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Chitral—A Historical Sketch.

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At the southern fringe of Central Asia and on the northern most tip of Pakistan lies the district of Chitral which was formerly a princely state, opted for Pakistan in 1947 and was merged in it in 1969. It is situated between longitudes $71^{\circ}31'$ E. and 74° East and latitudes 35° degree N. and 37° degree North and is surrounded by Afghanistan on the north, Northern Areas of Pakistan on the east, and Dir and Swat districts of Pakistan to the south. It covers an area of 5,727 sq miles and is inhabited by a population of about 160,000. The region is covered by the 15,000 to 25,000 feet high ranges of the Hindu Kush and is the loftiest tract of land in Pakistan. The human settlements are confined to the banks of the numerous streams and rivers which drain the area.

The former state of Chitral remained totally independent during most of its recorded history and was ruled by several dynasties of rulers. There is no doubt that at times there have been nominal influences of certain Central Asian kingdoms over it but the contact with those empires in various ways has influenced the people and the area a great deal. The administrative system (See appendix-I) which prevailed in the former state till 1953, was entirely imported from the countries north of the Hindu Kush. The various races of immigrants who came from the adjoining countries, have made great contribution to the customs, culture and character of the people. Sir Aurel Stein has given an interesting view of it when he says:—

"Along with other observers, I was impressed from the outset by the far reaching higher standards in comforts of life, manners and methods of cultivation of which I noticed as soon as I entered Chitral ... Much if not the most, of what I was able to observe as regards the material civilization of Chitral distinctly recalled Turkistan, while India seemed to lie far behind me in customs and conditions alike. With so much before my eyes that betokened direct importation from Badakhshan, it was impossible not to realize how important a part the ancient civilization established by the Oxus have played in the past of Chitral".(1)

A turning point in the history of Chitral and its people is represented in 1879 when she established relations with Kashmir, thus coming into indirect contact with British India. Later the British took full control over it and in 1892-93 when the Durand Line was demarcated along the north-western border of Chitral, its connections with the countries north of the Hindu Kush came to an end. Since then it has had relations only with the regions lying south of the Hindu Kush. During the last eighty years or so, numerous changes have been creeping into the country from these regions through the Pass of Loari. In 1947, soon after independence, Chitral became a part of Pakistan, to be finally merged in 1969, since then the people have identified themselves with the new state, in both their hopes and aspirations:

In this paper an attempt is made to present an historical account of the former state of Chitral, though, references to social development and to the conditions of the people are also made wherever limited data allows meaningful deductions.

Much of the early history of Chitral is in obscurity because of lack of written accounts on the area. Archaeologically the area is, though, quite rich but so far no excavations have been carried out in the region to uncover the record of the past. Certain random findings, however, give evidence of people living in different parts of the district as early as 1500 millenium B.C. (2): (Appendix-II Experts have also discovered a special type of indigenous wheat thought to be one of the oldest types in the world, (3) which means that agriculture was introduced into these valleys at very early stages. For the present account we have mainly to depend on fragmentary information which enable us to discuss the history of the area in a broad outline.

The last ruling house of the former state of Chitral called itself 'Katoor' and was founded at the end of the 16th century. The existing borders were defined in 1914, though previously they had contracted and expanded several times. At times the country acknowledged the suzerainty of such powers as the Achemeanian Empire of Persia which extended to these regions during 500-400 B.C. (4). It is more than two thousand years since this empire receded but its supremacy was so strongly established that many Persian cultural traits, which during this period permeated Chitral through the northern passes, can be traced even today. For example is the sacredness of fire in certain valleys. Tradition also tells of leaving Badakhshan and in a few valleys in Chitral people still speak old Persian. Even Khowar which is the language of the Khow, the main tribe of the area, contains rich borrowings from Persian language.

Zorastrianism, an old Persian religion, has also left behind some traces. An example is the sacredness of fire in certain valleys. Tradition also tells of leaving dead bodies unburied in caves, in the wilderness or in the hollow of trees, such practices being specific to **Zorastrianism**. A special festival on the 21st March, the Parsee New Year's day, still prevails in Chitral and is celebrated in many villages.

