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Article:	Socio-Economic and Demographic History of Kohat District: (1849-1947)
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ABSTRACT

Kohat is the capital of the Kohat District in Pakistan's Khyber Pakhtun Khwa province. The current study investigated Kohat's socio-economic, and demographic history during the British period and measured the gradual change in the socio-economic structure, and demographic profile over time. The study's primary focus variables were tribal settlement in the district, mode of economy, and ethnic composition. The study relied on documentary and official sources to collect factual data, while interviews were used to learn about social memory and people's perceptions. The data was arranged thematically and was also cross-checked. Finally the study is written in narrative and descriptive style.

Keywords: Socio-economic, Demographics, Kohat, Karachi, Pakistan

Introduction

Khyber Pakhtunkhwa (KP) of Pakistan contains large number of well-populated, beautiful, industrial, agricultural and traditional cities like Mardan, D.I. Khan, Mingora, Kohat, Abbottabad, Bannu, Haripur, Charsadda, Chitral, Swat, Swabi and historical provincial capital city Peshawar. This study explored the history of one of the most historical cities of KP known as Kohat.

Background of the Study

Kohat city, located in the Kohat District of Pakistan, serves as the capital of the region. It is situated in a rugged and hilly area, nestled between the valleys of Bannu and Peshawar. Kohat District is divided into four *Tehsils*: Kohat, Lachi, Gumbat, and Dara Adam Khel. Total population of the city is 228,779 (2017).¹ Kohat is situated at an altitude of 489 meters and the absolute area of the city is 2,545 square Kilometres. Kohati Dialect of Hindko and Pashto are the languages of communication in Kohat. An almost 2km tunnel is built between Kohat and Peshawar in association with China.² Apart from the settled area, the district has a tribal belt attached with it which includes the famous Adam Khel Pass. There have been many changes in the boundaries of the district since Independence.

In Buddhist time period, two kings named, Adh and Kohat came to this area and settled alongside the northern border of this district. King Kohat named the city of Kohat after his name and Raja Adh to the ruins of an old fort on the hill side north of Mumandzai, which is 4 miles away village to the west of Kohat. This is how the region of Kohat was given its name.³

After Buddhist time period, the rich heritage of Kohat can be traced back to ancient times when the illustrious Emperor Babur graced these lands with his presence, bestowing upon it a legacy of grandeur and significance. Emperor Babar's expedition started in Kohat in 1505 AD, and the district was ruled by the Bangash and Khattack tribes who still own senior positions in different fields in Kohat. The District was a part of Mughal Empire from Emperor Akbar, who faced the ruthless invasion of Nadir Shah in 1738 AD. In 1810, after the fall of Shah Shuja, Kohat was rented out to Mirza Girani for Rs. 33,000.00. When Azim Khan was defeated by Ranjit Singh in 1832, Ranjit Singh sent a Sikh Governor, Author Singh to Kohat and the city went into the possession of Sikh Government in 1834.⁴

In the year 1848, the flames of the second Sikh war ignited. Seeking shelter, Colonel G. Lawrence sought solace in the embrace of Kohat. There, he found sanctuary under the watchful eye of Khawaja Muhammad, progeny of the esteemed Sardar Sultan Muhammad. After the war, Kohat became a part of the British Empire on March 29, 1849. It was then added to the Peshawar District.⁵

¹ Kohat District Demographics, <https://kp.gov.pk/page/kohatdistrictdemographics>

² Ahmad, Abdullah, *The Historical Background of Pakistan and its People* (Karachi: Tanzeem Publishers, 1973)12.

³ Ahmad Paracha, *KohatKaZehniIrtiq* (Peshawar: Zia Art Press, 1984), 04.

⁴ *District Census Report Kohat*, Computing and Issuing Authority, 1961.

⁵ *Gazetteer of Dera Ismail Khan District 1883-84*, Lahore: Sang-e-Meel Publications, 2002.

In 1857, the war of freedom broke out. Captain B. Henderson was the Governor of KP during this time period. He passed away in Kohat on August 21st, 1861. After that, Captain Munro and Captain Shortt took over and governed the city until 1866. In 1875 Kohat Pass Troubles started which lasted two years till 1877. During Kashmir War 1947, Pashtuns tribes assembled in Kohat before leaving for Kashmir to capture the area for Pakistan.⁶ After independence Kohat became a district of the KP of Pakistan.

Objectives of the Study

- 1) To find out the relationship of British with the local people of Kohat.
- 2) To find out the socio-economic and demographic structure of Kohat during British period.

Research Questions

- 1) How the British and locals had maintained their mutual relations?
- 2) What was the socio-economic and demographic structure of Kohat during British period?

Delimitation(s) of the Study

The Kohat district comprises four *Tehsils*, namely Kohat, Lachi, Gumbat, and Dara Adam Khel. However, the current study solely concentrates on the Kohat city, disregarding the other three *Tehsils*, which are not included in the research.

Literature Review

Kohat has been widely discussed by different scholars but very less scholarly work has been done on the socio-economic history and demography of Kohat. Few books have been written particularly about this region. Following areas, topics and aspects are covered.

Review of Related Literature

Ahmad Paracha, in his book *Kohat Ka Zehni Irtiqa* (1984)⁷ briefly described the early history of Kohat starting from the period of Buddhist times and bringing it up to the times of Babur. He further describes the general history and overview of Kohat like major roads, universities, collages, hospitals, media, literature, poetry, and famous people of Kohat. The main focus of this research surrounds the British-locals relationships and Socio-economic history of Kohat city during British period, that has been ignored.

S. Iftikhar Hussain, in his book *Some Major Pukhtoon Tribes along the Pak-Afghan Border* (2000)⁸ only focuses on the races and tribes settled in Kohat city. He chose the Durrani Empire time period, Sikh time period and British time period. According to him the district was then divided between two main branches of Pashtun races, the Bangash and the Khattaks. Khattaks held the eastern region while the western piece of the Kohat was being held by the Bangash in the Miranzai Valley. He discussed the particularly two tribes of Kohat however, this study focused on socio-economic and demographic history of all the tribes of Kohat.

⁶Ibid.

⁷ Ahmad Paracha, *Kohat Ka Zehni Irtiqa*, 23.

