

BALUCHISTAN DISTRICT GAZETTEER SERIES

VOLUME VI-B.

JHALAWAN.



Text and Appendices.



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JHALAWAN GAZETTEER.

CHAPTER I.—DESCRIPTIVE.

The province of Jhalawán lies between latitude 25° 28' and 29° 21' N. and longitude 65° 11' and 67° 27' E. It stretches from Kalát to Béla and from the Kachhi plain to the valleys of Makrán and Khárán. Its greatest length from north to south is 250 miles and from east to west 100 miles. It covers a total area of 21,128 square miles. PHYSICAL
ASPECTS.

The name Jhalawán is derived from *jahl*, a Baluchi word, meaning below, or to the south. From the fact that the word used is a Baluchi one, it may be inferred that the name was given when a Baluchi-speaking race was in power in Kalát. It is distinguished from Sarawán (the above, or to the north), and the tribes forming the two great divisions of the Bráhui confederacy, known respectively as the Sarawán and Jhalawán were probably formed into these units, as they are now known, by Mír Abdulla in the early part of the 18th century. The country is for the most part broken and mountainous, being intersected here and there by valleys of varying width. It forms the catchment area of three large rivers and of several smaller ones. The former are the Gidar Dhor with its great tributary the Mashkae, which falls into the sea under the name of the Hingol river; the Koláchi river which eventually enters Sind under the name of the Gáj, after its junction with its tributary of that name, in the Kírthar range; and the Múla, which, rising in the Harboi hills, passes eventually into the plains of Kachhi. Among the minor rivers are the Sukléji, or Kachhi-ná-jal, to the east of Shékhri, which rises in the Harboi hills; the Hab and the Poráli with its tributary the Kud river. The country slopes gradually southward, the highest valleys being about 6,500 feet above the sea level near Kalát, and the lowest about 1,000 feet above the sea level in Sárúna. Similarly the mountains descend from the fine heights of Zéndáni in the Harboi hills, 9,424 feet, to the Charpár hills near Sárúna, 2,520 feet.

PHYSICAL ASPECTS. Some of the scenery in the northern parts round the Harboi hills is grand and picturesque, but to the south the country is bare and uninteresting, the hills being of the rocky, bleak, and barren aspect so distinctive of the mountains in many parts of Baluchistán. The most open part of the country lies in the tracts close to the Pab hills, and between them and the Harboi range, from which they slope gradually downward. The southern end of the Harboi rises abruptly to a height of 6,759 feet above sea level, and from here the country commences a second descent, this time far more rapid than the former. On the western side there is a series of small valleys generally running north and south including the Mashkæ *niábat*, Jáu, Nondrav, and Bulbási.

Boundaries. The northern boundary of the Jhalawán country from west to east may be said to commence from a point on the Garr hills north-west of Nímargh. Hence it runs southward leaving the valley of Nímargh in the Sarawán country, and turns eastward from Sinjáva, passing to the north of Dasht-i-Gorán, and crossing the Chándráam, an offshoot of Siáhkoh, to the west of Kalát reaches the higher slopes of the Harboi hills. Here the boundary is the dividing line between the tribal territory of the Nícháris and Shahwánis, while further eastward, it separates the lands of the Jattaks and the Lahris. The northern part of the eastern boundary has, like the northern, southern, and western boundaries, never been defined, but roughly it may be taken as the eastern watershed of the range which will be presently described as the Múla hills. It is on this range that the Rinds and other tribes of Kachhi meet the Jattaks, and the division between their respective territories forms the boundary. From the mouth of the Múla river the great Kírthar range begins, and along this range from a point on the Siáháf range west of Panjkhabar, the boundary has been defined. Between the Múla and Panjkhabar, the territory of the Magassi tribe forms the eastern boundary. From Panjkhabar to Lak Phúsi, where the Jhalawán country meets the Levy Tracts of Las Béla, the boundary was laid down by Lieutenant C. J. Steuart, Deputy Collector of Karáchi, in 1853-4, who indeed defined the whole boundary line from Panjkhabar to the sea at Cape Monze. Lieutenant Steuart did not, however, effect a complete survey of his boundary, and Captain Macaulay was deputed in

1861-2 to survey the whole of the line so far as it followed the Kírtíhar range and the contiguous hills. The boundary runs almost in a straight line from the high northern peak of the Síaháf mountain, along the eastern edge of the highest mountains of the first or eastern range and five or six miles within the range from the Sind plains. It thus coincides with the boundary between Baluchistán and Sind as far as the valley of Lop in the Levy Tracts, whence it trends westward to the Méhi, Bhédon, and Mol hills.

PHYSICAL
ASPECTS.

In former, and indeed until quite recent times, Béla was part and parcel of Jhalawán. Though at the present time the distinction between the territories of the Las Béla State and the adjoining tribal territory is becoming more marked, no boundary has yet been defined. Indeed, the boundary between Béla and the rest of Jhalawán is the subject of disputes, now pending practically throughout its length, and, therefore, any attempt to describe it could only be misleading.

Only a portion of the Harboi hills lies in the Jhalawán country, the part held by the Shahwánis and Lahris being in the Sarawán area. The Jhalawán portion of the Harboi lies roughly between the Súráb valley on the west and the Soinda river basin on the east. On the south the ranges reach down towards the Zahri valley and Anjíra. It is a saying among the Bráhuís that the Harboi range stretches from Kalát to Kábul, by which it is, no doubt, meant to convey that the Harboi forms part of the great masses of mountains which stretch across the highest plateau of Baluchistán through Quetta and Hindubágh to Kákar, Khurásán and thence to Ghazni. Two of the principal rivers of the country have their head waters in its slopes; the Gidar Dhor which rises from the western side under the name of the Réj, and the Múla river whose important branch the Malghavé rises in the Réshak hills and amalgamates with the Soinda near Pandrán. The principal mountains are the Dráj which bounds the Súráb valley and the Réshak hills, north of Zahri. The hills north of Níchára are known as Dhuk. The Harboi which takes its name from *Har*, all, and *boi*, scents (Harboi—all scents) contains some of the highest peaks in the Jhalawán country, and owing to the verdure which clothes its slopes, possesses some of the finest

Hill ranges.
South Harboi.

PHYSICAL scenery in Kalát. The gorges are vast and deep and the hills
ASPECTS.

rise in magnificent precipices and turreted peaks on either side. Among the highest points may be mentioned Hamandu-kushta 9,040 feet, a splendid rocky prominence lying to the west of the Laur Valley, Lokra to the south-east of Mámatáwa, 9,622 feet, Zéndáni, 9,424 feet, on the east of the Laur valley, and Golik 9,278 feet above sea level. There are several small basins situated in the hills, such as Dashtak, Pimázi, Gulak, Alént, and Khatonki on the south-western range. The larger valleys include Surkén, Mámatáwa, Langari, Krudi, Pandrán, Níchára, and Hamiri. There are also several magnificent gorges, the finest being Chirkumb, which lies between the little valley of Khudi south-east of Kapoto, and Pandrán. This gorge is in some places not more than 5 feet wide while the sides rise to a height of some three hundred feet. The sun does not penetrate its depths and the water in the pools which are known as Doli, Girdo, Londo, and Gada-tá-kumb, is always icy cold even in the middle of summer. Another gorge is Jurgi on the road from Kapoto to Níchára. It is so narrow that loaded camels are unable to pass through it for about 15 yards. Another picturesque pass is the Chashmai leading from Níchára between the Dramoni and Potai hills to Sari Shér and Surkhén. The masses of mountains rise in pinnacles far above the pass. On the Réshak hills are situated the shrines of Pír Ali Bézát and Pír Gazo. The former is a long cave in the side of the hill, and it is said that the Pír after entering the cave never reappeared.

The only places which have settled inhabitants are Níchára, Pandrán, and Mámatáwa. In summer the hills are visited by Makáli and Báránzai Ménagals and some of the sections of the Záhri tribe, Bághbánis and Sanáris, etc.

Geological
formation.

The geological formation is of nummulitic limestone. It is compact and white or reddish white, and contains nummulites, orbitoides, operculina, assilina, alveolina of large size, and fossils of nummulitic series; the thickness is unknown but is probably more than a thousand feet. The Harboi hills abound, perhaps more than any others in Jhalawán, in animal life, the wild sheep and Sind ibex are common, as are also wolves, foxes, and byenas.

The hare is found on the skirts of the mountains and the leopard is not uncommonly met with. The eagle (*wakáb*), the *rísho* and the *khatonk* nest among the highest peaks, and chikor abound especially around Mámátáwa. The most difficult parts of the mountains are the slopes from which the Táríki river descends, and these are the favourite haunts of the wild sheep and Sind ibex.

PHYSICAL
ASPECTS.

For Baluchistán, the slopes of the Harboi are well-wooded and the juniper (*Juniperus excelsa*), *gwan* or *khanjak* (*Pistacia cabulica*), *mashmonk* (*Prunus eburnea*), and *archin* (*Prunus amygdalus*) are common, as also are the *shishár* (*Fraxinus xanthoxyloides*), *zárch* (*Berberis vulgaris*), and the poisonous *jápal* (*Daphne oleoides*). Flower-bushes and herbs include the *zíra* (*Cuminum cyminum*), *gwári-darnav* (wild lavender), *púr chink* (peppermint), *pionpulli* (*Matricaria lusiocarpa*), and *boi mádarán* (*Achillea santolina*); the wild onion is also found and the flowers include the wild briar and the tulip.

Vegetation.

The Múla hills have been thus christened for want of a better name. They form an offshoot to the south-east of the Harboi range, and running from a point north-east of Gazg to the Múla river on the south, include the two ranges of mountains lying between the Mishkbél and Pissibél branches of the Múla river and the hills to the west of the Pissibél north of Bághwána. They thus include the whole of the catchment area of the Múla river and its confluent, and also the basin of the Sukléji river, otherwise known as the Kachhi-ná-jal, which waters the fertile lands of Shorán and Gáján in Kachhi.

The Múla
hills.

The principal subsidiary ranges within this area are the Nagáu hills on the north, the Palki (7,830 feet), the Mukhi (7,794 feet) and Sháhmoz (8,755 feet) in the centre, the Bholanr (6,665 feet), and Gindári (5,347 feet) hills on the south bordering the Múla. Among other hills which may be mentioned are Hazárméshi (6,126 feet), Dasht-i-Kalán-ná-mash (7,736 feet), the Tákári hill east of Palki, and the Talíng, Nodgwár, and Gadahi. From the latter, the sandstone griddles universally used by the Bráhuís in baking their bread are manufactured and taken to Kachhi for sale. Of the hills between the Mishk and Pissibél, the best

PHYSICAL
ASPECTS.

known ranges are the Khákoi (7,743 feet) and Kiráni (8,031 feet), whilst to the west of the Pissibél or Anjira river we have the Top hills 6,691 feet high on the north and several less well-known peaks on the south.

The Múla range, especially the eastern portion, is perhaps one of the most difficult and uninviting ranges of this part of the country. Owing to its proximity to Kachhi the sides of the mountains are bare and bleak and many parts of it are almost inaccessible. It has hardly ever been visited by Europeans. It is crossed by only two frequented tracks, the Kuchakáni and the Lúdav. There are many other footpaths but they are hardly accessible, and are known only to the people who live near them. Here and there are small plateaus and patches of cultivation, but for the most part the hills are frequented only by nomads, with their flocks. Among these plateaus, locally known as *dasht* may be mentioned Dharnéli lying on the top of the great Sháhmoz hill; Mandréjau 6,267 feet above sea level; Sarách 4,144 feet, Múhánch 2,762 feet high, and Dasht-i-kalán. In the ranges between the Mishk and Pissibél are to be found Chutok, Kiráni, and Kodarav, the last named being 6,167 feet above sea level. There are few places of interest in these barren tracts, but Bhaejav, Pír Kalanda, and Chutok, near Jánh in the Múla river, are worthy of mention. Bhaejav is approached from Pír Lákha or Husoi in the Múla river, and was in former days a favourite place of refuge for Gauhar Khán, the Zahri Chief, when he was on bad terms with the Khán of Kalát. In the glen there is a little fort now in ruins and a garden containing some apricot trees.

Mír Ghat is another such hold. Pír Kalandar is a pretty flat lying under the Kúto hill with Hazárméshi above it. There is a pleasant grove of *jag* trees which are cut by the Loris of the neighbourhood for the manufacture of combs, wooden measures, etc. The place takes its name from a saint, named Kalandar, who disappeared into the earth at this spot; and every traveller who passes by must present a handful of grain for the benefit of the keeper of the shrine. Chutok, a fine gorge, which can be reached from Jánh on the Múla river contains a picturesque pool of tepid water. Numberless fantastic springs well forth from crevices in

the rocky sides of the gorge, which, clothed with moss and fern, tower high above the pool. A few Marri Baloch live in the vicinity and believe that fairies and spirits frequent the place.

PHYSICAL
ASPECTS.

The inhabitants of the northern parts of these hills are Jattaks, nomadic members of the tribe camping right down to the Múla river. Along the banks of the Mishkbél and Múla rivers various sections of the Zahri tribe are to be found, chiefly Lotiánis and Dányás. The country between the Mishkbél and Pissibél is populated only in summer, by Gujars, Sundars, Channáls, Bághbánis, and Sabaiz. In the hills north of Bághwána the inhabitants are chiefly Sanári, Sháhozai, and Zahris. Round Gazg some Nícháris, Pandránis, Raísánis, and Sumaláris graze their flocks in the summer months. The Pissibél is inhabited by various sections of the Músiáni tribe.

Inhabitants.

The Múla hills have never been geologically surveyed. The formation is of limestone with occasional belts of sandstone; such, for instance, as the Laghári portion of the Gudai hill from which sandstone for the manufacture of griddles is taken. Ferrous sulphate, known locally as *khághal* and *zágh*, has also been discovered on the slopes of the Hazárméshi hills at a place about 12 miles from Pír Kalandar, and they are said to be rich in this mineral.

Geological
formation.

The leopard is common in the Hazárméshi range and wild sheep and Sind ibex come down to it from the higher ranges of the Harbol hills in winter.

Vegetation, especially in the southern portion of the range, is scarce. The juniper is to be found round Sháhmoz and Gazg and the olive and the *gwan* in other parts. The valleys have plenty of tamarisk jungle, and near Písbak there is a small quantity of dwarf palm (*písh*) which is taken by the Jattaks to Kachhi for sale. The *jag* and olive are not uncommon in tracts where water is obtainable, while reeds (*nal*) are also exported from the Lédav river. *Zira* (cumin seed) locally known as *ríza*, grows in the northern portion of the area, and is much valued by the people.

Vegetation.

This range, which bounds Jhalawán on the west, is a continuation of the Garr hills in Sarawán. Commencing from a

Western
Jhalawán
range.

PHYSICAL
ASPECTS.

point near Nímargh, the main ridge, after throwing off the Siábán range to the west, runs almost due south until it forks at the north eastern end of the Kolwa valley in Makrán, whence the upper branch curves westward to the central Makrán range, while the lower connects with the hills of the Makrán coast. The Hingol river thus flanks it throughout, on the east, and for a long distance on the south it is enclosed between the Hingol and its tributary the Mashkae which forms the boundary between Jhalawán and Khárán. The range, though continuous, bears various names at different points of its course. The portion between Nímargh and the Garruk river is known as the Garr Hills, one of the most prominent parts of which is Gwandán, north-west of Súráb, which contains the fine peak of Apak, 8,029 feet above sea level. West of Gidar it is called the Zíri (7,120 feet high) and from this point it begins to dip to a point about 6,500 feet above sea level, where it is crossed by the Kalghali pass. North of Koda a spur known as Miskín rises to 7,187 feet, and from this point it tends slightly westward and continues to decrease in height. East of the Mashkae it takes the general name of Niám Garr, but in different localities it is known as Dhúmag, Chur Churri, and Manjav.

In addition to the Hingol, it is drained by the Baddo river and its numerous tributaries. At the northern end the slopes are gradual, but from Gidar to Mashkae its sides become difficult and precipitous. The torrent beds in the Garr hills contain some small patches of cultivation, the best known of which are Lijje and Nauroz Kalát. To the north the hills are of red or white compact limestone with flint slabs, the strata being much contorted. Round Gidar and the Kalghali pass, the limestone is reddish in colour, covering marls and conglomerate, with dark blue limestone underneath. Near Mashkae trap is found mixed with the limestone. As the range runs south, the vegetation decreases. In the Garr hills the principal tree is the pistachio which abounds especially in Gwandán. The mountain ash is also common. Cumin and asafetida are plentiful.

The Garr hills are inhabited by the Garr Sásolis and Sanáris. Further south the inhabitants are principally Muhammad Hasnis

of the Hárúni Mardánshai section. Round Gidar, Koda, and Korásk there are Sumaláris, some Muhammad Hasnis and Sájdís, while near Mashkae the bulk of the population are Muhammad Hasnis. PHYSICAL ASPECTS.

The Garr hills are crossed by three principal routes: the first from Kalát to Khárán via the Pahrod river and Chiringi, and known as Búbaki; the second, known as the Khárán Ráh, via the Zhal pass; and the third from Gidar to Khárán via the Jhur river. All these routes are easily passable by camels with ordinary loads. Other routes, which are, however, difficult for loading camels, are the Siáh Kand between Súráb and Khárán, and that crossing the Siáhták and Hajámo passes between Gidar and Khárán. Further south the main practicable passes are the Kalghali on the Kalát-Panjgúr route; the Gwanik between Gréshta and Koda; the Burída and the Jáuri, leading from Gréshta to Jébri; and the Baríthi and Sér passes on the road from Awarán to Jáu.

Mountain sheep are common and a leopard is occasionally met with.

Throughout the middle of the Jhalawán country from Anjíra to Khatéchk south of Nál, there are a number of scattered hills which cannot be said to belong to any particular range. They are the Dobánzil hills, highest peak 7,347 feet, which lie between Lákorián and Gidar; the Garehi hills 6,263 feet high, which form a spur of the Dobánzil hills, and run south-westward to the Gidar Dhor at a point west of Tútak where they are known as the Shúr hills. Between Tútak and Nál the Hushtir hills with Banno, separate the Nál and Ferozábád valleys, in which are situated the lead mines of Sékrán. The highest point of these hills is 7,260 feet. Passing eastward we have the peaks of Nágh (6,049 feet) and Tégh (5,505 feet) between the Kappar and Upper Khuzdár valleys, and still further east, the great mass of mountains between Khuzdár and the Múla river, consisting of a series of ranges for the most part running north and south, and known as Drákhél, Pundúharr, Charap-dín, Sámbe (6,605 feet), Kun (6,540 feet), and Halwái (7,086 feet). Of these the highest are Drákhél which rises 8,141 feet above sea level and Pundúharr 7,904 feet. South-east of Khuzdár and south

The Central
Jhalawán
range

PHYSICAL ASPECTS. of Ferozábád, lie the Garri hills which are connected with the lower ranges of the Hushtir. Crossing the Gidar Dhor the Sháshán hills, which are so conspicuous from the Nál valley, may be included among these series; they run from north to south as far as the angle formed by the junction of the Bánhari with the Gidar Dhor or Nál river as it is here called. The Trundén tributary of the Koláchi rises in the Shúr hills and the Sásol has its source in the Drákhél. The Kahnak river gathers its waters principally from the Hushtir and the southern slopes of the Garri hills, whilst the Simán has its principal source in the southern slopes of the latter.

Of all the ranges thus comprised in the central hill area of Jhalawán, the most interesting are those to the east of Khuzdár. They enclose the picturesque little valley of Sásol, and right opposite Khuzdár rises the craggy and precipitous mountain of Halwái. With their inherent love of punning, the Bráhuís connect the name of Halwái with *halwa* (sweetmeat). It is said that the legendary ruler of Khuzdár, Malik Chap, lived on the highest point of this hill and he had so many attendants that when he ordered *halwa* to be cooked, they cooked at the bottom and could form a line and hand it to him, still hot, at the top.

Geological formation.

The geological formation of these hills is chiefly of bluish-grey, red, and white limestone with here and there slabs of chert. At Sékrán the formation is much stratified and some granite is to be found. The bluish-grey limestone of the Hushtir hills overlies a hard sub-crystalline siliceous nummulitic limestone, below which there is another stratum of red and white limestone mixed with slabs of chert. In the Sháshán hills there is trap as well as limestone, the trap consisting of different varieties of serpentine and diorite, exhibiting in places a porcellaneous fracture. There are also veins indicating the presence of carbonate of copper.

The most characteristic tree of all these ranges is the olive, which is found in fair abundance. The Drákhél hill is sufficiently high to produce a quantity of juniper. The inhabitants of the range are Gurgnárís and Sháhdádzai Muhammad Hasnis with some Sumalárís in the Dobáuzil. Kalandránís, Gwahránjav Sásolis, and Muhammad Hasnis are found round Tútak, Bízánjav in Hushtir

and Sháshán, Mardois in Banno, and Raisáni Méngals, Khidránís and Mardois in Garri. Ghulámáni Méngals, Sheikh Sásolis and Nathwánís inhabit Drákhél and the adjoining hills. PHYSICAL
ASPECTS.

The Sind ibex and wild sheep (*urial*) are to be found chiefly in the Drákhél range and Sháshán. Good shooting can be got from Sásol.

On the road from Zídi to Sásol is the only Hindu shrine in Jhalawán, known by them as Mátá-jo-Garb or Asiápúri; by the Bráhuís as Shobro. There is a small garden situated on the eastern slopes of the Pundúharr hill, and a cave from which rises a spring of water. The entrance to the cave is divided by a pillar and any man who cannot pass through the narrow entrance is considered to be sunk in sin. During the summer rains it is customary for the Nál Hindus to invite their friends at Wad, Zídi, and Khuzdár to meet them at the shrine on certain dates, and here they hold a little festival. The Bráhuís believe the place to be haunted by evil spirits.

Throughout the greater part of its length this range forms the boundary between Sind and Baluchistán. It commences from the point where the Múla river debouches into the Kachhi plain and runs almost due north and south towards Karáchi, to the north of which it tails off into the Mol-Bhédor hills. The range is bounded on the north by the Múla river and its tributary the Nar, and on the west by the catchment area of the Hab river. Its greatest breadth is 60 miles and its length from the Múla to the end of the Bhédor range about 190 miles. It is widest nearly opposite Zídi. It is traversed by the Koláchi river which eventually forms a junction with the Gáj at a place nearly opposite the Harbáb Lak and it continues under the latter name towards Sind. The Gáj rises in the country south of Zídi. The Karkh or Karu and the Lop or Sáín rivers which run due north, also receive much of the drainage from the range, which they carry to the plains round Jhal in Kachhi. On the south near Lak Phúsi the Jambúro and Sáráni streams drain the area lying south of the Gáj into the Hab river. The Kirthar
range.

The main characteristic of the Kirthar range is its extreme barrenness and consequent absence of inhabitants. Masses of

PHYSICAL ASPECTS. bare rocky hills running for the most part in long continuous

lines parallel to each other and having a general direction north and south, are crossed at intervals by similar ranges that run athwart them. The torrent beds which traverse the comparatively level spaces thus enclosed are but rarely filled, and after floods dry so rapidly as to be of little use for cultivation. Here and there, however, a little cultivation is to be found; as for instance in the valleys of Karkh or Karu and Chaku, the plain of Dáriáro and the little valleys of Jambúro, Kathrách, and Bahlor. Throughout the range, the water which is obtainable from pools and small springs, is most unpleasant to the taste being impregnated with sulphates.

Peaks.

Starting from the Táfuí and Wérawi mountains of which the western foot is skirted by the Múla river, the ranges gradually slope upwards towards the Zardak hill north-west of Chaku. The Zardak hill is 7,430 feet high and with the Siáh hill (6,881 feet) to the south-east forms the highest point of the range. Another noticeable height is Dirri, 5,787 feet.

From the top of the Kuchak-ná-Kabar (6,878 feet) which rises from the high table-land of Dáriáro, a good view of the surrounding country is obtained, the hills beyond the valley of Karkh or Karu being visible, as well as the verdant bed of the Gáj river. Another important peak is Andráj (6,496 feet) to the south-east of Zidi. To the south the mountains decrease in size, the Bhédor hill, not however situated in the Jhalawán country, being only 3,320 feet above sea level. There are a good many passes in the range which are passable by camels, but the only ones which are much used are the Gáji Lak on the road from Zidi and Khuzdár to Jhal, the Harbáb, Phúsi, Rohél, and Garre passes leading from Baluchistán to Sind. With the exception of the Gáj route, which follows the bed of the river so named, these all pass over the high hills of the range.

There are also many tracks used by travellers on foot, but known only to the people of the country.

Inhabitants. The northern end of the range is inhabited by a section of the Marri tribe who are affiliated with the Magassis of Jhal. The

head-quarters are at Kamtam. Further south, there are a good many Jadgáli-speaking people, chiefly Jámots and Chuttas. Some Chándias also visit the locality. Near the Múla, a few Jattak graziers are to be found. Along the valley of the Gáj river live the Sásolis, and to the south again the Khidránis who hold Jambúro. Further south in the Levy Tracts round Lop and Kathrách are some Jamális, whilst Chuttas are again found in Bahlor.

PHYSICAL
ASPECTS.

Panthers, bears, hyénas, porcupines, Sind ibex, wild sheep, and some wolves and foxes are to be found. The Kirthar and Pab ranges are the only ones in the Jhalawán country in which black bears are met with. They subsist chiefly on the fruit of the wild plum tree, the nutritious pith of the dwarf palm, and the flowers of the *parpuk* tree, while they occasionally damage the crops of Karu and Chaku. The partridge is met with in the tamarisk jungles, and there are a good many fish in the Gáj and Koláchi rivers.

The hills generally are composed of various colours : bluish, green, chocolate, and black, the deeper strata being nummulitic. Some sandstone, from which the Táfdi hill takes its name, is found.

Geological
formation.

There is little vegetation on the range, but wild olive is found on the higher slopes, and in the valleys, tamarisk and dwarf palm. The livelihood of many of the inhabitants depends almost exclusively on the last, of which the leaf is taken to Sind and exchanged for grain or woven into mats, ropes, baskets, and sandals, and even into toys and pipes. Some varieties of the acacia, the *parpuk* or *lóiro* and the bdellium-producing *guggul* tree are also found. *Hawé*, *gorbha*, and *káshum* are the principal fodder grasses.

Vegetation.

Although the name Pab is applied particularly to the high ridge which runs from near Kappar in the Simán valley west of Zídi, to the mouth of the Hab river, it is convenient in the absence of any general appellation to apply that name to the great mass of mountains which lie between the sea on the south

The Pab
range.

PHYSICAL
ASPECTS.

and the valley of the Simán branch of the Koláchi river on the north, and between the Hab river on the east and the Gidar Dhor or Hingol on the west. Using the name in this sense the Pab hills may be described as resembling a cow's udder, the teats being represented by the Khudé range which bounds the southern part of the Jhalawán country on the east, the Pab hills proper, between which and the Khudé range lie the catchment basins of the Lár and Sárúna rivers, the Mor hills which are divided from the Pab hills by the Kanrách valley, and the Hála range which runs southward skirting the Béla plain on the west. The great valleys enclosed by these ranges are, therefore, the Las Béla plain, the Kanrách valley and the Sárúna valley, and in addition there are among the hills, the valleys of Máhri, Wad, and Ornách, whilst, to the west lie Pélár, Jáu, Nondrav and Bulbási. The total length of the range thus described, from north to south is 190 miles, and from east to west about 70 miles. The range slopes gradually from the north to the south, the highest point being the Pharás hill on the Pab range proper, which rises to a height of 7,759 feet above sea level. From here the mountains gradually descend to some 4,000 feet in the centre of the range to 449 feet near Hab Chauki and to 1,115 feet at the southern end of the Hála range. The range feeds the main river system of the Jhalawán country, the eastern slopes draining into the Hab, the central portion into the Poráli with its tributary the Kud, and the western into the Gidar Dhor which eventually becomes the Hingol. Of the three great offshoots, the most remarkable is the Pab hill proper which rises precipitously from the valley of Hab and runs due south in one long narrow ridge to the sea, forming a remarkable landmark. On the eastern side the ascent is very abrupt but on the west the slopes of the Pab hill proper merge into the central mass of mountains. The Khudé range is shorter than the Pab hill, but resembles it in the precipitous and impassable nature of its sides. Its watershed forms the boundary between the Khidrání and Méngal country. Opposite Kotíro in the Levy Tracts is an easy pass known as Trepori leading from the Levy Tracts to Sárúna. The Mor hills lie wholly in Las Béla and have been described in the Gazetteer of that State.

The Hála range runs in a series of towering ridges, which are plainly visible from the Béla plain, to the sea and has been but little visited by Europeans. It presents bare rocky ridges burnt black by the heat of the sun, and intersected by narrow, difficult and stony ravines. Cultivation is seldom seen and water is procurable only at considerable distances and in small quantities, yet a single good shower of rain will convert the ravines into rich grazing ground for camels, and the hills into good pasture for sheep. At the northern end of the Pab range proper are a number of little confined basins in which there is some cultivation. The principal of these is Tuk which lies north-east of Wad. Among others which lie in the hills east and south of Tuk may be mentioned Mandav belonging to the Mihári Khidránís, Járo the property of the Sheikh Méngals, Lúlingi, owned by the Sháhízai Méngals, Mirok the property of the Mihári Khidránís, Gwani which is cultivated on behalf of the Sháhízai Méngals by the Dalújav Khidránís, and Anjárai, the rights in which are disputed between the Sháhízai Méngals and the Dalújav Khidránís. Other places are Rozchok, Watro, Waráneh, Jari, with Mardois Jari forming a part of it, Tútkacho, Bérkacho, Malléji, Sarri, Chfli, and Déhar. The Isiáni Mardois, the Dínárazai, Pallízai, Pahlwánzai Méngals and other sections of the Pahlwánzai clan are the principal owners of these small oases. The largest and most important basin in the hills is Dánsar, which takes its name from *dánd* (signifying a bullock in Jadgáli) and *sar* a head, as in former days it was a good grazing ground for bullocks out of work. Dánsar is divided into three portions; the northern portion known as Dánsar proper, the eastern part, called Nohakzai because it belongs principally to the Nohakzai Pahlwánzai Méngals, and Bhitták or Dínárazai which is owned by the Dínárazai Pahlwánzai Méngals. In both the lower portions the Khidránís are said to hold small pieces of land which they acquired as blood-compensation in the course of the great Méngal Khidrání feud.

In the range to the west of Tuk the only places worthy of mention are Gwani, Bákéjav, Khuzzuk, Alaf, Khani, Káto, and Landi.

The ranges are crossed by numerous passes but owing to the rugged nature of the country they are all more or less difficult.

PHYSICAL ASPECTS. The best known are the Lár-lak between Sárúna and Mári, the Déi-lak between Sárúna and Wad, the same road also crossing the Chúri pass, and the Bára or Bárán-lak between Béla and Ornách. Among minor passes may be mentioned the Trepóri pass over the Khudé range, the Sháhbílúwal pass over the Pab hill and the Kanrách at the northern end of the Kanrách valley. There is also the Jáu-lak between Béla and Jáu.

The routes throughout the range run generally north and south and parallel therefore to the strike of the hills. The only cross roads of importance are the road between the Hab river and Wad via the Chúri pass, and the road between Ornách and the Poráli river via the Bárán pass.

Owing to the difference in height of the hills, the vegetation is varied, the northern parts containing juniper and other trees which are found only on the higher ranges of Baluchistán, whilst in the south the acacia and other trees known to Sind are met with. In the north the olive, *jag*, and *siáh-choh* are common, in addition to the juniper, whilst to the south are found the tamarisk, the *khábar*, of which the fruit is known as *pêru*; the *dédár*, the *babur* or *kikir* and other mimosas, as also the *mar* tree. The most important plant of this area is undoubtedly the dwarf-palm which forms the chief support of the population of these hills. Among the grasses are the *gorkáh*, *hawé*, *gwasht*, *humé*, and *parmúza*. The *aishwarg*, a bush which possesses many medicinal properties, is very common.

There are said to be bears in the Pab hills and snakes are more than ordinarily numerous, otherwise animal life is the same as that found in other mountain ranges.

The range has never been geologically surveyed but the principal constituents are limestone and trap. The population which depends almost entirely on its flocks and on the profits derived from the export of the dwarf-palm, is composed almost entirely of Méngals, Bizanjaus, and some Aráis who live round the Hála range. A few Khidránis principally Míhárís are scattered along the Pab range, though the ground lying between the Khudé hills

and the Porali river, is almost exclusively occupied by Móngals, while west of the Porali the inhabitants are Bizanjaus. PHYSICAL ASPECTS.

The characteristics of the rivers of the Jhalawán country are similar in all cases. In the earlier part of its course each stream is ill-defined but is generally marked by a stony bed between low banks. Where the country opens out, such permanent water as there is, is used for purposes of irrigation, and the river bed is fairly straight, but when this is passed and the mountains are entered, the river traverses a series of défiles, here a mile or more wide, giving room for flats which contain some cultivation, and there narrowing to a few hundred yards. At short intervals innumerable ravines running down from the mountains join the main stream. Rivers.

There is no permanent flow of water such as one is accustomed to find in Indian rivers, but throughout the whole length of a river the water appears for a mile or so and then again disappears. Where the flow is permanent the water is generally only a few inches deep and a few yards wide at the most. In those parts where the rivers pass through mountainous country, floods frequently scour out deep pools which contain water throughout the year, and in some cases, such as Dréh in the Mishkbél river, are very deep. A heavy flood will, however, alter the whole aspect of the river bed filling in the pools at one point and excavating new ones at another. It is this fact which makes the distance between halting-places on so many of the routes a moveable quantity. The routes generally follow the riverbeds and a flood will frequently obliterate all trace of a pool at some place which has been known as a halting place for years. Owing to the frequent changes in the water supply of the rivers fish are uncommon except in occasional pools where some of moderate size are to be found.

As might be expected from the nature of the river channels, a heavy shower of rain very soon converts these river-beds into raging torrents rendering them dangerous to traffic, but the floods are seldom of more than a few hours duration, and owing to the rocky nature of the country the river beds almost immediately return to their normal condition.

PHYSICAL
ASPECTS.

The drainage of the Jhalawán country is carried by five great rivers—the Múla, the Koláchi and Gáj, the Hab, the Poráli, and the Gidar Dhor. In addition to these may be mentioned the Sukléji on the north-east, and the Pahrod on the north-west, which lie for a short distance within Jhalawán.

The Múla
river.

The Múla river rises in the Harboi hills north-east of Níchára and runs over a length of 180 miles. It is known by a variety of names at different parts of its course. As far as Mishk in Zahri it is known as the Soinda. From that point to Páshtba Khán it is called the Mishkbél and thence to Kachhi, the Múla. On reaching Kachhi the water is dissipated in a number of channels which eventually make their way to the Indus. The general direction of the river for the first 80 miles of its course is from north to south. From the point where the Nar river joins it, it makes a sharp turn and runs in a north-easterly direction to the plains of Kachhi. On entering the Zahri valley north of Norgáma it irrigates the land round those places, and, further on, among the hills to the south of Mishk, numerous small flats locally known as *bént*. The best known of these are Kándhi and Birinjí. Between Khazmi and Kándhi is the gorge called Dréh, containing deep pools, the presence of which renders the use of the Mishkbél as a line of communication frequently impracticable. The scenery in this part of its course is rugged and massive. In the lower part of its course below Ráhika, the river widens out and is in some parts about half a mile wide. The bed consists generally of a coarse and fine gravel with rocks cropping out at intervals. The flats along the river edge afford good going, and roads at most times of the year are easy, as the flow of water though permanent in most years, is small. The main road from Kachhi to Makrán viá Khuzdár traverses the portion of the river from Kotra to Nar or Ráhika.

The principal tributaries of the Múla river are the Malghawé which comes down from the Réshak range of the Harboi hills, and running a north-easterly course, joins the main stream at the picturesque little village of Pandrán; the Anjira river which rises near Dashtuk in the Harboi, and making a sharp turn to

the north-east in the Anjira valley runs through Badu Kushta to Pissi-ghar, whence it turns south-eastward and from this point is known as the Pissíbel. The latter tributary falls into the Múla at Páshtha Khán, receiving in the interval the waters of Shah-ráwa stream which drains the little rain-crop areas of Píshak and Gwaniko. The principal flats in the Pissíbel are Chári, Mordán, and Gurumbáwát. Below Páshtha Khán the Nar river joins the Múla from the south-west. The Nar rises on the southern slopes of Pundúharr under the name of the Razi and flowing north-eastward is reinforced by several large water-courses including the Shatárk from the east. The largest of all the tributaries of the Múla is the Lédav river which joins it near Náulang. It rises on the south-west slopes of the Sháhmoz hill and is at first known as the Kuchkání. It follows a very tortuous course and is joined by the Wél river from the north just before it reaches Náulang. At their junction the stream is also known as the Dúrgánd river. The Múla is further fed in the lower part of its course, by the Drugi, Kíl, and Mardán torrents.

PHYSICAL
ASPECTS.

The stream rises in the Garahi hills to the west of the Láko-rián plain and turns eastward in Jíva to pass through the Záva hills, north of Tútak. Here it is joined by the Trundén river from the west and after passing through the Bághwána valley traverses the hills to the south of that place by the gorge known as Járághar whence it makes its way to Khuzdár and Zídi. South of Zídi it enters the Kírthar range and from this point follows a tortuous course for many miles through the hills. At Bit it is joined from the north by the Gáj stream and from this point throughout the rest of its course in Baluchistán is known by the latter name. On entering Sind it loses itself in the tract near Johi, some ten miles from Dádu station.

The Koláchi
or Gáj river

With the exception of the passes through the Záva hills and of Járághar through the Kund hills, the Koláchi river, in the early parts of its course, traverses a succession of wide valleys. At Záva it affords a perennial water-supply which is diverted to irrigate the villages of Moghali and Noghai. A few flats are irrigated in the Járághar pass and Khuzdár receives practically all its water supply from springs in the river bed, a little above Kand.

PHYSICAL
ASPECTS.

Below Sorgaz in the Khuzdár valley, the water again disappears to reappear once more near Bhalaréjav at Zídi. Below this point the river, again becoming very tortuous, presents numerous flats along its course, where some cultivation is carried on. In some parts it is not more than 250 yards wide, whilst in others a valley opens out to as much as a mile and a half in breadth. The principal tributary is the Gáj stream which thereafter gives its name to the larger river. The Gáj rises in the Kalghalo hills east of Zídi, and pursues a tortuous course almost due south. Opposite the Harbáb-lak it is joined by another branch from the north-east, and at this junction is situated a flat known as Gáj. The united stream joins the Koláchi at a place called Bit to the south of the Andho hill, three miles from Gáj. Among other tributaries of the Koláchi may be mentioned the Loho river which drains the country from the direction of Lasso, Simán which rises in the Garri hills north of Wahér and joins the Koláchi opposite Zídi, and the Kahnak and Sásol rivers which enter the Khuzdár valley from the west and east, respectively. As is usual, the river is known by different names at different parts of its course: from the boundary as far as Bit it is the Gáj, from Bit to Zídi the Koláchi, from Zídi to Járághar the Khuzdár river and in Bághwána the Rabát.

The Gidar
Dhor or Hingol.

The Gidar Dhor, with the Múla and Koláchi, forms what may be termed the northern river system of the Jhalawán country as distinguished from the southern system consisting of the Hab and Poráli. The Gidar Dhor which is known as the Réj in the upper part of its course, the Gidar or Nál Kaur in the centre and the Hingol at the point where it reaches the sea, is the longest river in Baluchistán. It rises at the northern end of the Súráb valley and flows in a south-westerly direction. Near Tégháb it makes a sudden turn to the east into the lower portion of the valley of Nál, whence it again turns south-westward and follows a tortuous course till it enters the sea. Along its banks are to be found the valleys of Súráb and Gidar, Nál and Jáu and in all these places its water is used for irrigation. It also affords irrigation at Hazárganji and Dát, between Nál and Pélár. At Gidar the stream is some forty yards wide, with scarpèd banks 15 to 20 feet high. Below Sháhdádzai it enters the hills through

which it passes by a series of narrow and stony valleys. Between Khatóchk and Pélár its course is again confined and enters the Pélár valley through a gap some forty yards in width. At Jáu the bed of the stream broadens to some thirteen hundred yards, whilst the banks are about forty feet high. Pools occur here and there, some of which contain fish of moderate size. Below the Jáu valley, the main stream is joined by the Mashkae river and thence makes its way round the western end of the Dhrún mountain through the Sohr defile. It is from here onwards that the river is known under the name of Hingol. The Arra tributary joins the Hingol to the north of the Gorángatti hill where the river is about two hundred yards broad and the banks ten or twelve feet high. The actual running stream is neither large nor swift. Soon after this, the Gorángatti hill is passed, through another gorge about four miles in length, and some 120 yards in width. The sides are of sandstone, high and inaccessible. Floods rise to a height of 30 or 40 feet in this defile, as is shown by the drift wood on the banks. From the end of the gorge to the sea, the river flows through a fairly wide channel with a sandy bed. The mouth of the river is a mile to the east of the point known to the fisher-folk as Jébal Hab. At high water a boat drawing 6 feet can enter the estuary, and fresh water is obtainable at some distance from the sea. The shrine of Hingláj* is situated close to the mouth of the river and is a celebrated place of pilgrimage. The total length of the main stream is 320 miles. The Gidar Dhor has some very large tributaries the chief being the Mashkae river which joins it under the name of the Páu. In the Gidar valley it is joined by the Chilbaghu which rises in the Gwandán hills on the west, and has a permanent flow of water below Máráp. The Tárikⁱ rises in the south-western slopes of the Harboi hills and is celebrated for the heavy floods which it brings down. Near Sháhdádzai in the south of Gidar valley the Gidar Dhor is joined by the Saráp or Sarmuli river and not far north of Dhor, below Chutok the Lukh river pours its waters into the Dhor from its catchment area in the Hushtir hills. The Mashkae river

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* For an account of Hingláj, see *Gazetteer of Las Bela*.

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ASPECTS.

has a vast catchment area. It rises north of the little valley of Koda, and joins the Nál Kaur, as it is here known, at the south-western end of the Jáu valley. On its way southwards it receives the drainage of the Rághai and Gichk valleys of Makrán, which unite into one stream near Sáka Kalát, and joins the Mashkæ river between Gwarjak and Manguli Kalát. Further to the south its waters are increased by the contribution of the Doráski, which brings down the drainage of the hills between Kolwa and Gichk. Below Awárán the water becomes perennial and the stream runs south-eastward to the south end of the Nandrav valley, where it turns southwards, but before reaching the Nál river it again turns, due east following a very tortuous course. The total length of the Mashkæ river from Koda to its junction with the Nál is about 150 miles. A less important tributary which joins the Hingol from the west is the Parkán river, which rises in the hills to the north of Ormára and joins the Hingol almost due west of the spot where the Arra tributary unites with it. The Arra tributary is an important stream rising in the hills to the south-east of Ornách. Its course is generally south-south-west and is very tortuous. It first runs between rocky ranges but later on enters low broken country and presently passes through a stupendous gorge between the sandstone cliffs of Dhrún and Washápi. Innumerable hill-torrents join its course and the Már stream is one of its most important feeders. The Arra may in fact be said to receive all the drainage of the western slopes of the Hála range which bound the Béla plain on the west.

The Hab
river.

The Hab river has a total length of about 240 miles and for about 60 miles from the point where the Khand river joins it at Hinidán in the Levy Tracts to the sea, it forms the boundary between Sind and Baluchistán. It rises in the eastern slopes of the Joi hill at the northern end of the Pab range, drains the south-east of the Jhalawán country, and runs in a south-easterly direction until it reaches a point near Duréji in the Levy Tracts. Here it makes a short turn to the west for about 8 miles but after receiving the waters of the united Saro and Sámotri rivers it again turns southward as far as Hinidán. At Hinidán it bends towards the south-west and follows a zigzag course to the

sea. In the upper part of its course, to the north of Máhri it passes through a succession of narrow valleys which gradually widen out at Bhambár and Kanjar. Below Máhri it enters the hills and the banks close in, and do not again open out till a short distance above the Lak Phúsi in the Levy Tracts. From this point the valley of the Hab again begins to open out, giving room for sparse cultivation. The riverbed is some 30 or 40 yards wide and the banks are some 15 to 20 feet high; they are well clothed with tamarisk, *mar*, *pissi*, and *parpuk* or *loiro*. After passing the Hínidán the banks increase in height, but below Lohráni range they become somewhat lower again, the river at the same time widening out to a width of some three hundred yards. The Hab falls into the sea about four miles north-north-east of Rás Moári (Cape Monze), its outlet being a little creek, nearly dry at low water, and frequented by fishing boats. The water is nine or ten feet deep at high tide and the tidal influence extends to about two miles from the mouth. The rocky hills on the south side come to an end about a mile from the mouth, and from this point the plain forming the valley of the Hab commences. There is no irrigation from the Hab river, but some years back a dam was constructed at a point some eight miles north of the Hab Chauki with the object of irrigating an extensive area on the Sind side of the river. The weir was 1,100 feet in length and 23 feet high. The foundations were laid with solid rock, but unfortunately one of the very strong floods which are so frequent on the Hab river, carried away the weir and it has not since been repaired.

Throughout the upper part of its course, water, except at flood times, is scarce and is only found in the occasional pools which the floods have hollowed out in the bed of the stream. Throughout the lower part of its course the Hab valley provides magnificent pasturage for herds of camels and sheep. The principal tributaries are the Alangi and Kánoji which enter it from the west near Máhri, and the Jambúro and Saráni which join it from the Kírthar range on the east. There are also a multitude of torrent beds which pour their flood water into it. About three miles from Díwána Thána in the Levy Tracts, the water of the Sárún or

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Sárúna river enters it through a fine gorge above Ari Pir. The Sárúna river rises in the Mánjar range of the Pab hills a little to the north of Déi-lak, and after junction with the Lár and Moiri streams passes through the fine Sárúna valley in a south-easterly direction to meet the Hab. Opposite Díwána Thána the Kinri river descends from the east to the Hab. The gorge, near the junction, is many feet deep and runs through solid rock presenting a magnificent spectacle. The Sámotri also rises in the Pab range near Shatrák-nak. It is joined from the south by the Gara or Garo river and the united streams fall into the Hab at a point north-west of Duréji. In the lower part of the Levy tracts, the most important confluent is the Wíra Hab which rises near Lahút to the south of Sháh Biláwal and runs a southerly course.

Rivers of
minor impor-
tance.

Among the rivers of minor importance in the country may be mentioned the Sukléji, Dhorri, which is made up of the Karu, Sáin, and the Poráli rivers.

The Sukléji
river.

The Sukléji (known to the Bráhuís as the Kachhi-ná-jal) rises in the Harboi hills at a point to the east of Shékhri. The main stream commences from Sheh Háji-ná-Garr Kátum at which point it is joined by several confluent. These are the Gahor and Námdát from the Sárún mountain in the north-east, the Chháb or Chháp from the north, the Déhza, with its confluent the Mahnáaz, from the north-west, and the Hínár-ná-jal, which rises at Sohr, on the south-west. From Sheh Háji-ná-Garr Kátum to Gazg the river is known as the Múmi, and, after leaving the magnificent Sheh Háji gorge, contains a fine flow of water which is used for the cultivation of flats. In former times the fine stream of water which issues from the Sheh Háji gorge, was carried to numerous terraced fields lying high above the river; the embankments of which bear evidence of considerable skill in construction.

The perennial stream continues to Gazg where part of it is used for cultivation. Its confluent from the south include the Langhut, the Darab-ná-jal and Mír Hasan-ná-jal.

1. Opposite Gazg the bed is about 930 yards wide, and the river towards sharp curve eastwards, being joined at the same time by

the Dagbri from the Sárún and Nágáu hills on the north. Proceeding eastward and entering the hills, it receives the water of the Sukkji, descending from the Nágáu hills to the north, and from this tributary it takes its best known name. Further eastward the Dalgach and Garmáp rivers join it. Henceforward the river winds through high and difficult hills, and is liable to huge and overwhelming floods. Vast boulders block the bed at Gator or Gúsho, Bahádúr, Sháh Khand, Kahr Khand, and Shorán-ná-tank rendering it almost impassable save for lightly laden animals while sometimes after bad floods detours have to be made over the hills.

Midway between Gazg and Shorán are the cultivated flats of the Milk village belonging to the Jattaks. At a distance of about 22 miles from Shorán is the important pool (*kumb*) called Hari Sar (also known as Bakhál Sokhta, or the Hindu burning place) where the Hindus of Kachhi deposit the ashes of their dead. Another fine pool lower down is called Tirmuri Kumb. About a mile below the latter is a fine group of *kandi* (acacia) and *khabbar* (*Salvadora oleoides*) trees and a large area covered with reeds known as Pari-tá-bágh or the Fairies' garden, which is much dreaded by Bráhuís. Except near Milk and the Tirmuri Kumb, the banks of the river are formed by high rocks. The water in the bed appears and disappears at intervals; the longest stretch, for which it is visible being a distance of about 12 miles between Gúsho and a point a little below Kahr Khand. At Hírok a considerable waterfall joins the main stream.

The river debouches into the Kachhi plain at the hill called Chári Bhut, after passing which, the whole of the flood water goes in a north-easterly direction to Shorán whence it is diverted into several channels for purposes of irrigation. The permanent supply of water is also divided at Chári Bhut between Gáján on the one hand and Shorán on the other. The total length of the river from the Harboi to Chári Bhut is about 65 miles.

The track which lies along the course of the river is important as being the nearest route from Shorán and the villages lying along

PHYSICAL ASPECTS, the western side of Kachhi to Kalát. In 1905 some of the Nícharis and Jattaks by whom the track is mostly used, attempted to improve the passage of the river at two of the most difficult points Bahádur and Shorán-ná-tank, and they succeeded in cutting a clear passage at these places.

Dhorri. The Dhorri is made up of several hill torrents, the principal ones being the Karu and Sáín.

The Karu has its source in the watershed of the hills flanking Zídi on the east. It runs in an east-north-easterly direction up to Ghar, where it is joined by the Hátár river from the north. Thence it flows south-east to Alangi, where *Khuskkáva* lands are irrigated by its flood water, and where it is joined by the Ghand from the south. It then takes a turn to the north and passes through the Karkh valley. Up to Nokéji it has perennial water which is used for irrigation. The Langréji from the south joins it about a mile south of Chaku. Henceforward its bed is dry as far as Warúma, when water again appears and irrigates some flats. Still following a north-easterly direction, it receives the Sabzkáni river from the north, about 15 miles from Warúma, while about 5 miles beyond the junction it debouches into the Kachhi plain and is joined by the Sáín river from the south. The Sáín rises in the Kírthar hills north of Dáriáro under the name of Lop, and runs due north until it emerges in the Kachhi plain and joins the Karu at a point known as Sunt. Henceforward the united stream is known as Dhorri.

Tamarisk grows abundantly in the beds of the Karu and Sáín.

Poráli. The Poráli takes its rise in about the middle of the Jhalawán province close to Tuk north of Wad. From the Ghar defile to Méhándar (about 2 miles) it has perennial water which disappears at the latter place, reappearing at Singot. In the Wad valley its banks are high, and the flood water cannot, therefore, be used for irrigation, but to the south of Wad a small amount of land at Gahéro is irrigated by the perennial water of the river. It debouches into the Las Béla plain at Kohán Wát about 20 miles north of Béla and a further account of it is given in the Gazetteer of that tract. The total length is about 175 miles.

The bed of the river is sandy from its source to the southern end of the Wad valley and produces tamarisk and *parpuk*. PHYSICAL
ASPECTS.

Its principal tributaries are the Thar, Lohéndav, Sétári, and Arénji from the east, the Jáur and the Langréji torrents from the north, and the Tibbi and Píng from the west. The Kud, which drains the valley of Ornách under the name Turkabar, is also an important tributary and joins the Poráli in Béla territory.

The following account of the Geology of Jhalawán has been supplied by Mr. E. Vredenburg of the Geological Survey of India:— Geology.

“From a geological point of view, this vast region can be divided into two unequal portions by a line running approximately north and south, corresponding roughly with longitude $66^{\circ} 15' E$.

“The western portion consists almost entirely of innumerable close-set parallel ridges formed by a monotonous series of folded sandstones and shales of greenish colour, known as the Khojak haies; they are of oligocene and lower miocene age, and correspond with the oligocene ‘flysch’ of Europe.

“The far more extensive eastern region is constituted by a succession of bold synclines and anticlines exhibiting a great variety and great thickness of sediments ranging in age from liassic to pliocene. The oldest of these are more largely developed towards the western border of the region, the newest towards its eastern border. A considerable proportion of these rocks consists of limestones, those of the oligocene (Nari series), eocene (Kirthar series), and especially of the jurassic, being particularly massive. The latter consists of an immense thickness (several thousand feet), of dark limestones forming huge domeshaped mountains surrounded by concentric rings of abrupt ridges constituted by the sharp-bedded limestones of the overlying lower cretaceous, whose brilliant red and white tints contrast curiously with the sombre hues of the massive mountains which they encircle.

“Unlike what one usually observes in countries where denudation has followed its normal course, it is the anticlines that

PHYSICAL ASPECTS.

constitute the ridges, the synclines, the intervening valleys. This results partly from the deficient rainfall owing to which denudation has remained in a rudimentary stage, partly owing to the prevalence of calcareous rocks through the fissures of which the rain water at once sinks to the low level of the river beds deeply encased in narrow gorges and cannot, therefore, gather sufficient volume on the hill-slopes to produce any appreciable erosion.

"The strike of the ranges is generally north-south, but this direction is apt to be considerably interfered with by the great circular outcrops of jurassic rocks, especially between Zahri and Wad.

"The principal geological formations with their main characteristics are tabulated below :—

Classification.	Geological Formations.	Principal Exposures.	
Siwaliks (Upper Miocene and Lower Pliocene)	Sandstones, conglomerates, and bright-coloured clays.	Bordering the Kachhi plain, at the easternmost edge of the district.	
Nari (Oligocene).	Sandstones corresponding with the Khojak shales and sandstones of western Jhalawán, resting upon a considerable thickness of massive pale-coloured limestone. All these strata, corresponding with the Nari series of Sind, are crowded with the <i>foraminifera</i> known as <i>Lepidocyclina</i> and <i>Nummulites intermedia</i> , both of which characterise the oligocene formation in Europe.	Both the sandstones and lime stones are extensively developed along the Lower Múla valley. The massive limestone forms most of the higher peaks of the Kírtar range and also forms a fringe to the outcrop of overlying Khojak shales all along the eastern border of the great oligocene region, part of which constitutes western Jhalawán.	
Kírtar (Middle Eocene).	Upper	Massive limestones with <i>Nummulites aturica</i> and <i>N. complanata</i> .	Ranges between Kalát, and Zahri. Lower Múla valley. Kírtar range.
	Mid-dle.	Massive limestones with <i>N. laevigata</i> and <i>N. (Assilina) spira</i> .	
	Lower	Thin-bedded shales, limestones and sandstones of "flysch" facies.	Western slopes of the Kírtar range near the Gáj valley. Upper valley of the Múla. The plains of Khuzdár and Zidi.
		Massive black limestones with <i>N. irregularis</i> .	Peaks and western slopes of the Mulki and Palki ranges.

Classification.

Geological Formations.

Principal Exposures.

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Senonian
(Upper
Cretaceous).

Volcanic conglomerates, strata with *Cardita Beaumonti*.

"Pab sandstones" massive, rather coarse, sometimes of enormous thickness, accompanied by volcanic material.

Olive shales with numerous ammonites, occasionally interbedded with volcanic ashes.

Limestones and calcareous shales with *Hemipneustes*.

Of the same age as the various Senonian rocks above mentioned, are some enormous intrusive masses consisting of dolerites, basalts, and serpentines, the underground representatives of the volcanic conglomerates. All these volcanic rocks are representatives of the Deccan Trap of the Indian Peninsula.

These various beds are scattered all over the district. The Pab sandstones attain an enormous thickness in the range of that name which consists largely of them.

Largely developed west of Khuzdár, about Nál, Wad, and west of the Poráli valley.

Lower
Cretaceous.

"Lituola beds:" flaggy porcellanic limestones and shales, buff or pale green, containing numerous small *foraminifera*, principally of the genus *Lituola*.

"Parh limestone:" porcellanic, regularly stratified limestones, intensely white, except the lowermost beds which are of a red colour.

"Belemnite beds:" black splintery shales containing fossil belemnites in abundance.

These formations surround the outcrops of Jurassic beds. They attain a vast thickness in the neighbourhood of Khuzdár and Zidi, where they build up lofty ranges.

Middle
Jurassic.

"Massive limestone," of grey colour, several thousand feet thick.

Lias (Lower
Jurassic).

Dark-grey, almost black, regularly stratified limestones, several thousand feet thick, sometimes interbedded with richly fossiliferous dark calcareous shales.

