |
| 5. Pingal. | 10. Rahmán. |
| 11. Mastúj. | |

The above route should be compared with Route No. 55, Mastúj to Gakúch. There is also the route *vid* Yasin and the Tái pass, which is, however, infinitely more difficult (*vide* Route No. 57).

Route No. 31.

GHIZAR TO USHU, IN THE SWÁT KOHISTÁN.

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. JANGAL-I-JABAK ...	14½	...	Camping ground only. Cross Ghizar stream by bridge; road lies up Andarp or Ushu valley.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 31— *contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
2. MAHIDAND ...	12½	27	Pasture ground near lake. Cross pass; glacier. Horses can be taken over in summer.
3. ÚSHÚ ...	14	41	Large Baskár village in the Swát Kohistan. Road level and excellent. Ushu is about 4 miles above Kálám. The Múlla says there is an easy pass over the great watershed, below which is Uriá, an encamping ground in the pine forest; then a grazing ground known as Khúsh Bánád, or Bándá; then Ushú.

Route No. 32.

GILGIT TO DÁRÉL, *viâ* CHUNCHAR PASS.*Authorities*—HAYWARD; TANNER; BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. JÚT (8,900 ft.) ...	16	...	Pass villages of Naupúr and Basín, and enter the Kargáh valley. Jút is a summer pasture ground, where there are a few huts belonging to Gujars. The Kargáh valley below Jút is destitute of vegetation.
2. MAZAR MAJNÚN	7	23	Road good. No habitation, but the tomb of a Saiad. Country here formerly cultivated.
3. TSAKARBAS ...	7	30	Camping ground at head of Kargáh valley, which above Jút is described as a beautiful Kashmir-like tract, with green sward and forests of pine. Dense willow groves line the stream.
Above this tract comes a fine grass country, and then at the head of the valley, where vegetation ceases; the rugged hill-sides and the path itself are strewn with piles of splintered rock			
4. KALICHÚNJI ...	7	37	At 3 miles cross the Chunchar pass (14,000 feet) to Kalichúnji in the Khanbári valley, which is unfrequented, except by herdsmen. The Khanbári stream flows into the Indus near Dudistrál.
5. YAKTÚT ...	14	48	At 6 miles cross the Kúli pass into the Barígah glen, which joins the Dárel valley at Yáheho', an enclosed village on the left bank of the Dárel stream. The Kúli pass is also called the Barígah.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 32—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
6. SAMAKIAL ...	9	57	The chief place in the Dárel valley. Road down the banks of the Dárel stream.

The Chúnchar pass is the only one between Gilgit and Shináka, which is practicable for pack animals. It was at the head of the Kargah valley that in September 1866 a column of the Kashmír army, returning from an expedition against Dárel, was overwhelmed by a sudden and unseasonable snow-storm, in which a number of sepoy and coolies perished. Though called a pack road it is a very difficult one, and animals have frequently to be unladen.

Route No. 33.

GILGIT TO GAKÚCH.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. HANZIL (5150 ft.)	7½	..	On leaving Gilgit, pass for a couple of miles through orchards and cultivation by a good lane. At 2 miles pass Naupúr, a small village on a spur above the road. At 2½ miles cross the Kargáb <i>nala</i> by a frail wooden bridge. Pass Basín Bálá and Páin, two small villages on either side of the Kargah <i>nala</i> . The rest of the way the road lies close to the river, the hills closing in and forming a defile. Though stony, the road is on the whole fairly good. At Hanzil the camping ground is hot and treeless, but the water from streams is excellent. The village is a small one of eight or ten houses.
2. SHARÓT (6,080 ft.)	9½	17	Immediately on leaving camp, there is a steep narrow ascent, which is very trying to laden animals. In fact, for the first 5 miles it is bad throughout, being a succession of steep and rocky ascents and descents. At 5½ miles the road enters the bed of the river, of which several channels have to be forded, the water nearly 3 feet deep, with a swift current. In winter there is a very little difficulty on this account.
3. DALNATI (5,800 ft.)	6½	23½	On quitting this, the most difficult portion of the road commences, namely, the <i>pari</i> or cliff opposite Bargú. The road now becomes as bad as it can be. At 7 miles it bifurcates; the lower path is fit only for footmen, and even for them is bad, as several cornices have to be passed and ledges of rock clambered over as best one can. The upper road involves a terrible climb, but is passable by baggage animals. The last mile into Sharót is easy through cultivation; shade and water ample and good, the latter from the Sharot <i>nala</i> . Sharot is a prosperous village of 40 houses.
			Cross the Sharót <i>nala</i> , and at ½ a mile pass the village fort of Shikaiót, and at ¾ mile ford the Shikaiót <i>nala</i> . Then over a sloping plain for a mile or so. At 2½ miles the village of Gúlpúr.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 33—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

The road again crosses a level steep of cultivated ground, and at 4 miles commences to wind along the cliffs opposite Cher Kila, the chief place in Puniál. Except in one or two places, this *pari* is an easy one. At 5½ miles pass the large fort and village of Cher Kila, which is reached by a rope bridge. Here there is a Kashmir garrison of 100 sepoys. The last half mile to camp is easy. Dalnati is a large open plain on the banks of the Dalnati stream. Water excellent. Forage and firewood plentiful.

4. SINGAL (6,200 ft.)	8½	32	Pass the two or three houses which form the hamlet of Dalnati, and at ¾ mile cross the rapid Dalnati stream by a bridge 30 feet long by 4 feet broad. Opposite the mouth of this stream is the small
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village of Hamchil. The road now crosses a stony plain for a mile or so: it then ascends a spur and winds along the hill sides. At 4 miles pass Japók on the opposite bank, a hamlet of a dozen houses. At 5 miles the road again descends to low ground, and passes through the fields surrounding Gich (10 houses). On leaving Gich, there are two paths—the one by the river a very difficult footpath, which only men with good nerves should attempt; the other practicable for laden animals, but very rocky, and involving an ascent of a thousand feet. At 6½ miles descend into the valley. The remainder of the march is quite easy. Singal, a village with fort, surrounded by gardens. Water and shade excellent. Forage procurable.

5. GÁKÚCH (7,200 ft.)	8	40	Cross the Singal torrent by a bridge 3 feet wide. Road quite easy over level ground as far as Gúlmati, a hamlet of 20 houses, 3 miles from Singal, opposite which is Búbar (25 houses). After
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passing through Gúlmati, the road continues fairly easy for a couple of miles, the ground on the opposite bank being cultivated almost continuously. At 5 miles pass Gúrjar (20 houses). Shortly after this the road ascends several hundred feet to the plateau on which Gákúch is situated. The last 2 miles are level and easy, partly through cultivation. Gákúch, a large village with fort, containing about 800 inhabitants. Water plentiful; supplies procurable. The surrounding hills are quite bare, but the immediate neighbourhood of Gákúch is cultivated.

Note on Road from Gilgit to Roshan.

The valley through which the road passes is a narrow defile bounded by arid and rocky mountains. In places fans of alluvial soil are formed at the mouth of streams. These are occupied by villages, and are, as a rule, well cultivated and covered with a profusion of fruit trees, chiefly apricot, apple, and walnut. The rest of the country is entirely devoid of vegetation. Supplies, forage, and even firewood are consequently only obtainable in moderate quantities.

The road throughout is a stony narrow path, in places very bad, particularly where spurs project towards the river, forming cliffs locally known as *paris*. At such places two paths usually exist; a lower one cut along the face of the cliff, which is fit only for men on foot, and is in many places dangerous even for them, especially where projecting knobs of rock have to be passed; and an upper one, which avoids the cliff by climbing up a thousand feet or so, and crowning the shoulder of the spur. This upper path is supposed to be practicable for laden mules. It is, however, most difficult and really fit only for coolie traffic. With laden mules or ponies accidents must occur.

Three miles from Gilgit the valley narrows, and becomes more or less of a defile the rest of the way. Imagine the Khaibar pass between Lálá Beg and Áli Masjid, with a foaming river 80 yards wide rushing down it, and you have some idea of the Puniál valley. There are half a dozen places where a few hundred men might stop an army.

On our return journey we did the distance in four marches, and perhaps these might be accepted as more suitable stages, viz:—

					Miles.
1. Hanzil	...	...	...	...	7½
2. Gúlpúr	...	...	...	...	11½
3. Singal	...	...	...	...	12½
4. Gákúch	...	...	...	...	8

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 34.

GILGIT TO HÚNZA.

Authority—

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. PILCHÉ (5,000 ft.)	6½	...	Cross the Gilgit river, opposite the fort, by a rope bridge. Horses can ford the river in winter. Along the left bank of the river for 2½ miles; then up the right bank of the Húnza river. On the opposite bank, at the junction, is Dainyúr, a fort village with 50 houses. Here there is a rope-bridge across the Húnza river. The road to Pilché is good throughout. Pilché is a sandy waste near the river. Water and firewood only obtainable.
2. NOMAL (5,200 ft.)	8	14½	In winter road fairly good throughout, as it lies in the bed of the river; but in summer a path winding along the cliffs, which is not so good, has to be taken. At 6 miles pass Jítal (12 houses) on opposite bank. Nomal is a scattered village of about 90 houses, with a wretched mud fort garrisoned by a detachment of Kashmír troops. From Nomal a footpath leads to Bargú. Supplies procurable.
3. SAFÍD PÁNI (5,500 ft.)	8	22½	At ½ a mile from camp cross the river by a rope bridge; horses ford. From 1½ to 2½ miles pass through the deserted fields of Matún Pás, of which the fort is still standing. Cross a deep ravine. The rest of the road is easy. Safid Páni is a barren open space opposite Gwech, which commands it. There is, however, a splendid supply of the best spring water and plenty of firewood. The road so far is quite practicable for laden animals, except at the fords. The summer road from Nomal is along the right bank to Gwech, and is very difficult.
4. CHALT (6,120 ft.)...	6	28½	At ¼ mile cross to right bank by a rope bridge: horses ford. At 1½ miles a bad, but short, <i>pari</i> , very difficult for horses; men on foot can go along the base of the cliffs. At 2½ miles there is another short <i>pari</i> , which is extremely difficult and quite impracticable for horses, which must be swum round. In summer this bit of the road is quite impassable, and men on foot have to take a path going high up the hill side: horses cannot go at all. The rest of the road is easy, except that in one place an avalanche of snow, which falls every year, has to be crossed. Chalt is a double fort, standing on the two banks of the Chapróf ravine, and is garrisoned by a detachment of Kashmír troops, though otherwise Nagar territory. Supplies and firewood procurable; water plentiful. The place contains about 50 houses.
5. MAIÚN (6,650 ft.)	7½	36	Cross the Chapróf ravine on leaving camp, and at 1¼ miles ford the Búdlas stream down its left bank for ½ a mile; then ford the Húnza river. At 3 miles cross again to right bank by fording. Just beyond this there is a bad <i>pari</i> ; horses must be led over carefully. Road now in river bed for 1 mile; then over gently sloping, but rock-strewn, ground; then another <i>pari</i> , and then the fields of Maiún. Cross a deep ravine, and camp close to the fort (60 houses), which stands on a promontory 300 feet above the river. Opposite, on the Nagar side, is the fort of Nilt. Supplies procurable. In summer the first mile after the Búdlas ravine is almost impracticable, as the river is unfordable, and the only path is most dangerous, even for experienced mountaineers.
6. HÍNÍ (7,000 ft.) ...	6½	42½	The first 4 or 5 miles are a succession of difficult <i>paris</i> , the road often not a foot wide, and quite impracticable for laden animals, though horses may be brought by it with care. The

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 34—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

next 2 miles are over a stony undulating plateau, and then the fields of Hinf, a large village (130 houses) with two forts. Water plentiful, but muddy. Supplies obtainable. At $\frac{1}{2}$ mile pass Tól, at $2\frac{1}{2}$ Gúlmát, at 6 Pisan,—all villages on the Nagar side.

7. ALIÁBÁD (7,150 ft.)	7 $\frac{3}{4}$	50 $\frac{1}{2}$	After the first $\frac{1}{2}$ mile, which lies through fields, the road runs along the face of a cliff for about 4 miles, being several hundred feet above the river, with many ups and downs, in places very narrow and difficult for ponies. The next mile is over a stony slope, but otherwise easy. At 5 miles Motazabad, a poor looking place with a couple of forts; no trees to speak of. At 5 $\frac{1}{2}$ miles the Húnza valley comes in view. Cross the deep broad Húnza ravine (in summer unfordable) by a bridge or by fording, and at 6 $\frac{1}{2}$ miles reach the plateau of Hasánábád, the first of the Húnza villages. There is only one path to it up the cliffs which bound Húnza, and this is guarded by a fortified post. Through fields the rest of the way. Aliábád is a large fort with about 100 houses. Excellent encamping ground, the best in the valley. The Húnza fort is about 3 $\frac{1}{2}$ miles further up, the road lying the whole way through terraced fields; supplies procurable.
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Route No. 35.

GILGIT TO ÍMIT BY CHER KILA.

Authority—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
Gilgit to—			
1. CHER KILA ...	23 $\frac{1}{2}$	...	<i>Vide</i> Route No. 33.
2. BUBAR* ...	14	37 $\frac{1}{2}$	Road is easy, except 1 mile of rock staircases before Búbar is reached. At 5 miles pass small village of Japók (left bank); a mile below Japók is a strong position, where 500 men could hold the valley. It could not be turned. Pass Gieh (right bank); Singal (right bank), 40 houses at 9 miles; Búbar, fort village of 50 houses (on left bank). River here 60 yards wide.
3. JUNCTION OF ASHKÚMAN AND YASÍN RIVERS ... (6,600 ft.)	7 $\frac{1}{2}$	45	Road good. Pass Gúrjar at 4 $\frac{1}{2}$ miles; valley closes in: twig bridge here, whence road to Yasín by Gákúch. The river is fordable for half the year, namely, in winter.

* Elsewhere Biddulph makes it 12 miles to Dúbar, and 9 miles instead of 7 $\frac{1}{2}$ to the next stage.

The route through Ímit by the Karúmbar or Ashkúman pass has now been closed by physical obstacles for many years.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 35—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
4. CHATORKAND ...	13	58	Road good, except two bad ravines. Up left bank. On other side of river a road, <i>viâ</i> Dayind, to Yasín, two days' journey. Route for unladen horses.
5. ÍMIT ... (8,400 ft.)	14½	72½	Road good. At 5 and 10 miles horses have to cross and recross stream. At Asúmbal (right bank of Ashkúmán river) a path good for ponies leads to Yasín, 1½ days' journey. At 11½ Karúmbar valley opens out to north-west, up which a road past Ashkúman, two days' journey, practicable for ponies, to Darkót; but it is closed for two months. At 13½ miles from Ímit, north-east, is a glacier (200 feet high and ½ a mile wide), which stops the road to Karúmbar pass; a space 15 feet wide, like a tunnel, is left open, through which in summer rushes the glacier torrent; but from the middle of November, when extreme cold has shrunk up the stream, men and horses find their way up the bed of the torrent. It is believed that 12 miles beyond this glacier the valley is again blocked up by glaciers for 3 miles, and these can only be traversed when snow fills the crevasses. Beyond this is a lake about 2 miles long. From the lake to Sarhad (which is 3 marches from Ímit) is about 20 miles of undulating ground, where the Wakhs pasture their flocks in summer. In no place is there any steep ascent. (This last statement is doubtful. —E. G. B.)

Route No. 36.

GILGIT TO KASHMÍR.

Stages or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
17	...	172	<i>Vide</i> Route No. 9.

Route No. 37.

GILGIT TO NAGAR.

Authorities—HAYWARD; BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. JÍTAL ...	9	9	At 5 miles from Gilgit cross by rope bridge to the village of Dainyúr, at junction of Húnza river. Continue up left bank of Húnza river to village of Jítal or Jabital.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 37—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
2. JAGLÓT ...	6½	15½	A small enclosed village on left bank. Mábhá-rájah of Kashmir's territory ends here.
3. NILT ...	19	34½	Cross the Shaltar pass over a spur running down from the lofty Ráki Púshi peak. Road difficult. The first Nagár fort is at Nilt.
4. PISAN ...	6½	41	At 1½ miles pass village of Tol, beyond which, at 2 miles, is the fort village of Gúlmāt.
5. ASKÚRDÁS ...	8	49	At 5 miles pass fort village of Askúrdás.
6. NAGAR ...	5½	54½	At 2 miles pass fort village of Swaiár. Nagar is a large village and fort, occupied by the Mír. Nagar territory contains some 3,000 houses, and musters about 1,500 fighting men.

Biddulph describes this route thus : From Gilgit to Chalt, same as in Route No. 34. Cross there by twig bridge to left bank. For 20 miles below Nagár the villages are almost continuous ; more ground is available for cultivation than on the Húnza side. Population about 10,000—less warlike than the Kanjútis, and better behaved. The fort and Mír's house is on the south side of a stream from the south-west, which joins the main river nearly opposite the centre of Húnza. The part of the district facing Húnza is divided into four divisions with forts, *viz.*, Shayar, Askúrdás, Chittorkun, Swayar. The river separating the two States flows between perpendicular banks 300 feet high and 600 feet wide at top, which can only be ascended in a few carefully guarded places. A twig bridge opposite fort Haidar-ábád is also carefully guarded. A constant feud exists between Húnza and Nagar. Every village has one or two well-kept forts (mud brick walls, 15 feet high, with square towers at every 20 yards) capable of holding all the neighbouring inhabitants.

Route No. 38.

Authority—

GILGIT TO SKÁRDÚ.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
16	...	161½	<i>Vide</i> Route No. 71.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 39.

GURAI TO ASTOR, *viá* BÚRZÍL PASS.

Authority—MANIFOLD.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. BANGLA ...	9	...	Road fairly good. Cross one stream, the Gishát, by a good bridge. Large camping ground close to river. Firewood and forage.
2. MAPANON ...	11	20	
3. BÚRZÍL (<i>dák house</i>) (12,000 ft.) ...	10	30	Road good up valley. Snow at Búrzíl till end of May. Here roads branch to Skárdú and Astor. Good ground. Firewood scanty.
4. DÁK HOUSE (<i>on north side of pass</i>).	11	41	Road up an easy open ravine. Easy ascent the whole way to <i>kotal</i> (5 miles). Descent on north even more gradual.
5. DRÁSKARAM (10,500 ft.)	9	50	Road easy. Cross a stream by a good bridge. At Dráskaram two largish villages on either side of stream. Supplies and forage plentiful.
6. GADAI ...	11	61	Easy march. Good path by river. From here there is a summer road to Skárdú. Gadai is a small village on a plateau. Camp by river side. Bridge close by.
7. NAUGÁM ...	9	70	Good road, rising about 1,600 feet to the village, which is a large one on a plateau.
8. ASTOR (7,840 ft.)	14	84	Road bad. Steep descent to Astor river; then good till near Astor, when it again becomes bad. Cross river by a bridge and ascend to the fort.

Route No. 40.

HOTI MARDÁN TO CHITRÁL, *viá* MÍÁN KALA AND JÁNBATAI PASS.

Authorities—HAVILDAR SAMANDAR AND SOWÁR FAIZÚLLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. KHARBÚT KALA, OR KHAR-BATKHAILA.	32	...	<i>Via</i> the Malakand pass. The ascent is not difficult, and the descent on the Swát side is easy, and the road good.

ROUTES IN THE EASTERN HINDÚ KUSH.
Route No. 40—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
2. SARAI ...	20	52	Cross Swát river by raft at Áladand. The river is about 130 yards wide, very deep and swift. Road good.
2. MÍAN KALA ...	17	69	Road good. Cross Panjkora, at Diarun, by raft. River here about 120 yards wide, deep and swift.
4. DANTIL ...	10	79	Good mule-road (up the Jandúl Dara).
5. JÁNBATAI (<i>kandao</i>)	6	85	Steep and stony ascent, but practicable for laden animals.
6. BATORAI ...	12	97	A good easy road.
7. DÍR ..	10	107	Good road.
8. RHOLANDAI ...	9	116	A very difficult stony road, along the bank of a deep <i>nala</i> .
9. GUJÁR BANDA ...	11	127	As on last stage.
10. ASHEAT ...	15	142	Road very difficult and stony, but practicable for laden mules.
11. DARÚSH ...	14	156	} <i>Vide</i> Route No. 13
12. GAIRAT ...	12	168	
13. BRÓZ ...	9	177	
14. CHITRÁL ...	14	191	

See also Route No. 59, Pesháwar to Chitrál, for stages 2 to 10.

Route No. 41.

HÚNZA TO SABHAD-I-WAKHAN, *via* THE KILIK PASS.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. ATÁBÁD (7,650 ft.)	9	...	Starting from the fort. through fields and houses for $\frac{1}{2}$ a mile; then down a steep hill side for several hundred feet; then through fields to Áltit ($1\frac{1}{2}$ miles), a fort village with

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 41—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

about 30 houses. At $2\frac{1}{2}$ miles road descends into a deep ravine by a steep path, difficult for laden animals; then along bed of river for nearly a mile, and then up the hill side again to Muhammadábád ($4\frac{1}{2}$ miles), a village and fort with 30 houses. At 5 miles very stiff descent to river bed, which follow for $1\frac{1}{2}$ miles. From here a very steep ascent to the crest of a broad spur (7 miles); then for 1 mile comparatively easy going; then a steep descent to the broad sandy bed of the Húnza river; over this for about a mile. Camp in river-bed at foot of hill, on which is the fort of Atábád (30 houses); forage and firewood procurable; good water from spring.

2. GÚLMIT (8,200 ft.)	9 $\frac{1}{2}$	18 $\frac{1}{2}$	Road in river bed over sand for 2 miles; then a short, but difficult, <i>pari</i> for half a mile; then easy again. At $3\frac{1}{2}$ miles road bifurcates; the path to left is for men on foot only; that to
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right for horses. The latter crosses the river by a difficult ford, and continues on left bank for $5\frac{1}{2}$ miles, when it recrosses the river about a mile below camp. Road good throughout, but impracticable in summer on account of the depth of the river. The footpath along the right bank is very difficult, being a succession of rock staircases and *paris*; it is absolutely impassable for horses. The last $1\frac{1}{2}$ miles is easy. Gúlmit is a scattered place with a couple of forts (one in excellent order) and about 150 houses. Supplies obtainable.

3. PÁSU (8,200 ft.)...	8	26 $\frac{1}{2}$	This stage is practicable for laden animals. Down hill and across a stream. At 1 mile a path branches off to the left to Ghúlkin, distant 1 mile. At 2 miles cross a stream issu-
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ing from the base of a great glacier, a few hundred yards west of the road. At 4 miles Susaini (10 houses). Short ascent from village. Road now runs along an undulating plateau several hundred feet above the river. At $6\frac{1}{2}$ miles steep descent to rocky bed of the stream which issues from the Pásu glacier. Cross this, and camp in plain beyond the village. Pásu contains about 40 houses. Supplies, &c., scarce, but procurable.

4. KHAIBAR (8,700 ft.)	10 $\frac{1}{2}$	36 $\frac{1}{2}$	At 3 miles a great glacier, at least $1\frac{1}{2}$ miles broad, has to be crossed. Impracticable for horses, which must ford the main river just above Pásu, as well as the Shimshál river 2 miles
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above it. The horse road then goes along the river-bed for 3 or 4 miles, fording the stream several times. This is impracticable after the 1st May. The footpath, after crossing the glacier, goes along the foot of the hills for $6\frac{1}{2}$ miles. It then turns up a narrow ravine for a few hundred yards, and then ascends to the Khaibar plateau. At 5 miles the horse road joins in. The road generally may be characterized as stony; gradients easy. Khaibar is a miserable hamlet; supplies scarce.

5. GIRCHAH (8,900 ft.)	8 $\frac{1}{2}$	45 $\frac{1}{2}$	The footpath along the right bank is quite impracticable for horses, which have to ford the river at 2 miles, and go along the left bank, where the road is easy: the horse and
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footpaths rejoin at Múrkhún. As regards the latter, at $\frac{1}{2}$ a mile cross a side stream by a good bridge over a level plateau for 1 mile, and then along the river bank. At 2 miles horses have to ford to left bank. At $3\frac{1}{2}$ miles pass a rope-bridge, and at 6 miles ford the river to Múrkhún (15 houses). The horse road here joins in. The next 2 miles are easy and level. Here a cliff abuts on the river, and horses have to ford twice, as the path along the cliff is only practicable for men on foot. At Gircháh there is a fort as well as about 40 houses. Supplies procurable.

Note.—The road between Muhammadábád and Gúlmit is quite impracticable after the 1st May for any but men on foot.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 41—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
6. MISGÁH (10,200 ft.)	12	57½	Up left bank of river. At 2 miles Sast (20 houses); at 3 miles junction of Chapíran and Khúnjuráb <i>nalas</i> . Up the former is the road to the Irshal pass. The road to the Kilik goes up the latter for 4 miles, crossing and recrossing from side to side. Horses keep almost entirely to the river-bed, having to ford at least a dozen times. Footmen avoid half of these by taking a difficult path along the cliffs. This bit of the road is a defile between high cliffs, usually quite impracticable for horses after the 1st May, and difficult even for men on foot on account of the swollen state of the river. At 7 miles the road leaves the Khunjuráb, and turns north-west up a deep narrow valley for 3 miles. Horses have to cross the stream and go along the left side of the valley, 400 feet above it, recrossing the stream, and rejoining the footpath at the 10th mile. Here there is a short, steep ascent of 300 feet to the plateau opposite Misgah, over which for ½ a mile; then a deep drop into the same <i>nala</i> , and a final ascent to Misgah. Camping on the side stream at the far end of the village, which consists of a fort and about 50 houses. Firewood and forage plentiful; supplies scarce.
7. MÚRKÚSH (12,000 ft.)	12	69½	First 4 miles north-west to the junction of two streams; then turn north up the left bank of the stream from that direction. At 5 miles ford stream; at 8 miles a grazing ground with sheep pens, &c. At 10 miles a thick birch and willow wood, and at 12 Múrkúsh, a grazing ground close to a wood similar to the last. Firewood plentiful. The road on the whole is fairly good, with no steep gradients; but it is very stony in places.
8. BÚN-I-KOTAL (14,600 ft.)	8	77½	At ½ mile cross stream from Kilik by a rickety bridge; horses must ford; then comes a short stiff ascent of ½ a mile, after which the gradient is easy and gradual; but the road is very stony in places. The camping ground is bad; no firewood, and very little forage.
9. GHIL (TÁGHDÚM-BÁSH PÁMÍR) (15,000 ft.)	11	88½	Gradual ascent up narrow valley. Deep snow till late in June. Horses must be taken over before sun rise. At 3 miles reach the Kilik Kotal (15,000 feet). Descent equally gradual and easy, but for snow. At 6 miles reach the Kirish stream, up which there is a path leading over a spur from the main range to Savikúl. At 8 miles reach the Tághdúmbásh Pámír, down which is the best road to Yarkand. At Ghil (8 miles) there is a good camping ground; forage plentiful, but no firewood, except wormwood roots. It is better, however, to ford the river and go 3 miles further west to a spot where there is a good sheltered camping ground; this lightens the next day's march. Forage and firewood as above. Road from Ghil level and easy.
10. DÚLDAL PÓT (OR AB-I-PANJÁH).	11½	100½	Very easy gradual ascent for 6 miles (over hard snow in May): at 3½ miles a broad valley joins in from the north-west. At 6 miles there is a short, rather steep, ascent of 200 or 300

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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 41—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

feet, and then for a couple of miles the road, though fairly level, is very difficult on account of deep snow, at all events till the end of June. . Horses must be taken over this bit by night. At 8 miles reach the *kotal* (16,600 feet), the watershed being hardly perceptible. Descent gradual for a couple of miles and easy, but for snow ; then somewhat steep and rough. Camp near the right bank of the main (left) branch of the Panjah river. No firewood, except roots. After the snow has melted, say from July to 30th September, these two passes—the Kilik and Khújrúí—would be perfectly easy, even for laden animals.