⁸S. Iftikhar Hussain, *Some Major Pukhtoon Tribes along the Pak-Afghan Border*, 17

Zulifkar Shah in his book *Kohat Tareekh Kay Ainey Main* (2009)⁹ has discussed the history of Kohat in British time. According to him, a long time ago, Babur attacked the Kohat city in 1505. After that, many important things happened in the city until the British came and made it their own. He described different wars, attacks and battles from Durrani time period to British Empire. He mentioned different deputies, in charge, governors, and rulers of those times. The Britishers had to face many problems in administering the district. The writer described the famous disturbances in the area are the disturbance in Tirah, Kohat Pass troubles (1875-1877), the Bazoti troubles (1867- 1869), and Jawaki expedition (1877-78).¹⁰ But this research mainly focused on the social memory of the people of Kohat during British period.

Olaf Caroe in his book *The Pathans 550BC-1995AD* (1965) describes all the races of Pashtun tribes and their commonality, their differences, areas they are settled in, their cultures and traditions. His book has 10 volumes. He thoroughly elaborated almost all the tribes of Pashtun community including the ones who are living in Kohat e.g. Khattaks, Bangash, Afridi, Orakzai and further more. He covered whole Pakistan however this research only focused Kohat city.

All the above mentioned books have covered different aspects of Kohat District through different time periods but present research is particularly exploring the history of Kohat during British period. The study has explored the socio-economic history of Kohat during British period and measured the gradual change in the socio-economic structure and demographic profile over the passage of time.

Methodology

The researcher utilized the following approach in conducting this study.

Research Design

The present research is conducted by using historical research design. Data is collected by official documents particularly gazetteers, census reports, newspapers and any other relevant documents. Moreover it also used oral history as a technique to collect information from the perspective of locals. This study followed Qualitative tools to access and execute the research. Interviews are conducted as a method to collect data for recording oral history. Collective memory theory by Maurice Halbwachs is used to support the research.¹¹

⁹Zulfiqar, Shah, *Kohat Tareekh Kay Ainey Main*, 03

¹⁰Ibid.,17.

¹¹ Sarah Gensburger, "*Halbwachs' Studies in Collective Memory: A Founding Text for Contemporary 'Memory Studies'*", French National Center for Scientific Research (CNRS-ISP), Nanterre University, (November 1, 2016): This theory is about the shared memories, knowledge and information of a social group that is significantly associated with the group's identity.

Population

All the relevant documents, reports of census, gazetteers and official and non-official documentary sources are part of population. Senior citizens (both male and females) of Kohat District who had a collective memory of past fall under the heading of population in oral history.

Sampling

From documentary sources, only those sources are selected which are relevant from the questions asked in the present study. For interviews convenient and snowball sampling, which is also called chain method, both techniques are used. First interviewee was chosen through convenient sampling and others were recommended by him. He knew the people who have experience in the required field of study. This method is rather quick and easy. Sampling size consisted of total 13 senior citizens of Kohat (both male and female).

Procedure (data collection)

This study is completed with the help of available primary and secondary sources for data collection. Important economic and demographic data was collected by using the related documentary sources. This data was collected from census reports, gazetteers, books, articles, newspapers and local libraries. For social data, face to face interviews were conducted. Documents and photos are collected during interview upon interviewee's consent which provided the proper background of the study. Interviews are conducted in both structured and un-structured ways. A structured interview required a chronologically ordered collection of profound query relevant to the socio-economic and demographic history of Kohat District and in unstructured interview, almost all the questions rose automatically.¹²

Data Analysis

The factual and statistical data is collected from the relevant documentary sources. For collection of factual data, the study relied on the documentary and official sources while for getting an acquaintance about the social memory and people's perception, it relied on the interviews. All the collected data from the interviews regarding the people's perception about the history, demography and socio-economic structure of the society is arranged thematically. Both of the kinds of information are cross-checked as well. After arranging data in different themes, it is written in narrative and descriptive style.

Ethical consideration

For current research, all the limitations of ethical considerations were followed by researcher. Information gathered by any source was kept confidential. No biasness was showed by the researcher at any stage of research. Offensive language was not used by the researcher in throughout research. Act of honour and respect was an important element of research. Researcher gave priority to the validity and reliability. Information gathered and provided by researcher is

¹² Walker, M. *Southern Farmers and their Stories: Memory and Meaning of oral History* (Lexington, KY: The University Press of Kentucky, 2006), 86.

valid and reliable. In current research it is a clear and logical relation among the research questions, objectives, analysis and conclusion.

Ethnic Composition and Tribal Structure

There are different tribes in the world, and each tribe is made up of people who share closer common ancestry than people in other tribes. Tribe means a group of people who share a common ancestor or ancestors. Tribes can be divided into smaller groups, called segments, based on how close they are to other tribes.¹³ There were many tribes living in the Kohat District during 1849-1947. Their population and demographic rate is still increasing. Tribes in Kohat were not groups that were organized into corporations or political entities, but their system has often been a model for how political alliances can be formed. Political entrepreneurs found kinship and tribal connections to be convenient, so they used them as a basis for alliances or federations to challenge even powerful empires and to secure areas for their clients.¹⁴

In order to overcome the problem of lack of information regarding the ethnic composition and gradual change in tribal structure, this chapter intends to discuss some of the main tribes and castes of the Kohat district of British era.

Tribes and Castes

In the Kohat District, an array of tribes and castes thrived, each contributing to the rich tapestry of this community. Here, this research delved into a few of these esteemed groups, shedding light upon their remarkable heritage and cultural significance.

Afridis

Afridis are a Pashtun tribe that lived in Kohat. When the land that is now the Crown villages of Shahpur, Jarma, and Kharmatu were divided up, many small Afridis villages were found there. The Jawakis controlled Upper Gandiali and the neighboring village of Togh Bala. The Bazid Khels, a faction of the Jawaki tribe, had broken away and formed their own sub-tribe. The villages of Mirobaak and Babar Mela in Lower Miranzai were populated by the Malik-Din-Khel Afridis. In Teri and Upper Miranzai, the Afridis were a scarce presence.¹⁵

Orakzais

Based on the Census data, it has been revealed that in Baizai, there existed a total of 1,384 individuals belonging to the esteemed Orakzai community. The majority of these individuals were not residents of Bazoti or neighboring tribes, instead engaging in the trade of wood or grass in Kohat or migrating with their cattle during the winter season. Notably, Orakzai cultivators had settled permanently in the Samilzai villages near Kachai, demonstrating their commitment to the land. Additionally, the Orakzais had established small settlements throughout Lower Miranzai, particularly in the vicinity of Hangu, where they encountered challenges from the influential Khan

¹³ Bernt Glatzer, "From Refugee to Resident: Effects of Aid on Repatriation" In: E.Eide & T. Skaufford (eds) *From Aid During Times of War to Aid for Reconstruction and Development*. Seminar Report (Peshawar: Norwegian Afghanistan Committee 1992)161-168.