Forming huge anticlinal hills the principal ones being the eastern spurs of the Mulki and Palki ranges, the southern continuation of these ranges forming the lofty hills Belan, Hazár-Méshi, Chilok, and other unnamed masses rising in the angle between the upper and lower Múla valleys, the enormous anticlinal domes of Zardak and Sumbaji to the south-west of Karu, several massive anticlinal domes south of Zahri, the unnamed anticlinal domes south-west of Khuzdár and north of Zidi, the tall massive ranges east of the Poráli.

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ASPECTS.

"It will be noticed from this enumeration that the Kírtar rests directly on cretaceous rocks. In other parts of Baluchistán, there intervenes another group of strata, the "Laki series," which is the coal-bearing group, but it does not occur in Jhalawán.

"Useful minerals such as magnesite, lead, and copper ores sometimes accompany the serpentine intrusions.

"Detailed geological descriptions of Jhalawán have not yet been published."

Botany.

The following extracts taken from notes supplied by Major D. Prain, Director of the Botanical Survey of India, apply to Jhalawán: "Distinct from this ("Griffith's Province") is the vegetation of the passes, bare rocks, open valleys, and lower hills from 5,000 feet downwards, which Griffith saw in the Bolán and Khyber passes, and which I have noticed in the Gandáva, Rohél, and Harbáb passes, in the Rodbár valleys, in the road from Wad to Béla, which includes the short pass called Bárán Lak, and along the desolate káfila route from Karachi to Khuzdár in Lower Baluchistán. *Boucerosia Aucheri*, *Capparis aphylla* (kalér), *Tecoma undulata*, *Periploca aphylla* (hum), *Convolvulus spinosus*, *Lycium Europaeum*, *Acanthodium spicatum*, *Prosopis spicigera*, *Rhazya stricta*, *Puneeria coagulans* (panér band), *Indigofera pauciflora* (jhíl), *Zizyphus jujuba* (pissibér), *Grewias*, *Salvadora oleoides* (kabar), *Ochradenus baccatus*, *Calotropis procera*, *Caragana polyantha*, *Caltha*, *Vitex bicolor*, *Gaillonia viantha*, and *hymenostephana*, *Physalis somnifera*, and *Achyranthes lanata* are the never failing characteristic plants, while *Euphorbia neriifolia* and *Chamaerops Ritchieana*, though natives of this region, yet fall unaccountably over whole tracts of country. Thus the *Euphorbia neriifolia* is only found in the districts which pour their waters in the Hab and Poráli rivers, and the *Chamaerops* only in the districts of the Hab, Poráli, and Gáj rivers. Neither is found in the Bolán or the Múla (i. e., Gandáva) passes, which is curious.

"The two vegetations here noticed, though distinct enough at 5,500 and 4,000 feet, respectively, yet intermix between 5,000 and 4,500 feet. The plants of the lower region which ascend the highest are *Otostegia aucheri* and *Pycnotheca spinosa*. Those of

the higher region which descend lowest are *Ebenus stellata*, a *Dipsacus*, a pretty *Sophora*, *Passerina*, *Callipaths*, *Salvia palaestina* and the common weeds of the corn-fields, such as *Ranunculus arvensis* and *Muricatus achillea*, *Santolina*, *Scandix pinnatifida*, *Notoceras canariense*, *Hyoscyamus micranthus*, *Anehusa hispida* etc. There is a *convolvulus* very common in both regions, a spiny bush; but it is the *Convolvulus spinosus* below 5,000 feet, and, above that, a distinct species. In like manner the *Eremostachys laciniata* of the lower region is replaced by the *Eremostachys superba* and *thyrsaidea*. PHYSICAL ASPECTS.

"Here and there, too, will be found a valley thickly covered with the *Populus euphratica*, and these have received from the natives the name of *patk*, from the Brahuic name of the tree. There is one *patki* in the Múla or Gandáva pass, and another on the road between Khuzdár and Wad. The vale of Wad, too, is very thickly covered with sub-forest of *Tecoma undulata* (*parpuk*), one of the most beautiful of trees when in full flower. It will flower when eight feet high, and indeed often when a mere bush. *Tecoma glauca* (Decaisne in Jacq.) is only a synonym."

A list of the more common trees and plants is given in Appendix I.

The characteristic wild animals are few in number and similar to those common to the south of Baluchistán. They include Sind ibex, wolves (*khurma*), foxes (*shok*), jackals (*tola*), hyenas (*kafár*), leopards (*khaléga*) which are met with occasionally in the Harboi hills, the Múla hills and the Kírthar range, and wild bear (*mamma*) in the Kírthar and Pab ranges, and in the Dhrún hills south of Jáu. Wild pigs are to be found in the Mashkæ river, valley and along the Hingol river south of Jáu. Hare (*muru*) and ravine deer (*khazm*) are common. Mountain sheep (male *khar*, female *gad*) are also found in the hills. Fauna.

Of game birds chikor and sisi are common in the northern hills, sandgrouse in the plains, and grey and black partridge in Central and Lower Jhalawán, while in the winter, the Gidar Dhor and Koláchi rivers are frequented by wild duck. Snakes are not uncommon in the warmer parts, and a large species of lizard locally known as *goj* is found in large numbers in Nál and Wad.

PHYSICAL ASPECTS. Good fish are obtainable from pools in the Múla, Hingol, and Koláchi rivers, and alligators are occasionally met with in the Arra river and in the Hingol at Páu.

CLIMATE, TEMPERATURE, AND RAINFALL. "The climate of Jhalawán from its northern border to as far south as Bághwána, in latitude $27^{\circ} 55'$ N. is not unlike that of Sarawán, but from this parallel of latitude down to its extreme southern border, it is very much warmer. Snow rarely falls south of the Khuzdár and Bághwána valleys. So early as the beginning of November, Cook found the cold at Kapoto, a march or so south from Kalát, very great, the thermometer showing a minimum of 24° during the night. Again when at Khuzdár (3,800 feet above the sea level) towards the latter end of February, he states that the thermometer fell many degrees below freezing point; severe frosts took place nightly, succeeded by intensely cold winds and heavy rain, the mountains being covered with snow. When at Matt* (5,330 feet) in the north-western portion of the province, and about 25 miles south-west of Súráb, the thermometer which on the 16th of April had risen to 90° during the day, fell in the night to 32° , showing the great variation of 58° during the twenty-four hours."† The Zahri, Khuzdár, and Bághwána districts have locally a bad reputation for fever during the summer and autumn.

Seasons. The seasons are well marked and the year is divided into spring (*hatam*), March to May; summer (*tírma*), June to August; autumn (*sohél*), September to October; and winter (*séllh*), November to February. The agricultural seasons are dealt with in Chapter II. In the northern parts of the country the summer season is similar to that of Sarawán, the heat gets more and more intense as one proceeds south, east, or west. In the upper highlands the summer is pleasant and the winter very severe, while in the lower parts the conditions are the reverse, the summer being very hot and the winter quite pleasant.

Rainfall. No records of rainfall are available. Like other parts of Baluchistán the district lies outside the sphere of the monsoon current and

* In Gidar valley c-15 miles from Súráb.

† *The Country of Baluchistán*, by A. W. Hughes (London: 1877), pages 78-79.

the rainfall is irregular and scanty. The conditions in the upper part of the district, to the north of Bághwána, are similar to those of Sarawán. The lower parts are subject to occasional droughts due to want of rain at the proper seasons. In these latter parts rain generally falls in the spring and summer, but sudden showers occur during the autumn and winter and are beneficial, more particularly, to the pasturage of the country. PHYSICAL ASPECTS.

The mountainous character of the country affects the direction and force of the winds, which, in many places, partake largely of the character of blasts traversing the funnel-like valleys. The principal winds are the *gorích*, a northerly wind, the *nambi* which blows from south and south-east, the *gazgi* from east to west, and the *garro* from west and north-west. The cessation of the *gorích* and *garro* in summer causes rust in the wheat crop, and engenders fever, while the *nambi* and the *gazgi* are the precursors of rain. During both summer and winter the southern parts of the district are subject to dust storms, which sometimes last from one to three days.

Earthquakes are said to be frequent but no authentic records exist. According to local accounts a severe shock was felt in 1883 when houses at Toba and Alat were much damaged, and a chasm opened near Matt in Gidar.

Another earthquake occurred in 1889 along the western skirts of the Kírthar range as far as Chaku and Karkh and thence towards the northern end of the Pab range. By this the village of Hájí Ibráhím Khán Méngal in Wad was almost wholly destroyed. The severest earthquake is reported to have occurred in 1892, when at the first shock the Jébri fort and the house of the Khán's *naib* at Gajar were destroyed. Occasional slight shocks were felt for about a month afterwards.

The earliest history of Jhalawán is, like that of the rest of Baluchistán, involved in great obscurity and very little definite information is available about the country before the advent of the Arabs who ousted the Rai dynasty of Sind in the 7th century.

It seems possible that a part of the army of Alexander the Great traversed the country, for when the conqueror was in the Indus

HISTORY. valley near what is now Upper Sind, he despatched Krateros with the heavy transport to march via the Helmand and meet him in Persia. During this march Krateros is said, by Strabo, to have traversed Choarene, the district of Ariana, nearest India.

Sir T. Holdich thinks, that Krateros went by the Múla pass, and if this was the case it seems possible that Choarene may be identifiable with Khuzdár, which has always been an important place, for the name given to it by the most ancient known inhabitants of the Jhalawán country, the Jats, is to this day, Kohiár. We now pass over many centuries to about the seventh century of the Christian-era when the territories of the Rai dynasty of Sind are described as extending as far as Kandahár, Seistán, the Sulaimán and Kaikánán hills. Kaikánán was somewhere in the neighbourhood of Kalát and it is suggested that it is identifiable with the modern Nál. Henceforth, the ancient history of the Jhalawán country may be said to be the history of Khuzdár, the importance of which, in later times, can be traced from the frequent references to it in the Arab and other authors. The central position of Khuzdár, as the point of convergence of roads from Multán (via the Múla pass), Makrán, and Kandahár made it a place of no small importance to the Arab invaders of India. It is probable, too, that its moderate climate which is subject neither to extreme heat nor extreme cold, also made the locality specially acceptable to them. In the time of the Arabs, it was the chief town of the small territory of Túrán and was protected by a small fortress. The name of the town was subsequently applied to the territory itself. The strong fortress was probably the peak overlooking the valley which is now known as Halwái. Biládúri quotes an Arabic poet who speaks rapturously of Khuzdár, * "What a beautiful country is Kusdár how distinguished its inhabitants."

Frequent attacks were, therefore, made upon it and, about 664 A.D., in the Caliphate of Muáwiya, Al Manzar, son of Al Jarud-Al-Abdi, who had been appointed to the frontiers of India while conquering Nukán and Kikán, captured Khuzdár. A Manzar is said to have died there. During the Caliphate of A Mutasimbillah (A.D. 833—841) Umar, who had been nominated

* It is sometimes spelt Kusdar and sometimes Kisdar and Kosdar.

governor of Sind, transferred the inhabitants of Kandabél (Gandáva), which he had taken, to Khuzdár. When Ibn Haukal visited the valley of Sind about 943 A.D. he found Khuzdár under a separate government, but when the same traveller visited India a second time (about 976 A.D.) he writes that Khuzdár was then governed by an Arab named Muín bin Ahmad, who resided in Kaikánán, and admitted the name of the Abbásid Caliph into the public prayers.

About the year 977 A.D., before Amír Násiruddín Subuktigín commenced his series of invasions into India, he conquered Khuzdár but its possession was restored to its ruler on a treaty being made promising an immediate payment of a contribution in money and that the ruler should thereafter send a tribute annually. Subsequently Subuktigín again attacked the recalcitrant ruler. One of these expeditions appears to be the same as that referred to in *Tabakát-i-Násiri* which mentions that soon after Amír Subuktigín was proclaimed king of Ghazni (27th of Shábán 366 H. about 976 A.D.) "he put his forces in motion and marched from Ghazni towards the adjacent parts, and took possession of the districts of Bust, the Zamin (district) of Davar, the Zamin (district) of Kusdár, and Bamian, all Tukháristán, and Ghur."

In the days of his son, Mahmúd the Ghaznivid, the ruler of Khuzdár again became disaffected and withheld the tribute due, whereupon Mahmúd marched to Khuzdár and took the ruler by surprise. The latter at once submitted and paid five times 100,000 *dirams* in money, the arrears of tribute, presented 15 elephants as a *pésh-kash*; and was permitted to retain his territory as a vassal of Ghazni, as before. It was, indeed, owing to Mahmúd's possession of Khuzdár, that his subsequent conquests in Sind were chiefly effected and the *Tabakát-i-Násiri* relates that before the end of Mahmúd of Ghazni's reign in 421 H. (1031 A.D.) the following territories were included in his empire:—"Ghaznin, Zábulistán, Khurásán, Khwárazm, etc., the territory lying on the sea-coast of Umman, Kusdár, Sind as far as Siwistán, bordering on Kirmán, Kij (Kéch) and Makrán.

* *Tabakát-i-Násiri*, page 83, note 3.

HISTORY. In 1047-48, during the reign of Maudúd, son of Sultán Masúd, Ghaznivid, Khuzdár again rebelled, and the Great Chamberlain was despatched thither with troops. He reduced the refractory Chief to submission, and the tribute which had lately been withheld was paid, and continued to be remitted. The extension of the Ghaznivid power over Khuzdár has been confirmed by finds of Ghaznivid coins which have been made there.

With the downfall of the Ghaznivid, the Khuzdár territory passed to the Ghorids who possessed themselves of the Ghaznivid kingdom and its dependencies; and subsequently the place appears to have fallen into the hands of Nasíruddín Kabácha, when he asserted his independence in Sind for, after the retreat of Nasíruddín to Bhakkar and his subsequent death, Khuzdár was among the places that submitted to Shamsuddín Altamash. This was in 1225 A.D.

The Monhols. Then followed the era of Chingiz Khán who appears to have passed in his "trail of fire and blood" across the country, and his expedition is still commemorated by the Chingiz Khán rock, between Níchára and Pandrán. Local tradition at Khuzdár asserts that at the time of the Mongol invasion one Malik Bahrám Sháh was the local ruler of the country and that his place was taken by a Mongol agent named Malik Chap. Malik Bahrám Sháh's tomb is in Wáshuk in Khárán, and he appears to have been one of the Saffavid Maliks of Seistán whose power extended to Khárán and Seistán. His successor, Malik Chap the Mongol, is said to have been a man of exceedingly immoral character and to have been killed by the inhabitants owing to his excesses with their women. Meanwhile the Súmra dynasty of Sind had been gradually developing, to be followed by the Samma power in the middle of the 14th century, and it seems not improbable that the sway of these dynasties extended at its zenith to the Jhalawán country. As evidence of their connection with the country it is interesting to note that some of the more important tribes and sections now living near Khuzdár, e. g., the Hotmánczai Sásolis, and the Mardoi Méngals to this day trace their connection with the Sammas and Súmras through the Burfats. There is evidence, at any rate, that at this time a Jadgál or a Jat power consolidated itself in the

country which was eventually to give way before the rising power of the Bráhuís.

Meanwhile it did not escape the ubiquitous attention of Tímúr Tímúr. the Lame, for mention is made by Major Price in his "Retrospect of Muhammadan History" of Tímúr's son, Mírán Sháh, leading an expedition "in the direction of Khessaud probably Kosdar," in 1384 A.D. More than a century later the country was raided by the notorious Sháh Bég, Arghún, who started from Sibi and led an expedition into Zahri in 1517.

Shortly afterwards the country appears to have resorted to the suzerainty of the Mughals, and Abul Fazl, who wrote about 1590, speaks of the Zahri section of the Baloch tribe as numbering 1,000 people, and living near the Kahtar (Kírtar) range, while Zahri is mentioned as a place where an excellent breed of horses is bred. Meanwhile, however, the Jadgál power to which we have referred above, met its death blow at the hands of the Bráhuís who, now for the first time, appear in the field. The leader of the Bráhuís was Mír Bijjár, son of Umar, and the event is commemorated in a poem which is well known in the Jhalawán country, and a translation of which is given in appendix II to this volume. The exact date of the events to which it refers cannot be determined but from internal evidence they would appear to have taken place in the 15th century, for Muhammad Sidiq in his History* states that Mír Bijjár and Mír Chákar the Rind were contemporaries, and we know that Mír Chákar the Rind lived towards the middle or end of the 15th century. The following is a brief epitome of the story told in the ballad. The poem opens with a picture of Mír Bijjár's home and his childhood at Nighár in Súráb. His father, Umar, is introduced to us as the son of Miro, the forefather of the Mírwáris, and a descendant of the Qur'ish of Arabia. The Jats of Sárúna, Béla, Kachhi, Karkh and Chaku, Wad and Ornách assemble to fight the Bráho (sic) and Umar and his relation Qalandar are slain, while Mahnáz, Bijjár's mother, who appears to have been a Saiad, flies to Pishín. Here the boy grows to manhood and then returns from Pishín, gets the assistance of Gosho, a faithful old slave, who is now in

* Tate's *Kulár*, page 19.

HISTORY. the service of the Jats and who collects Gorgind, Hála, and Túho with their followers. Gorgind is the ancestor of the Gurgnárís, Hála of the Hálazais of Khárán, and Túho of the Rodénis.

A stratagem is decided on, and Gosho invites the Jadgáls to come outside the fort of Nighár to divide the produce of his melon-plot, while Mír Bijjár, with his brethren, lies in wait for them. The Jadgáls are defeated and massacred. A further fight follows near the Simán river, in which Bijjár is helped by Dostén and Dínár, Nausherwánís of Khárán, and another at Ghar-e-Siáh. The result is that the boundaries of the Bráho are extended on the south to Tappi-Dédár, which is apparently in the north part of Béla and to Gazzo-Chári, perhaps the Kanar-Chári of the Poráli, and on the north to Kisháni near Kalát. A description follows of the distribution of the country which Bijjár effected among the various Bráhui sections and of the grants which were given to those Jats who had remained loyal to him. The poem is of immense interest and is also extremely picturesque, though the extent to which it is historically reliable cannot be gauged. Such knowledge, however, as we possess of the country and the distribution of its people, points to the poems being based on a singularly accurate knowledge of facts, if allowance is made for poetic usage.

The decay of the Mughal power in the following century was followed by the rise of the Bráhuís to a position of greater or less independence, and when the Dehwárs of Kalát ousted the Mughal Governor, they called on Mír Ibráhím Khán, Mírwári, who appears to have been living in the Jhalawán country, to send them one of his sons as their Chief and Ibráhím Khán sent them his grandson, Mír Hasan. His descendant Mír Ahmad I (1666-67 to 1695-96) from whom the Ahmadzais take their name, conquered Khuzdár and Bághwána and also took Karkh and Chaku. From this time it may be assumed that the Bráhui power was fully established in the country, with Khuzdár as the seat of Government and of the Khán's *náib* or representative. Mír Mehráb, the successor of Mír Ahmad, was killed at the end of the 17th century when attempting to stop Mián Núr Muhammad and Mián Muhammad Khán, Kalhoras, from entering the Jhalawán country.

under orders from the Mughal Governor of Multán. Early in the 18th century we hear of the Jhalawán forces assisting Mir Abdulla in his various expeditions. We also hear of the men of Jhalawán giving efficient help to Nasír Khán I (1750-51 to 1793-94) in the expeditions in which the latter accompanied Ahmad Sháh to India and to Persia. Nasír Khán I who was devoted to the orthodox faith, appears to have discovered that the people of the Jhalawán country were backward in their religious observances, for he found it necessary in 1776 to despatch a special deputation to enforce the tenets of the *shariat*. The *sanad* containing these orders is as follows :—

All the headmen and people of the Bráhui tribes of Jhalawán Rodénjo, Súráb, Gidar, Mashkae, Nál, Wad, Khuzdár, Zídi, Karkh, Chaku, Bághwána, Zahri, Pandrán, etc., are hereby assured of our attention to their welfare, and are informed that the profoundly learned Qázi, Mullá Ghulám Muhammad, our *moh̄tasib*,* and our Court dignitary, Pindokh, Chobdár, have been appointed to proceed to these parts and to carry out the injunctions and prohibitions of the Muhammadan law, and to enforce, promulgate, preach, and demonstrate them.

All persons are made responsible for assisting them to enforce and carry out orders in the following matters: The *sarod*, *tambúr* (the guitar), *nai* (the reed), *chang* (psaltry), *daff* and other musical instruments shall not be played in the schismatic houses of the Fakírs on the occasion of marriages, circumcisions, etc.

2. Men and women shall on no account dance on the occasion of marriages.

3. *Bhang*, *charas*, wine, and other intoxicating liquors shall not be used, and *bhang* shall on no account be cultivated. Women shall not walk in the bazars and streets unveiled.

* One who administers punishment with stripes for religious delinquencies. Such stripes are given with the *durra*, a thick piece of leather of the shape of the sole of a boot with a wooden handle, the whole being about two feet long.

HISTORY. Those meetings, which young men are in the habit of holding within the shrines and other places when they slaughter sheep and hold convivial gatherings, are the foundation of schism, and as such, are strictly prohibited.

4. Trading in slaves, though allowed by Muhammadan law, shall not be carried on, unless the seven conditions of the Muhammadan law attaching thereto be strictly observed.

5. Men and women shall on no account give vent to excessive signs of mourning on the occasion of deaths. They shall not, for instance, bare their heads or dishevel their hair, nor shall they maim their faces and injure their persons, causing their blood to flow and uttering wild lamentations.

6. Musalmáns shall not be permitted to sit with the Fakírs and they shall never wear hanging locks.

7. Friday prayers shall always be offered in towns without fail. Every one shall attend the mosque for prayers; the residents of every street shall give cooked food as alms to the *mullás* of the mosque in the locality, and prayers shall be offered in the early part of the time fixed for such observance. They shall not be offered late, lest the appointed times shall fall out of their proper sequence.

8. Those who accuse men and women falsely of adultery shall receive 80 stripes. No one shall believe their word. No person shall maltreat his sons and daughters without fault.

9. Hindus shall not maintain Muhammadan servants (*majáwar*) in their idol-temples. Musalmáns shall never join in their gatherings for worship. Hindus shall on no account build their houses higher than those of Musalmáns, and they shall always keep the accursed *tika** on their foreheads. They shall never have music in their temples, nor on the occasion of their funerals; they shall never precede a Musalmán in their walks abroad, in the bazars, and streets, and shall on no account ride a saddled horse. Sheep

* *Tika* is the red or yellow mark worn by Hindus on the forehead.

shall never be killed in sacrifice within or before the tomb-stone of a shrine, and the blood thereof should never be applied to the foreheads of sons, of brides, of bridegrooms, or of horses, etc., for by so doing the meat thereof becomes totally unclean. HISTORY.

The hair and heads of those Sheikhs who grow long locks and are customarily called to attend the sick, shall be shaven clean; they shall not be taken to the sick and their word should not be believed.

10. All persons shall give Re. 1 in every Rs. 40 as charity (*zakát*), and those who pay no revenue on lands shall give one-euth of their savings as charity.

11. Musalmáns and Hindus shall not take interest on loans. Every tribe shall keep a *mullá* to whom all the alms, offerings, etc., shall invariably be given, and prayers shall be conducted by the *mullá* in full congregation.

Nasir Khán I paid constant visits to the Jhalawán country for hunting and other purposes and *masjids* marking the places where he had his camp are to be found at Warúma near Chaku, Sheikh-ná-mash in Júbri, in the Drugi pass near Kharzán, in the Múla river, and several other places. Mír Bohir Músiáni and Mír Zarrak, the Chief of the Zahris, both appear to have done much service for Nasir Khán I and both were stationed with their tribesmen in Makrán at different times to keep the peace in newly acquired territory. In the reign of Mír Mahmúd Khán I (1793-94 to 1816-17) complaints were made to Sháh Zamán Durráni of the exorbitant transit duties levied by the Méngal and Bízánjan Chiefs and orders were sent to Mír Mahmúd I to put a stop to them. The latter proceeded to Khuzdár and the Méngals submitted, but the Bízánjans remaining recalcitrant, their Chief, Faqír Muhammad, and 50 of his followers were slain. The rates of transit duty were afterwards reduced to an aggregate sum of Rs. 4 per load.

During the reign of Mír Mahmúd Khán I Pottinger* visited Jhalawán in 1810, travelling to Kalát via Béla and Khuzdár. He

* Pottinger's Travels, p. 36.

HISTORY. describes Khuzdár as not having above five hundred houses, built in a valley encompassed by mountains and surrounded by a low mud wall, enclosing two or three gardens, which produce in due season grapes, figs, apricots, almonds, apples, etc. He says that the place was the usual summer residence of Mír Murád Ali, of the tribe of Kambráni, and a brother-in-law of the Khán. Murád Ali was absent at Gandáva at the time Pottinger visited the country, and had left a *náib* behind to look after affairs. The influence of Hindus from Multán and Shikárpur appears to have been very great, so much so, that the keys of the town gate were entrusted to the then senior Brahmin every night. Mír Mahmúd Khán I died at Gandáva in Kachhi in 1816.

The next traveller after Pottinger to visit the Jhalawán country was Masson, who performed two journeys in the years 1831 and 1832, and a third journey in 1840. On the first two occasions Mír Mehráb Khán (1816-17 to 1839) was on the *masnad* and on the last Sháh Nawáz Khán. On each occasion Masson travelled via the Poráli road, known as the Kohán Wát, over the Bárán Lak to Wad, Khuzdár, Bághwána, and Súráb to Kalát. From the first journey he returned via Súráb, Bapao, and the Anjira river and down the Múla pass to Kachhi. His account gives one to understand that under Mehráb Khán the country had become greatly impoverished. Wine drinking and obscenity were common, and the inhabitants, though secluded and docile, were lazy and rebellious. Some of the tribesmen were constantly in arms, and murder was common.

The state of the affairs in Wad seems to have resembled present conditions, for Wali Muhammad Khán, the uncle of the Méngal Chief, Isa Khán, was attempting to keep his nephew within bounds but had failed owing to his nephew being surrounded by all the rebellious spirits of the tribe. Wali Muhammad Khán appears to have been a very fine character. He was subsequently killed at the capture of Kalát, where he had no doubt gone owing to his relationship with Mehráb Khán's mother, a Sháhézai Méngal.

Both the Móngals and Bízanjaus appear to have been thoroughly out of hand, and Masson states that in 1831 a load of merchandise was not cleared from Béla to Khuzdár, under a less amount than Rs. 23 or Rs. 24 in the shape of transit dues. So serious had this become, that Mehráb Khán had interdicted the use of the road from Sonmiáni to traders under penalty of confiscation of property. But these orders do not appear to have been listened to. HISTORY.

Another tribe about whom we hear something from Masson is the Sásolis, called Sah Saholi by Masson. They had been in rebellion for some time, but in 1840 Sháh Nawáz Khán moved to Zídi, and Attar Khán, the Sásoli Chief, made his submission.

Captain James Outram who left General Willshire's force after the capture of Kalát in November, 1839, travelled by the Ornách route to Sonmiáni.

After the storming of Kalát by General Willshire's force in 1839 an insurrection of the Sarawán tribes took place in 1840 with the object of placing Mír Nasír Khán II on the *masnad* in place of Sháh Nawáz Khán, the British nominee. Kalát was successfully attacked, but the events which followed, including the murder of Lieutenant Loveday, sent Mír Nasír Khán II as a fugitive to Kachhi and the Jhalawán country, and Colonel Stacy was deputed to open negotiations with him. Colonel Stacy reached Kalát on the 13th of December, 1840, and communications were opened with the young Khán at Zídi. Mír Isa Khán and Dárogah Gul Muhammad were deputed to meet the British Political Officer and a meeting was arranged at Rodénjo. Colonel Stacy rode out without a guard of any sort to meet the Sardárs, and it was arranged that the Colonel should see the young Khán himself at Zahri. Having returned to Kalát, Colonel Stacy again set out for Zahri on the 27th of January, accompanied only by Mullá Nasrulla, whom he had appointed his *Vakil* and his *munshi*. Marching via Kapoto and the Jurgi pass, Colonel Stacy proceeded to Pandrán, whence he travelled by the Soinda pass to Norgáma. Fortunately for Colonel Stacy he sent two horsemen in advance to announce his arrival to Sardár Mír Isa Khán, Móngal, who was waiting for

HISTORY. him at the mouth of the pass, as these men met a *shikári*, called Maluk, who had been deputed by the Khán's uncle to murder the Colonel. Unaware of this fact the two horsemen, after meeting the *shikári*, proceeded to Mír Isa Khán's camp, but the latter had been warned of the danger, and, on hearing the story of the two horsemen, immediately rode up the pass and the man was discovered and confessed his object. The Khán arrived on the 5th of February and negotiations were opened which resulted in the move of the Khán to Nar (the point where the Múla river turns northward), from which place Colonel Stacy was to proceed with the Khán's most trusted adherents, Kamál Khán Iltázai, Isa Khán Méngal, and Mír Bohir Músiáni Zahri to Mr. Ross-Bell, the Political Agent, in Kachhi. Mr. Ross-Bell received the party most courteously and arranged to meet the Khán at Quetta, and Colonel Stacy returned to Nar on the 20th, and the party commenced their march towards Quetta on the 21st reaching Zídi on that day. Here the Colonel had to negotiate for the restoration of some articles of value, which the Khán and his mother had been obliged to pledge to the bankers, to relieve their most pressing distress. Unfortunately the Khán had, during Colonel Stacy's absence, come under the evil influence of Rahím Dád, the former *náib* of Quetta, and on reaching Súráb refused to go any further, and Stacy was obliged to leave him and proceed to Kalát.

The Khán and his party retired to Bághwána, but hearing that a British force was likely to advance from Kachhi, he afterwards moved to Mashkae. The Khán's uncle and some other influential *Sardárs* were at length induced to accompany Colonel Stacy on a visit to Mr. Ross-Bell at Quetta, and after further protracted negotiations, the Khán was induced to come to Kalát where he was received by Colonel Stacy on July 25th, 1841, and was formally placed on the *masnad* by Major (afterwards Sir) James Outram. During the reign of Nasír Khán II the Jhalawán country appears to have been brought under control, but, on the accession of Mír Khudádád Khán to the *masnad* in 1857, an era of anarchy and chaos commenced, and the whole country became the theatre of one prolonged struggle between

the Khán and his Chiefs. Murders were common, and the tribesmen were constantly engaged either in their private feuds or predatory expeditions. The state of affairs baffled the exertions of the Political Officers at the court of the Khán. Indeed the history of this period, which preceded the appearance of Sir Robert Sandeman on the scene, is one long record of bloodshed, misery, and crime, in which the Jhalawán Chiefs were constantly to the front in conspiracies against, and quarrels with, their ruler, who in his turn was ruthless in retaliation. Among the figures which stand out with most prominence during this period are the two Chiefs of all the Jhalawán tribes, Sardár Táj Muhammad Káwarizai and Sardár Gaubar Khán Dosténzai, and Sardár Núruddín the head of the Méngals. Both the former were Zarrakzais but from different branches. The family from which Táj Muhammad sprang had succeeded another branch of the Zarrakzais, the Chákarzai, which had become extinct with the death of Kádir Bakhsh during the reign of Mír Mehráb Khán in 1816. The Káwarizai section was, however, only destined to hold the chieftainship for three generations for it passed out of their hands when Táj Muhammad was smothered by the Khán's orders in August, 1867. Other elements of disorder were Azád Khán of Khárán and the Jám Mír Khán of Las Béla, both of whom aspired to the Khanate.

Khudádád Khán was elected ruler by the Chiefs on the death of his brother, Nasír Khán, in June, 1857* and at his installation the turban was tied by Sardár Táj Muhammad, the Chief of Jhalawán. He soon, however, came under the pernicious influence of his Dárogah, Gul Muhammad by name, who was anxious to sow distrust between the Khán and his Chiefs, and in the following September a treacherous attack was made by the Khán's artillery on the camp of the Chiefs at Kalát. Khudádád appears to have been under the impression that the Jám of Béla who had accompanied the Jhalawán Chiefs ostensibly to condole with the Khán on the death of his predecessor had entered into an intrigue to usurp the *masnad* of Kalát. The Chiefs were taken by surprise and retired to Súráb, whence they proceeded to plunder

* Blue Book, I, page 8.

HISTORY. the Khán's granaries at Khuzdár. Matters were patched up in 1858, and shortly afterwards it was arranged that Mír Khudádád should marry Ján Bíbi, the daughter of Táj Muhammad. But after the Khán had been formally betrothed to Ján Bíbi, he suddenly married the Sardár's sister, Múrád Bíbi, widow of his brother, Nasír Khán II, and reputed to be very inimical to her brother, the Zahri Chief. The act was looked on by the Bráhuís as dishonourable and insulting and in 1861 Captain Harrison found that Táj Muhammad had raised his tribesmen and was preparing to plunder the country. Some months later his levies were disbanded by the efforts of the British Political Officer; but Táj Muhammad continued to cherish resentment which culminated in an attack on the Khán by the tribesmen at Gandáva in 1863, and the installation of Shérdil Khán.

The reign of Shérdil Khán was very short, as next year he was assassinated by the Commandant of his personal guard at Nar in the Múla pass, and Khudádád Khán was reinstated. The country appears to have remained tolerably quiet for nearly a year after the Khán's re-accession, but in March, 1865, Sardár Mullá Muhammad, the Sarawán Chief, and Táj Muhammad taking offence at some injurious act of the Khán, real or imagined, made common cause and attempted an insurrection in Kachhi with the assassination of the Khán as its object. The rebels were surprised near Bhág by the Khán's forces under Sháhghási Wali Muhammad. Kamál Khán, the brother of the Muhammad Hasni Chief, was killed, Táj Muhammad was made a prisoner, and Mullá Muhammad fled to Kandahár. Táj Muhammad was kept in confinement and was eventually smothered at Kalát in August, 1867. "A more desperate intriguer or a greater traitor," wrote Sir Henry Green, "did not exist in any native court in India."

Shortly after this unsuccessful revolt Núruddín, the Chief of the Méngals, aided by Jám Mír Khán of Béla, rose in rebellion in July, 1865 and on July 9th: the Khán's forces under Sháhghási Wali Muhammad and Atta Muhammad, the Dárogha of Kalát, gave the rebels battle at Sorgaz near Khuzdár and defeated them, carrying off Núruddín and the Jám as prisoners to Kalát. The

rebel Chiefs were pardoned some little time afterwards by the HISTORY.
Khán.

Troubles broke out afresh towards the close of 1868, and the Jám of Las Béla, with Núruddín Méngal and others, assembled a force at Wad, where they were joined by Baloch Khán, nephew of Azád Khán of Khárán, with 400 horse and 1,000 foot. Azád Khán also announced his intention of joining the rebels soon afterwards. Khudádád Khán with all his available forces met the rebels in Bághwána, but finding that he could neither dislodge them from the defile, which they occupied, nor beat a safe retreat, he extricated himself from the difficulty by opening up negotiations and by making very vague promises of restoring to the disaffected Chiefs, certain *jágirs* and *ináms* of which they had been deprived. The Jám of Béla was at this time allowed to take charge of the Iltázai village in Bághwána pending the proof of his claim to it, a matter to which reference will presently be made. Meanwhile, while the tribesmen were mooting the question of demanding compensation from the Khán for the death of Táji Muhammad, Khudádád caused fresh discontent when he announced in March, 1869, that he intended appointing his own infant son, Mustafa Khán, as Chief of Jhalawán. This innovation was naturally objected to, as the appointment lay in the hands of the Jhalawán Sardárs subject to the confirmation of the Khán, and a son of the Khán was not eligible for the position. The difficulty was fortunately settled shortly afterwards by the death of Mustafa Khán in 1870. The whole country was now seething with discontent and the disaffected Sardárs met Captain Harrison at Bághwána on the 11th and 12th of May, 1869, accompanied by a force of 3,000 men and with the fixed determination of demanding the dismissal of Sháhghási Wali Muhammad and the disbandment of His Highness's regiment. Captain Harrison left Bághwána on the 13th for Kalát, while the Sardárs marched for Zahri to wait there until the Khán intimated his wishes to them. In spite of Captain Harrison's attempts to effect a settlement, the Chiefs now marched on Kapoto in defiance of express injunctions, and took up a strong position on two hills, running up walls and fortifications at weak points. Steps were immediately

HISTORY.

taken at Kalát to guard against any surprise from the direction of Iskalku, and the rest of the Khán's troops and levies accompanied Captain Harrison to Záwa, whence he proceeded to Kapoto to talk over the matters with the Sardárs. Negotiations followed, but resulted only in vague promises from the Khán of the restoration of their hereditary right if they behaved becomingly, and eventually the Chiefs dispersed in spite of efforts by Azád Khán of Khárán to compromise them.

Another matter which engaged Captain Harrison's attention at this time was the dispute between Jám Mír Khán and Mír Khudádád for the property of Mír Kamál Khán Iltázai. The Jám had long made this a handle for interfering in Jhalawán affairs and had purposely kept the dispute open in order to give him an excuse for making one more desperate effort to overthrow the Khán. The Jám was a son of Bíbi Núr Bíbi, sister of Kamál Khán, and claimed to be heir to the latter's share of the Iltázai estates in Bághwána, as Kamál Khán had died leaving no male issue, but a daughter only, Bíbi Mariam. Mír Nasír Khán II whose half-sister Bíbi Fateh Khátún, was married to a collateral of Kamál Khán, viz., Saiad Khán, and possessed two sons, Karam Khán and Gauhar Khán, had, during his life time, induced the sons to allow him to administer the estate promising to pay all deficiencies from his own resources. The property had then passed to Khudádád Khán and the expedition which was made by the Jám and Núruddín Méngal had for its object the assertion of the former's right to the estate. Once more therefore in October, 1869, Jám Mír Khán advanced towards Jhalawán with all the forces he could muster and seven guns, and took up a position at Turkabar where he was joined on the 20th by Sardár Núruddín and the Méngals. Occasional skirmishing took place with Sháhghási Wali Muhammad, who had been promptly despatched by Mír Khudádád to meet them, the Sháhghási delaying in the expectation, that a force from Kolwa would effect a junction with him. As the Chiefs had apparently realised this plan, the Sháhghási advanced on the 15th of November and dislodged them, after some hours' fighting, from their position at Sínghot, and they subsequently sought safety in flight, leaving their guns, ammunition, and

camp equipage to fall into the hands of the victors. About thirty or forty men were killed. The Jám ultimately fled to Karáchi, and Béla was occupied by the Sháhghási. The dispute was not finally settled till 1876 when one of the conditions connected with the arrangements for the return of Jám Mír Khán to Las Béla was that he should agree to accept, as final, the orders passed by the Commissioner in Sind in 1869 permitting the Khán to retain possession of Kamál Khán's share in the Itázai village.

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In 1872 Dr. Bellew traversed the Múla pass to Khuzdár and travelled thence to Bághwána, Súráb, and Kalát. He has left a record of this journey, which was uneventful, in his book, *From the Indus to the Tigris*.

On being defeated at Singhot Núruddín had sought shelter in Kandahár but returned to Jhalawán about the end of 1871 and after collecting some of the Mángal tribesmen went on to Las Béla where he joined hands with Jám Ali Khán, who had taken arms on behalf of the ex-Jám Mír Khán, and had compelled Sháhghási Ghulám Ján's detachment, which was holding Béla, to evacuate the town and retire via Jáu and Mashkae. Núruddín left Béla with a small following in the beginning of 1872, and, without taking any part in the negotiations between the Khán and the disaffected Chiefs which had been set on foot through the exertions of the Commissioner in Sind, he bombarded the Khuzdár fort with guns obtained at Béla but eventually retired on Wad on meeting with strong opposition. Sháhghási Wali Muhammad shortly afterwards arrived at Khuzdár and opened up negotiations which resulted in Núruddín's surrendering, on the condition that his life would be spared and with a promise that he would give up the property that had been looted by him in different places. For a time he appears to have ceased intriguing. In 1873 Captain Harrison, the Political Agent, was withdrawn from Kalát owing to the uncompromising attitude assumed by Mír Khudádád Khán in connection with the affairs of the State. In February of the following year a party of 200 armed Sásolis carried off some of their fugitive slaves from the Shikárpur District. In consequence of this event, the Commissioner in Sind recommended armed

HISTORY. intervention with a view to the restoration of order but his recommendations were negatived and it was decided to try the plan of direct communication with the tribesmen. This culminated in Sir Robert Sandeman's first mission to Kalát in 1875.

It was about this time that Gauhar Khán, Dosténzai, who played an important part in future troubles, came to the fore. A man of unbridled temper and extreme arrogance, he strongly resented Khudádád Khán's proceedings in connection with the succession to the chieftainship of Jhalawán. Nominally the duties of the Chief had been carried on by Máí Húr Bíbí, mother of Táí Muhammad, and this lady had nominated Saádat Khán, a cousin of Táí Muhammad, as Chief. But this man being incapable, his claim was disputed by Gauhar Khán, who had already created an unsuccessful disturbance in Zahri, but now received the support of the tribe generally. In May, 1874, Gauhar Khán and his followers seized and blocked the Soinda pass between Pandrán and Norgáma, he and his forces subsisting meanwhile on the grain taken from His Highness's granaries. He afterwards moved and took up a position at Hussoi near Pír Lákha in the Múla pass and prepared to close the pass against Pír Bakhsh, the Khán's *náib* of Gandáva, who was on his way down the Múla. Hearing of Gauhar Khán's movements, Pír Bakhsh promised Chákar Khán Jattak Rs. 1,000 to escort him safely through the pass. On reaching Pír Lákha where they heard that Gauhar Khán had closed the pass, the *náib* sent to Kalát for 200 infantry while Gauhar Khán was joined by 300 Sásolis under Pahár Khán. Gauhar Khán with 600 men now took up a position at Gazán near Zahri, where a skirmish took place in June, in which 11 of the Khán's sepoys were killed and 16 wounded. Reinforcements were now sent for from Kalát while the Bráhnis retired on the Soinda where they were joined by some Méngals and Sásolis. After attacking a detachment, which was escorting supplies to the Khan's troops at Norgáma, and killing eight of them with a loss of 4 on their own side, the tribesmen cut off all communications with Kalát. Gauhar Khán was now further reinforced by 100 Sumaláris and by Chákar Khán Jattak, who had not been paid the Rs. 1,000 promised him by *náib* Pír Bakhsh. A truce was now

arranged and several of the Chiefs went to Pír Sultán Arifi near Norgáma to tender their allegiance but were treacherously surrounded and made prisoners, and taken to Kalát. Gauhar Khán who had not been captured then took up a position near Pír Kalandar on the Lédav hill track. Hence he continued to raid and levy exactions on *Káfilas*. The Chiefs who had been taken prisoners were eventually released.

The Méngals had some time previously plundered caravans on the Ráj route via the Hab river and Khudádád Khán now despatched Dárogha Atta Muhammad with a force to Khuzdár in October to make arrangements for the safe transit of caravans by the Ráj route, and to coerce Núruddín the Méngal Chief. Negotiations were begun and at the same time Atta Muhammad detached a force to attack the Zarrakzais, but the position which Gauhar Khán held being almost inaccessible, Atta Muhammad's troops did not get beyond Páshtakhán where they plundered all the property belonging to the Natwáni Zabris. The Zarrakzais, in retaliation, looted all Kalát *Káfilas* which fell into their hands. The negotiations with the Méngals proved unsuccessful and no settlement was arrived at. This was the state of affairs when Captain Sandeman's mission began its march to Kalát with the object of mediating between the Khán and his Chiefs and arrived on the 31st of December, 1875. Núruddín had been induced by Dárogha Atta Muhammad to come to Kalát, which place he had reached some days before Captain Sandeman's arrival. The latter left Kalát on January 5th and on the 6th Khudádád Khán ordered 400 of his infantry to surround, and apparently not without reason, attack Atta Muhammad's house where the Méngal Sardár had put up, with the result that Sárdar Núruddín, Dárogha Muhammad Ali (Atta Muhammad's brother), and several others were killed, Atta Muhammad himself being wounded. The Khán suspected Núruddín of conspiring with Atta Muhammad to assassinate him.

On learning the news Gauhar Khán* murdered the Khán's Dárogha of Zahri, and began collecting his people with the intention of plundering Kachhi. He made an attack on Kotra, but

* Blue Book, II, page 107.

HISTORY.

without success, while the Khán's *náib*, Abdul Latíf, with a regiment of infantry occupied Zahri. The Jhalawán tribesmen continued in rebellion, demanding an honourable peace and the restoration of their *jáirs*, and at the beginning of June, when Major Sandeman had reached Mastung on his second mission, some skirmishes took place in the Múla pass between the Khán's troops and the Jhalawán tribesmen, with loss on both sides. Major Sandeman's arrival, however, put a stop to these and at the settlement which took place, a peace was patched up, the Khán recognising and confirming the selection of Gauhar Khán as Chief of Jhalawán, and of Shakar Khán as Chief of the Múngals with Mír Ibráhím Khán as his guardian. All the outstanding disputes between the Khán and the Jhalawáns were discussed and a full list of them with the decision in each case will be found in Baulchistán Blue Book No. II, page 266.*

The appointment of Gauhar Khán as Chief of Jhalawán did not prove a success, as he constantly carried on feuds with neighbouring Sardárs, in the course of which a large number of lives were lost and much property was looted. The animosity which had arisen with the Músiáni tribe owing to an attempt of Gauhar Khán to marry one of Táj Muhammad's wives, who had been a Músiáni, was the principal quarrel, involving other Jhalawán tribes and in the same year in which the Mastung agreement was made, his brother, Pasand Khán treacherously killed the brother of Sáleh Muhammad, one of the leading men of the Músiánis, with whom the Zarrakzais had a long standing feud, and in 1879 the Agent to the Governor-General had to make a fresh settlement of Jhalawán affairs and effect a reconciliation at which Sáleh Muhammad forgave the blood of his son on the understanding that Gauhar Khán would give his daughter in marriage to Sáleh Muhammad. Fresh quarrels broke out in 1882 and Gauhar Khán with the help of the Khán's troops plundered the Músiáni villages and established himself at Zahri. Here he raised a party of Patháns and declared himself to be independent of the Bráhuís; at the same time he became estranged from his brother, Pasand Khán. A

*Printed for both Houses of Parliament by Eyre and Spottiswoode London.

drug-debauched profligate, Umar Khán had meanwhile been HISTORY.
nominated as Sardár of the Músiánis in place of Uméd Ali. All was confusion and in December, 1883, Sir Robert Sandeman held a *darbár* at Khuzdár and Sáleh Muhammad was recognised as Chief of the Músiánis.

Gauhar Khán's conduct excited fresh discontent in 1884 and the Músiánis, Lotiánis, Magassis, and others combined against him. At this time he was regarded with the greatest aversion by most of the Jhalawáns but was endeavouring to curry favour with the Mángals and Muhammad Hasnis and with the Jám of Las Béla. In the following year Gauhar Khán, contrary to custom, levied a tax in the Múla pass, and caused a fresh disturbance; Captain H. M. Temple, Political Agent, Kalát, proceeded on 9th December, 1885, to Gáján in Kachhi, where the Sardár then was, and enquired into the matter. It was found that dues had been demanded on behalf of Gauhar Khán from a Muhammadsháhi caravan when traversing the pass, and during a quarrel which ensued one of the Muhammadsháhis was killed. Gauhar Khán in support of his claim put forward a document sealed by Bahrám Khán grandson of Mír Muhabbat Khán, urging that the Múla pass was a part of Zahri and that he had the right to levy tax in Zahri. The case was enquired into at Sibi, whither the Sardár had been summoned, and Sir Robert Sandeman issued an order, warning Gauhar Khán that he was not entitled to levy dues in the Múla pass.

The quarrels between Gauhar Khán and his neighbours again reached an acute state in 1886, and the Sardár was surrounded in the fort at Zahri by the Sásolis, Lotiánis, Jattaks, and others and some fighting took place. Efforts were made by various officers to arrive at a settlement of the points at issue; but they were frustrated by Gauhar Khán's unscrupulous conduct, with the result that most solemn engagements entered into by the parties were never carried out. Gauhar Khán was eventually induced to come to Quetta. A *jirga* of influential Sardárs which was assembled, in April, to consider Jhalawán affairs, received his resignation of the chiefship in favour of his son, Yusuf Khán. His resignation was

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accepted, and it was decided that he should remain under surveillance at Quetta; while during the minority of his son, Abdul Karím, Zarrakzai, a near relative of Gauhar Khán should carry on the management of the Chief's estate. Abdul Karím carried on his duties satisfactorily for some time, but early in 1889 showed himself anxious to relinquish his appointment. The question of the future management of the tribe was again considered by a *jirga*, which assembled at Sibi in February, 1889, and it was decided that the Government of India should be requested to appoint a tahsildár, in subordination to the Political Agent to carry on the administration of the estate from the revenues of which he should be paid. The services of Gulzár Khán, *naib* tahsildár of Duki, were secured for the post, and during the time he was at Zahri Ghat he did what he could to encourage cultivation and secure revenue.

Within a year, however, it was decided as a tentative measure, to reinstate Gauhar Khán on condition of good behaviour until Yusuf Khán should attain his majority. Mír Pasand Khán and his son, Muhammad Khán, who had meanwhile become reconciled with Gauhar Khán were to remain with the Political Agent as hostages receiving for their maintenance Rs. 50 out of Rs. 300 allowed by the Government for the Jhalawán Sardár since 1879 in recognition of the services rendered in the course of the second Afghán war. The tahsildár at Zahri was withdrawn and Yusuf Khán was sent to Aligarh to be educated. Matters proceeded satisfactorily for a couple of years but the complications caused by the abdication of Khudádád Khán, in the spring of 1893 gave Gauhar Khán another opportunity of exciting disaffection and rebellion, of which he took immediate advantage. He sent raiding expeditions under his brother, Pasand Khán, to Súráb and Kapoto and carried off a large number of sheep belonging to the Khán among other property. A fight near Norgáma between the Khán's troops under Zamán Khán ended in the flight of Gauhar Khán. Matters had reached a very critical stage, when Major Temple was deputed in September to put down the rebels and to pacify the tribes by personal negotiations with them. He was also authorised to announce to the Sardárs that Mír Mahmúd

Khán II had proposed to grant them certain tribal allowances with a view to placing them on a similar footing to that held by the Sarawán tribes. HISTORY.

He induced most of the Jhalawán Sardárs, who had now left Gauhar Khán and whom it was most desirable to prevent from rejoining him, to return with him to Quetta, and to lay their grievances before the Agent to the Governor-General and the Khán, and these Sardárs were present at the installation of His Highness Mír Mahmúd Khán in November, 1893, and heard the announcement, that in future His Highness would set apart a sum of Rs. 50,000 annually to be paid in return for services rendered by them. The question of the succession of Yusuf Khán to the Jhalawán chiefship was discussed and endeavours were made to ascertain the opinion of the Chiefs and it was found that though some vigorously supported the claims of Yusuf Khán, others as strongly advocated the nomination of Abdul Karím, who had once before been selected to fill the appointment. As the opinion of the Sardárs was constantly fluctuating, it was decided to send for Yusuf Khán from Aligarh in January, 1894, in order to form an opinion of his fitness for the sardárship. In February, 1894, the case was put before the Sibi *jirga*, which decided in favour of Yusuf Khán; at the same time he was reconciled with Umar Khán, Músiáni. The details as to the distribution of the Jhalawán subsidy were worked out on the same occasion, and the decision arrived at included monthly allowances to all the important Sardárs while a sum of money was ear-marked for the establishment of *tiúnas* at Muhammad Astafin, Khurásán, and of a *Méngal thána*.* All this failed to exercise a beneficial effect on Gauhar Khán, who continued to give trouble. At this time he estranged his brother, Pasand Khán, by marrying his son, Yusuf Khán, to a Kambrári girl whom Pasand Khán wished to marry himself. He resuscitated the dispute with the Músiánis in 1895, and quarrelled with so many of the Jhalawán sardárs that it was hoped that they would give him up before long, as he had few places of

* The Khurásán *thána* was located at Zahri and the Méngal *thána* at Sárána.

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shelter left. His influence, however, was so great that the levy post which had been established about a year before in Zahri to keep the peace was obliged to fly. Pasand Khán had in the meantime been won over to take an active part against his brother and some desultory fighting took place at Norgáma. In May, 1895, Gauhar Khán attacked the Músiánis in the village of Balbal in Zahri, killing five men, wounding several others and carrying off the whole of the spring harvest. Lieutenant Le Mesurier, the then Political Agent, Kalát, accompanied by a party of 20 sepoy of the Kalát service troops mounted on riding camels, proceeded to Zahri with the intention of surprising Gauhar Khán at Salmánjo. The party left Kalát at night and rode through to Salmánjo (70 miles) without a halt; they attacked the place but Gauhar Khán managed to make good his escape to the hills to the south and the party was too fatigued to press the pursuit any further at the time. Gauhar Khán eventually obtained shelter with the Khidrání Chief in Malkhor and in July the Jhalawán Sardárs were collected at Kalát and formally installed Mír Pasand Khán as the Jhalawán Chief. The Chiefs were informed that their subsidies could only be continued on condition that they withdrew their support from Gauhar Khán, and refused shelter to him and his bands and after a discussion which extended over some weeks, the Sardárs agreed that they would each be responsible for their own District, and would prevent Gauhar Khán and his following from committing any outrages in their limits. They then left for their homes. In the meantime Gauhar Khán with a following of about 200 men had returned to Zahri and had again commenced to attack and plunder the Músiánis and other neighbouring tribes, and the Khán, with the advice of the Political Agent, despatched to Zahri a party of 50 sepoy of the newly raised Kalát State troops, under Subadár Karamdád Khán with Sardár Pasand Khán and some sixty levies. Gauhar Khán made a stand against them at Garmáp between Zahri and Tútak and in the fight which ensued, both Gauhar Khán and his son, Yusuf Khán, were killed. The great firebrand of the Jhalawán country was thus removed, whose restless activity and sudden outbursts of temper had been a constant danger to the peace and prosperity of the country for so many years.

Since the death of Gauhar Khán the Jhalawán country has enjoyed a long period of repose. The question of the appointment of a Native Assistant in the Jhalawán country was raised in August, 1901, by Major H. L. Showers, Political Agent, Kalát, who remarked that the location in the country at Khuzdár of a Government official whose business it would be to supervise and direct the work of *thánadárs*, and to advise the Chiefs in the control of their tribes, would be attended with many beneficial results. His Highness the Khán's consent was obtained to the proposal but the Government of India at first negatived it. Meanwhile the general state of affairs in Jhalawán had become unsettled, and in July, 1903 the Méngals attacked the Khán's *náib* at Khuzdár and looted eight villages. Shortly afterwards another disturbance took place at Súráb in which about 400 Méngals were concerned, in crop plundering from disputed land. Under these circumstances the consent of the Government of India was given to the appointment of an officer having administrative training and a Native Assistant was posted to Khuzdár from 1903. The Native Assistant is acknowledged as the representative of the Khán and is appointed and paid by him. For administrative purposes, he is under the orders and directions of the Political Adviser and Political Agent, Kalát.

There are no imposing structures in the district to indicate its condition in ancient times, but many dams, mounds, and old tombs are scattered through it. ARCHÆOLOGY

Gabrbands, or, as their name implies, the dams of the Zoroas- *Gabrbands*. trians or fire worshippers, are curious structures which are scattered in great numbers throughout the hilly Jhalawán country from Súráb near Kalát as far as the Hab river valley on the south and so far westward as Mashkae. They are chiefly met with along the caravan route between Bhappav and Tútak; along the Lukh river route from Páriko to Gidar Dhor; along the skirts of the Gajjali hill near Jébri; in the Mírwári country, and at Gazg and Sárúna; but perhaps the most interesting examples are to be found in Lákorián and Sárúna valleys and in the valley of Hab. They vary somewhat in construction, but commonly take the form of walls built of roughly shaped stones, which vary in size

HISTORY. up to 4' x 2' x 4' but without mortar, the interstices being in some cases packed with the chips obtained in dressing the stone. These walls are backed with a sloped br east-work of rubble, and in some cases further strengthened with buttresses. The two important *gabrbands*, one locally known as Ahmad Band and the other near Pír Munaghára, in Sárúna, were visited in 1903 by Mr. R. Hughes-Buller who wrote a complete and interesting account which has been published in the Report of the Archaeological Survey of India for the year 1904-5. Mr. Hughes-Buller thinks that the object of the construction of these enormous dams, which are thrown across the mouths of ravines and declivities may in a few cases have been to retain water as in a reservoir, but in the great majority of cases, the object seems clearly to have been the formation of alluvial soil over the substratum of dry barren rock, combined with the retention and economical control of the distribution of the flood water. He discredits a theory formerly advanced, by which the dams are explained to be military defence works. The question, as to who were the people who built these structures, says Mr. Hughes-Buller, is one which will in all probability never be satisfactorily solved, but after examining the various theories advanced, he concludes that "it would seem good ground for asserting that the ascription of these fine works according to the traditions of the inhabitants, to the Zoroastrians is not contradicted by any local circumstances." *

Inscriptions near Pandrán. Among the relics of a bygone age, existing in the Jhalawán-province is some ancient writing (some think it a Greek inscription) on a scarped surface of rock, a few miles from the village of Pandrán. Dr. Cook who visited the locality in 1876 described the letters as being from 4 to 5 inches in length, not cut in the rock but raised above its surface about one-eighth of an inch. Lieutenant R. Southey, however, in 1883 found the inscription considerably defaced and concluded that it would be difficult to identify more than one or two of the letters.