11. CAMP IN LITTLE PÁMÍR (14,000 ft.) (P).	13 (P)	114½	From the western foot of the Khújrúí Kotal to Bozai-Gúmbaz, at the junction of the two branches of the Pamir, is 26 miles, or two stages. No definite spot is given as the intermediate stage, as any convenient place may be selected.
12. BOZAI-GÚMBAZ (13,400 ft.).	13 (P)	127½	

Forage, firewood of sorts, and water will be found almost anywhere. The road is down the right bank of the Áb-i-Panjah, and is very easy, except of course when under snow. It is practicable for laden animals. There is no difficulty in crossing the right branch of the Panjah, as it is a shallow and narrow stream. Bozai Gúmbaz is a Kirghiz tomb. Excellent site for camping ground.

13. LANGAR (12,800 ft.)	14	141½	About a mile below Bozai Gúmbaz the Little Pámír may be said to end, as the Panjah valley here narrows to a defile, and the road becomes a series of ascents and descents, none however very
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severe. At 7 miles enter the Dasht-i-Mírza Múrád, a fine level plain 3 or 4 miles long, and over a mile in width ; at 10½ miles leave the Dasht, and descend to the Warm valley. This stream is full of rocks and boulders, and therefore somewhat difficult for horses to cross ; short steep ascent to the Dasht-i-Langar, a level plain, over 2 miles long, and nearly a mile in width. Camp in the valley at the far end. Forage and firewood abundant. Near Langar the Irshád route from Kanjut joins in.

14. SHAOR (11,500 ft.)	13½	155	Road along right bank. Several steep ascents and descents ; one especially bad descent at 10½ miles, where the path descends at least 1,000 feet to the river's edge. At 11½ miles ford a broad
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stream, and ascend a steep hill. On the other side descend to the Shaor ravine, up which the road turns. The camping ground is very confined, but firewood is abundant.

15. CHAHILKAND (SARHAD-i-WAKHÁN) (10,800 ft.)	9½	164½	Immediately on leaving camp, a very steep ascent of nearly a mile. In the next 1½ miles two spurs have to be crossed, the ascents and descents being steep and trying. At 2½
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miles cross a stream at the bottom of a deep valley. The path now ascends for about 2,000 feet to the Daliz* Kotal (13,500 feet), which is reached at 3½ miles. Then comes a very steep descent of about a mile, and then a short ascent to the *col*, where the road crosses the spur forming the watershed of the Sarhad valley. From this point the descent is gradual. At 6½ miles reach the deserted village of Sarhad-i-Wakhán. The remainder of the road is level, through fields and grazing grounds. At Chahil Kand a small village and fort. Excellent camping ground. Supplies procurable ; splendid grazing. The valley is here nearly 3 miles wide. South-east of camp, on the opposite side of the valley, is the opening leading to the Baroghil ; the river is fordable. This last march is, as far as ground goes, the worst on the whole road from Misgah to Sarhad, and is barely practicable for laden animals. There is another road along the river bank, but it is circuitous and almost as difficult, and, when the river is swollen, quite impracticable.

* In Walker's map of 1885 this is shown as the Daráz Kotal (Daráz).

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 42.

JALÁLABÁD TO ASMÁR.

Authority—THE MÚLLA ATTA MUHAMMAD.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. SHEWÁ, OR KEWÁ	14	...	After $\frac{1}{2}$ mile cross the Kábal river by ferry boats. Stream 200 paces across. For 4 miles road passes through populous district; then crosses a bare stony plain much infested by Shinwari robbers. Strike the Chitral river (here called the Kunar) at Lambataka, $3\frac{1}{2}$ miles beyond which is Shewa, a town of 1,000 houses, the chief place in Shigar district. Road good. There are two alternative roads to Kewa, but above is best and shortest. Road generally good.
2. NÚRGAL	13	27	Road along right bank of river stony and bad in places. At 2 miles pass village of Islám-púr (or Salampúr). Núrgal has about 60 houses. Road infested by robbers.
3. ZOR KUNAR, OR OLD KUNAR	$11\frac{1}{2}$	$38\frac{1}{2}$	Road along right bank of river to Patan; $2\frac{1}{2}$ miles beyond river is crossed by rafts of inflated skins. It is said to be sometimes fordable (it is 50 paces cross) in very cold weather; but Dr. Griffiths, who crossed here in January 1840, describes it as "with difficulty fordable. The streams are three in number; the last almost brimful and very rapid." The Mulla calls it "rapid and deep." Kunar is a town of some 1,000 houses. A road goes along right bank direct to Chigar Sarai from Patan. Road passes well-cultivated and populous district, inhabited chiefly by Dehgans, a tribe of Afghánistán, supposed to consist of converted Pagans of Indian origin, and only met with here and in Lughmán. They talk "Lughmáni," an entirely different language from the ordinary Pashtu of Afghánistán.
4. PASHAT, OR NEW KUNAR.	15	$53\frac{1}{2}$	Road good; passes through a populous and well-cultivated district along left bank of the river. Pass the villages of Kunar, Ali Dost, Kuligrám, Shankar, Sháhdílám, and Barabat. Pashat is about same size as Zor Kunar, and the residence of the Padsháh.
5. SARKANI	7	$60\frac{1}{2}$	Road stony and infested by robbers; passes small villages of Janga, Lambataka, and Donai. Sarkani has some 300 houses, and from it, as well as from Kunar and Pashat, there are roads over the hills to Bajaur.
6. MARAORA	12	$72\frac{1}{2}$	Road through uninhabited waste on left bank. A village of 200 houses, the frontier village of Jalálábád district. Shortly before reaching Maraora, pass on opposite (right) bank village of Chigar Sarai, where a large stream, the Péch, joins the Chitral. The Péch (or Kattar) comes from Kafiristán. A few miles up this stream is an affluent from the north also called Kattar, after a town of that name inhabited by Sífúh Posh Kafirs, who were, however, in 1841 overrun by the people of Bajaur, Asmár, &c., and forced on pain of death to become Muhammadans. They are now called Shaikhs or sometimes Nimchas, keep on good terms with both their own people and surrounding Muhammadans, and generally form the medium of communication between the two.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 42—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
7. ASMÁR ...	20½	93	Road along left bank of stream bad and stony, with many ups and downs. Pass <i>en route</i> the Bajaur villages of Shigal and Shartan (80 houses). Asmár is a fort with a village of some 200

houses, and the residence of the Khán of Asmár.

The march is described as "long and difficult" Asmár is an independent state, and its ruler on very friendly terms with the Chiefs of Dír and Chitrál.

Route No. 43.

JALÁLÁBÁD TO ASHRAT.

Authority—RAHATÚLA KHÁN.

Stage or halting-place.	DISTANCE IN KOS.		Description, &c.
	Interme- diate.	Total.	
1. KHEWA, OR SHEWA	10		Cross Káhal river. Easy road. Inhabitants Dehgáns, Sulimán Khél, and Sipai.
2. NÚRGAL ...	9	19	
3. KOHNA KUNAR ...	8	27	Easy road } Inhabitants Kunari.
4. DENDI, OR DUNDAI ...	12	39	Ditto }
5. MARAORA ...	15	54	Inhabitants Mohmands.
6. ASMÁR ...	15	69	Inhabitants first Mohmand, then Salarzai. The road is easy.
7. NARI, OR NARSAT...	11	80	Road easy. As far as Sal and Sankar (Shal and Shangar), the country belongs to Asmar; beyond nominally to Chitrál.
8. ARANDÚ ...	12	92	Road easy, except for about a mile.
9. LANGARBAT ...	12	104	Road difficult in parts. Inhabitants about 800.
10. ASHRATH ...	11	115	Part of the road difficult. Ashrath contains about 700 people.

Compare the first six stages of this route with Route No. 42, and the last four stages with Route No. 4. The two routes quoted make the distance 133 miles instead of 115.

ROUTES IN THE EASTERN HINDŪ KUSH.

Route No. 44.

JANDRÓT OR JANJARÓT TO YASÍN.

Authority--BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. GENDAI ...	10	10	Descend by a fair path for $1\frac{1}{2}$ miles to the Ghizar river, which cross by a rope-bridge. Horses are swum across. On the opposite bank is Khalta, a village of about 40 houses, amidst cultivation and fruit trees. From Khalta there is a steep and rocky ascent of about 1,100 feet very difficult, but practicable for ponies. The path then becomes fairly level for a mile or so, and then there is a stiff descent of a thousand feet to the Yasín river, which is crossed, at $5\frac{1}{2}$ miles, by a ricketty bridge 22 yards long. The last $4\frac{1}{4}$ miles into Gendai is fairly easy and level, but stony; two or three small streams of good water crossed <i>en route</i> . Gendai is a village of 11 houses with a good deal of cultivation and fruit about it. Camp in the fields.
2. YASÍN ...	6	16	For $2\frac{1}{2}$ miles over the rocky débris of successive landslips, passing at $1\frac{1}{4}$ miles the hamlet of Nú on the opposite (right) bank of the river. At $2\frac{1}{2}$ miles cross the Yasín river by a bridge about 20 yards long and 4 feet wide. The road now enters cultivation, and for the rest of the way is a path winding through the fields. At $3\frac{1}{4}$ miles pass through Dúmán, a village containing about 50 houses, and at 6 miles reach Yasín fort. The valley from the bridge to Yasín is about $1\frac{1}{4}$ miles in width, and is level and fertile. All the cultivation is on the right bank. Fruit trees are abundant, particularly apricot, apple, and walnut. Yasín fort is a square, of about 100 yards side, in a very dilapidated condition.

Route No. 45.

KÁGHÁN TO GILGIT.

Authority--BARROW, (from Native information).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. NABANG ...	14	...	The last village in the valley of the Nainsúkh, a depôt for food for the Gújars, who frequent with their herds the pastures in the upper tributaries of that river; water plentiful. The road crosses the Nainsúkh at Kághán; then proceeds up the right bank, recrossing it at Narang, where a tributary from the Safar Múlla lake joins the river.
2. BATÁKUNDI KATHA ...	9	23	From Narang to Gitidás Mr. G. B. Scott, of the Survey, recommends the stages here given.
3. WAITÁR ...	9	32	
4. KUTAWAI ...	9	41	There are no villages after Narang, the places marked in the map being merely summer resorts. The road is practicable for pack animals throughout, and as far as the Babúsar pass is a made road, but it is not kept in repair.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 45—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
5. GITIDÁS ...	10	51	Gitidás is at the southern foot of the Babúsar pass. Wood is scarce here, but forage plentiful.
6. THAK ...	12	63	Cross the pass, which is an easy one; then down a ravine through Babúsar (15 houses) to Thak, which is a large village, said to be larger even than Gilgit. There is a fort at Thak.
7. CHILÁS ...	13	76	Down the valley through Bacha (10 houses). Road so far very good. Shortly afterwards the road leaves the valley of the Thak stream and crosses a stony <i>maira</i> to Chilás, which is a very large compact village.
8. THALPIN ...	...	...	There is no regular ferry, and the Indus, which is probably 200 yards broad with a strong current, must be crossed on a <i>masak</i> raft. Thalpin consists of half-a-dozen houses.
9. DANDALÓSH ...	10	86	Up the Thalpin valley. Road fit for mules.
10. CAMP ...	9	95	Road up the valley. Camp at its head on the southern side of the pass. There is generally a Gújar encampment at this place.
11. PAIOT ...	12	107	Cross the Kinejút pass, and take either the road to Paiot by the Sai <i>nala</i> or the Shíngaigáh route; the former is the easier.
12. CAMP IN KHOMAR <i>nala.</i> ...	6	113	Cross the watershed; the ascent is about 4 miles. Camp at a spring at the head of the Khomar <i>nala</i> .
13. GILGIT ...	9	122	The road down the Khomar <i>nala</i> is very bad and not practicable for mules. The last 3 miles into Gilgit are easy.

N. B.—The road by the Hodar valley is considered a better one than the Thálpin route.

Route No. 46.

KÁGHÁN TO YASÍN, *viâ* SAPAT, THÚR, AND TANGÍR.

Authorities—WATERFIELD (*from Native information*) and THE MÚLLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. NARANG ...	14	...	<i>Vide</i> Route No. 45.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 46—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
2. SAPAT ...	14	28	This is a very difficult road, running up the Bhúnja Katha pass, over 14,000 feet high.
3. KOT GALI ...	12	40	Road very good, though descending. One place for 100 yards or so is difficult. Ten or fifteen huts here in summer.
4. ZÚR ...	12	52	Road good, but over a pass 15,316 feet high. No village nor cultivation, only a few sheds.
5. THÚR ...	12	64	At 3 <i>kos</i> above Thúr the stream divides. The easterly one is called Makheli, the westerly one Zúr, which is 3 <i>kos</i> above the junction of these streams, and between the two small ones. Thúr has about 100 houses. It is on the east bank of the Thúr Katha and 6 <i>kos</i> from the Indus. The former is crossed by a bridge opposite Thur, and there is another close to the Indus. The good road crosses both these bridges, but footmen can go straight up the east bank of the Thúr Katha.
6. HODAR ...	...	...	Lies on the west bank of a small stream, where the latter falls into the Indus. Yasín is said to be 40 <i>kos</i> hence (200 houses).
7. MINYÁR ...	...	...	Pass at about 11 <i>kos</i> "Yarar," where gold-washers assemble. Twenty houses of Gújar cultivators. No torrent, but a spring. Village about 1 <i>kos</i> from Indus, which has a sandy bed. Minyár is about 3 <i>kos</i> to west of Thúr Katha.
8. SAZÍN ...	...	94	A village of 160 houses on left bank of Indus, about a <i>kos</i> or more from it. The river here is about 30 paces wide, and very deep, flowing through sand.
9. LÚRG ...	8	102	Cross Indus. Road pretty level. One hundred and sixty houses.
10. DÍAMAR ...	4	106	Road level, and crosses no torrents. The country is all small jungle. Diamar has 250 houses, and lies on the bank of a small torrent (the Tángir), which is here very deep, and cannot be bridged in the hot weather.
11. JAGLÓT ...	4	110	Road along east bank of torrent. Three hundred houses. A great deal of cultivation of every kind, and a bridge over the Tángir.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 46—*concl'd.*

Stage or halting-place.		DISTANCE IN MILES.		Description, &c.
		Interme- diate.	Total.	
12. KAMI	...	5	115	Two hundred houses on the east bank of the Tángír. Torrent here spanned by a wooden bridge. The road is over level ground.

There is said to be a good road from Kami to Yasín over a pass, 3 days march.

The route as given above can be traced clearly enough as far as Thúr. The next three stages are incomprehensible, as no one bound for Sazín would go to Hodar. From Thúr it is about 10 miles to the Indus, and from there about 20 miles on to Sazín along the left bank of Indus, passing Harban and Shatíal *en route*. The stages given up the Tángír valley are absurd, as the places named are only a few miles apart, instead of many *kos*, as stated in the original of the above route. The Múlla's distances have therefore been inserted. The Múlla, who went from Sazín to Tángír and up the valley as far as Rúrangí, gives the following account of his journey: The Indus is crossed opposite Saeín by rafts. The road lies up the right bank of the Tángír *nadí*, which for about 4 miles from the Indus flows through a very confined valley. The road has many ups and downs, but admits of the passage of laden cattle. The valley then opens out, Lúrg being situated in a cultivated basin about 1 mile wide and 2 miles long. Lúrg contains about 50 houses. From Lúrg to Diamar (80 houses) it is about 4 miles of easy ascent. Jaglót is another 4 miles further up the valley, but being on the river bank, the road to it from Diamar actually descends. Jaglót contains about 200 houses scattered over a plain. On leaving Jaglót, the river is crossed by a substantial wooden bridge about 60 feet long. Kami is 5 miles further up, and contains about 250 houses in the midst of a good deal of cultivation. From Kami onwards, *vide* Routes Nos. 77 to 81 inclusive.

Route No. 47.

KALA DAROSH (DARÚSH) TO MADALASHT (SHISHI-KÚ).

Authority—MUHAMMAD NAWÁZ KHÁN.

Stage or halting-place.		DISTANCE IN MILES.		Description, &c.
		Interme- diate.	Total.	
1. TAB	...	9	...	Through the fields of Drósh; at $1\frac{1}{2}$ miles there is a spur which involves a stiff climb, except when the river bed can be used. At $2\frac{1}{2}$ miles reach the Shishi Kú. Cross it by fording or by the bridges, and turn up its right bank. There are here a few ascents and descents. Pass Láwi (12 houses) at $3\frac{1}{2}$ miles and Shishi (20 houses) at $4\frac{1}{2}$ miles. Just beyond this the road bifurcates. In winter the river road is followed; in summer the one to the left over the hill slopes. The winter road crosses the river twice (at $6\frac{1}{2}$ and 8 miles), and passes through Purigal (30 houses) on the left bank. By the summer road pass Múzhdeh at $7\frac{1}{2}$ miles, and reach Tar (20 houses) at 9 miles.
2. MADALASHT	...	$12\frac{1}{2}$	$21\frac{1}{2}$	At 1 mile cross river opposite Tingal by a foot-bridge. At $2\frac{1}{2}$ miles recross to the right bank at Barga Nisár. In the next 4 miles pass through Barga, Zíarat, Kishandel, Kawash, Kalás; at 9 miles pass road to Bashkár.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 48.

KALA PANJAH TO ÁKTASH, *via* THE GREAT PÁMÍR.

Authority—TROTTER.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
LANGAR KISH (9,350 ft.).	6	6	A village. Road lies along the banks of the main Panja river, and then up the northern branch: pass on right bank the villages of Zang and Hissár. All supplies for the journey across the Great Pámír have to be taken from Langarkish, which is the highest village on the north branch of the Panja river. The village is bounded by lofty and precipitous mountains.
YÚMKHÁNA or JANGALIK (11,440 ft.).	18	24	The road follows the right bank of the river, above which it rises in many places to a height of 1,000 feet. Cross the Áb-i-zer-i-zamín river, 4 miles beyond which is the camp. Plenty of grass and firewood.
YÓLMAZAR (12,320 ft.).	13	37	Road still along the right bank of stream. At 4 miles cross the Áb-i-Matz (river), up which passes a summer road to Shighnán; 2 miles further over Boharak, the commencement of the Great Pámír. Plenty of grass and boortsee. Road good.
BILAOR BAS (13,120 ft.).	11	48	March along right bank of river through a grassy plain bounded on both sides by undulating hills.
MAZAR TAPA ... (13,760 ft.).	20	68	Road up gentle ascent the whole way, and on the right bank of the stream.
SAR-I-KÚL (13,950 ft.).	16½	84½	Road up gentle grassy slope to Victoria lake, along the banks of which the road passes. The lake is 10 miles long, and nowhere more than 2 miles in breadth. Camp at the east end of the lake. Whole ground under snow, but very fine pasturage in summer. From Sar-i-Kúl a road leads across to Langar at the west end of the Little Pámír, crossing the Waram pass.
SHASH TAPA 13,760 (ft.).	20	104½	Cross a low watershed a few miles from camp, and then enter a valley, the stream down which flows into the Ak-sú river. Very gentle descent through broad open valley to camp. Roads traverse the Pámír here in all directions.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 48—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
DAHAN-I-ISLIGH ... (13,220 ft.) (<i>mouth of Isligh river.</i>)	18	122½	Gentle descent through open valley: pass several broad open ravines. This camp may be considered the termination of the Great Pámír. Plenty of grass and fuel.
AK-TASH (12,600 ft.).	37	159½	Road follows the Isligh river until it joins the Ak-sú. Both of these streams partially frozen, but the ice breaking up made the journey somewhat difficult. The Isligh river passes through precipitous mountains. After entering the Ak-sú valley, turn south to Ak-tash.

Route No. 49.

KANDIA TO TÁNGÍR.

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
From Karang to—			
1. GABBIAL ...	6	...	A village of 35 houses. Pass half way Rachar, 40 houses.
2. GUTTI ...	...	...	Gújar's huts in the Maidán Dara.
3. PÚRWALAI (<i>camp- ing ground</i>).	...	...	Cross pass, closed in winter, but open to horses in summer; then down the Michar stream.
4. KÚRANGI ...	...	...	A Gújar village of 60 houses.
5. KAMI ...	8	...	Village and fort of 250 houses. Pass villages of Dapis and Palori.

A comparison with the Múlla's itineraries will show that the road first leads up the Kandia *nadi*; then up its tributary the Maidán Dara; then over the watershed between Kandia and Tángír, and down the Michar stream to Kúrángi in Tángír. The Múlla describes the road as a good one.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 50.

GIRCHA TO SARHAD, *viâ* IRSHÁD PASS.

Authority—BARROW (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. SHIPJERÁB ...	9	...	Cross the Húnza river between Sust and Kho-dábád. The road then runs up the right bank of the Irshád Branch. At Shipjerab there is a <i>dar-band</i> consisting of two towers. Firewood and grass plentiful. The place is used as a grazing ground.
2. RAISHIT ...	9	18	Road along right bank ; a few ascents and descents, but otherwise easy. At Raishit there is a fort containing about a dozen houses. No fruit trees, but plenty of firewood and a little forage.
3. BÁBÚGÚNDI, OR MAZAR.	11	29	Road over an open stony <i>maidán</i> , where there is a little cultivation, the property of the Mir. At about 5 miles pass Chapursan : here there was formerly a large village, but it has been overwhelmed by a great glacier : there are still, however, a few fields. The road goes between the glacier and the river. At Bábugúndi both forage and firewood.
4. CAMP ...	8	37	Cross to left bank of river ; then over sloping ground, leaving the river well to the left. Firewood and a little forage. The ravine leading to Chilling pass is about 3 miles below camp on the right bank. The Chilling is the route between Húnza and Ashkúman.
5. BÚN-I-KOTAL ..	8	45	Ascend to a high Pámír-like plain. No firewood.
6. CAMP. (<i>at junction of two nalas</i>).	...	...	Over the Irshád <i>kotal</i> , which is a narrow defile between two high mountain masses. The road, especially on the north side of the kotal, is very difficult over rocks and ice, but horses can be taken over for a few months of the year. No firewood.
7. LUPSÁK ...	10	55	Road along right bank. No firewood but wormwood roots.
8. KHALDARSHIT ...	9	64	A grazing ground ; jungle and grass.
9. LANGAR ...	9	73	Road tolerably easy. Cross Panja river to Camp.
Total ...	...	73	

KASHMÍR TO GÍLGIT, *vide* ROUTE No. 9, BANDIPÚRA TO GÍLGIT.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 51.

LÚDDEH (KÁFIRISTÁN) TO CHITRÁL, *vid* THE SHÁWAL PASS.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. CAMP (SHAWAL PASS) (10,280 ft.)	7	...	Across the Shawal stream by a foot-bridge, and for 2 miles up its left bank through cultivation, passing a few stray houses belonging to Lúddeh. Cross by a foot-bridge to right bank. The fields soon come to an end, and the road enters deodar forest. At $3\frac{1}{2}$ miles cross to left bank, and at $3\frac{1}{2}$ recross to right. At $5\frac{1}{2}$ miles the road finally crosses to left bank, and, leaving what appears to be the main valley, ascends the hill side by a very steep path, quite impracticable for horses. A stiff ascent of over 2,000 feet in $1\frac{1}{2}$ miles brings one to a Kafir grazing ground, where there are a few stone pens for the cattle. The first $5\frac{1}{2}$ miles are very easy, with an average ascent of 300 feet a mile. At camp fuel scarce; water from stream.
2. UTARSHISH ... (10,622 ft.)	9	16	Up the valley over a very rocky path, with here and there patches of snow. The ascent lies over a series of plateaus, each with its marsh or lake, and a stiff climb between the plateaus. The first lake is reached at $3\frac{1}{2}$ miles, the second at $4\frac{1}{2}$, the third at $4\frac{3}{4}$. From $4\frac{1}{2}$ miles onwards to the crest the road lies over snow. At $5\frac{1}{2}$ miles reach the crest (14,030 feet). The descent is not very difficult, the first mile or so down a shaly slope, and then over a good deal of rocky ground. At $7\frac{3}{4}$ miles the path becomes very steep, dropping down nearly 2,000 feet in the remaining mile and a quarter; the path here is fair, as earth covers the hill side. Uter-shish is a grazing ground with a few cattle pens. Firewood plentiful; water from stream.
3. BUMBURAT ... (6,600 ft.)	9	25	Down the valley. At first the path is very rocky and troublesome, lying either in the bed of the stream or over great landslips. At $2\frac{1}{2}$ miles pass the mouth of a valley from the south, up which is a road to Kamdesh. The road now enters a deodar forest, and is on the whole fairly easy, though bad in places, especially between the 7th and 8th mile. At 8 $\frac{1}{2}$ miles cross a side stream, and enter the fields of Bumburat, a Kalash Kafir settlement, consisting of eight or ten small hamlets. Supplies obtainable. Firewood plentiful.
4. AIÁN (4,560 ft.) ...	8	33	Through the fields of Bumburat for $2\frac{1}{2}$ miles; then across the river and up the western slope of the Karál hill for 2 miles, ascending about 900 feet. This hill is of considerable extent, flat-topped, and covered with deodar, oak, &c. The descent on the northern face is very steep and in places difficult, the road quite impracticable for horses. Aián is a large village of nearly 500 houses in three or four blocks. Supplies procurable. It is about $\frac{1}{2}$ a mile distant from the Chitrál river.
5. CHITRÁL (4,980 ft.)	10	43	Cross the Bumburat stream by a narrow bridge, impracticable for animals (the stream is 20 yards broad and rapid, but fordable), through the fields and hamlets of Aián for $1\frac{1}{2}$ miles; then through sterile hills. At 3 miles strike the river again. At 5 miles Argach (30 houses); on the opposite bank is Chimarkand. At 6 miles the road goes over some cliffs above the river, and at 8 miles enters the Chitrál valley: hamlets and fields the rest of the way. At Chitrál supplies are plentiful. The road is good for laden animals throughout this stage.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 52.