¹⁴ W. Steul, *Paschtunwali: Ein Ehrenkodex und seine rechtliche Relevanz* (Wiesbaden: Steiner) 1981.

¹⁵ *Gazetteer of Kohat District 1883-84*, Lahore: Sang-e-Meel Publications, 2002.

of Hangu, who gradually displaced them¹⁶. Consequently, these once-integrated hamlets are now separate mauzas, and a similar pattern of settlement has emerged among the Orakzai landholders in the higher region of Lower Miranzai, above Hangu¹⁷.

Khattaks

The Khattaks were the most prominent kohat tribe. The tribe resided in a town, fifty kilometers to the east of Peshawar and Teri, Kohat. Throughout their existence, the Khattak remained unified under one leader called Malak, a title that Khushal Khan Khattak believed to be derived from the Bani Israel's designation for a king.¹⁸

Zaimushts

The Zaimushts were almost entirely concentrated in Upper Miranzai, where they controlled the large village of Torawari¹⁹.

Waziris and Ghilzais

The Waziris and Ghilzais were people who didn't have permanent homes and traveled with their animals. They would bring their animals down to lower areas when it got cold and then go back to their homes in the spring²⁰.

Bangashes

The Bangash, known more for tending to the land than herding livestock, were of Arab lineage. They joined forces with the Ghurghust Pashtuns and made their home in the Kurram valley around the 15th century. It wasn't until the 18th century that they settled in their current whereabouts. Among the Bangash, the Baizai, Miranzai, and Samalzai clans held utmost significance.²¹

As a result, the total was 19,183. There weren't many Bangashes in Akora tappas. Despite being the dominant tribe in Baizai, they were outnumbered by Niazis and other associated tribes. The Niazaies are represented by the number 4,040. Almost all of them were in the Baizai and Lower Miranzai areas²².

Awans

There were 16,080 Awans. They were mostly found in villages south and east of Kohat, as well as along the Indus. They most likely migrated from the Rawalpindi district at various times. Most Awan villages had been settled for many generations, and there was lack of tradition since when they arrived. The Awans, in general, did not have distinct villages and were dissolved among the Pathans.²³

¹⁶ Hugh Beattie, *Imperial Frontier: Tribe and State in Waziristan* (New York, Curzon Press, 2002), 86

¹⁷ Haji AmanatUllah, Anum Shahid, Kohat, February 20, 2021.

¹⁸ Asad Ullah Jaan, Anum Shahid, Kohat, February 18, 2021.

¹⁹ Hajra Bibi, Anum Shahid, Kohat, February 19, 2021.

²⁰ Muhammad Nawaz Khan, *Pakistan The Evolution of KP and the Tribal Area* (Mardan: Radiant Publishers, 1996), 60.

²¹ H.A Rose, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province* (New Delhi, Asian Education Services, 1919), 173.

²² Walker, M. *Southern Farmers and their Stories: Memory and Meaning of oral History*, 86.

²³ Administration Report of N.W.P.P. 1901-05, p.18.

Sayads

There were 7,752 Sayads and 4,337 Sheikhs and Koreshis. The remaining Muslim population, which included shopkeepers and artisans in villages and towns, totals 24,805.²⁴

The Hindko community comprised of esteemed individuals hailing from Pathan, Awan, and Punjabi-speaking backgrounds, who resided in the idyllic countryside. Among this community, the skilled artisans, including carpenters, blacksmiths, and potters, were predominantly Hindko. However, in the distant regions of Teri and Miranzai, these artisans often identified themselves as proud Pathans.

Parachas

Paracha Family is also one of the most prominent families of Kohat District. The British government considered this family to be the most trustworthy. Haji Anayatullah Paracha and his son Azizullah Paracha worked for the government and were trustworthy individuals. When there was a shortage of metal, Haji Anayatullah Paracha introduced the card board coin currency in Kohat. Their main source of income was the cloth trade. Haji Sanaullah Paracha was the city's first elected mayor²⁵.

Hindus and Sikhs

There were many Sikhs and Hindus living in Kohat District. They had their own culture and they lived in a separate town called Hindu Mohalla. At the time of the Census, there were 12,068 Hindus and Sikhs. 4,201 of those belonged to the cantonments of Kohat and Thal. In the whole district, there were less Hindus than Muslims. But if we don't count the cantonments, the difference is even bigger. For example, in Kohat, there was 1 Hindu for every 18 Muslims. In Hangu, there was 1 Hindu for every 12 Muslims. And in Teri, there was 1 Hindu for every 25 Muslims²⁶. People who are from different ethnic groups in Kohat often have strong emotions about each other, and when conflicts arise these emotions can be turned against each other and used to fight each other. But most people interviewed in Kohat said they wanted Kohat to be a city where everyone can live together, no matter what their ethnicity is.

Tribal Settlement in the District during British Era

Many people move to the city in search of a better life. They hope to find a place where they can be happy and feel safe. Unfortunately, the city can be a very challenging place to live. There is a lot of noise, pollution, and traffic. It can also be difficult to find a job or find affordable housing. Despite all of these challenges, many people continue to live in the city because it is such a vibrant and exciting place to be. The settlement in the city is a process of gradually adjusting to new living and working conditions. This may involve finding an apartment or starting a new job, adjusting to new social circles and meeting new people. It can also involve making new friends, learning about new cultures, and finding new ways to spend free time.

²⁴ Ibid.

²⁵ *District Census Report Kohat*, Computing and Issuing Authority, 1961.

²⁶ Leslie Mallam, *Thirty Years on the North-West Frontier, Recollection of a Frontiersman*, 40.

There is also a lot of variation in the way that houses are decorated. For example, one house might have a lot of flowers and greenery, while another might have a lot of metal decorations. This is largely due to the region that the house is in and the style of decoration that is popular there.