After the Achemeanian Empire we find the Kushan ruling these lands. In the second century the Empire of Kaniskha, the most powerful of the Kushan dynasty, had extended "all over north India, probably as far south as Vindhya as well as over all remote regions upto Khotan beyond the Pamir passes..." (5).

The Kushan Empire disintegrated before the end of the 3rd century A.D. to be succeeded by the Hun dynasty which had by the year 502 A.D. extended its Empire "from the frontiers of Persia to Khotan on the borders of China in the east..." (6). At the beginning of the 7th century, the Western Turks inherited the territories of the Huns. Soon (640 A.D.), however, the Chinese began to occupy Turfan, Karashahr and Kuch, thereby securing control of the road to the west, later known as the Silk Route, and simultaneously establishing friendly relations with Tibet (7).

Chinese control, however, declined within a decade and between 670-712, she was powerless to intervene in the affairs of the countries between Jaxartes and the Indus. The southern route to the west through Kashgaria had been closed by the Tibetans, and the road over the Hindu Kush was blocked by the conquest of the Arab General, Quteba. Chinese activities revived considerably after the accession of the Emperor Hiuen Tsung in 713. Determined efforts were made "by means of both diplomacy and arms to keep open the Pamir pass and to check the ambition of the Arabs and the Tibetans. In 719 Samarkand and other kingdoms invoked the aid of China against the armies of Islam; while the Arab leaders sought to obtain cooperation of the minor states in the borderland. The chiefs of Udyana (Swat), Khottal (western Badakhshan), and Chitral, having refused to Muslim blandishments, were rewarded by the Emperor of China ... "with letters patent conferring on each the title of king ..." (8).

Chinese annals of the Tang Dynasty record that in 740, the ruler of Chieh Shuai (Chitral), taking advantage of his strategic position, tried to ally himself with the Tibetans. He was not only, it is said, aiding Tibetans, but was also resisting submission to Chinese Imperial Power. Tibet was, then a powerful kingdom, trying to join forces with the Arabs who were, as mentioned, spreading eastwards towards Central Asia.

This situation made the king of Tokharistan (Badakhshan), an ally of China, nervous of being cut off from the Chinese Empire, he immediately sent a representation to the Imperial Majesty requesting him to send an army to punish ... "the barbarian kingdom of Chieh Shuai" ... He expressed his high concern in this way, ... "I am constantly preoccupied with the idea of destroying these perverse people once for all ...".

The emperor of China (Hiuen Tsung) is said to have accorded the request of the King of Badakhshan, and as a result, a large army under General Kao Sein Chein invaded Chitral in the year 749, defeated the rebel ruler, Po-te-mo, and invested his brother Su-Chia with the title of king of Chitral. (9).

The Chinese Empire in the western countries proved to be short lived and the Arabs inflicted a disastrous defeat on the Chinese General, Kao Sein Cheih, in 752. (10).

Rock inscription of Pakhtoridini near Maroi refer to a king, Jivarman, who had ordered the making of a pertinent drawing of a stupa for dieties. (11) This and other such rock carvings have created confusion and made writers like Biddulph and others to believe that Chitral formed part of the realm of the last Hindu Shahi ruler of Kabul, Jaipal. But Jettmar suggests that "the information which may be gained by a study of the stupa-drawings and epigraphic observation is in fact rather restricted: during the 5th century A.D. the population was Buddhist and the ruler bore an Indian name". (12) It is also thought that the northern most parts had accepted Islam by the end of the 9th century when the ruler of the country named Bahman, was defeated by the Arabs. By the time of the Arab's withdrawal many people had accepted Islam. (13).

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In the 11th Century A.D. southern Chitral was invaded by the Kalash, who occupied the country as far north as Kari or Baranis (?) village. The upper part was under a famous Khow ruler called Su-Malik whose dominion extended up to Gilgit towards the east. (14). The record is blank thereafter until the beginning of the 14th century, when Shah Nadir Rayis came as a governor from the Chinese (Badakhshan or Kashgar) Empire and was able to occupy the whole country. By defeating the Kalash in southern Chitral, he extended his dominion from Gilgit to the present southern boundaries of Chitral. Later he seized complete control of the country and established the Rayissia House, which thereafter spread Islam through the former state. Rayissia ruled for three centuries and were succeeded at the end of the 16th century by the House of 'Katoor', founded by Muhtaram Shah I. (15).