* For a detailed account see "*Gabrbands in Baluchistán*," by Mr. R. Hughes-Buller, I. C. S., pages 193-201, of the Report on the Archaeological Survey of India for 1904-5 (Calcutta, 1906).

During his tour in the Jhalawán country, Mr. R. Hughes-Buller found at Khuzdár a stone with an inscription in Kufic character. About 15 miles further in the Bághwána valley, at Kumbi, he came across another stone containing an inscription in similar character. Photographs of these inscriptions were sent to Mr. Marshall, Director-General of Archæology, who had them examined by Dr. Denison Ross, Epigraphist of the Calcutta Museum. A complete reading of these inscriptions has not yet (1906) been received, but in July, 1904, Dr. Ross wrote that the one found in Khuzdár was in Kufic character and belonged, probably to the 4th or 5th century of the Hijra ; while the other which was found at Kumbi, was somewhat later in date and in a very rough script representing the transition from Kufic to Naskh.

HISTORY.
Inscriptions
near Khuzdár.

Dr. J. Ph. Vogel published in 1905 an interesting note on the tombs at Hinidán in Las Béla. Attention to these tombs was first drawn by Major M. A. Tighe, Political Agent in Southern Baluchistán, and the locality was subsequently visited by Dr. Vogel. The tombs, 71 in number, are situated in the country of the Chhuttas and the local tradition ascribes the origin of the place to Jákharás, now settled in Sind, who are a sub-division of the Burfat tribe, which is believed to be of Rájpút origin.

Ancient
tombs.
Tombs in
Hinidán.

After his examination, Dr. Vogel came to the conclusion that the carved figures on some of the tombs which bore a certain resemblance to crucifixes, are merely clumsily executed effigies of a man on horse-back, and he was inclined to think that the tombs were constructed in the 17th century.

Instances of super-terrene burial have also been noticed in the Mírwári graveyard at Súráb, at Norgáma, and close to Balbal village in Zahri, in Bághwána and Wad.

Lieutenant E. Macleod, of the 11th Bengal Lancers, who visited the Jhalawán country in 1902 noticed an extraordinary cave in the skirt of the hill due west of the village of Pandrán at a distance of about a quarter of a mile. The cave has an underground vault consisting of a front chamber and two recesses, the

Cave tomb
in Pandrán.

HISTORY. breadth of the former is 18 feet and the length to the back of each recess about 16 feet. The whole appears to have been hewn out of the conglomerate rock. Skull and other bones were found and also a bed, and the skeleton of a large dog. The natives pointed out another place about 20 yards away and said that there was another vault there in which women's skeletons were to be found. No one has ever entered this second cave. The people hold the place in considerable awe and have a theory that the place was the scene of a fight.*

Turka-ná-Hadíraghák.

The ancient graves known as the Turka-ná-Hadíraghák or graves of the Turks lie near Bhúngi, about 12 miles from Sárúna. In the same vicinity there are two other sets of graves, the most numerous being of the ordinary Muhammadan type, but there are also three large mound-like graves known to the people as giants' graves.

Ancient pottery.

Mr. A. Gupte, Assistant to the Director-General of Ethnography in India, who accompanied Mr. Hughes-Buller on his tour through Jhalawán in 1903, found an ancient kiln for turning out glazed pottery at Míri Butt in Khuzdár whence pieces of potter's wheels were also picked up. He also identified as a primitive manufacture of crude ceramic ware some objects found in another mound on the way to Sékrán, about 15 miles from Khuzdár; and he was of opinion that the tomb locally ascribed to Sháhi Pír, between Tútak and Anjíra, more resembles a kiln.

Nál potter.

Fifty-nine pieces of pottery including cups, jars, and bowls were unearthed by the Gazetteer establishment in 1903 from the *Sohr damb* (mound) near Nál and some of these were sent to Mr. J. H. Marshall, Director-General of Archæology in India, who has written an interesting account of them which will be embodied in the annual report on the Archæological Survey of India for 1905-6. Most of these specimens consisted of wheel-made vases. He concludes his remarks by saying: "that the fabrics are of Indian or semi-Indian manufacture, seems probable from the presence of the familiar humped buffalo * * * and that they date back

* Proceedings of the Asiatic Society of Bengal for January and February, 1903.

to a period before the Christian era seems likely in view of the fact that nothing at all like them is known to have come from any of the Buddhist sites in Baluchistán or the Frontier Province. To surmise more than this before other evidence is available would be mere waste of time. It can only be hoped that the present publication may perchance lead to the discovery of some analogous wares, which are not known to us in India, or that when the time comes for the further exploration of the mound where they were found, we may unearth some other class of antiquities which will throw light upon their origin and their date." HISTORY.

Two large and two small sized bowls of baked clay and two cups of the same material were excavated from one of the mounds near Mámatawa to the south of Kalát in November, 1902. The two largest vessels were full of earth and contained a bone, a bead, a stone instrument with two holes at each end, and a wooden ornament. Two more medium sized clay bowls were presented by the Chief of the place who asserted that they had been taken from the same mound. The two cups bear no painting, but the large vessels show some black circular lines around their surfaces, and between them an arrangement of network or other ornament. The ground is partly red and partly blackish, the latter, in the opinion of Dr. J. Bloch, of the Indian Archæological Survey Department, to whom the specimens were sent, being due either to longer exposure to the fire in baking the clay or to their being used for cooking. They exhibit no signs of glazing, and Dr. Bloch thought that the vessels agree very closely with similar ones which have been unearthed from prehistoric mounds in Southern India, and which are supposed to have come from some original tribes not yet touched by Hindu civilization. The articles are more primitive than similar ones which were discovered by Major Mockler in Makrán. The large vessels were, perhaps, used as receptacles for food and water, which were interred with the dead. The two cups were apparently drinking bowls. Specimens of old pottery have also been found at the Méhi dam near Jébri in the Mashkai valley. Pottery found in Mámatawa.

Among other objects of archæological interest the following may be mentioned :—An ancient domed building at Rodéni village Other objects of archæological interest.

HISTORY. near Gidar, a cave known as Makáli-ná-Bhut close to a mound at Níchára: two stonelined wells on the top of the Hisár hill in Zahri; the Chákár *damb*, or mound, close to the Marérav in Chaku; mounds on the Sínghot hill, and 4 mounds in Drákálav in Wad whence some flint implements were obtained in 1903; 5 mounds between Nokjo and Gwarjak in Mashkae, the Ispé *damb* in Jáu, and the *gumbad* in the Khidrání country two marches south of Khuzdár. This last named is $24' \times 21\frac{1}{2}'$ with an elevation of 10 feet. It is a square block of brick and mud work with a dome supported by four arches in the four corners, has an entrance in the eastern wall, and a niche in each of the other three. The dome has, however, fallen in except in the south-east corner.

Old coins. Several old silver coins obtained from Khuzdár were sent to Professor Rapson of the British Museum who identified them as being of the Ghaznivid Dynasty chiefly of Ibráhim (A. D. 1059 to 1099) and of Bahrám Sháh (A. D. 1115 to 1152).

POPULATION. Nothing definite is known about the ethnographical history of Jhalawán. But the early Arab authors mention the Jats, now known as the Jadgáls, as the earliest inhabitants of the country, and as having opposed the Arab forces at Kaikánán, while frequent allusions have also been made to the fact elsewhere. The Jats, therefore, appear to have constituted the earliest population of which there is any authentic record. Most of them have now been absorbed among the Bráhuís, but sections of admittedly Jat origin are to be found, such as the Koraks of the Mírwári country, Jámots and Chhuttas of Karkh (or Karu) and Chaku, Jáms of the Múla pass, Natwánis of Bághwána, Rais of Zahri, the Hotmánzai Sásolis of Zídi and the Mardoi Méngals of Ferozábád near Khuzdár.

Later on when a movement of the Baloch took place from the westward, certain sections, such as the Siabpáds of Páriko and Nál and some of the Bízanjaus, appear to have settled in the country, whilst the main body moved towards Kachhi and the Punjab plains. The next element which has added its quota to the population is the Afgháns, who are found especially among the tribes round the Harboi, such as Nícháris, who claim to be

Alikozais, Zarrakzais who are Taráns, and some others actually called Pathán, in Karkh and Chaku. POPULATION.

The rise of the Bráhuís and their gradual unification into a homogeneous whole has been detailed in the section on **History**. Who the Mírwáris and other genuine Bráhui tribes such as the Kambráris, Gurgnáris, Sumaláris, and Rodénis originally were, is a question which still remains in obscurity.

No attempt was made at a census of the Jhalawán country before 1901. Writing in 1877, Hughes said that the "province is, for its immense size, but very sparsely populated, the number of inhabitants being estimated at not more than 40,000 males, or but ten persons to the square mile; but so much of the province is covered with hills, and the quantity of arable land is so restricted, owing to scarcity of water over a great part of its surface, that this low rate is scarcely to be wondered at. * * There are no towns in the proper acceptance of the word, and but few villages and this is mainly owing to the nomadic character of the people." * Density and growth of population and villages.

In 1901 rough estimates of population were obtained through the headmen of the tribes, which showed 54,891 houses or families in an area of about 21,128 square miles, and a population of 224,073, the number of villages being computed at 299 in 1902-3. Of the total, 223,692 (males 114,806, females 108,886) or 99·8 per cent. are Muhammadans and 381 Hindus. The incidence of population per square mile is about 10 persons, while there is only one village in about 70 square miles. Most of the people still cling to their nomadic habits. Owing to increased security of life, there has in recent times been a considerable increase in population.

The principal villages, some of which are headquarters of tribes and of Hindu traders are—**Surab** (Bakhál-tá-shahr with suburbs 1,500), **Nichara** (1,000), **Norgama** (with suburbs, 1,500 to 2,000), **Ghat** (with suburbs, viz. Balbal and Mahomedáni about 1,800), **Baghwana** (Mír-ná-shahr and Kamál Khán-ná-shahr, 500), **Khuzdar** (with fort and suburbs, 700), **Nal** (Bakhál-tá-shahr with suburbs,

* *The Country of Baluchistan*, by A. W. Hughes (1877), pages 79-80.

POPULATION. the Chief's headquarters, 800), **Wad** (Bakhál-tá-shahr, 200), and **Gajar** (in Mashkae 200 to 300).

Migration. About three-fourths of the population of Jhalawán are nomads, most of whom depend on the produce of their flocks. The exceptions are such individuals as own sufficient irrigable land to support them, and the tenants of the Khán. The majority of the Sumaláris, Méngals, and several clans of the Zabri tribe lead a purely nomadic life. In spring and summer they wander with their flocks in the highlands in search of pasturage and in October and November move to Kachhi, Sind, and Béla where they supplement their livelihood by labour, and return to their homes in March.

The people of Upper and Central Jhalawán go to Kachhi, via the Múla pass and Gáji Lak, and to Shikárpur District in Upper Sind via the Gáji or Sáin Lak and different other passes over the Kírthar range; the people of Sárúna and Khidrání country go to Séhwán and those of the Mírwári country in Lower Jhalawán, generally go to Las Béla and parts of the Karáchi District. Here they have entered into marriage relations with the people, giving their daughters to wealthy *zamíndárs* for a suitable consideration. The permanent inhabitants also move out of their villages during spring to graze their flocks and for change of air, the system being known as *hatam khwári*. When conditions are favourable and there is abundant grazing in Khárán, the people of Súráb-Gidar valley and Dasht-i-gorán visit Upper Khárán and the people of the Mashkae valley resort to Rakhshán and Rághae with their flocks.

Owing to the uninviting nature of the country there has not been any considerable number of immigrants, except a few families of Hindus trading in important villages. There are a few Rakhshánis from Kháráu, some Marri Baloch, who, some years back migrated from Kachhi and are now residing at Kúhav in the Múla pass, Karkh and Chaku and some Nakíbs from Makrán, who are found scattered in different tribal areas.

A few immigrants from Sarawán can be traced in the Dáhíjav Shahwánis of Kappar in Bághwána, the Kúrdís in Bághwána, the

Badúzais and Mitházais of Zahri, the Lahris in Zídi and Koláchi, POPULATION a few Lángavs from Mungachar in Hazárganji near Nál and several others. All these have permanently settled in Jhalawán and are absorbed in different tribes.

Vital statistics are not recorded in the district, and the rough Age statistics, estimates of population obtained in 1901 only distinguished between vital statistics, adults and minors, i.e., 12 years and over, and under that age. The statistics, infirmities, infant mortality, number of males was 114,806 and that of females 108,886. One comparative number of reason which is advanced to explain this disparity is that a number of marriageable girls are disposed of annually, by the poorer Bráhuís, to wealthy *zamíndárs* in Sind for payments in money. As in other parts of Baluchistán, longevity is probably infrequent owing to malnutrition, lack of proper clothing, and want of medical aid. Mortality among infants and the poorer classes is probably very heavy. sexes and civil condition.

Among the tribesmen, every man marries as soon as he has the necessary means to meet the expenses of his wedding. Marriage customs. almost invariably takes place after puberty. Among the well-to-do, the bridegroom is generally about twenty, whilst among the poorer classes he is generally older. The bride is generally some four or five years younger. In rare cases infant betrothals take place, generally among very near relations. Marriages with young girls are necessarily infrequent since, except among the wealthy, heavy demands are made on a wife which can only be performed by a full-grown woman.

So far as can be ascertained, polygamy is not uncommon among such of the upper and middle classes as can afford it. The wealthy in marrying several wives are influenced by the desire for heirs, or for an alliance with an influential family, while on those less well-to-do polygamy is occasionally forced by the custom of *bájái khwájá*, which requires that one of the surviving brothers or cousins of the deceased must marry his widow. Cohabitation with slave girls is permitted by custom but is not much practised, as the children of such connections are looked down upon socially and are excluded from inheritance.

POPULATION. Marriage with near relations is preferred, because exchanges can be easily arranged, and the price of the bride, if one has to be paid at all, is lower, while the parties are already acquainted and their mutual relations are strengthened by the marriage tie.

Marriage ceremonies. Ordinarily a man has nothing to say to the selection of his bride. When his parents wish him to marry, they look for a suitable girl, and the first step taken is to send a female relation to see her and to satisfy herself as to her age, appearance, and other qualifications. Among the poor, however, when marriage takes place at an advanced age, the man often makes his own choice. If the preliminary overtures are well received, an elder relation or a Saiad goes to the parents of the girl and arranges the price to be paid (if the system of payment prevails in the tribe) and the animals and foodstuffs which will have to be provided by the bridegroom's party for the marriage feast. This ceremony is known as the *háo tining*, i.e., the giving of consent. It is followed by a feast in the bride's house, when the bridegroom's party present her with a wrapper and a ring (*guá-o-chhallav*). This is known as betrothal or *sáng*, and is considered binding on the parties. In the case of the woman, the *sáng* is considered binding except under special circumstances, such as adultery on the part of the woman or strong suspicion of it.

The Bízánjaus of Nál and Ornách, the Sájdis and the Mubammad Hasnis of Mashkae and the Mírwáris and others of the Mírwári country who have marriage relations with the people of Makrán, follow their customs which have been described in the *Makrán Gazetteer*. Among these people, the dower which takes the place of *labb* or bride-price, consists of landed property (*mirás*), jewellery (*sohr*), and servile dependants or *bandag*. This dower becomes the sole property of the bride. The bridegroom also presents a trousseau to the bride and meets the expenses of the marriage feast. After the *nikáh* he is required to live in the house of his father-in-law for some days, sometimes for a month or more.

In cases of widow remarriage no ceremonies, except the *nikáh* are observed.

In olden days, bride-price (*labb*) was never demanded or paid, and even now it is considered derogatory on the part of a respectable tribesman to ask a price for a girl. Among the poorer classes, however, payment for girls is now demanded. It varies from Rs. 300 to Rs. 500 according to the position of the contracting parties and the age and qualities of the girl, and is paid in cash, sheep, goats, camels, and occasionally in land. The price of a widow is generally half of that payable for a virgin.

Deferred dower or *haq-i-mahr* is recognised, and it is generally fixed in gold *mohars* before the *nikāh* ceremony, and varies from Rs. 11 to Rs. 300 according to the position of the parties.

The *mahr* thus fixed remains, however, a nominal sum due to the wife from her husband. It is never or seldom recovered by a wife in the life-time of her husband, but is exacted in the case of a divorce, or by her heirs in the event of the death of the wife without issue. It happens sometimes that the wife makes over to her husband her dower on receipt of ornaments, etc. There is also a custom prevalent throughout the district, whereby the husband presents his wife, instead of dower, with a share of the merit (*sawāb*) which he hopes to obtain after death by giving alms from his hearth (*khakhhar*) in his life-time. The share given generally amounts to one-fourth and occasionally varies from one-sixth to one-third, and this gift saves the husband from the necessity of giving any dower upon earth.

Mention may be made of the system of exchange of girls (*adal-badal*) which is universal among the tribes, such transactions being generally confined to near relations.

The marriage expenses vary according to the position of the contracting parties, from Rs. 100 to Rs. 500, excluding the *labb*, most of which fall on the bridegroom's party.

The bride's parents generally present her with a dress and a few ornaments, bedding, and some articles of household furniture. A suit of clothes is also given to the bridegroom,

POPULATION. Wealthy families present several dresses to the bride and more numerous and better ornaments and articles of household furniture.

Divorce. Divorce is uncommon among the Bráhuís, but it is practised by the tribes following the Makrán customs and also by the lower classes among whom it is given on trivial grounds.

The usual reasons for divorce are the disagreeable appearance or temper of the woman, and immorality proved or suspected. The method of divorce is the throwing of three stones or clods of earth after the woman. The divorced woman has the status of a widow and can remarry in her tribe, but if she is divorced for misconduct, she is not permitted by custom in most of the tribes to marry her seducer. A woman can obtain a divorce if her husband is proved to be impotent. To effect this, pressure is brought to bear on the husband by her parents through the tribal headmen.

Penalties for adultery. Before the district came within the sphere of British influence a man was held justified in killing his wife and her seducer merely on the strength of a taunt as to her faithlessness by a third party. Death is still the punishment of a faithless wife caught *flagrante delicto*, and in cases of suspicion sometimes the husband informs the father or brother of the woman who then kills her. The seducer, if caught, is also killed and in such cases no compensation is demanded, but should he make good his escape, the case is compromised by the headmen of the tribe on payment of compensation which usually amounts to what is payable for murder. This is generally Rs. 1,500, but is not always paid wholly in cash; and girls, cattle or arms are accepted in lieu of a part or the whole of the claim; according to the present custom a fine of Rs. 500 is also levied by the government of the Khán of Kalát.

The status of woman and rights to property. Except among the dominant classes, where the women have an easy life and have female servants to help them, the position of woman is one of degradation. Among the common agriculturists and flockowners, no sooner is a girl fit for work than she is sent by her parents to tend cattle, besides taking her part in all the ordinary household duties. When married, she must not only

carry water, prepare food, and attend to all ordinary duties, but POPULATION. must look after the flocks and assist cultivation, except in ploughing. She has no share in property beyond the presents given her by her parents at her wedding. The right of a man to a deceased brother's widow, to which reference has already been made, is prevalent. A brother who does not wish to marry his brother's widow (*bájái*), can give her in marriage, with her consent, to any one he or she may choose, and appropriate the *labb* himself.

Among almost all the tribes the women are allowed no share in Inheritance. inheritance, a custom which is said to have been instituted by Mír Nasír Khán I, who had seven daughters whom he gave in marriage to different Chiefs, allowing them no share in property beyond presents consisting of dresses and jewellery. The system seems to have been set up to avoid participation in land, of outsiders, which might lead to quarrels. Widows and daughters, however, are entitled to maintenance and the latter can also claim a share of their mother's jewellery, if any.

Inheritance among males is governed by tribal custom, but is based on the general principles of *shariat*.

The Chief inherits the property of an *aiwár*, i.e., a tribesman dying without any male heirs, and maintains the widow and daughters of the deceased so long as they are unmarried.

The languages spoken are the Bráhui, the western and eastern Language. forms of Baluchi, Jadgáli, and a peculiar jargon known as Lori Chini.

The major portion of the population speak the Bráhui language, Bráhui. which has been classed by Dr. Grierson as one of the Dravidian languages and a somewhat detailed account of which is given in Mr. Hughes-Buller's Census Report of Baluchistán.* The dialect spoken in Jhalawán differs to some extent from that used in Sarawán as it has in it a considerable admixture of Sindi words.

The western Baluchi of Makrán, which is largely impregnated Baluchi. with Persian words and expressions, is spoken by about one-third

*Census of India 1901, Volume V and V-A (Chapter VI, pages 75-78).

POPULATION of the population of Jhalawán, chiefly by the Muhammad Hasnis, the Sájdis, the Bízanjaus and the people of the Mírwári country. A detailed account of it is published in Chapter I (pages 77—82) of the *Malván Gazetteer*.

The eastern form of Baluchi, in which the words in use for common objects and acts are nearly all pure Baluchi, the remainder of the language being borrowed from Persian, Punjábí, and Sindi, is spoken by the few Marri Baloch who have recently immigrated from Kachhi, into the hills along the Múla river, and in Chaku and Karkh.

Jadgáli. The Jadgáli, which is practically identical with the Lási dialect of Las Béla, an offshoot of Sindi, is spoken by the few Jámots and Chhuttás in Karkh and Chaku, and by the domiciled Hindus.

Lori Chíni. The Loris ordinarily speak the language of the tribe to which they are attached, but they have invented a curious artificial jargon known as Lori Chíni which they speak before strangers. The dialects of Lori Chíni in vogue among different sections of Loris, differ in various localities, but the words are generally inverted forms of Baluchi and sometimes of Urdu, Sindi and Punjábí. A few instances may be quoted by way of example—

One	...	Ek	...	The Urdu numeral.		
Three	...	Hés	...	Inverted form of Baluchi seh.		
Four	...	Rách	...	Do.	do.	do. chár.
Five	...	Champ	...	Do.	do.	do. panch.
Ear	...	Shog	...	Do.	do.	do. gosh.
Hair	...	Dúm	...	Do.	do.	do. múd.
Head	...	Rás	...	Do.	do.	do. sar.
Brother	...	Dirábar...	Do.	do.	Persian brádar.	
Belly	...	Tép	...	Do.	do.	Urdu or Sindi pét.
Flesh	...	Shogd	...	Do.	do.	Baluchi gosht.

Among words peculiar to the jargon may be mentioned *tibbar* (father), *somb* (nose), and *goma* (a rupee).

Correspon-
dence and
literature.

There is no literature in the Bráhui language and ballads were, and are now, composed in Baluchi. For the purposes of the little correspondence which the people carry on, Persian is employed,

while the Hindu traders use Sindi, both as the medium of cor- POPULATION. -
respondence and for keeping accounts.

The following statement shows the distribution, by races and Races and
tribes of the indigenous population of the district, including the tribes.
domiciled Hindus:—

Bráhuís	Zabri	47,617
	Méngal	62,136
	Muhammad Hasni	52,751
	Bízanjau	15,909
	Kambrári	4,315
	Mírwári (this tribe was not censused in 1901) ... ..	.....
	Gurgnári	3,925
	Rodéni	1,565
	Sumalári	3,275
	Kalandráni	6,308
	Sájdí	6,063
	Níchári	1,830
Others	Pandrání	340
	Rékízai	1,277
	Total...	207,311
	Khán's subjects	6,245
	Nakíbs	856
Others	Loris	4,177
	Servile dependants	5,103
	Hindus	381
	Total...	16,762
GRAND TOTAL...		224,073

A full account of the tribal constitution of the Bráhuís is given Tribal con-
in Chapter VIII of Mr. Hughes-Buller's Census Report of 1901.* stitution.
It may be briefly explained here that a Bráhui tribe is based
primarily not upon agnatic kinship like an Afghán tribe, but upon
common good and ill; in other words, it is cemented together by
the obligations arising from the blood-feud, and heterogeneity,
rather than homogeneity, is the striking feature of its composition.
Round a nucleus several groups of diverse origin, including Afghán,
Baloch, Jat, and even sometimes freed slaves, gathered together

*Census of India, Volume V and V-A, Baluchistán (Bombay, 1902).

POPULATION. in time of emergency and ultimately became consolidated into a tribe. Instances of these will be found in the account of the tribes which follows. All comers gained easy admission to the tribe. As soon as a man joined the tribe, he permanently became a participator in its fortunes both good and ill. Then, having shown his worth, he was given a vested interest in the tribal welfare by acquiring a portion of the tribal land, in return for which he was bound to share all tribal responsibilities. Admission was then sealed with blood by women from the tribe being given to him or his sons in marriage. Starting therefore with the principle of participation in common good and common ill, participation in the tribal land came to be the essence of tribesmanship. The process is easy to follow: admission to participation in common blood-feuds; then to participation in tribal land; and lastly admission to kinship with the tribe. It must here be mentioned that the above system practically ceased after the appearance on the scene of Nasir Khán I, otherwise known as Nasir Khán the Great, as that ruler first combined the various conflicting elements among the tribes, then inaugurated the consolidation of the Bráhmí power for purposes of both offence and defence and saw its completion in his life-time, the result of his genius and organising power being found in the form of the different tribes as now existing. After dividing the tribes into the two great divisions, the Sarawáns on the north and the Jhalawáns on the south, placing at the head of each a leader, Nasir Khán proceeded to organise each tribe on a system of feudal service to supply the armed forces both of his own confederacy and for the muster of his suzerain, the ruler of Kandahár. The distribution of land among the tribesmen which followed in most cases appears to have formed the basis of the constitution of the different tribes.

The tribe, locally called *kham*, is divided into a number of groups; the main divisions or clans are called *takkar*, their sub-divisions or sections are known as *shalwár* (the term being generally used for kinship), and further minor units or sub-sections representing the families are designated as *píra*, while *zai* is a generic term for a group representing either the tribe or any of its divisions. Each

tribe has its own staff of officers or leaders. The Chief (*sardār*) is the head of the whole tribe, followed by the *mír* who is the headman of a clan (the term being also applied to the *sardār's* brothers and near relations), and the *motbar* or *kamāsh*, the head of one of the units of which the clan is composed.

The office of the Chief of a tribe and that of the headman of a big clan is hereditary, while the leadership of smaller groups greatly depends on the age, influence, and intelligence of a member of the group, and his hospitality is a great factor in his favour.

Living with some tribes are some individuals and families known as *hamsāya* who share temporarily in good and ill with those among whom they live but, unless they have been given a share in the tribal land, are united to their own tribes and join the latter in times of emergency.

Before entering on a detailed description of each of the important tribes and their long chain of clans, sections, sub-sections, and families, attention is drawn to the presence of the organised political or ethnic unit known as *dastas* or *pallav sharík*. Every tribe is composed of separate clans or large groups living apart from, but connected with, each other at the same time in all political matters concerning the common good and ill of the tribe. According to the local traditions the tribes in Jhalawán were for this reason divided, in old times, into two main divisions or *dastas*—(a) the *Zahri dasta* and (b) the *Méngal dasta*. The tribes comprised in each of these divisions were often at feud with each other, but against an outsider they would all combine. The principal tribes comprising the *Zahri dasta* are the *Zahri*, *Níchári*, and *Pandráni*; those in the *Méngal dasta* are the *Méngal*, the *Bizanjau*, *Sájdí*, and *Muhammad Hasni*.

Main divisions and
Pallav sharík.

The remaining minor tribes, which occupy an isolated position and do not come under either of the *dastas* are the *Mírwári*, *Kambrári*, *Iltázai*, *Gurgnári*, *Sumalári*, and *Rodéni*.

The chief point of difference in the tribal constitution of *Sarawán* and *Jhalawán* tribes is that in the latter district, the Chief or headman of a big clan is entitled to recover an annual tax, *máli*,

POPULATION. payable either in cash, sheep or kind, from each family of his tribesmen. The sections or clans paying the *máli* are known as *goshi* or *khafi* and are bound to pay, besides, *purs* and *bijjár* or contributions on deaths and marriages; while those who are exempt from *máli* are known as *ráj-o-kabíla* and pay *purs* and *bijjár* at the Chief's or headman's request. The Chiefs of tribes and such headmen of clans as are styled *sardárs* are entitled to these contributions.

Khan's *ulus*. Among the Khán's *ulus* the Rais, Lotiáni, Pandráni, Dányá and Kambrári in Pandrán and Zahri are constituted like the ordinary tribes in Jhalawán. In Súráb and Khuzdár, these cultivators form a group in a locality or *káréz* where they have their tenancies and each group has a headman known as *arbáb* or *ráis*.

In appendix III is given a list of the tribes; clans in each tribe; sections which pay *máli* (*goshi* or *khafi*); those that are exempt (*ráj-o-kabíla*); the estimated population of each clan; the name of the headman of the clan and the allowance, if any, which he receives from the Government or the Khán; the *sán* or number of men-at-arms which the clan was required to furnish to the Khán; and the localities in Kachhi where the clan holds land which is subject to *gham* or revenue.

Zahris. The Zahri tribe consists of a number of heterogeneous elements, and takes its name from the valley which is the residence of the hereditary Chief, who is also the head of the Jhalawán division of the Bráhui confederacy and holds the standard (*bairak*) of the division which is of yellow silk. The estimated population of the tribe, in 1901, was 47, 617, and the principal clans are Zarrakzai (1,895), Khidrání (13,825), Jattak (12,221), Sásoli (4,404), Músiáni (2,090), Bájoí (3,039), and Lotiáni (1,238), and minor clans (8,855). Four of these clans, viz., the Khidrání, Jattak, Músiáni, and Sásoli, though sharing in the good and ill of the Zahris, may be regarded as now forming practically independent units.

The Zarrakzai clan (1,895) is the dominant sept of the tribe, lives mainly in Zahri valley, and according to local tradition is descended from Zarrak, a Zhar Khél Tarín Afghán, who migrated

from Afghánistán into the Zahri country, assisted the Músiánis POPULATION in turning the Jadgáls out of the country, and married a daughter of the Músiáni Chief, Mír Bohir, by whom he had a son for whom he obtained the turban—the token of chiefship—by a stratagem. The chiefship was, for some generations, in the Káwrízai branch of the Zarrakzais, but on the death of Sardár Táj Muhammad Khán, it was assumed by Sardár Gauhar Khán, of the Dosténzai branch in which it still remains. The events which led to this change have been described in the section on **History**.

As already mentioned the tribes in Jhalawán were divided into two *dastás* or divisions, i.e., Zahri and Méngal, and enmity has existed between these two rival tribes for many generations. It is said that the standard of the Jhalawáns was originally possessed by the Sháhízai clan of the Méngals and was taken away by the Zarrakzai Zahris in one of the many feuds that occurred between the tribes. This insult and injury has never been forgotten by the Méngals. During the fight, which took place between the Jám of Las Béla and Mír Khudádád Khán of Kalát in 1868, Sardár Núruddín Sháhízai Méngal, an ally of the Jám, unsuccessfully endeavoured to regain the standard, and Safar Khán Lotiáni Zahri lost his life with several others, but not the standard which was in his care.

The achievements of Sardár Táj Muhammad Zarrakzai have been described under **History**. His grandfather Mír Zarrak, is said to have been killed in a fight, near Badu Kushta pass, close to Anjira, by Malik Dostén Naushérwáni of Khárán who cut off his head and took it to Khárán in triumph. At a later date, Kádír Bakhsh Zarrakzai attacked Khárán, caught Mír Abbás III, Chief of Khárán, and set him to grind corn at a handmill. These events have been, and are still, a cause of enmity between the Zahris and the Naushérwánis.

The present Chief is Sardár Pasand Khán, who is in receipt of a monthly allowance of Rs. 400, and one of his sons is in charge of the Kalát State Levy Post at Norgáma and is paid an allowance of Rs. 100 a month. Pasand Khán was born about 1846, has a great reputation for bravery and can show numerous scars received in many a wild border foray. The Chief is entitled to recover *máli*,

POPULATION. poll tax, *purs*, and *bijjār* from the various *goshi* or *khafi* sections named in appendix III, and also inherits the property of such individuals belonging to those sections as die without male heirs. The Zahri tribe, in olden days, supplied 1,000 men-at-arms (*sán*) to the Khán and it is alleged that in lieu of this they held the Gáján lands in Kachbi. The Zarrakzais, however, contend, and this contention is shared by all who own similar lands, that the lands were given to them as compensation for men who died with Mír Abdulla Khán while fighting against the Kalhoras of Sind.

Mír Abdul Aziz, son of the late Mír Abdul Karím, Jemádár of Postal levies on the Quetta-Kalát line, is a man of influence among the Zarrakzais and both he and his father have done good service.

Khidránís, The Khidránís (13,825) comprise seven sections, all of whom are practically exempt from *máli*, though they have to pay *purs* and *bijjār*. Their headman, however, claims that except the Míári (also called Míhári) and Alímurádzai, all others are liable to *máli*. The dominant section are the Sháhozais, who are descended from Sháho, a brother of Mír Zarrak and Muhammad, the progenitor of the Muhammadzai Méngals of Mámatáwa. As mentioned under Zarrakzais, the Zahri country was held by the Chhutta Jadgáls when Zarrak came and the Músíánis were living as their *hamsáyas*. These three brothers—Zarrak, Sháho, and Muhammad—combined with the Músíánis, succeeded in turning out the Jadgáls and divided the country; a share of Malkhor, Anjíra, the Hab river valley and dry crop areas in Arzonán, Archino and Gwaniko were given to Sháho and are still held by the Sháhozais with the exception of Anjíra lands which have been sold to Sardár Pasand Khán Zarrakzai. The Míáris and Alímurádzais are Jadgáls, the former being descended from a buffalo keeper (*méhi* in Bráhui), and the latter from a *máčkhi* (or fisherman) of Sind; the Dallújav are descendants of a Hindu convert to Islám, named Dallu, while the Gichkízais and Rahzanzais are also of Jadgál origin. The headquarters of the Sardár were at Malkhor, but the present Sardár has abandoned the village and is now residing in Bághwána. The majority of the Míáris reside in Kappar on the Simán river, but

some of them are also to be found near Malkhor and in the dry POPULATION. crop area in Gidar. The Gichkizai and Miranzai live in Jamburo the Dallajav at Habu; and the Ahmadzai and the Bahzanzai in the Hab river valley.

The Khidránís have been at feud with the Mángals for a considerable time, the feud having originated in the Mángals having carried away some cattle belonging to the Sásolis while grazing in the Khidrání country. The dispute assumed an unusually serious aspect in 1889, as the Khidránís, in consequence of the feud, fled to Sind whither they were followed by the Mángals. A settlement between the parties was effected through the intervention of Sardár Yár Muhammad Kúrd, when it was arranged that the Mángals should pay Rs. 5,600 as compensation for blood, and a fine of Rs. 2,500 for raiding into the British territory, and that cattle and arms which had been taken should be mutually restored by the parties concerned. These arrangements were being carried out, and a portion of the money payable had been levied from the Mángals when the Khidránís again broke the peace and their Sardár, Kamál Khán, was placed under surveillance. In November, 1890, a *kafilá* of Mángals, en route to Sind, was attacked by the Rahzanzai Khidránís, two Sháhízai Mángals were killed and one wounded. The case was decided by arbitration in 1891, when it was found that the compensation due to the Mángals was Rs. 1,672-8-0, while they had to pay to the Khidránís Rs. 4,632 for losses incurred by them, and securities for future peace were obtained from the Sardárs of both the tribes.*

The present headman of the Khidránís is Karím Bakhsh whose maternal uncle, Raza Muhammad, Míári, of Kappar, is connected by marriage with the Baísáni Mángals of Wabér and has influence among them as well as among his own clansmen the Khidránís.

According to local tradition, the four principal sections of the Jattaka. Jattak tribe, i.e., Adamáni, Súmáráni, Umráni, and Jhángírání, claim descent from Adam, Súmár, Umar, and Jhángír, four sons of Ali, Rind, while the dominant sub-division, the Bánzozai, are

*A detailed account of the course of events is given in the Baluchistan Agency Administration Reports for 1889-1890 and 1890-91.

POPULATION, said to be the descendants of Bánzo, a deputy of the Afghán governors, who married a daughter of Adam, who was the Chief of the clan, but had no male issue. The chiefship then descended to Bánzo's son. Under the Afgháns, the Jattaks supplied, in time of war, men-at-arms to the rulers, while in time of peace each married man had to give one seer of *ghí* and one *kása* of pistachio annually.

The headquarters of the Jattak Chief and the Bánzozai section are at Saráp in Mishk, in the Zahri valley, where the Sardár has a small fort. The rest of the Jattaks (12,221) are nomads and chiefly depend for their livelihood on their flocks. They are found mostly in the hills on the western side of the Múla river where they own some plateaux, the important ones being the Darnéli, Hádir Kash, Dasht-i-Kalán, Roz Chop, Sarách (half), Mandréjav, and Múhánch. They also own the greater part of the Kúhav irrigated lands in Múla, and the Gazgi section owns Gazg and pays revenue for it to the Khán. The Jattaks have been at feud with the Músiánis. In 1894 Umar Khán, then Chief of the Músiánis, instigated Sardár Gauhar Khán, Zarrakzai, to attack Shahbáz Khán, the Chief of the Jattaks at Saráp. In this attack Karímdád, a brother and a son of the Jattak Chief, were killed and a large amount of property looted. In 1900 the Jattaks made a counter-raid on the Músiáni headquarters at Balbal and killed some Músiánis, including a wife of the Chief. The disputes were settled by the Sibi *Jirga* in 1901 and both the Músiáni Chief, Umar Khán, and the Jattak Chief, Shahbáz Khán, died within a month of the settlement.

Shahbáz Khán's eldest son and heir, Asad Khán, died before his father, and on Shahbáz Khán's death his grandson, Muhammad Ali Khán (about 5 years of age in 1903), was nominated as Chief, and Ali Muhammad, a younger brother of Shahbáz Khán, was appointed as his guardian. Ali Muhammad has not only influence among the Jattaks, but among the Jámots of Chaku also, his mother being of the latter tribe.

Sásolis.

The Sásolis (4,404) are, like others, a mixed clan. The dominant class are the Hotmánzais, who claim to be descended from Bulfát Jadgáls and are immigrants from Sind. The next important

section are the Sheikh Sásolis, claiming descent from Pír Umar, POPULATION. shrines dedicated to whom are to be found in various places, notably that near Panjgúr, where the Pír was murdered, and that on the Simán river near Khuzdár. They have a separate headman. A number of the Garr Sásolis have migrated to Nímargh in Sarawán and have permanently been cut off from their brethren in Sásol.

During the census of 1901, the Ajibári, Akhundáni, Dégíáni, Jámot, Kárclo, Kori, Pandráni, Lahri, and Nakíb residing in the district were enumerated among the Sásolis, but of these the Ajibári, Akhundáni, Jámot, Kárclo, and Kori are solely the tenants of the Khán and subject to the orders of the *náib* of Khuzdár, though they share good and ill with the Sásolis. Such of the Nakíbs, who cultivate lands in the Sásoli country, are treated as *rāj* of the Sásoli headman. The Dégíanis pay poll tax to the Zarrakzai Chief, while the Lahris and Pandránis are treated as *hamáyas* and pay to the Sásoli Chief the *purs* and *bijjár*.

The headquarters of the Sásoli Sardár are at Bhalaréjav in Zídi where he has a small fort, but since the restoration of his *inám* land at Jháláro and his marriage into a Jámot family, he spends the greater part of the year at Jháláro in Karkh, and the tribal affairs are managed by his eldest son, Rasúl Bakhsh, whose mother is a Bájoi. The whole of the Koláchi river valley from Zídi downwards, as well as Gáj belongs to the Sásolis, chiefly of the Hotmánzai section, Sopaks and Sheikhs. The Sheikh Sásolis own Sásol with the Ghulámáni Mángals and many of them also own lands in Hazárganji near Nál where they share good and ill with the Bizanjau. The Gwahránjau section own lands in Lákorián and Páriko. The Gwahránjau, Sopak, and Lorájau of Khárán are also said to be descended from the Sásolis.

In the time of Mír Nasír Khán I, Mír Bullo, Hotmánzai was a fighter of note and is said to have led an attack on Delhi when the Khán, with a Baloch and Bráhui *lashkar*, was aiding Ahmad Sháh Abdáli. During the reign of Mír Mahmúd Khán I, the Sásolis joined the Khidránís and fought against the Mángals, the cause of dispute being the refusal of the Mángals to allow Núrndíu Khidrání to marry Mah Náz, a Pahlwánzai Mángal by birth

POPULATION. and his brother's widow. The Mángals defeated the allies and killed Núruddín Khidrání, Mír Bullo, and Kanar Sásoli. In the time of Mír Nasír Khán II, Attar Khán, grandfather of the present Sásoli headman, made an unsuccessful attempt to take revenge on the Mángals who were aided by the Bízanjau. The case was decided by the Khán, who imposed a tax of one rupee on every camel load of merchandise imported into Nál or Wad through the Múla pass. This tax is still levied on behalf of the Sásoli headman by Mukhi Boda in Nál, and is known as "Attar Khán Sung."

The Sásolis own no land in Kachhi, but the Sardár has been given by the Khán water and land, free of revenue, at Jháláro in Karkh. This *inám* was forfeited by Mír Khudádád Khán, when Sardár Pahár Khán Sásoli sided with Sardár Gauhar Khán, but was restored by the present Khán, Mír Mahmúd Khán, in 1895. Their headman is Sardár Pahár Khán (born about 1846). Jamál Khán Sheikh Sásoli, son of Mír Lalla has considerable influence not only among the Sheikhs but also among the Ghulámáni Mángals of Sásol and Goru, and his position is considerably strengthened by the respect which his step-mother, Bíbi Khair Khátun, commands. A daughter of hers is married to the Sásoli headman's eldest son, Rasúl Bakhsh.

Músiánis.

The Músiánis (2,090) claim a Rind Baloch origin, and are said to be the earliest of those immigrants who turned the Jadgáls out of the country. As already mentioned, the chiefship of the tribe was obtained from the Músiánis by the Zarrakzais by a trick and since then the clans have not been on very friendly terms. Mír Murád Khán, head of the Músiánis, took up arms against Sardár Táji Muhammad Khán and sided with Khudádád Khán, the latter promising him the chiefship of the Jhalawáns should he succeed in killing Táji Muhammad Khán, but in the skirmish at Joi Ghulámán in Kalát, Murád Khán himself lost his life. There has been enmity also between the Músiánis and the Jattaks and in 1900 the latter attacked the Músiáni village when the Chief's wife was accidentally killed. The case was decided by the Sibi *Jirga* in 1901. The headquarters of the Músiánis are at Balbal near Ghat in Zahri; the *ráj-o-kabíla* sections chiefly live in the Zahri valley, along the Pissi-bél and Múla, while the Khánuzai

own and cultivate the Hattáchi flat in the Múla pass. The *goshi* sections are chiefly nomads and scattered about the Múla pass, the Dínás among them cultivate land along the Drugi river close to Kharzán. The Músiánis own *gham* land at Pathán in the Gandáva *niúbat* but owing to disputes with the Jattaks they have sold half of their land to Hindu banias of Kachhi and mortgaged, without possession, the remaining half. The present head of the Músiánis is Sardár Zahri Khán (born about 1887). Next to the Chief, the most influential man in the Músiáni clan is his cousin Mír Baháwal Khán, who was once kept in confinement by Sardár Gauhar Khán and escaped through the help of an Afghán sepoy.

The Bájois (3,089) comprise three *kabíla* sections; the *goshi* sections and the *hamsáyás* include the Adénazai, Bohirzai Gwaránjau, and Rádháni. The headman belongs to the Sabzal-khánzai section, which claims to be of Rind descent and connected with the Bájkáni Baloch. This claim is shared by other sections and they allege that when the Rinds marched to Kachhi they deserted the main body and remained behind, hence the name Bájoi, from Sindi *bháj* or desertion.

The Bájois settled in Bághwána as tenants of Natwáni Jadgáls and gradually usurped their lands. Most of them now live in the Bájoi part of the Bághwána valley, and in the neighbouring hills and all their lands are unirrigated. A few are also to be found in Sásol, Férozabád, Zídi, and Nál. The Bájois used to supply 300 men-at-arms to the Khán. They now share good and ill with the Sásolis and have marriage relations with them and the Khidránis. Their present headman is Mazár Khán, son of Nazar Khán (born about 1861), who resides in a small fort in Bághwána. He is a great friend of the Magassi *Wadéra*, Nawáb Kaisar Khán.

The Lotiánis (1,238) comprise nine sections and are chiefly the tenants of the Khán. The Kahni section are said to be a remnant of the ancient Jadgál inhabitants; Badúzais are immigrants from Sarawán, while the remaining sections are said to be the descendants of Zahri, father of Zírak, and are collaterals of the Músiánis. Their headman, Shahbáz Khán, who belongs to the Sálehzai section, succeeded his brother, Fat'h Khán, when the latter was

POPULATION. treacherously killed by Sardár Gauhar Khán while asleep in the shrine of Pír Sultán. He lives at Samawári village in Norgáma, is the *raís* of all the tenants who cultivate Khán's lands watered by the Saitáni stream and has one *shabána* of water and land free of revenue for his services. The Kahnís live in Norgáma, while others cultivate the flats along the Mishkbél as far south as Páshta Khán. Some of the Hirinds live in the Lédav pass and are in charge of the shrine of Pír Kalandar. Here they cultivate rice and enjoy the offerings made by travellers at the shrine.

The Lotiánís are considered a brave class among the Zahris and during tribal warfare bear the standard and carry a pair of kettle-drums. Safar Khán, the father of the present headman, was killed in a fight between the Khán and the Jám of Las Béla at Bághwána in 1868, when the Méngals made a rush on the Zahri *dasta* or division to gain their standard. The Badúzais and Mitházais among the Lotiánís are, however, considered to be notorious thieves.

Méngals. There are three distinct Bráhui tribes of this name in Baluchistán: first the Méngals of Jhalawán, secondly the Méngals of Bolán, and thirdly the Zagar Méngals of Nushki, and it is only the first tribe that is dealt with here.

The Jhalawán Méngals (62,136) are said to be Jadgáls by origin. Tate in his "Memoir of the Country and Family of the Ahmadzai Kháns of Kalat," remarks that "the idea of the Méngals themselves is that they are descendants of a people who originally dwelt in the vicinity of Samarkand. In the Balochi language, which is a relic of the influence exercised by the civilization of Ancient Persia, when the limits of the Persian Empire extended into Western India, plurals of substantives and collective nouns are formed, generally by adding the suffix *gal* to the noun itself and hence all over Baluchistán the word Jadgál is used to denote the Jat population at large; * * * so that the word Méngal merely denotes the Min tribe * * *. The Min were a well known Scythian, that is, Turanian tribe, and the name occurs on the lists of the Behistun inscriptions, containing the names of Scythian tribes deported by Darius, the Achæmenian into the eastern

frontier of his empire owing to their turbulence. The tribe in POPULATION Kalát was renowned for its bravery, and further east in Rájputána the tribe of Mina are, or were, celebrated for their turbulence and for their predilection for dacoity."

The tribe, as at present constituted, comprises sub-divisions bearing the names: Sháhízai (101), Tuk-Sháhízai (234), Pahlwánzai (1,369), Shádmánzai Pahlwánzai (1,844), Raísáni (771), Báránzai, Mahmúdzai, Mardoi, Sheikh, and Lahri, all of whom except the

Lahris are *Ráj-o-kabíla*, and exempt from poll tax, while there are 16 *khaft*, or revenue paying clans besides a few Rodéni Natwáni, Sásoli, Siáhpád, Sheikh Ahmadi, and Mírwári *kamsáyas*.

The Sháhízai, who are the dominant sub-division, Tuk Sháhízai and Pahlwánzai, claim a Persian descent, and the Muhammadzai and Báránzai are of Tarín Afghán origin. The Raísánis are collaterals of the Sarawán Raísánis; the Mardoi are Bulfat Jadgáls descended from Jám Bhádín, fourth son of Jám Ari, progenitor of the Bápráni, Hamaláni, and Loháráni Jáms of Thána Búla Khán and Tawang in the Karáchi District. They were so named on account of their bravery by Mír Nasír Khán I. They used to pay *málí* to the Méngal Chief, but about 20 years since assumed some independence, and are now counted among the *Ráj-o-kabíla*. Féroz, one of their leaders, who gave his name to Férozábád, is credited with having turned out from Khuzdár the Mongol agent, Malik Chap.

The Sheikhs are descended from a saint named Ali Bézát, or Ali, the tribeless, whose shrine is in the Réshak hills to the north of Norgáma. According to local tradition, the saint accompanied Mír Nasír Khán I when he led his *sán* (feudal muster) to Kandahár, and on being questioned as to the tribe to which he belonged gave no answer. Thereupon the Khán exclaimed *Ali Bésát nai sán nai sursát*, which means that Ali does not belong to any particular tribe and he is therefore exempt from providing men-at-arms or supplies. Lalla Sulaimán of Súráb and Pír Fakírdád of Tuk were other reputed saints. Certain families descended from these saints have by custom the right to recover one-fiftieth of the produce of the unirrigated lands in Archino and Arzonán, while the Pallízai Pahlwánzai Méngals give them a kid on

POPULATION. marriages. The Sheikhs sell amulets, exorcise evil spirits, and are credited with power to cause rain. They are chiefly found in Gidar *Khushkáva*, Arzonán, and Archino.

Among the *khafi* clans, the *Miráji* or *Mír Háji*, which are the strongest clan in the tribe, are descended from three pilgrims named *Mír Háji*, *Háji Mari*, and *Háji Barori*, who first settled in the *Déi* hills, were admitted by the *Méngals* as *hamsáyas* and given a share in lands in *Chhattar*. They are found chiefly in *Sárúna* and the *Pab* hills, and on account of their descent are treated as a sacred class. The members of the *Dilshádzai*, *Horúzai*, and *Shambezai* sub-sections are credited with powers to cast out devils, and their charms are much sought after.

The *Makáli* (938), a *khafi* clan, who live at *Wár-i-Sardár* in *Wad* and *Kapoto* are descended from *Maka*, a *Nakíb* woman of *Makrán*, whom *Bátél*, the progenitor of the *Sháhízai Méngals*, took as a wife and are held in little esteem owing to their low descent. Their leading men are *Khati*, son of *Mehrán* in *Wad*, and *Muhbat* in *Kapoto*. They are for the most part of nomadic habits.

The headquarters of the *Méngal* tribe are at *Wad*, where the *Sardár* resides and owns a *kárés* and a small fort constructed in the time of *Sardár Núruddín*. The present Chief is *Sardár Shakar Khán*, who in 1895 married a daughter of *Mír Jám Ali Khán* of *Las Béla*. The *Sháhízai*, *Pahlwánzai*, *Shádmánzai* (except the *Abábaki* sub-section which has permanently moved to *Mastung*), *Muhammadzai*, *Báránzai*, *Gwahráni*, *Umráni*, *Shámbav*, *Angalzai*, *Gorgéjzai*, *Mullázai*, *Lahri*, *Sásoli*, and *Mírwári* sections are chiefly found in the *Wad* valley; the *Mír Háji*, *Kúrd*, *Gungav* and *Natwáni* and *Chhutta* reside in *Sárúna*; the *Mardoi* in *Férozábád* near *Khuzdár*; the *Ghulámáni* in *Sásol* and *Goru* and the *Raísáni* in *Wahér* and *Lohéndav*. The majority of the *Raísáni Méngals* lead a nomadic life in the vicinity of *Wahér*. Some *Báránzais* live in *Iskalku*, *Umránis* and *Muhammadzais* in *Kapoto* and *Mámatáwa* and the *Khidráni Méngals* along the *Arénji* river.

The wars and feuds of the *Méngals* have been mentioned under **History**. According to local accounts a feud arose between certain *Méngals* who were at the time living in the *Harboi* hills

and the Bizarjaus, in the course of which 18 Sháhízai Méngals POPULATION. were killed. In compensation for this loss, Wad was given to the Méngals, who at a later date ousted the Bizarjaus from Wahér also. Cattle-lifting, and consequently feuds, continued between the tribes and severe fights are reported to have taken place, in one of which two Méngal brothers, Kamál and Jamál, were killed. In the last fight, which took place at Bárán Lak, the Méngals, for the first time, succeeded, but lost their famous Sardár, Núruddín, son of Pahlwán, the progenitor of the Pahlwánzais. The quarrel was finally adjusted and a peace arranged by the conditions of which the Bizarjaus handed over as compensation to the Méngals, the upper half of the Drákálav valley adjoining Wad.

The Méngals had similar feuds, mostly in connection with cattle-lifting, with their Jadgál neighbours of Las Béla and Sárúna, which were happily put an end to by the marriage of the then Jám of Las Béla to a woman of the Sháhízai. Jám Mír Khán I was the son of a Sháhízai Méngal mother, and Jám Mír Khán II, father of Jám Ali Khán, and grandfather of the present Jám, married a daughter of Sardár Rahím Khán Méngal. In the time of Jám Mír Khán II, a dispute arose between the Méngals of Sárúna and the Jámots in which Muhammad, son of Muríd, Mír Háji Méngal, was killed. The case was taken up by Sardár Núruddín on behalf of the Méngals, and by the Jám on the part of the Jámots, and a fight took place at Bohir Más on the banks of the Poráli river in which both parties suffered heavily. From the fact that Kukur, a slave of the Jám, who could crow like a cock was killed, the affair is known as *Kukur-wála-jang*. A second fight occurred at Bárán Lak in which the Méngals headed by Bráhim Khán, brother of Núruddín, were utterly defeated, but in a third fight, which took place at Baréri on the Poráli river, the Méngals with the help of the Zahrís beat off the Jám's *lashkar* which was aided by the Bizarjaus. Peace was then concluded and Sardár Núruddín received a large sum of money from the Jám. The Méngals supplied to the Afghán rulers 1,000 men-at-arms, but to the Kháns their quota is said to have been 18,000 men. They have *gham* lands at Chhattar, Phuléji and Táhir Kot in the Lahri *niábat*, but there has been a dispute between them and the Kahéris,

POPULATION. since 1901 about the *Jágirdári* rights*. These lands are shared by the Sháhízai, Pahlwánzai, and Raisáni sections.

A brief reference has been made in the section on **History** to the conduct of the Méngals in respect of the Khán's officials in Súráb and Khuzdár. In April, 1903, the Khán's *náib* at Khuzdár was collecting camels at Karkh, which led to a quarrel with the Méngals, in which several of the Méngals, men and women, were wounded. The Méngals in retaliation looted eight villages and carried off large quantities of grain and other property. The case was decided by a *jirga* which assembled at Kalát. The occurrence of this serious case while the Chief, Sardár Shakar Khán, was present with the tribe, and in spite of his efforts to restrain them, gave immediate prominence to the fact, long generally recognised, of Shakar Khán's incapacity as a tribal Chief. At his request and with the unanimous consent of the Méngal headmen it was decided that his cousin, Mír Wali Muhammad, should be appointed his *wakíl* or representative and should carry on in the Chief's name all the affairs of the tribe. In September, 1904, the question of the control of the Méngal tribe was again discussed in a full assembly of Sarawán and Jhalawán Sardárs and it was then unanimously arranged that Mír Wali Muhammad should continue to work as the Méngal Chief's *wakíl* and that the Chief's son should remain with the *wakíl* to support, by his presence, his authority with the tribesmen.

Mír Wali Muhammad Sháhízai, son of Mír Hájí Ibrahím Khán, has married a daughter of Jám Mír Khán and aunt of the present Jám of Las Béla, and receives some allowances from the State. His eldest son, Rahím Khán, is married to a sister of the present Jám. Mír Jumma Khán, son of Mír Muhammad, is the head of the Rahmatzai sub-section of the Sháhízais. Mír Alam Khán is the head of the Tuk Sháhízais and was appointed *thánadár* of the Sárúna post in 1894, where he has done useful work. Mír Hamza (aged about 65 years), and Mír Jangi Khán are men of importance among the Pahlwánzai; Mír Dád Karím Raisáni, son-in-law of Mír Hasan Pahlwánzai, and Atta Muhammad, son of Súmár Khán (about 30 years), Mardoi, are also men of note.

* NOTE.—Further details about this case are given in the *Kachhi Gazetteer*.