Lifestyles, language, and relationships are all important aspects of life. They are all interconnected, and each has an impact on the others. People vary in their lifestyles, language, and relationships, and these differences can have a significant impact on their lives. Lifestyles, language, and relationships are all interconnected. People change their language and behavior to fit into the culture around them. And the way people speak and act affects the way others think and behave.

This chapter discusses the social life and living standards of people living in Kohat district in the British era. It also discusses the pattern of settlement in the city and the different styles of homes people lived in. The chapter also explores the different languages spoken in the area and how relationships between tribes changed over time.

Physical Appearance and Characteristic

Residents of the district had a variety of skin tones, hair colors, and eye colors. Many had brown hair and eyes that ranged from blue to grey. The elites were usually fairer than the general public, but there were variations in coloration across the district. The majority of the population, the Bangashes and Khattaks, had different styles of dress and appearance.

Bangash

The Bangashes of Kohat were a distinguished and handsome group of men. They shaved their heads and kept their beards short, just like the people of Peshawar. That was especially true for intelligent and well-educated young men. Beautiful, well-grown beards were common among older men, particularly among the Mian Khels. They, like all Sunnis in the district, clipped the middle of their moustache for the space of two or three fingers. They were well-dressed in mostly white attire. They lacked much boldness, and when they came into contact with nearby Afridis, they frequently displayed the white flag.²⁷

Khattaks

The Khattaks living in the Darra west of Teri were similar in appearance to their Upper Miranzai neighbors. They were a robust and masculine people. However, the Barak Khattaks residing in the southern region of Teri were quite distinct. They were tall and sturdy individuals, known for their stoicism²⁸. Their hair was unkempt, reaching the bottom of their ears, and they sported thick beards of modest length. These Barak Khattaks seemed to have strayed the furthest from the traditional Pawandah Khattak archetype. Their attire was often untidy, predominantly made of unwashed white cotton. They casually wrapped their turbans around their heads, resembling a loose rope, and wore a white sheet as a lungi. When working in the fields, they dressed in long shirts, called kurtas, that extended to their ankles. In the summer, these kurtas were

²⁷ Ameer Khan Bakhsh, Anum Shahid, Kohat, February 23, 2021.

²⁸ William Henry Paget, *A Record of the Expeditions Undertaken Against the North-West Frontier Tribes* (University of Minnesota, Superintendent of Government Printing, 1874), 314.

made of cotton, while in winter, they were made of wool. They secured their waist with a rope belt²⁹. The Barak Khattaks were a simple and honest people, independent and strong. However, they were also stubborn and thick-headed. Surprisingly, despite being highly qualified, they rarely enrolled in the army. They had minimal interaction with the hill tribes, except in Bahadar Khel, where they could hold their ground against the neighboring Waziris, with whom they generally maintained friendly relations.³⁰

Sagri Khattaks

The Sagris people who lived next to the Baraks were similar to them in terms of clothing, but they were a more lively and intelligent race who enjoyed living an active life outdoors among their rocky hills. Their country is a popular recruiting ground for soldiers, and many of them serve in native infantry units.³¹

The Akora Khattaks

In the district's northeast, the Akora Khattaks stood out from the shaggy Baraks with their clean-cut appearance. They were of average stature, sporting shaved heads but untouched beards. Their white turbans were always neatly arranged. Among the district's inhabitants, the men of Kamar Mela, residing near the Hasan Khel border, were particularly courageous, unafraid to stand up against their Afridi neighbors. These distinct groups seamlessly merged with one another, their differences blending into subtle variations.³²

Niazis

The Niazis were more similar to the Bangashes than the Khattaks. Those around Kamal Khel took a moderate approach to shaving their heads. They shaved the front and left the hair on the back. It was common for a young man among the Bangashes to wear lovelocks on either side of his trace and a rose in his turban. He then believed he was unstoppable. As he aged, he became ashamed of his lovelocks and shaved them off. The Mullahs have recently attempted, but failed, to put an end to the Bangash custom of beard clipping on religious grounds.³³

Awans

The Awans are a group of people who live in Kohat. They are similar to the Rawalpindi Awans, but they are also often indistinguishable from the Bangash and Niazi populations who live around them³⁴.

Trans-border Tribes

The Afridis, who came from trans-border tribes, were well-dressed and well-connected people, especially the pass-men. Their favorite outfit was a grey (khaki) kurta with a turban. The Orakzais were physically inferior to the Afridis and dressed inelegantly. The Waziris were easily

²⁹ Mohammad Nawaz Khan, *The Khattaks A Restless People* (University of Michigan, Gandhara Markaz Shabaz Garhi, 2004) 18.

³⁰ Begam Khanum, Anum Shahid, Kohat, February 19, 2021.

³¹ Khan, Teepu "The Tribal Areas of Pakistan: A Contemporary Profile", (Mahabatang-e-Meel Publications, Lahore 2008).

³² Mola Bakhsh Paracha, Anum Shahid, Kohat, February 24, 2021.

³³ Haji Moosa Khan, Anum Shahid, Kohat, February 24, 2021.

³⁴ J.M. Ewart, Sir Evelyn Berkeley Howell, *Story of the North-West Frontier province* (University of California, Government Print and Stationary Office, 1930) 57.

identified by their long, tangled locks. A well-dressed Waziri, with his scarves, belts, daggers, and pistols, was an attraction to behold. Their surroundings had also influenced the clothing of the men of Thal and Darsamand, many of whom dressed up the same complicated arrangements.³⁵

Common Dress of Men

People dressed casually in home-made or imported cotton cloth throughout the district. The standard clothing items were also pretty much the same everywhere. Their attire consisted of a flowing (kurta), loose (suthan) trousers, a lungi draped gracefully, a (kamarband) adorning their waist, and sandals to complete the ensemble. Even in winter, they donned these same garments, but with the addition of a choga or postin to shield against the cold. The Upper Miranzai tribe adorned themselves in the elegance of dark blue attire, accentuated by susi trousers, a coarse fabric donning dark blue hues with delicate white stripes. Notably, the Miranzai tunic possessed distinctiveness, gracefully descending approximately 13 inches below the collar; its shirt, although not excessively long, was meticulously gathered into an abundance of pleats. This type of coat required 14 or 15 yards of fabric. A Miranzai man had never worn a regular kurta because he was afraid of being misidentified as a paracha or a Muslim shopkeeper.³⁶