LÚN (RIGHT BANK OF THE CHITRÁL RIVER) TO SHOGHOT, *viâ* PASTI.

Authority—HAVILDAR GOPAL SINGH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. PASTI ...	11	...	This is a direct road over the mountains, saving two marches. There is a still more direct one <i>viâ</i> Awír, but it opens later than that given below, and is in fact only open for two or three

months, while this is open from May.

From Lún (40 houses), which is situated on the hill slopes high up above the river, there is a gradual and easy ascent of about a couple of miles. The road then descends for $\frac{3}{4}$ of a mile, and crosses the Awír Gol, down which there is a road to Parpish ($1\frac{1}{4}$ miles distant). On the other side of the Awír Gol is the village of Aolatreiri (60 houses), a well cultivated place with orchards, &c. At $1\frac{1}{2}$ miles up the valley to the west is Awír, which consists of half-a-dozen hamlets, containing in all about 100 houses. The rest of the road is a series of ascents and descents. At 8 miles there is a very rocky bit of road, where horses have to be unladen; this continues for a mile or so. Pásti (30 houses) is situated high up in the hills, and consequently it is almost devoid of trees.

2. SHOGHOT ...	13	24	Three miles of ascent to the watershed. At 6 miles cross the stream, which flows down through Pásan (40 houses) to the Lútkú river. At 7 miles cross a spur and descend to Tasgáh (10 houses), below which the road is steep and bad. Animals must be unladen. At 8 miles passed Madashíl (15 houses), where fruit trees are again met with. At 9 miles Danil (5 houses). At 10 miles the road strikes the Ujáh Gol, and runs along the left bank till within $\frac{1}{2}$ a mile of Shoghot, passing villages of Hasánábúd and Dagaon. The bridge crossing the Ujáh Gol is only fit for men on foot. The river is only 2 feet or 3 feet deep, according to the season, and 5 feet or 6 feet broad. Though there are a great many ascents and descents along this road from Lún to Shoghot, it may be considered practicable for laden ponies.
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Route No. 53.

LÚTKÚ VALLEY (CHITRÁL) TO SHUI (KÁFIRISTÁN), *viâ* THE SHUI PASS.

Authority—HAVILDAR GOPAL SINGH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. BAGÚSHET GOL ...	10	...	Starting from Izh, 31 miles from Chitrál: cross the Lútkú river by a bridge (30 feet $\times$ 2 feet), practicable for unladen animals. The river in summer is unfordable. Up the right bank of

ROUTES IN THE EASTERN HINDŪ KUSH,

ROUTE No. 53—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	

the Bagúsht Gol for 1 mile, passing Baskír (12 houses). Cross to left bank by a bridge (15 feet $\times$ 2 feet) opposite Saník (5 houses). At $1\frac{3}{4}$ miles pass Urják (10 houses). At $2\frac{1}{2}$ miles there is a bridge leading to Tani on the right bank. At 4 miles Bagúsht (10 houses). At $4\frac{1}{2}$ miles cross to right bank by bridge 15 feet $\times$ $1\frac{1}{2}$ feet. The road now ascends rapidly. At $5\frac{1}{2}$ miles enter a fine deodar forest, which continues for about 2 miles, where the road leaves the forest; it is about one-third mile south of the Bagúsht Gol. At 10 miles again strike the river close to the junction of the Manur Gol, up which there is a difficult footpath leading to Chitrál. This point would make a suitable stage.

2. SHUI	...	10	20	Cross the river by fording. The road now goes up a narrow valley, and is very steep indeed. The Shui Kotal is reached at 3 miles. Beyond this nothing is known of the road, but it is be-
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lieved to be about 7 miles further to the Kafir village of Shui. This route is considered practicable for Chitráli ponies.

Route No. 54.

MASTŪJ TO CHITRÁL, *viâ* CHITRÁL RIVER (LEFT BANK).

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	

1. SANOGHAR (7,651 ft.)	9	...	At 600 yards cross the river to the right bank by a rickety single span pole bridge about 90 feet long. Baggage animals must be unladen. Then along the cliffs by a fairly made road, a good many ups and downs with severe gradients; but
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still the road is 3 feet or 4 feet wide, and cleared of rocks and boulders. At 3 miles pass the junction of the Laspúr or Bashkár river. At 4 miles pass Largpúr (8 houses). At 5 miles Naisur (15 houses). About the 5th mile enter the river bed, and a short distance beyond ascend to the Parabek plain, a sloping maidan nearly a mile in width.

At $6\frac{1}{2}$ miles cross a deep chasm, 100 yards wide, by descending to the level of the stream, and again ascending to the Parabek plain. At $7\frac{1}{4}$ miles descend to the river, and half a mile further on cross over to left bank by a single span pole bridge, about 160 feet long, at which baggage animals must be unladen. After crossing, the road tracks back for about half a mile along the river, and then ascending a precipitous cliff, enter the village of Sanoghar. Camp in an orchard on the far side of the village. Sanoghar is a large village with at least a hundred houses enbosomed in trees and charmingly situated. Supplies obtainable.

2. BÚNI (6,862 ft.)	...	9	18	Easy march; road very fair after leaving the fields of Sanoghar, along the face of a cliff overhanging the river. At 3 miles pretty village of Miragrám (150 houses); cultivation from here almost continuous. At 6 miles Avi (50 houses); at 7 miles Kuchnali (40 houses), and at 8 miles large village of Búni (300 houses). Camp on the far side. Supplies obtainable.
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 54—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
3. RÉSHÚN (6,480 ft.)	12½	30½	At 3 miles pass village of Janalikot (20 houses) on opposite bank. Road then scrapes along the side of a bad cliff. At 4½ miles Awira (20 houses). At 6 miles Koragh (20 houses), and the confluence of the Mulkho. Opposite Koragh is Kusht (50 houses). At 7 miles the road and river both enter a gorge, which continues for the next 3 miles or so. At 10½ miles Zahet (25 houses); at 11 miles Shugram on opposite bank (40 houses). Just before reaching Roshun, a swift torrent has to be crossed by a bridge about 10 feet long. This torrent is otherwise unfordable. Reshun is a large village of 150 houses. Supplies obtainable.
4. BARNAS (6,100 ft.)	7	37½	On leaving Réshún, cross a deep <i>nala</i> . Then ascend a steep spur, the road rising to about 600 feet above Réshún. Steep descent of 700 feet to an alluvial flat along the river bank. At 2½ miles pass Parpesh (30 houses) on opposite bank. The road then becomes bad, for the most part along cliffs about 60 feet or 70 feet above the river. At 5 miles pass Madaseli (15 houses), and at 6 miles Rumkari (20 houses). The road then descends and goes along the foot of the cliffs, finally ascending to the fertile plateau on which Barnas (60 houses) is situated.
5. KOGHAZI (5,450 ft.)	13	15½	Through Barnas and across a deep ravine which divides that village in two. Over a stony plateau, and at 1½ miles descend to river bed. At 2 miles pass Prét, a large village on the opposite bank. The road now becomes bad for a couple of miles, baggage animals having to be unladen. At 4 miles Beni (10 houses), and at 5 miles Maroi, a large village of 100 houses, where there is a bridge across the Mastuj river. At 7 miles the road becomes very bad, going along the face of rocky cliffs, sometimes ascending 200 or 300 feet, and passing over cornices, where animals should certainly be unladen. At 7½ miles the road reaches a stony undulating plateau, which continues for 1½ miles. At 8½ miles pass the bridge, 60 feet long, which leads to the large village of Mori, on the opposite bank. At 9 miles cliffs again impinge on the river, and for the next 2 or 3 miles the road either runs along the face of the cliffs or at their feet, being impassable in many places for laden animals. At 11½ miles cross the rapid Guland or Shalich <i>nala</i> by a bridge 60 feet long and 2½ feet wide; animals crossing it must first be unladen. The rest of the road is easy. At 13 miles Koghazi, a village of 50 houses. Supplies obtainable.
6. CHITRÁL (4,980 ft.)	12½	63	Through the fields of Koghazi. At 2 miles the road becomes very bad. River hereabouts crossed by a rope bridge. At 2½ miles pass Kajú on opposite bank, a village of 30 houses. At 4 miles Rágh (50 houses), and half a mile short of this village there is a very bad cliff to be turned, where animals must be unladen. At 6¼ miles Kári (60 houses). At 7 miles the road becomes very bad indeed for a couple of miles, being a path about 2 feet wide between cliffs and precipice, with bad ascents and descents; even unladen animals must be taken along it with great care. At 9 miles pass the confluence of the Arkári river. At 9½ miles one may be said to enter the Chitral valley, a succession of undulating fans between hills nowhere more than a mile apart. The hills here are somewhat less precipitous and more wooded. At 10 miles pass Sangúr (20 houses) on opposite bank. For the next mile the road runs along a sandy strip of ground. At 11½ miles pass Danfl (50 houses), and at 12 miles cross the river by a fairly good bridge 135 feet long and 4 feet wide. Camp just beyond the fort; supplies plentiful.

There is also the road *vid Drásan*; but, on the whole, the above route by the left bank is preferable, except for laden animals. These in summer would find the Drásan Owir route the best.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 54A.

MASTÚJ TO CHITRÁL, *viâ* DRÁSAN AND PRÉT.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. PARABEK (<i>plain op- posite Sanoghar.</i>)	7½	...	} <i>Vide</i> Route No. 12.
2. DRÁSAN ...	12	19½	
3. KÚSHT ...	8	27½	
4. PARFISH ...	10½	38	
5. PRÉT ...	8	46	
6. KOGAZI ...	8½	54½	
7. CHITRÁL ...	12	67	

Route No. 54B.

MASTÚJ TO CHITRÁL, *viâ* OWÍR.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. PARABEK ...	7½	...	} <i>Vide</i> Routes Nos. 11 and 12.
2. DRÁSAN ...	12	19½	
3. GÚRKÍE ...	13	32½	
4. OWÍR ...	8	40½	
5. PASTI ...	9	49½	
6. PARSÁN ...	8½	58	
7. SARUM ...	9½	67½	
8. CHITRÁL ...	9	76½	

Route No. 55.

MASTÚJ TO GÁKÚCH, *viâ* SHANDÚR PASS.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. RAHMÁN (9,300 ft.)	14	...	At 1 mile ford the Kambád <i>nala</i> , and pass the small hamlet of Gramúli. The road then goes for 5 miles over stony barren slopes, the valley being somewhat narrow. At 5½ miles

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 55—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	

ford the Shaidás *nala*, and at 6 miles cross the Laspúr river by a *kadal* bridge. A mile or so beyond the valley is closed by a low isolated hill, which forms a good defensive position. At 8 miles Gasht (50 houses). Half a mile further on is a small hamlet of Gasht. The rest of the way the road goes over stony slopes, the valley being about a mile wide. At 10 miles cross a deepish ravine (the Shindal *nala*) by a short steep zigzag. At 13 miles pass the bridge leading to Harchín, and at 14 enter the cultivated ground belonging to Rahmán, a large scattered village of many small hamlets. Supplies procurable. From Rahmán there is a short cut to Chitrál by the Gúland valley. Road difficult.

2. SAR LASPÚR (9,800 ft).	5½	19½	At ½ a mile ford a deep rapid stream, and at 2½ miles cross the Laspúr river by a <i>kadal</i> bridge. The road now runs close to the river side for 2½ miles, being narrow and stony; an alternative road goes over the hill above, and is on the whole preferable. At 5 miles pass the bridge leading to Bálim, a village on the opposite bank. The road now ascends to the plateau on which stands Laspúr, a scattered village of some extent, at the junction of the Woghtúr <i>nala</i> and Laspúr river. Supplies procurable.
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It might be better to divide the distance from Mastújj thus:—

(1) Gasht hamlet, 8½ miles. | (2) Sar Laspúr, 11 miles.

3. LANGAR (10,900 ft.)	15	34½	Up the narrow stony valley of the Woghtúr <i>nala</i> ; road good and gradient easy, except for the last few hundred yards. At 3 miles reach the <i>kotal</i> (12,200 feet). After gaining the <i>kotal</i> , one crosses an almost level plateau, about 1 mile broad and 1½ miles long, at the end of which is the Shandúr lake, along the low shelving bank of which (north side) the path runs for about a couple of miles. This Shandúr plateau is in summer a splendid pasture ground. On leaving the lake, the path follows the left bank of the Shandúr stream for 4 miles, and, except in the last mile, the descent is very gradual, never more than 1 in 20. At 10 miles the road strikes the Ghizar river, and follows its left bank for 5 miles; descent imperceptible. At 15 miles there is a suitable camping ground at the point where the river turns east. Firewood plentiful, and in summer good forage. The banks of the Ghizar river are covered with a dense fringe of low brushwood, and this jungle throughout is known as Langar.
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4. GHIZAR (10,000 ft.)	9½	44	At ½ a mile cross the Chamarkand stream by a narrow bridge. Up this stream is a road to the Chamarkand <i>kotal</i> , which is a short cut to Mastújj. Beyond this bridge there is a steady, but almost imperceptible, descent for 3 miles. The road then dips down to the bank of the Ghizar river, and at 4 miles crosses the narrow Chakalwat stream by a good bridge. Between 5 and 6 miles pass the scattered village of Terú on the slopes to the left of the road, and at 6½ miles pass the stone tower and wall which form the Darband-i-Ghizar. The road is here rather difficult for a few hundred yards, and the descent becomes rapid. Between 7 and 8½ miles the road runs along the edge of a plateau overlooking the Ghizar valley; it then descends a couple of hundred feet to the fields of Ghizar, a scattered village and fort. At 9½ miles reach the fort, which is situated on a commanding mound. Supplies procurable.
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ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 55—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
5. CHASHI (9,800 ft.)	11	55	Over a marshy plain. At $1\frac{1}{2}$ miles cross the river; horses must ford, as the bridge is only practicable for men on foot. The road then winds along the river bank by marshy flats, or in the stony bed itself. This road is in summer impracticable, and one must then follow the longer and more difficult road along the hill side above. At $4\frac{1}{2}$ miles ford the Barkúti stream. The road now lies along the south bank of the Pandar lake, leaving its margin at $5\frac{1}{2}$ miles, and winding along the hill slopes above it for about 2 miles. At 10 miles it crosses the watershed between the Pandar lake and Chashi valley, and descends to the village below.
6. PINGAL (9,670 ft.)	10	65	Through the fields of Chashi. At $1\frac{3}{4}$ miles ford the Chashi river, or cross it by the bridge $\frac{1}{4}$ of a mile lower down. At 2 miles pass the junction of the three rivers, <i>viz.</i> , Ghizar, Chashi, and Bahútar. At 6 miles reach Darband, a position where some low <i>sangas</i> close the road. As far as Darband the road is fairly easy, though stony; but here the valley narrows considerably, and the road becomes abominably rocky and troublesome, much of it lying in the bed of the river, the summer road being some hundred feet higher. Pingal is a small village, and part of it lies on the north bank, a rope bridge connecting the two. Camp in river bed. Supplies scarce.
7. DAHÍMAL (8,200 ft.)	$10\frac{1}{2}$	$75\frac{1}{2}$	A 11 mile cross the Sosat <i>nala</i> by fording. About $2\frac{1}{2}$ miles the road is carried over a rocky spur, and is very difficult; at $4\frac{1}{2}$ miles there is another very difficult place, where the road has to cross a neck about 700 feet above the level of the river; ascent very steep and rocky. At $5\frac{1}{2}$ miles cross the Kachúri <i>nala</i> . At 8 miles there is another rocky spur. At 9 miles pass Juljás, a level grassy strip of land, where troops might encamp. Forage and firewood obtainable. On leaving this, there is a steep zigzag to the plateau above, and an equally steep descent to the Battigah <i>nala</i> , up which there is a road to Tángú. The river can in winter be forded; in summer it can only be crossed by a rickety bridge. After crossing, the road ascends to a plateau several hundred feet above the river, and then descends again to its margin opposite Dahimal, a fort-crowned rock on the left bank. Supplies very scarce; forage and firewood abundant.
8. JANDRÓT (7,800 ft.)	$9\frac{1}{2}$	85	This stage is almost as bad as the last, and there are two very bad rock staircases along it, where animals must be unladen. The first of these is about 2 miles from camp. Half-way ford the Gahoga. The last half of the road is carried along the hill side high above the river. At 9 miles cross the deep ravine of the Jandrot <i>nala</i> , and camp on the plateau beyond. Supplies scarce.
9. ROSHAN	9	94	} <i>Vide</i> Route No. 30.
10. HUPAR	12	106	
11. GAKÚCH	9	115	

These last two stages are quite the worst along the whole route. In fact they are the only two in which laden animals meet with very serious difficulties.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 56.

MASTÚJ TO SARHAD-I-WAKHÁN, *via* DASHT-I-BAROGHIL.

Authority--BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. BREP ...	13	...	} <i>Vide</i> Route No. 18.
2. MÍRAGRÁM ...	11	24	
3. JHOPÚ ...	8½	32½	
4. CAMP ...	8½	41	
5. CAMP ...	9	50	
6. SKRUINJ ...	10	60	
7. DOTZ ...	8½	68½	
8. DASHT-I-BAROGHIL	8	76½	Camp near Baroghil Ailak.
9. SARHAD ...	12½	89	<i>Vide</i> article Baroghil Pass, Part I.

This road, from Jhopú to Sarhad, is only used in winter. The best summer road to Wakhán is by the right bank through Topkhána Ziabeg and over the Khán-Khón pass.

Route No. 57.

MASTÚJ TO YASÍN, *via* THE TÚI PASS.

Authority--BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. BREP (8,290 ft.) ...	13	...	} <i>Vide</i> Route No. 18, Dasht-i-Baroghil to Mastúj.
2. MÍRAGRÁM ...	11	24	
3. JHOPÚ ...	8½	32½	
4. SHAH JANALI ... (12,700 ft.)	8	40½	
			Over a high swelling stony fan for about a mile, and then along the left bank of the Gazan Dara. At 2 miles reach Rakshín, the first hamlet of Gazan, and at 2½ miles cross to river

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 57—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
bank by a bridge fit for unladen animals. The river may, however, be forded. Pass through the fields of Gazan for $\frac{1}{2}$ a mile, and then along stony hill slopes; path bad in places. At $4\frac{1}{2}$ miles enter a fine birch jungle, cross a stream, and at 6 miles ascend a short steep spur, after which the road lies between the steep hill side and the bank of a lateral moraine. At $7\frac{1}{2}$ miles the trench thus formed opens out into a stony undulating valley, about two or three hundred yards wide, between the mountains and the aforesaid moraine. This is known as Shah Janali, and offers an excellent camping ground, as firewood, forage, and water are all obtainable.			
5. CAMP (east end of Tui glacier) (11,750 ft.)	10	$50\frac{1}{2}$	From Shah Janali to the <i>kotal</i> it is $3\frac{1}{2}$ miles, the first 3 miles of which are either over moraine or gently shelving beds of shingle, and are quite easy. The rest is very steep up a sliding, shingle
slope, which, when under snow, is very difficult and slippery. The <i>kotal</i> is a deep gap about 200 yards wide. From it to the first possible camping ground it is 6 miles. The first mile is very steep and always under snow; then for $\frac{1}{2}$ a mile there is a fair path along the hill side, and then the road goes on to the Tui glacier, which it follows the rest of the way. The road is here frightful; the glacier is covered with rocks and shingle, but is none the less difficult, as the stones give but a treacherous foothold. Camp in bed of Tui river. Firewood plentiful. Forage scarce.			
6. NÁLTÍ (TÚÍ) ...	11	$61\frac{1}{2}$	The road for the first $1\frac{1}{2}$ miles is stony and bad; it then enters a fine birch and willow jungle, and is good the rest of the way. At 2 miles cross a stream from the north-east.
7. HÚÁLTÍ ...	$11\frac{1}{2}$	73	Down the river bank of the Tui river by a fairly good path through the fields and hamlets of Tui for about $4\frac{1}{2}$ miles, passing Shikamdast, Chirát, Khún, Harf, Dareh. At 4 miles, opposite
Dapas, there is a bridge (30 feet $\times$ 4 feet); the rest of the road to the junction of the Tui with the Yasin river (at 10 miles) is along cliffs and stony hill sides, but the path is good. At the junction on the left bank of the Tui is the hamlet of Barnas, which can be reached by fording. The road now turns south down the Yasin river; at the angle there is a rocky promontory, which can only be turned by fording. The rest of the road is very good. Hualti (40 houses). Ample room for encamping, but forage and firewood scarce.			
8. YASÍN ...	6	79	For $1\frac{1}{2}$ miles pass the fields of Hualti; then for 3 miles over the level Dasht-i-Taíns. At 5 miles ford the Nashúr Gol. Camp on polo ground. Road throughout this stage good.

Route No. 58.

NAGAR TO SKARDÚ, *viá* HISPÁR PASS.*Authorities*—HAYWARD; MONTGOMERIE; DREW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. HUPÁR ...	6	6	A village in the Nagar valley.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 58—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
2. HISPAB ...	22	28	A village in Nagar at the foot of a glacier.
3. CAMP ...	17	45	Cross Hispar pass into Basha valley. Road along glacier. No habitation.
4. BROK ...	15	60	Ditto ditto ditto.
5. ARANDÚ (10,000 ft.) ...	13	73	Village in Basha valley. Cultivation, trees, grass.
6. CHITRÚN ...	20	93	Hot springs.
7. KASHAMAL ...	15	108	A village on Shigar river, left bank.
8. SHIGAR ...	12	120	A large village on left bank of river. The nicest place in Baltistán. Crops and fruit trees abundant. River crossed by rafts of skins. Valley 3 miles broad for 24 miles above Shigar.
9. SKARDÚ ...	14	134	<i>Vide</i> Routes Nos. 74 and 71.

The Hispar pass is certainly a difficult route, and is only used in cases of necessity. It is not a practicable military route. The route is shown in Indian Atlas Sheet No. 27A., N.-E. and S.-E.

Route No. 59.

PESHÁWAR TO CHITRÁL, *via* THE MALAKAND PASS AND DÍR.

Authorities—THE HAVILDAR; MCNAIR.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. NAGHUMÁN RIVER	8	8	Road made and good, passing immediately under the fort of Pesháwar; and at 3 miles crossing the Buhni, a small stream always fordable. A mile or so further on cross another small stream by a fine <i>pucka</i> bridge of three arches built by the Sikhs; and at 5½ miles, near to the village of Khazána, ford the Sháh Alam branch of the Kábal river, with generally 2 or 3 feet of water in it. At 8¾ miles cross the Naghumán, or principal branch of the Kábal river, by a bridge-of-boats.
2. TURANZÁÍ ...	12	20	Road merely a country one, crossing innumerable water-cuts; very bad for guns. Country richly cultivated and covered with villages. At 1½ miles ford the Adozai branch of the Kábal

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 59—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

river. At $8\frac{1}{2}$ miles, after passing the villages of Dab, Sewari, Bok Jana, Harriána, Gagar, and Sokur, ford the Swát river opposite the village of Tarnao (this ford is practicable during eight months of the year). At Turangzái forage and provisions abundant. Water from a branch of the Swát river.

3. JALÁLÁ	...	14	34	A large village, situated on the left bank of the Chalpani <i>nala</i> , from whence its inhabitants are supplied with water. The road from Turangzái is a beautiful one, traversing the uncultivated plain of Hashtnagar. At 2 miles from Turangzái the road crosses a deep ravine, which has been made practicable for guns; and again, immediately before arriving at Jalálá, the road for about $\frac{1}{2}$ mile winds down the bank of the deep mountain torrent on which Jalálá is situated. From Jalálá the Ránízái country is reached.
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4. DARGAI	...	14	48	The road is good throughout, practicable for laden animals. Country for 4 miles undulating, but after passing Shergarh (the last British village) it becomes hilly, broken, and raviny. Road very fair, crossing a difficult ravine, with banks from 30 to 50 feet high. Immediately before reaching Sháhkót, this ravine would require a great deal of labour to make it passable for guns. Six <i>nalas</i> crossed. Country hilly, broken, and raviny. Road tolerable.
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5. MALAKAND KÓTAL	9	57	From Dargái to the foot of the <i>kotal</i> is $4\frac{1}{2}$ miles, the first $2\frac{1}{2}$ of which are open, crossing one deep and a few small ravines. As the angle formed by the Dargái spur and the main range is neared, the road becomes commanded by the lower spurs on both sides, especially by two, one of which extends almost across the little valley. After passing these two spurs, the road runs into a little basin at the apex of the valley, and, passing a tank of water, turns short round to the left to ascend the <i>kotal</i> . So far the road somewhat resembles the approach to the Kohát pass from the Kohát side, though the greater portion of the latter is perhaps more commanded. The ascents of the two <i>kotals</i> also resemble each other, except that the Malakand is considerably longer, and the road is only wide enough for the passage of a pair of bullocks at a time. Horsemen pass over it, as do camels; but traders generally make the loads very light before commencing the ascents. On the crest of the <i>kotal</i> two huge masses of rock encroach considerably on the roadway. Beyond them is an open space, which affords encamping ground for 300 or 400 bullocks; and close by is a small spring of water and a few Gujars huts. The hills right and left, though rugged and steep, are everywhere accessible to good light infantry, and there is a pathway which, leaving the road about a mile from the bottom of the <i>kotal</i> , leads right up the face of the hill to the huts at the spring. The main road is here and there commanded from spurs on both sides, but all these can be crowned without difficulty. It has been remarked that heavy guns might be placed on the low hills, so as to fire to and command the very top of it and the hill on the left, as the pass was accessible to good light infantry in many points to a distance of 2 miles to the left of the pass.
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6. KHAB	...	6	63	The descent from the <i>kotal</i> is neither so long nor so difficult as the ascent. The road runs right down the face of the hill two-thirds of the way, and, after a zigzag or two, again takes a straight course. It is not commanded on either side, and in many places six bullocks can go abreast. The village of Khar is about 3 miles from the foot of the <i>kotal</i> . This is by far the best road into Swát, and the one chiefly used by traders from Pesháwar and the Kohát salt mines. It is also the only road fit for the passage of a body of troops with any baggage.
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 59—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
7. ALADAND ...	6	69	A village of 300 houses of stone and mud, about $1\frac{1}{2}$ miles from the left bank of Swát river. Road to it good. Residence of the Chief of the Ránizai branch of the Yúsafzai clan.
8. ÚCH ...	9	78	The road goes straight for the Swát river, which is crossed on rafts. Uch or Uchinai consists of four villages, one of which belongs exclusively to Sáíads, and the other three exclusively to Patháns.
9. SHAMSHIKHÁN ...	15	93	Cross an easy pass into Talásh; then continue down its valley to Shamshikhán, on the bank of the Panjkora.
10. MÍÁN KALA ...	12	105	Cross the Panjkora to Kotkai; then through a valley to Míán Kala. The town of Míán Kala has about 1,000 houses, built of stone cemented with mud. It is the largest and most important town of all Bajaur.
11. KAMBAT ...	12	117	The road goes up the Jandúl valley. This village (of 120 houses) is notorious for thieves.
12. JÁNBATAI ...	12	129	Ascend to the Jánbatai pass, and then descend to the village. Both ascent and descent are very stiff; but there are springs of water on the way. The north side of the pass is a dense pine forest. Jánbatai is a fort.
13. SÚRBAT ...	12	141	The road goes down the Barawal valley; half way cross at Banda, the frontier of Dir. A village.
14. DÍR ...	12	153	Cross the Dír river at junction with Panjkora, and continue up its left bank to Dír. Dír is a village of about 400 houses, and is situated on the right bank of the river. A considerable fort of mud and stone stands on a mound and protects the village. Dír is one of the principal marts of the country. Thence are roads leading to Chitrál, Swát, and Kúnar.
15. KASHGARAI ...	9	162	The road goes up the Dír valley. From this place guards are always taken.
16. GÚJAR ...	12	174	A village only inhabited during the summer months. The road ascends up a glen to Gújar.
17. ASHRATH ...	21	195	The road ascends the Lowarai pass, which is difficult, and then descends to Ashrath. This march is a very tedious one, and is dangerous from the depredation of the Káfirs.