The Muhammad Hasnis, commonly known as the Mámasánis, are an important tribe. They inhabit Seistán, the hills of Luristán, and the valley of Mashkæ in Baluchistán. They are found throughout the whole of western Baluchistán from Shorardd southward to Málár and west to Panjgúr, and are scattered all over the Nushki-Chágai-Sanjráni country from the Rás Koh Kámarán range to Seistán. The name is classical, being that of a powerful tribe encountered by Alexander in Upper Bactriana. They are said to be connected with the Naushérwánis of Khárán, both claiming descent from the Mámasánis of Lur. The Mámasánis have the name of being the bravest and most savage of the tribes of Baluchistán and have the reputation amongst their neighbours of being bad friends and bitter enemies.

During the census of 1901, the number of Muhammad Hasnis in Jhalawán was roughly estimated to be 52,751. According to local accounts, they are the latest immigrants into the country in which they are now to be found. The present Chief alleges that his family came from Shíráz, and that up to the time of Mír Nasír Khán I they belonged to the Shíá sect.

As they came to Jhalawán after the Mírwári-Jadgál fight and the distribution of the country among the tribes which took part in it, they were given a small tract of land along the bank of the Mashkæ river, the place being called Jébri from *Jéb* (Bráhui), a pocket. They are mostly shepherds and goatherds of nomadic habits.

The tribe, in Jhalawán, is divided into several clans; those exempt from poll tax (*Ráj-o-kabíla*) include the Karamalízai, Mazárzai, Kéchízai, Gájikhánzai, and Shéruzai. The Hárání, Shahdádzai, Sumáli, Zangiání Usafi, and Husaini are also exempt from the tax. The *goshí* include the Jongozai, Dilshádzai, Bangulzai (except Rahmánzai section), Nindwání, Chákarzai, Bijjárzai, Chanarwání, Sobázai, Fakírzai, Siáhízai, Durrakzai, Zirakáni, Sháhozai, Kéharái, Mandavzai and Kalágháni.

The headquarters of the tribe are at Jébri; the Hárúnis, Mazárzais and Shahdádzais are settled in Súráb, Garr hills, and

POPULATION. Gidar ; and the rest are found in the Mírwári country and the Rakhshán valley, and wander in Khárán.

The Muhammad Hasnis have a bad reputation in Persia, where they are notorious for their lawlessness, but in Jhalawán they have led a comparatively peaceful life. They once had a feud with their neighbours the Sájdis of Gréshe, in the time of Mír Méhráb Khán, when Rustam Khán, the Muhammad Hasni Chief, was killed. This led to further raids and cattle-lifting and the Muhammad Hasnis lost Músa Khán, brother of Usaf Khán, while the Sájdis had Hayát Khán, the Chief, and his cousin, Shér Ali, killed. A compromise was effected through the intervention of the Bízaujau and Méngal Chiefs. With the Kháns of Kalát they got on well, but in the fight between Táj Muhammad, the Zahri Chief, and Mír Khudádád Khán, Kamál Khán, brother of the Muhammad Hasni Chief, Usaf Khán, sided with the Jám and the Méngals when they fought with the Khán of Kalát. In older days the Muhammad Hasni furnished 500 men-at-arms as *sán*, and had a certain amount of land and water in Pách (Gandáva) which was subsequently confiscated by Mír Khudádád Khán. The Muhammad Hasnis claimed the restoration of this *inám* land in 1897-98, but the confiscation having taken place before the Mastung Settlement of 1876, the Political authorities could not see their way to help them.

The present Chief of the tribe is Rustam Khán, son of Shahbáz Khán, who belongs to the Karamalízai clan. His sister is married to Sir Nauroz Khán, the Chief of Khárán, and he has also marriage relations with the Gichkis of Panjgúr, and the Sháhízai Méngals of Wad.

Mír Mazár, the progenitor of the Mazárzai clan, is said to have been a stout fighter, and took an active part at Delhi whither he had accompanied Mír Nasír Khán I to the assistance of Ahmad Sháh Abdáli. His descendants had some quarrel among themselves regarding the *máli* or poll tax recoverable from their *goshi* clansmen. Allayár, the head of the Allayárzais, wished to recover one sheep per family for himself, allowing Mazár to receive one sheep per family. Rustam Khán, son of Allayár, did

not agree to this and a quarrel ensued in which he was killed. **POPULATION.**
At present the Chief of the Muhammad Hasni tribe and the headman of the Mazárzai clan each recover a sheep per family from the *goski* clans.

The Hárúnis (12,710) are an important clan among the Muhammad Hasnis, and they possess lands at Gurgut in Súráb, dry crop lands in Gidar, Dasht, Khísundún, Dasht-i-Gorán, and the Mardánshai section possess lands in Máráp, Siáh Kumb, Hájika, Chilbaghu, etc. The Sheikh Husainis, descendants of the saint Sheikh Husain whose shrine lies near Nushki, are treated as a sacred class and own some land in Dasht. **Hárúnis.**

The headman of the Hárúnis is Sultán Muhammad (about 45 years of age) who is treated as a Chief among the Jhalawáns. He is descended from a Zarrakzai mother, has given his daughter in marriage to Sardár Pasand Khán, the Zarrakzai Zahri Chief, and has himself married that Chief's widowed sister. He is a man of strong, determined character and by these connections his position has been further strengthened. He formerly engaged in constant disputes with Sardár Muhím Khán, Gurgnári. In 1901 he opposed the Naushérwáni Chief's claim to inheritance of some land and water in Gurgut belonging to the late Mustaufi Fakír Muhammad's widow, which dispute was finally settled by the Political Agent, Kalát, in that year.

A serious dispute, originally of a petty nature, arose between the Rodéni headman and the Khán's *náib* at Súráb in 1901, in the course of which the Rodénis seized and mutilated (by cutting its ears off) a horse belonging to the *náib*. The latter proceeded to avenge this insult, and was joined by Sardár Sultán Muhammad Hárúni. In the attack which was made on the 17th of September, 1901, Sultán Muhammad and three of his men were wounded, while the Rodénis lost three men killed and five wounded. The case was complicated by Sardár Pasand Khán, Zarrakzai, a friend of Sultán Muhammad, who either directed or permitted the murder in cold blood of Mír Atta Muhammad as he lay wounded in his house. The case was decided by a full *jirga* of the Sarawán and the Jhalawán Chiefs in September, 1903. The net result of the

POPULATION. settlement was that the Khán's *náib* at Súráb should give the Rodénis Rs. 6,100 as blood compensation, and pay a fine of Rs. 1,000, Sardár Pasand Khán giving them Rs 4,250 and paying a fine of Rs. 1,000. The total amount adjudged as due from Sardár Pasand Khán was Rs. 7,500 but Rs. 2,000 was remitted as compensation for the wound inflicted upon Sardár Sultán Muhammad and Rs. 250 for a wound received by one of the latter's men.

Bízanjaus. According to the Mírwári tradition Bízanj 'the progenitor of the Bízanjaus, was an attendant of Mír Bijjár, the Mírwári hero, and was paid as his wages 20 maunds of barley (*jau*) and the term *bist man jau* (20 maunds of barley) in time changed into Bízanjau. The Bízanjau themselves, however, claim a Baloch descent from the Núhání Rind Baloch. When Mír Chákar, the Baloch hero, marched on Kachhi the Bízanjau remained behind. The horse of Mír Bijjár, the Mírwári Chief, on the day of the Mírwári Jadgál fight, dropped a shoe (*nál*) which was found by Bízan, and hence the name of the tract of the country known as Nál which was conferred upon him. Temple considers that Bízan was the hero of the time of Rustam, who is mentioned in the Sháhnáma, and that the Bízanjau are therefore Kianian Persians.

The Bízanjau tribe, the strength of which was, in 1901, estimated to be 15,909, comprises four main divisions or clans: the Hammalári (6,622), the Tambrári (3,191), the Umráni (3,263), and the Siáhpád (2,833). Each of these clans has a headman of its own, while the Hammalári Sardár is the Chief of the whole tribe. Each headman levies *máli* or poll tax from his own clansmen.

The Bízanjaus occupy the country along the banks of the Hingol river from Nál to the Jáu valley; in this latter valley Sardár Fakír Muhammad Bízanjau obtained lands by purchase from the Mírwáris. The Tambrári clan are found from Ornách down to Tappi Dédár on the Béla frontier and in all the hills between Poráli and Kud rivers. The Hammalári and the Umráni also graze their flocks in this part of the country. A considerable number of the Bízanjau are found in Kolwa and Kéch in Makrán, whither they migrated when Mír Fakir Muhammad Bízanjau, the father of the present Chief, was employed as the Khán's *náib*.

The headquarters of the Hammalári clan, which is the dominant class, and is composed of Fakír Muhammadzai, Dost Muhammadzai, Gwáránzai, Kamál Khánzai and Bobirzai sections, are at Kháyán in Nál, and the Chief belongs to the Fakír Muhammadzai section. The Hammalári clan also includes the Nindawári, Báhurzai, Sásoli, Sheikh Ahmadi, Járárzai, Shahrístánzai, Darmánzai, Shah Murádzai, Ghaibízai, Malikdádzai, Aidozai, Karkhízai, Safarzai, and Lángav, the majority of whom are occupancy tenants, and pay a share of the produce of their lands to the Bízanjau Chief. The Sásolis also obtained a share of land in Hazárganji after the Mírwári-Jadgál fight, and for this they pay no revenue. The Báhurzai, in addition to the rent of their land, pay a tax called *phori* which varies from 16 to 30 maunds of grain in a year.

The Tambrári have their headquarters at Ornách, and their principal sections are: the Gájízai to which the headman belongs, the Darwéshzai, the Fakírzai, and the Sodavzai. The Tambrári are said to be by origin Rakhsháni Baloch. According to local tradition, when the Mírwáris won the country from the Jadgáls, Malik Dostén, Chief of Khárán, deputed Timar, a Rakhsháni, to occupy Wad and Drákálav, which tracts were subsequently conquered by the Móngals. The Tambrári are the descendants of Timar.

The Umráni claim descent from Umar, a Rind Baloch; their headquarters are at Tégháp in Nál and the headman belongs to the Fakírzai section. The Férozai and the Ghaibízai sections among them are said to be Zahris. Most of the Umráni have emigrated to Kolwa.

The Siáhpád or blackfooted, so-called from the fact that in olden days they wore black blanket boots, and were notorious robbers, are also said to be Rind Baloch. Their headquarters are at Khurmáistán in Nál, and the headman belongs to the Mandavzai section. The greater part of Páriko belongs to them and they also wander about in the Khárán hills to graze their flocks.

The feuds between the Móngals and the Bízanjaus have been briefly mentioned in the account of the former tribe. When

POPULATION. Central Asian trade passed through the Jhalawán country, the Bízanjaus guarded the route between Nál and the Las Béla frontier. In the time of Mír Mahmúd Khán I (1793-4) an Afghán caravan was looted, and the Afgháns represented the case to the Khán at Khuzdár. Mír Kahéra, the Chief of the Bízanjaus, did not come to terms and was impertinent, which led to a fight between him and the Khán's men and he himself with 70 of his men was killed at Míri Bhut mound. Later on the Khán compensated the Bízanjau by giving the chief the Bént land in Mashkae and by recognising his minor son (the famous Fakír Muhammad, father of Mír Kahéra) as the Chief of the tribe. The Bízanjaus have always behaved well towards the Khán of Kalát. During his exile, Mír Nasír Khán II was given protection by the Bízanjau in Nál and Mír Khudádád Khán when deposed by Shér Dil Khán received similar treatment at their hands. When Mír Khudádád Khán, in the early days of his reign, was in constant disagreement with the Sarawán and the Jhalawán Chiefs, the Bízanjau Chief always acted the part of a peace-maker.

The Bízanjaus own the lands known as Náwra in Bhág, which were given to them as *inám*, or revenue free grant by Mír Mahmúd Khán I under a *sanad*, dated 1225 H.; of these lands half belong to the Bízanjau Chief and the remainder in equal shares to the Umránis and the Tambráris. By a *sanad* dated 1249 H., Mír Mehráb Khán gave the Bízanjau the tracts known as Bakhshu, Untum and Hásil in Bhág which are distributed in the same proportion as those of Náwra.

The Chief of the tribe is Mír Kahéra who is about 65 years of age, but the duties are actually performed by his son, Mír Fakír Muhammad, who is about 45 years of age. Mír Fakír Muhammad is considered the cleverest and most active man among all the Jhalawán Chiefs, and has considerable influence in Kolwa and Kéch where there are a large number of his tribesmen. Mír Karan Khán, son of Mír Hammal, brother of Mír Kahéra, is also a man of importance among the Hammaláris. Owing to certain land disputes he is not at present on good terms with the chief. The head man of the Tambráris is Hájí Alla Dina Alam Khánzai Gájizí who lives in Ornách. Shafí Muhammad, the head of the Umrár

clan, is about 40 years of age and lives at Tégháp in Nál. His **POPULATION**, son, Muhammad, when levying *máti* was killed by the Muhammad Hasnis in 1902, and since then the father has not been on good terms with that tribe. On the strength of a *sanad* granted in 1246 H. by Mír Mehráb Khán, Shafi Muhammad claims a share of 6 annas per camel in the duty levied at Nál on all exports and imports, but has not been so far able to enforce his claim. Mír Mandav Mandavzai (about 35 years of age), who is the headman of the Siáhpáds lives at Khurmáistán in Nál, and is a man of importance and influence among his tribesmen. When Mír Folád, and Mír Lalla were, respectively, the Chiefs of the Siahpáds and of Khárán, the latter used to levy transit dues on merchandise passing between Shahdádzai and Gréshe. A quarrel ensued between them on the tract known as Siah Marav in Páriko when 95 Siáhpáds were killed. Subsequently, a compromise was arranged by which Mír Lalla gave his daughter Bibi Náz in marriage to Mír Folád.

The Mírwáris are an important Bráhui tribe, but owing to a misapprehension no estimate of their population was obtained in 1901. The principal *Ráj-o-kabíla* clans of this tribe in Jhalawán are the following : Gwahrámzai, Karamshazai, Fakírzai, Súmárzai and Jiandári. They all claim a common descent from Míro, speak western Baluchi, and consider themselves Baloch rather than Bráhui. Their origin and history is fully described under **History**. The *máti*-paying sections among them are the Hálid, Kotwál, Gazbur, Kalléchav, Jalambári, Rustamári, Saláhi, Kanar-zai, Korak, and Gujjar. The Jhalawán Mírwáris are principally found at Parwár in Mashkae ; and in the valleys of Nondrav, Pélár, and Jáu, where they own lands which are known as the Mírwári country. The Gwahrámzais reside in Pírándar, Pélár, and Jáu, the Karamshazais in Nondrav, the Fakírzai in Manguli Kalát, Bédi, and Kolwa ; and the Súmárzais and the Jiandáris in Mashkae and Nondrav. The *máti*-paying sections wander about with their flocks in hills adjoining the Mashkae river and throughout the Mírwári country. Owing to demands for *máti*, many of these people have migrated to Béla and other places.

The headman of the Jhalawán Mírwáris is Khudádád Fakírzai, who, among his own tribesmen, has the title of Jám, i and lives in

POPULATION. Nondrav; Malik Dinár, son of the late Abdul Karím, the Khán's *naib* in Mashkae and Kolwa and Mír Kádír Bakhsh (about 28 years old) of Jáu are also men of importance.

The Mírwáris, after the war with the Jadgáls, had many internal feuds, and their feuds with the Naushérwánis form the subject of numerous ballads. When they became weak, their neighbours, the Bízanjau, began to gain the upper hand, and the late Mír Fakír Muḥammad Bízanjau, the Khán's *naib* in Kéch, induced many of the Mírwáris of Jáu and Awáran in Kolwa to sell their lands to him for nominal sums of money, thus gradually gaining influence and power in Jáu. At a later period, Mír Abdul Karím Fakírzai Mírwári, the Khán's *naib* of Kolwa, placed a check on the aggression of the Bízanjau, joined hands with Mír Baloch Khán, Naushérwáni, and picked a quarrel with the Bízanjau in Kolwa, which resulted in a fight in which Hásil Khán, the only son of Safar Khán, brother of Mír Kahéra, the Bízanjau Chief, was killed. The matter was decided by the Agent to the Governor-General in 1881.

Kambráris. The Kambrári tribe (4,315) comprises the Sobázai, which is the dominant section, the Báránzai, the Míránzai and Khushálzai, all of which are exempt from payment of *máli*. The *goshi* sections of the tribe are the Kiázais and Sheikh Ahmadis. The headman of the Kambráris, Sardár Kádír Bakhsh, son of Mír Saádat Khán, who was born about 1855, lives at Tok near Rodénjo and sometimes in Gidar and is a man of considerable influence. The Báránzais live in the Mastung valley, the Míránzai in Nímargh, and the Khushálzais in Mashkae, Khárán, and Kalát. The Kambráris living in Norgáma in the Zahri country are known as the Itázais. The Kiázais are a nomadic section and are found in Upper Jhalawán, Tok, the neighbourhood of Kalát, Iskalku, Khuzdár and Bághwána. It is said that Soba, the progenitor of the Sobázais, was a very avaricious man, and had a habit of annexing any object which caught his fancy in a tribesman's house. On a certain occasion he happened to visit the house of Hasan Kiázai, who was living in Iskalku with the Shahwánis and ordered him to kill a calf for him, which was done. Soba then began to take possession of other things in the house whereupon Hasan

killed him. The case was decided by the Khán, Nasír Khán I, who ordered seven families of the Kiázais to be handed over to the successors of Soba and pay the poll tax in future to them. The Kiázais in Jhalawán are the descendants of these seven families. The Sheikh Ahmadi are chiefly found at Khurmáistán in Nál and a few in the neighbourhood of Wad and Mashkae.

The origin of the Kambráris is uncertain; one tradition affirms that they are descended from one of the sons of Imám Rambar, named Kambar. Masson includes them among the Mírwáris, while according to Maitland they are not connected with one another. According to another tradition they are descendants of Kambar, a slave of Hazrat Ali, and are considered to be of Abyssinian origin. But the general belief among the people themselves is that Kambar was one of the seven sons of Mír Ibráhím and that they are, therefore, collaterals of the Ahmadzais and Mírwáris.

The Gurgnári tribe (3,925) derives its name from *gurg*, a wolf, Gurgaáris, and they claim to be of Koreish Arab origin. According to local tradition they are descended from Mír Gurgín, brother of Míro, the progenitor of the Mírwáris. They are divided into Sháhbégzai, Míránzai, Azghalzai, Mahmúdáni, Usufári, Siáhízai and Khidri clans, all of which except the Sháhbégzai, which are the dominant clan, pay *máli*.

The headquarters of the tribe are at Chad in the Gidar valley where the Chief has a small fort. The Míránzai live in Lákorián; the Azghalzai in the Ornách hills and along the Poráli river; the Mahmúdánis in Sárúna, but some of them wander in the Khárán hills; the Usufáris in Lákorián, Poráli, and some in Sborarúd; the Siáhízais in Lákorián and Nál and some in the Mastung valley; most of the Khidris reside in Kolwa and Panj-gúr and a few in Lákorián.

The bravery of Mír Gurgín or Gorgind is specially noted in the Mírwári-Jadgál war poem. His share of the country was half of Tútak, Gozhdaghán as far as Khulkunkad in Súráb valley, Lákorián, the upper part of Chad in the Gidar valley, a *káréz* in Jébri, and the tract of country from Jébri as far as the Jáuri pass,

POPULATION. Khísundún or the part of the valley between Rodénjo and Hájíka and the Dasht-i-baddu of Rodénjo.

Ali Muhammad, grandfather of the present Gurgnári Chief, had a fight with All Muhammad, Rodéni Chief, near the present Rodéni village in which the two Chiefs met their deaths at each other's hands.

Sardár Shahbáz Khán, the present Chief (1906), succeeded his father, Sardár Muhím Khán, who died in 1903 at Sibi on his return from the coronation *Darbár* at Delhi. He belongs to the Sháh-bégzai clan and is connected by marriage with the Tambrári Bízanjau, the Kambrári, the Bájois, the Sumaláris, and the Sásolis. Sardár Muhím Khán married a wife from among the Mírwáris and later on another from the Dehánis of Khárán, a daughter of Kádirdád, the famous camel breeder in Khárán. By this latter wife he left two young sons. The Chief receives a monthly allowance of Rs. 300 from the Kalát State and provides 4 sowars for the Zahri *thána*.

Sumalári.

The Sumalári or Sumaláni, as they are sometimes called, are the descendants of Mir Sumál, one of the brothers of Míro, the progenitor of the Mírwáris. Sumál did not, however, join the Mírwáris in their war against the Jadgáls and did not, therefore, receive any share in the land so obtained. The Saidzais, one of the strongest clans of the Sumaláris, are of Afghán origin.

The Sumaláris were estimated to number 3,275 in 1901. The principal clans exempt from *málá* are the Hotmánzai, the dominant sept of which, the Shádénzai section, reside in Shorarúd in the Quetta-Pishín District and in Kahnak in Sarawán; the Murídzai, Mahmúdáni, and Sakhtaki. The revenue-paying sections include the Búrakzai Sheikh Hussáini, Balokbáanzai, Saiadzai, Gwahrámzai, Dádúzai, Loki-Tappori, Síkhi, and Rázánzai. The headquarters of the Chief are at Toba in the Gidar valley where he has a small share in a *káréz*. The Saiadzai live in Koda and Korásk, where they have occupancy rights. The rest of the Sumaláris are nomads and wander with their flocks in Mashkae, Gréshe, Drákálav, and other parts of the Méngal country.

The Sumaláris have a bad reputation as robbers. Their present Chief is Bhái Khán, born in 1882, who lives in Toba, but the

affairs of the tribe are managed by his guardian and uncle, Mír Ali Murrád. This man gave trouble for some time, and was accused of three murders and of a number of thefts, and though summoned two or three times by the Political Agent in 1899 refused to attend. On the 25th of October, 1899, his village, Toba in Gidar, was surrounded and his property sold by auction, and he and his ward, Bhái Khán, tendered their submission to the Political Agent through Mír Mehrulla Khán Raisáni, Názim of Makrán, and Sardár Muhím Khán Gurnári. This example had a salutary effect on Sardárs Shakar Khán Móngal, Pahár Khán Sásoli, and Mazár Khán Bájoí who were not at the time behaving well but thereupon submitted and had their disputes settled.

The Kalandránis (6,308) are descendants of Kalandar, a brother Kalandránis, of Míro, the progenitor of the Mírwáris. The dominant clan is the Ferozhazai, to the Bhádínzai section of which the Chief belongs. Other clans exempt from *máli* are the Sanjarzai and the Shádénzai. The clans liable to pay contributions on marriages and deaths (*bijár* and *purs*) to the Kalandráni Chief are the Sáhakzai, Míránzai, Lahrízai, Jallábzai, Chanderwári, Hasanári, Khidro, Baddájau, Búrakzai Smáilzai, Siáhízai, Darwéshzai, Lotári, and Saláhízai. It is stated that Mír Nasír Khán I assigned to Mír Kalandar, in recognition of his services in the Meshed war, his right to levy a sheep from the Kalandránis. Their Chief, therefore, levies from each family two sheep annually instead of the one which is taken by other tribal Chiefs from their *goshí* clans.

The present Chief of the Kalandránis is Ali Muhammad, son of Férozsha, who lives at Tútak where he has a fort. Férozsha is still living but after his pilgrimage to Mecca in 1903, he resigned in favour of his son. The Kalandránis live in Tútak and its adjoining hills and some in Poráli, Gidar, and Koráchav. They combine flockowning with cultivation and have only unirrigated lands.

The Rodénis are descended from Rodén, one of the seven sons of Rodénis. Bráho or Bráhim, but it is sometimes asserted that Rodén the progenitor of the tribe was born of a concubine. Most of the Rodénis live in the Sarawán country. Their number in Jhalawán, in 1901, was 1,565 and included the following sections: Yákub

POPULATION. Khánzai, the dominant clan, Zahrozai, Jamálzai, Jiandzai and Nangarzai. The Rodéui Chief claims that the Pir Káris of Gurgína and the Chágai District are liable to payment of *máli* to him, a claim which he has never been able to enforce.

The Jhalawán Rodénis chiefly own lands and water in Súráb and Gidar.

Mír Muhammad Khán, Bahádur Khánzai, Yákub Khánzai, who is about 50 years of age and lives in Súráb, is the leading man. From 1898 to 1900 he served as Khán's *naib* in Khuzdár. The present Chief is Habíb Khán who is a minor and the duties are performed by his grandfather and guardian, Mír Muhammad Khán.

Sájdís.

The Sájdís are regarded by some writers as of Scythian origin, being descendants of the ancient Sagetae and part of the force that came from the north with Alexander. The dominant section of the tribe in Jhalawán are the Sákae locally known as the Sákázai, who seem really to be of Scythian origin. Sáka still exists on the borders of the Caspian. Captain Temple, Political Agent, Kalát, held that the Sájdí were true Baloch, but owing partly to intermarriage had become gradually amalgamated with the Jhalawán Bráhuís. According to local accounts the Sájdís first appeared about 18 generations back, from the north, and established themselves in the Gichk valley near Panjgúr where the ruins of their ancient villages, Sáka Kalát, still exist.

In 1901 the total number of Sájdís in Jhalawán was estimated to be 6,063. The principal *ráj-o-kabíla* clans are the Gichkízai, Mahmúdári and Ahmedári, while the *máli*-paying clans are the Sáyári and Sangor. The Gichkízai clan is subdivided into the Sákázai to which the Chief belongs; the Mákakári, Bíznári, Temúrári, Usufári and Sundwári all of which are *kabíla*, while the Bháét, Ajíbáni, Gador and Notáni are aliens and were admitted into the tribe on condition of payment of *máli*. The Ahmedári are said to be Rind Baloch while many of the other clans are of Jadgál stock. The Sákázai are chiefly found in Dárdán in the Grésha valley, the Ahmedári, Sáyári and Mahmúdári in lower Grésha and at Kandiri in Mashkae, the Sangor in Kéch, Pasni and Basol, the Bháét at Drákopi-dap in Panjgúr.

The feud of the Sájdis with the Muhammad Hasnis of Jébri has POPULATION been mentioned in the account of the latter tribe.

In olden times the Sájdis contributed 300 armed men as *sín*. They have no *gham* land in Kachhi, but own lands in Gréshta, Sájid, Koda and Korásk, the last named three valleys being actually cultivated by Sumalári tenants who pay rent to the Mahmúdári and Ahmedári landlords.

The present Chief of the tribe is Mír Sága.

The Sájdis are a peaceful tribe and are connected by marriage with the Bízanjau and Rodénis of Gidar. The Chief himself and the Haibuári section of the Mahmúdári are Sunni Muhammadans, while almost all the remainder of the tribe belong to the Zikri sect. They all speak western Baluchi, and owing to their difference of faith do not visit localities where they would not be free from molestation by the Sunnis, though they often migrate to Kolwa and Kéch where they are welcomed by their co-religionists. A considerable number have, however, emigrated to Las Béla and to the Karáchi District.

The Nícháris in 1901 were estimated to number 1,830 and though now numerically insignificant are undoubtedly a very ancient tribe. The tribe gave its name in former days to the Bráhui capital, which is mentioned in the *Ain-i-Akbari* as Kalát-i-nichára. Later it became known as Kalát-i-Baloch. According to local traditions Nícháris are Alikozai Afgháns. Their progenitor Aliko migrated, with his flocks, from Afghánistán to the Níchára country which was then in the possession of Hamír, a Jadgál, who resided in the Hamíri valley. Músa, a Rind Baloch, and Bangul, the progenitor of the Bangulzai Bráhuis, came later to Níchára and with Aliko, killed Hamír, took the country and divided it among themselves. The principal clans of the Nícháris are the Bahádur Khánzai, Bhádínzai, Khwashdádzai, and Ghulámzai, to which may be added the Lahraiki, a branch of the Raisáni, and Bráhímzai, a section of the Labri tribe. None of these tribesmen pay any *máli* to the Níchári Chief, but give the usual contributions on the occasion of a death or a marriage in his family.

Nícháris.

POPULATION. The Lahraiki and Bráhmizai are all nomads, while the other clans mainly reside and cultivate in Níchára. Some Nícháris are also found in Sarawán.

It appears that up to the time of Mír Nasír Khán I both the Nícháris and their neighbours, the Pandránis, had direct relations with the Khán without the intervention of the Zahri Chief. In the time of Mír Khudádád Khán many Nícháris enlisted in his infantry regiment. On the death of their Chief, in 1894, a dispute arose in the family as to the succession, and a state of anarchy continued in which the two leading men, Dád Muhammad and Dáúd Khán, were killed. In 1902 Fázal Muhammad was chosen as the headman by a council of elders; he died in 1904 and was succeeded by his minor son, Gauhar Khán. Mír Fateh Khán Músázai, son-in-law of the late Fázal Muhammad, is a man of much influence and directs the affairs of the tribe as guardian of the headman. He displayed conspicuous bravery in the fight against Sardár Gauhar Khán in 1895 on which occasion he received several wounds.

Pandránis. In 1901 the number of Pandránis was estimated to be 340. They are divided into the following sections: Muhammadzai, the dominant section, Motáni Ramazánzai or Ramadánzai, Zarrakzai, and Jogízai. The parent stock is admitted to be of Rind Baloch origin, and the Jogízais are considered to be of alien and inferior stock. The Pandránis have generally held aloof from the Zahri Chief and have, like the Nícháris, maintained direct relations with the Khán. The present headman is Fateh Muhammad, son of Gul Muhammad, who with his clansmen lives in Pandrán, but most of the Pandránis are nomad flockowners, grazing their animals in the Shékhri and Iskalku hills, in the neighbourhood of Gazg. A number of them have, during the last fifteen years, migrated to Shikárpur and Karáchi Districts in Sind where they are engaged in agriculture.

The Pandránis used to supply 200 men as *sán* and their lands were subject to payment of revenue to the Khán known as *dan* and *kalang*. The former took the shape of 6 maunds of madder, but is no longer imposed, as madder is not now cultivated, while the latter consists of 6 *gunis* or about 30 maunds of rice per annum.

The Rékízais, who in 1901 numbered 1,277 in Jhalawán, claim a connection with the Régi or Réki Baloch of Máshkél. Rékí their progenitor is said to have migrated with his brother, Fakíro, from Máshkél to Gidar. He had a pretty daughter who was married to Mír Nasír Khán I, and bore him a son, afterwards Mír Mahmúd Khán I. During the reigns of these two Kháns the Rékízais were by their favours, enabled to enrich themselves; they were given the Surkh spring in Súráb, and later on purchased land in Gidar. Their main sections in the Gidar valley are the Khairázai, Gwáramzai, Afghánzai, and Laskarízai, and the groups connected with them are the Fakírozai, Muhammadzai, Jangizai, Sabágázai, Sabzalízai, Mullázai, Surkhi, Bégúzai and Chaunk. The Rékízai headman is not entitled to levy *máli* from any of his tribesman. The Rékízais are settled in Gidar and in Damb in the Súráb valley.

POPULATION.
Rékízais.

Their leading man is Mír Músa Khán, who was born in about 1828. He served the Khán of Kalát, as *náib*, in Súráb, Lahri, and Mastung and finally as his *wakíl*, but fell into disfavour in 1901 and resigned his post. He is now settled in Gidar, where he owns a considerable amount of land and water.

The Bráhuís are hardly to be surpassed in activity, strength and hardiness, being alike inured to the cold of the mountainous regions and the heat of the plains. Their natural fighting qualities are by no means despicable. They are slightly inferior in physique to the Afgháns, but quite as brave and far more hardy and enduring. They are excellent mountaineers and shoot very well with their inferior weapons. The Jhalawán Bráhuís are considered superior with their firearms. The women of the Bízanjau tribe are considered very handsome and so are those of Níchára; the latter are very dexterous in needlework and produce fine specimens of embroidery in silk. But the complexion of the ordinary Bráhui women soon becomes bronzed in consequence of exposure and they assume a hardy, masculine appearance. Pottinger, who visited the country in 1810, gives the following account of the general character of the Bráhuís as compared with that of the Baloch: * "The Bráhuís are equally fathfu in adherence to their

Characteristics of main tribes.

* Pottinger's *Travels in Baluchistan*, pages 71 and 72.

POPULATION, promises, and equally hospitable with the Baluchis, and, on the whole, I greatly prefer their general character. From what I have already said on it, it is evident that they are a more quiet and industrious class, and their habits are decidedly averse from that system of rapine and violence pursued by the other; nor can we fairly ascribe this to any sentiment, save a good one, for in personal bravery and endurance of privations and hardships, the Bráhuís are esteemed superior to the inhabitants of all the neighbouring countries: their Chiefs exercise a much more despotic authority in the various tribes and Khéls than among the Baluchis, and the people are equally tenacious of their respectability, though they obey them from a different feeling. In manner they are mild and inoffensive, though very uncivilized and uncouth; but as the latter is evidently the effect of a want of worldly knowledge and guile, their awkward attempts to be civil please, because we see that they are incited to make them by a natural propensity to oblige, unaccompanied by any interested motive. They are free from the worst traits of the Baluchis, which are comprised in being avaricious, revengeful, and cruel, and they seldom look for any reward for their favours or services; their gratitude is lasting, and fidelity such, that even the Baluch Chiefs retain them as their most confidential and trustworthy servants."

Mr. R. Hughes-Buller, the latest authority, describes the Bráhui as "of middle size, square built, and sinewy, with a sharp face, high cheek bones, and long narrow eyes. His nose is thin and pointed. His manner is frank and open; though active, hardy, and roving he is incomparable with the Baloch as a warrior, but he makes a good scout. * * With few exceptions the Bráhui is mean, parsimonious, and avaricious, and he is exceedingly idle. He is predatory but not a pilferer, vindictive but not treacherous, and generally free from religious bigotry. His extreme ignorance is proverbial in the country side: 'If you have never seen ignorant hobgoblins and mountain-imps come and look at the Bráhui'."

According to local accounts, the dominant classes, and well-to-do people in almost every tribe differ somewhat from the generality

of their brethren in as much as they lead a comparatively easier POPULATION. life and are in consequence delicate. To be a good shot, good horseman, and courageous is their pride, and they often indulge in coursing, shooting, and horse-races. The peasantry and nomads are on the other hand hardy and laborious. The Zarrakzais among the Zabris are noted for their bravery and hospitality and the Sháhízai Měngals are rightly proud of some of their brave Chiefs, men like the late Wali Muhammad Khán and Núruddín, who have left a mark on the history of the tribe. Masson considered the Muhammad Hasnis “to be the bravest and most savage of the Baloch tribes.” The Hotmáanzai Sásolis have a reputation for fearlessness and especially for prowess in hand-to-hand fighting, but are at the same time noted for their astonishing ignorance. The Sájdis are brave, but owing to the peculiar tenets of their faith are prone to bigotry. The Sumáláris were in old times considered the worst robbers in the country. The Pandránis are known among their neighbours as the *haft-kiti* or seven in a bag. This nickname has its origin in the following story, illustrating their Spartan qualities. On a certain occasion, a snake lay hid in a skin in which flour was kept. Seven Pandránis, one after the other, put in their hands to take out some flour and each was bitten in his turn, but not one would cry out or let the next know what had happened.

The anthropometrical measurements of some of the principal tribes taken in 1903 showed the following results :—

Tribe.	Average Cephalic Index.	Average Nasal Index.	Average Staturo.	Average Orbito-Nasal Index.
			C. M.	
Kalandráni	82·0	59·8	...	121·2
Músiáni (Zahri) ..	80·0	63·1	165·1	116·4
Muhammad Hasni ...	81·9	60·9	167·1	115·9
Měngal	82·8	54·5	...	120·6

POPULATION. The inferior races are represented by the Khán's *ulus* (6,245), **Inferior races.** Nakíbs (856), Loris (4,177), and servile dependants (5,103). Of these the first two, unlike the mass of the Bráhui, commonly have fixed abodes which they rarely leave, and are never of nomadic habits. Loris and servile dependants, of course accompany their employers or masters. The majority of the Khán's subjects and of the Nakíbs are engaged in agriculture, and of the Loris in various handicrafts. The class of servile dependants are engaged in agricultural work and in domestic service.

The people who cultivate the Crown lands of Kalát in various *niábats* in Jhalawán are known as the Khán's *ulus* or subjects, and, with the few exceptions which are mentioned later, are under the direct administrative control of His Highness' officials and have no direct concern with the tribal Chiefs. Out of the 6,245 persons estimated in 1901 to belong to this class, 2,087 are Chhuttas inhabiting the Kírtar range and Dáriáro on the Sind border, and 468 are Marris. The territorial distribution of the remaining 3,690 is as follows: 1,317 in the Súráb *niábat* comprising Nigháris (1,094), Alízai Déhwárs (223); 537 in Mashkae *niábat* including Kéhars (473), Sháhwanis (64); 238 in Khuzdár. Kúrds, and Gazgi (170), Maliks (42) and Kambrári (26); 575 in Bághwána, Kúrd (94), Sháhozai (116), Kambrári (64), Kiázai (92), Bandíja (190), Asiábi (19); and 1,023 in Zídi, Karkh and Chaku, Kori (211), Akhundáni (94), Ajibáni (106), Kárelo (165) and Jámot (447). Those residing in the Zídi, Karkh and Chaku valleys claim an equal status with the Sásolis owing to many of the Jámots having entered into matrimonial connection with them and with the Jattaks; they, however, pay revenue to the Khán, and his *náib* exercises full control over them. The Pandránis in Pandrán, the Lotíánis, Raís and Kambráris in Norgáma plain, the Dányas of Mishkbél and the Gazgi Jattaks of Gazg were included among the Zahri tribe; and though they are subject, in matters appertaining to revenue, to the control of the Khán's *náib*, they deal in other matters with the headmen of their clans and through them with the Zahri Chief.

The Nakíbs of Jhalawán claim connection with their compatriots in Makrán, where they are also known as Darzádas. Their number

in Jhalawán was estimated in 1901 to be 865, of whom 650 are included in the Zahri tribe. These chiefly live in the Múla pass where they cultivate as tenants of Músiáuis and others, and some of them have acquired land by purchase. They speak Bráhui, have adopted Bráhui customs, and are gradually rising in the social scale. The remainder of the Nakíbs (206) are scattered in Khuzdár, Bághwána, Karkh and Chaku and are engaged in cultivation (as tenants) and some as weavers. They are treated as Khán's *ulus* and are subject to the *naib* of Khuzdár. POPULATION.

These curious gypsy folk are scattered throughout the country, and a number of them may be found attached to every tribe or tribal group. Those in Jhalawán are known as the Sarmastáris from Sarmast whom they claim as their progenitor and who according to their accounts was a brother of Ahmad, from whom the Ahmadzai Bráhuís are descended; but other tribesmen consider this claim preposterous. These Loris are either handicraftsmen such as carpenters, blacksmiths, and goldsmiths, or musicians and reciters of ballads at marriage and funeral ceremonies in the families of leading tribesmen in whose guest houses they also discharge the necessary menial services. They are under the special protection of the clans and tribes to which they are attached, and are very jealous of their privileges and rights. Those Loris who are not settled, but wander about the country, besides pursuing the occupations above mentioned, practise jugglery, and their women are said to be experts in palmistry and fortune-telling. The Loris are known as rogues and vagabonds and their petty thieving and cheating are proverbial. The total number of Loris in the District in 1901 was 4,177. Loris.

The servile dependants known as Lángav or Khánazád are found in almost every respectable household and are mostly the descendants of war prisoners brought in from time to time by the Bráhui *lashkars* during the reign of Mír Nasir Khán I from Makrán. To these have been added fresh supplies similarly obtained in later years. They are employed in household work, and also in agriculture and are well treated. In 1901 their number in Jhalawán was 5,103, of whom 1,553 were in the Bízanjau, 1,492 in the Méngal, 474 in the Muhammad Hasni and Servile dependants.

POPULATION. 405 in the Gurgnári tribal area, the remainder being distributed over the Kalandráni, Kambrári, Níchári, and Rékízai tribes.

Hindus. The number of Hindus in Jhalawán is insignificant, amounting in 1901 to only 381 souls. Most of them are temporary residents hailing chiefly from Kachhi and Sind, and are engaged in trade at Súráb, Nál, Khuzdár, Mashkae, Wad, and other important places. They are the financiers of the tribesmen, and are specially protected by the Chiefs and headmen. They generally winter in their own homes and return to Jhalawán in summer. They are not strict observers of caste, would drink water from a tribesman's *mashak* and use his griddle to bake bread on. The Hindus have a local place of pilgrimage at Shobro near Khuzdár which they call Asiápúri, where there is a spring of water, and where they hold the New Year's fair in the month of *Wisákh*.

Religion. The major portion of the population are Sunni Muhammadans but most of the Sájdis and some of the Muhammad Hasnis living in the Mashkae valley profess the Zikri creed.

Islám. The Saiads and *mullás* alone know something, and even they but little, about the forms of their religion. The higher classes are devout in performing their prayers at the stated times, in keeping the fasts, and in setting apart a portion of their income for *zakát*, but for the rest gross superstition takes the place of religion, and there is a general belief in the intervention of saints in the pursuits of daily life. These saints are invoked to cure disease, to avert calamities, to bring rain, and to bless the childless with offspring. Although the Bráhuís are now professed Sunnis, there are indications that they have been much influenced by Shíah doctrines during long subjection of the country to Persia, and mourning is to this day observed in many a village during the Muharram. The Sheikh section among the Méngals and the Sásolis are treated as a sacred class and credited with the power to exorcise evil spirits, cure various diseases, and the former also with causing rain. Saiads, too, play an important part, and their amulets, charms, and blessings are constantly in request. Unlike the Afgháns the Bráhuís are little affected by the fanaticism of the priesthood which is very scantily represented among them. Among the local Saiads and *mullás*.

the most influential men are Saiad Ghulám Sháh of Nahíg in POPULATION. Sind, who exercises a vast influence more especially in the Khuzdár *niábat*. The Saiads of Mastung and Níchára also command considerable respect among the people. Among the common superstitions are the following: If some one calls to a Bráhui as he is starting on a journey (*pasgwánk*) he must sit down before going farther. If, immediately after starting, a dónkey brays, or a sparrow comes flying in front, or the ankle thong of his sandal breaks he must return home and start again. The cawing of a crow upon the wall of a house portends some calamity to the owner; a girl who has only one brother will not wash her head on a Sunday lest some ill-luck befall him; a married woman must not wash her hair on a Wednesday for fear of losing her husband; salt will not be given to a stranger after sunset for fear that the luck of the house may be lost; the wild fig tree is neither cut nor burnt. There is a general belief in evil spirits and their powers of theft and as a protection against them the grain on the threshing floor is encircled by a line drawn with a sword, and some twigs of the *kisánkúr* (*Peganum harmala*) together with the naked sword are planted in it until it can be measured for division.

Ordeal by water is very common, and in pre-British days "ordeal by fire" was resorted to for the purpose of determining the innocence or guilt of a suspected thief. A small ditch was filled with hot embers over which the accused was required to walk. If the man came out of the ordeal unhurt his innocence was held proved and the accuser was compelled to pay him some compensation.

The Zikri or Dái religion is, as already stated, professed by the Sájdis, with the exception of the Chief's family and the Habuári section of the Mahmúdári clan, who are Sunnis, and also by some of the Muhammad Hassis. A detailed account of the Zikris is given at pages 116—21 of Chapter I of the *Makrán Gazetteer*. The sect appears to be of Indian origin and was founded by one Muhammad of Dánápur in Jaunpur, who is variously stated to have been an Afghán or a Saiad. He wandered to the Deccan, Gujrát and Bikánér, Jaisalmér, Sind, Kandahár, and Farrah where he ultimately

POPULATION. died, but the Zikris of Makrán believe that from Farrah he visited Mecca, Medína, and Aleppo, and came to Kéch where he preached his doctrines for ten years on the Koh-i-Murád. Their principal doctrines are—

1. That the dispensation of the Prophet Muhammad has come to an end and he has been superseded by the Mahdi.

2. That the Prophet Muhammad's mission was to preach and spread the doctrines of the Korán in their literal sense, but that it remained for the Mahdi to put new constructions on their meaning. That the Mahdi was in fact the *Sáhib-e-táwil* of the Korán.

3. That prayer (*namáz*) has been dispensed with, and that instead of *namáz* people should resort to *zikr*.

4. That the fast of the *Ramzán* need not be kept.

5. That the recognised formula of the Muhammadan faith should be dropped and the formula *la iláha illalláh, Muhammad Mahdi Rasúl-ullah* should be adopted instead.

6. That instead of *zakát* at the rate of one-fortieth, *ushr* should be given at the rate of one-tenth.

7. That the world and the goods of the world should be avoided.

The orthodox Sunnis regard the Zikris with hatred, but most of their immediate Sunni neighbours do not object to have marriage relations with them.

Occupation. Owing to the tribal system of enumeration followed in the Census of 1901, no complete record was obtained showing the occupations of the people. The population may roughly be divided into four classes by occupation: landowners, cultivators, flockowners, and artisans.

Most of the population is engaged in agriculture combined with flockowning. The Chiefs, headmen, and their relations as well as other well-to-do people employ tenants, most of whom are servile dependants with some tribesmen who do not own

sufficient land to support them, while the rest of the peasantry cultivate their own lands. The principal classes engaged as tenants in Jhalawán are the following: Nigháris and Mullazais in the Súráb-Gidar valley; the Raís and the Lotiánis in Norgáma (Zahri), the Kúrdís, Gazgis, Bandíjas in Bághwána and Khuzdár; Jámots and others in Karkh and Chaku; the Koris in Zidi; the Kéchars and Nakíbs in Mashkae; Lángavs in Nál and Wad; and a number of Muhammad Hasnis and Efzanjaus have embanked fields in the Mírwári country where they have occupancy rights.

The Nícháris, Pandránis, and Muhammadzai Móngals of Mámatáwa cultivate their own lands. Except such of the tribesmen as possess irrigated lands, they generally supplement their means of livelihood by flocks of sheep and goats, a detailed account of which is given in Chapter II. The principal flock-owning tribes are the Móngals, the Sumaláris, and the Muhammad Hasnis.

The artisans are chiefly derived from among the Loris, who are found in Súráb, Gidar, Zahri, Khuzdár, Nál, Wad, and other important places. Their chief occupations are those of blacksmith, carpenter, bard, and musician. There are a few families of Nakíb weavers in Karkh and Chaku who weave coarse cotton cloth and some dyers in Nál, Wad, Ornách, Khuzdár and Jáu.

At the head of each tribe there is a Chief or *sardár*, whose position is unassailable and the particular group to which the *sardár* belongs forms a small aristocracy which takes special precedence in the tribe. Within the tribe the precedence of each clan, section, and sub-section is marked and defined, and the head of each such group takes precedence strictly in the order of his group. Below these social equality is the rule. The Ahmadzais, as members of the reigning dynasty, take precedence above all others. Closely connected with them are the Iltázais. The social superiority of both of these groups is due to their connection with the ruling family. Next to these, the Zarrakzais, the head of the Jhalawán division of the Bráhui confederacy, have social precedence above all others. The question of social precedence among the Chiefs of different tribes in the *jirgas* and *darlárs* is frequently in dispute.

Social life.

POPULATION. The first seat in *darbār* is disputed between the Zarrakzais and Itázais; the second is assigned to the Méngal Chief, the third also is in dispute between the Muhammad Hasni and Magassi Chiefs though the latter was allowed to occupy it at the Darbār held by H. R. H. the Prince of Wales in March, 1906. The order of precedence among the rest of the Jhalawán Chiefs is as follows:—Bízanjau, Músiáni, Jattak, Sásoli, Gurgnári, Hárúni, Khidrání-Bájoi, Kambrári, Sumálári, Kalandráni, and Sájdí. There are certain sections in each tribe known as *khaf* or *goshi*, the members of which are looked on as of inferior status, and below these again, in the social scale come the Channáls (who are of Jadgál origin and constitute a small nomadic section of several tribes especially the Zahri); Loris, Nakíbs, and servile dependants with whom no self-respecting tribesmen of *ráj-o-kabíla* would intermix.

As already stated the members of the *sardár khéls* or families of the Chiefs have a recognised social position, and it is considered an honour to marry into these families. The tribesmen endeavour to intermarry among their own septs or among septs of a similar social status among other tribes, but the poorer classes do not object to give their girls in marriage to men of outside tribes, and this action does not entail any social stigma. Many of the poorer classes give their daughters in marriage to the Jats of Kachhi, and this is remarkable as the Jats, as a subject-race, are held in great contempt.

The Bráhui custom of taking and giving the news (*ahwál* or *cheh habar*) prevails in all parts of the district. The manner in which it is conducted is regulated by the strictest etiquette, and is as follows:—

When a new-comer arrives at a place where several members of a tribe are assembled, he offers the usual Musalmán *salamálik* or “peace be with you,” and is usually answered with *wa alaikomus-salám* or “with you be peace.” Should the man be of a superior status all present rise and welcome him (*ba khairat*) who asks them to sit (*túlh khairat*); water and tobacco (*dír-o-chilum*) are now offered; this done the person highest in rank enquires the news. To an equal he would say *téná ahwál ná mehrbáni karál*

(favour me with your news), to a person of middle class, *téna* POPULATION. *ahwáláté a'é*, and to an inferior *ahwál ka* or give your news. The enquiries are not so profuse as in Sarawán and are limited to the welfare of the person concerned, his immediate relations, and generally about his tribesmen. When the new-comer has done, the leading man among those present gives his news. The tribesman when giving news would generally begin by good wishes for his *sardár* (*sardár ná durákhi*).

Hospitality is universally considered a duty, but the duty of Hospitality. entertaining strangers ordinarily falls on Chiefs, headmen, and other well-to-do people. Every village or settlement has a blanket tent set apart for the guests. The guests are entertained according to their status; a sheep will be killed for a guest of rank, *sardár* or headman, while an ordinary stranger must be content with what meals are ready. Bedding, grain, and fodder for the guest's animals are also freely supplied. The custom is carried to such an extreme as to plunge many men of position into debt.

Chiefs of the tribes and headmen of clans claim, from the Co-operation among the tribesmen. groups classed as *goshi* or *khaft*, a hereditary right to levy contributions on the occasion of a death or a marriage in their family, the former being known as *bijjár* and the latter as *purs*. They have a fixed rate, ordinarily one sheep per family. From their kinsmen, known as *ráj-o-kabila* the headman cannot demand these contributions, but they are made voluntarily. The tribesmen among themselves raise subscriptions (*bijjár*) on the occasion of marriages and circumcisions, or when an individual has been reduced to poverty by unavoidable misfortunes through no fault of his own, or when he has to pay a heavy fine. These are made in cash or kind and regarded as debts of honour. On the occasion of a death, the kinsmen who come to condole with the deceased's family bring with them a sheep, some corn or cash, as *purs*, and the family are fed for the first three days by their relations. The custom of *purs* even obtains in the ruling family of Kalát, and the Khán sends *purs* at a rate which is fixed for each *sardár* of the Jhalawán and Sarawán confederacy. The rates for the Jhalawán Chiefs are as follows :—

POPULATION. Zarrakzai and Iltázai, Rs. 21 ; Múngal, Muhammad Hasni, Magassi, Bízanjau, and Músiáni, Rs. 19 ; Gurgnári, Sásoli, Jattak, Khidrání, Bájoí, Níchári, and Pandráni, Rs. 11. These contributions are sent by the Khán on the death of a Chief, or near male relation of his such as a son or a brother. In the case of *sardárs* of high rank, such as those of the Raisáni or Zubri tribe the Khán ordinarily condoles with the family personally, in the case of a middle class *sardár* he sends his son or brother, while in the case of minor Chiefs and heads of clans the duty is performed by one of the Khán's officials on his behalf.

On the succession of a *sardár*, the Khán confers upon him a *khillat*, the quality or quantity of which is also fixed as follows:—

(1) Zarrakzai Chief—one Kashmere shawl, one piece of brocade, one horse with silver harness and one dagger with a golden hilt.

(2) Múngal—same as Zarrakzai but without the dagger.

(3) Muhammad Hasni, Magassi, Bízanjáu, and Músiáni, each—one Kashmere shawl, a piece of brocade, and a *choga*, or loose overcoat of broadcloth (*máhhút*).

(4) Gurgnári, Sásoli, Khidrání, Jattak, and Bájoí—one Thatta *lungi*, a coarser piece of brocade and an ordinary *choga*.

(5) Níchári, Pandráni, and other minor headmen—a Thatta *lungi* and a piece of *malmal* (cotton cloth).

Hashar. There is in vogue a method of co-operation known as *hashar* or *ashar* in accordance with which all the villagers and friends of a *zamíndár* help him in erecting a hut or new embankment (*band*), or in repairing an old one; when thus employed, they and their animals are fed by the person for whom the work is being done.

Food. The majority of the people have only two daily meals, one in the morning between 10 and 12 A.M. and the other at sunset. The former is called *swára* and the latter *shám*. During the spring when milk is abundant many of the flockowners have only one solid meal, in the evening, subsisting mainly on milk for the morning meal. Only well-to-do people take a third meal called *nihári* in the early morning which in summer consists of bread and

cards, and in winter of dates and butter. Wheat is the staple food POPULATION.
grain and is made into both leavened (*khamiri*) and unleavened (*patiri*) cakes baked on a stone griddle (*tāfu*). The unleavened cakes are more commonly in use. Travellers and shepherds on the march eat *kurnu* made by wrapping dough round a heated stone and putting it in the embers, or *shiti* which is baked by putting the dough under hot ashes and embers or heated sand. In the Mírwarí country barley is the staple food grain, and in the Múla pass rice, while the people of Mashkae like those of Makrán, largely use dates. The poorer classes in lower and western Jhalawán often substitute *juári* for wheat, making it into cakes. Porridge made of crushed wheat or pulse, and cakes of *prish* (millet) are also used. *Pisht* or *lot*, a porridge made of half-parched barley flour, is considered a delicacy.

Most of the people eat their bread plain; but the use of a pulse as a relish is common in the Zahri country. An infusion of *shilānch*, dried whey, is poured over pieces of bread to which boiling *ghí* and onions are added. Flockowners and others who own sheep and goats generally use butter-milk (*khasun*) with their meals. Fresh meat is commonly used by the Chiefs, headmen or well-to-do people, among whom green tea is now finding favour. In the winter *khadit* or *pattao*, a kind of biltong, is used by the people in Upper Jhalawán. It is generally made of mutton. Sheep are specially fattened for the purpose and are killed about the end of October. The carcass is skinned and cleaned and the spine and larger bones removed. It is then scored over with a knife and rubbed with salt, wrapped in a sack and set aside for the night to drain. Next day it is again salted, a stick is fastened as a spreader across each pair of legs and the whole finally suspended from a pole or a tree in the open. It is ready for use in about a month. It is examined from time to time and more salt and occasionally asafetida are rubbed in, if it shows signs of decomposition.

When ready it is cut up and stored in a jar or sheep skin and is fit for use till March. Most people eat it once a week or on very cold days. Pieces of wheaten bread are broken into the gravy and eaten with the boiled flesh. It is usual to cook the *khadit* with *mung* pulse when it is called *khadit-o-pāti*.

POPULATION. The milk commonly drunk is that of sheep or goats, and sometimes of camels. Cows are mostly kept by the people of Lower Jhalawán and Hab river and the Múla pass, and those who own irrigated lands. Curds, made with rennet or *panêrband* (*Withania coagulans*), form the basis of most preparations. Butter-milk is much consumed, next in demand to which is *shilánch*, or cakes of boiled whey, which are dried and mixed with salt.

Fruit and vegetables. Mulberries in their season in some places form the staple food of the poor. Fresh dates, grapes, apricots, pomegranates, and melons are eaten largely. Large quantities of dates are imported from Makrán and the principal varieties comprise *humbi*, *muázavati*, *pappo*, *juánsor* and *kahruba*. Wild plants called *garbust* and *sarêshko* have long been employed as vegetables and young lucerne shoots are also not despised. In Upper Jhalawán the fruit of the *pistacia khandjak* (*gwan*) is largely used in autumn and winter.

Tobacco. Tobacco is used generally throughout the district for smoking and chewing, and for the latter purpose is mixed with ashes of *naromb* (*Ephedra pachyclada*). Snuff imported from India is used more especially by the elderly and the well-to-do.

Utensils. The cooking and eating utensils are few; they usually consist of a tripod, a stone griddle, an earthen pot, another of copper, a few drinking bowls, and a wooden plate used both for kneading and eating. Skins of goats and sheep are in use in every household and include *khwa*, for keeping water; *hizak* for milk and curds; *zik* for *ghí*; and *kit* for flour. Other articles in domestic use are made of goats' hair, such as *jwál*, a sack for flour, *kandúri* or *parzona* on which bread is served.