Dress of the Women

Women's outfit typically consisted of a blue shirt or kurta, loose dark susi trousers, and a sheet. In Miranzai, the shirt is frequently adorned around the neck with silver coins and hideous silk work. The Khattak women wore fully covered abayas, which are still mostly worn around Kohat. The Hindu women used to wear nose rings and bangles throughout the district.³⁷

Dress of the Hindus

The presence of red colour in Hindu clothing distinguished it from that of Muslims. In the past, people used to wear clothes with red stripes on them, like a hat and a long shirt. Even the pants had red stripes. But now, not many people wear these clothes anymore, except in a few places where some traders from a different religion still wear them. In other places, people now usually wear white clothes instead.³⁸

Structure of Houses

Houses are built in a certain way to make them strong and safe for people to live in. During British era in Kohat city, people utilized various structures and designs for housing, as well as for protection against potential dangers.

Building Materials

In a stony district like Kohat, the main building material was loose stones and boulders that were scattered everywhere. Those were loosely held together with mud. Bricks were the most common building material in Kohat. The People in villages used sun-dried clay sods when stones

³⁵ Haji Umer Gul, Anum Shahid, Kohat, February 10, 2021.

³⁶ Seema Bibi, Anum Shahid, Kohat, February 27, 2021.

³⁷ Zainab Gulistan, Anum Shahid, Kohat, February 27, 2021.

³⁸ S. Iftikhar Hussain, *Some Major Pukhtoon Tribes along the Pak-Afghan Border*, 21.

were unavailable. The roofs of the houses were always flat. The wild olive, which grew abundantly in the district's northwestern corner, was commonly used for posts and rafters.³⁹

Interior of Houses

A typical zamindar's home was a single room about 25 feet by 12 feet in size. At one end, the cattle were stabled. The grain safes could be found in another corner. The rest of the space is occupied by the family. However, there was sometimes an outside shed for the cattle. There were no windows and only one entrance. Typically, a hole in the roof was used to vent the smoke. People in Upper Miranzai generally avoid that because they were afraid of an enemy dropping a bag of powder through it into the fire on a cold winter night. When they did have a smoke hole, they put it in the farthest corner from the fire and in the least visible location.⁴⁰

Hospitality

The people of Kohat were very hospitable. They cared for their guests so much and offered everything they had. If any ordinary guest came they used to feed him *chapati* with a little *ghee*. If an honoured guest arrived, a fowl was killed for the occasion. And for bigger occasions, such as a marriage, or for the entertainment of some Khan or Nawab, a goat or *dumba* (fat-tailed sheep) was sacrificed⁴¹. Such an occasion occurred perhaps once in the year. It was difficult to estimate the average amount of food consumed per head of the population. It varied with the season.

Use of Tobacco, Drugs and Spirits

In the district, tobacco smoking was once widespread. The Mullahs toiled tirelessly to quell its prevalence, and their efforts proved fruitful. However, the families of Teri Nawab and Khan of Hangu defied the notion, citing religious grounds. Nevertheless, in Kohat and Upper Miranzai, the populace has largely forsaken this practice.⁴²

Heroin, drugs, opium, Spirits and charas were consumed in large quantities by the troops and camp followers, and to a lesser extent by the townspeople, in Kohat. The Hindus of Hangu consumed a small amount of liquor, and a few faqirs experiment with drugs. Except for charas, the rural population never consumed spirits or drugs.

Hunting Tradition

³⁹ Dr Raheel Ahmad Siddiqui, "Through old Kohat," TNS, The News On Sunday, 10.

⁴⁰ FaridUllah Khan, Anum Shahid, Kohat, Feburary 8, 2021.

⁴¹ Lieut. General Sir Sydney Cotton, *Nine Years on the North-West Frontier of India from 1854 to 1863* (London, R. Bentley, 1868), 99.

⁴² Haji AmanatUllah, Anum Shahid, Kohat, Feburary 20, 2021.

Many of the young Khans kept hawks for sport. The favourite hawk was the Jura, a bird that chases prey from bush to bush without allowing it to flee, making it impossible for it to escape. Lower-class athletes competed with nets and bird lime. In Miranzai, the young men went out in groups at night to hunt wildlife using dwarf palm branches that were lit on fire. Any hares or pheasants they might startle were stunned and captured⁴³.

2.7 Religious Festivals in Kohat

The Muslims of Kohat celebrated both the Eids under the Regi groves west of the town. Similarly, The Hindus also celebrated festivals of Diwali and Holi but in a poor sort of way.

Status of Women in Kohat

The Pathan women's customs in this district are barbaric. Women were regarded as commodities to be bought and sold. At the same time, The Pathans cared a lot about protecting their women. They believed that if someone disrespected a female relative, the only way to fix it was by punishing the person who did wrong, sometimes even hurting the woman too. Women were seen as valuable, like something you could buy, and their worth could be a certain amount of money. It was common for men in this area to buy wives from nearby tribes who lived in the hills. If a man wanted a wife who worked hard and was helpful, he could easily get one from the Afridi or Orakzai tribe by paying a certain amount of money⁴⁴. Women who possessed beauty were highly valued and could be sold for a high price, sometimes even Rs. 1000 or more. However, the women from the hills, who lacked physical attractiveness, made up for it with their hard work. They toiled like donkeys, performing tasks such as cutting grass, gathering wood, and carrying water. Living in poverty was their norm, and they worked twice as hard as the more delicate women from the valleys. These tribes not only sold their own kin but also traded women from Swat, Bajaur, and occasionally from the Peshawar district. While some women were stolen, the majority were purchased from their own relatives⁴⁵. When a man died, his wife became the property of his heirs. Useless burdens like sisters-in-law or stepmothers were often sold to anyone willing to take them, either for marriage or further resale. This mistreatment was accepted as the norm by the women. If they had young children from a previous marriage, the children accompanied them. However, boys were of little concern, while little girls became valuable assets over time. When sold back to their mothers, a deduction was made from their account. It was sometimes agreed that the late husband's family would have the right to claim these girls when they reached a marriageable age, in exchange for covering their maintenance expenses until then. In 1880, the issue of trafficking women across borders was discussed at length with the district officer. Many women who had been stolen from the north and sold as wives in the district were rescued and returned to their homes. Those who had purchased these women lost their money without any means of recourse. This led to a significant decline in the trade of stolen women, although women sold by relatives continued to be readily available in the market.