See also Route No. 40, Hoti Mardán to Chitrál, for stages 7 to 17.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 59—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

Immense quantities of iron are found in the bed of a small stream at the foot of the Lowarai mountains. Ashrath is the resort of Káfir robbers, and is the place most dreaded by the merchants who travel by this route.

The pass is closed by snow in winter for 4 or 5 months.

McNair gives the following itinerary from Abazái, which may be compared with the above. The road followed by him is, it will be seen, slightly different :—

1. KHARKI	...	26	...	The last village <i>en route</i> in British territory is Bairam Deri, distant 14 miles; the first half of this distance is over a bare plain, the remainder of the journey is over fertile ground. Supplies in plenty to be had from surrounding villages. Water good and on surface, but fuel scarce.
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2. KOTIGRÁM	...	23	49	Distance to Malakand <i>Kotal</i> 5 miles, the first $3\frac{1}{2}$ miles by left bank of a running stream. No cultivation beyond Kharki. Wood and grass on the hills. The ascent to <i>kotal</i> is easy, and will allow of laden camels. The top of the pass is very flat and well wooded; in addition, a goodly supply of water is to be had. Traces of a made road executed (so it is said) by the Sikhs is still to be seen, but being a longer one is little, if at all, used even by traders. The descent of very nearly 3 miles into the Swát valley is over rough ground, but when once in the plains, the going is easy; country on both banks of river very fertile and well irrigated. The river is crossed opposite the large village of Chakdara: 7 miles beyond is Kotigrám; <i>en route</i> several villages.
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3. KILA RUBÁT	...	10	59	Four miles beyond Kotigrám is the Laram pass. The ascent is easy and practicable for all beasts of burden. Water plentiful. Slopes of hill cultivated, with hamlets scattered about. Two large-sized tanks at top of pass that hold water for nine months in the year. The descent to Kila Rubát is in parts very steep, getting worse on nearing fort, which is built on a low mound on left bank of river, commanding a good position. The descent is through fir and pine forests. Water and grass plentiful. Some cultivation about.
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4. SHÁHZÁDGÁÍ	...	5	64	Cross over the Panjkora, and along an easy and level route arrive at the large fort of Sháh-zád-gái, which is built at the sharp bend of the river above mentioned, commanding a strong position. The valley is a narrow one, but richly cultivated. Supplies of grass and fuel sufficient for a large force. There is an alternate route from Chakdara to Sháh-zád-gái, which avoids the Laram pass; but a low <i>kotal</i> (Katgola) is crossed 6 miles due west from Unch, which is 4 miles from Chakdara. This alternative route is principally used by <i>kafilas</i> .
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5. BARAWAL BANDA	...	17	81	From Sháh-zád-gái to Kótal Barawal the route is along right bank of a running stream through rich cultivation, distant 12 miles. The ascent is easy for laden beasts. The northern face of range is well clad; not so the southern. The descent is over 4 miles through dense fir and pine forest and brushwood. Soil rich; water-supply plentiful. The village of Banda is on right bank of stream, over which a frail bridge has been thrown; the stream admits of fording right through the year.
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 59—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
6. DÍR ...	16	97	About half-way is the fort of Chutiátán, at the junction of the stream from Barawal with Panjkora. The path keeps to left bank of stream. After leaving the village of Sangrawal, which is 4 miles from Banda, the country falls, forming a deep gorge for the stream to rush through, in places as much as 200 feet deep. No cultivation between Banda and Chutiátán but plenty of grass and firewood. From Chutiátán to Dír the path is along cultivation, wheat and rice chiefly.
Dír is the name given to the fort, which is large and mud-built; it is used by the chief and his followers, whereas the village is known as Arian Kót, and is the head-quarters of Shah Báábá. The population of fort and village exceeds 10,000 souls.			
7. MÍRGA ...	9	106	Path for nearly 1 mile goes by right bank of the stream that takes its rise at the Lowarai Kotal. The valley is a narrow one, but fertile. When opposite the fort of Pana Kót, which is half way, an ascent of about 300 feet is made, and a similar descent; thence to Mirga the going is easy.
8. ASHRATH. ...	12	118	About 5 miles from Mirga the Lowarai Kotal is reached; elevation 10,450 feet. The pass is open for laden animals for eight months in the year, commencing from the month of May. The ascent is very easy and gradual, but the descent for 5 miles and more is difficult, the stream having to be crossed and recrossed several times. No cultivation between Mirga and Ashrath. The kotal is the boundary between Dír and Chitrál.
"During the winter months almost a hurricane blows up the valley. In May 1893, when I was going over the ground, it was then well under snow, and for 2 or 3 miles the way was strewn not only with branches, but with trunks of pine and cedar that had been uprooted."—(McNair.)			
It is a stiff march from Mirga to Ashrath. Wood and grass, but no cultivation.			
9. DARÚSH ...	11	129	The descent continues to Mirkani, distant 3 miles. The path here and there difficult for laden animals. From Mirkani a sharp turn to east, and descent of 100 feet to left bank of Kúnar river; thence to Darúsh easy going. Two small villages <i>en route</i> (Badalgah and Kalatak) with cultivation around. Brushwood and grass on hill slopes. Opposite the fort of Darúsh a bridge is thrown across the stream that can be utilised by cattle. The Darúsh plain is a large one, well brought under cultivation, and fruit gardens scattered about.
10. BROZ ...	12	141	The Shushai stream empties itself into the Kúnar river a mile and a half to north of fort. The valley is fertile, with a population of about 3,000 fighting-men. Road by left bank of river, and at 1½ miles from fort cross Shushai stream, fordable at all times of the year. A slight ascent and similar descent is made by junction of streams. Little or no cultivation till nearing Broz; here the soil is rich and well irrigated for an area of 6 square miles.

Five miles from Darúsh fort there is a very nasty rocky spur, which might easily block the route. This spur was walled centuries ago, when a Panjáb ruler attempted to invade Chitrál.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 59—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
11. CHITRÁL ...	8	149	The going for $2\frac{1}{2}$ miles and more is through an open and bare plain; next dip over a low <i>kotal</i> , and enter the fertile plains and gardens of Joghúr, and traverse it for $1\frac{1}{2}$ miles. Ascending next a bare hill, say 150 feet, follow this contour till abreast of Chitrál; then descend and overshoot the fort by 300 yards, and cross over by a very fair and well-constructed wooden bridge and return to fort, which is merely a stone wall with bastions or raised towers occupied by the chief, his family, and menials; one face of this fort is along river bank, the east and west face walled gardens, the south facing corn-fields. Along the four sides and corners are planted stately poplars and <i>chindrs</i> .

Rahatúla Khán gives the following information regarding the route from Unch in Swát. Unch is inhabited by 4,000 or 5,000 Adinzais. From Unch three roads lead to Dir, viz. :—

(1) *Via Kótál-i-Manza*, very rough and difficult, and only practicable for footmen to Tor Manask on the Panjkora; distance 19 kos (28 miles?).

(2) *Via Kótál-i-Laram* easier than the Manza route, and just practicable for laden mules. Distance by this to Tor Manask 14 kos (21 miles?).

(3) *Via the Dara-i-Kotgala*. This road is the most frequented. The Dara is peopled by the Dara Khél tribe, who number about 2,000 fighting men. After crossing the valley, Shamsi Khán is reached, which belongs to Dir. From here the road branches, one goes over the Kamrani Kótál to Dir.

The country between Dir and Kamrani is peopled by three clans, viz.,—

Nasr-ud-dín Khél	...	...	...	...	...	...	...	600
Mira Khél	...	...	...	...	...	...	...	1,000
Sabi Khél	...	...	...	...	...	...	...	1,200

With reference to the last three stages of McNair's route, reference is invited to Route No. 13.

Route No. 60.

PUNIÁL (GÚLMATI) TO DÁRÉL.

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. JÚTÚ ...	$11\frac{1}{2}$	...	Summer village.
2. CAMP (BATTIGÁH VALLEY.)	12	$23\frac{1}{2}$	Cross a pass into the Battigah <i>nala</i> . Closed in winter, and always to horses. Glacier.
3. YAJOI ...	$9\frac{1}{2}$	33	Cross a very difficult pass covered with snow all the year.
4. YAKTÍT ...	12	45	Cross low spur.
5. KAIÁL ...	$16\frac{1}{2}$	$61\frac{1}{2}$	Small village in Darél.

This road is very seldom used on account of its difficulty. It cannot be traced on the map.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 61.

PUNIÁL (SINGAL) TO DÁRÉL.

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. PATRAK ...	25	—	Summer pasture. Cross Singal stream twice.
2. CHILAI ...	16	41	Steep ascent to camp by large lake draining into Battigáh. At half way pass small lake.
3. YAKTÚT ...	...	...	Small Darél village at the head of the valley.
4. BIRKOT (Sama- kial).	11½	...	Chief place in Darél.

This road is difficult after heavy floods, and is closed in winter. This is probably the route by the Dodargali (14,000 feet). If so, the distances have been over-estimated, as it is certainly not much more than 30 miles to Yaktút. The Dodargali route was used in 1866 by one column of the Kashmír army invading Dárel. It is not practicable for pack animals.

Route No. 62.

RONDÚ TO ASTOR.

Authority—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
5 ...	...	47½	<i>Vide</i> Route No. 7.

Route No. 63.

RONDÚ TO SKARDÚ.

Authority—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. IRİK CHAMPRÚ ..	9½	...	Road for 7½ miles along left bank of Indus; then up bed of Irík torrent, a steep ascent of 2,500 feet.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 63—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
2. BASHO ...	8	17½	Small village. Very steep ascent of 3,000 feet to top of Domil ridge, and steep descent to bank of Indus.
3. KATSÚRA ...	9½	27	Large village. Road along river bank. Three rock staircases have to be passed. Frequent small ascents and descents. From Katsúra there are two routes into Astor (<i>vide</i> Routes Nos. 69 and 70).
4. SKARDÚ ...	15½	42½	Fort and garrison of 800 Kashmir troops. Large population. Road very good along the left bank of the Indus.

The first three marches are barely practicable for unladen ponies. Compare the route as above with Route No. 73. There is also a road along the right bank of the Indus (*vide* Route No. 71, Skardu to Gilgit).

Route No. 64.

SARHAD-I-WAKHÁN, *via* KALA PANJAH TO ZÉBÁK.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. RACHAU (10,500 ft.)	10¼	...	Starting from Chahilkand, road along right bank level and easy. Horsemen usually ford the river twice to avoid a stony bit along the foot of the hills about half way. Pass Patuch (right bank) at 2 miles (20 houses), Niris (left bank) at 6 miles (10 houses), and Rákót (left bank) at 9 miles (8 houses). Firewood plentiful; grazing obtainable; supplies scarce.
2. KHARAT (<i>hamlet of Bába Tangi</i>) (9,800 ft.)	16	26¾	Road easy along right bank or in the bed of the river for 13½ miles, passing through much willow jungle. At 6½ miles pass Yúr on opposite bank, 1½ miles beyond which is the hamlet of Sanín, the ravine behind which leads by the Khán-Khón pass to Zíabeg in the Yárkhun valley. At 13½ miles ford river. Road now over stony fans on left bank. At 16 miles Kharat, first hamlet of Baba Tangi, a scattered village of three hamlets (Kharat, Ghazgit, and Patir). Kharat only contains about half a dozen houses, but Bába Tangi altogether contains about 30. Supplies procurable. Firewood plentiful. At Bába Tangi the river runs in a narrow gorge.
3. WAZÍR (<i>opposite Sust</i>) (9,500 ft.)	12	38¾	Pass through Ghazgit and Patir, hamlets of Bába Tangi. At 2¼ miles ford river to right bank. Road now runs for several miles over stony fans; then through level grassy plains covered with low jungle. At 10½ miles pass Kila Yost on left bank. Up the ravine, behind it, lies the road to the Rich pass. At 12 miles hamlet of Wazír, opposite which is Sust. Supplies, except forage and firewood, scarce.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 64—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
4. KALA PANJAH (9,150 ft.).	12½	51	Road through low jungle and meadow land for 5 miles, when pass hamlet of Ghaz Khund (right bank), and Áb Gach (left bank). At 5½ miles ford river. Road now goes through low willow jungle for a mile or two; then for over a mile across a broad stony fan, and for the remainder of the way over grassy plains, past low jungle, or through fields. At 6½ miles pass the junction of the Great Pámír branch of the Panjah, up which lies the summer road to Yarkand.
Kala Panjah consists of one large fort in good order, a smaller fort, and about a dozen tiny hamlets, most of them now deserted. The fort is the residence of the Governor of Wakhán, and is garrisoned by one <i>Bahrak</i> (100 irregulars). Supplies procurable. Firewood and grazing abundant. The Wakhán valley, from Sarhad downwards, is fairly level and from 1 to 3 miles broad, except at Rachau and about Bába Tangi. At these two points it is a narrow defile. But for the rapids at these places, the river would be navigable.			
5. KHANDÚT ...	13½	64½	The road is level and very easy throughout, running generally through splendid pasture land or through willow and tamarisk jungle in places, though it crosses broad shingly fans. At 7½ miles pass some low, rocky mounds, the place being known as Misgah; near this the road leading to Turikho by the Uchil pass branches off. There are no villages <i>en route</i> along the left bank, but there are several small hamlets on the opposite side of the river. Khandút probably contains about 200 people. Forage and firewood abundant.
6. PIGASH ...	6	70½	Road level and easy through pastures, &c. At 3 miles pass village of Yemit, and at 6 reach Pigash (population 150). Here trees are plentiful. Forage and firewood abundant. This is a very short march; but if Úrgand were made the stage, the march would be too long.
7. ÚRGAND ...	13½	84½	Road level and easy, chiefly through jungle and over stretches of shingle; no villages <i>en route</i> . At 10½ miles pass Shitkár on the opposite bank, from which there is a path into Shignán. Úrgand contains 50 or 60 inhabitants. Firewood plentiful.
8. SHIKÁRF ...	9½	93½	Round the base of the spur which divides Úrgand and Dígargand. At 2 miles pass the latter; at 4½ Warúp. The road now goes over a low, broad, rocky undulation. At 5½ miles pass a rickety foot-bridge across the Panjah, the only one in all Wakhán. At 8 miles pass Langar, and at 9½ reach Shikárf, a pleasantly wooded village (population 150) on the bank of a stream. Forage and firewood obtainable.
9. ISHTRÁGH ...	10	103½	For nearly 4 miles down a gentle, stony slope, at the end of which pass the hamlet of Kashkhán. Cross a sandy bay of the river about ¾ of a mile wide; at 6 miles pass Warg (population 200), a prosperous place with extensive groves. The road onwards is very easy. Ishtarágh (100 inhabitants) is the residence of the Naib of Wakhán; from it a bad path to Tirich in Chitrál.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 64—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description &c.
	Inter- mediate.	Total.	
10. ISHKÁSHAM (8,800 ft.)	10½	114½	Cross the Ishtrágh stream, and at 1 mile reach Kázideh (population 200). Through the fields of this place. At 2½ miles there is a long low spur, the moraine of a worn-out glacier, which runs right down to the river, and gives an excellent natural position for the defence of Wakhán. At 6 miles pass Patúr (population 60), the last hamlet in Wakhán. At 7 miles commences the ascent of the hill separating Wakhán from Ishkásham. At 8½ miles reach the crest, which is about 1,000 feet above the river. Two miles lower down cross the main stream, and camp in a large garden on its left bank. Ishkásham is a large scattered place with over 100 houses. Supplies plentiful.
11. BÁZGIRÁN ...	8½	122½	Up the hill to the Sardáb Kotal (3½ miles). This <i>kotal</i> is only about 1,000 feet above Ishkásham, and the ascent is very easy and gradual through a gap in the mountains about ½ mile broad. At 2 miles pass Sikmal (6 houses) on north side of pass. The descent is equally easy. At 5 miles Naichám (4 houses), ½ a mile off road; at 5½ Khúshnák (8 houses); at 6½ Anjat (6 houses), both on left of road. At Bázigirán, 40 houses. Forage and firewood plentiful.
12. ZÉBÁK ...	10½	133	From Bázigirán the road runs along the right edge of some marshy meadows for a couple of miles; then crosses a rapid stream about 20 yards wide by a ford. At 5 miles pass Zarkhán (45 houses). From here the road lies through splendid pastures and low jungle. At 8½ miles cross river. At 10 miles pass Karkhán (15 houses); at 10½ reach Zébák (30 houses). Splendid pasture, forage, and firewood; supplies abundant.

Route No. 65.

SAR LÁSPÚR TO DÍR BY THE TAL PASS.

Authority—THE MÚLLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. CAMP ON A PLAIN	10½	...	Following the right bank of the Tal with a southerly direction, and crossing the Sar Láspúr by a wooden bridge (it can be forded by cattle), the road passes through a patch of forest. At 2½ miles a small stream from the left is crossed, and 3 miles further on another and more considerable one by a wooden bridge practicable for cattle. A road fit for horses runs up the latter stream to Ushu and Kalam. The road keeps near the river for the next ¼ mile; then ascends for about a mile over a mountain spur, and again descends sharply for ¼ mile to the river's edge, to which it keeps for 1¼ miles. Hence again an easy ascent of ¾ of a mile, followed by a mile of level road, when a bend of the river is reached, followed by a plain about ½ mile in length and the same breadth at its widest part.
2. CAMP ...	5	15½	The road keeps to the right bank of the Tal, reaching at the distance of 2¼ miles a lake, and passing along its eastern edge. Its length was 1½ miles in the direction of the road, and its

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 65—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

breadth $\frac{3}{4}$ of a mile, the river passing through it. The mountains on all sides slope to the water's edge. The lake is deep and with a rocky bed; the water sweet. A little jungle and grass are met with at the north-east corner. The river is crossed about $1\frac{1}{4}$ miles above, where it enters the lake at a ford, with a breadth of 44 feet and depth of 2; and immediately afterwards the road crosses a stream issuing from a glacier 5 or 6 miles away. Here tree growth ends.

3. CAMP BEYOND THE TAL PASS	12	27 $\frac{1}{2}$	Road keeps to left bank, and passes up through rather an open valley. At $3\frac{1}{2}$ miles comes to the end of a glacier, from which the river issues. It avoids the glacier, and goes over the hill-side.
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There is not much of an ascent, but the road is very broken and precipitous. After $3\frac{1}{2}$ miles by the edge of the glacier, it reaches a small lake with a rocky bottom, the length along the road being $\frac{1}{2}$ a mile and width $\frac{3}{4}$ of a mile. At $\frac{3}{4}$ mile another small lake is passed to the left, through which a small stream flows to the lake below. For the next mile the road goes along a gully, crossing and recrossing the stream. Then commences the ascent to the Tal pass. It is rather stiff for the first 400 yards, and gentle for the next 500; then a level plain is reached 500 yards in length in the direction of the road, and a mile in width. This plain is the summit of the pass, and appeared to be about 1,000 feet below the level of the hills on either side. A good deal of snow on it in September. From the plain the pass descends to the south very abruptly. At 500 yards a lake is reached, about 150 yards in width and 500 in length, the mountains coming down to the water on either side. The next 2 miles are through a deep, narrow, rocky cutting, very difficult and without any water. This continues to within 300 yards of another lake, where there is a rather open grassy slope on which to camp. This lake is a little over $\frac{1}{2}$ a mile in length and about 300 yards wide, seemingly supplied from springs.

4. BANDA-I-GUJAR ...	8	35 $\frac{1}{2}$	The road is to the west of the lake, and crosses the stream which issues from the southern end a little below that point, where it is 10 feet wide and $1\frac{1}{2}$ feet deep. There is then a descent
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of $\frac{1}{2}$ mile with the stream, the road being to the left of it, and passing through a jungle of stunted trees, about 15 or 20 feet in height, which extend to either side of the stream. A plain of $1\frac{1}{2}$ miles in length and $\frac{1}{2}$ mile in width, which in the summer months is the great grazing ground of Tal village, is then traversed. Another descent of $\frac{3}{4}$ of a mile through stunted jungle and a forest of pines and other trees of splendid growth is reached, which extends along the valley to the village of Tal. The valley as a rule is open. The first habitation met with, about $\frac{3}{4}$ mile below the entrance to the above forest, is "Banda-i-Gújar," a hamlet of 12 houses, the summer quarters of the Tal people. But there is no cultivation here. Keeping to the left bank of the river with a south-east direction, the road at $2\frac{1}{2}$ miles below the first hamlet is opposite the junction of a stream from the west, up which runs a road leading to the Shushi valley in Chitrál.

There is a hamlet numbering about four houses in the upper angle of the junction, and $\frac{1}{2}$ a mile further down on the road there is another which, with the houses in the neighbourhood, includes about 12 houses.

5. TAL ...	15	50 $\frac{1}{2}$	Another $\frac{1}{2}$ mile brings the road to a bend of the river, from which it runs southwards, and at which there is the junction of a stream from the east. Three miles further on the valley narrows considerably, and the river passes through a rocky gap. The road for a few yards runs by the water's edge, after which the valley opens out again. There is a substantial wooden bridge, 25 paces in length, over the water, which has a depth of a little under 3 feet $6\frac{3}{4}$ miles from the gap, by which the river is crossed. At $2\frac{1}{2}$ miles from this bridge a road branches off to Lámuti, crossing the river by another wooden substantial structure, which allows of the passage of laden cattle. Another $\frac{1}{2}$ mile further the river runs for about 200 yards under
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ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 65—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

the hill slope; but the road continues good, and with a slight descent enters on more open ground, cultivated, with hamlets near the edges of the slopes, and after 1 mile reaches Tal, an important village of about 1,000 houses, built up against and around a mound. Wood, corn, fruit, and ghee are abundant. The valley along the entire length of the Tal river is called the Kohistán-i-Malezai, and is independent without any recognized head down to the village of Duki and Shiringal, after which commences the Khánate of Dír. It is said that about 12,000 fighting-men, armed with matchlocks and swords or spears, could be turned out in the Kohistán-i-Malezai.

Tal river opposite the junction of the Patrák stream. For the rest $7\frac{1}{2}$ miles the river flows through a confined valley. The road, however, with some ups and downs, allows of the passage of laden horses. Half a mile on the river is crossed by a bridge (practicable for laden cattle), and 200 yards beyond is the fort of Shiringal and Duki, a village of 25 houses and an outpost of the Khán of Dír. There is a good deal of ground about the village extending to both sides of the river, and abundance of rice, grains, fruit, and grass. The mountains now are all below the limit of perpetual snow. Keeping to the right bank of the river, the road for the first mile passes over open cultivated ground; then for about 150 yards over the hill slopes, after which it enters a plain of 1 mile in length and $\frac{3}{4}$ of a mile in width. There is another closing in for about 300 yards, and the road with a slight ascent at 3 miles reaches Jatkot, a village of 40 houses, on a well-cultivated plain. From the stream below Jatkot to Satubrin, a distance of $3\frac{1}{2}$ miles, the valley is very confined, and the road difficult, though practicable for laden animals. At Satubrin there are 50 houses. A mile beyond, the road, if anything worse, is opposite the junction of a stream from the south-east. Two miles on it reaches Sharma, a village of 40 houses, which, like Satubrin, is not well off for water, though it grows a little rice.

8. DOBDAB	...	14 $\frac{1}{2}$	89 $\frac{1}{2}$	Three and a half miles from Sharma is Banda, a village of 15 houses; and $1\frac{1}{2}$ miles further on Dobdah, at the junction of the Kohistán or Panjkora river with the Dír river.
9. DÍR	...	5 $\frac{1}{2}$	95	The Múlla did not go further than Dobdah, so gives no account of this last stage.

The above route is important, as it is practicable for pack animals.

Route No. 66.

SARWAT (JUNCTION OF TIRICH AND TÚRIKHO) TO RÓSH GOL.

Authority—SURVEYOR BÁPÚ JÁDÚ.

Stage or halting-place.	DISTANCE IN MILES.		Remarks.
	Interme- diate.	Total.	

1. Rosh Gol	...	12	...	Cross to right bank of the Tirich: road now goes along the hill slopes several hundred feet above river. At 2 miles pass the mouth of the Túríkho valley, 2 or 3 miles up which are the orpiment mines for which Chitral is famous. At $2\frac{1}{2}$ miles, at the hamlet of Tirich, cross to left bank by a bridge fit for ponies unladen. At 4 miles recross to right bank by a similar bridge. At $6\frac{1}{2}$ miles Pasing, a village of 20 houses. The road is now fairly good for laden animals. At $7\frac{1}{2}$ miles village of Gházu (20 houses). The rest of the way there are numerous villages, such as Malandúr, Drangal, Harchúm. The mouth of the Rosh Gol ravine is opposite Harchúm. Up the Rosh Gol ravine is the old road to the Sad Istrágh pass, now never used.
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ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 67.

SHANG (INDUS VALLEY) TO SÉDÚ (SWAT VALLEY).