Dress. Pottinger and Masson, both of whom visited the country in the early part of the 19th century, were struck with the simplicity of the Bráhui dress. The former remarked that "the Bráhui always dresses in the same style, and whether it be summer or winter, freezing hard, or under a vertical sun, his whole clothes are comprised in a loose white shirt, a pair of trousers of the same texture, and a felt cap; the shepherds sometimes wear a

covering of white felt, made so as to wrap round the body and POPULATION. come to a peak above the crown of the head. The dress of a female consists of a long shift and a pair of trousers, both of cotton cloth; and after they arrive at the age of puberty they wear over the former a kind of stays, made to lace behind, the fronts of which are decorated with ridiculous devices of birds or animals worked in coloured worsted." This last garment, however, is now absolutely unknown, and Pottinger probably mistook for stays the embroidered patches on the breast of the shift which are universally worn to this day. Masson states that "the men wear a loose upper garment or frock called *kús*, extending nearly to the feet and giving a disorderly and womanish appearance, their trousers were narrow at the bottom. For coverings to the head two or three varieties of chintz cap, stuffed with cotton and fitting close to the head were in use, the Bráhui pattern as well as that of Lumris of Las, being distinguished by a small tuft or button in the centre of the crown. The inhabitants of towns wear shoes, while the nomads have a kind of sandal; a broad leather thong, frequently highly decorated and punctured with embroidered holes, encircling the instep, the toes being exposed, while from this thong a more slender one passes round the ankles. *Lungis* or turbans are not in general use. The women are arrayed in large loose gowns which cover them from head to foot and wear no trousers. The robes are ornamented with a profusion of needlework in silks of diverse colours and patterns, a *chádar* or a large piece of cloth is universally worn, thrown over the head and trailing along the ground. The head is moreover bound with a fillet of black stuff or silk. The women have a due proportion of trinkets, as armlets, ear-rings, nose-rings, etc. Ornaments of lapis lazuli are very common. The women in towns, of the wealthy classes, may dress in trousers, and may affect to hide their faces on the appearance of a stranger, but these are practices arising from imitation."

The description given by Masson still holds good to a considerable extent, though among the well-to-do classes there has been an appreciable change.

The ordinary dress of the poorer classes consists of a cotton shirt (*kús*), cotton trousers (*shalwár*), a wrapper (*khérí*), and a

POPULATION, cheap turban; the whole costing about Rs. 4 to 5. To this is added a long woollen coat (*shál*) with open sleeves costing from Rs. 3 to 5. On their feet the men wear sandals (*chavat*) made of leather, the cost being about Rs. 1-8, or of the dwarf palm leaves where this plant grows. Shepherds wear a felt cap only, in few cases, however, it is covered by a turban of a cheap sort; other articles of their dress are of inferior quality, the whole costing about Rs. 4.

The better classes wear a muslin turban (*dastár*), tied over an Afghán peaked cap (*kulla*), a shirt (*kús*) reaching to the knee, made of white longcloth and calico and buttoning on the right shoulder, and baggy trousers (*shalwár*). To the above are added a cotton wrapper (*khéri*) for summer wear, and a thick cotton wrapper (*khés*) in winter which costs from Rs. 3 to 6. On their feet they wear shoes imported from Kalát, Kachhi, and Multán. *Chavats* have been replaced by shoes in the neighbourhood of Súráb, Zabri, Nál, and Khuzdár, and by individuals who have occasion to be in touch with Sind and Quetta. The total cost of an ordinary dress is about Rs. 7.

The rise in the standard of living is noticeable in the general improvement in the style of the dress of the more wealthy, many of whom wear good turbans (*lungís*), embroidered coats, and cotton cloths of English manufacture are now in common use especially those known as *sán* and *kitáí*.

Women's
dress.

A woman's dress ordinarily consists of a long shift (*kús*) reaching the ankles, a pair of drawers (*shalwár*), and a wrapper (*gud*). The poorer classes do not generally use the drawers. The shifts and wrappers of the better classes are sometimes made of silk; they are ordinarily of red cotton (*alwán*). For drawers a cheap striped cloth (*alácha*) is popular. The shifts are richly embroidered in front.

The total cost of a woman's dress, in an average case, is about Rs. 10, but when highly embroidered pieces for the shirt are used, they cost considerably more. On their feet the women wear a shoe (*mochri*), that imported from Makrán being known as *laghati*; the nomads use a sandal (*chavat*). Every married

woman possesses an embroidered shirt made of silk or some good material and a wrapper which were presented to her on the day of her wedding and are kept for use on special occasions, but for common use a less embroidered garment of ordinary quality usually suffices. The married women generally wear a red shirt and are further distinguished by wearing ear-rings (*panara*). Widows always put on a black or a white plain shift. Ornaments are confined to cheap rings, worn in the nose and ears and on the hands and feet. Shells and beads are in common use among the poorer classes.

The men generally wear long hair (*pishkav*). The hair of the females is parted in the centre, made smooth and glossy by the application of various gums, and brought behind the ears, whence it is plaited in two braids of three strands each, one braid on each side of the head. These braids are prolonged by false plaits (*chotil*) of worsted or silk, usually red in colour. The two *chotil* are connected about the level of the waist by a woollen thread (*chotilband*). The married women also wear short locks (*zulf*) of hair on each temple.

The nomadic population generally live in blanket tents (*gidáns*) in the winter, and in summer in a temporary shelter made by spreading mats over poles (*manah*). The *gidáns* are made of goats' hair and generally consist of 11 pieces (*pát*), the ordinary width of each of which is 3 feet, and the length from 15 to 24 feet. Three of these pieces stitched together form the fly and two stitched together form each of the four walls. They are stretched over curved wooden poles known as *gindár*. In the front of each *gidán* there is usually a small courtyard fenced in by bushes. A *gidán* costs from Rs. 25 to Rs. 30 and should last for several years. Only the well-to-do can afford a separate *gidán* for their flocks, and as a rule in winter the family, lambs, kids, and all herd together at night in the same tent. *Gidáns* are also used by the cultivators in the spring and summer and by permanent residents while on the march. The nomads shift their tents ordinarily within their respective tribal jurisdictions from place to place in search of pasture. The *gidán* is waterproof. The numerous encampments of these black tents form a characteristic feature of the country during the spring.

POPULATION. The permanent inhabitants in Upper Jhalawán have mud huts, which in Zahri and Harboi have generally two storeys, while the houses of the *sardárs* and headmen often take the shape of forts for offensive and defensive purposes, the walls being loopholed. The cost of these varies from Rs. 100 to 300. In the Múla pass, Koláchi and Mashkae valleys, the huts (*kudis*) are made of tamarisk hurdles. The dimensions vary, the larger huts being often about 20 feet by 10. Each family has usually two huts, one of which is the *ura* or family dwelling place and the other (*bae-i*) is used for storing fodder. A third hut for cattle (*gér* or *géd*) is sometimes provided separately. During the winter some of the permanent residents keep their cattle in an underground hut known as *kond* or *khond*. The huts are generally made facing the south and east in order to avoid the cold north winds in the winter. Caves in hills, known locally as *bhád*, are sometimes used by nomads in winter in Pandrán, Mámatáwa, and the Dhrún hills.

No beds or lamps are used by the majority of the tribesmen, either settled or nomad, and the household furniture is scanty, consisting generally of a few carpets, quilts, and pillows which are piled on one side of the hut or *gidán*, skins for water, grain, flour and *ghí*, a stone griddle, some cooking pots and a handmill (*nuskhal*).

Disposal of the dead. The method of burial usual among Muhammadans is in vogue, the body being laid on its back with the head to the north and the face turned to the west. The *mullá* draws the *kalima* either on a strip of cloth (*patti*) which is wrapped round the forehead, or on a stone which is placed close to the head in the wall of the grave. Mourning lasts for three days in the case of a person over seven years old and for one day in that of a child. On the first day no food is cooked, but the family of the deceased is fed by friends and relations. Persons coming to condole with the family from a distance bring a sheep or some cash as an offering (*purs*) and are entertained by the bereaved family. In case of the death of Chiefs the headmen of clans and sections pay formal visits of condolence to the heir of the deceased on behalf of their clans and present to him a *dastár* in acknowledgment of his position, the *máli*-paying subjects having to make other fixed contributions (*purs*).

Two stones are placed on a grave, one at the head and the other at the foot, those in cases of *sardárs* and headmen being larger and in such cases the graves are often surrounded by low mud walls.

The nomads, if on the march, temporarily inter a corpse (*amánat*) and when convenient remove it to the tribal cemetery. When a man dies childless (*aiwár*) sheep are killed, a stone cairn, an enclosure for a mosque and a miniature hearth to represent a guest-house, are erected in his name on a public thoroughfare—these memorials being collectively known as *bádofarr*. The Zikris offer no prayer—*nimás janáza*—for the dead.

The amusements are such as one would expect to find among a wild and uncivilized people. The indoor game that is most popular is *katár*, which somewhat resembles chess and is played with 9 or 18 pebbles or pieces of wood known as the *nuh-bandí* or *hashdah-bandí*, respectively. Boys play with knuckle bones (*béri* or *béli*) and are also fond of marbles (*gori*). Mention may be made of the common amusement followed by Bráhuís, during the winter of assembling by the fire-side and solving riddles which are known as *cháchá*. The most popular outdoor games are *hu,ji* or *ju*, a kind of prisoners base; *allahdád*, a kind of hide and seek; wrestling (*mal* or *bak*); and *tilli* which is played with bat and ball. Racing (*go*), tent-pegging (*nézabási*), and dancing (*cháp*) are also indulged in on festive occasions, such as the *Id* and at marriages and circumcisions. The *cháp* performed by the people of Níchára and Zahri is famous. It is popular among both men and women. The dancers move in a circle, clapping their hands; a Lori generally stands in the centre and beats the drum. Men and women dance in separate circles. Coursing is done only by a few of the well-to-do. Shooting is considered an accomplishment and the variety of *shikár* known as *wér*, by which wild sheep are rounded up and then driven past the concealed sportsmen is especially affected by Chiefs and men of position. Singing is also a popular amusement, but is practised generally by Lorís who make a speciality of ballads commemorating tribal heroes, each tribe generally possessing a musician whose services are requisitioned on festive occasions. Young lads often indulge

Amusements
and festivals.

POPULATION. in reciting Baluchi ballads and playing a kind of guitar called *dambúra*.

Festivals. The only festivals of consequence are the two *Ids* known as *bhalla-id* and *chuna-id*, which are celebrated at all villages and encampments; on these occasions horse races, tent-pegging and dancing form the chief amusement.

Shrines. Shrines are ubiquitous, almost every village graveyard and important points on principal routes having a patron saint. Reverence for such saints is very strong among the whole of the population. The majority of these shrines consist of little more than a heap of stones or a rough mud or stone enclosure, surrounded by some poles to which rags, horns of wild goats and metal bells are attached. The shrine of Pír Sháh Kamál in Zídi is, however, enclosed in a solid structure. The best known shrines in the district are those of Pír Sultán Arifi in Norgáma (Zahri), Sakhi Ramadán in Rodénjo, Lalla Sulaimán in Súráb, Pír Umar on the banks of the Simán river near Khuzdár, Pír Sháh Kamál in Zídi, Pír Lákha in the Múla pass (a special resort of childless women), Husain Bári in Warúma near Chaku, and Pír Kalandar in the Lédav river, a tributary of the Múla. The shrine of Sultán in Zahri is much revered by the people and any offender who takes refuge within its precincts is safe so long as he remains there.

Pír Umar's shrine is on the banks of the Simán river, midway from Khuzdár to Wahér. The saint is said to have met with his death in Panjgúr where his shrine still exists and where he is said to have dispersed the forces of the Mongols by miracles and rescued the people of Panjgúr from further trouble at their hands. There is a pool of water containing fine fish, the preserve of the saint, and in it suspected offenders are tried by ordeal.

The shrine of Pír Sháh Kamál is in a magnificent mausoleum at Zídi on the banks of the Koláchi river. His descendants who reside at Nahíg in Sind have immense influence in Khuzdár, as they are credited with possessing power to increase, decrease, or stop the water-supply of rivers and *kárêzes*. They are given one-third of the produce of the State lands in Karkh, Rs. 100

per annum out of the *sung* proceeds of Khuzdár, and also levy various small contributions known as *tuk* in Khuzdár and Kalát.

Both among girls and boys many names are to be found which are possibly of totemistic origin. They are borrowed from trees, plants, and animals, such as *gwani* (pistachio), *khati* (olive), and *malakhi* (locusts); such names are, however, mostly confined to the servile classes and to the more ignorant classes among the Bráhuís. A totemistic name is given when previous children have died young, the belief being that a child named after a plant, etc., will have a long life. In other cases the denominations used for men are those usual among Muhammadans while, in the case of women, names beginning or ending with Bîbi, Khátún, Gul and Náz are popular, such as Bîbi Náz, Gul Bîbi, Murád Khátún Mah Náz or Náz Bîbi, etc. Shortened forms of the long names given to men, such as Táju for Táj Muhammad, Pakhu for Fakír Muhammad, etc., are frequently used.

No ceremonies are observed on the birth of a girl, and such is the dislike for a girl among the Zahris that a father whose first child happens to be a girl receives a sound shoe beating from his near male relatives unless he offers them a sheep or goat as a bribe. The birth of a son is announced by firing guns and there are general rejoicings. Infants of both sexes are named on the sixth night after their birth, the former by female relations and the latter by the father in consultation with a *mullá* or some other pious man. The custom of naming the first child after the grandfather is common, and is based on the consideration that it serves as a memorial. The title of *sardár*, though officially used for the Chiefs of principal tribes, is locally employed by the tribesmen, for the heads of clans whose proper title is *mír*, a term also prefixed to the names of members of the Chief's family and other leading men. The titles *arbáb* and *raís* are used by the well-to-do people among the Khán's tenants. Among titles possessing a religious significance may be mentioned the suffix *sháh*, which is given to Saiads only, the term *mullá* is applied to men who have some pretensions to religious learning. For Lotus, who work as blacksmiths and carpenters, the term of courtesy is *usta*, and Hindus are similarly addressed as *sháhúkár*.

POPULATION.
Rules of
honour.

A knowledge of the rules of honour (*mayár*), which prevailed among the people before the British occupation and which still influence their actions to a great extent is not without importance from the point of view of administration, and a short reference may be made to them here. It was incumbent on a tribesman:—

(1) To avenge blood.

(2) To fight to the death for a person who had taken refuge with him. The refugee was called *báhót* and was always maintained by his protector so long as he remained under the latter's roof.

(3) To defend to the last animals and other property entrusted to him.

(4) To be hospitable and to provide for the safety of the person and property of a guest.

(5) To refrain from killing a woman, a Hindu, a menial, or a boy who had not taken to trousers.

(6) To either pardon an offence on the intercession of a woman of the offender's family or to dismiss the woman with a dress as a token of honour. Exception would, however, always be made in cases of murder due to adultery.

(7) To refrain from killing a man who had entered the shrine of a saint, so long as he remained within its precincts.

(8) To cease fighting when a *mullá*, a *Ssiad* or a woman bearing the *Korán* on his or her head, or a naked sword in hand, intervened between the parties.

(9) To punish both the adulterer and the adulteress with death.

System of
reprisals.

In pre-British days if the parties were of equal position and influence, blood had to be avenged by blood; but if the relations of the deceased were weak, the matter could be compromised by the payment of compensation. In cases in which the parties belonged to the same tribe and the offender himself was out of reach, his nearest relation was slain. If, however, the offender belonged to another tribe, it was incumbent on the

aggrieved party to kill one of the section, clan, or tribe to which the former belonged. Such a system was liable to indefinite extension, and led to interminable blood feuds which could only be checked if the authorities or friends intervened to arbitrate. The losses on either side were then reckoned up and compensation was paid to the side which had lost most. The only departure from this rule is that in case of adultery. If the adulterer is able to escape, his other relations are not molested, the culprit being the only person on whom vengeance is wreaked.

Might was right in days gone by and the position of the party aggrieved was the principal factor in determining the price to be paid for blood; hence the compensation for a *mullá*, a Saiad, or a person belonging to a *sardár-khél* or leading family was ordinarily double that payable for a tribesman. Similarly compensation for members of subject races such as Hindus, servile dependants and Loris was high in consideration of their usefulness and protected position; but in such cases no rates were fixed, indeed, a case occurred very seldom, a tribesman considering it derogatory to attack any one not his *siál* or *mat*, i.e., a person of an equal status. The Loris were specially dreaded for their ability to compose satirical poems and the compensation in their case is described to be as much as Rs. 14,000 to Rs. 20,000.

The general rate, as fixed in the time of Nasir Khán I, was Rs. 2,700 plus another Rs. 100 to be paid to the Khán of Kalát, if the latter decided the case. In cases occurring between the members of the Bizarjan and Ménгал tribes, which were frequent in old days, the rate of blood money was 14 camels valued at Rs. 40 each. Cash payments were rare and land, camels, bullocks, sheep, goats, arms, and girls were usually given instead, a girl (*súng*) for this purpose being valued at Rs. 500, and other articles being priced considerably higher than their intrinsic value. One rupee paid in cash counted as five. The punishment which was most dreaded was to require the aggressor and one or two of his relations to surrender their arms in a tribal assembly known as *mukh*, and this was considered equivalent to half the amount of compensation payable.

POPULATION. The rate of compensation now prevailing is Rs. 1,500 which is paid in cash, and in addition to which a further sum of Rs. 500 is levied as a fine.

Compensation for serious injuries was variously estimated for different parts of the body. The loss of an eye or leg was counted as equivalent to half a life ; compensation for the loss of an arm was Rs. 500, for a finger Rs. 100, and for a tooth Rs. 70; and in cases of theft, the thief, if caught, was both tortured and required to pay eleven times the value of the property stolen.

CHAPTER II.—ECONOMIC.

Jhalawán, the Kohistán of Baluchistán, consists generally of valleys, some of considerable width, lying among lofty mountain ranges. The inhabitants are flockowners and breeders first, and cultivators afterwards, the cultivation being confined to the valleys and the flats bordering the river beds, and mainly dependent for water on a precarious and scanty rainfall, the floods from the hills and the overflow of the rivers. The country gradually slopes from north to south and, though mountainous, is not barren, a single fall of seasonable rain being sufficient to clothe the valleys and slopes of the hills with verdure and ensure a good crop on the *khushkává* or rain crop lands. An imaginary line drawn east and west through Bághwána would divide the country into the natural divisions of north and south but agriculturally it is better divided into Upper, Central, and Lower Jhalawán.

The principal valleys in which cultivation is carried on are called after the rivers which flow through them, and are—the Hingol, comprising Súráb, Gidar, Grésha, Nál, and Jáu; the Múla including Pandrán, Zahri, and the Múla pass; the Koláchi comprising Tútak, Bághwána, Khuzdár, Zídi, and the Koláchi and Gáj passes; the Mashkae including Koda, Korásk, Jébri, Mashkae, Gwarjak, etc.; the Poráli comprising Wad and its neighbourhood and the Karu including Karkh and Chaku. All these rivers are subject to heavy floods which inundate and fertilize the land on either bank, but none have a continuous flow of water throughout their course.

The quantity of permanently irrigated land is small, less than one-fourth of that under cultivation, and is situated on the skirts of the hills at Súráb, and the upper part of Bághwána; where water is available from the perennial streams coming down from the mountains, and on the banks of the rivers whence water is drawn through small channels called *kaurjo*, the best cultivation being naturally in the centre of the valley nearest the river-bed and

AGRICULTURE. gradually decreasing towards the sides and slopes of the hills, as the difficulty of conveying the water from the river-bed increases.

Soil.

The various descriptions of soil are known as *matt*, *karkats*, *rēkpād*, *zhallī*, and *sorah*. Of these *matt* is the best and richest, consisting of silt washed down from the hills. It is of a clayey nature. *Karkat* is considered next best, it is harder, cracks when dry and requires breaking up after ploughing, but wants less water than *matt*. Both *matt* and *karkat* are suitable for spring crops and are to be met in Súrāb, Gidar, Harboi, Pandrán, parts of Bāghwāna, Tútak, Nál, Koda, Karkh, Korásk, and Jáu. *Rēkpād* is a light sandy soil found only at Wad. Wheat, barley, and *juári* grow well on it, but the crop is considered inferior to that grown on *matt* or *karkat*. It is well suited for melons, onions, and vegetables generally. *Zhallī* is a gravelly soil, found in the irrigated areas of Súrāb and Khuzdár, on the skirts of the hills and along the banks of the rivers. It is suitable for corn and vegetables, but the crops grown on it are thin, and require great care. *Sorah* or salt land is the poorest soil of all, and is found in large tracts at Hisár in Zahri; the Gidar, Nondrav valley in the Mírwári country; and between Mír-ná-shahr and Bájoī in Bāghwāna.

Rainfall.

No statistics are available as to the yearly rainfall. There are two rainy seasons, the summer rains (*bashám*) being expected from the last week in July to the end of August, and the winter rains (*chillá-i-thar*) from the end of December till the commencement of February. Showers are also expected in September or October (*luddav*).

The rainfall is an important factor in the cultivation of non-irrigated land, and, in some cases, easily discouraged cultivators will, on the failure of the summer and autumn rains, trek with their families to Sind in search of employment leaving their lands fallow and without waiting for the winter rains.

Population While there is no particular class engaged especially in agriculture, like the Jats of Kachhi, nearly every one has a greater or less interest in cultivation, more particularly that of non-irrigated culture.

or dry crop land. The majority of the inhabitants are primarily flockowners and breeders, taking up agriculture more as a means of providing food for themselves and families and forage for their animals than with a view to sale or export. Generally thriftless, unaccustomed and disinclined to much active exertion, preferring a nomadic life, they are unfitted for the incessant and continuous work required on a farm in the busy season and so are easily discouraged by scanty rains or an unfavourable season. The cultivators are generally the landlords themselves, but tenants are also employed.

The cultivator divides the year generally into nine periods of 40 days each, known as the *chills*, and these nine *chills* are as follows :—

Chillá-i-sabz commencing from 16th March; *chillá-i-zard*, *Ahár*, *Sáwan* or *Bashám*, *Sohél*, *Naft*, *chillá-i-khusk*, *chillá-i-thar*, and *chillá-i-siáh*; the *zamíndárs* of *Bághwána* add ten days, after *Sáwan* and call this period *Jékh*.

Two principal harvests are recognised: the *jopák* or spring harvest, which includes the crops sown between October and January and reaped by the month of June; and the *hámén* or autumn harvest which includes the crops sown from May to August and reaped by the month of November. The following are the chief crops produced at each harvest:—*Jopák* or spring harvest; wheat (*Triticum sativum*), barley (*Hordeum vulgare*); *hámén* or autumn harvest; *juári* (*Andropogon sorghum*); rice (*Oryza sativa*); *prish* or *gál* (*Panicum miliaceum*); mung (*Phaseolus mungo*); *shir* or *niginz* (*Lens esculenta*); *bháng* (*Cannabis sativa*); tobacco (*Nicotiana tabacum*).

Both the sowing and harvest times are earlier in Lower, later in Central, and latest in Upper Jhalawán.

Wheat is the principal crop throughout the country except in the few tracts nearest the sea in Lower Jhalawán where, owing to the dampness of the climate, barley has superseded it.

Staple food grains: Wheat

Upper Jhalawán is celebrated for its wheat, that from *Surkhén* in the Harboi division, being said to be the best and

AGRICUL-
TURE.

most nourishing, but that of Central Jhalawán is not so highly thought of.

Wheat is sown in October and November in irrigated land, and up to January in unirrigated land in Lower Jhalawán, and harvested from April to June.

The land is watered and when dry ploughed. Twenty days afterwards it is generally, not always, ploughed again, and left until two weeks before sowing when it is again watered, a week later harrowed, and sown the week following.

There are three ways of sowing, called *chhat*, *kil*, and *nári*. The seed is sprinkled broadcast (*chhat*), by hand, the ground afterwards ploughed and harrowed, and if irrigated is divided into slightly embanked plots. Irrigated lands are mostly sown by *chhat*. *Kil* is a very expensive and rarely practised method, only used on irrigated lands when there is reason to think that seed sown by *chhat* will fail. The ground having been sown as for *chhat*, is then reploughed, a man following the plough with a bag of seed, and sprinkling it just in the freshly-turned furrow. The ground is then harrowed and divided into small plots as in *chhat*. *Nári* or drilling is the common method, almost universal on non-irrigated land and occasionally adopted on irrigated land. It is more economical as the seed, instead of being sprinkled broadcast by hand, is placed in a holder (*nári*) made of *pish* or wood and fastened to the handle of the plough whence the seed drops grain by grain as the plough moves. The land is not harrowed after sowing, but irrigated land is formed into the small plots already referred to. It is estimated that a piece of land requiring one seer of seed sown by this method would take four seers by *chhat* and six or seven by *kil*.

Fifteen days after sowing, when the seeds have germinated and the sprouts are just rising above the ground, the field is well-watered and then left until the spring, the second watering not being given till three months before harvesting, after which it is regularly watered until ripe. The above refers generally to irrigated lands.

In unirrigated land the procedure is much the same, except that the ground is not divided into small, slightly embanked plots nor harrowed, and the watering will depend on the rainfall or such irrigation as the winter floods may afford. AGRICULTURE.

The crop is cut by labourers who are given one bundle out of every 20 bundles of harvested crop, as their wages; the cultivator and his family superintending the removal of the bundles to the threshing floor. Harvesting and threshing

The method of threshing is that usual in India, a long pole being placed in the ground in the centre of the threshing floor and bullocks and donkeys being driven round it to tread out the grain. Threshing being over, both straw and grain are collected into a heap and the winnowing is then commenced with the four-pronged fork. The process is repeated several times till the grain is quite clean. A propitious day and hour having been selected for the purpose, the division (*batli*) is carried out with all ceremony, the actual sharing being done by a pious *mullá*.

The principal varieties cultivated are the *dayak*, *shoráwaki*, *kandahári*, *kút*, *sahr-bij* or *surkh-bij*, *pésar*, *súndia*, *trimáhi* and *géroli*. Varieties cultivated. Of these the *dayak*, *shoráwaki* and *kandahári* are the favourites both for growing and seed, being the quickest to ripen, the most reliable and needing least water. For eating they are not considered equal to the *kút*, bread made from them being said to dry quickly. They have bearded heads.

Kút and *sahr-bij* or *surkh-bij* are generally grown on the irrigated lands in *Súráb*, *Harboi*, and *Zahri* and require ample water. Bread made from them is said to be better than that made from any of the other varieties. *Pésar* is the chief variety grown in *Júbri* and *Mashkae* and a little has lately been introduced into *Súráb*. It looks extremely well, the grain being large and white but as an edible it is only esteemed as *úbos*, that is plucked when half ripe and parched, bread made from the ripe corn being considered dry and tasteless. It is not bearded and requires plenty of water and careful tending. *Trimáhi* and *géroli* are greatly esteemed for bread. They are grown mainly in Central *Jhalawán* especially in *Bághwána* and *Wad*. They

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require more care and water than the *dayak*, *shoráwaki* or the *kandahári*. The *gérolí* is of a reddish colour. *Súndia*, sometimes called *shutar-dandán*, on account of the length of its grain and resemblance to camel's tooth, is grown in Zidi and Wad in Central Jhalawán, and while not of the best description is considered superior to *pésar*. It has a blackish beard.

The principal disease to which wheat crop is liable is the rust or *ratti*. It is attributed to excess of rain or irrigation, in the spring and cessation of the north wind (*gorích*).

Barley.

Next to wheat, barley is probably the most important crop, particularly in the Mírwári district of Lower Jhalawán, where owing to the dampness of the climate it has superseded wheat as the staple food. It is extensively grown in Zahri, where it is used as a food for colts. Of the two varieties generally grown that known as *jau* is the ordinary sort, the other being a superior kind called *ding-i-jau*. This latter requires more care and more water and is the favourite variety in the Khuzdár *niúbat*. Lately a custom has sprung up in Central Jhalawán, which is rapidly extending, of mixing barley seed with that of wheat in the proportion of one-fourth barley to three-fourths wheat and sowing them together. The chief object of this is to obtain food for the cultivator, his family and cattle at a time when both food and forage are scarce. The barley so sown, is plucked when half ripe, the corn being parched or boiled for the household, while the stalks afford a succulent food for the cattle. When cultivated by itself barley is sown later and reaped earlier than wheat. It is hardier than wheat and does not require so much care or water. It is grown both on irrigated and unirrigated lands being often sown on the latter when the lateness of the winter rains has prevented the sowing of wheat.

Judri.

Several varieties are cultivated in Jhalawán, the principal being called *turi* and *kángar*. The stalks of the former are so sweet as to be eaten like sugarcane, and are also relished as fodder by cattle. *Kángar* is not so sweet but the stalks are thicker, and it is more productive. It is sown both in irrigated and unirrigated land in Upper Jhalawán after the spring rains in April or May,

some six weeks later in Central, and up to August in Lower Jhalawán. Harvest commences in August or September in Upper, correspondingly later in Central, and up to November in Lower Jhalawán, the crop being estimated to take 100 days to ripen in each case.

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On irrigated lands it is sown by hand, sprinkled broadcast, or by the drill, and wholly by the drill on unirrigated land, melons being often sown with it. In Mashkae the seed is steeped in water for 24 hours and then dried in the sun before sowing, and in irrigated land it is planted in seed beds, and well watered, the plants being transplanted when about a foot high. It is a crop which rapidly exhausts the soil, and requires as much water and manure as can be given it. It is harvested, threshed, and winnowed as in Kachhi. The stalks are used as fodder for cattle and horses. It is subject to a disease called *pulk*, known as *kauri* in Kachhi.

Rice is cultivated along the bed of the Múla, Mashkae, and Koláchi rivers in Central; in small quantities in Gazg, Paudrán, Mishk, and Khuzdár in Upper; and Pélár and Ornách in Lower Jhalawán; the Múla pass and Mashkae being the chief centres. The soil is prepared in April, and the seed sown in May. The ground is ploughed twice, then harrowed, and after any remaining clods have been broken, is well-manured and divided into fields or plots embanked sufficiently to retain water some inches deep. Water is then run over these fields or plots until it is at least 3 inches deep and allowed to sink in, after which the ground is thoroughly cleared of any rubbish, and, if necessary re-harrowed. The seed is sown broadcast and the ground kept well watered until the seed begins to sprout, when the water is again run over the land which is now kept well-flooded and the roots thoroughly immersed until the crop ripens in September. As will be seen, water is the great necessity and the cultivator has to risk not only failure by the running dry of the river but also mountain floods coming with sufficient force to sweep away his puny embankments and stop the thorough immersion of the roots, until they can be repaired, which takes time; the out-turn is, however, so large, varying in a favourable year from one to two hundred fold, as to amply repay him for the risk. The young plants are not

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transplanted as in Sind, the cultivator being quite content if he can keep his crop sufficiently watered. Several varieties of rice are grown, the *sukdási* or *sukrásí* and the *jambáli* being the most common, the former is considered the better in quality, and the latter the more productive. There is no difference in cultivation, but *jambáli* which is slightly the thicker and heavier, is generally kept for household use, and the *sukdási* for sale and export. The seed of *sukdási* originally came from Sind while that of *jambáli* is indigenous.

Rice requires but little manure, over-manuring inducing a disease called *ranj* which causes the head and stalks to sweat and exude a sticky substance which by sticking the leaves and plants together causes them to gradually wither away. Rice forms the staple food of the people in the localities in which it is grown, being generally husked in mortars. The stalks (*lízzi*), are almost useless for fodder, being only sparingly given when mixed with other kinds.

Prish or *gál*. *Prish* is sown broadcast throughout Upper Jhalawán, on irrigated land; it follows wheat and barley, being sown about June and cropped in August; on unirrigated land it is sown after the April or May rains, usually mixed with *juári* and melons. It takes about 70 days to ripen. There are two varieties—*prish*, a pale yellow colour (*Panicum miliaceum*) and *piún prish*, a white variety (*Panicum Italicum*), the latter is the better but the former is the more common and productive. Both are used as food by the poorer people and also as fodder for cattle and camels, but not for horses or donkeys with which it does not agree.

Mung.

Mung is cultivated to a great extent on irrigated land at Zahri, and in smaller quantities on unirrigated lands at Wad, Ornách, and Jáu. It is sown broadcast in July generally with *juári* and harvested in October. In Wad and Jáu the roots are attacked by a worm, while in the Múla pass and Zahri its leaves and flowers suffer from the attacks of a small fly. It is mainly grown for home consumption, though small quantities are exported from Zahri to Kalát.

The dry stalks are given as fodder to camels and cattle.

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Other crops.

The other crops need little description. *Matar* or pea is grown in small quantities in Upper Jhalawán. It is sown in November and harvested about a week before barley. It is sometimes plucked when half ripe, and parched and eaten ; when ripe it is boiled whole and eaten with wheat.

Shir or *niginz* is a red pulse. It is grown on irrigated lands, sown in October or November and harvested just before barley.

Bhang is cultivated in small quantities in Níchára, Norgáma, Súráb, Bághwána, and Khuzdár, on irrigated lands, and at Lahr in Níchára on unirrigated land. *Charas* is extracted from it. There is very little local consumption in Jhalawán, both *bhang* and *charas* being exported to the tribal area in Kachli. A detailed account of the method of cultivation and of the extraction of *charas* is given in the *Sarawán Gazetteer*.

Stimulants.
Bhang.

Tobacco is cultivated in parts of Upper Jhalawán, and in considerable quantities in Súráb, Gidar (Toba), Zahri, Bághwána, and Mashkae. That grown in Mashkae is renowned for its flavour and is supplied to the Khán of Kalát. The method of cultivation is the same as adopted in Sarawán.

Rotation,
out-turn, and
manuring of
crops.

There is no fixed rotation for various kinds of crops. Irrigated land in which both wheat and *juári* crops are raised in one and the same year is manured every second year, while that from which only one crop is raised in a year is manured every third year. Barley, *prish*, *mung*, and tobacco fields are also manured. The droppings of cattle and sheep is the only manure used, and in some places animals are tethered in the fields with this object.

No crop experiments have been made in the district, and the yield per acre cannot be ascertained. The out-turn much depends on the quality of the soil and on timely irrigation, and accordingly varies with the seasons. The cultivators roughly estimate that the average out-turn of wheat is ten fold in irrigated land, fifty fold in unirrigated land, in a good season, eight fold of *juári*, one hundred to two hundred fold of rice, fifty fold of *prish*, and ten fold of *mung*.

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Fruit cultivation.

Fruit culture is but little studied, trees are fairly plentiful throughout the country, nearly every place irrigated by perennial water having its garden, but the fruit itself is of inferior quality consisting of common varieties deteriorated through want of care; the propagation of good stocks, budding or grafting are unknown though the climate is, in most parts, favourable to fruit growing.

The following are the principal varieties grown: apricots, apples, mulberries, pomegranates, dates, grapes, almonds, plums, walnuts, peaches, and figs. Of these the pomegranate is the most common, being found in nearly every garden. There are two varieties, sweet and sour, the sour ones being dried and used as a condiment. Of the sweet there are two descriptions, *dánai*, the commonest, having a hard grain and inferior flavour, and *bédána* of good flavour and without hard seeds, but this is scarce. Apricots, apples, and mulberries are found in Northern Jhalawán, Súráb, Níchára, Pandrán, and Mishk in Zahri with a few in Bághwána. Walnuts only grow in Níchára and Zahri, which latter place is also famous for *unáb* or *chéla*, a species of small plum eaten both fresh and dried. Figs are common throughout the country.

Date palms. Mashkae, Jébrí, Nál, and Ornách are the chief centres of the cultivation of the date palm, the following being the principal varieties: *Kroch*, *Kahruba*, *Muzáwati*, *Ap-i-danián*, *Shakar*, *Haléni*, *Sauzo*, *Rabai*, and *Jwán-sor*. The harvest commences in September. The best dates are those of Nál. Those of Jébrí and Mashkae are of about the same quality as those of Kéch. The method of cultivation is the same as prevalent in Makran.*

Vegetables. A few vegetables are grown in Jhalawán but are not used to any great extent. The Hindu shopkeepers of Nál and Bághwána grow a few for their own use; carrots and onions are grown in Súráb, Gidar, and Tútak, an inferior kind being also grown on the irrigated lands in Nál and Mashkae. A small quantity of beans is also grown in Mashkae.

Extension and improvement.

There has been neither extension nor improvement in cultivation, indeed, the numerous remains of massive stone-built

* Vide *Makrán Gazetteer*, pages 166—177.

embankments (*gabrbands*) for storing water and irrigating the land with a completeness now unknown, and the disused *kárêzes* scattered throughout the country, prove that it was once cultivated to an extent now undreamt of and by people of a much higher civilization than the present owners. The cause of decay can now only be conjectured, but it probably commenced with the widespread ruin that accompanied the Mongol conquerors and was completed by their successors. In later times neither the Jadgáls, who are said to have first re-populated the country, nor the Bráhuís who succeeded them, proved good agriculturists, both preferring a predatory and pastoral nomadic life to agriculture. Nasír Khán I, from the *sanads* given by him, appears to have encouraged agriculture, but after his death tribal disputes recommenced, and it is only within the last quarter of a century that, owing to increased security of life and property, the cultivators have begun to devote their attention to agriculture. The poverty and ignorance of the people has greatly retarded progress, and though a rise in the price of land and the construction of three new *kárêzes* in Gidar and Tútak are indications of improvement still progress can only be very slow until better irrigation and many new *kárêzes* secure them to some extent from dependence on a precarious rainfall. On the other hand, less land is in cultivation than in former days, the cultivation of madder has almost disappeared and that of cotton, once considerable in the Múla pass and Karkh, is fast dying out.

The principal agricultural implements are *langhár*, the plough ; Implements
jugh, yoke ; *kén*, harrow ; *mála*, clod crusher ; *bél*, spade ; *kodál*,
mattock ; *lashi*, sickle ; *dalli*, a wooden spade for removing
manure ; *dhall*, large wooden spade lined with tin and worked by
two or three men.

Indebtedness is universal, the inability to find fresh lenders Indebtedness.
being the only restriction. Naturally thriftless, a single unfavour-
able season is sufficient to send flockowner or agriculturist to the
bania, and once involved, it is rarely that the debtor extricates
himself. Ordinarily advances are made in kind, and limited to
what the *bania* considers the debtor can repay from that year's
harvest or the young, fleeces, and *ghí* of his flocks, the *bania* or

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his agent being generally the first to attend the *batá* or the weaning of the young stock, to demand payment. He can also rely on the local headman to influence reluctant payers, as himself a debtor, he is glad to curry favour by such assistance.

The rate of interest varies, but As. 4 in the rupee or 25 per cent. per annum is the common rate, though this is at times increased by fixing the rate of payment above the normal, e. g., supposing the rate for grain to be three *kásas* per rupee repayment would be fixed at four *kásas* per rupee. In cases like the above written agreements are rare, being restricted to cases of large advances in cash to tribal Chiefs and local men of means, when they are drawn up by the village *mullá*. The *banias*, too, are the pawnbrokers of their district, making small advances on jewels, rugs, household furniture, etc., for which the interest varies from 6 pies to 2 annas per rupee per mensem.

Land mortgage with right of possession is usually restricted to the tribesmen themselves, the mortgagee retaining possession of the land until the debt has been discharged.

Domestic
animals.

Sheep, goats, horses, camels, bullocks, and donkeys are the principal domestic animals. Jhalawán is not, however, a horse breeding district, and a few ponies only are to be found, though the Zarrakzai and Bizanjau Chiefs possess an excellent breed of horses. Plough oxen are generally imported from Kachhi and Las Béla. The indigenous bullocks are of inferior type, small in size, light in build, and reddish in colour, and are chiefly used as beasts of burden. The detailed description of prevalent cattle diseases given in the *Sarawán Gazetteer* applies also to Jhalawán. Every Hindu shopkeeper has a number of donkeys, which he uses for transport and for riding. Fowls are largely reared; greyhounds known as *shánkí* and *léri* and shepherd's dogs (*búr*) are not uncommon.

Camels.

Camels are the baggage and transport animals of Jhalawán and kept chiefly for those purposes. There is no local breed; the animals in possession of the tribesmen are generally males and are imported from Khárán, Makrán, Kachhi, and Nushki. The Mír Háji Méngals of Sárúna, the Muhammadzai Méngals of

Mámatáwa ; the people of the Khidrání country, and the Nícháris of Níchára, own a considerable number of camels. The camels are generally distributed throughout the country in small units, each owner looking after his own stock. For this reason no statistics are available as to the number in the country. They accompany the flocks as the transport of the owners, and even in the summer when collected at home, it is estimated that more than 3,000 would not be available most of which would be found in Níchára, Nál with Grésba, Wad, Sárúna, Zahri, Bághwána, and Jáu ; and a few in Karkh and Chaku during the winter. Riding camels are also kept by the Chiefs for their personal use. Camel diseases have been mentioned in the *Sarawán Gazetteer*.

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The Jhalawán country is so vast a grazing tract, flock-owning is so important an industry, and the products of the flocks form so large a part of the food of the people that the subject will be dealt with here at some length. The two breeds of sheep known in the country are the Jhalawáni and Khurásáni. The latter is much preferred for its compact heavy tail and heavier build. It is hardier than the local sheep and fattens quickly. The Khurásáni sheep is, therefore, that which is most commonly met with. There is only one local breed of goats, the animals generally being black in colour. Preference is given to sheep as being hardier and producing more *ghí* than goats.

Flock-owning.

The usual covering time lasts from July to September. If milk is required in late winter and early lambs can be fed a few sheep are covered in July, but most of the sheep are covered in August and September, the season known to the Bráhui as *bashám*. A few sheep are also sometimes covered in February and March for lambing in July and August, though this custom is by no means universal.

Breeding.

At the time most of the ewes in a flock are giving milk, the ram is allowed to graze with the flock, i. e., from March till the end of May. During June and July the ram is tied up at home and fed on good grass and grain to add to his powers. Covering time arrives with August and September, when the ram is allowed

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to graze with the flock, after which he is again taken away. In other seasons of the year, if the ram is ever allowed to graze with the flock, a piece of felt or thick cloth called *laparav* is tied round its waist to prevent covering. With goats the *laparav* is seldom used, and less care and attention devoted to he-goats than to rams.

The ewes produce their young five months and some days after covering. The shepherd is now very busy assisting the birth of the lambs and carrying home those that are born whilst the flock is grazing. It is customary for him to fill the after-birth (*pathrik*) with milk and to eat it after roasting it in the embers. The lambs and kids live on milk for the first fortnight after birth during which time they are known as *khākcharāś*. After this time they begin to pick up a little grass and get full grazing when a month old.

On returning home at night the sheep are kept either in a pen made of a thorn hedge called *hankén*, or in the open air. Lambs and kids of the same age are tied by the neck to a rope called *bilum* which is provided with a number of nooses. Lambs and kids which are too young to be tied up in this way are kept in a separate small pen made of stones and called *garav* to protect them from cold and prevent their being trodden on by the older ones. All the young, after learning to graze, are kept apart from the main flock (*kur*) so long as the ewes are in milk and sent to graze in a separate flock (*zah*). If only a few ewes remain in milk, their udders are covered with bags (*zhāla*) and they are sent to graze with the lambs. Weaning takes place after the fourth month. Sheep and goats are known by different names according to their ages up to one year. After the milking season is over, the shepherd generally takes his flock to great distances from the encampment and is absent for a fortnight or more at a time. This season is known as *wāndi*.

Castration. The Bráhuís always castrate (*khassi*) their male lambs and kids as soon as they are about four months old and the cold weather has set in and dispersed the flies. The meat of an uncastrated animal is considered tasteless and liable

to cause diarrhœa, and there are difficulties in fattening them. Most shepherds are sufficiently expert to do the work, which is carried out by tying up the animal's legs and opening the scrotum with a razor or knife. Salt and ashes are then applied to the wound which is tied up with a rag. The animal is afterwards allowed to stand and walk about, but is not allowed to lie down for twelve hours; for fear of injury to his hind legs. Rams and he-goats when they have become unfit for breeding purposes are also castrated. Such an animal is known as *gush kut*. Round Wad there is said to be a curious custom of extracting one of the testicles of a ram which is known to, get a large number of male stock, the operation resulting it is said, in an increased number of female stock being produced.

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Goat hair is called *drassam* and sheep's wool is called *kás*. A goat is shorn once a year and a sheep twice. April or May and September are the shearing seasons, when the days are not very hot and the nights are not very cold. The production of spring wool is larger than that of September. The shears used are of local manufacture and called *durkúch*. Before the export of wool to Sind became common, the people generally used the wool of their sheep for their domestic purposes; they always used to wash their sheep before shearing, but nowadays all the dirt and dust is left in the wool to increase the weight. Prices are so high that flockowners have little inclination to retain much of their wool but when they do so they keep the best. The lower part of the legs and the stomach of the animal are not shorn as these parts require protection. A smart man can shear 20 to 25 sheep in half a day; in the evening the animals are generally allowed to go out and graze.

Shearing.

Goat hair is generally made into grain bags called *jwál*, but it is only used for the weft not for the warp, into blanketing for tents and a coarse kind of carpet called *garrah*. Ropes made of goat hair are also in general use. It is seldom sold unmanufactured. Except in the case of tent blanketing it is not generally used for the warp owing to its want of strength.

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At the spring shearing a sheep yields from 2 to 3 lbs. and in autumn about half this amount. A goat yields from 1 to 2 lbs. of hair.

Among the Bráhnis there is a saying that Nasír Khán I described the sheep as a tree producing no less than 21 kinds of fruit; more than half of these consisted of milk and its preparations and the rest of the wool and flesh and articles made from the former. Milk is known as *pálh* and new milk for the first three days after lambing as *kharwálh*. Among the many preparations made from it are *dahi*, *khasun*, *sunbár*, *panér*, *chikka khurút* of three kinds, *shiláñch*, *khassi*, *si*, and *madar*. Milk and all articles made from milk are almost always kept in leather *mashaks*, known as *hizak* or *drang*. The latter are larger than the former.

Dahi or curd forms the foundation of almost all preparations of milk. It is prepared by putting a small quantity of sour curd (*más*) into the fresh milk, which has to be slightly warmed, however, in very cold weather. Butter (*khassi*) is made from *dahi* by putting the latter in a *hizak* and rolling it on the ground. It is always made early in the morning, and air has to be admitted to the *mashak* at intervals. The buttermilk which remains is generally diluted with a little water and is a favourite beverage with all families. It is known as *khasun*, the *lassi* of other parts of India.

Another method of making butter is with the *drang*, which is attached to a tripod and swung to and fro by two women sitting opposite one another.

In hot weather buttermilk soon gets sour and undrinkable, and in such cases it is usual to put a little of it in a vessel into which fresh warm milk is milked. The *khasun* thus becomes sweet again and is known as *sunbár*. It is often given to guests.

Cream cheese.

Good cheese (*panér*) should be quite sweet. If it goes sour it is thrown away. It resembles cream cheese and is only made occasionally in a nomad household. It is considered a very acceptable present to be sent to a friend who lives in a town

village. It is prepared with fresh milk either by using rennet from AGRICULTURE the preserved and dried stomach of a two-day old lamb or kid or from the fruit of the *panérband* plant (*Withania coagulans*). When the milk has congealed it is either eaten at once or hung up in a cloth for a few hours for the water to drain off. It only lasts well for 24 hours. In preparing cheese with the fruit of *Withania coagulans*, which is generally wrapped in wool for the purpose, care must be taken not to immerse the seed for too long a time or the taste becomes slightly bitter.

Sour cheese, which is known as *chikka*, is prepared from butter-milk by placing a quantity in a cloth through which it is strained after which the residue is salted. This *chikka* forms the basis of *khurút*, which is made by keeping the butter-milk in the cloth two days longer than for making *chikka*, after which it is made into balls and dried in the sun. Two other articles are known as *har khurút* and *nar khurút* and are prepared from the residue of *shílánch*. The latter is made by boiling curd until it begins to bubble, when it is poured into a cloth bag through which it is strained. The whey is caught and kept while the solids, when nearly dry, are made into square cakes and dried in the sun. *Shílánch* is not so sour as *khurút*. *Khar khurút* is made from the whey of the *shílánch* which is re-boiled and re-strained, the solids being made into balls. They are very sour and much used as a drug by people recovering from fever and other ailments. *Nar khurút* is made by boiling the whey obtained from *khar khurút* to a thick consistency after which wheat flour is added to it and it is made into balls and dried. This preparation is also looked on partly as a drug and is said to be a good appetizer. Sour cheese.

Ghí, which is known as *si*, is made from butter, when a sufficient quantity has been collected, by heating it until the greater part of the moisture evaporates. The oil-like *ghí* is gently skimmed during the process. All the refuse, cannot, however, be removed by skimming and some half crushed wheat is, therefore, dropped into the vessel which absorbs all the refuse curd and settles at the bottom. The *ghí* is then poured off and the soaked wheat, which is known as *madar* is eaten and is esteemed a great dainty. GHÍ.

AGRICULTURE.

The Bráhuís eat all parts of a sheep except the marrow of the backbone, the smaller stomach, and the organ of generation. They generally make mutton into stew (*bédír*), or roast it (*kabáb* or *sajji*). The shoulder and saddle are the parts which are most prized. The hind legs which contain marrow are given to honoured guests. The blood is also consumed sometimes plain and sometimes by filling the intestines with it. The brain (*máit*) is regarded as invigorating, but is not given to children as it is said to make the breath unpleasant.

Skins. For local use, goat skins are much more valuable than sheep skins as the former can be used for *mashaks* whilst the latter are useless for this purpose. Sheep skins are, however, made into flour bags (*kith*) and bags for *ghí* (*zik*).

Hiring milch goats and sheep.

This system is known as *déru*. Permanent villagers and owners of irrigated land who are not flock-owners arrange for their supply of milk during the spring and summer by hiring sheep and goats which are in milk from some flock-owner with whom they are acquainted. They are generally kept by the hirer until their milk becomes dry. The hirer arranges for feeding them and is responsible for any loss which may occur, and generally pays the owner one *kása* or about 5 seers of wheat as the hire of each animal.

A sheep yields more *ghí* than a goat, though the latter gives more milk than the former. Goat's milk is not, however, so rich in cream as sheep's milk.

A very good goat will give $2\frac{1}{2}$ lbs. of milk a day, i.e., one and a half-pounds in the morning and one pound in the evening; a sheep will, however, give only two pounds of milk.

A sheep is estimated to yield on the average about 3 lbs. of pure *ghí* during the whole time it is in milk, whilst a goat yields only 2 lbs.

Wages of shepherds.

The people who own large flocks engage shepherds for a year at a time and their wages (*zoba*) are paid at the following rates:—
(a) For every 10 sheep or goats (*doshí*) excluding rams, he-goats and young stock (*koshí*), a kid or lamb, half males, half females;

(b) cooked food when near home; and when away from home 5 to 7 *kásas* of wheat flour or 7 to 9 *kásas* of *juári* per mensem, and also a *kása* of flour for his watch dog; (c) a shawl or Rs. 3 to Rs. 4 in cash, wool of one sheep for every ten sheep in his charge for his felt-coat or *zor*, two to three pairs of trousers of coarse cloth, occasionally at urban, and as many sandals as he may use. The headmen and chiefs sometimes supply the shepherd with a piece of meat from every sheep or goat killed for food.

When the flock belongs to different owners of a village, the shepherd gets his daily food from them by turns in proportion to the number of animals belonging to each, and one *kása* of wheat per head at the end of the season which lasts from March to June. In *Bághwána* the shepherd is paid at $1\frac{1}{2}$ seer of grain per sheep for goat per mensem.

Epidemic diseases common to flocks are *pihi*, *ríkhok*, *chálari*, and *putau*. *Pihi* attacks the liver and bowels, the animal passes blood freely and dies in about three days, 80 per cent. of those attacked dying; *ríkhok* or purging occurs during the spring season and is attributed to grazing on unripe pasture. The flocks are taken to other pastures, those attacked being dosed with fresh milk and segregated. Diseases of sheep.

These are *buzmark* or *pifuk* and *garr* or itch.

Goat diseases

Buzmark or *pifuk* attacks the lungs, either drying or withering them up or puncturing and causing them to swell the animal in either case suffers great pain.

Remedies.—Inoculation by injection through a cut in the ears of a fine powder made from the dried lungs of an animal that has died of the disease, the operation being done by a *Saiad* or *Shai*.

Garr or itch.—Animals attacked become very thin and lose their hair.

Remedies.—Dipping of their tails or ears in water in which the ashes of the *kalér* tree (*Capparis aphylla*) have been boiled, or in soup made from snakes, or drenching them with a cow horn full of soup made from the flesh of a jackal or goat. This is also said to be very fattening. Animals affected are segregated.

AGRICUL-
TURE.

Values.

Male camels used for transport vary from Rs. 60 to Rs. 110 and riding camels from Rs. 80 to Rs. 120. Female camels are but little used and fetch from Rs. 50 to Rs. 70. Ponies cost from Rs. 80 to Rs. 120; the price of horses varies considerably, good ones fetching Rs. 300 or more.

A pair of Jhalawán bullocks would cost from Rs. 50 to Rs. 70 cows varying from Rs. 18 to Rs. 30 each and a pair of Kachhi plough oxen Rs. 100 to Rs. 140. Sheep fluctuate from Rs. 3 to Rs. 7 each, according to their age and season. Lambs cost from Rs. 1-8 to Rs. 2-8 each and goats from Rs. 2-8 to Rs. 4, their kids bringing from Rs. 12 to Rs. 2-4. An ordinary donkey, generally of a poor description, averages from Rs. 6 to Rs. 30.

Pasture
grounds.

Jhalawán is essentially a pastoral country and though its immense expanse of hill and mountain slopes covered with verdure may not alone furnish sufficient nourishment for cattle they provide ample subsistence for the immense flocks of sheep and goats, especially the former, that graze on them from year to year. This is particularly the case in Upper Jhalawán and, if the central and lower portions are not so well provided, each has localities of its own famous for its rich pasturage. With so large a district and one so well provided with good pasture areas, it would be difficult and tedious to enumerate them all, or the different varieties of shrubs, plants, and grasses for which they are noted, but, briefly, it may be said that the hills contain forests of juniper, and the river beds everywhere extensive tamarisk grazing for camels the *mar* tree (*Prosopis spicigera*) thrives in forests in Maruki in Nál, Marárav in Chaku, and in the Karkh and Lanjár valleys in Jáu; while groves of the *parpuk* tree (good camel grazing until it flowers) flourish in Wad and Sárúna, *sora* or *lahnri* plants thrive on the saltish land in the Gidar, Grésba, Nál, Bághwána, Karkh and Chaku valleys and the Mírwári country, and in the saltish parts of the Central and Lower Jhalawán valleys, while the few herds of bullocks graze at will in the beds of hill-torrents and ravines.

In addition to the grasses, there are many varieties of plants and bushes on which the flocks browse readily, a list of which.

with descriptive detail, is given in Appendix I. The tribal Chiefs generally assert their rights by reserving the grazing in the valleys adjoining their lands, for themselves and tribesmen, but the upper hills and remote slopes are usually free to the nomadic flockowners, the light impost of a sheep or lamb per flock to the local headman being generally freely paid and willingly accepted.

AGRICULTURE.

More than three-fourths of the cultivable area is unirrigated, and depends on precarious rainfall. Flood-water when available, is diverted to these lands in channels or trenches called *gwaz*.

Irrigation.

The irrigated area, which is small, lies chiefly in Upper Jhalawán, and the principal sources of irrigation are streams (*kaurjo*), *kárêzes*, and springs. The local distribution of the two last named sources is shown in the following statement:—

Name of locality.	No. of <i>kárêzes</i> .	No. of springs.
Súráb and suburbs	4	12
Gidar	11	...
Mámatáwa ... ..	...	1
Nichára ... ..	...	2
Pandrán ... ..	...	4
Zahri ... ..	...	2
Bhapav ... ..	...	2
Tútaká	1	...
Bághwna ... ..	...	2
Khuzdár	1	...
Zídi	2	8
Karu	1	...
Chaku ... ..	...	1
Ferozábád ... ..	...	1
Wahér	1	...
Wad	1	...
Nál	1	1
Párfko	2	...
Khurmaistán ... ..	...	2
Jébri	4	...
Nokjo (in Mashkæ)	4	...
Mashkæ	1	...
Total ...	34	38

AGRICUL-
TURE.

The people generally are undoubtedly very poor and plead their poverty as their excuse for not making new *kárêzes*. Only three have been constructed in recent years, one in Tútak and two in Gidar.

The Múla river and its tributaries, the Mishk Bál and the Pissi Bál; the Koláchi river, known also as the Trundén, Rabát, Jara-ghar, and Khuzdár; Kud and Mashkae rivers are the chief suppliers of water for permanent irrigation, the largest irrigated areas being Norgáma and Mishk in Zahri; the Múla pass, Khuzdár with Koláchi river valley; Ornách and Mashkae. The Karu supplies a little water for some plots in Karkh, but the Hingol and Poráli only irrigate when in flood.