⁴³ *Gazetteer of Peshawar District 1897-98*, Lahore: Sang-e-Meel Publications, 1989.

⁴⁴ Sadiq Badshah, Anum Shahid, Kohat, February 28, 2021.

⁴⁵ Sir James McCrone Douie, *The Panjab, North-West Frontier Province and Kashmir* (University of Michigan, University Press 1916) 133.

No woman, whether unmarried or widowed, could enter into matrimony without the approval of her male kin in the former case, and the inheritors of her deceased husband in the latter. Should anyone defy the authority of her guardians and marry her without consent, they would face a substantial fine as reparation. This penalty, amounting to approximately Rs. 300, was as severe as that imposed in cases of infidelity. According to local tradition, such actions were considered sufficient grounds for a blood feud. The Pathan community placed great importance on money, but often prioritized seeking revenge, particularly amongst the young and fervent. It was women who were responsible for a significant number of the numerous killings that plagued our society. In instances of adultery, the aggrieved husband had the option to report the transgressor and have them incarcerated; however, many violations of local customs were not subject to legal punishment. In such situations, family members were left with no alternative but to pursue traditional or illicit acts of retribution.

A woman who had been bought from across the border was treated casually. If the husband liked her, he kept her; otherwise, he sold her for a fee to someone else. A large number of wives were transferred as a result of disagreements with their new female relatives. Many divorces were the result of a terminant mother-in-law. The tribes on both sides of our border had similar customs and personalities. Some of the cases brought before a district officer were truly terrifying⁴⁶.

In the towns, women worked in spinning and making clothes. The poorer classes would gather cotton or husk Indian corn. In the villages, women assisted their husbands in various agricultural tasks, except for ploughing. Their specific duties included cutting grass, gathering wood, and fetching water. In the tribes of Bangashes and Khattaks, women held a low position and it was common for them to be sold as wives. However, the most severe cases were brought to the attention of the British officer. For the most part, people in these tribes married within their own villages and were just as content and well-treated as anywhere else.

Family Structure

The Muslims of Kohat used to live in joint family system as well as Hindus. They preferred endogamy marriage system instead of exogamy. They believed in first cousin marriage and watta satta (exchange marriage system).

Language

In the district, Pashto was the dominant language, except for Shakardarra and the areas along the Indus. The Pathan villagers, comprising the majority, knew only Pashto. The Awans and Hindko, although speaking an unusual form of Punjabi at home, also comprehended Pashto. A few lambardars there and knew a little Hindustani or Punjabi, but the Pathans only knew their own language. The Khattaks and Niazis spoke a rough dialect of Kandahari Pashto, as one might expect given their origins⁴⁷. The Bangashes, like the Afridis and Orakzais, spoke hard Kabuli Pashto. A Bangash said Pekhaur, while a Khattak said Peshawar. The Barak Khattaks had a very broad pronunciation, with a'e and au's replacing the a's. In their dialect, the word razi would be

⁴⁶ Mohammad Aslam Khan Khattak, *A Patahn Odyessy* (Karachi: Oxford Press, 2004) 108.

⁴⁷ *Gazetteer of Peshawar District 1897-98*, Lahore: Sang-e-Meel Publications, 1989.

pronounced rozi or rauzi. The Bangash languages were not as clear as Yusufzai Pashto, and the hill tribes' languages were even worse. According to the late Census, 136,334 people spoke Pashto and 25,020 people spoke Punjabi.⁴⁸

In conclusion, the people of Kohat district, regardless of their tribe, caste, or religion, lived happily together and worked cooperatively in every aspect of life. Their homes, lifestyles, and clothing styles were nearly identical, and their relationships were good among all of them. Based on interviews with the people, researcher concluded that they mostly preferred to marry within their tribe or caste, but in rare cases they married outside of their tribe or caste. These relationships are long-term and long-lasting, helping the people remain united.

Economic Condition and Education Standard of the District

Kohat is known for its agricultural products, hand-crafted kohati chappal, and arms and ammunition production. Wheat, maize, barley, guava, and citrus fruit are some of the area's agricultural products. Poultry and local cattle breeds are also income sources for the people of Kohat. Different regions of Kohat produce different items, such as caps in Billitang, arms and ammunition in Darra Adam Khel, and so on. This income is used to sustain the people of Kohat and help them make a living.

Shakar Darra is well-known for its beekeeping and honey processing, which provide a good income for the residents of Kohat district. Tanda Dam, constructed in the 1960s, is the primary source of irrigation for neighboring areas. The area's natural beauty provides unrivalled peaceful recreation, which is especially popular on weekends. Lachi, the main vegetable market in Kohat district, and Gumbat, the main market in Kohat sub-*Tehsil*, are also important economic hubs.

Education is the process of acquiring knowledge and skills, which allow individuals to develop their full potential. It is an essential part of growing into adulthood, and can provide individuals with the tools they need to succeed in life. Education can be obtained through traditional methods, such as attending school, or it can be obtained through alternative methods, such as learning through self-study. Regardless of the method used, education is essential for personal growth and development.

This chapter is divided into two main sections. The first section discusses the district's economic situation during British rule, and how economic scenarios change over time. The second section discusses the education system in the district during British rule.

Economic Condition

In this section, the focus is on the economic state of Kohat District during the British era. It delves into the various occupations that the inhabitants of the region were engaged in and explores the factors that contributed to their progress and prosperity.

Agriculture and Irrigation

For the area to advance economically and socially, it is crucial to provide a sufficient and dependable source of irrigation water. Only 25% of the total cultivated area in Kohat district was

⁴⁸ *Gazetteer of Kohat District 1883-84*, Lahore: Sang-e-Meel Publications, 2002.

irrigated. There were 210 wells in the district at the time, with only six bricked. All were under 20 feet deep and operated on the Persian wheel. The construction cost was Rs. 350 for a bricked well and Rs. 95 for an unbricked well. The gear cost Rs. 66, and it was used either one bullock for Rs. 40 or a pair of oxen for Rs. 50 to 60. Each well irrigated two acres in autumn and two acres in spring. There were 108 wells in use in the former and 75 in the latter at the time of Settlement. The average depth of the water ranged from 12 to 18 feet in the former and 20 to 43 feet in the latter, with construction costs ranging between Rs. 33 and 43 in the former and Rs. 90 and Rs. 203 in the latter.⁴⁹

Wheat, barley, onion, garlic, maize, bajra, rice, ground nut and sugarcane were the main crops grown in the district. Guava was the area's main fruit and still is. Kohat is well-known for its quality and taste. Farmers benefited greatly from this fruit. Other fruits included apricot, citrus mulberry, and others. Garlic and ladyfinger were the most profitable vegetables for farmers. Among the other vegetables grown in the district were onion, potato, turnip, bringel, tomato, carrot, and chilies.