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. KARORA ...	20	...	Village at junction of the Kanra and Ghorband valleys.
2. SHATÚT ...	23	43	Village in Ghorband.
3. CHÁRDÁGH ...	20	63	Village in Swat valley. Cross the Gandao pass,* which is never closed in winter.
4. SÉDÚ ...	19	82	Abode of the Akhúndzada. This road is good for laden animals, and is much used by traders.

* This is probably the same as the Kotki pass, which was traversed by the Málla in 1878. He says the ascent from Bar Kótki is quite easy, the road being used by beasts of burden. From the top there is an ordinary descent for 1½ miles, followed by about a mile of gently sloping road along a stream to the village of Mangarkót, from which there is a steep descent of 1,400 paces or so to the bed of the river. Proceeding along its bed for about a mile, one reaches Shaftálú Banda. About ¼ a mile below, the road turns to the right and crosses a low pass to Chárbágh.

Route No. 68.

SHARDI TO CHILÁS (BY THE KAMAKDÚRI PASS).

Authorities—BATES ; MONTGOMERIE.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. SAMGÁN ...	9	...	<i>Vide</i> Route No. 2. A camping ground ; wood and water procurable. Cross Kishan Ganga by <i>zampa</i> , and Sargan or Sazutti by <i>kadal</i> bridge, and follow the left bank of the stream.
2. DOMÉLA ...	9	18	A camping ground north of Gamuti.
3. KAMAKDÚRI GALI	9	27	
4. NÍA ...	9	36	A village in Chilás of about 20 houses.
5. CHILÁS ...	19	54	Down the right bank of the Khanogáh stream. For an account of Chilás, <i>vide</i> Part I.

Ponies, it is said, can be taken by this route (they must swim the Kishan Ganga), but it is said to be a very rough road (see also Route No. 45).

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 68A.

Biddulph gives an alternative route, but his stages and distances differ; they are as follows:—

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. GAMÚTI ...	14	..	Small village
2. CAMPING GROUND	13	27	At foot of Kamakdúri pass.
3. GUSHAR ...	12	39	Small village in the Niat valley. Cross Kamakdúri pass. Horses can be taken over in summer.
4. THAK ...	9	48	Large fortified village of Chilás.
5. CHILÁS ...	12	60	<i>Vide</i> Part I.

An account of the Kamakdúri pass will be found in Part I.

Route No. 69.

SKARDÚ TO ASTOR, *viâ* BANOK PASS.

Authority—VIGNE.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. KATSÚBA ...	18	...	} <i>Vide</i> Route No. 70.
2. STAKCHAM ...	13	31	
3. SHIGARTANG ...	6	37	
4. CAMP (<i>at foot of Banok pass</i>)	6	43	At 3½ miles road to the Banok La turns up a defile to the right, that to the Alampi La continuing straight on up the Shigartang stream. After an ascent of about 6 miles, the encampment is reached under some enormous granite rocks at the foot of the pass.
5. CAMP ...	10	53	The fatiguing ascent commences almost immediately; and near the summit the path crosses a shallow glacier, where the rock is visible between the clefts of the ice. It is considered necessary to fasten horses together with ropes to prevent them falling down crevasses. Five glaciers are visible at the same time between the peaks around the flat space on the summit, which is about 15,500 feet in elevation. After a long descent the head of a green valley, the Parishing, leading to that of Astor, is reached. Camp in the <i>jungle</i> .
6. ASTOR ...	20	73	The scenery of this march is very picturesque and unusually verdant. The glen is watered by a small stream, tranquilly meandering over a beautiful meadow. Near Kanrúl, which is passed on the right, is an iron mine.—(<i>Vigne</i>).

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 70.

SKARDÚ TO ASTOR, *viá* THE ALAMPI PASS.*Authorities*—DREW; GODWIN-AUSTEN.

Stage or halting place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. KATSÚBA ...	18	...	Good road, over sand and shingle, amidst bare rocks. Indus valley about 2 miles broad. Katsúra is a nice little village on a rocky mound close to a small lake and mountain torrent. Fine fruit and walnut trees.
2. STARCHAM ...	13	31	The road now leaves the Indus valley to proceed up the Shigartang valley, a large tributary which it receives from the south. Two miles above the village we entered a level valley, about half a mile broad, between steep mountains, the river flowing through it in a succession of deep pools and winding reaches. At the end of this valley is the small village of Tsok, beyond which the valley narrowed to 200 or 300 yards, and was dotted with large clumps of willow trees, the stream flowing in four or five channels. —(<i>Godwin-Austen</i>).
Stiff march up valley, very steep and full of rocks. The torrent draining the valley is deep and rapid. —(<i>Drew</i>).			
On leaving Tsok, the road still lay up the valley: the level bit soon ended, and 2 miles further the waters of the stream came roaring down over and among the large angular blocks of an ancient moraine. As we ascended, the hills became better wooded. —(<i>Godwin-Austen</i>).			
3. SHIGARTANG ...	6	37	Three hours' marching brought us to Shigartang, a wild, dreary looking place at the junction of three large streams. Close to the village are two substantial guard-towers, built at the time when the various Rajas of Baltistán were at war with each other. Shigartang, standing on a plateau at the junction of four valleys, gets every wind that blows, and in winter is dreadfully cold, being 10,200 feet high. The sheep of the district are remarkably fine. —(<i>Godwin-Austen</i>).
4. RINGMO CHAMI ...	13	50	From Shigartang towards Alampi La the valley is open and grassy, and nearly level; the banks of the stream are fringed with willows, and junipers stand scattered about over the lower slopes of the mountains. About 3½ miles further on is the junction with a stream from the river Banok La, distant some 6 miles; one of the roads to Astor over a small, but crevassed, glacier.
5. BÚBIND ...	12	62	Ascend the Alampi La. Half-way up the ascent, in a small hollow, was a deep and beautifully clear tank of water. Another steep bit of rather more than 1,000 feet above the tank brought us to the pass. Fifty men had perished here, coolies proceeding from Kapalú to Gilgit with supplies. The pass is 15,200 feet. —(<i>Godwin-Austen</i>).
Quite impassable for laden animals; the last 500 has simply to be clambered up. The western side is steep enough to admit of toboggonning. Búbind is a small place of three huts, the first habitation on the Astor side.			
6. GADAI ...	10	72	Road down valley to the eastern branch of the Astor river.
7. NAUGÁM ...	9	81	} <i>Vide</i> Route No. 39.
8. ASTOR (7,840 ft.)	14	95	

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 71.

SKARDÚ TO GÍLGIT.

Authorities—HAYWARD; DREW; BROOKE; THOMSON.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
SKARDÚ(6,300 ft.) ...	...	...	A village on the left bank of the Indus, the capital of Baltistán. A scattered collection of villages and houses; old palace, fort, bázár, Kash-miri shopkeepers; cattle few; crops small; plain, which is 19 by 7 miles, mostly uncultivated, a waste of sand and stone; supplies and water plentiful; country mountainous and barren. The rock on which is the fort is on the left bank of the Indus. Here a deep and rapid torrent 150 yards wide. At Skardú there is a Kashmir garrison; also a telegraph station communicating with Gilgit. There is a big barge kept at Skardu for the purpose of ferrying cattle across the river. Cross Indus by ferry boat.
2. KOMARA ...	10½	...	From Skardú the road lies along the north bank of the river through cultivation. The village Kuardo is passed at about 5 miles. Above it rise high masses of conglomerate forming very irregular, often precipitous, banks, resting on the ancient rocks behind. West of Kuardo a ridge of mica-slate advances close to the river, which here runs on the northern side of the valley. The road up the valley skirts the base of this projecting spur, and then passes over level platforms for about 4 miles. Four miles from Kuardo is the very large village of Kambara, the fields rising in terraces, one behind the other, on a steeply sloping platform, which skirts the plain for nearly 2 miles.—(<i>Thomson</i>).
2. TSABRI ...	9	19½	About a mile beyond Komara the valley of the Indus contracts very suddenly, the mountains closing in upon the river. Where the river passes from the open plain into the narrow ravine, the rapidity of its motion becomes much greater. For a mile or two beyond the end of the Skar ú plain, the mountains are sufficiently far apart to allow of the interposition of a narrow platform of conglomerate, over which the road runs. Soon, however, even this disappears, and thenceforward, as far as I went, the Indus runs through a narrow ravine of very uniform character. The mountains on both sides of the river are extremely steep, and, so far as I could judge at so early a season, almost uniformly rocky and precipitous. At distant intervals a small platform of alluvium is interposed between the cliffs and the river, but much more frequently precipices directly overhang the stream, or steep bare rocks only, not absolutely precipitous, rise from its margin. It is but seldom that the stony bed of the river or the alluvial platforms overhanging it afford a level road for a few hundred yards at a time. In general the path continually ascends and descends over each successive ridge, the elevation to which it is required to ascend to find a practicable passage varying from a few hundred to several thousand feet above the bottom of the valley. In at least eight or ten places between Skardú and Rondú the path ascends and descends by means of ladders placed against the face of a perpendicular wall of rock, or crosses fissures in the cliffs by planks laid horizontally over them. This road therefore is quite impracticable for beasts of burden or horses, and is never used except in winter, when no other route is open to the traveller.—(<i>Thomson</i>).
3. TONGAS ...	12	31½	Road for 6 miles good; then very difficult close to river. In summer this lower road is impracticable, and the route is then over spur of mountain.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 71—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
4. DASÚ, OR TORMIK...	9	40½	Ascent of ½ a mile; then descend to Baicha 5 miles from Tongas; then steep ascent of 1½ miles across spur of hill, and easy descent to Dasú in Tormik valley.
5. RONDÚ ...	12½	53	The fort of Rondú is on the left bank of the Indus on a platform perhaps 200 feet above its level, nearly opposite the end of the Thawar valley, and not far from the termination of a valley, which descends from the southern mountains, along which there is a road to Astor (see Route No. 7). From Skardú to Thawar, opposite Rondú, is 40 miles traversed in five marches; and yet, though average length of march was only 8 miles from the difficult nature of the road, all the marches appeared to be long, and were felt to be very fatiguing. The villages of Rondú are not numerous, and are of very small extent; still every available spot seems to be occupied by a small patch of cultivation. The platforms are generally high above the river. In the lower part of the district, where the lateral ravines are of greater length, they open out above the very steep slope by which they debouche into the Indus into gently sloping open valleys. The village of Thawar and Murdu, being situated in these open valleys, are much more extensive than any of those close to the Indus. The villages of Rondú have an abundance of fruit trees. The apricot is the commonest; but there are also many walnuts and plenty of vines. Willows are very common, and two kinds of poplar. All over the hills of Rondú the juniper is common. The mountains of Rondú contain much granite.—(Thomson.)
Rondú village has an elevation of 6,700 feet, and is a strangely situated place; it occupies little shelves, as it were, on the rock.			
A ravine that comes down from the southern mountains is narrowed to a deep gully, 30 feet in width, with vertical rocky sides. On a separate narrow, nearly isolated, plateau is the Raja's palace, which is called the fort. It is a curious building, made of course of stone and wood. The river flows past, some hundreds of feet below the level of the village, between perpendicular rocks of massive gneiss; in a narrow part it is spanned by a rope bridge made of birch twigs, which is 370 feet long in the curve, with a fall in it of some 80 feet, the lowest part being 50 feet above the stream. The approach to the bridge is over slippery rocks; the path to it is so narrow and difficult in places that ladders have to be used. Aqueducts of hollow trees are carried in every direction along the face of the cliffs and across the gorge, conveying water to the houses as well as the gardens.—(Drew.)			
6. STIRIKO ...	6½	59½	Below Rondú the valley of the Indus continues extremely narrow and difficult, and ceases to be inhabited at the village and fortified post of Tok, at which place a few soldiers are stationed to keep up the communication with Gilgit to give notice of any incursion from that side.
7. STAK ...	13½	73	Road along Indus for 8 miles; then ascends up Stak valley to that village (80 houses) and a fort. Supplies as far as Gilgit should be taken from here. There is no habitation between Stak and Haratmosh.
8. MALAPA, OR MALUPUR.	10	83	Road along Stak valley for 4 miles; then along right bank of Indus. At Chitidun, 4 miles, a few huts.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 71—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
9. ABALCHA ...	10	93	Camp in ravine close by Indus. No wood for fuel near camp. Road very difficult as far as Chitrún; after that good.
10. SHINGAS ...	8½	101½	Road very difficult along precipitous rocks above the Indus.
11. BRANDÚ ...	9	110½	Steep ascent of 4,500 feet to the Shingas pass, across a spur running down from Haramosh peak. The pass is 10,245 feet. Steep descent of 3 miles to Brandú on right bank of Indus, where are some hot springs. It is optional to camp in ravine near the summit of the pass, and cross the next day.
12. HARAMOSH ...	8½	119	Road very difficult, in many places along precipitous rocks above the Indus. Haramosh is a small village inhabited solely by Brokpas.
13. SHUTÁ ...	8	127	Road good. Pass ruined village of Hantsil.
14. LEGBAT ...	11	138	Road along Indus for 7 miles; then up the Gilgit valley. Camp close by the Gilgit river on left bank.
15. DAINYÚR ...	18½	156½	Road good and level up the left bank of the Gilgit river. Dainyúr is a village situated at the junction of the Húnza Nagar river.
16. GILGIT (5,025 ft.)	5	161½	Cross the Gilgit river by rope bridge. The road continues up the right bank to Gilgit (<i>vide</i> Gilgit, Part II).

N.B.—From Skardú to Gilgit this road is quite impracticable for animals, and even difficult for men carrying loads.

Note on Route Skardú to Rondú by "left" bank of the Indus.

Katsúra, a large village on left bank of the Indus, at mouth of a ravine; cultivation; water plentiful; fruit trees abundant. Between *Katsúra* and *Básho* the road is some hundreds of feet above river; sometimes on face of a cliff, often over frail wooden stages, rough and difficult. *Básho*, a village (6,900 feet), cultivation, fruit trees, pine forest at 9,000 feet, on mountains behind *Básho*. Beyond *Básho* road bad; cross *Katisbur* pass (11,500 feet), on summit a grassy and bushy slope with birchwood; thence by a difficult zigzag to river side near *Rondú* (6,700 feet), which is built on shelves of a rock; there is a fort; the river flows some hundreds of feet below village between perpendicular rocks: it is spanned by a rope bridge of birch twigs, 370 feet long by the curve, with a fall of 80 feet and height above the stream of 50 feet; the path to it is over slippery rocks and very narrow; the river thence for a long distance flows between vertical rocks 600 feet high.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 72.

SKARDÚ TO NAGÁR BY THE HISPAS PASS.

Authorities—SAWARD; GODWIN-AUSTEN.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. SHIGAR ...	14	...	<i>See</i> Route No. 74.
2. KASHAMAL ...	12	...	A village on the left bank of the Shigar river.
3. CHITRÚN ...	15	...	The river Shigar is crossed on skin rafts to Kaiyu, almost opposite Kashamal. The road then follows the right bank, and near the village of Isogo, about 4 miles above Kaiyu, it crosses a

very difficult piece of ground. Ladders and planks had to be used here by Godwin-Austen. Chitrún contains some hot springs (temperature 110° F.) and also a neat little bungalow for the use of travellers. From Chitrún there is a path to Mendi Khur (or Rundu) on the Indus. The first day I reached the small summer huts of the shepherds called Mateentoro Klas. The next march was by a zigzag course up a steep slope to the pass, from the top of which there is a fine view of the mountains towards the Braldoh. A good, but steep, descent took us down to Pakora Klas (klas is a summer hut). Our way thence was through a narrow gorge of limestone (the bedding on either side being quite perpendicular), and, following the left bank of the stream, we reached the first village Hárímál on the Tormik river, a considerable body of water coming from the westward, flowing through a cultivated, fairly wooded, and cheerful valley, with grassy spurs running down into it from the mountains above. From Hárímál there is a road up the left bank of the Tormik to the Stok La. I followed the left bank of the Tormik, crossing several small tributary streams joining it from the north. The villagers all along were busy cutting grass on wheat, or threshing it out with bullocks. We encamped at the small, but prettily wooded, village of Kashupa. Next day I proceeded towards the junction of the Tormik with the Indus. On gaining the highest point of the spur which had to be crossed, a fine view was obtained. To the southward, and up the Indus towards Skardú, fine grazing ground lay beneath us, and some hundreds of sheep were coming up from the 'klas' below. It was a long and tiring descent to the Indus. We reached the rope bridge at Mendi by 3 P.M., the longest and best specimen of these bridges which I had seen, being swung quite 150 yards above the river, from the face of a sheer cliff on the right bank. Its length was 110 feet, the path down to it was well made of spars and beams overlaid with flat stones, with a few ladders here and there; the river below flowing smoothly along between its precipitous cliffs of rock.

4. ARUNDÚ (10,000 ft.)	...	...	Road very good. The valley from Chitrún upwards towards Arundu, in respect of its picturesque beauty, may be said to surpass everything on this side of Skardú. The villages are well wooded, standing on the lower slopes amidst groups of fine walnut trees. The apricot does not thrive; and though apples and pears ripen, they are of inferior kinds.
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Arundu is a little village situated at the termination of the great glacier of the Basha, its fields touching the ice.—(*Godwin-Austen*.)

5. CAMP	...	...	The road lies up the right bank of the glacier for about half a mile in order to cross the Kéro Lúmbah, which here joins the Basha from the north. This crossed, the track lies up the right flank of the Kéro Lúmbah, and for 4 miles, as
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far as the glacier of Niaro, is wretchedly bad.

The encamping ground is by a lake formed by a glacier which abuts against the left bank of the Kéro Lúmbah river.

ROUTES IN THE EASTERN HINDŪ KUSH.

ROUTE No. 72—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
6. KÁTCHĀ BRAUSA ...	...	...	Path leads to the foot of the Kéro Lúmbah glacier, generally over plateau of high grass birch growing in plenty on the mountain sides. About $1\frac{1}{2}$ miles further up a lateral glacier descends from the mountains to the west. The Kéro Gouise here divides into two, that to the west-north-west leading up to the pass; that to the east-north-east of equal length descends from the mountains, which also bound the Hoh Lúmbah of the Braldoh valley, but which are quite impassable. Two miles above this is the encamping ground of <i>Káitché Brausa</i> , on the edge of a little green tarn of water.
7. SAITBŪ BRAUSA ...	...	...	We crossed the glacier for 4 miles diagonally to the left bank, and left it at a place called Ding Brausa. Ascending some 300 feet above it, we crossed over a spur, and then took to the ice again, where a lateral glacier from the north descends into the main valley. The ice here is much fissured, and is at times very dangerous. It continued bad to Stiakhú Brausa (Brausa means "place"), where, on a small spot of bare ground, two small conical huts or rather kennels (for they are only 3 feet high) have been built for travellers who may be caught in snow storms going over the pass. The narrow strip of moraine here disappears. From this we ascended in order to avoid the deep fissures below, and cut steps for a distance of 200 yards along the steep slope of the snow-bed which runs down into the glacier. Beyond this, on turning due north, the Núshik Lá came in sight, up a gradually sloping ice-bed with scarcely a single crevasse, steep cliffs enclosing it on either side. Several of the men felt the height, and had to remain behind from sickness and headache. To the east the view lay along the glacier, which was visible for 18 miles. On the north was one great elevated ice plain, and the peaks bounding the Nobándi Sobándi glacier. The breadth of the main glacier was more than 2 miles, covered with broad moraines of black, white, red, and grey rocks. To the westward the view was shut out by the spurs from the mountain, but the natives told me that the glacier terminated two days' journey distant at Hispar, in Nagar.—(<i>Godwin-Austen.</i>)
8. CAMP	...	...	
9. HISPAB	...	...	A village in Nagar.
10. HÚPŪN	...	22	A village in the Nagar valley.
11. NAGAR	...	6	Nagar is a large village and fort occupied by Jafir Ali Khán, the Nagar chief. The Nagar territory contains some 3,000 houses, and musters about 1,500 fighting men. Total distance 134 miles.

Note.—I have been struck by the indications of considerable amounts of change of temperature. Among the proofs are the following. Many passes which were used in the time of Ahmad Sháh of Skardú are now closed. The road to Yárkand over the Baltoro glacier, which before his time was known as the Mústágh, has by the increase of ice near the pass become quite impracticable. The men of the Braldoh valley were accordingly ordered to search for a new route, which they found in the present pass, at the head of the Punmah glacier, by Chiring. Again, the Juserpo Lá can now only be crossed on foot, whereas in former times ponies could be taken over it. The pass at the head of the Hoh Lúmbah is now never used, though there is a tradition that it was once a pass. Certain glaciers have advanced, such as that at Arundú, of which the old men assured me that in their younger days the terminal cliff was $1\frac{1}{2}$ miles distant from their village. Mr. Vigne says it was a considerable distance; it is now (1865) only about 400 yards.—(*Godwin-Austen.*)

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 73.

SKARDÚ TO RONDÚ BY LEFT BANK OF THE INDUS.

Authorities—BROOKE; BIDDULPH; DREW; GODWIN-AUSTEN.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. KATSÚRA ...	...	...	Road over sandy plain. Three miles east of Katsúra the mountains close in. The Indus forms a sort of shallow lake, and where the hills meet at the end of the lake the river falls rapidly through a narrow channel, and continues very narrow and rapid till past Rondú. Katsúra is a large village situated at the mouth of a ravine, and at the western end of the Skardu basin.
There is very curious ground near Katsúra; the features which attract attention are low undulating rounded hills, composed entirely of angular rocks, but no surface earth whatever, nor sand. In the midst of these, and close to the village, is a pretty green lake, about 600 yards long by 250 yards broad, of beautiful clear water, called the Forok Tso. The country around Katsúra is well wooded and clothed with verdure. Fine fruit and walnut trees.			
From Katsúra road to Astor, see Routes Nos. 69 and 70.			
2. BASHO ...	9	4	Very bad track, possible only for coolies.—(Brooke). The road is some hundreds of feet above river; sometimes on the face of a cliff, often frail wooden stages, rough and difficult. Basho is a village (6,900 feet). Cultivation—pine forests at 9,000 feet on mountains behind Basho.—(Drew.)
Road along river bank. Three rock staircases have to be crossed. Frequent small ascents and descents. Barely practicable for unladen ponies.—(Biddulph.)			
3. IRIK CHUMPROO (Encamping ground)	8	...	Cross over hills by a short cut. The Takht-i-Suliman peak, 18,400 feet; pass below it about 15,500; stiff climb and no track; snow on pass (July 15th). When the Kashmir troops captured Rondú, they are said to have sent two regiments over here, and taken it in rear.—(Brooke). Very steep ascent and descent of 3,000 feet over Dúrnél ridge.—(Biddulph.)
Below Basho the road is as bad as it was above; at last the valley-way becomes so bad that one is forced to rise the mountain-side for some 4,000 feet, and, crossing a spur, to descend to the valley again. On the slope as we rose the pencil cedar was plentifully scattered, and on the summit of spur pass (the Katch Bore Lá) was a grassy and bushy slope and much brushwood. The mountains seen from here were of the grandest form. Facing the river were enormous cliffs or steep slopes of bare rock. The steepness of the mountains is so great that there are several valleys into which no one can penetrate.			
4. RONDÚ ...	9	4	An abrupt descent of 2,500 feet down the bed of the Irik torrent; then for 7½ miles along the left bank of the Indus. Both these last two marches are barely practicable for laden ponies.—(Biddulph).

For description of Rondú, see Route No. 71.

Godwin-Austen describes the last two marches in the reverse direction, *i.e.*, from Rondú to Basho, as follows: The road lay along the left bank of the Indus, part being along the slippery faces of cliffs, and very dangerous. We encamped under some overhanging rocks opposite the village of Byicha. After a mile and a half further on, after leaving the camp next morning, we reached another bad part of the road. It was of the same kind as that we had passed the day before, and consisted of a series of ladders placed against the nearly perpendicular face of the cliffs; but the ladders were more dangerously placed, and were more rickety. The ladders often rested only against pieces of wood driven into cracks in the rock, and, on looking through the rungs as you go up, the view presented is that of a great river rushing along like a foaming torrent, at the base of vertical cliffs, which descend 300 feet

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 73—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

sheer beneath one's feet. After reaching the top of the last ladder, the path enters a deep cleft in the rock, which for several yards is quite dark. Climbing up two or three more ladders in this, we at last emerged into the light, again to descend upon the river. Our path now continued good for 3 miles, running close to the river; we then reached the foot of a steep face of rock, the river flowing sluggishly at its base. Here we had to strip and wade. The water reached up to my armpits. We then scrambled up the cliffs to regain the pathway; thenceforward the road was good all the way to Krabathang and Basho, the road to which branches off at the former place, ascending over the very high spur called the Kutchi Bore Lá, the camping spot being on the summit. Between this pass and Rondu the mountains of the south bank begin to be more wooded. *Pinus excelsa*, the tall silver fir, and birch are seen in dense patches wherever the slope admits of their growth.—(*Godwin-Austen.*)

Route No. 74.

SKARDÚ TOWARDS YÁRKAND, *viá* THE MÚSTÁGH PASS.