Irrigation could doubtless be increased by the erection of dams, and the proximity of side hills makes such works feasible in the Hingol river valley at Gidar (where traces of old *bands* still exists). Nál and Jáu; in the Karu valley at Karkh and Chaku; and the Chil river in Nondrav valley, but the cost is prohibitive as far as the people of Jhalawán are concerned.

The methods of apportioning the water for irrigation vary in different localities and with the amount of water available, as, where water is plentiful and land scarce the cultivators are not nearly so careful about exact shares as where the conditions are reversed. With water plentiful, the owners of a stream content themselves with constructing primitive dams of pebbles and tamarisk stalks, the water so retained being diverted to slightly embanked fields on either side by narrow, shallow channels. The fields nearest the stream thus receive a prior and more constant supply of water.

When, as occasionally happens, a flood comes down with sufficient force to sweep away these temporary dams and embankments, a general levy of the inhabitants is called to repair damages.

Streams and
division of
water.
Indigenous
method of
irrigation.

The distribution of water taken from the permanent streams for irrigation purposes is supervised by local deputies called *raís*, *arbáb*, or *míráb*, who calculate the time allowed for the running of the water through each cultivator's land according to his share, in

the day time by the height of the sun, and the length of the shadow thrown by it, and by the position of certain stars at night.*

AGRICUL-
TURE.

In Norgáma the water of the Soinda stream is divided by means of wooden logs in which notches are made of sizes proportioned to the shares. The main stream is first divided into two equal parts, each branch being sub-divided by means of such a notched beam into three parts. Thus the distribution of water is in six channels or *kaurjos*. These six *kaurjos* are: Saitáni, Dáru, Sírmár, Jagasúr, Samáwári, and Shábégzai, the first three of which are owned by H. H. the Khán, while he also shares with the tribesmen in Jagasúr and Shábégzai. The water supply of each of these *kaurjos* is divided into 40 *shabánas* (a *shabána* representing 24 hours' flow of water), or two *puk* of 20 *shabánas* each, and each shareholder uses the entire channel when his turn comes according to the number of *shabánas* held by him.

There are only thirteen water-mills in Jhalawán, three being in Súráb, and two at each of the following places: Pandrán, Norgáma (Zahri), Hisár, Bághwána, and Khuzdár. They are constructed in the same way as those in Kachhi.

Water-mills.

The stones are brought by the Loris from the Band hills at the base of the Western Jhalawán Range near Sháhdádzai in Gidar, a place celebrated for the quality and hardness of its stones, which last, it is said, for ten years. For the water-shoot, *ispédar* wood is generally used, the shaft and water wheel being of mulberry.

The charge for grinding is one-tenth of the grain ground, and a mill will grind from 1 to 4 standard maunds per day.

Reference will be found to the character of the tenures and tenancies in a subsequent section. As might be expected in a backward country in which crops are liable to great variations, rent almost invariably consists in a share of the produce.

RENTS,
WAGES, AND
PRICES.
Rents.

In such cases the distribution in unirrigated lands is generally made on the principal of an assignment of a portion of the produce for each of the chief requisites of cultivation: the land, seed, bullocks, and labour; in irrigated lands a further share is assigned for the water. Variations occur in different parts of the district and on different kinds of land. The following

Produce rent;
Method of
distribution
of the grain
heap.

* The method is described in detail in the *Sarawán Gazetteer*.

In Níchára and Gazg a tenant on unirrigated lands (*shat-bazghar*) has to look after the landlord's plough oxen, fetch fuel for him and assist in household work. Throughout the greater part of Jhalawán, the irrigated lands of the dominant classes are cultivated by their servile dependants who are either fed and clothed for their labour, or given a share of the produce varying from one-sixth to one-third.

RENTS,
WAGES AND
PRICES.

The tenant of an orchard (*toho* or *bágh-pán*) has to repair the walls of the orchard and receives generally one-fourth of the produce for his labour, all other requisites being supplied by the landlord.

In the Khán's *niábats*, where lands are subject to payment of revenue and cesses, including the alms given to *mullás* and Saiads, and in *lat-band* tracts, which are subject to rent, all these charges are paid from the gross produce and the balance is divided between the tenant and the landlord.

In every case it is the duty of the tenant to carry the harvested crop to the threshing floor and to assist with his bullocks in threshing it.

No cooly class exists among the cultivating population; tenants-at-will perform the services mentioned above, while the household work of men of means is invariably performed by their servile dependants or by poorer classes from among the nomads and Loris. In the houses of headmen and chiefs the Loris serve the guests also. The Hindu shopkeepers also retain Muhammadan servants who clean their vessels, fetch water, grind corn and assist in other household work for food and clothing. The women who grind the corn are paid their wages in kind at one-fourth of the quantity ground. Women of the poorest class also wash and sew clothes, the charges for making a pair of ordinary trousers and a shirt being As. 2 and 4, respectively. The Níchári women are excellent embroiderers, and their ordinary wage equals the price of the silk thread to be used in a given piece of work. The poorer females among the Muhammad Hasnis in Mashkae make dwarf-palm mats, and are paid in grain at $2\frac{1}{4}$ seers per linear yard.

Wages.

RENTS,
WAGES AND
PRICES.
Agricultural
labourers.

Crops are generally harvested by nomads and poor tribesmen who have not sufficient land of their own. These hired harvesters are called *laigar*. Men, women, and children all work and are given as wages (*lai*) one-twentieth of the wheat and barley crop cut by them, while for *juári* there is no fixed proportion. They have to carry the harvested crop to the threshing floor. Little children and old people glean the sheaves in the field. Sometimes oxen and donkeys are hired for threshing wheat and barley, the hire paid being $2\frac{1}{4}$ seers per ox and half that amount for a donkey. The women who sweep the threshing floor are paid $1\frac{1}{8}$ seer of grain per diem. In cases where tenants perform these services they get the same wages. Sometimes other *zamíndárs* are called in to help in threshing with their oxen, and these are sumptuously fed. The system is known as *hashar*. Oxen hired for ploughing are paid at rates varying from one *kása* of grain to As. 8 a day per ox, and the driver who has no oxen of his own gets As. 4 a day.

Village
servants.

The Chiefs and leading men retain *mullás* whom they pay allowances half yearly at the time of the harvest. Besides these fixed payments, the *mullá* is given *dayak* or one-tenth of the produce of land, and *sarsáya* or offerings in the month of *Ramzán*.

The Loris, who act as blacksmiths and carpenters, are paid in cash or kind for any new articles they make but the rate is not fixed. For a plough-share it is about $4\frac{1}{2}$ seers of wheat. They contract to repair agricultural implements, etc., by the year and for this service each blacksmith and carpenter is paid in kind, the general rate being 12 sheaves of wheat (*báhu*) per *jora* in unirrigated land, and per *shabána* in irrigated land, and one *kása* of grain from every 50 *kásas* of the produce. In *Níchára*, the blacksmith is paid 12 sheaves out of the wheat crop, the carpenter 8 sheaves, and the Dom or minstrel $2\frac{1}{2}$ seers of grain per *jora*, while from *juári* and *prish* crops in irrigated lands the carpenter and blacksmith each get 8 *kásas* of grain per *shabána*. In *Gazg*, the Lori is given 4 sheaves per *jora*.

Gazirs.

Gazírs are messengers appointed by the people and placed under the *naib* at Mashkae, whose orders and instructions they

carry out and for whose horses or for the Khán's camp when required, they collect supplies such as fodder, etc. They are fed by the *náib* and are paid 16 Mashkae* maunds of wheat or *juári* per share by the *zamíndárs* of the Zurrat Jaga lands, the tract being divided into 13 shares.

RENTS,
WAGES AND
PRICES.

The duties of *Gazírs* are, in Karkh and Chaku, performed by *nakíbs* known officially as *darbáns*. They have also to fetch water and fuel for the Khán's *náib*, and carry his messages to different villages in the *niúbat*. They get the sweepings of the threshing floors and 4 bundles of cut crop from each *shabána*.

Darbáns.

These *nakíbs* also work as weavers and charge as their wages 20 per cent. of the material handed over to them to be woven.

A *kotwál* is maintained in Níchára who communicates to the people the news of deaths, marriages, births, etc., acts as town crier, and collects supplies for the Khán's camp. Thefts committed in the village are also proclaimed by him. He has a double portion given him at marriage and other feasts, and his share in water is exempt from *gham* or labour for repairing channels, etc.

Kotwál.

A few *kárézes* have been dug recently in Gidar and Tútak. The work is done by the Ghilzai Afgháns, who are experts and who periodically visit the country, and whose remuneration is fixed by a contract in each case. Besides the amount agreed upon, all tools required are supplied by the owners, and food is given to the diggers. This consists of 25 to 30 *kásas* of flour per *charkh* or party of 4 men, 4 seers tobacco per month, a sheep once a week, salt, oil, and loin cloths. Extensive repairs are also done by the Ghilzais, but ordinary repairs are carried out by the co-sharers themselves.†

Káréz diggers.

No regular system of fixing or recording prices exists, and the prices are regulated by supply and demand and seem to be in the hands of the Hindu dealers at headquarters, or of the *náibs* who have to dispose of the Khán's revenue grain. Chopped straw

Prices.

* A Mashkae maund is 2½ seers.

† The method of *káréz* digging is fully described in the *Sarawán Gazetteer*.

RENTS,
WAGES AND
PRICES.

is seldom sold, but at times of scarcity its price varies from R. 1 to Rs. 2-8-0 a *trangar* or netful, which weighs about 4 maunds. When Government officials visit the locality, *dhúsa* is supplied to them at As. 8 to 14 a maund, and firewood at As. 4 to 8 a maund. In Zahri, green wheat and barley are sold as fodder by plots, the average price being about Rs. 2 for a plot 30 feet by 12 feet.

The enquiries made by the Gazetteer staff from the shopkeepers showed that during the ten years ending with 1903, the average price of wheat per rupee in Khuzdár was 16 seers, and in Súráb about 15 seers. In 1903 the price of wheat was 18 seers per rupee in Khuzdár and 15 seers in Súráb.

WEIGHTS
AND
MEASURES.

A seer known as the *kháni* or *kaláti sér* of 88 tolas is in general use by the *banias* throughout the district. The smaller weight in use are—*ana* ($5\frac{1}{2}$ tolas), *ném páo* (11 tolas), *páo* (22 tolas), and *ném sér* (44 tolas).

Measures
of grain.

Grain is measured for sale with wooden measures; in Upper Jhalawán, i. e., Súráb, Gidar, Zahri, and Bághwána, the common measure is *kása* or *sark*, while in other parts *man* is used. Those in use by traders in Súráb and Khuzdár are generally marked with the State seal. The different measures in ordinary use are shown below, the lowest unit being the *chotra* where *sark* is used, and *chárikhi* where *man* is in use :—

2 chárikis	=	1 chotra.
4 chárikis	=	1 man, yakman or yagman.
100 man	=	1 guni or gwála.
2 man	=	1 kása.
80 kása	=	1 kharwár.

The *gwála* or *guni* and *kharwár* are merely convenient terms, the wooden measures in daily use being *kása* and *man*.

The capacity of a *kása* and a *man* varies slightly in different localities and also with different kinds of grain. The grain always used for testing the capacity of a wooden measure is the pea

(*matar*) or *mung*. The weight of a *kāsa* and *man* of wheat in WEIGHTS AND MEASURES. different localities is as under :—

Kāsa.

Súrāb	...	...	...	4 seers, 5 chittacks.
Nichāra	...	...	...	4 " 6 "
Zahri	...	...	...	4 " 4 "
Gidar	...	...	...	4 " 5½ "

Man.

Bāghwāna and Zīdi	...	...	...	2 seers, 2 chittacks.
Khuzdār	...	...	...	2 " 1½ "
Karkh and Jēbri	...	...	...	2 " 2½ "
Wahér	...	...	...	2 " 3 "
Wad	...	...	...	2 " 9 "
Nāl...	...	...	...	2 " 3½ "
Mashkæ	...	...	...	1 " 7 "
Pólār	...	...	...	2 " 0 "
Jáu	...	...	...	2 " 4 "

Salt, cumin seed, and pistachio fruit are also measured with the *kāsa*, and *ghī* with *chotra* or *chārīki*. In their households, the tribesmen also use other terms of measure for grain and flour, which are : *phak*, a mouthful ; *churu*, the contents of four fingers ; *mut*, a fistful ; *khafo*, a handful ; *chank*, a double handful ; and *siser*, 1½ *chotra*. The terms used by the cultivators in connection with the crops are *pūli* or *bāhu*, a bundle or sheaf ; *khumb*, the quantity that can be carried in both arms ; *badd*, a man's load ; *jwāl*, a sackful ; *kachh*, a larger sack, such as is carried by a bullock ; *malav*, a still larger load ; and *trangar*, a netful.

Salt is bartered for wheat, double quantity of the former being given. Firewood is sold by the bullock, camel, or donkey load, *bhūsa* by the *trangar* or netful dates by the bag (*katil*), green barley and wheat by the plot (*gāwēr* or *kurda*), and pomegranates by the hundred. The wool shorn from each sheep is made into a separate bundle (*kās*), and is sold by this unit. Miscellaneous measures.

At centres of trade the *banias* use the standard yard of 16 *girahs* or 36 inches, made of iron, for measuring expensive cloth such as silk. The common measure is the cubit (*harish* or *arish*), Linear measures.

WEIGHTS AND MEASURES. an indefinite measure which varies with the stature of the customer, and is measured from the projecting bone of the customer's elbow round the end of the middle finger, with arm and hand extended and back to the second knuckle joint. The *banias* have also an iron *harish*, which measures about 10 *girahs* or $22\frac{1}{2}$ inches. In the household of tribesmen cloth is measured by the span (*gidisp*). For measuring *káréz* tunnels, the depth of wells, and mud walls the Kandahári yard, which is equal to about $3\frac{1}{2}$ feet, is used.

Superficial measures. The term *jora* or *just* is frequently used both in irrigated and unirrigated land, but has no definite value. It represents the land which can be brought under cultivation by a pair of oxen, and is approximately the area in which about $\text{£}\frac{1}{4}$ maunds of seed could be sown. Irrigated land is generally spoken of in terms of the water attached to it, such as *shabána*.

People have no definite idea of distances. They use the word *mizal* or *maizal*, the distance which a camel can traverse in 12 hours, and, for shorter distances, *tawár* and *túfak-ná-tawár*, as far as a man's shout can be heard, and as far as a report of a gun can be heard, respectively. *Hulli-ná-maidán* signifies "a horse's gallop," and may be taken roughly to be about a mile.

Measures of time. The leading men alone know the Muhammadan months, which are used in all documents, but the Muhammadan days of the week are universally recognized; the divisions of the day (*dé*) and night (*nan shap* or *shaf*), are those mentioned in the *Sarawán Gazetteer*.

Coinage. British Indian coins are now in use, and the remarks made on this subject in the *Sarawán Gazetteer* apply also to Jhalawán.

MATERIAL CONDITION OF THE PEOPLE. The bulk of the people are poor, and live very simply, but an improvement in the condition of the dominant classes and of the cultivators is noticeable in the last few years, during which administrative control over the tribes has been extended and a check put on those too frequent feuds which in the past rendered life and property so insecure. The growing sense of security finds expression in the increasing tendency of the people to live in scattered villages, whereas under the old conditions the tribesmen,

in their blanket tents, clustered round the forts of their Chiefs for protection and with a view to greater facility in taking the offensive. The surplus wool and *ghi* now find a ready market, as these commodities can be easily and safely exported by the *banias*. The poorer classes have now found a new source of income in the bride-price, which was formerly unknown, but can now be readily obtained from the well-to-do *zamindárs* in Sind. It is estimated that, at an average, about 500 girls are thus given away in marriage annually, the usual price being about Rs. 300 per head.

MATERIAL
CONDITION
OF THE
PEOPLE.

There is an appreciable change in the material used for the dress of both males and females. Cotton piece-goods, which are imported largely by the Hindu dealers, are rapidly replacing the country coarse cloth (*shot*); silks are used by the better class of women, and some of their important ornaments are now made of gold, while among the men of this class embroidered *lungis*, coats, waistcoats and English boots are not uncommon. Green tea and a better class of food have come into use by the well-to-do. The improvement in the standard of living has not, however, been free from disadvantages which, coupled with the hospitality which is incumbent on leading men, have led to indebtedness. The greater part of the cultivation depends on rain, the failure of which involves in pecuniary difficulties both the cultivators and the flock-owners.

The well wooded tracts are chiefly met with in the hill ranges in the northern, central, and western parts of the district, and the principal trees are:—

FOR ESTS.

Scientific name.	English name.	Bráhui name.
<i>Pistacia cabulica</i> ...	Pistachio ...	Gwan.
<i>Juniperus macropoda</i> ...	Juniper ...	Apurs or hapurs.
<i>Olea cuspidata</i> ...	Olive ...	Khat.
<i>Tecoma undulata</i> ...	.....	Parpuk.
<i>Prosopis spicigera</i> ...	.....	Mar.

FORESTS.

Among other forest growth of less importance may be mentioned the following :—

Scientific name.	English name.	Bráhui name.
<i>Tamarix articulata</i> ...	Tamarisk ...	Kirri or gaz.
<i>Pistacia mutica</i> ...	.....	Kasúr.
<i>Prunus eburnea</i> ...	.....	Archin.
<i>Berberis vulgaris</i> ...	.....	Zárch.
<i>Daphne oleoides</i> ...	.....	Pipal.
<i>Euphorbia nerifolia</i> ...	.....	Túber or dédár.
<i>Fraxinus xanthoxyloides</i>	Mountain ash ...	Shíshár.

The juniper forests in Jhalawán are found on the Harboi Range as far as the Anjira river, the best ones being round Mámatáwa Níchára and on the Sháhmoz hill bordering on the Norgáma valley. Juniper also exists on the top of the Drakhél hill in the neighbourhood of Bághwána and in the Pab Range close to Tuk and Wad. The Western Jhalawán Range is particularly noted for the abundant growth of *gwan* tree, the best forest tracts being Gwandán in Súráb, the Landi Gwandán close to the valley of Máráf, and the Zíri hills close to the Gidar valley. It is also found, though scattered, in the Central Jhalawán Range, and in hills between Níchára and Zahri.

Olive. *Khat* is common all over the hills in Northern and Central Jhalawán. Big forests of it exist in the hills in the vicinity of Pandrán, Zahri, Bághwána, Khuzdár, Drákalav, and Wad, and the wood is used as fuel. It also abounds in higher altitudes of the Kírthar and Pab ranges.

Parpuk. The growth of *parpuk* is considerable in valleys beginning at Nál and Khuzdár and extending to Wahér, Wad, Tuk, Drákalav, and Ornách, and in the last named five places it exists in thick forests. It also grows to some extent in Sárúna. The wood is used by the Loris in making pots, such as *kása*, *man*, *karsún*, etc., some of which are exported to Sind.

Mar. *Mar* (*Prosopis spicigera*) grows in hot climates only. Considerable forests of it exist in Karkh and Chaku, and it

is the principal tree of the country drained by the Hingol river, from Márúki in Nál to the southern extremity of the Jáu valley in the Mírwári country. The wood is used as fuel and the leaves as fodder for camels, sheep, and goats. FORESTS.

Pish (*Nannorhops Ritchieana*) or dwarf-palm is a stemless gregarious shrub, common on rocky ground up to about 3,000 feet. It grows extensively on the slopes of hills and in beds of rivers and streams. *Pish.*

The uses to which *pish* is put are many and various; indeed there is hardly any purpose to which it is not applied by the people of the areas in which it grows. The leaves are used in the manufacture of matting, fans, baskets, caps, sandals, and other articles for local use. Ropes are made from the leaves and leaf stalks, but are not as strong as those made of *munj*. The delicate young leaves, which have a sweet astringent taste, are in great repute for the treatment of diarrhoea and dysentery. The heart is eaten uncooked as a vegetable in times of scarcity. The stems, leaves, and petioles serve as fuel; while the reddish brown moss-like wool of the petioles, called *purz*, after being dipped in a solution of saltpetre, is employed as tinder for matchlocks. A rude kind of drinking cup is made of the entire leaf by tying together the tops of the segments. Ropes and mats made from *pish* are exported to Sind. The Khidrání, Mír Háji, and other Méngals export the leaves and articles manufactured from them to Sind.

Tamarisk grows in the beds of rivers and hill-torrents, most especially in the Múla river, the Koláchi, the Hingol, the Kud, the Poráli and the Mashkae. Tamarisk trees of considerable size are to be found in forests in Karkh and Chaku, Nál, Ornách, Pélár, Nondrav, and Jáu. Similarly the Mashkae river valley throughout its course from Koda down to Páu abounds with tamarisk. The branches of the tree are chiefly used for roofing huts, and the trunk serves as beams and posts. Three varieties are locally known, viz., *shingir-gaz*, which is small in size and loses its leaves in cold weather, the *suhr-gaz*, with red twigs, and the *siáh-gaz*, which attains a large size and is used for making implements of Tamarisk.

FORESTS. husbandry and wooden pots. It forms excellent grazing for camels wherever found.

Jag- *Jag (Dalbergia sisoo)* is found in small groves at Pír-Kalandar in the Léдав river, an important tributary of the Múla river, in Báhéjau close to Kharzán and Pír-Lákha in the Múla pass, and at the top of the lofty Dhrún hill to the south of Jáu. The wood is much valued for beams, for which purpose it is employed in the houses of Chiefs and other persons of means. Combs and walking sticks are made of the wood by the Loris, and both sold locally and exported to Kachhi. Gun-stocks are also made from the *jag* grown in Dhrún hill by the Bízanjais of Jáu and by Loris, and exported to Makrán.

Pathk. *Pathk* grows abundantly and attains large size in the Mashkar river, between Tank and Manguli Kalát, and is also to be found in the Simán and the Koláchi rivers. It is chiefly used by the Bráhuís in the preparation of light charcoal for gunpowder.

Tribal measures of protection. No systematic arrangement for the preservation of forest exists in the district. A small area of juniper forest in the Harboi Range is being protected by the Kalát State, to which reference has been made in the *Sarawán Gazetteer*. Pistachio trees are so highly valued for their fruit by the Bráhuís, that the felling of a green tree is considered an offence, and sometimes results in bloodshed. The localities where the tree grows are owned by certain tribal sections, who protect the fruit by appointing watchmen (*toho*) and divide it according to prescribed shares. The juniper tracts in Sháhmoz, and in Mámatáwa in the Harboi Range are strictly preserved by the Jattaks and Muhammadzai Měngals; the felling of trees is prohibited except by the tribesmen who have a share in the forest, who have the right to timber for building and other purposes. Dry wood only is permitted to be removed even by the tribesmen.

Elsewhere forests in the vicinity of villages and encampments are being rapidly denuded of trees, but in some parts selected areas are reserved for grazing.

The minor forest products include —

FORESTS.
Minor forest
products.

Asafetida (*hing*) found in the Garr hills, Zíri, and Kuchéni. The green leaves are eaten as a vegetable, and Afgháns occasionally collect the plant in the Garr hills for export.

Wild plum (*pissilér*) is found principally in the central and lower parts of Jhalawán. The fruit ripens in the autumn, is eaten largely by the nomadic shepherds and their women and children, and is sold by them in villages in exchange for wheat. The dry fruit, powdered and mixed with curds, is used as a food and as a remedy for diarrhoea.

Chigird and *guggul*.—The growth of these two is confined to the lower parts of the Pab range fringing on the Las Béla State territory, and the hills to the south of Jáu. A considerable quantity of these gums is exported to Béla and Karáchi by the local tribesmen.

Khoashdár (*Glycyrrhiza glabra*) grows in the Garr and the Zíri hills; the roots are used as a cough medicine.

Cumin (*ríza*) found in the Harbói Range near Rodénjo, Gurgut Húnd, Sacháp, and Ghat in Zahri, sells locally in the season at 4 seers for a rupee.

Gwanik grows abundantly in the river beds in Khuzdár, the tributaries of the Múla river, Nál, Ornách, and other places. The leaves are used in the preparation of a green dye, and the seeds, which are of a black colour and about the size of *juári*, as a drug for colic.

Panérband (*Withania coagulans*) is widely distributed. Its fruit takes the place of rennet, and is exported in fair quantities to Sind and Kachhi. *Gwathk* and *izghind* are medicinal drugs which mostly grow in Upper Jhalawán. A small quantity of a red dye called *lúk* is found in Lower Jhalawán in the Poráli river valley.

With the exceptions noted, all these are consumed locally and are of no commercial importance.

Nal (reed) grows in abundance in some of the mountain ravines which have a perennial water supply, such as the Lédav river, the

FORESTS. Narálak on the route from Zahri to Kachhi, and the Nali river near Jébrí. Sometimes the people of Zahri, especially the Jattaks and the Lotiáni Zahris, export the *nal* to Kachhi, where a camel load sells for from Rs. 8 to Rs. 12.

MINES AND MINERALS. No scientific account of the mineral resources of the district is available, but in the course of their enquiries the Gazetteer staff was able to collect some specimens.

Khághal or *zágh*
Iron sulphate. During the cold weather of 1902, Mr. Hughes-Buller, O. S., Superintendent, "Imperial Gazetteer," Baluchistán, forwarded several samples of economic products to the Indian Museum for identification. Among those were two specimens of *khághal* and *pulmak* which are employed in the Bráhní method of dyeing, in conjunction with pomegranate husk, in producing black or deep green colours. Mr. David Hooper, F. C. S., of the Indian Museum, presented an interesting paper* on the occurrence of Melanterite in Baluchistán to the Asiatic Society of Bengal in June, 1903, from which the following extract is taken :—

"It appears that the collection of *khághal* is a regular industry in two or three localities in Baluchistán. One of the mines is about forty miles from Norgáma and at Zango,† about a mile distant, is another mine, situated at the foot of the hill and on the bank of a river. The entrance to the mine is an opening about a yard wide leading into a gallery of unknown length. The *zágh* has been collected from these mines for several years, and although large quantities of the mineral have been taken away, only a small area of about two yards has been worked. It is always mixed with a slatelike stone. The narrow gallery forming the mine is called 'Ragh,' a vein of the hill. The inhabitants say that, after a rain-fall, pure white *zágh* 'bursts out' in the mine, which in the dry weather is dug out together with the decomposed slate. The mine has a disagreeable corrosive smell 'like iron rust,' and this causes the workmen to vomit in the course of half an hour. Further samples were sent by Mr. Hughes-Buller, one from Lédav pass, said to be of superior quality, and another from Bhapav

* *Journal of the Asiatic Society of Bengal*, Vol. LXXII, Part II, No. 4, 1903.

† There are two mines in the Lédav river, one at Zango and another about a mile further.

which was very inferior. It has also been discovered at Chotok MINES AND
MINERALS.
on the Kíl river, Múla pass, and at two places * at Khuzdár.

"The mine at Chotok is in a gorge, at a distance of 6 miles west of Jánh. Here a cave is formed in the hill with a pool of warm water, noted for its mineral properties and overhead is a rock from which water drops from innumerable stalactites of fantastic shape. The length of the pool is 150 yards, through which guides conduct visitors after they have undressed. At about 10 yards from the entrance of the gorge is a large cave on the bed of which the mineral incrustation known as *khághal* forms. This is of a yellow colour and is said to be in an excellent condition for dyeing purposes.

"Upon examining the samples of *khághal* it was soon discovered that they were impure forms of ferrous sulphate or green copper-as. The sample from Lédav pass contained 30·1 per cent. of anhydrous ferrous sulphate, and that from Kíl Chotok 27·36 per cent.

* * * * * *

"The minerals contained about 40 per cent. of matter insoluble in water consisting of silica, iron, alumina, and lime. These estimations leave a balance of about 20 per cent. which might be referred to water of crystallisation.

"The specimen of *khághal* from Bhapav yielded to hot water only a small quantity of sulphate of alumina with traces of calcium sulphate, and was therefore almost valueless as a dye or mordant."

* * * * * *

Mr. Hughes-Buller, who was accompanied by Mr. B. A. Gupte, Assistant to the Director-General of Ethnography in India, collected geological specimens during his tour in the district in 1903, which were examined by the Geological Survey Department of the Government of India, and found to include the following :—

Other speci-
mens (1903).

Calcareous sandstone, cerussite calcite with ferruginous staining, limonite and calcite, slag, limestone, calcareous red

* In the Gahwaro hill near Khuzdár.—Ed.

MINES AND MINERALS, shale, calcite mixed with iron ochre, and ribbed lamellibranchiata from a limestone.

Iron pyrites are found on the Harboi hills in Jhalawán and Dobánzil near Gidar. Water from a spring "Láka-ná-Tobro" on the Garri hills near Wahér was found to contain saline matter in which sulphates of lime and iron and alumina were detected. A sample of mud from the same spring was found to consist of a large proportion of calcium and magnesium carbonate.

Wad and Pab Range. Specimens brought from Wad and Pab hills included iron slag; calcite; massive malachite (a rich copper ore) agates and jaspers; red jasper; fragments of gabbro and other basic crystalline rocks; fragments of limonite with quartz; cerussite; quartz pebble and basic porphyries.

Sárúna and the Khidrání country in Jhalawán. Specimens collected in Sárúna and the Khidrání country included limestone, conglomerate, diabase, ferruginous concretions in sandstone, gypsum, fragments of argillaceous limestone and volcanic ash-beds, cerithium (a species very common in the "Nári group" both upper and lower), and chromite in serpentine form. The last two are said to be very interesting specimens. Rich calcopyrite or copper pyrites, associated with a little malachite and some calcite is also found.

Khalmolt or silájíd. Pab hills in Wad. *Khalmolt* (rock smoke) or *Mashana churro* (hill juice), which occurs in the Pab hills near Wad, is the black variety of what is called *silájíd* or *shilajatu* in India, and is allied to the Persian drug named *mumiai*. It is one of the most peculiar medicinal substances of the East. It is found in certain inaccessible places in the Pab hills and also in the southern part of the Harboi and is said to be contained in the substance of the rocks in which it appears as an exudation drawn out by the heat of the sun. Its origin, occurrence and formation and the nature of the rocks which produce it, are, however, matters that still require investigation. It is collected during the hot weather before the rains set in.

Khalmolt agrees in many particulars with the substance brought down from Népal every year and sold in the bazars of Calcutta as

a very effective medicine. In Jhalawán it is used particularly for cough and pneumonia. It is also alleged that wounded ibex and mountain sheep generally try to reach a place where *khalmolt* occurs in order to lick it as a cure for their wound.

MINES
AND
MINERALS.

In ancient days, lead mines were worked in Sékrán, which is situated about 12 miles west of Khuzdár. Masson who visited the district in 1840 refers to these mines and says that 200 men were constantly employed in extracting the ore. Vast quantities of slag lying about on the surface testify to the former extent of the industry. The rocks including the ore, evidently from Dr. Cook's * description, are cretaceous limestone and from his mention of fragments of granite being seen at one of the entrances of the shafts, it is most probable that here the occurrence of the metalliferous deposit is directly connected with the intrusion of igneous rocks into beds of cretaceous age. Dr. Cook says that in one place the rocks resembled an altered claystone, variously mottled and containing small cavities and the fracture of some specimens showed a metallic steel-grey appearance (*galena*). Major George Le Mesurier who surveyed the route from Kalát to Sonmiáni, speaks of the antimony at the Sékrán mines occurring in crystals of an inch square imbedded in black vitrified rock. It is added that the lead ore found was of inferior quality and small in quantity. The so-called antimony must have been *galena* if it occurred in cubes. The mines are at present abandoned and regarded with superstitious awe by the people. The tribesmen occasionally break off slabs of rock from other hill sides in the vicinity and from them manufacture lead and antimony for local consumption.

Lead mines
in Sékrán.

There are no important industries in the district, and arts and manufactures are chiefly confined to embroideries, rough felts and carpets, leather work and mats.

ARTS AND
MANUFACTURES.

The embroideries worked by the Bráhui women are highly artistic and enjoy a considerable local reputation. There are several descriptions, which are known as *mosum*, *prawér pariwár*, and

Embroideries.

* *Topographical and Geological Sketch of the Province of Jhalawán, etc.*, by Dr. H. Cook (1860).

ARTS AND
MANUFACTURES.

shakan. The first named is the best and is much valued. The embroideries are chiefly done on married women's shirts. Almost all females know the work, but the Měngal women are especially good at it, and the Níchára women excel all.

A third prize with a bronze medal was awarded at the Delhi Exhibition of 1903 for an embroidered dress, and the following interesting description of the samples submitted for his inspection is given by Sir George Watt: "The Bráhui embroideries contain both darn and satin stitches, the latter being often double and mainly utilized on linen. The former is, however, the chief stitch used on the beautiful work shown on their dresses. The design especially in the women's dress is primarily geometric but, certain of the colours cross from one ridge to another and thus cause the notched or toothed outline that is more or less peculiar to this style of work. These are the special constructive features of the Bráhui dress and they are completely covered with the line form of satin stitch embroidery except the shoulder bands which are invariably done in wool or coarse silk, and in stem and feather stitches not in satin stitch. The silk used in the front panels is mostly dark red, orange, green, white, and black, the pattern being outlined in black and picked out by a bold conception in white embroidery. This striking use of black and white, amid elaborations in Indian red or purple may be taken as the dominant feature in the scheme of colour of the Bráhui embroideries. The isolation of the pattern by narrow bands of the field material recalls, of course, the Jat embroideries (*phúlkáris*) of the eastern Punjab, but there the comparison begins and ends. It would be exceedingly curious were a study of the races cognate with the Bráhuís, such as the Khonds and Gonds of the central tableland of India, to reveal the existence of work similar to that of the Bráhuís which otherwise stands by itself as one of the most strikingly peculiar and beautiful forms of needlework met with in India."*

Carpets and
rugs.

There are no professional weavers, and carpets and rugs are made by the women chiefly for domestic use and for presents at weddings. The carpets made by the Bádinzai (Kalandráni)

* *Indian Art at Delhi*, by Sir George Watt. (Calcutta, 1903).

sardār-khāl women are the best in the district, The common varieties are *garrak*, *kōnt*, and *shifī*. The former, which is usually a narrow striped rug, simple in pattern and of no great artistic merit, is principally used for household purposes, the price of an ordinary rug about 3 yards by $1\frac{1}{2}$ yards varying from Rs. 3 to Rs. 12. *Kōnt* is slightly superior and costs from Rs. 5 to Rs. 20. The *shifī* is made of richer material and has a more finished design the usual prices are from Rs. 20 upwards, but a good specimen has been known to fetch as much as Rs. 100. Both *kōnt* and *shifī* are made of sheep's wool. The history of the industry is unknown but the patterns appear to be of Persian origin and design. Tútak is famous for its carpets, but those made in Jáu are also considered to be good. The process of manufacture is thus described by Mr. B. A. Gupte, Assistant to the Director-General of Ethnography: "The wool is cleaned, spun, and, if necessary, dyed. The implement used for spinning wool is called *jhallak*. It is a spindle of the most primitive type made of a pair of pieces of wood crossing each other at right angles, with an upright handle which has a notch in it fixed at the joint. A bundle of thread is called *girik*. The loom is equally primitive, although the whole work turned out is very clever. It consists of four pegs fixed in the form of an oblong, the breadth being 3 feet and the length 9 feet. Between the first two pegs is tied a beam. Another beam is similarly tied to pegs at the other end. These beams are known as *pukhtu*. About 3 feet from the first beam stand two sticks arranged in a triangle (*trikal*). The sticks of this tripod are fixed on either side of the oblong and to them is tied a cross beam called *drangdār* or *makri-ná-pát*. To this *makri-ná-pát* are attached by ropes two or four sticks (*gula-pát*) which regulate the action of the heddles. The strings connecting the heddles (*gul*) to the cross beam (*makri*) are called *makri-band*. As the weaver goes on weaving the carpet, he has to tie the outer ends or borders to another stick, known technically as the stretcher and called *pahnád kash*. The stretcher is moved forward as necessity requires. The comb, with which the weft is driven home is called *duk*. Armed with this the weaver proceeds by passing each thread of the warp through the heddles in the way he has been carefully trained to do in order to regulate the designs. He has no plan

ARTS AND
MANUFACTURES.

nor can he recount or sing the numbers as pile carpet weavers do and he can produce only a few geometrical designs. The warp is called *gwafta* when arranged. The weft when laid is called *khol* and each of the warp-threads is called *tánista*. It will thus be seen that a distinct name is used for each of the materials used and even the weft-thread before it is passed through the warp or 'laid' is distinguished by a separate name (*pot*). One end of each of the threads of the warp is tied to the first beam and the other to that at the farthest end. The heddles are next tied with the *makri band* to the cross beam. In cotton-weaving in other parts of India sizing is the first process, but in carpet weaving it is not necessary and no size is used as the outer ends of the 'hair' or wool have to be left loose to cover the interstices. The weft thread is carried through the warp thread by the weaver without the use of a shuttle and passed in and out in accordance with the design he carries in his head. The weft thread is made into a small bundle (*lait*) having been wrapped round a piece of wood. It is then pushed home or 'laid' with the comb (*duk*). The process is tedious and a *kont* $3 \times 1\frac{1}{2}$ yards may by steady work be completed in about a fortnight and a *shif* $4\frac{1}{2} \times 3$ yards in from one to two months. In practice, the work is done only in leisure hours and generally takes a longer time."

Among other articles similarly manufactured are *gidán* or blanket tents, *shál* or woollen coats, *khurjín* or saddle bags, *tobra* or nose-bags, and coverings for cattle, horses, and camels.

Coarse cloth
or *kora*.

The *Nakíbs* of Chaku and Karkh are the professional weavers of the coarse country cloth, *shoi*, *jori* or *kora*, but the industry is on the decline as Indian piece-goods are now in common use. The weavers charge as wages 20 per cent. of the material given to them to be manufactured; a piece of cloth is ordinarily about 14 yards long and the width is $1\frac{1}{2}$ feet, the selling price being about Rs. 2 per piece.

Dyeing.

Yellow dye is prepared from turmeric, blue from indigo, deep green from *khághal* or *zágh* (ferrous sulphate) and *gwanik* (a tree), and black from *khághal*.

COMMERCE
AND TRADE.

In ancient times very little trade appears to have existed in the district. Exports were confined to wool and *ghí* and grain was

imported. A considerable amount of traffic, however, found its way through the district either from east to west and *vice versa* or from Central Asia to Sonmiáni on the sea coast, or to Sind by the Bárán Lak, Hab valley and Múla pass routes. The Arab geographers mention that the main road from Persia to Multán passed through Khuzdár in the time of the Caliphs, and in later times traders seem to have preferred the Jhalawán route to that by the Bolán pass as one of the principal duties laid upon the Khán of Kalát by the Kandahár Government was to protect the trade caravans travelling by the former. In the time of Mír Mahmúd Khán I (1208-32 H.) the Bízanjau and the Méngal tribes harassed the traders and levied exorbitant transit duties. Complaints having been made to Sháh Zamán of Kandahár, he sent two officials to the Khán, who proceeded to Khuzdár to arrange matters. The Méngals agreed to stop the duties, but the Bízanjaur refused, and in the fight that ensued the Bízanjau Sardá Fakír Muhammad was killed. According to Masson, Mahmúd Khán permitted these tribes afterwards to levy small transit fees amounting to not more than Rs. 4 a load but in Mehráb Khán's reign (1816-7) a load of merchandise was not cleared under Rs. 23 or Rs. 24 and the tribesmen (while Masson was in the country) are said to have realised in one year about Rs. 90,000 from *káfilas*. The trade in olden days was chiefly in the hands of Bábi and Bábar Afgháns. By the treaty of 1854 Nasír Khán II bound himself to protect merchants passing through his country, and to permit no exactions beyond an equitable duty to be fixed by the British Government and the Khán, the rate being fixed at Rs. 6 per camel load from the northern frontier to the sea and Rs. 5 from the same frontier to Shikárpur. During the early seventies, caravans were much plundered throughout the Kalát State, and when the treaty of 1876 was concluded it was provided that there was to be entire freedom of trade between Kalát and British India subject to such restrictions as the British Government might deem necessary for the protection of fiscal interests. In the second fortnight of October, 1876, 1,080 camels and 108 donkeys carrying merchandise passed through Kalát en route to Karáchi by the Hab river route.

COMMERCE
AND TRADE.
Existing
trade.

What little trade exists at present is almost entirely in the hands of the Hindu dealers who originally came from Shikárpur and Sehwań in Sind and a few from Kachhi and are now scattered in various trade centres in the district.

The shopkeepers of Khuzdár, Zídi, Nál, Mashkae, Karkh, and Chaku deal for export with Shikárpur, but for import they find it cheaper to deal with Karáchi. The imports for Súráb come from Quetta, but the exports are carried to Shikárpur by the Múla pass. The traders in Wad Drákalav, Ornách, Jáu and Nál deal with Karáchi via Béla.

Exports. The important items of export comprise wool, *ghí*, sheep, goats, skins, and dwarf-palm leaves with mats, ropes, baskets, and brooms made from the last named. When the harvest is good, wheat is exported by the people of Níchára, Zahri, and Súráb to Kalát; a small amount of rice from Múla and *charas* from Níchára and Zahri find their way to Kachhi. The export of wheat to Makráń in exchange for dates is mentioned later in the remarks on the system of *gwáchi*.

Imports. Cloth, spices sugar, tea, *gur*, oil, rice, and other groceries (*kirána*) and shoes are imported from Sind; salt *juári*, country liquor, bullocks and camels from Kachhi; dates from Makráń; *maghér*, a wild millet *dánichk*, a drug; and *shakargaz* or tamarisk gum from Khárán; fresh fruit and miscellaneous articles from Kalát to Zahri, Súráb, and Bághwána, this trade being in the hands of Dehwárs; and a small amount of tobacco, dried mulberries, and apricots from Mastung into Wad.

Gwáchi
system.

In Makráń every alternate year which is known as the *hámén*, yields a larger harvest of dates, and it is during these *hámén* years that there is a rush of people into Makráń to export dates. Caravans from Jhalawán generally carry wheat to Makráń and bring dates in exchange. The owner of the wheat, if he has no transport of his own, hires camels, and pays to the camel-owner half the quantity of dates imported in exchange for the wheat. If the owner of the wheat provides his own camels, the driver in charge, who acts as his agent, is paid one-fourth of the dates and his food for the journey, or one-third of the dates he imports.

The dates on arrival in Jhalawán are exchanged for wheat and other commodities. The people engaged in the *gwáchi* are the Nícháris, the Pandránis and Trassánis of Zahri; Hárúnis and Nigháris of Súráb; the Rékizai, Sháhdádzai, and Mazárzais of Gidar; the Bízanjans of Nál; the Sájdis of Grésha; a few Kalandránis of Tútak; Kambráris and Bájois of Bághwána; and Lángavs of Wad.

COMMERCE
AND TRADE.

It has already been mentioned that the export and import trade of the district is in the hands of Hindu dealers, while certain tribes engage in the *gwáchi* trade, i. e., exchange of wheat and dates with Makrán.

Classes
engaged
in trade.

The Hindus who keep shops at central places send out their agents or servants with small quantities of merchandise into various villages. These retailers, who are known in the country as *pingwála*, are welcome in every village and encampment and are well treated and fed. Their principal business is to retail their commodities in exchange for grain, wool, *ghí*, etc., and to advertise them so that the people requiring larger supplies may go to the shopkeeper's headquarters. These servants are not authorised to sell articles on credit. When a partner in a firm is out in the district he gives credit, realises loans, and at the same time arranges to purchase wool, *ghí*, and other articles for export. These purchases are generally arranged through the headman of the village or encampment to whom a small present has to be made, and if he himself has any articles for sale a special rate has to be fixed for them.

The trade between Jhalawán and Sind is chiefly carried on camels, but for the internal trade of the district the Hindu shopkeepers use donkeys, of which a number are maintained by each man for his requirements. The owners in the former case do not accompany the caravans themselves, but the merchandise is placed in the hands of the camel owners, who are responsible for its delivery. The hire is determined by the camel load, which in case of wool represents 8 maunds and *ghí* 6 maunds, other commodities being calculated at 5 to 6 maunds.

Modes of
carriage.

The Jhalawán Chiefs have, from time to time, introduced and levied transit dues. Representations on this point were

Transit dues

COMMERCE AND TRADE. made to the Political Agent, Kalát, who in 1898-9 made enquiries and discussed the matter with the Jhalawán Chiefs in the presence of the Khán's *vakil* and orders were passed by the Agent to the Governor-General in 1900. In accordance with these orders the following transit dues were allowed:—

Name of sardár.	Locality where <i>sunj</i> is levied.	Rate.
Sardár Pasand Khán, Zarrakzal.	Husoi in Múla pass.	Rs. 4-8-0 per camel load on merchandise, such as oil, tobacco, cloth <i>ghá</i> , and wool passing through Múla pass.
Sardár Shákar Khán, Méngal.	Wad	R. 1 per camel load of 3 maunds merchandise, such as <i>ghá</i> , wool, oil, cloth, dates and tobacco through the Wad valley.
Sardár Kahéra, Bízanzau.	Nál	R. 1-4-0 per camel load on <i>ghá</i> , wool, and cloth passing through the Nál valley.
Sardár Shakar Khán, Méngal.	Wad	Rs. 5 on each camel load of merchandise, such as <i>ghá</i> , wool, oil, and cloth. Rs 2-8-0 per camel load (8 maunds) of tobacco. On dates An. 1 per 30 seers.
Sardár Rustam Khán Muhammad Hasni.	Between Koda and Tank-i-Maskbae only on exports and imports from and to Jébri.	R. 1 on each camel load of the following articles:— Dates, grain, salt, and tobacco irrespective of weight of load carried by each camel.
Sardár Kahéra Khán, Bizarjau.	Nál	Rs. 5-8-0 on each 8' maunds of wool and <i>ghá</i> exported from Nál. On tobacco imported into Nál R. 1-4-0 per maund. On cloth imported into Nál Rs. 2-8-0 per load.

In connection with the transit dues (items 1 and 2) the Agent to the Governor-General remarked, "that it is probable that as in Bolán, *badraka* dues used also in former times to be levied in the Múla pass and on the trade route to Karáchi. There is no desire, therefore, to interfere with the dues levied by the Jhalawán Sardár in the Múla, and by the Méngal Sardár at Wad, but they should be called on to prove their right to levy these dues. So

long as the dues are levied, the Sardárs concerned must be held responsible for the safety of caravans. If they cannot undertake this responsibility the dues will be disallowed."

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Further enquiry made by Captain A. B. Drummond, Assistant Political Agent, Kalát, in 1904 showed that the following dues were levied:—

(a)—By Sardár Pasand Khán in the Múla pass—

				Rs.	a.	p.
Each camel load of wheat	...	...	...	0	4	0
" " cloth, <i>ghí</i> , sugar, etc.				1	4	0

(b)—At Norgáma—

Camel load of wheat	...	...	...	0	4	0
" " cloth, wool, <i>ghí</i>	...	...	...	1	4	0
" " sugar and similar articles.				1	0	0

(c)—By H. H. the Khán on goods passing from Zahri to the Múla or Kalát—

Camel load of wheat	...	...	...	0	4	0
" " wool	...	...	...	4	8	0
" " <i>ghí</i>	...	...	...	11	4	0

(d)—An additional *sung* of Ans. 3 per camel load of wheat and Ans. 2-6 on wool was also levied at Kalát on goods passing the latter place from Zahri.

(e)—On goods coming from Quetta and other places and going to Zahri via Kalát—

Cloth, per maund	...	...	...	0	9	6
Oil	...	...	...	0	13	0
Tobacco	...	...	...	0	13	0
Sugar, etc.	...	...	...	0	9	0

It was also ascertained that it was the custom in all parts of Zahri to levy a tax on *baniás* and shopkeepers trading in a village, in return for which the Sardár levying it assumed responsibility for the safety of the property of the payer. The amount paid varied from Rs. 30 to Rs. 60 per annum according to the status of the person paying, the amount of trade involved, the size of the

COMMERCE AND TRADE. village, etc., but at Norgáma a *bania* paid as much as Rs. 100 per annum and one Chétu, the only *bania* of any standing in Zahri, paid Rs. 500 to Sardár Pasand Khán for the privilege of trading in Norgáma, Pandrán, and Níchára. Captain Drummond concluded by saying that "with taxes such as these there is small wonder that there is little trade in the country and the wonder is that there is so much. . . ."

MEANS OF COMMUNICATION. A list of more important routes is attached as appendix IV. These routes include—(1) Kachhi-Mashkae-Makrán route via Khuzdár and Nál; (2) Kalát-Béla route via Súráb, Khuzdár, and Wad; (3) Kalát to Panjgúr via Súráb and Zayak; (4) Kalát to Kotra via Pandrán and Zahri valley; (5) Hab river route; (6) Gidar Dhor route to Jáu; (7) Nál to Khárán via Koda, Beseima valley, and Garruk river; (8) Nál to Bela via Bárán Lak; (9) Khuzdár to Jhal via Karkh; (10) Gidar to Jébri via Koda; (11) Wad to Karáchi via Sháh Biláwal; (12) Lak Harbáb route; and (13) Lukh river route from Tútak to Grésba.

As the hill ranges of Jhalawán generally run in well defined parallel lines from north to south, the routes which follow this direction and lie along the valleys of the country are, as a rule, considerably easier than those which run at right angles to the strike of the ranges, from west to east, where in many places the only means of communication are through difficult gorges and hill passes. The descents into the adjoining plains of Kachhi and Sind on the east and into Khárán on the west lie through rough and difficult country as do the southern routes leading into the Béla State territory.

Kalát-Wad road. The principal unmetalled road is the Kalát-Wad road which passes through Rodénjo, Súráb, and Bághwána via Anjira, Záva, and Noghai to Khuzdár, and thence changes its course to Pír Umar, Wahér, and Wad. This road has been cleared and improved (1906), from Kalát to Khand village, about 100 miles, by the Kalát State.

Transport. The camel is the principal means of transport throughout the district. The bullock and donkey are only used for domestic transport purposes by the indigenous nomads only in the absence

of camels. The rate of camel hire varies, but for long journeys the amount ordinarily paid is Ans. n9 a day or, when engaged by the month, Rs. 16. MEANS OF COMMUNICATION.

There is a combined Post and Telegraph Office at Kalát whence to Khuzdár the mails are carried by Postal sowars kept up by the Kalát State, six times in a month in each direction, the journey occupying about 48 hours. The Sub-Post Office at Khuzdár is in charge of one of the clerks in the office of the Native Assistant, Jhalawán, who is paid an allowance of Rs. 12 per mensem by the Postal Department. Post and Telegraph offices..

The letters for the Khán's *thána* at Sárúna are sent to Johi in the Lárkána district whence they are carried every fourth day to Tando Rahím Khán and delivered there to a policeman, and thence carried by Levy sowars to Sárúna. Sárúna dák arrangements.

The greater portion of the cultivated area depends on rain for its water-supply and where there is any water for irrigation the land available is often inadequate. The sources of irrigation are much affected by rainfall, and in years of scanty rain their irrigating capacity is largely reduced. The flocko-wners, who form the majority of the population of Jhalawán, look to the autumn and winter rains for their supply of grazing and fodder. The primary cause of the scarcity, therefore, is the failure of the autumn and winter rains, and if such failures continue for two or three consecutive years scarcity becomes serious and famine may even result. A very important factor is the condition of the crops in Kachhi, Béla, and Sind, whence the people import grain, even in ordinary years, and where a number of them migrate to work as agricultural labourers. The condition of the date harvest in Panjgúr also affects the people of Jhalawán. Other causes of agricultural loss, which, if combined with other influences, may cause scarcity are the visitations of locusts and the appearance of *rattí* or rust in the wheat crop. Of the two harvests the more important is that reaped in spring, but in Lower Jhalawán greater reliance is placed on the autumn harvest. The former consists principally of wheat and the latter of *juári*, and in the greater part of the district, a good spring harvest after a winter which FAMINE.

FAINE. has permitted of the cultivation of dry crop lands, is sufficient to carry the population through the year. A good harvest of the fruits of the *gwan*, the dwarf-palm or *pish* and the *sirés* plant also help to tide over years of great scarcity.

History of periods of scarcity. According to local tradition, 1870 and 1879 were years of severe distress caused by failure of rain, wheat selling at about $5\frac{1}{8}$ seers to a rupee. This distress led to the Bráhuís selling their girls in marriage to the *samíndárs* of Sind, a practice which has since been continued.

In 1886 the wheat crop was affected by rust throughout the district, more especially in Súráb and Khuzdár, where standing crops were burnt to make room for the autumn sowings. During 1899-1900 the *rabi* or spring harvest failed for want of rain and the price of wheat rose to 8 seers for a rupee. The scarcity was felt in Sind also, and at the suggestion of the Commissioner of Sind the Jhalawán Bráhuís were warned not to resort to that Province in quest of agricultural labour.

Protective measures. No organised protective measures have been undertaken in Jhalawán by the Kalát State, and the greatest safeguard consists in the migratory habits of the people and the proximity of Kachhi and the protected areas in Sind. Again, the majority of the people are both graziers and agriculturists, and though a year may be unfavourable to agriculture, it may still be one of fairly good pasturage. Thus, it is only a combined failure of crops both in the district itself and in the neighbouring tracts, and of fodder that can produce an actual crisis.

CHAPTER III.—ADMINISTRATIVE.

For administration purposes, the lands of the Jhalawán district fall into two separate and well defined categories, viz.—(a) the areas subject to the direct jurisdiction of the Khán of Kalát, and (b) the areas held by tribal groups.

ADMINISTRATION AND STAFF.

The former category comprises those lands on which revenue is paid to the Khán, and, as a general rule, all persons cultivating such lands are considered to be the subjects of the Khán. To this rule the cultivators in the Zahri *niábat*, comprising the Pandráni, the Lotiáni, Raís, Dányás, and Saidzais form an exception, and are regarded as on the same footing as other tribesmen in the tribal area, and deal in tribal matters with the Zarrakzai Chief, while the Khán's *náib's* dealings with them are strictly limited to revenue and agricultural matters. The administrative units into which the revenue paying lands are organized are the *niábats* of Súráb, Khuzdár, Mashkae and Zahri and the isolated area of Gazg, which correspond to the tahsils in a British administered province.

The tribal areas are those revenue-free lands held by the Bráhuís, the principal tribes being the Iltázai; Zahri (with its numerous clans, Músiáni, Jattak, Bájoí, Sásoli, Khidrání, etc.); Méngal; Muhammad Hasni; Bízanzau, Mírwári; Kambrári; Gurgnári; Sumálári; Kalandráni; Rodéni and Sájdi. The locality where each tribe predominates is mentioned in the account of the tribes in Chapter I under Population.

In the time of Mír Nasír Khán I and his immediate predecessors, the Bráhuí tribesmen were gradually organized into a confederacy with the Khán of Kalát at its head. During the time of Nádír and his successor Ahmad Sháh, the tribal organisation was fully developed under the *sán* or feudatory system, the title of *Beglar-Bégi* or Chief of chiefs being conferred upon the Khán. The tribes living to the north of Kalát became the Sarawán division, and those to the south the Jhalawán division. The Raisán Chief and the Zarrakzai Chief of the Zahris as the premier Chiefs, respectively, of the Sarawán and Jhalawán divisions, had seats

ADMINIS-
TRATION AND
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in the Khán's *darbár* on the right and left of the Khán, respectively, formed with him a consultative body, and were admitted to a substantial share in all deliberations affecting the affairs of the confederacy generally. The Chiefs of tribes were bound to find men-at-arms for the purposes of confederacy, when called upon to do so, but, in consultation with their headmen of sections, had almost absolute power in the internal administration of their tribes, though there appears to have been a general right of appeal to the Khán. The Chiefs were, and still are, elected by their tribesmen, but the election was subject to the confirmation of the Khán. As a rule, the eldest son of a Chief succeeded his father, but he was liable to exclusion on grounds of general unfitness.

Attempts by the Khán at personal aggrandisement at the expense of the tribesmen ended in the rebellions which assumed so serious a shape during the reign of Mír Khudádád Khán, and in the interference of the British Government. Since then, the relations of the Khán and the tribesmen have been governed by the terms of the Mastung agreement, by the treaty of 1876, and by the custom which has been established on these bases. Shortly after the conclusion of the Mastung agreement, the Khán issued a set of rules regarding the collection of revenue, settlement of claims, disposal of criminal cases and other matters, which are fully described in the *Sarawán Gazetteer*.

These agreements and rules are the basis out of which the internal administration of the Kalát districts has grown up, but in the course of more than a quarter of a century the position has been somewhat modified, among the more important innovations being the grant of allowances by the Kalát State to the principal Chiefs of the Jhalawán tribes, the appointment of a Political Adviser to the Khán and of a Native Assistant at Khuzdár, and the establishment of *thánas* or posts at central places.