Wheat was the district's most important crop by far. The main wheat varieties grown were khattaki, also known as sarkai, kallangi, and tirali. Khattaki wheat was the same as sindi or ordinary wheat, which was a local variety of sindi wheat. It was tough wheat. It was almost exclusively grown on baráni lands throughout the district, and to a lesser extent on irrigated lands. It was the only wheat grown in Khattak territory.

Un-irrigated lands were typically ploughed five or six times before wheat planted. It was dependent on the quality of the soil in the case of abi or lands. In some places, the land was ploughed twice or more before being sown. After the kharif crop was harvested in Kharmatt and Dhoda, the land is ploughed once and then sown with wheat. Over-plowing the best lands did not pay off because the crop grew too rank when irrigated. Wind and rain battered the soft lands in this direction. The southern Khattaks ploughed their lands repeatedly. This allowed the ground to absorb rainfall and conserve moisture. Weeks after the last rainfall, fields that have been so prepared could be sown.⁵⁰

Average Grain Yield, Production, and Consumption

In the margin, the total amount of food grains consumed by the district's population as determined in 1878 for the purposes of the Famine Report is displayed in maunds. The figures were based on a 145,419-person population estimate. The average per-head consumption, however, was thought to have been overstated. The estimates of yield adopted for purposes of assessment at the time of Settlement can be found in the table below to the Report, along with a rough estimate of the total production, exports, and imports of food grains.

⁴⁹ *Report of Irrigation, N.W.F.P., (1919-20)*, Resolution by the Chief Commissioner, p.2.

⁵⁰ *Report of Irrigation, N.W.F.P., (1917-18)*, p. 5-6.

Grains	Agriculturists	Non-Agriculturists	Total
Wheat	543,202	252,967	796,169

Gross Production in Maunds	
Abi	344338
Barani	117400
Total	461938

Livestock, Dairy Development and Fisheries

During measures, an enumeration of the livestock in the Settlement area of the territory was done and checked during attestation. The quantity of cattle varies from year to year, but the estimates obtained are likely to be representative of the actual livestock, with the exception of camels. Mr. Tucker writes about them as follows:

During the late Afghan war, nearly all of the district camels capable of carrying burdens were impressed or hired for use by the Transport Department. The majority of them died while serving. These have now been partially replaced by new purchases, and what was originally young stock has matured; still, the original figures can no longer be relied on as even somewhat correct. I have so formed a fresh estimate based on the tahsildars' returns of Sit for carriage purposes, with extra for young camels not yet fit for loads. I cannot confirm that these results are correct. Since the end of the war, it has become common practise for camel owners in the district to attempt to pass off their animals as belonging to some Afirdi or other trans-border man in order to avoid impressing them for military or other service, the exception being in cases of extreme urgency. This makes it nearly impossible to provide accurate returns. The camels of the Pass and Jawaki Afridis, which are present in large numbers during the rainy season, spend the majority of their time transporting salt from the district mines. As a result, it is very challenging to learn the truth about these partnership agreements. This challenge is further complicated by the fact that the Afridis typically entrust the care of their camels to Awan or Hindki Sarwáns, locals from our own districts.⁵¹

The average stock price over the course of a typical year is displayed in the table below.⁵²

	Price
Bullocks (home bred)	16 to 25
Do. (Imported)	25 to 50
Cows (home bred)	10 to 20
Do. (Imported)	25 to 60
Buffalo Cows	30 to 70
Mules	60 to 150

⁵¹ Revenue Report of the Canals in N.W.F.P for the triennial period, (1905-06) to (1907-08)p,9.

⁵² *Gazetteer of Kohat District 1883-84*, Lahore: Sang-e-Meel Publications, 2002.

Ponies	25 to 50
Camels	50 to 150
Donkeys	10 to 30
Sheep and Goats	03 to 05
Fat-tailed sheep or Dumbas	05 to 12

With the exception of the Miranzai and Shakardarra tracts district, the Kohat was very poor in terms of home bred carring and relied heavily on cattle from other parts of the Punjab. They were imported from Amritsar, and Lohani traders from southern Derajat raised a large number of oxen. Those were larger and more powerful than the indigenous oxen. Home-bred bullocks, particularly in Mranzai and Samilzai, were significantly inferior in terms of strength and size. The Baizai bullocks were slightly superior. The best were the Shakardarra Sagri bullocks, which were nearly as good as the imported Derajat bullocks. The Sagri and Akora, as well as the people around Lachi and Sumari, owned the majority of the district's camels. The Bangashes owned very few, the Khan of Hangu and his relatives have had a large number that they used for trading. Camels were bred extensively in Shakardarra, but the locals typically used to sell the young stock to traders from other areas.

Industries and Commerce

Kohat was not as good in industries as it is now. During British rule, the circumstances were different. According to the Deputy Commissioner, this is a very poor district for handicrafts and manufacturing. Even in Kohat, carpenters and masons are almost always considered inferior workers, despite their high wages. In terms of manufacturing, the only industry that is carried out to any extent is the production of coarse cotton cloth. Even so, it is not done to the same extent as in most Punjab districts, with the estimated value of all cotton cloth produced in the district during the year being around Rs. 40,000. This is far less than what is needed for domestic consumption and must be supplemented by large imports of both English and country-made cloth. Lungis are made in Kohat and Ushtarzai. This is significantly less than what is required for domestic consumption. They are mostly dark blue with yellow and crimson stripes in the fringe. Lachi is famous for its leather sandals (kheris). Pathans adore some of these, which are richly embroidered with gold. Kohat is a felt manufacturer. Rifles were once manufactured in the Kohat suburbs, but the introduction of Principal English-made rifles nearly destroyed the industry. These are the only manufacturers requesting and producing notice.⁵³

Minerals

A thorough geological map of the district has not yet been created. Nevertheless, the district's southern hills are made up of hard rocks from the gypsum series and limestone, according to the information that is currently available. However, sandstone makes up the majority of the strata. Coal, iron ore, and shale clay are a few additional minerals that can be found in Kohat. However, of all the minerals found in Kohat, gypsum is the main one.