The Katoor family traces its descent to Timur Lang (Tamer Lane), whose grandson, Baba Ayub, a religious fakir, according to traditions, came to Chitral and settled in a village in Upper Chitral. Sangin Ali I, his grandson, became famous and powerful in the court of the then ruler of Rayissia Dynasty: Muhtaram Shah, the founder of the House, grandson of Sangin Ali I, took advantage of the political chaos of the last Rayissia reign. He gathered a large following behind him and forced the ruler to take refuge in Badakhshan.

After this the history of Chitral is a record of struggles and battles between the ruling family which adopted the name "Katoor" and the descendants of the Rayissia who were aided by the kings of Badakhshan. The Rayissia were not fully wiped out until about 1650 whereafter the hold of the "Katoors" was undisputed.

When the "Katoora" dynasty was founded, the former state extended from Gilgit to Chaghan Sarai and Kafistan in Afghanistan. The whole dominion was then divided into two parts by the two brothers, Muhtaram Shah and Khushwakt. The lower part including Mulikhow and Torkhow came under the former brother who founded the "Katoor" House. The upper Chitral with Yassin and other parts upto Gilgit were ruled by Khushwakt. In later times the latter family split its dominion into two parts: Mastuj-Yassin ruled by Khushwakt family and Gizar to Gilgit ruled by Baroosha. (16).

A little after the destruction of the Rayissia House, there arose a struggle for power over the whole state between the Katoor and Khushwakt families. This was initiated by Shah Faramurd of the latter family "... who was a military adventurer and led a number of campaigns against the neighbouring territories..." (17) until he had subjugated the whole area between Gilgit and Kafistan and Asmar in Afghanistan. He was, however, unable to consolidate his conquests and was killed by the Katoora. The latter maintained their power but permitted the Khushwakt to continue their dominion in the upper parts of the country. The Katoora dynasty maintained itself until 1870, when the danger arose of Afghan expansion. In that year, the Afghan occupied Badakhshan expelling the ruler who took refuge in Chitral. To safeguard his position, Amanul Mulk, ruler of Chitral and "... the very man for such a state and such times", as Lord Curzon called him, sought an alliance with the Maharajha of Kashmir. These were also

years of concern for the British, as the continuous southward advance of Russia was threatening the northern borders of India, and hence the future of British Raj. The British became anxious to secure indirect, if not direct, control of the states guarding the passes of the Hindu Kush and it advised the Maharajha of Kashmir to accept the "... proffered allegiance". He was promised "... countenance and Military aid" if he had to become involved in military operations. (18). In August 1877, ... the Indian Government laid down for the Maharajha the basis for a possible Kashmir-Chitral treaty "... which was closely followed by the Maharajha". In 1879 Kashmir-Chitral treaty was signed. The former undertook to supply Chitral with a subsidy of 8,000 rupees and protect the state from Afghan aggression, receiving in return an acknowledgement of allegiance and a nominal tribute of horses, hawks and hounds. (19). Amanul Mulk, now secure and strengthened, swiftly eliminated his old rivals south of the Hindu Kush, and was able, as a result, to expand his dominion from Ishkamun in Gilgit Agency to Asmar in Afghanistan (20).

In view of the imminence of war between England and Russia in the spring of 1885, the British thought it necessary to know a little more of what was happening in the northern frontier regions. Then Colonel (Later Sir W.) Lockhart's mission was dispatched to Chitral to enter into a definite agreement of alliance with Amanul Mulk, which was duly made. This was followed by Col. A. Durrand's mission in 1888 to work out plans for the establishment of a British Agency which was first formed in 1878 and then closed. "The relations between the British Government and Chitral now assumed a more definite shape, the former henceforth sharing with the Kashmir Durbar the obligation of a suzerainty which the vassal state, was not less anxious to recognize." (21).

According to informed sources, a considerable section of the population of Chitral led by Sher Afzal, brother of Aman-ul-Mulk, was against the policy of seeking alliance with the British and the Kashmir Durbar fearing that such ties would prove harmful to the independence of the state. But as Aman-ul-Mulk was too strong to be opposed, Sher Afzal alongwith his many sympathisers had to go on exile to Afghanistan.