The Political Agent in Kalát exercises general supervision and control in all matters, particularly over the Bráhui tribes, though leaving the internal management of each tribe to be conducted, so far as possible, on tribal lines. In dealing with the tribal affairs of Jhalawán as well as Sarawán, the Political Agent is assisted by

the Assistant Political Agent, who also exercises jurisdiction on the Nushki Railway, which is combined with the Bolán Pass district for purposes of administration.

The Kalát State *niábats* in Jhalawán are under the administration of His Highness the Khán. The Native Assistant in Jhalawán is in charge of the Jhalawán tribes, in subordination to the Kalát Agency.

The Gazg country is under the direct control of the Khán and its revenue is collected, as is that of Johán in Sarawán, under a contract system, the contractor keeping a *já-nashín* at Gazg to collect revenue on his behalf. In each of the remaining *niábats* that is Súráb, Mashkae, Khuzdár (known also as the Jhalawán *niábat*) and Zahri, there is a *náib* or deputy. The revenue and administrative staff comprises the following:—

	Náib.	Munshi.	Já-nashín.	Gazírs.
Súráb	... 1	1	...	...
Mashkae	... 1	...	...	2
Khuzdár	... 1	...	3	...
Zahri	... 1	...	...	...

One of the three *já-nashíns* in Khuzdár is placed at Bághwána, the second at Zídi and the third at Karkh, and these, in subordination to the *náib*, are responsible for the collection of revenue and general administration.

The village headmen who assist in the collection of revenue and other administrative matters are appointed from among the cultivators and are known as *arbáb* and *raís*. There are two *arbábs*, one in Khuzdár and the other at Bághwána, and there are eight *raíses*: one in Súráb, one in Gidar, one in Bághwána, and five in Norgáma. The position of these *raíses* is quite distinct from and much superior to that of the ordinary *raíses* who are village servants, and of whom there is one on the lands served by every *kárés* or spring and on each dry-crop tract. The office of *raís* is hereditary in the leading families of Lotiáni and Raís in Zahri, and similarly that of *arbáb* of Bághwána and Khuzdár among the Kúrd and Gazgi tribal groups. The *raís* at Súráb is paid a small share out of the produce at the time of revenue collection, those

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at Zahri (Norgáma) are each allowed some water and land revenue-free, for their services, and the one *raís* in Bághwána-Khuzdár *niábat*, is paid 200 Jhalawán maunds of wheat as his fixed annual allowance.

Internal
tribal admini-
stration.

The principal figure in the tribal administration is the Chief, who, by virtue of his position, commands great respect and almost reverence. If to uprightness of character he adds a reputation for open hospitality, his power is almost boundless. He uses his *takkaris*, or heads of clans, for executive purposes, and, when necessary, for purposes of consultation, but he is in no way bound to consult them in any matter. His near relations, when required also assist him in the management of tribal affairs and are deputed to keep the peace or to settle disputes on the spot as occasion may require.

As a general rule, minor disputes, such as those of petty assault are referred by the tribesmen themselves to their *takkaris* for settlement. But it is open for them to go direct to the Chief. If either party is dissatisfied with the decision of the *takkaris*, the appeal to the Chief *de novo*. Important cases, such as those of adultery or cattle-lifting, are always dealt with by the Chief, as are all civil cases in which Hindus are concerned, and disputes regarding land and inheritance. After all evidence has been taken, the Chief passes orders which are generally verbal and not reduced to writing. The penalties inflicted by the Chief generally take the shape of compensation to be paid by the guilty party in arms or money, or in case of cattle theft, of double, treble, or even eleven times the number of the cattle stolen. Fines are also inflicted, and an offender is sometimes detained for a short period in the Chief's guest-house. In cases of adultery the injured husband is compensated, either in cash, girls, and land, or by disarming a number of men of the adulterer's party in a tribal assembly. In cases of moveable property, such as debts, etc., the Chief, who settles the case, levies a fee at the rate of 25 per cent. on the amount decreed.

In recent times it has become customary for the Jhalawán Chiefs to refer important cases of murder, adultery, etc., to the Political Agent, Kalát, for reference to *jirgas*, which assemble

Sibi and Quetta, and sometimes *jirgas* are held by the Political Agent at Kalát to which a reference is made later on. Applications are either sent direct or through the Native Assistant, Jhalawán, to the Political Agent, by whom all *jirga* awards are confirmed.

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Tribal custom generally, and Muhammadan Law to some extent, form the basis on which the judicial work of the country is carried on, though different systems prevail in the areas administered direct by the Khán as, for example, in the Súráb and Khuzdár *niábats*, where cases concerning the cultivators of Khán's lands are disposed of by the *náibs*, and Zahri and Gazg, where justice is administered in accordance with ancient custom. Crime is investigated by either the *náib* personally or by the *jánashins*, directly or under the orders of the *náib*, the latter referring the cases to the former. Petty cases are finally decided by the *náibs*, who only make an entry of the names of the parties concerned in their revenue books, showing only the amounts of fines, etc., recovered by them under the general name *bádi hawáí*, and at the time of the settlement of accounts, one-fourth of the amount thus realized is paid to the *náibs*. Cases of a serious nature, more especially those of murder, and important land disputes, are investigated by the *náib* and referred for decision to the Khán, to whom the parties are also sent. In cases of a civil nature, the Khán receives 25 per cent. *ad valorem* on the value of the suit, and 5 per cent. as *mohsili* or collection charges, making a total of 30 per cent. In Zahri, including Pandrán, Norgáma, and Mishk, and also in Gazg, the Khán's jurisdiction is limited to collection of revenue, while civil and criminal jurisdiction is left to the tribal headmen, who deal with cases according to local custom.

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The system of tribal control and the method of disposal of cases has been already referred to. To coordinate this system with the general administration of the country, tribal *thánas* paid from the Khán's funds have been established at Zahri and Sárúna (1894), Súráb and Khuzdár (1904), and Mashkæ (1905). The jurisdiction of the *thána* at Mungachar (Sarawán district) includes a part of the Kalát *niabat* in Jhalawán. The *thánadárs* are under the control of the Native Assistant, Jhalawán, to whom they send

JUDICIAL. a weekly diary and all reports, copies of reports in serious cases being sent direct to the Political Agent in Kalát. In disputes arising between the Bráhui tribesmen and the Khán's *ulus*, the *náibs* and the Native Assistant act jointly to effect a settlement. The following instructions were issued to the Native Assistant, Jhalawán, in October, 1904 :—

(1) All petitions, whether in political, civil, or criminal cases, shall be accepted by him when presented by the applicant in person or by some person duly authorised to act in his behalf.

(2) A fee of As. 8 shall be charged on all ordinary petitions, but on those seeking relief in purely civil matters, *e. g.*, the recovery of property, money, land, etc., a fee of Rs. 7-8 per cent. to be levied on the value of the property in dispute.

(3) In criminal cases, such as adultery, abduction, murder, etc., the fee chargeable to be as above, viz., As. 8 only.

In disposing of petitions or of cases that may otherwise come to his notice, the Native Assistant is guided by the following rules:—

(i) Cases in which both parties belong to the same tribe (other than the Khán's subjects) are to be left for settlement to the *sardár* of the tribe concerned, unless the *sardár* asks for assistance or is found to be avoiding the settlement of the dispute; in the two last instances the Native Assistant is to endeavour to bring about a settlement in communication with the *sardár*. For the purposes of this rule the Zarrakzai *sardár* is the head of the under-mentioned tribes, and cases occurring among them should, in the first instance, be referred to him or his son, the *thánadár* of Zahri, Zarrakzai, Músiáni, Bájoí, Jattak, Lotiáni, and Dányá.

(ii) In cases between different tribes, the *sardárs* or headmen should be summoned to bring about a settlement by amicable means, if possible, or failing that, by some one of the recognised methods of the country as *shariat*, arbitration, or *jirga*.

(iii) In all routine and unimportant cases, such as criminal assaults, theft of grain, cattle-lifting and other thefts, damage to crops, etc., the Native Assistant is to proceed with the cases and bring about a settlement, if possible, without further reference.

(iv) In the following cases the Native Assistant is not to proceed without previous reference, viz.—land disputes; disputes about water; adultery cases, and other cases connected with women; disputes between *sardárs*; disputes between Bráhuís and Khán's subjects; and serious cases of riot and murder cases, and generally all cases of a serious nature. JUDICIAL.

In such cases all he is to do is to make preliminary enquiries, to take security, if necessary, and report the facts to the Political Agent, Kalát, with his opinion as to the best mode of settlement.

(v) *Jirgas* should be assembled and cases ordinarily settled at the Native Assistant's head-quarters at Khuzdár, and he should proceed to Norgáma from time to time and there assemble a *jirga*, in which the Zarrakzai Chief should take part for the settlement of pending Zahri cases.

(vi) All cases settled by *jirga* or otherwise should be submitted to the Political Agent, Kalát, for confirmation.

(vii) No offenders should be detained in custody unless it is absolutely necessary to do so. Accused or defendants should, as far as possible, be released on bail or security to be furnished by their *sardárs* or headmen.

Local *jirgas* are occasionally held by the Native Assistant, Local *jirgas*. Jhalawán, at his headquarters at Khuzdár, and sometimes at Norgáma, for the settlement of petty cases. The awards of *jirgas* are submitted to the Political Agent, Kalát, for confirmation.

Disputes occurring between the tribes are now settled by the *Sháhi jirgas* which assemble at Quetta in summer and at Sibi in winter, and a tendency is observable for Chiefs of tribes to refer all important cases, such as murder, adultery, theft, etc., even among their own tribesmen, to these *jirgas*. Chiefs who do not wish to refer inter-tribal cases to *Sháhi jirga* not infrequently make settlements by mutual consent. During the summer months, the Political Agent, Kalát, sometimes holds *jirgas* at Kalát to settle important cases connected with the Jhalawán tribes, and Sarawán *sardárs* are also summoned to assist in these.

JUDICIAL. The *jirga* awards are sent up to the Political Agent for confirmation, and appeals from the *jirga* decisions lie to the Agent to the Governor-General.

Prevalent crime. No accurate statistics of the prevailing forms of crime are available, but, compared with pre-British days, crime is said to be on the decrease. In old days, the raiding attacks of the trans-frontier Seistánis, some of whom are identifiable with the present Dámanis, still described by the people as *Harám Khors*, were not infrequent in Western Jhalawán. The Méngals committed incessant raids on Las Béla, and the Khidránis and Chhattas, the Sásolis and some petty sections of the Zahri tribe constantly committed thefts on the Sind border. Inter-tribal raids were also common. The Baduzai and Mitházai of Zahri were notorious thieves and so were the Hápusizai Jattaks. The wandering Sumaláris and the Mír Háji Méngals often looted caravans and the Umráni Bízanjau harassed the travellers using the Dhrún hill route to Las Béla. This state of anarchy continued up to the time of Mír Nasír Khán I, but the unsatisfactory internal state of the country was considerably improved by the reformatory measures introduced by him. Among other things it was ordained that a thief should be required to restore eleven-fold the property stolen and this rule still prevails in the tribal territory. Land disputes, petty assaults, and thefts of crops at the time of harvest are common forms of crime. Serious cases generally take the form of adultery with murder, and sometimes inter-tribal feuds.

Kázi. A *kázi* was appointed in Níchára by Mír Nasír Khán I, with injunctions to enforce the tenets of Islám in Jhalawán in social as well as religious matters, and an allowance was fixed for him and a grant of land made in Kachhi. The office of *kázi* was, however, abolished by Mír Khudádád Khán, who also stopped the allowances and confiscated the land granted. The leading man of the former *kázi's* family still retains influence, and tribesmen occasionally refer disputes to him for decision.

The Zarrakzai Chief keeps a *kázi* at his head-quarters to decide such cases as he may refer to him. He is given a monthly allowance by the Chief and, with his permission, levies fees in cases at

5 per cent. on their value. The BÍzanjan Chief similarly retains a *kázi* at Nál for the disposal of cases in his tribe. JUDICIAL.

The only parts of Jhalawán from which revenue is derived by the State are the *niábats* of Súráb, Mashkae, Zahri, Khuzdár, and Gazg, and the principal sources of revenue are the land revenue, octroi receipts and the *Bádi-Hawái* or the fees and fines levied in judicial cases. FINANCE.

Reliable figures for revenue of the Jhalawán *niábats* are not available, but it has been ascertained that the receipts in 1904-5 were as follows:—

				Rs.	a.	p.
Súráb	...	...	...	10,703	0	0
Mashkae...	...	...	...	4,761	14	6
Zahri	...	...	...	1,282	0	0
Khuzdár	...	...	...	14,252	0	0

The income from Gazg which includes Johán is about Rs. 1,200 per annum.

Besides the pay of the Political Agent and Assistant Political Agent and their establishments, the British Government incurs an expenditure of Rs. 3,744 per annum in Jhalawán. This is made up of an allowance of Rs. 300 per mensem paid to the Zahri Chief and Rs. 12 per mensem to a *munshi* at Khuzdár, who acts as Post-master.

The cost of the administration of the various *niábats* is met from the Kalát State treasury, while the Native Assistant, his establishment, the levies employed in local *thánas*, the postal levies between Kalát and Khuzdár and allowances to various tribal Chiefs, are paid from the Khán's Fund. The expenditure under this latter head in 1904-5 was as follows:—

	Rs.	a.	p.
1. Native Assistant and his establishment	...	...	...
2. Allowances to tribal Chiefs	...	...	...
3. Postal service between Kalát and Khuzdár	...	...	...
	7,592	3	7
	30,000	0	0
	720	0	0

FINANCE.

4. Levy *thána* at—

				Rs.	a.	p.
Zahri	...	...	...	3,988	15	0
Súráb	...	...	...	2,265	15	6
Khuzdár	..	...	...	3,480	0	0
Sárúna	...	...	...	3,191	13	4
Mashkæ	...	...	...	1,713	9	2
Total	...	...	...	52,952	8	7

LAND
REVENUE.

The only information about the systematic assessment of revenue in early times is to be found in the *Ain-i-Akbari*, which was written about 1590, when the district formed part of the empire of the Emperor Akbar. Kalát with its neighbourhood is described as Kalát-i-Níhára, and formed the southern boundary of Kandahár Sarkár. The revenue was levied partly in cash and partly in kind, and the country was also required to furnish a specified number of horsemen and footmen. Kalát-i-Níhára supplied 30 Baloch horses, 30 camels, 500 horsemen, and 500 footmen. Bághbánán or Bághwána and Batar or Patar, which is identifiable with the well known valley of Pélár in the Mírwári country, are similarly shown in the *Ain-i-Akbari* to have formed two *maháls* of Séwistáu. The revenue of Bághwána is shown to have been 19,48,152 *dáms* * or about Rs. 18,264, and that of Pélár 20,20,884 *dáms* or Rs. 18,940.

The *Ain-i-Akbari* does not explain the extent of the country from which the revenue paid by Kalát-i-Níhára, Bághwána, and Pélár was derived; but it seems not improbable that Kalát-i-Níhára represented what is mentioned here as Upper Jhalawán and the country north of the Central Jhalawán Range, including the Súráb-Gidar valley, Mashkæ river valley, Zahri valleys, and the valleys of the Mishk-bél and Pissi-bél Rivers; Bághwána seems to have represented the present Jhalawán, comprising the valleys of Bághwána, Khuzdár, Nál, Gréshe, Wad, Koláchi river,

* 1 tuman = 800 *dáms*.
 40 *dáms* = 1 *tabrézi*.
 1 *tabrézi* rupee = 3 Indian rupees.

{ Vide *Ain-i-Akbari*, Vol. I. page 31, and Vol. II, page 393, also Dr. Duke's *Report on Harnai and Thal Chotiali*, page 4.

Karkh and Chaku; and Pélár included the Mírwári country and the valleys of Pélár, Nondrav, Jáu, and Mashkae. Colour is lent to this theory in the case of Kalát-i-Níbhára by the fact that it paid no revenue in money or kind, but only supplied 30 Baloch horses and 30 camels, for both of which Zahri and the surrounding country were famous in Abul Fazal's time. It may also be assumed that, whilst the cultivators of the lands in Bághwána and Pélár supplied the money, the men-at-arms were found by the tribesmen of the hills. No evidence exists as to payment in money, kind and animals being continued to Nádir Sháh and the Afghán rulers, under whose practical suzerainty the country passed in later times; but it is certain that the country continued to furnish a contingent of men-at-arms, and the exploits of Nasír Khán I with his Bráhui contingent in Khurásán are still a subject of common talk among the people; the system was known as *sán*, and under it each tribe supplied a given number of men in proportion to its total strength, the distribution being made among the various clans, sections, and sub-sections. The supply of *sán* is alleged to have been discontinued in the time of Nasír Khán I (1750-1 to 1793-4), in whose time the Ahmadzai power reached its zenith. Henceforward, the Kháns of Kalát gradually acquired a large measure of independence of Kandahár and its rulers. As the organised society known as the Bráhui confederacy assumed shape, two bodies of men were affected each in a different way. The Khán's *ulus* who held the fine, irrigated lands of Súráb, Bághwána, Khuzdár and Mashkae continued, as in Akbar's time, to find revenue in kind, but did not ordinarily supply men-at-arms, whilst each of the Bráhui tribes either undertook or was required to supply to the Khán a certain number of men-at-arms as its share of the burden of the confederacy. This was known as *gham*, *gham kashí*, or *lashkar-gíri*, and was entirely distinct from the *sán* supplied to the suzerain power, though both systems were worked on much the same lines. The basis of the system of *gham* appears also to have resembled the *gham-i-naukar* system found in the neighbouring district of Pishín which was under the direct rule of the Afgháns. As soon as the word went forth that a certain number of men were required, the Chief and his headmen (*takkari*) were

LAND RE-
VENUE.

LAND RE- responsible for collecting and leading them. So strict was the
VENUE. system, that it is said that, when the call for arms was given, even the shepherds on the hill-sides were bound to drop their crooks and join the ranks. For the time during which they were employed, they and their men received payment in cash and kind from the Khán's treasury termed *roz-o-jíra-o-kadím*.

The statement below shows, so far as can be ascertained, the number of men for which each tribe in Jhalawán was responsible :—

	Men.
Zahris	1,000
Nísháris*	300
Méngals-Sháhízais... ..	1,000
Magassis with Dínáris and Lásháris ...	1,000
Jattaks	700
Pandránis	200
Sásolis	300
Khidránis	300
Muhammad Hasnis	500
Bízanjaus	300
Kalandránis, Gurgnáris, and Sumaláris...	600
Mírwáris (with Kehar said to be a <i>takkar</i> of the Sájdis)	300
Sájdis	300

A tribe sub-divided and distributed among its various clans (*takkar*) the number of men for whose production it was responsible. Each share was made proportionate to the numerical strength and influence of the clan at the time of the original distribution.

Modern
revenue
history.

No material change has taken place in the revenue system which, indeed, is chiefly interesting for its antiquated character. No systematic record of rights has ever been made, and information as to individual holdings in irrigated areas has always to be sought from the time-keeper, *ráis*, whose information on all subjects connected with his area is complete.

* The Nísháris had 4 *Sardárs*, each of whom supplied an equal number : Bahádur Khánzai, Ramadánzai, Khuzhdádzai, and Bhádinzai.

In the Jhalawán *niábats*, as almost everywhere else in the Kalát State, the hand of Nasir Khán I is to be traced, for he introduced an improved system by causing the receipt books known as *wahi* to be given to the *dároghas* and *zábíts* (both these offices combined are now held by the *náibs*) in which all items of receipt of fixed revenue, whether in cash or kind, were recorded. The distribution of these books appears to be the only attempt ever made by the Kháns at the introduction of a systematic method of revenue collection. LAND REVENUE.

In Jhalawán the system of keeping the accounts is primitive and impossible to check, and constant opportunities for corruption are offered to the Khán's revenue officials. When the crops are ripe, the *náib* sends out his officials to supervise harvesting, and when the grain is ready for division he, with his *munshis*, visits each village and takes the State share by *batái*, and his *munshis* prepare a record of the localities and the amount assessed. As no systematic check is kept on the *náib's* proceedings, and only a general settlement of accounts is made at uncertain intervals, it has been hitherto no uncommon occurrence for large arrears to be found outstanding on these occasions, resulting in the confiscation of the property of the official concerned.

Before dealing with the system of assessment of the revenue in the areas held by the Khán, some explanation of the character of the tenures in different parts of the country is required. In the absence of any record of rights, and indeed of any reliable records at all, the subject is one which necessarily presents many difficulties. So far as opportunity has arisen, however, careful enquiries have been made by the Gazetteer party working in the district, and though it has been found impossible to verify every statement, the facts here embodied are believed to be correct in the main. On the whole, it may be asserted that the land tenures are interesting but complicated. For a full understanding of them, attention may once more be directed to the fact that three different classes of land exist in the district side by side with one another. The first is that on which the Khán collects revenue and which is held by the cultivating classes attached to him and Land tenures and *jágírs*.

LAND RE- known as his *ulus*, with the exception of certain classes in the
VENUE. Zahri *niábat* and Gazg. The cultivators in these last named tracts rank with the tribesmen, and to the Khán and his officials their responsibility is limited to matters connected with the land and its revenue. This area held by the *ulus* also includes the State lands known as *séri* in the Khuzdár *niábat*. The second class consists of tribal territory held by the Bráhui tribesmen, and acquired generally by conquest or in compensation for blood. The third is known as *jágir*, i.e., land or water lying within localities originally paying revenue to the Khán, but of which the revenue has subsequently been assigned by the Khán either to tribes or to individuals. Of this class there are three tracts: a piece of land in Mashkae (Bént) granted to the Bízanzaus by Mír Máhmud Khán I as compensation for men killed by his order in Khuzdár; the Jháláro land in Karkh granted to the Sásoli Chief, and the land in Surkh in the Súráb valley granted to the Rékízais by Mír Nasír Khán I as dower for a girl he married from the tribe. In tribal territory the land, as already mentioned, is not liable to pay revenue to the Khán, as the responsibility of the tribesmen towards the Bráhui confederacy ended with the supply of *gham* in the shape of men-at-arms. In those parts of Súráb, Mashkae, Zahri, and Khuzdár *niábats* and Gazg, which are subject to the Khán's direct control, revenue was, and is, collected from the cultivators.

The terms *sarkári*, *bohar* or *buhángar*, *bhotári*, and, *bazghari*, descriptive of the land tenures of the country, are defined as follows:—The *sarkári* is the revenue paid to the Khán from the produce of an unirrigated and embanked field, and varies from one-eighth to one-sixth of the produce. The rent paid by the tenant to the landholder is known as *bohar*, *bhotári*, or *buhángar*. It varies on irrigated lands from one-tenth to one-third of the produce and on unirrigated land from one-fifth to half, while the residue, which forms the tenant's share, is known as *bazghari*.

Turning to the question of the origin of the proprietary right now held by the tribesmen in the land, it appears that in most cases it has originated either in conquest, in occupation of unowned land, or in payment of compensation for blood.

The origin
and charac-
ter of proprie-
tary right.

Most of the district is alleged to have been conquered in the **History**, LAND RE-
VENUE. and all tribes taking part in the fight had a share in the land. The exact distribution is not now known, and in times subsequent to the fight lands have, in some cases, changed hands. As a result of a feud between the Khidránís and Sásolis on one side and the Méngals on the other, the Khidránís obtained a part of the Dánsúr plateau; similarly the Sháhízai Méngals obtained a part of Drákálav valley as compensation for the blood of eighteen men from the Bízanjau. In recent years, since the country has become comparatively settled, some of the nomadic tribes have taken to agriculture and acquired land either by purchase or the *had-bazghar* system mentioned later. Among these may be mentioned the Sumaláris of Koda and Korásk; the Muhammad Hasnis in the Mírwári country; and the Raís and Kabnis in Zahri. The custom of giving land in payment of bride-price obtains among the Baluchi-speaking tribes, viz., the Mírwáris, Bízanjau, and Sájdí, and it is being gradually followed by Méngals also. Some of the Khán's *ulus* have also acquired alienable rights by embanking lands and by opening new sources of irrigation. Among these may be mentioned the cultivators of Bághwána; the Kúrds, Gazgis, and Nigháris of Súráb; and the Kehars of Mashkae. Land, whether irrigated or unirrigated, in which an alienable right has been acquired, is called *milk* or *mírás*.

But, whilst the origin, in most cases, of proprietary right may be attributed to one or other of the causes defined above, certain other forms have grown up on a more complicated basis, due to the peculiar conditions of the country, and will now be described. They are: *Had-Bazghar*, *Fasal-batéra*, and *Shat bazghar*. Forms of pro-
prietary
rights.

The *Had-bazghar* form of proprietorship is to be found in dry-crop tracts and is a development of the system known as *lat-bazghar*. A full description of *lat-bazghar* will be found in the succeeding section on tenants. It will suffice to say here that, under it, waste land is given on a written agreement to a tenant on the understanding that he will acquire an occupancy right in the land so embanked. It is, however, a

The Had-
Bazghar.

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condition of the agreement, that if at any time the proprietor wishes to eject the tenant without just cause, he will either assign to him proprietary right in one-third or one-fourth of the land embanked, or pay him in cash one-fourth of the cost of the labour for embanking the land. The more difficult the task of reclamation, the larger the amount of compensation assigned to the ejected tenant. The *had-bazghar* system is in vogue in all the unirrigated tracts throughout Jhalawán and has produced a somewhat peculiar body of proprietors, many of whom are members of alien tribes. They came first as *hamsáyahs*, entered into matrimonial relations with the tribesmen, engaged as tenants, and subsequently obtained occupancy rights. The system appears to have originated at a time when the value of land had not been realised and when the feudal or *sín* system was in force.

Custom of
periodical
distribution.

In the majority of cases, individual permanent possession is the rule on irrigated lands. A very few cases exist in which the unirrigated land in tribal areas is still held jointly by sections, and such lands are generally cultivated by persons other than the proprietors, as in Kóča, Korásk, and Sájid, who pay rent in kind which is annually collected and divided among the proprietary body. The irrigated crown lands in Chaku are redistributed by the cultivators for each crop. In the same manner, the hills in which the *guan* or pistachio tree grows are held jointly by tribal sections; the fruit is collected by the headmen in season and divided among the tribesmen.

Tenant and
their rights.

Tenants generally are known as *bazghar* throughout the district except Jébrí, Mashkae, and the Mírwári country, where, as in Makrán, they are called *sharík*, or partners. The tenants on the crown lands (*sérí*) of Bághwána are all tenants-at-will, and are liable to ejectment after harvesting the crops sown by them. Those cultivating the Khán's lands in Súráb, Mashkae, Zahri, and Khuzdár, as also the cultivators of tribal lands of the Iltázais and Zahris in Khuzdár and Bághwána, have acquired occupancy rights. A permanent division of water has taken place in each *niábat* among the different sections cultivators, and possession has to this extent become hereditary. Cases of alienation seem to have occurred in Zahri

and Khuzdár *niábats* in the irrigated area. The tenants-at-will in irrigated areas have to perform certain services for their landlords, such as the occasional supply of a load of firewood, the transport of the landlord's grain from the threshing ground to his house, and assistance in repairing his hut. The first of these services is also required of tenants in dry-crop areas. Tenants cultivating crown lands furnish *bégár*, which is described later.

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In dry-crop areas, whether in the Khán's or in tribal areas, the tenants are of three kinds—*lat-bazghar* or *had-bazghar*, *fasal-batéra* and *shat-bazghar*. Tenants in unirrigated tracts.

The *lat-bazghar*, who almost invariably holds his land on a written agreement (*patta* or *raqam*), is a tenant who has reclaimed waste land and brought it under cultivation by clearing the bushes and plants and constructed embankments for irrigation. The system is known as *lat-bandi*, and prevails both in the tribal area as well as in Khán's *niábats*. So long as a *lat-band* tenant continues to maintain the embankments in repair and cultivates the land, he cannot be ejected, and the occupancy right which he acquires is alienable, and can be sublet with or without the landlord's permission.

Lat-bazghar.

Fasal-batéra is said to mean either "crop bird" or "crop changer," and is applied to a tenant who cultivates land already embanked, whose lien on the land ceases after he has raised the crop sown by him. His position is that of a tenant-at-will as in permanently irrigated lands. *Fasal-batéra.*

Finally, mention may be made of the *shat-bazghar*, i.e., the *Shat-bazghar*, tenant who has nothing but a "stick." He is in reality only a labourer engaged to help in the cultivation and paid by a share in the produce, which varies from one-tenth of the produce and food, to one-sixth only and without food. A somewhat similar class are the *agarav* tenants of Harboi and its neighbourhood, who are employed in places remote from inhabited villages and are given their food and one *kása* out of every fifty *kásas* of seed, which is sown for them in a separate plot, the whole produce of which they appropriate without any deductions.

The various headmen, both in the tribal as well as the Khán's areas, have been named in a previous section, and their duties Headmen and their remuneration.

LAND REVENUE. have been explained both with regard to the collection of men-at-arms and revenue. All Chiefs possess a special share in the tribal land by virtue of their office, but this is not the case with headmen of clans and sections, except in a few cases in which a plot of land or a special share in water or some share in produce has been set apart for them as a mark of respect. Most of the Chiefs also enjoy allowances from the Kalát State.

The headmen in the area under the Khán belong to the leading families among the Khán's *ulus*. They are men of considerable influence and proprietors of large areas. All disputes arising among the cultivators and relating to land or water are settled with their co-operation. They also act as the spokesmen of the cultivators. The foremost among these are the *arbábs*. The *arbáb* of Bághwána is the premier in Bághwána and the *arbáb* of Khuzdár in Khuzdár. All headmen, whether *arbáb*, *raís*, or *míráb* have hereditary positions, but are liable to ejection for general unfitness.

**Remuneration.
Zahri irrigated areas.**

The system of remunerating the headmen varies with the character of assessment prevailing in each area and no uniformity is observable. Thus in the Zahri irrigated area (Norgáma), which pays revenue to the Khán at the rate of one-sixth of the produce, each *raís* of a *puk* or 20 *shabána*s of water is entitled to cultivate one *shabána* free of revenue.

Súráb irrigated lands.

In the Súráb irrigated lands, one *kása* of grain is levied on each *zamíndár*'s *kharman* or heap of grain at each harvest, as *míráb*i or wages for distribution of water, but it is appropriated by the State; another *kása* is levied as *raisi*, half of which is paid to the *raís*.

Bághwána irrigated lands.

Each section of cultivators in Bághwána have a *raís* of their own, to whom each *zamíndár* has to give one *kása* from his total produce at each harvest. The *arbáb* of Bághwána is allowed by the State half a *shabána* of water in Nokjo stream in the Mír's village free of revenue; while the Gori Singi *raís* is paid a fixed allowance of 200 Jhalawán maunds. Besides these, a man's load of wheat with the straw is recovered from every *zamíndár*, and of the total thus collected two-thirds are appropriated by the State and one-third given to the *raís*.

In Khuzdár irrigated lands, the *arbáb* of Khuzdár is given one *kása* of wheat on every *guni* of 50 *kásas* of the total produce as *arbábi*, while the *raisi*, which is one *kása*, is taken out of the *mián-kharch* heap by the cultivator.

LAND
REVENUE.
Khuzdár irri-
gated lands.

Out of the total income to the State from irrigated and unirrigated tracts in Chaku, one-eighth is paid to the heads of the Sabzaláni and Shákaráni Jámots.

Chaku.

The two *gazirs* or messengers supplied [by the cultivators to serve the *náib* at Mashkae take alms (*pindag*) from the *samíndárs* and also enjoy the *gham* or revenue derived from the Zurrat Jágah land in Bént close to the Gajar village.

Mashkae.

In areas which are not under the Khán's direct jurisdiction every *raís* is granted, as remuneration, either an assignment of land and water varying from one *pás* to one *shabána*, or is exempted from labour for repairing and cleaning sources of irrigation or receives a *kása* of grain from the produce of each *samíndár's* holding at each harvest.

In tribal territory as well as in Khán's *niábats*, the *raís* of an unirrigated tract receives a *kása* or half a *kása* of grain from every 50 *kásas* of produce, and some sheaves of wheat (*báhu*) per *jora* or per holding. Where the State levies revenue, the *raisi* is paid out of the *mián-kharch* heap.

Remuneration
to *raíses*, etc.,
in dry-drop
areas.

Assessment to revenue is every where known as *batái* and lands which pay revenue are known either as *ghami* or *gham-kash*.

Character of
assessment.

The system of *batái*, under which revenue is collected in the Khán's *niábat* in Jhalawán, is the same as in Sarawán. The crop cut on a holding is collected at a central place, threshed, and the cleaned grain heap stamped by the *niábat* official, *taypodár*. The *náib*, accompanied by a weighman and other officials, visits the locality, when the main heap is divided into smaller ones of equal size, *khori* or *dhér*, according to the rate of revenue. Thus, if one-sixth is to be taken, six heaps are made, a separate heap being set apart to meet cesses and wages of village servants which are described later on. This heap is known as

Batái.

- LAND REVENUE.** *mián-kharch.* Any grain remaining on the threshing floor from the heap is known as *bun-joháni* or *kháki-katali* and is appropriated by the cultivator.
- Appraise-ment.** In a few tracts, such as Dasht-i-gorán, the revenue in kind is fixed by appraisement (*dána-bandi*) and this method also applies to date revenue in Mashkae.
- Rates of revenue.** The character of the assessment in different parts of the district is too elaborate and complicated to be described in general terms. The system differs in every locality and even in the case of lands watered from different sources. That in vogue in irrigated areas again differs from that in day-crop tracts. Each area will, therefore, be treated separately.
- Súráb niábat.** In the State irrigated lands in the *Súráb niábat*, the State supplies, seed and takes two-thirds, of the produce as rent and revenue, leaving one-third to the cultivator who provides labour and plough oxen. In unirrigated tracts, the cesses payable to the State and the *zamíndár* are taken out of the *mián-kharch* heap, and the rate of revenue varies from one-sixth to one-fourth, the cultivator supplying labour, bullocks, and seed.
- Zahrl niábat.** With the exception of Pandrán, Mishk, and Gazg which are separately mentioned, the rate of revenue in irrigated lands is one-sixth of the produce.

(a) In Pandrán, the fixed assessments were known as *dan* and *kalang*. The rate of the former was originally 6 maunds of madder, which was in former times considerably grown in the country, and was paid, when the madder crop failed, in rice, one *kása* of rice being equivalent to one seer of madder. The State assigned the *dan* to various individuals. The madder cultivation has in late years almost entirely ceased and the *dan* is not now levied. The *kalang* is a fixed payment to the State of 6 *gunis* (about 26 maunds) of unhusked rice annually.

(b) Mishk.—In Mishk, cash assessments prevail, the rates, which are different for various sources of irrigation, being known as *dan* or *mér*. The following are the rates on the principal channels: Dehzéri Rs. 6, Daho Rs. 3, Than R. 1-8-0, Munjhárán 200

kásas of wheat, Pughuti Rs. 6 ; and a lump payment of Rs. 17 per annum on all lands between Singén, Kalát, and Kándhi. The assessments are, as a rule, recoverable in cash, but sometimes are realised in rice or wheat at rates determined by the *niábat* officials which are generally higher than the prices current at the time.

(c) *Gazg*.—The revenue of *Gazg* includes that of *Johán* in *Sarawán* and is leased to a contractor for a fixed payment in rice, the terms varying with each *ijára* or contract.

In the *Zahri niábat*, the State levies no other cesses from its tenants, but they are required to provide, free of cost, *bhúsa*, *karbí*, or green fodder for the *náib's* horses, and supplies for the *Khán's* camp or his officials when visiting the district on State business.

In the *Khuzdár niábat*, generally, and more especially in *Khuzdár* and *Bághwána* valleys, there are three distinct descriptions of irrigated lands known as the (a) *Rayatí* ; (b) *Sarkarí* ; and (c) *Séri*. Khuzdár
niábat.

The lands cultivated by the *Khán's* subjects are called *rayatí*, and the State levies one-sixth of the produce as revenue in addition to the *lawázima* or cesses.

In *sarkarí* tracts, the State levies half of the produce, if it provides seed, and one-third if the seed is provided by the tenant, cesses being levied upon the common grain heap in either case.

In the *séri* tracts, all agricultural requisites are supplied by the State, which recovers five-sixths of the produce, leaving one-sixth to the cultivator who provides labour only. In these tracts, few or no cesses are levied.

Similarly, the unirrigated tracts in both the localities of *Bághwána* and *Khuzdár* are divided into three classes—*rayatí*, *sarkarí*, and *séri*. In the unirrigated *rayatí* tracts, the amount of revenue levied by the State varies from one-eighth to one-fourth of the produce, plus the *niábat* cesses ; while in the *séri* tracts, which lie generally in *Bághwána*, the rates of revenue vary from one-third to five-sixths of the produce ; where one-third is recovered, the State supplies half seed, the other half as well

**LAND
REVENUE.**

as labour and bullocks being provided by the cultivator ; while in the tracts where the State recovers five-sixths of the produce, the tenant only supplies labour and retains one-sixth of the produce.

Zīdi, In Zīdi the rates of revenue vary from one-sixth to one-fourth in the irrigated area, and from one-eighth to one-sixth in the unirrigated tracts.

Karkh and Chaku. In Karkh and Chaku divisions of the Khuzdār *niābat*, the general rate of assessment is one-sixth in irrigated areas, but in some of the Karkh streams the rate is one-third, while in the unirrigated tracts the rate is one-eighth and the usual *niābat* cesses are also levied.

Mashkæe *niābat*. In Mashkæe proper, the rate of assessment in irrigated areas is one-fourth and in Nokjo one-sixth of the produce, and a few cesses are also levied ; the Nokjo rate being also prevalent in all unirrigated tracts. The tenants do not give a share of the straw to the State, but are required to supply fodder, free of cost, for the *nāib's* horses and to the Khán's camp or any State officials who may come there on State business.

Gwarjak.—This part of the Mashkæe valley belongs to Sir Nauroz Khán, the Naushérwání Chief of Khárán, who levies revenue in his irrigated lands at the rate of one-fifth of the produce. It is remarkable that the Chief has been able to purchase from the *zamíndárs* a good deal of their land and now employs them in the same tracts as tenants-at-will, paying them only their wages.

Assessment of gardens. In Bághwána, Khuzdár, and Mashkæe, where pomegranates abound, one-fourth of the produce is taken as State revenue, the same rate being levied on dates in Mashkæe.

Cesses. Cesses which are known as *lawázima* or *kharcha*, are everywhere paid from the common heap set aside as *mián-kharch* already referred to. Their character is almost the same in irrigated and unirrigated areas.

Súráb *niābat*. When the grain heap is ready for *batái*, the first step is to recover the *kharcha* or cesses. When the total heap measures

5 *gunis* or more, the full amount of the cesses is levied, when below 5 *gunis* half the full amount, and when the produce is still less this amount can be further reduced by the *náib*.

The full rates of the *kharcha* or cesses total up to 27½ *kásas* and are made up of the following items:—

Bhut, *samand*, and *kháki katali*, each 5 *kásas* per *kharman* or grain heap belonging to a single *zamindár*; *lawang*, *míráb*, *sarishtédár*, *kárdár*, *tappodár*, and *kotwál*, each one *kása* per *kharman*; *kásgi* and *náibi*, each 2 *kásas* per *guni* of 50 *kásas*; and 2½ *kásas* per *guni* as the *zamindár*'s share of the *kháki katali*.

Samand, as its name implies, is the cess imposed by Mír Khudádád Khán for his horses; *kháki katali* is the refuse of the grain heap; but the share due to the State is taken from the clean grain at the top of the heap, while the *zamindár* takes his share from the bottom.

Lawang was originally instituted as remuneration for a minstrel of that name kept by the Khán at Súráb.

Míráb is the title of the supervisor or distributor of water; *sarishtédár* and *kárdár* are *niábat* officials; the *tappodár* is the *niábat* official who places his seal (*tappa*) on grain heaps; the *Kotwál* is the gate-keeper of the Súráb village; and the *kásgi* was formerly paid to the State Minister. These cesses, though recovered in the name of the various officials, are, since the reign of Mír Khudádád Khán, appropriated by the State. The only item which still goes to an official is the *náibi* or the *náib*'s cess,

In these two *niábats*, the State does not take a share of the straw, nor are any cesses levied in Zahri, but the *náib* and his officials in Mashkae levy the following cesses in unirrigated tracts generally, and sometimes in irrigated areas also: *Náib* one *kása* or two Mashkae maunds per *guni* or *gwádag*; *Jánashín* 8 *kásas*; *munshi* one *kása*; *sepoy* one to two *kásas*; and *Havildár* one *kása* per *kharman*.

Zahri and
Mashkae.

The principal cesses levied in Khuzdár are—*Tappa* 3 *kásas*; *Muni* 8 *kásas*; *náib*, *Jánashín*, *sarishtédár*, *kárdár*, *patwári*, *Khuzdár niábat*.

LAND
REVENUE.

each one *kása*; and *Lámbu* (another former State bard) half *kása* per *kharman*; *Kásgi* 2 *kásas* per *guni*, and *mutrib*, *darbán* and *dharwái*, each half a *kása* per *guni*. These cesses total up to 16½ *kásas* per *kharman* and 3½ *kásas* per *guni*, but they are seldom levied in full. The amount realised is not paid to the officials concerned but is credited to the State. In *Khuzdár* proper, the cesses above referred to are levied at lower rates. In irrigated areas they vary from 6 to 12 *kásas* per *kharman* and 1 to 3½ *kásas* per *guni*, while in unirrigated areas they vary from 3 to 6 *kásas* per *kharman* and 1 *kása* per *guni*. In addition to these, both in irrigated and unirrigated areas, 1 to 4 *lawázima* are levied. A *lawázima* totals up to about 27½ *kásas*, and is composed partly of wheat and partly of barley. The statement below shows the number of *lawázima* levied in irrigated areas in each tract:—

Name of stream, village, etc.	No. of <i>lawázima</i> levied in	
	Wheat.	Barley.
Bánzgír	2	2
Khand	4	2
Khuzdár	4	2
Niám Jo	4	2
Lizzo with 2 <i>náibi shabánas</i>	1	½
Jar Bélo and Ubián, each	2	1
Khoshk	1	...
Malghuzár	1	...
Akhiro	2	1
Bájiki	2	1
Sorgaz	3	1
Katan (<i>séri</i>)	1	...

In the Sunni *khushkáva*, 2 *lawázima* of wheat and one of barley are levied; *Khoshk*, *Kahnak*, and *Jar Bélo* each pay one *lawázima*, and *Niámjo*, *Guldír*, *Lizzo*, *Akhiro*, and *Sorgaz* half a *lawázima* in wheat.

Zídi.

In *Zídi* irrigated tracts, the amount of cesses recovered for the State amounts from 1 to 4½ *kásas* per *guni* and 1½ *kásas* per *kharman*, while in the unirrigated tracts the amount is not fixed. The cesses totalling 18½ *kásas* per *kharman* are made up of—*kásgi*

8 *kásas*; *náibi* 3 *kásas*; *tappo* 3 *kásas*; *sarishtédár*, *kárdár*, *Já nashín* and *patwári* each one *kása*; and *lambu* $\frac{1}{2}$ *kása*; and those per *guni* are *ahingar*, *najjár*, *fakír*, and *darbán* each one *kása*, and *dharwái* $\frac{1}{2}$ *kása*, total $4\frac{1}{2}$ *kásas*.

LAND
REVENUE.

The cesses levied in Karkh and Chaku amount to $14\frac{1}{2}$ *kásas* per *kharman* and are—*kásgi* $4\frac{1}{2}$ *kásas*; *náibi* 2 *kásas*; *tappo* 3 *kásas*; *sarishtédár*, *kárdár*, *Jánashín*, and *patwári* each one *kása*; *Lambu* the minstrel and *dharwái* each half *kása*.

Karkh and
Chaku.

A sketch of the revenue conditions prevailing in the country would not be complete without some reference to certain special prerogatives which the Khán has to particular exactions or services. These ordinarily consist of—(a) *sursát* or supplies provided gratis to the Khán, ordinarily for 3 days, during his visit to any locality, or to his *náibs* and *niábat* officials, and (b) *bégár* or unpaid labour supplied to the Khán on various occasions. When supplies have to be provided, the cultivators divide the burden among themselves in proportion to the lands in their possession. The system in force in each *niábat* may be briefly mentioned.

Special pay-
ments and
services.

In *Súráb* and *Khuzdár*, the *zamíndárs* have to supply fuel and fodder to the *náib*. In the former *niábat*, each *zamíndár* gives 2 bullock loads of fuel annually, and each owner of a *jora* of unirrigated land has to give a netful of *bhúsa*.

When the *náib* of *Khuzdár* is in *Bághwána*, each *zamíndár* in the *rayati* lands supplies him with a load of firewood daily, and on his absence any *niábat* official stationed there obtains as much fuel as he requires for use. The *zamíndárs* of *Séri* lands in *Mír's* village give the *náib* 57 bullock loads of fuel annually, and those cultivating 8 *shabánas* of *Kamál Khán's Séri* lands, 16 loads. The *zamíndárs* of *Katán* irrigated lands give 15 bullock loads of fuel, and in other irrigated tracts 15 loads every month to the *náib* of *Khuzdár*. During the *náib's* stay in *Zídi* and *Karkh*, he is kept supplied with fuel.

When the Khán's camp or stud marches from and to *Kachhi*, the *zamíndárs* have to guard it from stage to stage within their areas and to supply transport if needed. This is called *bégár*.

**LAND
REVENUE.**

When the Khán's stud is located in a particular place, it is the duty of the *zamíndárs* to cut lucerne from State lands for fodder, and repairs to the Khuzdár fort are also done free of cost by the *zamíndárs* of Bághwána, Khuzdár, Zídi, and Karkh, who also repair the State granaries in the fort.

Watermills.

There are two water-mills in Khuzdár and two in Bághwána, one in each locality being revenue free ; while on the other, revenue is levied at one-fourth of the gross income. Nine water-mills in tribal area (Súráb 3, Pandrán 2, Norgáma 2, Hisár 2) pay no revenue.

**Revenue-free
grants and
allowances.**

The Kalát State has granted grain allowances, etc., in the following two cases in Jhalawán :—

(1) The keepers of the shrine of Pír Sultán at Zahri receive annually one *kharwár* of wheat, one *kharwár* of *juári*, 8 seers of oil and two pieces of country cloth.

(2) The descendants of Pír Sháh Kamál of Zídi, who now reside in Sind, are paid through their agent in Khuzdár one-fortieth of the total amount of grain collected as State revenue from the whole *niábat* of Khuzdár including the flats in the Koláchi river, and Karkh and Chaku ; one-third of the revenue realised from Karkh ; and Rs. 100 per annum from the octroi receipts of the *niábat*. This amount was formerly Rs. 300, but was reduced by Mír Khudádád Khán. The cultivators of unirrigated land in Khuzdár *niábat* also pay 5 Jhalawán maunds per *jora* to the descendants of the Pír annually.

Revenue levied in tribal areas.

In concluding the account of the revenue of the district, mention may be made of payments made by the tribesmen to their Chiefs and headmen. These payments are of three kinds, known as the *bíjjár*, *purs*, and *máli* or *khaf*.

Bíjjár is the contribution paid on the occasion of weddings, or to pay off heavy fines ; and *purs* are the contributions paid in cash or kind on the occasion of deaths, by the tribesmen among themselves. In the case of Chiefs of tribes and headmen of clans, these payments are levied as a matter of right from the *khaf* clansmen, while men belonging to superior tribes known as *Ráj-akabíla* cannot be forced, but, make these contributions voluntarily.

The *máli* or *khaf* is an annual payment and is recoverable from each separate hearth or family, the rates varying from one to two sheep per family per annum or Rs. 2 to Rs. 5 in cash. Where two sheep are recovered, one has to be a milch ewe known as *doshi* and the other a male called *koshi*. This tax is levied upon such clans and sections as are considered of inferior status and are in consequence known as *khafi* or *goshi*. A detailed list of the *khafi* or *goshi* sections in each principal tribe and clan is given in Appendix III, and necessary details are also given in the population section in the account of each tribe.

Sung is levied both on imports and exports at the following rates in the Khán's *niábats* at Súráb, Mashkac, Khuzdár, Karkh, Chaku, and Grésha near Nál:—

Post.	Piece-goods per maund.	Sugar and other commodities per maund.	Oil per camel load.	Ghd per camel load of 6 maunds.	Wool per camel load of 8 maunds.	Grains per camel load.
	As.	As.	Rs.	Rs.	Rs.	As.
Súráb... ..	9	4	2-0-0	11-0-0	4-8-0	5
Mashkac and Grésha,	8	4	2-0-0	11-7-0	5-7-0	...
Khuzdár including Bághwána, Karkh and Chaku.	9	8	2-8-0	11-8-0	4-8-0	5
Zahri ... ..	...	...	...	11-4-0	4-8-0	4

No reliable statistics are available but it has been estimated that the annual receipts in Khuzdár amount to about Rs. 1,500, and in Súráb, Grésha, and Mashkac to Rs. 3,500 per annum.

The Chief of the Bízanjau tribe levies *sung* at Nál and that of the Méngal tribe at Wad, from *banias*, both on exports and imports, at rates given in Chapter II under section **Commerce and Trade**

MISCELLANEOUS REVENUES.

In tribal areas where *sung* is not levied, the tribal Chiefs impose an annual shop tax on *banias*, varying from Rs. 25 to Rs. 80 and known as *shalwár* (trousers).

Country liquor and intoxicating drugs.

No tax is levied by the State or the tribal Chiefs on intoxicating drinks and drugs. Liquor and opium are imported by *banias* from Kachhi, the former for home consumption solely and the latter for use as a drug. *Bhang*, *charas*, and *gánja* which is an inferior kind of *charas*, are made in fairly large quantities in Níchára and Norgáma, and a little in Súráb and Bághwána, and small quantities of *bhang* and *charas* are carried by individuals to Kachhi. The indigenous population who are Muhammadans do not use country liquor, while the consumption of intoxicating drugs is solely confined to mendicants and the menial classes.

Stamps.

No stamps have yet been introduced in the Jhalawán *niábats* but on applications presented to the Native Assistant, Jhalawán, court fees are levied in cash, the rates being As. 8 on ordinary petitions, and Rs. 7-8 per cent. on petitions appertaining to purely civil matters, e.g., the recovery of property, money, land, etc.

Salt.

Earth salt for consumption in Lower Jhalawán is generally imported from Las Béla, while Central and Upper Jhalawán use Kachhi, and to some extent, Wád-i-Sultán or Khárán, salt. The importers are the nomadic Bráhuís and the Hindu shop-keepers; the former pay no revenue, while the latter are required to pay R. 1 per camel load as duty. Salt is bartered for grain; when wheat is dear, it fetches twice its own weight of salt, but when harvests are good, salt is worth its own weight of wheat, and twice as much of barley or *juári*.

PUBLIC WORKS.

No public works of any importance have been carried out either by the British Government or the Kalát State in the district. But a beginning was made in 1904-5 when the State built Levy *thánas* at Khuzdár, Súráb, Mashkae, and Zahri at a total cost of Rs. 2,750.

ARMY.

A brief history of the Kalát State army is given in the *Sarawán Gazetteer*; and it now amounts to 600 men both cavalry and infantry. Six artillery men with a gun are stationed permanently in the Khuzdár fort and six infantry men at Mashkae; during harvest times, small parties of infantry are

sent from Kalát to Súráb and Zahri to assist the *náibs* in **ARMY**, maintaining order and guarding grain heaps before the State revenue is levied.

The British Government keeps no levies in the Jhalawán **LEVIES** district. The levies maintained by the Kalát State include two distinct bodies, viz., the *amla* and the levies stationed at the various tribal *thánas*. A brief account of the *amla* is given in the *Sarawán Gazetteer*. In Jhalawán, 3 officers, 5 sowars, and 19 footmen are employed in Khuzdár and 1 officer, 2 sowars, and 6 footmen in Súráb.

The tribal levies are recruited, as in Administered Areas in Tribal Levies. Baluchistán, from among the tribes in whose jurisdiction the posts are situated, and an influential man is put in charge. Their duties consist in preventing friction between the Khán's subjects and the tribesmen and the investigation of crime.

The system of tribal *thánas* was introduced in 1894 immediately after the assumption of the Khánate by Mír Mahmúd Khán, and posts have been established at important centres. These levies are now in immediate charge of the Native Assistant, Jhalawán, and under supervision of the Political Adviser and general control of the Political Agent, Kalát.

The distribution of the tribal levies in 1906 was as under :—

Post.	STRENGTH.				REMARKS.
	Officers.	Writer.	Sowars.	Footmen.	
Zahri ...	3	1	6	...	Established 1894.
Sárúna ...	3	1	6	...	Méngal Service, 1894.
Lár (Kásméji).	1	1	1	5	Méngal Service, 1903.
Súráb ...	1	1	4	4	Mixed Service, 1903.
Khuzdár ...	1	...	15	...	Native Assistant's Escort.
Wad... ..	...	...	5	..	Méngal Service, 1904.
Mashkae ...	2	1	4	4	Muhammad Hasni Service, June 1904.

LEVIES. In 1879, the British Government sanctioned an allowance of Rs 400 per mensem for Sardár Ganhar Khán, Jhalawán Chief, which, owing to his misconduct, was stopped in 1881, but he was subsequently given a service of Rs. 300 per mensem in the Bolán Levies. This is still continued to Sardár Pasand Khán. For the sake of convenience, the amount is credited to the Khán's funds from which it is, with an additional sum of Rs. 100, paid to the *sardár*.

Allowances
paid to the
Jhalawán
Chiefs.

On the accession of Mír Mahmúd Khán to the Kalát Khánate, a sum of Rs. 50,000 per annum was set apart for payment to Jhalawán Chiefs, for the administration of the Kachhi frontier and Khurásán, and monthly allowances were sanctioned for the principal tribal Chiefs out of this grant in 1894. The *sardárs* receiving these allowances held themselves responsible for maintenance of peace and order among their tribes, for preventing their tribesmen from doing damage in the territories of the Khán and of the British Government and for the surrender of offenders.

Each Chief receiving Rs. 300 or Rs. 400 per mensem was to maintain 1 writer and 4 sowars for carrying on the affairs of his tribe, those receiving Rs. 200 per mensem to maintain 1 writer and 3 sowars, those getting between Rs. 70 and Rs. 100 to keep 1 sowar. In a few cases, modifications have been made since 1894 in the allowances sanctioned for the Chiefs, and the present (1906) distribution is shown in the following table:—

Name of Chief.	Monthly allowance paid.	Number of writers and sowars which the Chief is required to maintain.	
		Writers.	Sowars.
Sardár Pasand Khán, Zarakzai.	Rs. 400 *	1	4
Sardár Shakar Khán, Sháhizai Méngal.	300	1	4
Sardár Rustam Khán, Muhammad Hasni.	300	1	4

*. Includes Rs. 300 per mensem paid by the British Government.

Name of Chief.	Monthly allowance paid.	Number of writers and sowars which the Chief is required to maintain.		LEVIES.
	Rs.	Writers.	Sowars.	
Nawáb Kaisar Khán, Magassi.	300	1	4 (3 sowars in Kachhi).	
Wadéra Sardár Khán, Rind.	300	1	4 (3 sowar in Kachhi).	
Sardár Kahéra Khán, Bízanjau.	300	1	4	
Sardár Sháhbáz Khán, Gurgnári.	300	1	4	
Sardár Mubammad Ali Khán, Jattak.	200	1	3	
Sardár Zahri Khán, Músiáni.	200	1	3	
Sardár Páhár Khán, Sásoli.	200	1	3	
Sardár Sultán Mubammad. Hárúni.	200	1	3	
Sardár Mazár Khán, Bájoí.	100	...	1	

No regular jails exist either in the Khán's *niábats* or at tribal head-quarters. Under the indigenous system prevalent in the district, nearly every crime is punished by payment of compensation or fine, and imprisonment is only inflicted in default of payment or failure to find security, the period being indefinite and release being obtained on payment of compensation or fine. Prisoners are kept in the stocks in the Khán's *niábats* at Khuzdár and Súráb; and at the head-quarters of the Zahri Chief (Ghat); Méngal Chief (Wad); and Hárúni Muhammad Hasni (Gurgut in Súráb). When thus detained, the tribal headmen supply food to the prisoners, while the prisoners detained by *náils* have to be fed by their relatives or at their own expense.

Education is practically non-existent, and no recognised system of public or private instruction exists. The only education

EDUCATION. imparted to a few village boys is the instruction in the *Korán* followed in a few cases by elementary teaching in Persian. Such instruction is given by the *mullás*, who occasionally visit the country and stay in village mosques, the majority of whom are Afgháns. Most of the Jhalawán tribesmen are consequently illiterate. The only exception to this are the Kázi Khéls of Níchára, the members of which are well-versed in religious doctrines and are generally conversant with Persian also.

