

of ruins in the vicinity.⁸ Yet the presence among the old coins, which the Hindu tradesmen of the local Bāzār had to show me, of a number of Kuṣāna and later Indo-Scythian copper coins pointed to early occupation.

People and
language of
the Dīr
Kōhistān.

I was also able to secure two men from Kalām, in the Swāt Kōhistān, for the purpose of linguistic and anthropometrical examination. Their speech proved to be identical with Gārwi, a language of the Dard group. This they declared to be spoken also by the people of the Dīr Kōhistān in the valley of the easternmost branch of the Panjkōra, from Patrāk to Tal. Of 'Dīri', which Dr. (now Sir George) Grierson's survey of the 'Piśāca languages' mentions as a separate form of speech about Dīr,⁹ I vainly endeavoured to obtain information. And if Gārwi prevails also on the Panjkōra headwaters above Dīr, it is difficult even to guess where 'Dīri' can be located; for in the smaller valleys north and west of Dīr Pashtu is now alone spoken, though the appearance of the people indicates that their descent is largely from Dard stock. The lively recollection retained at Dīr of Kāfir raids within the present generation is of interest as affording evidence of the times still recent when both banks of the Kūnar above Asmār formed part of Kāfiristān or, as Marco Polo calls it, 'Pashai'.¹⁰

Racial
origin of
Kōhistānīs.

That the Kōhistānīs of Dīr and those further eastward on the Swāt River's headwaters are a remnant of the population which held the Panjkōra and Swāt Valleys during Buddhist times, and were dispossessed by the invasions of Yūsufzai Pathāns, as Colonel Deane first suggested,¹¹ appears probable. The local traditions, which he and Colonel H. S. Godfrey quote,¹² seem to retain a recollection of this origin; but they evidently do not go back much beyond the conversion to Islām, which is alleged to have taken place here some eight or nine generations ago. If, in the absence of anthropological data, linguistic affinity is taken as a guide, these Kōhistānīs of Bashghar or Bashkār, as the valleys at the headwaters of Panjkōra and Swāt are collectively known, are certainly to be classed as of Dard stock. And the assumption of the same origin for the inhabitants of Buddhist Udyāna would agree well with surviving philological and historical evidence.

⁸ This negative result is not in contradiction with the statement made in Col. S. H. Godfrey's interesting paper on the Panjkōra Kōhistān, *Geogr. Journal*, 1912, xl. p. 50, concerning the existence of ruined houses and forts of early date in 'the Talash and Dushkhel Valleys of Dīr'. The Dushkhel tract adjoins Tālāsh on the south-east and, of course, belongs to Swāt, not to Dīr, though brought in recent years under the control of the Nawāb of Dīr.

⁹ See Grierson, *Piśāca Languages*, p. 6.

¹⁰ Cf. above, p. 11.

¹¹ See *Notes on Udyāna*, *J.R.A.S.*, 1896, pp. 661 sq.

¹² See Colonel Godfrey's paper *A summer exploration in the Panjkōra Kohistan*, *Geogr. Journal*, 1912, xl. pp. 50 sqq. I doubt whether much reliance can be placed on the alleged claim of some Dashui Kōhistānī communities that their ancestors built the ruined houses and forts noticed in Lower Swāt and especially in the Dushkhēl tract. It is suggestive of 'popular etymology'. In any case those ruins must have been deserted and unheeded for long centuries before the assumed emigration from Swāt of those Kōhistānīs' ancestors.