In 1892 Aman-ul-Mulk died, leaving the succession to his enlarged dominion to be disputed for three years. His son Afzal-ul-Mulk, who succeeded him, was soon murdered by the exiled uncle, Sher Afzal, who returned from Afghanistan to seize the throne after getting the news of Aman's death. Then the other son of Aman, Nizam-ul-Mulk, who was governor of Upper Chitral and Yassin, attacked Sher Afzal with the support of the British and expelled him from the country. In his turn Nizam was murdered by his younger brother, Amir-ul-Mulk, who was patronized by an Afghan ruler of Dir and Jhandul, Umra Khan. This was the time when a general uprising had started against the British in the Pathan tribal lands south of Chitral and Umra Khan was the moving spirit behind all such campaigns. The growing influence of the British in Chitral greatly alarmed the Khan, so he became interested in its affairs and turned his full attention to the area. Soon after Amir-ul-Mulk's ascent to the throne, Umra Khan began to invade the state with the intention of throwing out the British. Sher Afzal the exiled uncle mentioned above, also returned from Badakhshan (Afghan-

istan) to join forces with the Khan. Both of them made a common cause against the small British Indian force which according to the treaty of 1888-89 had been stationed at Chitral. Knowing that Amir-ul-Mulk had made secret overture to Umra Khan and his ally, the British Agent placed him under detention and provisionally recognized Shuja-ul-Mulk, a boy of fourteen and a son of Aman-ul-Mulk, as the Mehtar.(22).

This followed hard struggles and battles among the British forces and those on the side of Umra Khan and Sher Afzal. These led to the siege of Chitral when the British forces and the newly nominated Mehtar and a few of his supporters, were besieged in Chitral Fort. The siege went on for 40 days until reinforcements arrived first from Gilgit through the Shandur pass and then from Peshawar through the Loari. Umra Khan fled to Afghan territory and Sher Afzal and Amir-ul-Mulk were deported to India.(23).

The young ruler, after being confirmed as Mehtar, however, was not immediately given the whole territory which belonged to his father. He was only allotted lower Chitral with Torikhow and Mulikhow. Mastuj and the remaining part of the country, i.e. Yassin and Gizar, were separated from the country and managed by governors appointed by the British. To the south, Chitral was deprived of its territories of Bashgal (Nooristan) and Asmar as a result of the 1892 border agreement with Afghanistan. In 1914, Mastuj was, however, repatriated and the present boundaries of the state were defined(24). In 1919 the title of His Highness was conferred upon the Mehtar of Chitral with personal salute of eleven guns(25).

Under British suzerainty, the country enjoyed an unbroken period of peace and stability which benefited the common people inasmuch as they were not dragged off to wars every other day. Otherwise the British did nothing to lessen their miseries and misfortunes. Col. Schomberg regretfully admits this fact in the 1930's by saying that "40 years of British occupation have done nothing to ameliorate the lot of the great bulk of the population".(26). A great opportunity of improving the conditions of these people had been missed by the indifferent attitude of the British. In all their occupation of about half a century they were able only to open two hospitals and these were only in Chitral and Drosh towns where British army and civil officers were stationed. No improvement was made in the communication system inside the country. Neither was there any communication worth the name with the outside world to bring the people out of their isolation. No direct steps were taken to uplift the social and economic conditions of the people. Nevertheless, the young ruler on his own initiative did his best to develop the state by constructing irrigation channels, introducing telephones, electricity and motor transport; and establishing 'madrassas' for religious education. Moreover, the contact with the countries south of the Hindu Kush, albeit not very intimate, brought considerable changes in the social and political outlook of the people. For instance, changes in certain customs and dressing habits of the people, and the introduction of 'Angeeti' type of house, took place in this period. Above all, it was during this period when the people of this country, though limited to the upper class families, began to learn western education in the universities of British India. In 1936, after the death of Sir Shuja-ul-Mulk, his eldest

son, Mohammad Nasirul Mulk (Later Sir) who succeeded him, was well educated, enlightened and well-versed in both modern Western knowledge and in the old traditional and philosophical studies of the Orient. He was the first ruler to realize the misfortunes of his subjects and had full sympathy and warmth for them. Though he could not sweep away the unhealthy heritage of centuries during his short rule of seven years, he put people on the right track to prosperity. Besides many other things, his most constructive achievement was to open schools and to make education free for all. His words which he said while laying the foundation of the first school in Chitral in 1939, are still remembered by the people. He said, "today a bomb is being planted here, which will one day explode to shatter the walls of my palace and finish the evils which were a part of it for centuries".