Authorities—DE SCHLAGINTWEIT; CHAPMAN; DE VIGNE; THOMSON; DREW; STRACHEY.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. SHIGAR ... (7,700 ft.)	14	...	A large village and fort on left bank of Shigar river. Crops and fruit trees abundant. Cross Indus by boat. Good road up the Shigar valley.
2. YÚSKIL ...	...	...	At Halpapa cross the Shigar river on inflated skins to Gnali. Continue along right bank of Shigar river pass; Bhundo, Wazírpúr, Chorit.
3. CHITRÚN ...	...	41	Pass the Gahstót, Gonstót, Gaijó, Chúmik Hariskit. Road up to Chitrún very bad.
4. DASOMIT ...	...	...	Cross the Shigar river on inflated skins. Thurgu on left bank of Shigar. Ascend the Braldú valley.
5. GUIT ...	...	...	Pass Tigstun, Gamba Dasso, Kongma Dasso.
6. ASKOLAI ... (9,710 ft.)	...	...	On right bank of Braldú river. Pass Him-boro. Cross the Gorusi river. Pass Chongi, Tongal, Sarungo.
			Captain Brooke gives the following stages as far as Askolai—
			Miles.
			1. Shigar ... 12
			2. Sildi ... 15
			3. Dano ... 14
			4. Folju ... 15
			5. Nama ... 20
			6. Gamba Braldo ... 14
			7. Pakora ... 12
			8. Askola ... 12

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 74—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.																															
	Inter- mediate.	Total.																																
The road, he says, is very good up to the Bialdo valley. It then becomes a bad footpath. Askolai is the highest inhabited village. The distances given appear far too great.																																		
7. GORI BRANSA ...	...	...	On the Mústágh river. Pass the foot of the Bélpho glacier.																															
8. SHUSHING (12,542 ft.) ...	...	...	Pass Chiagina and Tsok. Ascend the Mústágh glacier. Dorno on right side of the Mustagh glacier. Dumurtar 12,512 feet near the confluence of the Tshi and Mústágh glaciers.																															
9. SHINGCHAKI BIANGA (13,553 ft.) ...	...	...	On the left side of Mústágh glacier. Cross the glacier. Tsoka, a small glacier lake on the right side of the Mústágh glacier.																															
10. CHÍRING ...	...	...	From here as far as Tsokar on the northern Mústágh glacier. Fuel is extremely scarce.																															
11. SHAKTOK ...	...	...	On right side of northern Mústágh glacier. Cross the Mústágh pass, 19,019 feet.																															
12. TSOKAB ...	...	...	On the Mústágh glacier.																															
13. PARONG ...	...	...	At foot of northern Mústágh glacier.																															
14. CHANGAL ...	...	...	Here there is plenty of fuel.																															
15. CAMP (at foot of further side of Skamla pass). ...	...	...	Cross pass ; no snow or glacier.																															
16. SHIAGS GAMBO CHU. ...	...	...	Cross Agir pass ; no snow or glacier.																															
17. CAMP ...	...	...																																
18. SUBUKOBET ...	...	...	Two long marches from Shiags Gambo Chu.																															
19. DORA. ...	...	...	Cross the Dora pass ; easy, no snow or glacier.																															
And thence to Yar- kand viâ Khalastán. Ak Masjid, Kugair. ...	...	...	Captain Chapman, from Native information, describes this route thus :—																															
			<table><tr><th></th><th>Miles.</th><th></th></tr><tr><td>1. Shigar ...</td><td>12</td><td rowspan="12">Cross the Mústágh pass.</td></tr><tr><td>2. Kutza ...</td><td>14</td></tr><tr><td>3. Askolai ...</td><td>14</td></tr><tr><td>4. Tsokar ...</td><td>12</td></tr><tr><td>5. Chougater ...</td><td>18</td></tr><tr><td>6. Cheing ...</td><td>17</td></tr><tr><td>7. Shaktok ...</td><td>24</td></tr><tr><td>8. Parong ...</td><td>21</td></tr><tr><td>9. Tingalak ...</td><td>17</td></tr><tr><td>10. Bagarda ...</td><td>18</td></tr><tr><td>11. Chiraghsaidi ...</td><td>12</td></tr><tr><td>12. Dahn-l-Tashkurgan</td><td>20</td></tr><tr><td>Total ...</td><td>199</td><td></td></tr></table>		Miles.		1. Shigar ...	12	Cross the Mústágh pass.	2. Kutza ...	14	3. Askolai ...	14	4. Tsokar ...	12	5. Chougater ...	18	6. Cheing ...	17	7. Shaktok ...	24	8. Parong ...	21	9. Tingalak ...	17	10. Bagarda ...	18	11. Chiraghsaidi ...	12	12. Dahn-l-Tashkurgan	20	Total ...	199	
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ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 74—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

Notes on the route viâ Mústágh Pass.

Vigne says—"Sir-i-Kúl" is said to be about five days distant from Cheruksa (Chiragh-saldi?), at which place the Bráldú route, at the head of the Shigar valley, meets that of Karakoram, after first forming a junction with the path by Sir-i-Kúl, at the foot of a pass which it first crosses called Uzir, and distant 6 marches from the foot of the Mústágh. No habitations and no means of procuring subsistence are to be found on these dreary wilds.

Yarkand city, I was told, is not above 20 days' march from the foot of the Mústágh. Thence to Skardú about 12 days; and from Skardú to Srinagar about 11 days more. The journey with baggage from Kashmír *viâ* Drás to Leh is 18 days; thence to Yarkand about 35 more; so that the Mústágh way *viâ* Skardú is ten days shorter than the other; but it is now disused by merchants, and it is only open from the middle of May to the middle of September.

Thomson says—The road over the Mústágh pass was formerly frequented by merchants, but has been disused for many years on account of robbers. The snow is reached ten days from Skardú, and continues during three marches. It is said to be quite impracticable for horses.

Strachey says—The route between Baltistán and Yarkand lies thus—

5 days or 60 miles from Skardú to Bráldú of Shigar, through inhabited valleys with an easy road.

3 days or 40 miles from Bráldú to south foot of Mústágh; uninhabited valley.

1 day or 10 miles across the Mústágh; very difficult pass over a glacier.

9 days or 120 miles from the north foot of Mústágh to Chiraghsaldi.

12 days or 155 miles to Yarkand.

Total ... 30 385 miles.

The Mústágh, being quite impassable for laden cattle, merchandise was brought from Yarkand on horses to the north foot of pass, and thence carried by Balti porters to Skardú; but from Baltistán to Yarkand it is usually carried by Balti porters the whole way. The route is only practicable for one or two months in the autumn.

Drew says—The pass is open for but a short time in summer. As soon as snow falls, the crevasses are hidden, and the journey becomes dangerous. In crossing, men are tied together. Yak calves are carried. Yarkand ponies used sometimes to be led over the crevasses with ropes held by eight men in front and eight behind. Even when safe over the pass on the hitherward journey, the horses and cattle could not at once be brought down, but had to await winter, when the streams getting low, the passage along the valleys became practicable.

Route No. 75.

SRINAGAR TO ASTOR BY KANZALWÁN AND THE GUGAI STREAM.

Authority—BATES (from Native information).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
Srinagar to— 6. KANZALWÁN ... (7,400 ft.)	...	64	See Route No. 9.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 75—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
6. GUGAI ...	12	76	A deserted chowki; pass Thaobat.
7. BÚRZÍL ...	8	84	
8. RAÁT ...	8	92	
9. MOMAI ...	10	102	A village of 8 or 10 houses. } <i>Vide</i> Route No. 9.
10. CHUGÁM ...	12	114	
11. GURIKÓT ...	13	127	
12. ASTOR ...	7	134	

Or the journey may be divided into eight stages, *viz.*—(1) Kanzalwán to Thaobat; (2) to the south side of the Pir; (3) Búrzil; (4) Raát; (5) Layinhudar; (6) Rattú, a village of 8 or 10 houses, passing Momai, Dirli, and Pukarkót; (7) Gurikot; (8) Astor.

This road, which was designed by Lála Shankar Dáss, of Srinagar, is described as possessing many advantages over that by the Dorikún pass, besides proving 16 *kos* shorter on measurement. It has, however, been abandoned in consequence, it is said, of interested representations made by the Thanadar of Gilgit. Should this route be adopted, it would be necessary to replace or repair the bridges which crossed the stream in five or six places.

Route No. 76.

SRINAGAR TO ASTOR BY THE DORIKÚN PASS.

Authorities—BIDDULPH; DREW; HAYWARD; BATES; MONTGOMERIE; MARSH; GRANT.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. SAMBAL (5,200 ft.) ...	17	...	Usually performed by boat in one day and night. } There is a path from Bandipúr to Gurais, practicable for foot passengers, and shorter than the high road, <i>viz.</i> , Bandipúr to Atawat, a village in the Khuilama pargana, situated on the Rad-
2. BANDIPÚR (5,200 ft.) ...	18	35	

khól stream. To Waunto, an encamping ground on the top of the pass; water procurable and juniper for fuel. To Viji Maidán, and lastly to Gurais, descending from the village of Wampúr or Dinan. This stage is practicable for laden ponies, which can proceed from Viji Maidán to Trágbal, on the high road between Gurais and Bandipúr.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 76—*cont'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
3. TRÁGBAL ... (9,160 ft.)	10	45	Ascent from village of Kralpúr (5 miles) very steep, but passable for ponies through pine forest. Water not plentiful; a large body of men would have to pass up in small detachments. Trághal is 4,000 feet above the level of the Kashmír valley.
4. ZÓTKÚSÚ ...	9	54	Road rises between 2,000 and 3,000 feet up same spur, when the Rájdiárgan pass (11,770 feet) is reached. The pass is hardly any depression in the ridge. On the other side the road descends through somewhat similar, but on the whole more wooded, ground. The road is good; commencement of a fine valley; plenty of grass, water, and fuel. The pass is closed to horses for six months. Zótkúsú is only a rest-house.
5. KANZALWÁN (7,400 ft.)	10	64	A small pretty village on Kishan Ganga river, which is bridged; encamping ground small, but all the way from Zótkúsú to Kanzalwán there is plenty of room, fuel, and grass; water abundant; road fair.
6. GURAIŠ ... (7,800 ft.)	11	75	Road good up right bank of Kishan Ganga river. A steep ascent and descent in the middle of the march. At about 6 miles the Gurais valley is entered, which contains several villages, and is well cultivated at upper end, but the people are poor. The valley is noted for its ponies. A fort here. Gurais is a chief village, of which the hamlets are little clusters of log huts. This place is situated where, for some 4 miles in length, the valley is rather wider than at other parts, being from half a mile to a mile across: it is bounded on the south by wooded mountains, and on the north by a great steep limestone mass. The climate is inclement. Millet, buckwheat, and peas alone are grown; rice will not ripen. The river is crossed twice by wooden bridges.
7. BANGLA ... (8,725 ft.)	11	86	No village; a chowki. Just about Gurais, where the Búrzíl and Kishan Ganga meet, is the end of the wider part of the valley. The latter flows from the Tilail district. The road leads up the course of the northern (the Búrzíl) stream. The valley of it is narrow; bounded by mountains rising some 4,000 or 5,000 feet; stream flows for the most part in a rocky bed. For the first 10 miles there are many little plateaus above the level of it, and over these the path leads past several small villages. On the mountain slopes is a good deal of pine forest. Supplies should be taken from Gurais. From Bangla there is another route to Astor and Gilgit <i>via</i> Kamri pass (<i>see</i> Route No. 51).
8. BÚRZÍL ... (10,740 ft.)	16	102	Pass Kamri village, where grass, fuel, and water are procurable. Road good. At 9 miles Mapanun chowki. Pass an open amphitheatre called Mian Marg, capable of holding any number of men. Grass, fuel, and water plentiful; road good. At Búrzíl the route to Skardú <i>via</i> Deosai plains branches to the right.
9. CAMP ...	12	114	Rise about 2,000 feet, not very steep for 5 or 6 miles, and cross Dorikún pass (13,500 ft.), which is a neck between two parts of a rocky ridge; the pass is closed in winter. Descent gradual. Road good.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 76—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
10. DÁS ... (10,500 ft.)	9	123	Pass Samad Khán's Kóthi and Chilam. Dás is situated in a fine open valley 400 yards wide; has once been well cultivated; there are still a few scattered villages; plenty of grass, fuel, and water.
11. GADAI ... (9,100 ft.)	14	137	Pass Karím at 4 miles. Gadai is a village from which branches a route to Skardú.
12. ASTOR ... (7,853 ft.)	17	154	Pass Naugám and Phiné. Astor is a large place garrisoned by some 1,200 Kashmiri troops. Steep ascent and descent to river. There are hundreds of huts. Town and fort 800 feet above right bank of river, which is crossed by bridge.

The valley in which Astor lies is narrow at bottom. Crops will grow, and there is room for numbers of settlers (*vide* article Astor, Part I). At Astor the two routes Nos. 9 and 76 from Guraís meet. There are paths to Shardi, and also to Rondu and Skardú (*vide* Routes Nos. 7 and 8).

This route remains open a few weeks later, and re-opens in the spring a little earlier than that by Kamri pass, No. 3. It is closed for about five months for horses. During the winter, with a favourable opportunity, it is possible for men without loads to force the pass.

There is no doubt the Kamri is an easier and shorter route, but it can only be used in summer on account of the avalanches to which it is subject. Compare the above route with Route No. 39.

SRINAGAR TO ASTOR *via* THE KAMRI PASS, *vide* ROUTE No. 9, BANDIPÚRA TO GILGIT.

Route No. 77.

TÁNGÍR TO CHASHI BY THE PAI PASS.

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
From Kami to—			
1. BAROBAS ...	18	...	Summer pasture ground for Gújars.
2. PÁINSIKÓT ...	17	35	Summer pasture ground for Gújars. Cross the Pai pass, closed in winter, but open to horses in summer.
3. TAMÚSHEKI ...	18	53	Cultivated in summer by people of Chashi.
4. CHASHI ...	7	60	A large straggling village. Horses can travel this road in summer only.

The Múlla does not mention any place named Barobas. According to him, the Chashi pass is the one that would be used by people going to Chashi, and this is certainly much more probable.

ROUTES IN THE EASTERN HINDÚ KUSH

Route No. 78.

TÁNGÍR TO DÁRÉL

Authority—BIDDULPH (from Native information).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
From Kami to—			
1. SATÍL ...	14	...	} This road is closed by snow in winter, but horses travel it with ease in summer.
2. HELABAB ...	19	33	
3. YAKTÚT ...	18	51	Hamlet at head of Dárél valley.
4. BIROKÓT (<i>Sáma-kidl.</i>)	11½	62½	The principal place in Dárél.

Route No. 79.

TÁNGÍR TO SWÁT, *viâ* KANDIA.*Authority*—BIDDULPH (from Native information).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
Kami to—			
1. MÚNDÁB ...	18	...	Summer village and pasture ground.
2. TONGCHILI ...	16	34	Summer village and pasture ground of Kandia. Cross pass, closed in winter, open to horses in summer.
3. SWÁMI ...	16	50	Small village. Road good and easy.
4. CAMP ...	15	65	Road lies up the Bangidara ravine.
5. ÚSHU ...	12	75	A large village in Bashkár. Cross pass, closed in winter, open to horses in summer. (Probably the Matákan pass.)
6. BANDÁ-I-GÚJRÁN	7	84	Small village.
7. CHODGRÁM ...	9	93	Small village on right bank of Swát river.
8. BRÁNIHAL, or BARANIÁL ...	30	123	Large village on right bank of Swát river.
9. PAYTER ...	22	145	Afghán village on left bank.
10. KHOWSER ...	15	160	
11. SEDÚ ...	15	175	Residence of the Akhúnzáda.

According to the Múlla, the Matákan pass route goes from Gabríál, in the Kandia valley, to Úshu. It is said by him to be two days' journey, and a most difficult route. There are no villages along it.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 80.

TÁNGÍR TO YASÍN, *viâ* BATTIGÁH.

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
Kami to—			
1. SATÍ ...	14	...	Pasture ground.
2. BABÚR SHÁH ...	18	32	Large pasture ground. Cross the Pai pass, closed in winter, but open to horses in summer.
3. CHASHMA-I-KHÍRS	18	50	Camping ground.
4. BATTIGÁH ...	18	68	Large Gújar village, belonging to Yásin. <i>N.B.</i> —There is apparently also a watershed to be crossed in the fourth stage.
5. DÁHIMAL ...	15	83	Difficult road in summer for men, and closed to horses for four months.

The Múlla gives the following information regarding the route from Kami: "At $2\frac{1}{2}$ miles pass the village of Palori (20 houses); at 3 miles pass Parbút (20 houses) on the opposite bank; at 40 miles cross the Kichlo stream, up which there is a road to the Kandia valley fit for laden animals; at 6 miles Dabas (20 houses); and at 8 miles Kurangi (20 houses), the last village in Tángír, from which there is a road up the Michar valley to Kandia."

Route No. 81.

TÁNGÍR TO YASÍN.

Authority—BIDDULPH (*from Native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
From Kami to—			
1. SATÍL ...	14	...	
2. BABÚRSHÁH ...	18	32	
3. KÚTOBAI PERAI.	$9\frac{1}{2}$	$41\frac{1}{2}$	Pasture ground of Dárál.
4. HANGÚRS ...	$9\frac{1}{2}$	51	Summer hamlet of Dárál at head of Battigáh valley.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 81—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
5. GÚPSEHGALI ...	16	67	Camping ground. Cross a pass only practicable for men on foot in summer.
6. BARUGAH HERAI	18	85	Summer village of Yasín.
7. GUPIS ...	18	103	Village and fort.
8. YASÍN ...	11	144	<i>Vide</i> Route No. 9.

This road is only passable to footmen, and is seldom used. The pass crossed is probably the Pai pass above Kurangi. There is an alternative road (*vide* Route No. 81).

Route No. 82.

TÁSHKÚRGHÁN TO BOZAI GÚMBAZ (LITTLE PÁMÍR).

Authority—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. KANSHABAB ... (12,980 ft.)	17	...	Due west from fort into Shingán valley. The first 3 miles of narrow defile strewn with boulders, very difficult travelling, after which valley opens out and road gradually improves. Fuel and grass plentiful.
2. AKTÁSH ... (12,600 ft.)	18 35		Up valley to right, and after a mile up fork to left to foot of Nézatásh pass, 15,000 feet. Three miles of gentle ascent, last 300 yards to top steep. Descent into valley running north-west along this for 8 miles over low spur into broad Aktásh valley, running south. Grass and fuel plentiful.
3. CAMP near Lake Oikúl or Gazkúl (Goose Lake); also spoken of as Little Pámír Lake (13,200 ft.).	46 0	81½	Down Aktásh valley to south into Little Pámír due west; travelling excellent the whole way. There is a halting place called Oikúl at 24 miles from Aktásh. Grass and fuel plentiful everywhere. Camp by lake. At 6 miles from the lake is Kabr-i-Bozai, or Bozai Gúmbaz, at which point the road strikes into Route No. 41, Húnza to Sarbad.
	...	...	
	...	...	
	...	...	
	...	...	
	...	...	

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 83.

USHU IN THE SWÁT KOHISTÁN TO KOTGALA IN KANDIA, *vid* THE PALESAR PASS.*Authority*—THE MÚLLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. CAMP ...	13	...	Ushu is on the right bank of the Ushu <i>nadi</i> at the head of the Swát valley; $\frac{1}{2}$ of a mile above it cross the <i>nadi</i> by a wooden bridge, which is practicable for laden animals. Close below this bridge a stream, coming from a bearing of 110°, falls into the Ushu stream, and from here the road ascends for about $\frac{1}{2}$ of a mile, when it again becomes level. On the flat here are some cultivated fields and a water-mill belonging to Ushu. About 6 miles from this place a stream flowing from the Paloga Kandao falls into the Ushu <i>nadi</i>. The breadth of this tributary was only about 30 paces. The road for these 6 miles is fairly level and generally practicable for laden animals, but sometimes difficult on account of the avalanches from the hills to the right. Another to Gábríál of Kandia passes up the Paloga stream, crossing the intervening ridge by the Paloga Kandao. This road, the Mulla was informed, was not so difficult as the one from Ushu. The hill sides here are covered with tall forest trees; grass is also abundant, and in the warm weather the people of Ushu send their flocks here for pasture. Proceeding about $\frac{1}{2}$ a mile further, the road ascends for $\frac{1}{4}$ of a mile, the river being about 200 paces to the right, and then for $2\frac{1}{2}$ miles it runs nearly level. Two and a half miles further on the road divides, one branch going off at a bearing of 340° to Láspúr and Ghizar in the Kashkár territory, the other leading over the Palesar pass to the Kandia valley.
2. PALESAR PASS ...	11	24	The Ushu valley is here about $\frac{1}{2}$ a mile broad, and the road here leaves it to turn up the stream, coming down from the Palesar pass. The ravine through which the stream flowed was only about 50 paces broad, and the road for about a mile followed the left bank, gently ascending over the snow. Crossing the frozen stream to its right bank, the Mulla left the main ravine and turned up a smaller one to the left towards the Palesar Kandao. The head of the main ravine he estimated to be about 2 miles distant. For about 300 yards above the junction of these two ravines the water was not frozen over in either of them. Proceeding $\frac{1}{4}$ a mile further, up a very gentle ascent, he crossed over to the left side of the stream, and from here, for about a mile and a half, the ascent was very steep, and was rendered more difficult by ice. The breadth of the ravine was about 100 paces, the hills on both sides being precipitous, and the road passed over the frozen stream. With the exception of a few trees of stunted growth, about 10 or 12 feet high, on the side of the hills to the right, no vegetation was to be seen. After another $\frac{1}{2}$ mile of difficult ascent, we reached a <i>jábha</i>, or lake, to the right of the road, about 4,000 paces long, and from 300 to 400 broad. This lake is the source of the Palesar stream. For about $\frac{1}{2}$ a mile from here the Mulla found the ascent easy, but then followed a very steep climb of some 500 feet. After toiling up this steep ascent, the road passes over a comparatively easy rise of about $\frac{1}{2}$ a mile, followed by an almost level stretch of 1,200 paces, so easy that a horseman might gallop over it. Another rather difficult climb of about 400 paces takes one to the top of the Palesar pass. The width of the pass was about 200 to 250 paces.
3. SUMI VALLEY ...	7	31	According to the Mulla, the only way down the east side of the pass is by tobogganing down it for several hundred feet. From the bottom of this steep descent the slope for $2\frac{1}{2}$

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 83—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

miles was gentle, down to a stream flowing from a bearing of 270° . Another stream formed just below the steep descent flowed down in the direction travelled, and joined the first mentioned. This latter stream flows under the snow nearly the whole distance to the junction. At about 200 paces above the junction the sound of flowing water is first heard, and about 30 paces from the junction the stream emerges from under its snowy cover. Proceeding along the right bank of the stream for $1\frac{1}{2}$ miles, over a road originally pretty level, but now made so uneven by avalanches from the hills on the right that abrupt rises and falls of 40 to 50 feet had to be passed over. A stream coming from a bearing of 360° from the Máhr ravine joins the main stream at about 40 paces to the left of the road. About 2 miles from this junction the Máhr ravine divides into two—the one to the left being called the Máhr, and that to the right the Hag—and footpaths up these valleys lead across the range of mountains to Andrap and Ghizar in Kashkár. The journey is said to take about two days; but the route is not practicable for beasts of burden; it is not generally known, and very seldom travelled. From here trees of stunted growth were again met with, and after the melting of the snow grass springs up, the inhabitants of the valley below bringing up their flocks and herds for pasture. A mile and a half further on another stream, issuing from a glacier about a mile to the right, crosses the road and falls into the main stream. This portion of the road is interspersed with large boulders, and is impracticable for beasts of burden. Some 1,600 paces lower down the road ceased, and was seen to continue down along the opposite bank; but there was no bridge across the stream, which was not fordable.

4. SUMI VALLEY ...	8	39	The Múlla accordingly had to retrace his steps and cross higher up, camping for the night in the Sumi valley:—
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"Proceeding from where we had spent the night, about $2\frac{1}{2}$ miles along the left bank of the *nadi*, I crossed the Ding stream by a wooden bridge about 20 paces long. Up the valley, whence this stream issues, we saw some Gújars going with their cattle. Up to this point the Sumi valley had been fairly open, but from here to its junction with the Maidán valley it is narrow and difficult to traverse on account of the road being covered with large rocks. Tall forest trees, such as were found in the valleys on the other side of the mountain range, now began to appear on the hill sides. Three and a half miles further, another stream from the right joins the Sumi *nadi*. Near this junction the place was infested with gnats, so much so that to keep them off we were obliged to hold twigs and small branches of trees in both hands to brush them away. Proceeding 2,700 paces further, another stream from the left crosses the road and falls into the Sumi; the valley here was comparatively open and level and covered with large forest trees, and, as evening was drawing near, I halted here for the night."

5. GABRIÁL ...	12	51	About $3\frac{1}{2}$ miles lower down one comes to the junction of the Maidán <i>dara</i> with the Sumi river, up which there is a road to Ghizar and Andarp. Cross the Maidán stream by a wooden bridge;
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then down the left bank of the stream, passing on the left, about 200 yards from the bridge, a couple of huts, and near them some level ground which at certain seasons of the year is cultivated. The road, with the exception of a few slight ascents, slopes gradually down all the way to Gabriál, following the joint stream formed by the Sumi and Maidán, which is called the Gabriál *nadi*. About 5 miles from the bridge another stream from the left joins the Gabriál, and about $1\frac{1}{2}$ miles lower down the road crosses to the right bank. The valley now opens out again, the hills receding from the stream to a distance of about 300 paces, the intermediate plain being cultivated; and about 2 miles further on the village of Gabriál is reached. This village contains about 40 houses. The chief produce of the Gabriál valley consists of timber and ghee, both of which are largely exported to Pesháwar. Indian-corn is grown extensively. Wheat and barley are also cultivated to some extent, but rice is not grown. Figs, walnuts, and grape-vines seen here and there, but not in abundance.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 83—*contd.*

Stage or halting-place.		DISTANCE IN MILES.		Description, &c.
		Interme- diate.	Total.	
6. CAMP	...	10½	61½	" After proceeding down the valley about a mile and a half, I crossed a stream from the right falling into the <i>Kandia nadi</i> about 300 paces to the left of the road. This stream comes from the Matiltán pass; but as the range of mountains separating the Ushu and Gabriál valleys is known to the inhabitants of the latter by the name of Ushu, and as, moreover, the road to Ushu goes up this stream, it is called the <i>Ushu nadi</i>. From here the road skirts the base of the hills for 1½ miles, the river being from 30 to 50 paces to the left. This is followed by a steep ascent of 560 paces, and then by a descent of 780 paces. About ½ a mile beyond this the road crosses the river by the <i>Mirsháhai</i> bridge, and keeps along the left for about ½ a mile further to the village of <i>Mirsháhai</i>, situated on the left bank of the <i>Mirsháhai nadi</i>, a tributary of <i>Gabriál</i>, about 300 yards from the junction. This village contains about 20 houses. About 2¼ miles further is the village of <i>Sarai</i>, the <i>jágir</i> of <i>Habíbúlla Khán</i>, <i>Málik</i>, situated on the right bank of a small stream issuing from the hills on the right, and containing about 10 houses. Quarter of a mile beyond this village the road crosses to the right bank of the <i>Gabriál</i> by the <i>Sarai</i> bridge, and, following that bank for only 1,200 paces, it recrosses by another bridge to the left bank again. Two miles below this bridge is a third, by which the road again crosses to the right bank. Here I halted for the night."
7. KARANG	...	4½	66	For 2½ miles down the right bank; then cross by a bridge to the left bank, and ½ a mile further down reach the village of <i>Dong</i>, on the left of the road, and about 60 paces from the river. The <i>Gabriál</i> valley, between the villages of <i>Mirsháhai</i> and <i>Dong</i>, is narrow, the hills being seldom more than 100 paces, and the stream about 50 paces from the road, which often crosses from one side of the stream to the other, and is impracticable for beasts of burden. The village of <i>Dong</i> contains about 30 houses. From <i>Dong</i> the valley is comparatively open, and the road is over tolerably level ground for a distance of 1,440 paces, whence it ascends gently to the village of <i>Karang</i>, about 1½ miles distant from <i>Dong</i>. <i>Karang</i> is situated close under the hills, and contains about 20 houses.
8. SAYÁL DARA	...	12½	78½	The road at first goes south for ½ a mile, slightly descending to a wooden bridge over the main stream. Crossing this, the road continues in the same direction for 860 paces, and then turns abruptly to the east, crossing the <i>Bagrú Dara</i>, a swift mountain torrent, 24 paces in width, by another wooden bridge. Up this <i>Bagrú Dara</i> a well-known road, practicable for laden cattle and much frequented by travellers and merchants, leads over the <i>Surkár</i> pass to the village of <i>Mánkiál</i> in the <i>Kohistán</i> of <i>Swát</i>. The journey to <i>Mánkiál</i> takes from 2 to 2½ days. The <i>Bagrú Dara</i> abounds with tall forest trees, and during summer is occupied by the inhabitants of <i>Karang</i>. From the bridge over the <i>Bagrú Dara</i> the road follows the right bank of the main stream, and is easy for some 1,180 paces; then comes a steep ascent of 1,600 paces, followed by a descent of 1,600 paces, which, with the exception of one or two steep portions, is gentle. Two and a half miles further on the village of <i>Kad</i> is reached, on the left bank of the stream, containing about 15 houses. About 3½ miles below <i>Kad</i> is a bridge across the main stream for the convenience of the inhabitants of that vicinity, and ¾ of a mile below this bridge, and to the right of the road, is the village of <i>Dudshuín</i>, situated on the left bank of a ravine, and consisting of about 20 houses. The valley here is about ½ a mile in width. About 2¼ miles lower down the <i>Sayál Dara</i> stream debouches from the hills to the right of the road, and joins the main stream. On the left bank of the <i>Sayál Dara</i> are a house and a small <i>masjid</i>, and on the opposite bank a water-mill. A path up the valley leads to <i>Rázika</i>.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 83—*concl'd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
9. KOTGALA ...	8½	87	Cross the Sayál stream, and, following the right bank of the main stream for about 2½ miles, reach the village of Helil, about 100 paces to the right of the road, on the right bank of a small stream, and containing about 10 houses. A path up the valley from Helil leads to Rázika. Kotgala is about 6 miles from Helil, and is situated on the right bank of the main stream; it contains only four or five houses. The valley between the two villages is narrow and the road difficult. About 2 miles below Kotgala the Kandia <i>nadi</i> joins the Indus. The river about a ¼ of a mile below Kotgala enters a gorge between precipitious cliffs; the road accordingly leaves the river, and ascends the heights which bound it on the south. The descent on the other side is very steep.

