



DAWLATKĒL

DAWLATKĒL, tribal name common among the eastern Pashtun at various levels of tribal segmentation, not to be confused with [Dawlatzī](#). There are minor sections of Dawlatkĕl within the Sadōzī Otmānzī ('Otmānzī) Mandar in the northeastern extremity of the Peshawar basin, the Otmānkĕl ('Otmānkĕl) in the lower Swat valley, the pashtunized Mollāgorī on the northern side of the Khyber Pass, their Malekdīnkĕl and Zakkākĕl Afrīdī neighbors, the Laškarzī Ōrakzī of the upper Kānkī valley, and the [Aḥmadzī](#) and Otmānzī ('Otmānzī) Wazīr and the 'Alizī Mas'ūd of Waziristan. Within the tribes of the Lōdī confederacy a Dawlatkĕl section is recorded among the Nīāzī, the Sūrī, and two subdivisions of the Lōḥāṇī: the Yasīnkĕl Mamākĕl and the Sālār Marwat of Lakkī (*Dictionary*, pp. 53-54; Hart, p. 45; Ḥayāt Khan, pp. 91, 184-86, 189, 223; King, p. 220; Merk, p. 85; Ne'mat-Allāh, II, p. 50; Šēr Moḥammad Khan, pp. 191, 223-26, 229-30, 248). In fact, the name is so common as to be almost meaningless.

The Dawlatkĕl Mamākĕl Lōḥāṇī appear to be the only tribal unit of importance that bears the name. Having outnumbered and eventually absorbed all other Mamākĕl clans, it became the leading tribe among the Lōḥāṇī, a genealogically and economically related group of nomadic tribes. Centuries ago the Dawlatkĕl used to migrate and trade between the highlands of eastern Afghanistan (Kaṭawāz) and the Indus lowlands (Dērajāt). Having lost Kaṭawāz to the Solaymānkĕl in the Timurid period, they found new summer quarters in the Solaymān mountains (Ḥayāt Khan, p. 189). The tribe gradually shifted from a pastoral life to cultivation in their winter quarters,



where they replaced the Lōdī tribes that had moved into Hindustan in the 15th-16th centuries (*Gazetteer*, p. 26; Tucker, p. 42). Bitter intertribal conflicts over cultivable land ensued, in the course of which the Dawlatkēl won control of the upper Dērajāt around Ṭānk by the beginning of the 17th century. Until the late 18th century they seem to have remained mainly nomadic, carrying on trading expeditions as far as Kabul and Qandahār (Raverty, V, p. 488).

At that time massive sedentarization reportedly occurred as part of an agricultural-development scheme undertaken by the chief of the Dawlatkēl around Ṭānk. It included construction of “an enormous dam” across the Gōmal river, so that early in the 19th century the area was described as well cultivated and irrigated (Edwardes, I, pp. 350, 358; Elphinstone, p. 368). By the mid-19th century the Dawlatkēl were completely sedentarized, the first of the Lōḥānī tribes to give up nomadism and long-distance trading (Lumsden, pp. 91-92). During the same period internal feuds and a long-standing guerrilla war against the Sikhs greatly weakened the tribe (Edwardes, I, pp. 359 ff.; Šēr Moḥammad Khan, p. 226), which dropped in size from 8,000-9,000 families in the late 18th century, a figure including several vassal tribes and many allogenuous tenants (*hamsāya*) of various origins, to only 1,387 individuals according to the Indian census of 1881. At that time it was the weakest of all Lōḥānī tribes (Elphinstone, p. 375; Ḥayāt Khan, p. 190; Ibbetson, p. 72; Raverty, IV p. 325, V, p. 487). This decline is clearly reflected in the numerous encroachments by the Bēṭanī on Dawlatkēl lands in the second half of the 19th century. In 1910 R. T. I. Ridgeway (p. 106) described the Dawlatkēl as “a very small and feeble tribe,” and they have apparently remained so until today.

Genealogical details of Dawlatkēl tribal organization have been provided by Moḥammad Ḥayāt Khan (p. 185) and Šēr Moḥammad Khan (p. 223). The most important section is the Kaṭīkēl, from which originated the headman of both the tribe and all the formerly united Lōḥānī tribes (Ḥayāt Khan, p. 189).

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