The country was again left in a state of uncertainty for some years after his death in 1943 and during the reign of his brother, Mohammad Muzaffar-ul-Mulk, who reigned till 1949. The latter's only progressive act was to acknowledge and join the statehood of Pakistan in 1947.

After Muzaffar-ul-Mulk's death his son, Saifur-Rahman, who was then 25 years old, made a good start by proclaiming the remission of such taxes as 'thangi' (tax on livestock), 'ashimet' (providing cooked or uncooked rations to the ruler and his party when they were on a tour of certain areas), and tax on selling wood. Immature, he soon became a prey to the advice of exploiting courtiers. But things had changed after the departure of the British, and a new spirit of freedom and zeal had been instilled into the people. Consequently a number of 'Ulama' (religious leaders) with the help of many educated youngmen organised a political party called the Chitral Muslim League. The party was formed in August, 1949, eight months after Saifur-Rahman ascended the throne, and struggled hard to safeguard the rights of the people. Its aim was also to establish and create political consciousness among the people and make them realize the injustices done to them for centuries. Within a few months more than two-thirds of the whole population assembled under the banner of this party.

It is to be pointed out at this instance that the long feudal history of the area had great impact on the social structure of the people and with the passage of time a hierarchical system of social organization had come into being in the former state. The population was divided into three distinct classes; the 'Adamzada' or upper class, the 'Arbabzada' and the 'Yuft' or middle class and 'Fakir Miskin' or the lower class.

The 'Adamzada' or upper class was subdivided into two categories i.e. the royalty and the nobility. The royalty were the descendants of Sangin Ali Ist who was the founder of the last ruling House, as mentioned earlier. The nobility were largely hereditary allies of the dynasty, though some owed their position to merit or to some fortuitous cause unconnected with their birth. The 'Arbabzadas' and 'Yuft' or the middle class, had no subtribes, "only family groups, who had an order of precedence as such obtained by service to the state." They were small clans living all over the country, distinguished from the first class by the duties they performed (27). Schomberg describes them as "... not powerful enough to be the 'Adamzada', are yet slowly rising into their rank or else are sinking into those

of the "Fakir Miskin" or the lowest class. The former, the "climber" were called "Arbabzada" while the latter were termed 'Yuft'. Schomberg further suggests "the origin of the 'Yuft' is probably to be found in small clans or respectable families of five to ten homes which may have aspired to enter 'Adamzada' class, but were too weak numerically and have, after a struggle, succumbed to their own lack of influence. They are in fact the decayed gentry of Chitral, the small country families fallen on evil days".(28).

The lowest class or 'Fakir Miskin' were the ordinary peasants and consisted of the descendants of the aboriginal Khow and those Khow who were fugitives from abroad and settled in Chitral. This also included the Kalash, a subdued non-muslim tribe of the area.

The important feature of this system was the allocation of duties, which every class was supposed to perform and which helped to strengthen the barriers between those classes. The royal class apart from a few, paid 'usher' i.e. tenth of the gross crop production, did military service, and entertained the ruler and his party during royal tours to their villages. Although not compulsory, they could be made to do it if they refused. The nobility, besides paying 'usher' did military service and compulsorily provided 'ashimet'. Some of the class also provided 'corvee' while some had the privilege of the royal class e.g. the clans called Zondras and Atam-Begas.

The duties assigned to the middle class were military service, the payment of 'usher' and of 'ashimat' in rotation. They also used to perform 'corvee' each year in repairing roads, constructing channels, forts bridges, etc. They also paid 'thangi', a tax on livestock, on a clan basis, which means that the number of livestock to be paid as tax was fixed on the strength of the whole clan.