Route No. 84.

YASÍN TO THE DASHT-I-BARÓGHIL, *viâ* DARKÓT PASS.

Authority--BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. HANDÚR ...	13	...	At ¼ mile ford Nasbúr river (there is a bridge about ½ a mile up the river), ascend cliff on opposite bank, and over a barren desert plain (the Dasht-i-Taús), about 1 mile wide, for 2 or 3 miles. At 2½ miles pass ruins of an ancient fort. Traces of irrigation exist, and the plain was evidently once cultivated. On the opposite side of the valley is the village of Guhjálti. Descend to river, and at 3¼ miles cross by bridge 20 yards long. At 4½ miles village of Sandi. Opposite Sandi the river bed widens to a thousand yards. For 1 mile by narrow lanes through village of Sandi and surrounding fields. At 6½ miles cross a stream (fordable), up which there is a road practicable for horses to Chatúrkan in the Ashkúnan valley. On the opposite bank of this stream is Mandúri. Along river bank for a mile; then across a landslip opposite the mouth of the Túi valley (distance 7¾ miles). Over sloping barren ground for 1½ miles. At 9¼ miles cross to right bank of Yasín river by a bridge 4 feet wide by 50 feet long. Barkúlti fort forms a <i>tete-de-pont</i> to the bridge, the road actually passing through an outwork. The fort is a rectangular building, 40 yards by 25, with six towers, the whole in very good order. Half a mile further on is Barkúlti village, the residence of Ali Mardan Sháh, the ex-Mír of Wakhán. A mile beyond the river passes through a gorge 20 feet wide; here there is a bridge; the rest of the way to Handúr is more or less through cultivation. Handur is a fertile place with abundance of fruit. The Barkúlti fort is also known as Kala Mír Wali.
2. DARKÓT ...	10½	23½	By a lane through fields. At 600 yards pass hamlet of Bábríkot (3 houses), on opposite bank; at ¾ mile cross river by a bridge of 25 paces span; over rough debris of landslips. At 3¼

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 84—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	

miles Amulchat, cultivation and fruit trees. Cross stream from right. At $6\frac{1}{4}$ miles enter the Marang jungle, which is a low, swampy tract of dense undergrowth, with willows and birch, the path winding through it for about 3 miles. At $9\frac{1}{2}$ miles ford Dadang Balsi stream from east, or cross by a bridge $\frac{1}{4}$ of a mile up stream. At 10 miles pass through the fields of Darkót. At $10\frac{1}{2}$ miles camp on north-west side of village. The valley from Handúr upwards is from 300 to 400 yards wide, hemmed in by bare rocky precipitous mountains, thousands of feet high. At Darkót the Yasin valley may be said to commence, as it stands in an amphitheatre of mountains, watered by three main streams, which together form the Yasin. The village contains about 40 houses, with a good deal of cultivation and a profusion of willow trees. From Darkót, besides the Darkót pass to Baroghil, there is a route practicable for horses up Dadang Balsi and over the mountains into the Ashkúman valley.

3. CAMP ($1\frac{1}{2}$ miles south of Darkót Kotál) (13,600 ft.).	7	$30\frac{1}{2}$	Up the stony bed of the Darkót ravine, in which there is much low jungle. Between the 1st and 2nd mile cross two channels of this river, each about 20 yards broad and 2 feet or 3 feet deep,
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difficult to ford on account of the current. At $2\frac{1}{2}$ miles ascend for about 300 feet to the crest of a spur which here closes the valley, the river being confined to a narrow impassable gorge between precipitous cliffs. This spur was once fortified, and is known as Darband. Descend a hundred feet or so, and pass through a cultivated strip of land, with three or four houses, known as Garkushi, a *bánda* of Darkót. At $3\frac{1}{4}$ miles cross the Darkót stream, which is here only about 20 feet wide and not 2 feet deep. The ascent to the Darkót pass may be now said to begin; about the 4th mile are several clumps of birch and larch trees; and as forage too is plentiful, this spot is often used as a stage preparatory to crossing the pass. The path up is at first a very fair one, though steep; and as the hill side here is covered with earth, no doubt a good road could be made. At 5½ miles bare rock takes the place of earth, and the road becomes very steep and bad. At 6 miles pass Garm Chashma, a hot spring $\frac{1}{2}$ mile to the left of the road. The road gets worse and worse as one ascends; and though laden animals do use it, it can scarcely be called a mule-road. Camp on a ledge of rock and boulders at the edge of a glacier. As the ledge is only about 30 feet wide and encumbered with rocks, there is only room for a very small body of men. To bivouac is a necessity, as nowhere can space for a tent be found.

4. DASHT-I-BARÓGHIL, OR CHATIBOI (11,960 ft.).	9*	$39\frac{1}{2}$	Cross a glacier; then along natural embankment of rocks and boulders; then over a snowfield to the crest of the pass which is 15,000 feet above the sea and $1\frac{1}{2}$ miles from camp. From near the
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crest a road goes off to the right, which leads by a circuitous path to Sarhad-i-Wakhán. This is locally known as the Sowár Shúí, and for the last few years this route has been used in preference to the Baróghil on account of the broken bridge across the Yárkhún river. From the crest the road to Baróghil presents the appearance of a smooth snowfield, about a mile wide, with an average gradient of 4° , and hemmed in by rocky mountains from three to seven thousand feet above it. After 2 or 3 miles of this snowfield, a glacier takes the place of the smooth snow, fissures appear, and then deep crevasses, which at length compel one to leave the glacier and follow an extremely rough, rocky path along the glacier embankment on the right, or over the stony slopes at the foot of the mountains. At 8 miles the path enters the grassy slopes of the tongue of land between the Chatiboi stream and Yárkhún river. This tongue is known as the Dasht-i-Baróghil, though the real Baroghil plain commences on the north side of the Yárkhún river; water, firewood, and forage all good and abundant. The Dasht is a great grazing ground. From here to Sarhad it is about $13\frac{1}{4}$ miles (*vide article Baroghil Pass, Part I*); but the route is now never used, except in winter.

Note.—This 9-mile march takes at least six hours, and is very difficult for laden mules.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 85.

YASÍN TO MASTÚJ, *viâ* GHIZAR AND SAR LÁSPÚR.*Authority*—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. JANDRÓT ...	12	...	A small village $\frac{1}{2}$ a mile from the right bank of the Kho or Ghizar river.
2. CAMP (opposite Dahimal).	9	21	A small village on left bank, with fortified rock overlooking the river. Road difficult, several ascents and descents.
3. PINGAL ...	10	31	Small village. At $\frac{1}{2}$ a mile cross Battigáh river by a bridge. The river is unfordable in summer. Up Battigáh ravine a good road, open all the year round, leads to Tángir. From the Battigáh to Pingal the road is difficult.
4. CHASHI ...	7	38	A large straggling village on left bank. At 3 miles the valley narrows, and is closed by a stone breast-work on both sides of the river. Above this the valley opens out, and travelling becomes easy. Road up stream to Tángir open in summer. Up ravine to northwards is a mountain road to Yasín, practicable in summer. The distance for this stage is under-estimated. It is at least 10 miles.
5. GHIZAR, or SHIVAR	9	47	A large straggling village. Leaving Chashi, the road suddenly ascends for 500 feet to open steppes. At 3 miles small village of Barkúlti: valley at Ghizar 2 miles broad. Opposite Ghizar a road lies up broad valley of Andarp to Ushu in the Swát valley (<i>vide</i> Route No. 31).
6. LANGAR ...	13	60	Camping ground. Above Ghizar the valley narrows for $5\frac{1}{2}$ miles. At 3 miles pass small village of Teu. At $6\frac{1}{2}$ miles cross Chamarkand stream. By following Chamarkand stream, Mastúj is reached in one day by a pass higher than Shandur. Road up main stream beyond Langar to Ushu in the Swát valley.
7. LÁSPÚR ...	10	70	Small village. Leaving Langar, the road ascends on to the open Shandúr plateau, 3 miles long.
8. GASHT ...	8	78	Large village. At $\frac{1}{2}$ mile cross to left bank of Láspúr river. At 1 mile small village of Balim. Half-way large village of Rahmán.
9. MASTÚJ ...	$6\frac{1}{2}$	$84\frac{1}{2}$	Small village and fort; much uncultivated ground. At 2 miles cross Láspúr river; road difficult. At Mastúj the Yárkhún valley is a mile wide. This route should be compared with No. 30.

Note.—There can be no doubt that the route by the Ghizar valley and Sar Láspur is far the best from either Gilgit or Yasín to Mastúj. The right bank of the Ghizar river is the one that should be followed. These rivers and their tributaries are not fordable in summer.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 86.

ZÉBÁK TO THE ARKÁRI VALLEY, *viâ* THE NUKSÁN PASS.

Authority—BARROW ; NAIK NAWAB KHÁN.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. DEHGÚL ...	9½	...	After leaving the fields of Zébák, the road runs either in or along the edge of the river-bed, which is full of boulders. At 5½ miles cross to the left bank of the Deh Gúl stream, which in summer is only fordable before midday. The road now crosses stony fans for about 4 miles, when Deh Gúl is reached. Deh Gúl is a miserable place, and only contains about 20 houses. Abundant firewood near at hand, but other supplies scarce.
2. KHANA MA-ABÁD	8½	18	Leaving Deh Gúl, at ½ mile the road crosses to the right bank of the river, which should be forded before noon. The road from here onwards is very rough and rocky. At 2½ miles pass the mouth of the Mach Dara, a favourite raiding route of the Kafirs, which leads to Gabar in the Lútkú valley. At the junction there is a good deal of birch and willow jungle, also some grazing. At 3½ miles the road becomes very steep, and even more rocky than before. At 4½ miles pass the mouth of the Agram Dara, up which is the shortest route to Chitrál, but one not practicable for horses. At 6½ miles the altitude is about 11,000 feet; there the path crosses to the left bank; at 8 miles it crosses a stream from the west. Khána Ma-abád, a place marked by a small stone hut, is usually made a stage, as firewood is here procurable.
3. LASHKARGÁH ...	12	30	At ¾ of a mile above camp the Kharteza and Nuksán roads diverge, and the road to the latter soon becomes very steep and difficult. At 2½ miles reach a glacier, along the southern edge of which the road goes for about a mile. At 3¾ miles reach the <i>kotal</i> (16,560 feet). The first 300 yards of descent is excessively steep and difficult. The road then goes along the northern edge of a glacier for nearly 2 miles. At 8½ miles reach Karóbáh, a spot sometimes used as a stage; but there is no firewood, and on that account Lashkargáh, 3½ miles further on, is a much better place. Here there is firewood. Horses should only be taken over the Nuksán by night on account of the snow.

Route No. 87.

ZÉBÁK TO CHITRÁL, *viâ* THE DORÁH.

Authority—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. ISKATÚL ...	10	...	Past Zébák village to the Dehgúl stream, which ford at ¾ of a mile. Up this stream is the route to the Nuksán, Agram, and Khatinza passes. For the next mile the road runs through meadows

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE No. 87—*contd.*

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
and low jungle, crossing two branches of the Sanglich stream. At 2 miles Kedah on the left bank, a small hamlet. The next 6 miles are on the whole very stony, lying either in the bed of the river, or over shelving fans. In one or two places it is bad for laden animals, but is nevertheless practicable throughout. At 5 miles pass Tírábád (30 houses), and at 6 Flakh-márikh (25 houses), both lying on the hill side just above the road. At 7 miles pass Parch (40 houses) on the opposite bank, and at 8 miles cross to right bank by a bridge 60 feet $\times$ 4 feet. For the next mile and a half through the fields of Iskatúl; then recross to left bank by a very good bridge 30 feet $\times$ 3½ feet; pass through the village of Iskatúl (60 houses), and encamp in the fields above it. The cultivation about Iskatúl is considerable, and supplies are obtainable; also forage and firewood.			
2. SANGLICH ...	9½	19½	Road stony and a good deal up and down, but quite good for laden animals. At 3 miles it descends into the river bed, which is here overgrown with willow jungle. At 3½ miles cross a rapid, but shallow, stream 10 feet broad; ½ a mile further on there is a long, somewhat steep, ascent up the side of a spur. At 4½ miles reach the crest. At 8 miles cross a small stream; the road now runs close to the river's edge. At 9½ miles cross the river by a bridge fit for animals, but somewhat dangerous. It is better to ford a mile lower down. Sanglfeh (40 houses) stands in the midst of considerable cultivation, all on the right bank. From it a foot-path goes up to the Uni Kotal, by which the Doráh can be turned; it is not open, however, till August.
3. CAMP (1 mile below Lake Dufferin) (Hauz-i-Dordh).	11½	31	Road stony, but easy. At 4 miles pass the mouth of the Imkán ravine on the opposite (left) bank. Up this there is a road to Júrm. Here the river bed widens to at least ½ a mile, and continues so for over a mile to the mouth of a ravine from the south-west, up which there is a road to Munján, the kotal being about 6 miles up the ravine. This widening of the river bed is known as Gogard-Dasht, from the sulphur obtained here. It is a shingly place with tamarisk coppices growing here and there. The road now turns south-east. At 6 miles ford the stream from the Doráh, and continue to follow it up its left bank. At 7½ miles Gazikistán, a good camping ground with plenty of forage and firewood. At 10½ miles reach a small lake a few acres in extent; just below this the road crosses to the right bank of the stream, and goes along the right or east side of the lake. A mile further on there is ground to encamp, but no firewood, although there is a certain amount of forage. Firewood can be got about 2 or 3 miles lower down. On account of the want of firewood <i>kafilas</i> often halt at Gazikistán instead, but this makes the next stage a very trying one.
4. SHAH SALÍM (10,800 feet)	12½	43½	Up a narrow ravine, path very stony. At 1½ miles reach the lake (Hauz-i-Dordh). Along its edge for 1½ miles path stony and difficult for horses. Then a very steep zigzag, mounting to a plateau about 900 feet above the lake; ascent now becomes gradual and comparatively easy, except the last 100 feet, which is very steep. At 5½ miles reach the Doráh Kotal (14,800 feet). Descent steep for a couple of hundred feet; then very easy, but in places very rocky. At 12½ miles cross Uni stream, over which there is a foot-bridge and camp on its left bank. Forage and firewood plentiful. The place is locally famous for its hot springs.
5. BARZÁN ...	10	53½	This part of the route is described in detail in Route No. 15, Chitrál to Zébák, <i>via</i> the Doráh.
6. DRÚSHP ...	...	60½	It lies down the deep valley of the Lútkú. It is considered practicable for laden mules, but is excessively difficult.
7. SHOGHOT ...	1	71½	
8. CHITRÁL ...	12½	84	

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 88.

ZÉBÁK (BADA KHSHÁN) TO FAIZABÁD.

Authority—NEY ELIAS.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. TÍRGARÁN ...	17	...	From Shah Abdúr Rahím's village, crossing plain and Zébák stream in low-water season to Gaukhána (small village) about 2 miles. In high water season a detour down valley has to be made in order to cross Zarkhwan stream, bringing distance to Gaukhána to about 4 miles. From Gaukhána along jungly bed of Varduj stream to Rabát-i-Chabil-tán, 4 miles: small village and shrine; thence to Tírgarán 11 miles. Village of about 30 or 40 houses. Road from Gaukhána all the way along right bank of Varduj. From Chabil-Tán rough in places, and one strong current to cross in summer, but always practicable. [Thus 17 miles in low season and 19 in summer.]
2. CHAKIRÁN ...	17	34	At 1 mile cross river to left bank by bridge; ascent from bridge on left bank over and through difficult rocks. Baggage animals with large loads have to be unloaded. At 9 miles cross by bridge, after passing two small villages on left bank. At 14 miles Yomul village, about 20 or 30 houses. Chakirán village, about 30 houses. Road fairly good all the way from first bridge.
3. БОПÁРАК ...	15	49	At 12 miles ravine opens out into Bohárák plain on right bank and Jurm plain on left. Bridge across Varduj Bohárák. Large village or group of villages on Sarghalin stream.
4. KHÁNKAH ...	17	66	Cross Sarghalin stream by bridge at starting. Road along Bohárák and Farhad plains to bridge over Kokecha villages, and cultivation on plains at intervals. At bridge 10 miles; cross to left bank at 15 miles; recross by bridge to right bank; rather bad ascent from bridge to road. Khankah village about ten houses. Gorge or tangi begins at upper bridge, and extends to Faizabád.
5. FAIZABÁD ...	7	73	At 2 miles Shorawak, a large village on right bank. At 4 to 6 miles Chittah, string of villages on left bank. Faizabád, town of about 4,000 inhabitants. Bazar Mondays and Thursdays. Afghán garrison. One bad <i>sarai</i> . Two bridges over Kokecha—one just above town, the other below. Altitude 3,800 feet.

ROUTES IN THE EASTERN HINDÚ KUSH.

Route No. 89.

ZÉBÁK TO FAIZABÁD.

Authority—MUHAMMAD SHAH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. RUBAT ...	10	...	At 1½ miles cross the Sanglích stream; at 3½ miles Gaukhána (8 houses); grass and fuel abundant. Road along the river bank; at 8½ miles ruined wall, the boundary between Zébák and Varduj. Rubat, a village of half-a-dozen houses.
Cross to right bank by a wooden bridge.			
2. TÍRGARÁN ...	14½	24½	At 2½ miles ford a small stream; at 6½ miles Kobak (12 houses). At 8½ miles pass Kazdeh on opposite bank, and also Deh Kila, where a wooden bridge spans the river.
At 10½ miles pass Safed Dara on opposite bank. Tírgarán contains about 30 houses; fruit trees abundant. Beyond this the people are chiefly Súnis.			
3. PASHA ...	11	35½	At 1½ miles cross to left bank by a bridge; at 3½ miles cross a spur ascending about 800 feet; at 8 miles pass Sufián village; at 10 miles cross another spur.
4. CHAKARÁN ...	8½	44	At 2½ miles Kháspín; at 7½ Barára (10 houses). From here a gentle descent of 2½ miles to the river, which is crossed by a bridge. Above the bridge is Au. Chakarán contains 30 houses; The <i>arbáb</i> lives here. Fruit trees abundant.
it is the chief place in the Vardúj district.			
5. YÁRDÁR ...	11	55	At ½ mile pass the village of Deh Duls; at 4½ miles Ashnagar; at 6 miles Aksha (6 miles); at 7½ Ushgán, a Turk hamlet; at 9 miles Sangak on opposite bank; and at 11 miles Yárdár (18 houses), a scattered village.
6. KHAIRÁBÁD ...	6½	61½	The valley now begins to widen. At 2½ miles Túrbat; at 3½ Bárák (70 houses), the residence of a <i>yasawal</i> ; at 4½ miles cross a large stream by a bridge. This stream comes from the Sarghilán and Zardeo valleys. At 4¾ miles Sar Shahr (20 houses); at 5 miles the confluence of the Kokcha with the stream above mentioned. Beyond the junction the river is called Kokcha, above it Wardúj. The valley here is 3 miles wide. Rice is cultivated and fruit trees abound. At 6½ miles Khairábád (130 houses), where there is a college and mosque. From here the fort of Jirm, 5 miles distant, is visible.
7. BĀGH MUBÁRAK ...	15	76½	For ¾ of a mile along the road. At 3 miles ford a stream, and at 4¾ reach the junction of the Jirm river; at 8 miles Pari Shaha (15 houses); and at mile Ulár; at 9½ miles cross to left bank by bridge.
The valley now becomes narrow, and is called the Dara Tangi; at 13½ miles two small streams from both sides fall into the Kokcha; at 14 miles recross to right bank by a bridge. Bāgh Mubárak is a small village.			
8. FAIZABÁD ...	9½	86	At 2 miles Khankah village of 20 houses; at 6½ miles Takiya; at 6½ Shorawak (40 houses), through villages, fields, gardens, and ruined houses.

ROUTES IN THE EASTERN HINDÚ KUSH.

APPENDIX I.

Extracts from Captain Beley's report.

USH TO CHITRÁL, *viá* THE PAMÍR.

The information on this subject is incomplete and disconnected, but a fair idea of the best route can be gathered from the authors who have been consulted. Greater reliance has been placed on Ivanoff's report of his expedition to the Pamír with Putváta and Benderski in 1883 than on others.

Where Gordon's and Trotter's discoveries of 1874, Kostenko's of 1876, and Severtsoff's of 1878 bear out those of Ivanoff's expedition, it seems justifiable to attempt to fix a route which, under the concordant opinion of such diverse authorities, would give the probability of being fairly correct. This view has led to the route *viá* Alichúr, Néza-Tásh pass, lake Bulún-Kúl, Khargosh pass to Kila-i-Panjah or Sarhad being considered in this précis from the data at present to hand as the most practicable, and one most likely to be used.

For facility of consideration, the country through which the route passes may be divided into sections :—

I.—From Ush to the Alai valley.

II.—From the Alai valley to the junction of the Ak-Baital and Ak-tásh (Ak-sú).

III.—From the above junction to Sarhad, this being the portion embracing the passage of the Pámírs, and containing two or three conjectural routes.

Of the above, the routes in sections I and II are common to all, the only divergence possible being in the third section, in which the conjectural routes are shown in the plan in red, the chief route, *i.e.*, that one which, although being more roundabout, is considered most practicable, being shown throughout in a black chain dotted line (*vide* maps).

SECTION I.

From the basin of the Sir-Daria to that of the Kizil-Sú across the Koijol Dawan and Katin Art passes, 110 miles.

The route through the first section appears easy, it being suitable for a cart road, as the following extract from Kostenko's *Turkistán Region* shows :—

"The most practicable road from the Fargháná valley lies along the course of the river Gulcha. One branch of it was converted into a cart-road from Ush to Gulcha. Fort Gulcha in 1876, its length being 50 miles.

"From Fort Gulcha the road goes up the river of the same name along cornices as far as Kizil-Kúrhán, 12 miles, and Yarik, 5 miles. Here it crosses over two hanging bridges, of which the second is over the Belavli, an affluent of the Gulcha. From this point to Súfi-Kúrhán, 9 miles, in some points difficult places are met with, either over cornices or balconies; but several miles before Súfi-Kúrhán is reached the gorge opens out, and the road, which goes along the bottom of it, is frequently covered with thick and succulent grasses. At $1\frac{1}{2}$ miles from Súfi-Kúrhán there are occasional groves of poplars.

"From Súfi-Kúrhán the roads bifurcate; one goes to the left along the Terek-Sú to the Terek-Dawan pass, and so on by way of Fort Irkistham to Kashgár; the other continues along the course of the Gulcha, and at 11 miles from Súfi-Kúrhán throws out a branch to the Shart pass, the most eastern on the Alai. From the point of bifurcation to Shart is about 17 miles.

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"Fifteen miles from Súfi-Kúrghán at Fort Kizil-Jar the roads again branch. One to the left leads to the Archat pass (12,000 feet), the distance to which is 7 miles; and the other turns to the west, and goes *via* forts Uch-Tube and Bussaga to two passes which lie at $1\frac{1}{2}$ miles distance from each other. The more eastern of these, and the more sloping, is the Koijol-Dawan (11,400 feet); the western, the Taldik-Dawan (11,500 feet). Along the former, it is proposed to construct a cart road to the Alai.

Tujuk pass to Alai valley.

"From both passes roads descend to a second-rate range by the low Katin-Art pass, 5 miles. Further on a track leads down to the Alai valley by the river Katin-Art-Sú, 4 miles.

Katin-Art pass.

"Thus the cart road from the Fergháná valley to the Alai from Úsh goes as follows:—

Name of place.					Number of miles.
Fort Langar	...	...	...	...	20
Fort Gúlcha	...	...	...	...	29 $\frac{1}{2}$
Fort Kizil-Kúrghán	...	...	...	...	12
Fort Yangi-Arik	...	...	...	...	5 $\frac{1}{2}$
Fort Súfi-Kúrghán	...	...	...	...	8 $\frac{1}{2}$
Fort Kizil-Jár	...	...	...	...	14 $\frac{1}{2}$
Koijol-Dawan pass	...	...	...	...	10 $\frac{1}{2}$
Katin Art pass	...	...	...	...	5 $\frac{1}{2}$
Valley of the Alai	...	...	...	...	4
					110 $\frac{1}{2}$ „

Remarks on the country through which Section I passes.