Leather Products

⁵³ *Gazetteer of Kohat District 1883-84*, Lahore: Sang-e-Meel Publications, 2002.

One of Kohat's specialties is Kohati Chappal. Because of its high quality and attractive design, people from various parts of the nation favour it. This product is linked to the source of income for a sizable number of people. However, production is done on a small scale, so it can only meet the demand of the neighbourhood market. It can produce enormous profits and boost the local economy if produced on a large scale.

Occupation

The best jobs held by men older than 15 years old, according to data from the 1881 Census. The Census Report fully explains why the figures are perhaps the least satisfactory of all the Census statistics. The figures in table below only apply to the population, with the distribution of agricultural and non-agricultural sectors calculated based on the children who were dependent on each male over the age of 15, regardless of the male's occupation. However, these statistics only count as farmers those individuals who were pure and simple agriculturists; they do not include the sizeable number of people who combine farming with other jobs or the vast majority of people whose livelihood was largely dependent on the output of agricultural operations. Adult males are divided into the following categories: The figures come from Mr. Tucker, who doesn't disclose where he got them. If they are from the Census of 1881, they are of very little value for the following reasons, which are detailed in the Census Report:⁵⁴

Government Jobs	Employees
Army	4910
Police	1133
Chaukidars	233
Other Employes	1186
Total	7462

It may be concluded that during the British rule, the economy of Kohat was not particularly remarkable, as it was neither good nor bad. However, the people of Kohat were known for their strong work ethic and dedication to their jobs. Despite the limited resources available to them, they worked tirelessly from dawn till dusk to improve their city. Unfortunately, the lack of resources often prevented them from achieving their full potential. When it comes to industrial development, Kohat lags behind other major cities in the country. In order to boost industrial growth in the region, it is crucial to make significant advancements. Despite this, the presence of three prominent establishments such as Kohat Cement, Babri Cotton, Saif Cotton Mills, and Janana the maloocho Textile Mill have played a significant role in not only the local economy of Kohat, but also in contributing to the national economy.

Conclusion

Pashtuns were the dominant ethnic group in the region, comprising the majority of the population. Their tribal structure was deeply ingrained in the social fabric of Kohat District, with each tribe having its own distinct identity and traditions. The Afridis, Bangash, and Khattaks were

⁵⁴ *District Census Report Kohat*, Computing and Issuing Authority, 1961.

some of the prominent Pashtun tribes that resided in the district. Another significant ethnic group in Kohat District was the Hindko-speaking people, who were mainly settled in the urban areas. The Hindko community played a vital role in trade and commerce in the district, contributing to its economic growth. Additionally, there were also smaller ethnic communities such as Sikhs, Hindus, and Christians, who added to the multicultural tapestry of Kohat District. The diverse ethnic composition of the district fostered a rich and vibrant cultural landscape, where traditions, languages, and customs intermingled and thrived.

This diversity not only shaped the social dynamics of Kohat District but also influenced its political and economic development. The ethnic composition and tribal structure of Kohat District during 1849-1947 exemplified the beauty of diversity and the strength of unity.

The coexistence of various ethnicities and tribes created a harmonious blend of cultures, traditions, and languages. The Pashtuns, Hindko speakers, Sikhs, Hindus, and Christians all contributed to the vibrant tapestry that defined Kohat District. Each community brought with them their own customs, beliefs, and way of life, enriching the district with a plethora of traditions and practices. This cultural exchange not only promoted tolerance and understanding among different communities but also fostered a sense of unity and solidarity. The tribal structure of the district provided a strong foundation for governance and social order, with each tribe having its own system of leadership and decision-making.

The Pashtun tribes, with their deep-rooted traditions and codes of conduct, played a crucial role in maintaining peace and resolving conflicts within the district.

The Hindko-speaking community, on the other hand, brought their entrepreneurial spirit and business acumen to the district, driving its economic growth and prosperity.

The Sikhs, Hindus, and Christians, though smaller in number, added their unique perspectives and contributions to the district, further enriching its cultural fabric. The Hindko community, with their strong presence in trade and commerce, was instrumental in the economic growth of Kohat District. They brought with them their business acumen and entrepreneurial spirit, establishing thriving businesses and contributing to the district's prosperity. Alongside the economic development, the ethnic composition and tribal structure also played a significant role in shaping the political landscape of Kohat District.

The historical period of 1849-1947 witnessed the interplay between the British, Muslims, and Hindus in Kohat, leaving an indelible mark on the region's cultural note. Kohat, nestled in the heart of Pakistan, was a melting pot of diverse communities, each with their own customs, beliefs, and traditions. The British presence in Kohat brought about a unique dynamic, as they sought to establish their authority while simultaneously navigating the intricate web of relationships between the local Muslims. Despite the inherent tensions of colonial rule, British officials made concerted efforts to maintain a semblance of harmony between these two religious communities. They recognized the importance of religious tolerance and actively promoted dialogue and understanding between Muslims and Hindus. This inclusive approach played a pivotal role in fostering a sense of unity and cooperation among the diverse population of Kohat. British officials encouraged interfaith gatherings, cultural exchanges, and joint celebrations, which not only

bridged the religious divide but also fostered a sense of camaraderie and mutual respect. The British presence in Kohat also brought about modernization and education, which further strengthened the bond between the Muslims and Hindus. Both communities recognized the benefits of progress and actively participated in the advancements brought about by the British. Through their efforts to promote religious tolerance, organize interfaith gatherings, and encourage cultural exchanges, the British officials created an environment of inclusivity and cooperation.

The economic condition and education standard of the Kohat District experienced a remarkable transformation from 1849 to 1947. As the district entered the 19th century, it was primarily an agrarian society with limited economic opportunities. However, with the arrival of the British colonial rule in 1849, the economic condition of the Kohat District began to witness significant changes. The British introduced modern agricultural techniques, infrastructure development, and trade opportunities, which led to an overall improvement in the district's economic condition.

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