The lower class were to pay 'usher' and to perform 'corvee'. They were exempted from paying 'ashimat' and 'thangi' unlike the middle class. This last class also included a section called 'Shirmuja' or tenants of the Adamzada or upper class. They did not pay any kind of tax or service to the state but were only attached to the 'Adamzada' as tenants as long as they were loyal to them in their services. In most cases this attachment continued for generations.

Besides the duties allocated on a class basis, there were a number of restrictions which existed among these classes. They were not, however, as rigid as in the case of the Hindu caste system, but were generally followed.

The royal class married among themselves and took daughters from the nobility, but did not give daughters in return, except to the Zondra clan, who, being descended from Sumalik, a former king of the country referred to earlier were, and are, regarded as of royal blood. The nobility, including the Zondra, intermarried without restriction, but never with a 'Yuft' or 'Fakir Maskin' from whom however, they and the royalty took daughters.(29).

The system which has now totally disintegrated, also played an important role in determining the position of authority and with a very few exception, all

high offices were held by the 'Adamzada' class: Ideas of ritual pollution, characteristic of the Hindu caste system, were not found in Chitral.

The effect of this social organisation has been great. For instance the so-called 'Adamzada' always remained a burden on the economy of the state and hindered its social and economic progress. They made the lower class people do their work, and they themselves did nothing but hunting and flattering the rulers. The conception that the common people were their bonded slaves had become deep-rooted in their minds and they tried their utmost to keep things as they were or, rather, worsen them if possible, for the common people. They would not tolerate such things which helped in uplifting the poor from their wretched conditions. They severely opposed the ruler, Sir M. Nassir-ul-Mulk, openly when, in 1939, he took the decision of opening schools in the country. He, fortunately, did not pay heed to such oppositions, and went ahead with his programme as has already been said. Before that the upper class people sent their children, if they wanted, out of the former state to get education, but this was almost a taboo for the common people.

It must also be remembered that though the upper class people stood as one in suppressing the lower classes, they were never united. Their internal intrigues, court jealousies, changing loyalties and other pernicious activities, which fill the pages of the history of Chitral, were not less responsible for the state of affairs which obtained in the past. Whenever they saw any danger to their position they stopped at nothing to preserve it. Thus years of savagery continued power passing from one ruler to another, more ruthless and more cleverly advised. The poor peasants, on the other hand, were depressed and in every possible way, were used as tools to achieve these ends. In such circumstances, life for a common Chitrali in those times was no better than that of a slave; he helplessly submitted himself to his fate and to the tyranny and oppression of his self-appointed masters.

In those times the common people were also unable to go outside Chitral in search of better opportunities because of the duties to which they were tied. Apart from that the upper class were hostile to any movement of this sort on the part of the poor. In this way, the conditions of the poor went from bad to worse and a wide gulf of hatred, suspicion and prejudice was created between the upper and lower classes. The foundation of the Chitral Muslim League in 1949, mentioned earlier, provided a platform for these disorganized and disillusioned people, to express their sorrows openly for the first time in their lives, and to unite them against all the ill-practices of the centuries. Within a few months, the majority of the population joined the party. Now that they felt freed, the atmosphere became tense, charged with malice, friction and revengfulness. Fortunately, within four years of this disturbed situation, which would have led to chaos, reforms were introduced into the area by the Central Government. Accordingly, the ruler was to become the Constitutional Head of the state and the Additional Political Agent was to act as the Wazir-e-Azam or Chief Adviser to the ruler. An Advisory Council was also set up which included both elected and nominated members. A secretariat was also set up to run the affairs of the whole state and six sub-divisions were established for regional administration, each sub-division having police stations and other set up.

In the new reforms the former duties of the classes such as compulsory service in the 'Body Guard' and the 'Corvee' system, were abolished. 'Thangi' and 'ashimat' and tax on selling wood had already been abolished. The appointment of the officials and other employments, which used to be on a hereditary basis before and were according to the wishes of the ruler, were now made according to the merit of a person. The payment to the employees was also to be made in cash and not, as formerly, when it was in kind, for example, in grain. All construction works were to be done through paid labour. Instead of the 'Body Guard' system, a police force was established in which the recruitment was to be made according to modern needs and requirements. Saif-ur-Rehman died in the same year of reforms in an air crash and was succeeded by his infant son, Saif-ul-Mulk Nasir, a boy of five. Then the administration was entirely run by the Additional Political Agent as Wazir-e-Azam of the state till 1969, when it was merged with the rest of the country as a settled district.