The following remarks on the Alai mountains and valley are interesting from a military point of view:—

"The general remarks regarding all the roads across the Alai range is that they are difficult, since they lie through confined gorges, where the track now goes over a cornice which overhangs a precipice, now over steep declivities (called by the Kirgiz *kíya*), now amidst heaps of stones that cut the horses' feet, now over so-called *balconies*. These balconies consist of cross-beams thrown from one cornice to another. Over these are laid brushwood and earth. They then form a hanging bridge of from $2\frac{1}{2}$ to $3\frac{1}{2}$ feet wide, the ends of which are resting on the rock.

"Sometimes the rivers have to be forded; but this operation, in consequence of the low temperature of the water and the velocity of the current, especially if the bed of the river happens to be stony, presents difficulties of no little importance.

"The Alai valley has a steppe character. Throughout it is covered with grasses that form a very abundant and nutritive food for the cattle of the nomads."

"There are neither trees nor bushes on the Alai."

"In the upper part of the Alai snow falls in the end of May, and again in the beginning of September. In the lower, the summer is of somewhat longer duration. In summer, when rain falls in the lower Alai, there is snow in the upper parts of the valley; but this snow soon melts."

"The nights on the Alai are cool, even in summer, and the variations of temperature are very marked. Thus, for example, the thermometer during the day in July reaches 75 Fahrenheit, and at night descends to freezing point. In winter the snow is very deep. The cattle left here during the winter get food for themselves by grubbing up the snow.

"Cultivated patches on the Alai are only met with at Darant-Kúrgan at an altitude of 8,000 feet. Here are sown in the smallest quantities wheat, barley, and lucerne grass (*ionushka*). The greater portion of these fields are irrigated. Barley yields six-fold, wheat from four to five. Lucerne grass crops are collected twice a year, whilst in the Ferghána valley there are five cuttings."

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The Kizil-Sú, which rises in and flows through the Alai valley, is thus described :—

"Its bed is about 1 mile wide, strewn over with stones, and divided into numerous channels, which shift from year to year. In the upper part the banks are steep, but not high, and consequently present no difficulties in the way of progress.

"The current of the Kizil-Sú is swift, but easy, because of the even and gradual fall of the valley. The waters of this river do not whirl or foam, as do those of many of the mountain rivers of Central Asia. Its bottom is firm and strewn with pebbles. The water of the Kizil-Sú is in the highest degree muddy, and, as has been said, red ; but if it is allowed sufficient time to settle in a vessel, it becomes clean and clear. The admixture of red earth has no sort of influence on health. The Russian troops used to drink this water without even giving it time to settle."

In case of a military movement across the Pamír from Ush, a store depôt in the Alai valley would be absolutely indispensable to enable troops to fill up supplies and forage for their passage along the next section of the route. The Alai valley seems suitable for such a depôt, especially as carts can be used for transport of supplies to it.

SECTION II.

From the basin of the Kizil-Sú to that of the Ak-Sú, over the Kizil-Art pass (trans-Alai Mountains) and Tujuk-Sú pass, 120 miles.

The second section of the route has been traversed partly by Severtsoff and partly by Kostenko, the result of their discoveries being as follows :—

[Traversed and measured by Colonel Kostenko in 1876.]

	From point to point	Total between chief places.	From point to point.		Total between chief places.		Remarks.
	<i>Versts.</i>	<i>Versts.</i>	Miles.	Fur.	Miles.	Fur.	
Northern edge of the Alai valley ...	...	...	...	...	...	...	The lofty basin of Alai is covered with excellent grass and well watered. From the entrance to the Kizil-Art defile good forage ceases. The road becomes stony, specially before the pass of the same name, where the path runs amongst masses of sharp stones thrown down in disorder. Grass throughout the whole route from Kizil-Art to the Tujuk pass is only met with in places, sometimes more than 10 <i>versts</i> apart. Moreover, these spots are not large, so that moving with horses here it is absolutely necessary to carry barley. The Kizil-Art pass (14,000 feet) is suitable for passage. Beyond the pass the road offers no obstacles except the want of forage and fuel (dung). The defile of the Lit'e Choc-Sú is broad, and the road might easily be made for wheels. At the junction of the Chen-Sú and the Uzbet-Sú grazing ground found. From here the whole valley of the upper Chon-Sú is seen as plainly as the palm of one's hand.
Mouth of the Kizil-Art defile ...	17	...	11	2½	...	...	
Summit of the Kizil-Art pass ...	25	...	16	4½	...	...	
Summit of the pass into the basin of lake Kara-Kul (Kiehkine-Kizil-Art pass) ...	30	...	19	7	...	...	
Spot near where the river Vasil-Yevka flows into lake Kara Kul ...	12	...	7	7½	...	...	
Entrance to the defile of the Little Chon-Sú ...	20	...	19	1½	...	...	
Junction of the rivers Chon-Sú and Uzbet-Sú ...	9	...	5	7½	...	...	
Tujuk pass ...	20	...	13	2	...	...	
		142			04		

From the Tujuk pass M. Severtsoff went in a southern direction to lake Yeshil Kul in the year 1878. According to his reconnaissance, the continuation of the route south from the sources of the Chon-Sú is as follows :—

From the Tujuk pass to the Ak-Sú.

"From the sources of the Chon-Sú (Suok-Chubir) the road rises to the Tujuk pass. The ascent is for 8 *versts* (5 miles 2½ furlongs), but only the first ½ *verst* (½ mile) is steep.

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The soil of the ascent is, however, soft, and it would be easy to make a road with gentle zigzags; beyond, up to the summit of the pass, the ascent is extremely gentle. The descent to the *Murgháb** is steeper, but very short. The efflorescent nature of the soil makes it suitable for working a road in. The commencement of the ascent to the Tuyuk pass is at a height of about 14,000 feet, the summit of the ascent being about 14,400 feet. The summit of the pass before the descent is little under 15,000 feet. The foot of the pass in the Murghab valley is about 14,600 feet. One may presume that the pass is open for about half the year, from June to December. On descending from the pass, the road runs along the river Murghab as far as the river Ak-Sú.

"It is almost completely even, only at first for 20 *versts* (13 miles 2 furlongs) stony, passing over fine pebbles. Then for another 25 *versts* (16 miles 4½ furlongs) small, gentle, and soft hillocks follow, with cobble stones scattered over them; beyond, as far as the Ak-Sú, the road is quite even, and only in places covered with fine pebbles; it is gravelly for the greater part, and resembles a natural *chaussee* running through a broad valley. The passage of the Ak-Sú is by a ford.†"

The banks of the Ak-Sú being a comparatively low point and at a convenient distance—about 11 marches—from the Alai depôt, it will be necessary to make a store depôt here also.

From the data shown above regarding this second section of the route—its want of supplies, forage, fuel, and two high passes to cross—its difficulties appear to be considerable.

SECTION III.

From the Ak-Sú to the Hindú-Kush, over the Alichur, Neza-Tash, and Khargósh passes, and viâ the Alichúr Pámír, western end of Great Pámír, and Kila-Panjah, 155 miles.

Before commencing the description of the third section of the route, it is necessary to note a few of the characteristics of the locality through which it passes, in so far as they affect a military movement. The routes generally across the Pamir are not difficult in topographical respects. The soil is soft and friable; the passes are comparatively low, and there is ample water; there is even some sort of forage. But with all this the locality is remarkable for its wildness and sterility. Nomad population is very rarely found here. The cause of its being little inhabited is the austerity of the climate caused by the great elevation of the country above the sea.

"This country is only fit for travelling in during the two or three summer months. In winter deep snow falls here and terrible snow-storms rage. The line of perpetual snow on the Pamir may be considered to be at an altitude of 16,000 feet. The rivulets and streams issuing from mountains which are comparatively low are not deep or impetuous, and they have smooth beds, so that they do not offer any serious obstacle to movements over them. Generally speaking, all the roads on the Pamir are very practicable. The soil is sand and stone, sand and clay, salt-impregnated sand or saline. In those places where the salt marshes have recently dried up, the ground is covered with a crust of salt more or less thick, which glistens like snow. Sometimes hollows are met with, covered with low, but thick, grass. The latter is only found in narrow strips and small patches by the side of mountains, rivulets, and streams. This grass is, however in places very thick and succulent, and affords pasturage for the cattle of the nomads. As the mountain consists of soft strata (principally mica and slate schists), all the passes are relatively low and easily accessible. The snow-line here is very high.

* Ak-Baital of Ivanoff.

† The current of the river is not particularly swift. The river runs in pools separated by shallow rapids. At the space below the mouth of the Murgháb, at 16 *versts* (9 miles 7½ furlongs) M. Severtsoff found out three fords, over two of which he passed. In the beginning of August these fords are only suitable in the early morning, as water comes down by midday: the depth then reaches 2½ feet. In the end of the month, at all hours of the day and night, it is not more than 1½ feet deep. In the intervals between the fords the depth reaches 7 feet. The height of the Ak-Sú at the passage is about 12,000 feet.

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"The chief inconvenience to man here is the severity of the climate. The days in summer are very hot, but the nights are cool. The changes of temperature, however, are very rapid. In the beginning of August the thermometer in the morning went down to 40° Fahrenheit. The river Chon-Sú, on the banks of which the author passed the night of the 8th (20th) August, had a crust of ice on it the following morning $\frac{1}{4}$ inch in thickness.

"Snow falls to a great depth, and lies for a very long time, even in the southern parts of the Pamir. The members of the Forsyth Mission, who left Kala-Panj on the 26th April, *viâ* the Great Pamir, for Sari-Kul, found deep snow on the road. The winter snow begins to fall in September, and lasts till May. In summer, instead of rain, granular snow falls. The winds here are steady, but they are different in the several valleys. During Colonel Kostenko's visit to an island on lake Kara-Kul, a northerly wind blew so violently as positively to embarrass the breathing."

Severtsoff's description of part of this section is as follows: "Beyond the passage of the river, the road, which had a south-east direction throughout along the Murghab, changes to south-west along the Ak-Sú up to the pass* forming the watershed between two sources, *viz.*,—(1) of the Amu; (2) of the Ak-Su and Alichur. This pass attains a height of 14,000 feet, but the ascent is generally imperceptible, being spread evenly over 45 *versts* (29 $\frac{3}{4}$ miles).

* Alichúr-Neza-Tash pass.

"Only in the first 12 *versts* (7 miles 5 $\frac{1}{4}$ furlongs) at the Yaman-Tal stream are there perceptible, but not particularly difficult, ascents and descents. The very summit of the pass is a completely even, open space, on which four valleys from the surrounding mountains meet, *i.e.*, two run down on to it opposite each other without roads, and two run out from it on opposite sides of the pass to Kara-Sú and Alichur in a line north-east and south-west.

"An even and good road with an imperceptible descent runs over the Alichur-Pamir along the river of the same name. At the point of Buzula-Yar the road divides,—one path runs past lake Yashil-Kul into Shignan, the other, the Wakhan branch, runs past lakes of Sari-Kul, Tuz-Kul, and Bulun-Kul over soft earthen hills—the moraines of old glaciers—to Wakhan, on which it issues at the village of Langar-Kish on the Ab-i-Panjah. Beyond lake Bulun-Kul the road enters a mountainous valley; but nevertheless, judging from reports, it is suitable for traffic, and the pass between the rivers Alichur and Ab-i-Panjah is not more difficult than the Tuyuk pass; the distance from Bulun-Kul to Langar is three marches, or about 100 *versts* (66 miles)."

In the vicinity of Bulun-Kul would probably be the third supply depôt.

We have the following passage, however, in Ivanoff's report, showing that there is no difficulty in crossing from the valley of Alichur Pamir to that of Great Pamir:—

"From the Alichur the expedition at its full complement again went to the Great Pamir by the most interesting and practicable Khargosh pass, and on the second day descended to Yolmazar.

This brings us to a point on the road traversed by Gordon and Trotter in their return journey from Kila-Panjah; and the remaining part of the route to Kila-i-Panjah can be taken from Trotter's book as follows:—

Yol-Mazar (12,320 feet).—On right bank of Pamir stream. Plenty of grass and boortsee 2 miles west of commencement of Great Pamir.

Yamkhana or *Jangalik* (11,440 feet), 13 miles.—Road along right bank of stream. At 9 miles cross Ab-i-Matz stream, up which passes a summer road to Shignan. Road good. Plenty of grass and firewood.

Langar-Kish (9,350 feet), 18 miles.—Road follows right bank, above which it rises in many places to a height of 1,000 feet.

Kila Panjah (9,090 feet), 6 miles.—Road along right bank of the main Panjah river (Pamir). Pass villages of Zang and Hissár. Valley bounded by lofty precipitous mountains. Grass and fuel plentiful.

Total distance Úsh to Kila Panjah, 385 miles.

To turn to the conjectural routes.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE "A."

From the Ak-Baital along Upper Ak-Sú and Little Pamir.

The route marked "A" starts from the junction of the Ak-Baital and Ak-Tash (the Ak-Sú of Russian maps), and follows the latter up to the village of Ak-Tash. Benderski and Putyata went down the stream in 1883 on their return from Tashkurgan, but do not describe the nature of the road.

From Ak-Tash Gordon's and Trotter's route is followed :—

"*Gaz Kúl* (or lake of Little Pamir), height 13,200 feet, 46 miles.—Down Ak-Tash valley to south, into Little Pamir due west, travelling excellent the whole way. Grass and fuel plentiful everywhere. Camp by lake.

"*Langar* (12,530 feet), 25 miles.—Continue due west. At 10 miles Pamir narrows into rocky valley, and travelling becomes difficult: road winding along face of hill with many small ascents and descents. Fuel and grass plentiful.

"*Sarhad* (11,150 feet), 24 miles.—Down main valley travelling bad; road much encumbered with boulders, and there are two steep ascents and three steep descents *very trying to animals*. The stream has to be crossed many times, and the road in consequence of melting snow becomes impassable after 1st May."

This difficulty of the Langar-Sarhad portion of this route is fully confirmed by Kostenko, and goes far to show that the choice of any of the routes east of Sarhad would be unwise, as this piece of the road is common to them all. The total distance from Ush to Sarhad by this route is—

Ush to Tnyuk pass, 204 miles	}	409 miles.
Tnyuk pass to Sarhad, 205 miles.		

ROUTE "B."

From Alichur-Neza-Tash pass by sources of Ak-Sú, Urta-Bel pass, and Little Pamir.

The "B" route starts south-east from the Alichur Neza-Tash pass, and part of it is thus described by Ivanoff from his and Benderski's experiences in 1883 :—

"From the river Kara-Sú, at the point where the Chokubai ravine runs into it from the Alichur-Neza-Tash pass, they turned south-east by the broad waterless valley of Kara-ud-din-Dala, and having experienced a severe snow-storm on the 13th (25th) July, on the following day descended by a double pass to the Istik (or Issik), an affluent of the Ak-Su on the left bank, at the spot where its junction with the Kizil-Rabat is shown in English surveys (the lowland bears the name of Chish-Tapa). Having made an excursion down the Istik, they moved up by Chist-Tapa, and having reached the point of union of its numerous river sources (amongst them Kizil-Rabat and Urta-Bel) came out by the Urta-Bel pass on the lake-studded highlands of the Ak-Sú at a march from the sources of that river. Descending to the source of the

* Trotter's Warram pass. Wakhan-Daria, they endeavoured to find the problematical pass of Waram-Kotul,* and so get to the lake of Great Pamir; but after several reconnaissances, they were obliged to acknowledge that the mountains separating the Little from the Great Pamir were decidedly inaccessible at this point."

Across the Urta-Bel pass they thus struck Trotter's road to Sarhad above described under "A," and this route too has the disadvantage of the difficult Langar Sarhad portion.

The length of this route is—

Ush to Ak-Sú, 244 miles.	}	406 miles.
Ak-Sú to Neza-Tash pass, 30 miles.		
Neza-Tash pass to Little Pamir route, 75 miles, and thence to Sarhad, 57 miles.		

This route may be connected with the "A" route by the road along the Isligh (or Istik), which was traversed by a party of the 1883 expedition.

ROUTES IN THE EASTERN HINDÚ KUSH.

ROUTE "C."

From the Alichúr Pámir over the Bashgumbaz pass, Benderski pass, by the Great Pámir to the Little Pámir.

The "C" route from the Russian account appears to present difficulties which prevent the possibility of its use. It diverges from the Alichur Pamir at Chatir-Tash across the Bashgumbaz pass, the nature of which is shown by the following: "Ivanoff at half a march west of the lake turned north and descended by the extremely difficult pass of Bashgumbaz to the river of the same name flowing into the Alichur. Before reaching the Alichur, the explorers crossed a new pass—the Karabeless—to the neighbouring river of Uchkol, and by it came out on the Alichur at Chatir-Tash, where they met Putyata's party."

Descending to the Victoria lake, the route skirts it and crosses to the Little Pamir by the pass which Benderski discovered, and which bears his name. It is not clear, however, where this pass leads down to on the Little Pamir side. If to Langar, the same difficult bit intervenes to Sarhad. All the data as yet obtained regarding this pass are the following: "From the Great Pamir the party again divided. Putyata with Benderski went by the Great lake, and a new pass, until then unknown (west of Urta-Bel), which was discovered by the experienced eye of the Topographer Benderski (and therefore called after his name), and entered the Little Pamir in order to endeavour to penetrate thence by the Baroghil pass into Chitral. But the political condition of Wakhan compelled them to return and give up all further attempts to penetrate to the south."

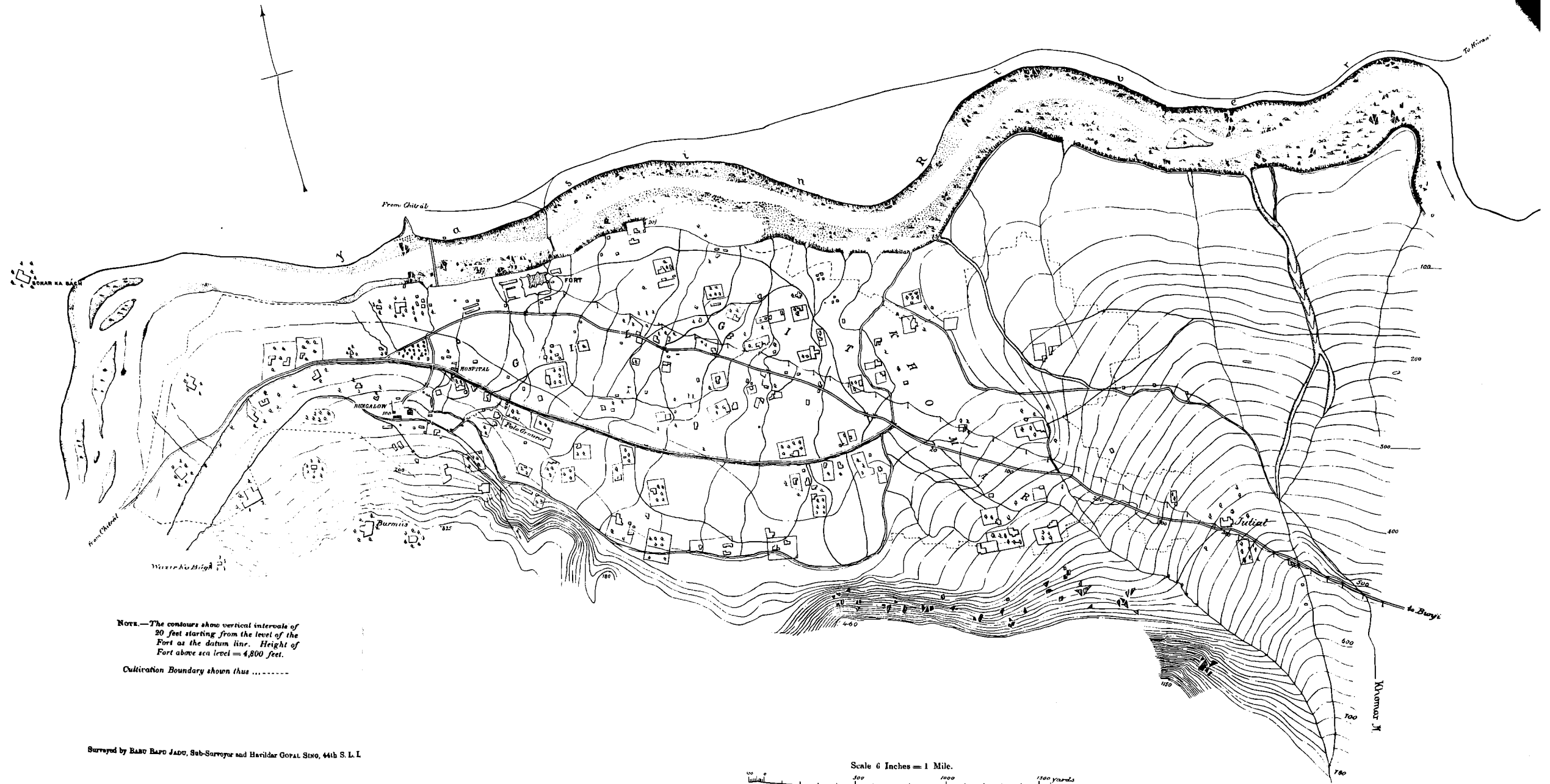
Úsh to Chatir-Tash, 260 miles	} 364 miles.
Chatir-Tash to Sarhad, 104 miles	

Although the above route raises doubts as to the possibility of an attempt at a military movement along a route which maintains such a high altitude, yet there are reasons why it should not be impossible—

- (1) the Russian soldier is accustomed to severe cold :
- (2) the position of Chitrál and Gilgit on our flank invites attack in spite of all difficulties :
- (3) the difficulty of the route only commences from the Alai valley, 110 miles from Úsh, the cart road to the former entirely simplifying the first portion, and enabling the troops to go forward thence fresh and well stocked with supplies :
- (4) the Russians themselves, as has been shown above, attach great importance to the route for future use :
- (5) the occupation of even Wakhán would give the Russians great facilities for intrigue south of the Hindú-Kush.

The above extract from Captain Deley's report has been slightly modified in accordance with more recent information.—E. G. B.

PLAN OF GILGIT.



NOTE.—The contours show vertical intervals of 20 feet starting from the level of the Fort as the datum line. Height of Fort above sea level = 4,800 feet.

Cultivation Boundary shown thus

Surveyed by BABU BART JADO, Sub-Surveyor and Havildar GOPAL SING, 44th S. L. I.

Scale 6 Inches = 1 Mile.

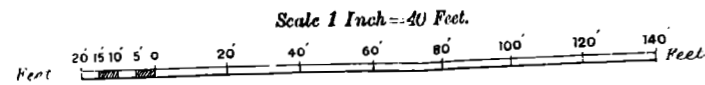
(Sd.) R. G. WOODTHORPE, Maj., R. E., & Colonel,
Gilgit.
February 23rd, 1886.

SKETCH MAP OF THE CENTRAL VALLEY.

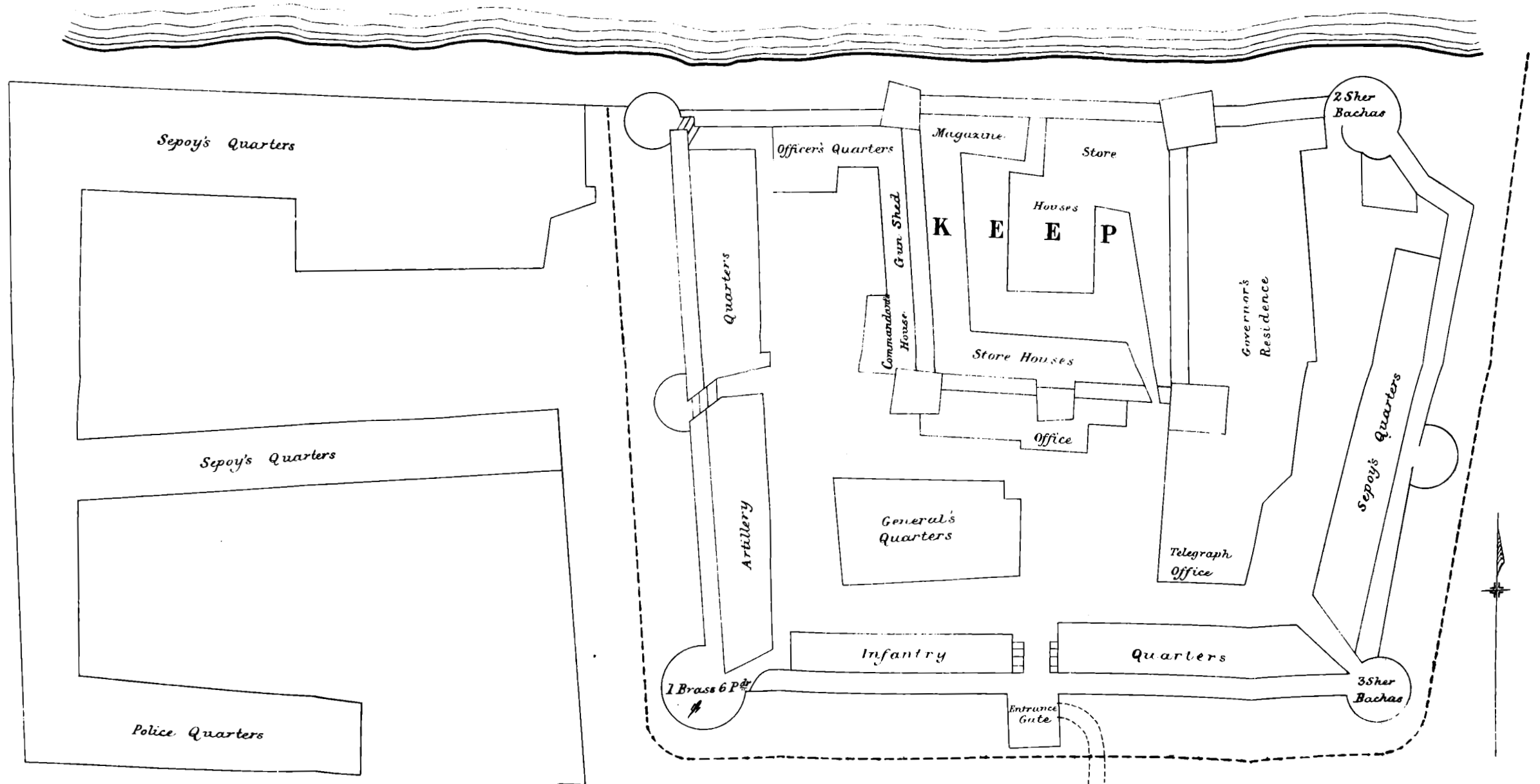
Scale 1 Inch = 3 Miles.



PLAN OF GILGIT FORT.



Gilgit River →



Ditch omitted, approximate position shown by dotted line.

TO ACCOMPANY PART IV.

Scale 1 inch = 1000 feet.