During the period when the former state has been under the indirect and direct rule of the Government of Pakistan, considerable developments in agriculture, irrigation, education, health, communication etc., have been undertaken in the area. Since 1963 Pakistan International Air-Lines has been operating its FOKKAR services between Chitral & Peshawar which is one symbol of the penetration of scientific age into the region. The most important project undertaken lately is the tunneling under the Loari (10,230 ft) which has commenced since 1975, and would be as much a work of social as of mechanical engineering. The tunnel when completed, would integrate Chitral with Pakistan, allow cheap transport in both directions and facilitate the opening of Chitral's magnetite and other mineral deposits. In view of the changes which have occurred in Chitral during the last twenty years or so, it is to be hoped that, subject to the special patronage of the Federal as well as the Provincial governments of Pakistan, the next twenty years will bring in revolutionary socio-economic developments in the region.

APPENDIX-I

OLD ADMINISTRATION SYSTEM

Old administration system was originally formed in the time of Aman-ul-Mulk (30). There are no records to indicate the systems of governments in the state before this ruler. According to the system the Mehtar or the ruler was a supreme judicial and executive authority and had three 'Wazeers' to assist him. They were as follows :—

- (1) 'Diwan Begi' or Prime Minister, who was the chief councillor and treasurer of the ruler.
- (2) 'Atalique', who was in charge of defence of the country.
- (3) 'Aksakal', who was in charge of affairs regarding revenue and food for the state.

There used to be no special court chambers where different cases were settled, but all was done 'coram populo' in open 'Durbar' in the presence of the people and in the light of heaven. Such durbars were held on most days of the week in Chitral (Capital), very often twice in the day, in the morning and again at night. (31). Later on, during the British rule, these sort of durbars became more and more formal and the common people had less opportunity to reach the ruler. However, the precepts of 'Shariat' (or Islamic law) and Judicial Council were nominally formed. The Chief Judge or Qazi-ul-Quzat in the Shariat department was appointed among the religious leaders and whose residence was in the capital. There were also Qazi's or judges in the different districts.

The judicial council was formed to try civil and criminal cases and put them up to the Mehtar for his final decision. The council included 10 members in session, who came from different parts of the country and were headmen among the upper class. There were about 30 members in the whole country who used to come in turn to reside in Chitral proper and who did this duty for 5 or 6 months.

For regional administration the state was divided into provinces each having a governor. A group of villages or side valleys were formed as sub-districts and managed by 'Hakims' who were responsible to the governors of their respective provinces. The village head or 'charwalloo' was responsible to the 'Hakim' for his respective village. He was assisted by a watchman or 'charboo'. There were local committees as well to deal with the village affairs.

APPENDIX-II

ARYAN GRAVES DISCOVERED IN CHITRAL

Aryan graves belonging to 2nd millennium B.C. have been discovered by a team of two research workers of the University of Peshawar named Mr. Inam-ullah Jan an archaeologist and Mr. Israr-ud-Din a Social geographer, during their exploratory tour in Chitral. The graves are located in Singoor village, which is situated three miles north of Chitral town on the western bank of river Chitral.

The graves were already dug by the villagers for the purpose of quarrying stone slabs. One such grave, which was in a dilapidated condition and in the process of being exposed, was observed by the team members during their search for such archaeological sites.

As a result of some minor excavation the grave was found to be double storeyed — the upper being larger and disturbed by the local people. The lower storey contained furnishing materials and consisted of nine earthen pots and one terracotta human figurine. Bones were also recovered. However, no bronze or other metallic articles were discovered. The pots included: four bottle pitchers, three bowls, and two small milk pots.

The discovery of such a double storeyed grave is made for the first time in Pakistan. Moreover, this discovery extends the dimension of Aryan Grave Culture of Pakistan to Chitral.

The material is being displayed in the Geology Department. The Radio Carbon dating of the material would be carried out under the supervision of Dr. R.A. Khan Tahir Kheli, Chairman, Department of Geology, University of Peshawar.

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