MEDICAL. There are no medical institutions in the district.

Prevalent diseases.

The general health of the district may be said to be good and no part can be pointed out in which disease is especially prevalent. Zahri (Norgáma and Mishk), Bághwána, and Khuzdár have, however, a bad reputation for malarious fevers which prevail from August to October. In November to March, fever is often accompanied by cough. Owing to bad water in some places and the inferior food of the poorer classes, diseases of the digestive organs are not uncommon.

Epidemics.

Epidemics are usually small-pox (*putav* or *grumpuk*), measles (*surkhleo*), cholera (*waba* or *dáki*), and a remittent fever (*bhalla hílh*) which is possibly typhus. Small-pox appears every two or three years, being generally imported by the nomadic Bráhuís from Sind, Kachhi, or Béla. In recent times, one of the important outbreaks of the epidemic was that of 1900-01 which affected nearly the whole of the district and caused considerable mortality in Níchára, Mishk (Zahri), Gidar, Wad, Bághwána, Mashkae, and other places. Among the people of Singén near Mishk and Mashkae, it was said to have raged very severely. It disappeared in autumn when the nomadic Bráhuís began to move on their annual migration to Kachhi, Sind, and other places.

A serious outbreak of the *bhalla hílh* is said to have occurred in Níchára about 1890-91 with a very high rate of mortality amounting to 60 per cent. of those affected. It visited with equal severity both the nomadic and the permanent villagers. The bedding of a patient who died of this fever was, at the beginning of the outbreak, placed in the water-stream of Níchára some way above the watering place of the people and the epidemic spread

among the people who used this water. It is said to have occurred MEDICAL. red in Súráb, Gidar, and Bághwána during 1900-01 causing heavy mortality. According to local accounts it is of two kinds, red and yellow, the former being the worse and more dangerous. The varieties are distinguished by the red or yellow colour of the eyes of the patient.

Cholera, which is rare, is said to have occurred five times since 1857. It first occurred in 1858-9 when it was imported by the Khán's camp from Kachhi via the Múla pass to Jhalawán; whence it spread in Khuzdár, Bághwána, Súráb, and Zahri causing some slight mortality in the areas affected. The second outbreak occurred in 1876, when Jám Ali Khán's camp affected with the disease passed through Jhalawán on their way back from Mastung to Béla. Súráb, Gidar, Bághwána, Nál, and Wad were affected. The third outbreak was in 1886, when Mír Khudádád Khán's camp, infected with the disease from Kachhi, passed through the Múla pass to Khuzdár affecting all the localities on their way to Kalát; the localities affected on that occasion were the same as in the first case with the addition of Níchára. In 1900, cases imported from Makrán occurred in Gwarjak and Mashkae. The last occurrence was in 1903, when some infected persons from Sarawán brought dried mulberries to Súráb where about 12 persons who ate the mulberries died. No remedy is known to the people, but the shrines of Pír Sultán Arifi of Zahri and Saiad Sháh Mír of Nál are believed to possess power to prevent the epidemic.

Vaccination is still unknown to the people and never practised by any among them, its place being taken by inoculation, *tukka*, among all tribes except the Sájdis who profess the Zikri faith, avoid inoculation and depend on the charms of their *mullás*. The method of *tukka* is the same as is in vogue in Sarawán. Each tribe or clan has its own inoculator, the Méngals of Wad are visited by the Chishti Saiads of Mastung; the Bízánjau have a Saiad of their own from Kalát who resides at Nál; the Nícháris are attended by the Saiads of Níchára and the Pandránis by a Gharshín Saiad of Pandrán; Zahri is visited by some Shais from Kachhi and also some Saiads. In Khuzdár and Bághwána, the late Háji Sábib Mír Abdulla of Bághwána and some of the

Vaccination
and inocula-
tion.

MEDICAL. Maliks practised inoculation which is still performed by the former's descendants.

Indigenous remedies. The chief local remedies are *sil* or *dāgh*, that is, wrapping the patient in the skin of a freshly killed goat or sheep, or branding; charms of *mullās* and Saiads play also an important part and there are various plants and shrubs which are used as drugs. The detailed description given in the *Sarawān Gazetteer* applies to Jhalawān also.

Village sanitation and water supply. Sanitary arrangements are primitive and in most places non-existent. In the villages in irrigated areas, where manure is required for the fields, the sweepings are collected in front of the houses. The sanitation of the majority of the villages, almost everywhere, is fairly good, partly owing to their being small and little crowded and partly owing to their being vacated for the greater part of the summer season when the inhabitants prefer living out of doors, as well as occasionally in winter when they depart to Kachhi. Those who live in tents (*gidān*), as soon as excessive filth has accumulated, or an epidemic has occurred in the encampment, move their tents elsewhere. The mud houses, vacated during the spring and summer in favour of the open air and during the winter on occasional tours of the inhabitants to Kachhi, account for the deserted villages that one finds so frequently.

The supply of drinking water is drawn from springs, streams, or *kárézes*, and from wells or pools in the *khushkāva* tracts of Zahri, Gidar, Grésba, Nál, Wad, Mashkae, Koda, Jáu, and several other small tracts. Even where wells are handy, the nomads prefer to drink spring water if it can be had within a reasonable distance. The water of Níchára springs is said to be excellent, while that of Zahri, Bághwána, and Khuzdár is considered laden with extraneous substances and of inferior quality.

There is a great scarcity of good drinking water in the valleys of Grésba, Korásk, Jáu, and the Langréji part of the valley of Wad. In the same way, considerable difficulty is experienced during the harvest season by the land owners in Hámiri, Házir Kash, etc., in the Harboi division, when water has to be carried

from long distances. The people have to depend on rain water collected in pools from which animals are often watered and which is frequently dirty. MEDICAL.

The Survey Department of the Government of India has prepared and published maps of the whole district on the scales of $1''=8$ miles and $1''=16$ miles, and parts of the district on the scales of $1''=2$ miles and $1''=4$ miles. SURVEYS

CHAPTER IV.—MINIATURE GAZETTEER.

MINIATURE
GAZETTEER.

Baghwana is a valley lying about 4,500 feet above sea level, and lies in $27^{\circ}56'$ N. and $66^{\circ}38'$ E. It is a basin surrounded by hills with a slope to the south through which the drainage is taken off by the Rabát river. In the centre of the valley is a large low-lying tract known as the *khar* where water collects for several months after heavy rain, and whence it is sometimes taken off for irrigation purposes. The land is chiefly subject to rain crop cultivation, but there are two tracts of irrigated land under the Sámbán spring and the Nokjo *káréz*. The Sámbán stream has two watermills under it, one belonging to the Khán of Kalát and the other to the Iltázais. The water is divided into three shares two of which contain 30 *shabánas* each and the third $11\frac{1}{4}$ *shabánas*. The whole of the first share of 30 *shabánas* belongs to the Iltázai family. Of the second division, 14 *shabánas* belong to the Iltázais and 16 are in possession of the Khán of Kalát. In the third division, the Khán of Kalát holds 4 *shabánas*, the Iltázais $5\frac{1}{2}$, and two other persons $1\frac{3}{4}$. Nokjo belongs entirely to the Khán of Kalát.

The principal villages are Muhammad Khán, Kamál Khán, Mír-ná-Shahar, and the Bájoí village on the east of the valley under the Shambalak pass where the headman of the Bájoí tribe resides. The most numerous inhabitants of the valley are the Bájois, a few Kambráris, some Muhammad Hasnis and Múngals; and the Sumaláris visit the valley in summer. The Khán's *ulus* includes the Kúrd, Notánis, Gorisingi Raís, Bandíjas, Mahmúdánis and Notwánis. Bághwána is under the Khuzdár *niábat* and a *jánashín* is stationed at Mír-ná-Shahr which is about 14 miles north of Khuzdár and where there is a *bania's* shop. There are two shops at Kamál Khán and one at Bájoí where ordinary supplies can be obtained. Pomegranate orchards abound in irrigated parts of the valley.

Chuttok, which is also known as Kíl, is a curious and attractive gorge in the Kíl river, a tributary of the Múla about 6 miles west of Jánh; close to the gorge are remains of several

gabrbands or dams of the fireworshippers which indicate that the water of the Kíl was in former times extensively used for irrigation. The gorge itself is about 150 yards long and hardly more than 5 yards broad and is of sheet rock covered with fern locally known as *zámur*, and at its entrance the river has formed a deep pool of water. The farther end of the gorge is blocked by a huge sheet of rock beyond which was the Jukkur orchard which contains pomegranates and vines but is now deserted. Owing to natural difficulties and attractive scenery, local tradition believed that the gorge and the orchard were the habitat of fairies and holy spirits of departed saints.

About ten paces from the entrance of the gorge there is a mine of *khághal* (ferrous sulphate) from which small quantities of ore are extracted and used in dyeing. Another mine exists at the northern end of the gorge.

The gorge is said to have been visited by Mír Nasír Khán and other Kháns of Kalát on their periodical visits to Kachhi through the Múla pass.

Dhrun, a lofty sandstone mountain, lies south of Jáu and its height above the surrounding country is about 4,000 feet. The prominent peaks are the Gamoi Buri 3,871 feet and Shak 5,177 feet. Its length from east to west is about 30 miles and width about 9 miles. It consists of a series of precipices and narrow sloping ledges, and its steeply scarped sides are accessible by three routes. The easiest of these routes, which is from the east, starts from the Dhrún Kaur or hill torrent and winds over spurs and along rifts in the side of the mountain. It is fit for lightly laden hill bullocks and donkeys and is known as the Mazan-ráh or the grand road. The second route from the north-east of Dhrúni Gharr is only a foot path, and the third from the west, known as Shak, is extremely difficult in places and is rarely used even by footmen. At the top of the Dhrún is an enormous basin, the sides of which are about 1,000 feet higher than the centre and here there is a small patch of alluvial ground which is owned by the Gwahrámzai Mírwáris and is cultivated by a couple of families of the Umrári Bízanjaus. About the centre of the basin are the

MINIATURE ruins of an old fort, Dhrún-i-Kalát, the erection of which is
GAZETTEER. ascribed by local tradition to one Shérdil, and its destruction to an army of Timurlang.

The Dhrún Kaur rises at a spring near the highest part of the mountain, flows from west to east, roughly dividing the mountain into two and joins the Arra river where the latter enters the gap between Washápi and Dhrún. Its banks are well wooded and at intervals in its downward course are water-falls 60 to 70 feet high, at the foot of which there is always a pool of water containing fish. About half way down, the gorge expands into a circular basin between two water-falls. About the centre of this basin is a large pool of a remarkable blue colour due to its great depth. Into this, water trickles from a pool above, over rocks covered with fern, the whole forming a scene of striking beauty. Along the slopes of the hills date palms abound. There are herds of ibex, and a few *márkhor*, panther, and black bear (*mam*) are met with.

Gajar, which lies about 4, 120 feet above sea level, is the headquarters of the Mashkae *niábat* and the Khán's *náib* lives here. The old fort built by Nasír Khán I is in ruins. The village has about forty huts and four *banias*' shops, the principal inhabitants being the Sájdi, Kéhar, Kambrári, Mírwári, and Nakíbs, while Muham mad Hasnis inhabit the neighbouring hills. The water is obtained from the Mashkae river and is somewhat brackish. Supplies are procurable from three *banias*' shops. Gajar is important as routes to Makrán, the Mírwári country and Las Béla traverse it. The village is surrounded by date palms which extend from Kándiri in the north to Gwarjak in the south, but the fruit is of inferior quality.

The **Gidar valley**, which is chiefly occupied by the Rodéni and Kalandráni, Kambrári, Gurgnári, Sumalári, Muhammad Hasní and Rékizai Bráhuís, lies in the south-south-east of Súráb. There are about 28 permanent villages, the important one being Gidar. This village which has an elevation of 5,325 feet above sea level lies in 28°18' N. and 66°4' E. and is owned by the Rodénis. Close to it is another village belonging to the

Kambrári headman. Both the villages are in the centre of the plain and travellers from or to Panjgúr and Makrán usually halt at this point. A Hindu shopkeeper lives here, from whom supplies can be had, and drinking water is obtained from the Gidar Dhor river. The villages are not fortified but are commanded by a narrow belt of hills on the edge of which they are built. A *raís* or local representative of the Súráb *náib* lives in the Rodúni village and is in charge of the Khán's lands. MINIATURE
GAZETTEER.

The Gresha valley is bounded on the north by the Hor hill, east and south-east by the Nál Kaur and the Sháshán hills, south by the Burfda and Rabát hills and on the west by the Gwaniko and Garri hills. The Zabád hills divide it into two parts, the eastern portion being called the *Mazanén* or larger Grésha and the southern as *hisánén* or smaller Grésha. The soil of the valley is alluvial and fertile, but the cultivation almost entirely depends on rains; the irrigated area which is insignificant lies in Tégháb and is watered by a *kaurjo* or cut taken from the Nál Kaur. Drinking water is obtained from wells, the depth of which varies from 50 to 80 feet. The principal crops are wheat and *juári*. The valley belongs to the Sájdi tribe. There are three permanent villages in the valley, viz., Sardárai Kalát where Sardár Saka, the Chief of the Sájdi tribe, resides, Shakar Khán, and Gambúli. Most of the people live in blanket tents which are also used in spring and autumn by the inhabitants of permanent villages.

The Grésha village lies on the Kachhi-Makrán main route, and routes lead from it to Khárán via Koda and Beseima, and to Wáshuk via Rakhshán over the Razak, Páliáz, Soráni, and Síchi passes. It is about 20 miles from Nághai Kalát. It has about 20 huts round a fort which was built in 1882.

Gwarjak village (3,030 feet) is situated on the bank of the Mashkae river and possesses a *bania's* shop. The fort is perched on a semi-isolated bluff scarped on all sides, and is about 120 feet above the river bed; it has a double tier of loop holes. There is no path to the fort and people are drawn up and let down by ropes. Its garrison consists of a *havildár* and 6 sepoyas from Khárán.

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The fort is said to have been taken by the Khán's troops under Sháhghási in 1867 when Pírdád, the representative of the Khárán Chief, was blown from a gun. In 1900, Jalál Khán, a sepoy who deserted from the Khárán Chief, took up his position in the fort by treachery and would not surrender until the Chief offered him pardon.

The greater part of the land and water belongs to the Khárán Chief, who employs the Shámbavs as tenants and recovers from them one-fifth of the produce as revenue. Some Nakíbs and servile dependants of the Mírwáris also work as tenants.

Hazarganji, which is the southern continuation of the Nál valley, is separated from it by the Maruki jungle and the Kút and Ponz hills. Hazárganji proper lies along the western bank of the Nál Kaur, while the tract of country on the eastern bank of the Kaur is locally known as Bhándárau. After the Mírwári-Jadgál fight, to which a reference has been made in the section on **History**, Hazárganji proper was allotted to the Hamalári Bízanjau, and Bhándárau to the Sheikh Sásolis, but in the time of the present Bízanjau Chief, Sardár Kahéra Khán, some exchanges of land were made between the Sásolis and Hamaláris.

The Hazárganji and Bhándárau lands are irrigated by a channel taken from the Nál Kaur near Ponzag, one-third of which belongs to the Láduzai Sásolis, who also share the remaining two-thirds with the Bízanjau Chief.

Hazárganji is one march from Nál on the way either to Wad, Ornách or the Mírwári country (Jáu). The Bízanjau Chief has a mud fort here surrounded by huts in which the servile dependants of the Chief and others carrying on the agriculture of the place reside. Two *banias* who own shops in Nál reside in Hazárganji during the whole summer and the harvest season.

Hisar is the largest division of Zahri and is separated from Norgáma by the Siáh hill on the north-east. The soil of a considerable portion (known as Dák) is impregnated with saltpetre and is consequently barren. There are large tracts of *khushkára* and the irrigated cultivation is limited. The principal sub-divisions

are the Malghuzár, Cháb, Kumbi, Kotre, Dugan, Dák, and Gazán and there are eighteen permanent villages, but the population in no case exceeds thirty households. The principal villages are Gatt, the headquarters of the Zarrakzai Chief of Jhalawán, and Balbal, the headquarters of the Músiáni headman. The permanent sources of irrigation are Khor and Nokjo springs which form the joint property of the Zarrakzai and the Músiáni; Gazán stream of which 11 *shabánas* belong to the Zarrakzais and one *shabána* to the Sásolis; Kumbi, Dau, Chashma, Rádháni and Usafáni streams all of which belong to the Músiánis. The principal *khushkúva* tracts are Hurmuzén, Panchikán, Zálíkán and Mamái.

The Jau or Jhau valley lies south of Pélár from which it is separated by the Gazi river, while the lofty Dhrún limits it to the south; on the east the line of watersheds east of Dhrún divides it from the Las Béla territory; on the west it is divided from Nondrav by the Mián Garr hills which are also called Sér-i-Latt. The length of the area from the junction of the Gazi river with the Nál Kaur to Kurrági is about 32 miles. In the northern part of the valley is a large alluvial tract, while in the south the ground is undulating and stony. The whole plain along the banks of the Nál Kaur, where there is almost a forest of tamarisk, *kahúr*, *kabar*, *kalér*, and *bér* trees, some of them of considerable size, reminds one of some parts of Sind. The scenery of the country is rather picturesque, particularly when looking towards the south where the lofty sandstone heights of Dhrún, Kund, Washápi and Kochav tower in tiers of precipitous rock a thousand feet above the plain.

The drainage of the valley is carried by the Hingol which is better known here as the Nál Kaur, and which within the limits of Jáu is a dry water-course except at a short distance below Kurrági where there is a permanent flow of water. The people do not, through idleness and ignorance, use the water between Kurrági and Sor where there are numerous flats of rich soil on its banks. Arra and Már are the next large streams which receive the whole drainage of the Bulbási plain and the eastern range of hills and carry it to the Hingol.

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The principal *khushkâra* tracts along the eastern banks of the Nál Kaur are Gazi-dap, Bagári Zílag, Kúto, Gajjaroi-dap, Malán, Sistagán, Lanjár, Shánk, Kundi, and Kurrági; while those on the western bank of the river are the Gili, Jauri, Shandi, Kumbi, Kuch, and Wádi. The population of the valley was estimated in 1903 to be 1,026 families or about 5,000 souls, the principal tribes being the Gwahrámzai, Mírwári, Bízanjau, Muhammad Hasni, Korak, Sájdí, Sínhav, Gador, and Bérozai. There are sixteen permanent villages in the valley, each consisting of a few mud huts. These villages are only occupied during the summer, the people living in blanket tents the greater part of the year. The most important of these villages are Kúto, Lashkar Khán's village in Lanjár, Safar Khán's village, or Shánk, and the Méni village to the south of Kurrági which is the headquarters of the Gwahrámzai Mírwáris, and where good and plentiful water is obtainable from the Nál-Kaur river. Lashkar Khán, Nínd-wáni Bízanjau, acts as a *náib* or deputy of the Bízanjau Chief and has two *banias*' shops, a dyer's shop, and a Lori blacksmith in his village. Ordinary supplies are procurable, but water is obtainable in small quantities only from deep wells.

The **Jebri valley** extends from the hills to the north, as far south as a small pond, the tail of one of the *kárêzes* (Méhi) about a mile from the fort of Jébri. The village of Jébri, which lies at an elevation of about 3,265 feet above sea level in 27°18' N. and 65°45' E., has a fort and is the headquarters of the Muhammad Hasni Chief. The name Jébri is derived from *jébb* or pocket from the fact that after the Mírwári-Jadgál fight, the Mírwári Chief could allot only a small tract of country to the Muhammad Hasnis. The village has about fifty houses chiefly owned by servile dependants of the Chief, and one shop. The old fort was destroyed by an earthquake in 1893.

The village lands are irrigated by four small *kárêzes* and there are a good many date trees clustered thickly round the tower of the old fort and scattered away to the south for more than a mile.

The **Karkh valley**, which is known by the Jadgáls as Karu has an elevation of about 2,600 feet; its general direction is

north and south and it is wooded throughout with tamarisk and near the villages with *mar* (*Prosopis spicigera*), mulberry and date trees. Its length is about 20 miles and breadth about 10 miles. The Karu stream flows from the south dividing the valley in half and with its various affluents drains the country and enters Kachhi at Sunt. The soil is fertile and alluvial and the principal crops are wheat, barley and *juári*. There are nine permanent villages in the valley occupied mostly by the Ajibáni, Akhundáni, Kárálo, Káséro, and Chhutta Jadgáls with a few Nakíbs, and Jattak, Wérai, and Sásoli Bráhuís. The important village in the valley is Muni which has about 25 houses, and is the headquarters of the Khán's *já-nashín*, who is subordinate to the *naib* of Khuzdár. Jháláro is next in importance which is a freehold of the Sásoli Chief who resides here in the winter.

Khuzdar, which lies in 27° 42' N. and 66° 37' E., in the valley of the same name at an elevation of 4,050 feet above the sea level, is an ancient place round which centres the history of Jhalawán before the Bráhuís rose to power. Frequent references have been made to it in the section on **History**. It is now the headquarters of the Native Assistant of Jhalawán, and also that of the deputy or *naib* of the Khán of Kalát. It is situated on the main route from Kachhi to Makrán and from Kalát to Béla, being about 90 miles from Kotra and 110 miles from Kalát. It contains a mud fort which was built by Mír Khudádád Khán in 1870 when he was at war with the Jám of Las Béla. The present (1906) garrison consists of 3 officers, 5 sowars, 19 footmen of the *amla* levies and 6 artillery men in charge of a gun. There is a *bania's* shop from which supplies are obtainable, and drinking water may be had from the streams but is said to be injurious to health especially in summer and autumn when fever also prevails. Octroi duty is levied on imports and exports by the Khán and the annual receipts amount to about Rs. 1,500. There is a post office in charge of one of the clerks of the office of the Native Assistant, and the nearest telegraph office is at Kalát. There are several orchards in the valley, the principal fruit trees being pomegranates, mulberries and date palms.

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The **Koda** or **Kodak valley** lies in the western part of Jhalawán and is enclosed on the west by the lofty Mukk hills. The plain is tolerably extensive, stretching north-north-east and south-south-west for a considerable distance. This valley, as well as **Korask** which lies to its south, originally belonged to the Sájdis, and there are traces of ancient *kárézes* ascribed to the Arabs and now in ruins, which indicate that in ancient times there was considerable amount of cultivation. The Sájdis could not resist the raids of the Kháránis and Baloch from Seistán and had to abandon the cultivation. The Saiadzai Sumaláris, an enterprising clan, immigrated to the valley some generations ago and commenced cultivation. They also began a *káréz* in the southern end of the valley but as Sájdis would not share the expense with them, the project had to be given up. The cultivation is, therefore, at present all *khushkkáwa* and the drinking water is obtained from wells the depth of which varies from 25 to 40 feet and of which there are 7 in the valley. The Saiadzai Sumalári tenants who have acquired occupancy rights belong to the Hotmánzai, Zarrénzai, Jalálzai, Sakhtaki, Sanjarzai, Sheikh Huséni, Murídzai and Búrakzai sections and pay, as rent, to the Sájdi landlords of Gréshta one-tenth of the produce. There is no permanent village in the valley, the Sumaláris live in tents, and periodically move to Rághai, Rakhshán, Khárán hills and Gréshta, and in winter some of them go to Sind.

Korask, which lies to the south of Koda, also belongs to Sájdis and is cultivated by Aidozai, Kaisarzai, Shér Khánzai, Isázai and Sálárzai sections of Saiadzai Sumaláris who pay rent at rates varying from one-tenth to one-sixth to the landlords. A few families of Siáhpáds and Rakhshánis have also been affiliated with Sumaláris. The Aidozai Sumaláris have purchased the proprietary rights of some tracts from the Sájdis.

Mamatawa is a tract lying at the southern end of the valley of which Kapoto forms the upper portion. The principal portions are Bidrang, a watershed on the north between Spéki and Kapoto, and Lámbøj. A single spring known as *chashma* belonging to the Muhammadzai Méngals and Nícháris irrigates the lands of the village, the rest being rain crop area. There is a

permanent village occupied partly by Muhammadzais, and partly by Nicháris. It is built on the remains of an ancient tumulus and lies under the high hill of Lokra. Other important hills in the neighbourhood are Bé-sawáb and Daghari-ná-mutt, both of which are over a thousand feet high. Bidrang is divided into three portions known as Ander, Kharmái, and Hamír-ná-band. The latter belongs to the Muhammadzais, as does also Ander, whilst the Zarrakzais own Kharmái which is cultivated on their behalf by Bájoí tenants. Close to the village is an old mound from which ancient pottery has been obtained.

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Mishk is an important division of the Zahri tract and comprises the country on both banks of the river of that name between Kándi and Saráp. It has five hamlets, *viz.*, Kand (13 houses), Káshumi (10), **Sarap** (30), Dehzéri (15), and **Mishk** (30). The irrigation water is supplied by 11 channels leading from the Mishk or Mishkbél river. These are: Kand, Dehzéri, Daho, Niámjo, Thán, Múnjárn, Pughuti, Shídári, Singén, Balájhér Laraghi, all of which are subject to payment of revenue to the Khán. As there is abundance of water, rice is cultivated to some extent, and there are several orchards, the principal trees being pomegranate, apricot, and mulberry.

The inhabitants are chiefly the Bánozai Jattaks, Dánya, and Saiadzai, and a few Lahris and Lotiánis. The ancient mounds in Saráp, Mishk, and Singén are of some archæological interest, and the local saints are Pír Kharre and Pír Saifuddín, whose shrines are situated in Saráp and Dánya villages.

Saráp is the headquarters of the Jattak Chief, while the headmen of the Dánya and Saiadzai clans live in Mishk village which is also known as Dánya-ná-shahr.

Nal is a long valley, in the Jhalawán district, extending from the broad belt of high rocky hills which separate it from the valleys of Gidar, Anjira, and Khuzdár to the low hills which divide it from Jáu. Its length is about 30 miles, and the average breadth about 7 miles, but for about half its length, spurs of hills reduce the width to some 5 miles. Further south it is called Hazárganji; then Garuk which belongs to the Bízánjau Chief is cultivated by

MINIATURE
GAZETTEER. Lángavs and beyond this the cultivated area on the banks of the Nál Kaur is called Lámbi. The upper part of the valley is almost entirely alluvial, but the southern half is more stony. The Nál country is drained by the Nál Kaur, which is usually dry in its upper reaches, but a short distance before it reaches Hazárganji an abundant supply of water wells up in it, and a full stream flows in the southern part of the valley. Tamarisk grows along the bed of Nál Kaur and other hill torrents, also on the banks of embanked fields, while in the plain the principal trees are *bér* (*Zizyphus jujuba*) and *mar* (*Prosopis spicigera*). The water supply in the southern half of the valley is insufficient for agricultural purposes, and irrigates only a few fields near the villages. Khurmáistán has a fair supply of water from a number of springs, and in the rest of the valley there are a number of wells from which good water is obtained for drinking.

The principal tracts into which the valley of the Nál is divided are Surúmago and Kháyán in the north; Dharndli, Zíla, and Lághar Chib in the east; Máruki in the south; and Sari-Tégháb, Hunzi, and Khurmáistán in the west. The valley possesses alluvial soil of excellent quality in places mixed with sand, the best soil being that of the Dharndli division. The valley belongs to the Bízánjan tribe. The Hamaláris have their headquarters in the village of Kháyán, which is also known as the Sardár's village or Sardár-ai-Shahr, and in it Sardár Kahéra Khán Bízánjan lives. This village has about 40 houses. The Umráni headman has his headquarters in the Sari-Tégháb and the Siáhpád headman at picturesque palm-trowned Khurmáistán.

The climate of Nál for the most part of the year is pleasant and healthy. The northern hills are sometimes covered with snow during severe winters, and severe winds are experienced during the winter season. The position of Nál which lies in 27° 40' N. and 66° 48' E. (3,834 feet above sea level) is of importance, as it commands several routes which are some of the principal high roads in the country. The Kalát-Béla route via Bárán Lak and the Bízánjan country, and Kachhi-Makrán route cross here. Routes lead from here to Panjgúr via Rághai and Rakhshán, Khárán via Beseima and Ormára via the Mírwári

country. The village is known as Bakhál-tá-Shahr, and has 12 shops which carry on a considerable trade. Octroi duty is levied by the Bīzanjau Chief on exports and imports; the principal articles of export are wool and *ghí*, while imports chiefly consist of piece-goods, sugar, and oil. MINIATURE
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Historically, Nál is identical with Kaikanán, and the numerous mounds which exist indicate its importance in days gone by. The principal mounds are Sohr-damb, Laghor-zard, Gumbad Kháyán-ai-damb, Zard-damb in Kerkakan, Kuléri-damb, Tázi-damb, Tégháb-ai-damb (in Nál) and the Hunzi-damb.

Nichara is the biggest permanent village in the Jhalawán country. It consists of some four hundred houses lying snugly under the southern slopes of the great Ragh hill of the Harboi Range. It is also distinguished by exhibiting more points of resemblance to the Indian village system than are generally found in Baluchistán. There is a *kotwál* whose duty it is to announce the dates fixed for marriages from the village tower, to investigate thefts and to warn the people of general orders and instructions. For these duties he is given extra food and his share in the water of the Níchára stream is exempt from labour contributions. Most of the houses are double storied and this gives the place a look of affluence. The people are much addicted to the use of *charas* and tobacco and some gambling goes on. Near Níchára, lie several well-known rain crop areas. Among the minor may be mentioned Sohr at the top of the Dhok hill, Giawan-kúh, Shíshár-tok so named from the *shíshár* trees growing there; Kuriách to the south of the Hamíri and Kohérav. The latter contains the little mound known as Kohén Kalát where, tradition says, that the Rinds first halted before descending to Kachhi. Among the more important are Hamfri—the residence of Hamír the Jadgál from whom the Nícháris obtained their present possessions. The greater part of this valley belongs to Nícháris but the Bangulzais and Lahris also have shares in it. Lahr which is some four miles long and a mile wide is the most famous of all the tracts round Níchára. In former days nearly all the tribes of Sarawán and Jhalawán had small shares in it and the non-possession of a share was considered to mark a

**MINIATURE
GAZETTEER.** foreign origin. The Lahraki Raisánis are still the largest share-holders and there are also Báránzai Méngals, Pandránis, Kambráris, Nícháris, Jattaks and Badduzai Bangulzais. The Khán of Kalát and the Zarrakzais also have a portion. In the Pandák to the west, the Báránzais have excavated two wells in the rock in which rain water is collected to afford supply to the cultivators. Pandrán Kash is owned by the Nícháris and Pandránis and is another of these rain crop areas. Khuddi, some five miles long lies to the north-west of Pandrán half of which is in the possession of the Nícháris and Makáli Méngals and half in that of the Pandránis. Surkhén is famous for its wheat and belongs to the Nícháris, Báránzai Méngals and Mandaváni Bangulzais. At the head of the valley of Surkhén lies Sar-i-Shér which belongs to the Nícháris. There is little or no water in Surkhén and the cultivators have to bring their supply from long distances.

Nondrav, general elevation 1,680 feet, is a fine *khushkára* valley situated between Jáu and Awarán separated from them by two parallel lines of low slaty hills, viz, Barídi Latt situated between Awarán and Nondrav and the Mián Garr between Jáu and Nondrav. It is a long and narrow tract of land stretching from north-east to south-west. Its length from the Doléji Bidrang to Páu is about 30 miles, while its breadth is from 6 to 7 miles, though the cultivable part of the valley is very narrow. The northern part of the valley is well embanked and fairly well irrigated by the floods of the Chíl river, but the middle and southern portions of it, known as Joi and Alang, are not so well cultivated owing to the high banks of the river, the difficulty of raising the water and the inferiority of the soil.

The valley is thinly populated, the number of inhabitants not exceeding 600. The principal are the Mírwaris, Karam Shábzai section in Sar Nondrav, Gwahrámzai in Joi or central Nondrav, Fakírzai in Alang and Súmárzai in Kappar; and the Usafi Muhammad Hasni own a portion in the central part known as Mardángo. The tenants include Sájdis, Usafi Muhammad Hasni, Bízánjaus, Gurgnáris, and Sumaláris. The only permanent village is Dil Murád which has a small fort surrounded by mud huts. The valley is covered with tamarisk trees, *kahúr* and *babur*, and ravine deer and partridges are numerous.

Routes lead from Dil Murád village to Ján via Sér pass to Awárán via Barid pass, to Gusháuak in Kolwa via Chigirdi and to Nál via Pélár and Nál Kaur. MINIATURE
GAZETTEER.

The important river draining the country is the Chfl which is said to be of much importance to the country and further traces of *gabrbands* on its banks indicate that water was used for irrigation in ancient times.

The Norgama valley which is about as broad as it is long, viz., 7 to 8 miles, lies north-east of Gatt and is bounded east and west by ranges having a north-north-east strike. The principal peak on the west is Sháhmoz, which rises nearly 2,000 feet above the valley, has a sprinkling of juniper trees and good grazing in summer. The range on the east is called Sapilao. The northern boundary is formed by a mass of hills, while Siáh hill on the south separates Norgáma from Zahri. The valley has fine scenery and is well supplied with irrigation water from the Soinda river from which six channels have been taken off. Of these, the Saitáni, Dáru and Sírmári belong to the Khán who also shares Jagasúr and Shábégzai with the Kambráris. In the last named two channels and also in Summawári, which are exempt from revenue, the principal owners are the Kambráris, Zarrakzais, Iltázais of Kotra, Sháhizai Méngals of Wad, the Lotiánis, and the Fakírs of Sultán.

The Norgáma village, which is the most important one in Zahri, has about 150 scattered houses. It is the headquarters of the Khán's *náib*, has a *bania's* shop and a levy post (6 men). The principal inhabitants are Lotiáni, Rafs, Kambrári, and a few Zarrakzais.

Pír-ná-Shar, which is famous for the shrine of Pír Sultán, lies about 1 mile to the south-east of Norgáma and is much frequented by people from all parts of Jhalawán. It has three *banias'* shops, a couple of shoe-makers and a goldsmith.

The Ornach valley lies about 50 miles south of Nál and its height above the sea level is about 3,000 feet. Its length from the skirts of the Kúri hills on the north, to Kunáru hills on

MINIATURE the south, is about 11 miles and its breadth from east to west
GAZETTEER. from Dauro hill to the skirts of the Súrghar is about 6 miles. It is drained by the Kud river, which at its source to south of Drákalav is known as Turkabar, below that as Zai and still lower in Ornách as the Ornách. The northern part of the valley has a moderate supply of water from *kárézes* and at the centre it receives perennial irrigation from the water of the river (Kud), and has several groves of date palm trees. The valley is well wooded with jungles of *mar* (*prosopis spicigera*), tamarisk and *parpuk* trees and the *lára* bush, and has excellent pasturage. The lands are owned by various sections of the Bízanjan tribe. The principal cultivable tracts on the eastern bank of the Kud river are Raghmás, Bit, Dal, Réko, Kahn, Dúda, Chakuli, Káréz, and Kork and those situated on the western bank are Shari, Kinaro, Káréz, Bérot Kund, Hurrna-bit, Channál Kund, Karajiná-bit, Chib, Bárán-ná-bént, Kulli and Lágharchib. The principal crops are wheat, barley, and *juári*, and *moth* is also grown. There are 14 permanent hamlets, the important ones being the village of Pír Muhammad and the village of Sardár Allahdína, the former of which has two *banias*' shops.

Routes lead from Ornách to Wad via Drákalav, Béla via Bárán Lak, and to Jáu via Lakatar and Rár, the last named being^a unsuited for pack animals.

Pandran.—The pretty little village of Pandran, containing some 150 houses, lies in a pretty basin united on three-sides by the Hasháfi hill and on the south-east by the Kohér Kalát and the Dák hills. The situation of the village is on a side of the hill sloping eastward. The houses are clustered round a large rock and the place is dotted here and there with orchards of pomegranates and mulberries, the whole presenting a very attractive appearance. The valley though small and irregular is known in different parts by different names, Búár lying on the north, the situation of the village being known as Kallag: the south-eastern portion is named Dáira and the south Khér. The population is mixed and consists of Pandránis, Gharshín Saiada, Nícháris, Joháni Bangulzais, Loris, Fakírs and two Hindu shopkeepers. Pandrán owes its importance to its position on the route from Kalát, Níchára

and Gazg to Zahri and the southward. The place is famous for the curious cave containing skeletons which lies close to the village. Rice is generally grown and also *mah*, a kind of black pulse. A good deal of trade is done with the neighbouring tribesmen, the imports being principally cloth, oil, sugar, and *gur*, and the exports wheat, *ghí*, and wool. The houses of the place are all double storied, the people occupying the upper stories in summer to avoid snakes.

Pelar. The northern part of the Mírwári country, south-west of Jhalawán, is known as Pélár, the elevation of which varies from 2,011 to 1,548 feet above the sea level. The boundary of the Bízanzau tribe on the north is marked by the Machi river, a tributary of the Nál Kaur, and the southern boundary of Pélár is marked by another tributary of Nál Kaur, the Gazi river. The length of the valley is about 28 miles, while its breadth from Mazárghat on the west to Súrgarr on the east does not exceed 6 miles. From the northern extremity to the junction of the Guhlét river with Nál Kaur the valley is all waste, but below the Guhlét river there are several flats or *bénts* which are irrigated from the Nál Kaur. The principal flats on the east bank of the river are Shahwáni *bént*, Gurumpki, Durrai *bént*, Gajju and Patki, and hence extends to the Gazi river the dry crop area known as Koharo. The flats on the western bank of the river are Dád Muhammadi, Ali Murádi, Dil Murádi, Korak, and Chammag *bénts*, south of which lies a *khushkóva* tract as far as the junction of the Doléji river with the Nál Kaur. The *dámán* or stony plain stretches along the slopes of western hills and is uncultivable, but the existence of ancient dams or *gabrbands* indicates that, in times gone by, the valley was extensively cultivated. The principal trees are tamarisk, *khabar*, *kalér*, *mar*, *bér*, *pish*, and *hum* or *gishitir*. The population was estimated in 1903 to be about 350 families or 1,750 souls, comprising Gwahrámzai Mírwáris, Usafi Muhammad Hasnis, Nindwári Bízanzau, Sájdí, Nakib and servile dependants. The leading man among the Mírwáris is (1903) Karímdád, son of Jalál Khán, who resides in Korak, the only permanent village, where there is a mud fort and about 50 huts and two shops. A nice grove of date palms and an orchard of

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pomegranates exist near the village, and there is a considerable amount of rice cultivation.

Pir Chhatta is a little valley lying between the low range of hills which skirts the Múla river and the main range to its north. Owing to the number and frequency of the palm trees, the scenery of the place is very similar to that which is usually met with in Makrán. A family of Saiads has long lived here who have charge of the shrine. The produce of the date trees is said to be devoted to the use of the pilgrims who visit Pír Chhatta. The tomb of the saint lies near the top of the valley and is of the usual mud and plaster, surrounded by a wall. Close to the south of the tomb are some fine springs from which a large stream of water makes its way to Kotra. Where the springs rise, there is a pool full of big fish. The commonest variety of these are locally called *karra*, and are of light colour with black stripes and reddish fins and tails. The dark coloured fish with large heads are called *khagga*. There is also a slate coloured fish somewhat similar to the *karra* called *murra*. A small fair takes place here in the date season which is attended by some 500 or 600 people, Hindus and Musalmáns. When the fish are fed, the rush of fish to the food thrown in the water and the celerity with which it is devoured are remarkable.

The **Rodenjo valley** is separated from the Kalát valley on the north by the Sháh Mardán hill. It is bounded on the north by Dasht-i-Badu, on the south by the Koh-i-but and Pango hills, on the east by Saiad Ali and Kúki hills and on the west by Dasht-i-Gorán. The soil of the valley is mixed with stones. The village of Rodénjo, about 15 miles south of Kalát, is inhabited by Dehwár subjects of the Khán, is situated about 12 miles down the vally, is surrounded by a considerable amount of cultivation, and is well known for its excellent melons. The valley is visited for pasture by nomad Bráhnis in spring and summer. The lands are irrigated by the Rodénjo stream, which is said to have belonged originally to Dilshád Rodéni, who sold it to Dái Bíbi, a nurse of Mír Mahmúd Khán I, who bestowed it on Mullá Izzat, and it was confiscated by Mír Mehráb Khán. The stream is divided into 16 *shabánas* and belongs to the Khán

The *khushkīva* lands are irrigated by the Narián hill torrent. The keepers of the shrine of Sakhi Ramzán are given one *kurda* or small plot of wheat, lucerne, or any other crop sown, per *shabána* both in *rabi* and *kharif* and 12 bundles of the wheat crop. The Damb Kúki or Kúki mound lies to the east of the village. Aliábád, a small village and a *káréz*, lies about 1 mile to the east of Rodénjo, and is inhabited by some Saiads. The *káréz* is divided into 12 *shabánas*, of which 5 *shabánas* belong to the Khán, 2 *shabánas* have been purchased by a Hindu, and the remaining are owned by the Saiads of Aliábád. A Hindu shop-keeper from Kalát visits these villages in summer.

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Saruna. The Hab river system is divided into two principal portions by the three big ranges of hills that run through the country from north to south, viz., the Hab valley proper, lying between the Kírtar and Kodo ranges, and (2) the Sárúna and the Kardagar-Sámotri-Wéra Hab valleys, lying between the Kodo and Pab ranges. Sárúna is separated from the Kardagar-Sámotri-Wéra Hab by the low Chappar ridge. The latter valley is called Kardagar in its upper portion, lower down it is called Sámotri after the stream of the same name, next it is known as the Bidrang and lastly it is called Wéra Hab in its lower portion. Saruna is a fine open valley, running nearly north and south, and close on 70 miles long from Ari Pír Lak in the south to Lár Lak in the north. The lower or southern end is the most open, being about 10 miles wide with a large area (perhaps 50,000 acres) of fine cultivable land and richly covered with grass, small trees and shrubs. Higher up the valley becomes stony and hilly, with only occasional patches of cultivable land.

There have been long standing disputes over Sárúna and the Méngal-Chhutta boundary between these two tribes. The affairs first came to notice in 1892, when the Chhuttas claimed, as rent, one-fourth of the produce of certain fields cultivated by the Méngals, but the latter refused to pay more than one-sixth. In 1894 a Méngal *thína* was established at Sárúna to which the Chhuttas objected, and the dispute was referred to the Sibi *Sháhi Jirga* in 1899, but no decision could be arrived at without inspecting the

MINIATURE GAZETTEER. locality. In 1897, Sardár Pasand Khan Zarrakzai put in a claim to Sárúna stating that the Chhuttas were a Kalát tribe, and as such came under his jurisdiction as head of the Jhalawán Bráhuís. His claim also remained unsettled. In the winter of 1903, Major H. L. Showers, C.I.E., Political Agent, Kalát, accompanied by several tribal chiefs, the Political Adviser to His Highness the Khán and the Wazír of Las Béla, visited the country and made a thorough enquiry, when the parties agreed to refer the disputes to arbitrators, the Chhuttas nominating Sardár Zahri Khán, Músiáni, and the Méngals nominating Mír Azim Khán, Shahwáni. The award of the arbitrators was unanimous, was accepted by the parties and confirmed by the Political Agent, and a copy thereof, together with a copy of the Political Adviser's proceedings, which contain a history of the case, is reproduced in Appendix V. Briefly, the settlement come to was as follows: The land known as Kocho, which had the best cultivation, was given to the Chhuttas, while the tracts called Randar and Ahmad were given to the Méngals, the hills called Hai-ka-Dat forming the boundary between the tribal possessions; that the Méngals should give *batái* at one-fourth of the produce to the Chhuttas for the Kocho *lathbandi* done by them, and similarly the Chhuttas should give to the Méngals *batái* at one-fourth for their *lathbandi* in the Ahmad and Randar lands. As regards Wéra Hab, the decision arrived at was that the portion north of the Khat Bhutti watershed be retained by the Méngals and the southern portion by the Chhuttas; and of the lands assigned to the Chhuttas and situated between the watershed and Gorak, one-fourth share (by *batái*) of the produce should go to the Bhútáni Chhutta (Sardár Khél or Chief's family) and should be distributed to the members of the family named.

The claim of the Zarrakzai Chief to bring the Chhuttas under his control was not taken notice of, it being considered untenable.

The **Surab valley** is bounded on the north by the Pango hills and Rodénjo watershed, on the east by the Dráj hills, on the west by Garr or Zíri range, on the south by offshoots of the Central Jhalawán range. The general trend of the valley is from north to south and slightly west, and the length from the

Rodénjo watershed to Sháhdádzái is about 50 miles. Súráb proper is about half way. The breadth varies. Narrow at the head, the valley broadens considerably, narrows again until a gap in the hills towards Gidar is passed. Immediately after this the valley broadens again, the broadest portion being about 20 miles. The valley may be conveniently divided into three portions, viz., the northern portion consisting of the *khushkára* tracts of Mal and Kh̄sundún, with Máráp and Bitagu to the west divided off by low hills, the central portion of Súráb proper where there are a number of springs and permanent villages, and the southern portion of Gidar with Anjira somewhat detached to the east. The northern portion is roughly 6,250 feet above sea level, the central 5,890 feet and the southern 5,160 feet.

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The climate is temperate, but subject to piercing winds in winter, when the valley is often covered with snow. In Súráb there are about sixteen permanent villages. These are often deserted in winter but are populated in summer; Súráb is chiefly inhabited by the Nigháris, who are the permanent inhabitants and the principal cultivators. There are also Hárúnis, Muhammad Hasnis Rókizais, and a few Rodénis.

The Súráb village (28° 30' N., 66° 16' E.; elevation 5,760 feet which is also known as Bakhál-tá-Shahr, is the most important trade centre in Upper Jhalawán. A few families of Hindu traders, who lend money and trade in wool and *ghi*, live here. It is the headquarters of the Khán's *naib* and is partly fortified. The other places of importance are the Gurgut, headquarters of that Hárúni headman, which has some fine orchards; Hájika, a pleasant place with a good supply of water; Mírání hamlet, where the Hárúni headman has recently built a fort for himself; the Máráp valley; Bíbí Sartháp, which contains the shrine of a Musalmán virgin, Bíbí Sartháp, and is a place of pilgrimage and where there is a cave; Nighár west of Bakhál-tá-Shahr; Anjira a halting place on the Khuzdár Súráb route; Bitagu, where the Sannaris have recently dug a *kárez*, and Dan, the summer headquarters of some of the Sháhizai Méngals.

The Tutak valley, the head-quarters of the Kalandaráni Chief, is divided into two portions by the Trundén and Gézhdi

MINIATURE torrents. The principal localities are Mazhi to the north-west, **GAZETTEER.** Bunáp to the south-west, Gézhdi to the south, and Darváza to the south-east. There is a *káréz* in the centre of the valley in which the Bhádinzai or chief section of the Kalandránis own $7\frac{1}{2}$ *shabánas* out of the 10 *shabánas* into which the water is divided. This *káréz* was recently constructed by Ghilzais at a total cost to the owners of some Rs. 5,000. The rest of the valley is under rain-crop or flood cultivation. Tútak is noted for the excellent carpets in the style of Kirmán rugs, which are manufactured by the Bhádinzais. Cultivation is carried on chiefly by the Kalandránis themselves and not by tenants from other tribes. There are vestiges of several old Arab *kárézes* still to be seen in the valley, and irrigated cultivation could in all probability be much extended. In close proximity to Tútak are Záwa and Moghali, both places belonging in part to the Khán of Kalát and partly to the Zahri Chief. The Iltázais also have a small share in Moghali and the Musiánis in Záwa. Moghali is believed to have received its name from the fact of its being the headquarters of the Moghals in the days in which they held Khuzdár and the surrounding country. The cultivating tenants are Kéharai, Muhammad Hasnis and Umráni Ménagals.

The **Wad Division** of the Jhalawán district, which lies north of the Bárán Lak and south of Khuzdár, belongs to the Ménagals. The plain or valley, which composes it, is about 6 miles long (north-south) and about 15 miles broad, the soil in its greater part is sandy and cultivation is limited, the principal crops being wheat, millet, and *mung*. The climate is very unhealthy and the water in most places is brackish.

There are three villages in this plain; Bakhál-tá-shahr, which is divided into two quarters, the western quarter is occupied by Hindu traders and has about forty houses, and the eastern portion, about 100 yards distant, was formerly occupied by Ménagals but has now been deserted. The Hindus of Bakhál-tá-shahr carry on considerable trade, the chief articles of export being wool and *ghí*, and those of imports, piece-goods, sugar, *gur*, oil, etc. The Sháhizai Ménagals levy octroi in the village. About 2 miles south-west of this village is Ibráhim Khán's village, on

the right bank of the Poráli, which has about twenty houses and a well. The ground on the opposite bank of the river is very swampy and malarious. MINIATURE
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About $2\frac{1}{2}$ miles north-east of Bakhál-tá-shahr is the village of the Méngal Chief, Sardár Shakar Khán, which has about twenty-five houses, the Sardár's house, which is the biggest, being strongly built and loopholed for defence. A small *káréz* issues from the range of hills to the east, and irrigates a few acres of ground close to the village.

The Zidi valley lies about 15 miles south-west of Khuzdár and is watered by several streams and a channel cut from the Koláchi river. The soil is, for the most part, gravelly and cultivation is limited. The Zídi or Khán's village, a hamlet consisting of about five huts, lies in the centre of the valley, is the headquarters of a *já-nashín* and has a *bania's* shop. The shrine of Pír Sháh Kamál which lies close to the village has enhanced its importance. The shrine is visited by tribesmen from all parts of Jhalawán and also from Kachhi and has a *káréz* (Wahandari) attached to it. To the south-east of Zídi, about $2\frac{1}{2}$ miles, is Bhalaréjav, a village consisting of about 8 huts, the head-quarters of the Sásoli Chief, the inhabitants belonging chiefly to the Hotmánzai clan of the Sásolis. It has a *bania's* shop.

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APPENDICES.

JHALAWAN GAZETTEER.

APPEN

Alphabetical List of Common

Brahui Name.	Scientific Name.	Description or English name where known.
Addena ... ..	.....	A grass
Adirka .. ...	.....	Do.
Aghut	<i>Sonchus oleraceus</i>	Do.
Alúcha	<i>Prunus communis</i>	Plum
Amrod or Amrot	<i>Pyrus communis</i> ... ..	.....
Anár	<i>Punica granatum</i>	Pomegranate
Anár trik	<i>Dodonaea viscosa</i>	A wild tree
Angúr	<i>Vitis Vinifera</i>	Grapes
Anjír	<i>Ficus carica</i>	Figs
Apurs or Hapurs	<i>Juniperus excelsa</i>	Juniper
Archia	<i>Prunus amygdalus</i>	Wild almond
Avéshk	<i>Clematis orientalis</i> ... ..	.....
Bádám	<i>Prunus amygdalus</i>	Almond
Baibru	<i>Withania somnifera</i> ... ..	.....
Bakarwali	<i>Convolvulus arvensis</i> .. ..	.....
Bar or Bhar	<i>Solanum Indicum</i> ... ..	.....
Bibi Bútav	<i>Pycnocycla aucheriana</i> Dene... ..	.....
Birori	<i>Alhagi Maurorum</i> ... ..	.....
Bishkhaf	<i>Eremostachys vicaryi</i> , Benth... ..	.....
Boe-Mádrán	<i>Achillea santolina</i> , Stocks. ... ..	.....
Bundi	<i>Haloxylon Griffithii</i> , Bunge	Barilla plant

DIX I.

Trees and Plants in Jhalawán.

Locality where found.	Brief remarks as to local uses.
Pab hills	Fodder for cattle and sheep, etc.
Do.	Fodder for cattle, sheep and goats.
Do.	Do. do. do.
Súráb and Níchára	
Bághwána gardens	
Do.	
Kírtar Range... ..	The pounded leaves are applied to wounds which have begun to heal.
Bághwána gardens	
In hills and gardens	
Part of Harboi in Jhalawán and Drákhél and Pharás hills.	Timber and fuel.
Pab	
Harboi hills in Jhalawán	A fodder, used also as a vegetable.
Súráb	
Wild plant, Pab	Fodder for sheep and goats.
" " Wad	Do. do. do.
Wad	The fruit used for making cheese and the leaves are fodder for goats.
Wild plant	A thorny plant eaten by camels.
Pab	Fruit eaten by men and the leaves by sheep and goats.
Wild plant	
Khuzdár	The flowers used as medicine, and as fodder for sheep and goats.
Wild plant	Used as fuel, and as fodder for sheep and goats. Poisonous to camels.

Brahui Name.	Scientific Name.	Description or English name where known.
Chambarak	Malcolmia Africana	Barilla plant
Charmáing ... ..	.....	A wild-plant
Chitirk	Caragana ulicina, Stocks ... ..	.....
Dandánshán ... ..	.....	Wild plant... ..
Daghám	Scorzonera ... ..	.....
Dhátúra	Datura fastuosa, Linn. ... ..	.....
Dranna or jir	Artemisia	Wild bush
Drab or Drug	Eragrostis cynosuroides ... ..	.....
Gandarém ... ..	.....	A wild plant
Gandil... ..	Eleusine flagellifera	A grass
Garbust	Lepidium draba ... ..	.....
Gaz (also see Kirri)	Tamarix orientalis	Tamarisk
Gét	Salix acmophylla	Willow
Gorka	Stipa capillata... ..	A hill grass
Gul-i-Guláb	Rosa Damascena	Persian rose
Gwan	Pistacia kharjak	Terebinth tree
Gwángír ... ..	.....	.....
Gwanik ... ..	.....	.....
Hatám-bai	Erysimum repandum... ..	Wild grass... ..
Hawe	Cymbopogon Iwarancusa	Do,

Locality where found.	Brief remarks as to local uses.
Súráb and Upper Jhalawán ...	When green, used as a vegetable, when dry, as fodder for cattle.
Pab hills	Used as a medicine for chest diseases.
A common wild plant found everywhere.	Used as fuel, also as fodder for camels, etc.
Common in Central Jhalawán hills.	The seed is used as a remedy for toothache.
Harboi hill skirts	The roots are eaten as a vegetable during the spring.
Common in Upper Jhalawán gardens.	A poisonous drug. Leaves sometimes applied to wounds.
Do. do.	Fodder for sheep, goats, cattle, donkeys and horses. Also used as fuel.
Common everywhere	Fodder for cattle.
Do. do.	A remedy for coughs, both in men and camels.
Do. do.	Fodder for cattle, sheep, goats, etc.
Common everywhere in wheat and barley fields.	Used both as a vegetable by men and as fodder for animals.
Common everywhere in river beds and plains.	Fuel and fodder for camels.
Common everywhere in gardens and streams.	Timber and fuel.
Common everywhere in hills	Fodder for cattle and horses.
Súráb and Zahri gardens ...	
Common everywhere in hills.	Fruit much prized by the people. Excellent fuel.
Sárúna	Used as a remedy for coughs and chest affections.
Fághwána	Seed used for colic in cattle and horses, etc.
Everywhere in hills and plains.	Fodder for sheep and goats.
Everywhere in hills	Fodder for sheep and cattle.

Bráhní Name.	Scientific Name.	Description or English name where known.
Héshwarg	Rhazya stricta, Dene. ...	A wild bush ...
Hum	Periploca aphylla	A wild plant ...
Husén bútav ... ..	.....	De. ...
Ispédar	Populus alba ... ..	.....
Izghand	Thymas... ..	.....
Jag	Dalbergia sissoo ... ..	.....
Jághum	Salsola Kali ... ..	.....
Jaur	Nerium odorum	Sweet scented oleander.
Jhil	Indigofera paniciflora ... ..	.....
Kabar	Salvadora oleoides	Wild tree
Kahéro	Ehretia obtusifolia ... ..	.....
Kaj ... ..	.....	A grass
Kalér	Capparis aphylla ... ..	.....
Kalpora	Tecunium stocksianum, Boiss. ... ..	.....
Kándár ... ..	.....	.....
Kapot-Káwa	Fumaria parviflora ... ..	.....
Karag	Calotropis gigantea ... ..	.....
Karkáwa ... ..	.....	.....
Kárwán Kushi	Pterophyrum Olivieri ... ..	.....
Káshum	Saccharum ciliare	Grass
Kasúr	Pistacia mutica ... ..	.....

Locality where found.	Brief remarks as to local uses.
Everywhere in hills	A cooling drink is prepared from the leaves. A drug for purifying the blood.
Do. do.	Fodder for camels, also used as fuel.
Do. in hills and plains	Fodder for goats and sheep ; used as a drug for fever and stomachache.
Upper Jhalawán gardens	Wood used as timber.
Harboi hills	Drug for fever. Fodder for goats.
Pír Kalandar	Timber.
Wahér	Fodder for goats, sheep and camels.
Everywhere in ravines	A poisonous bush.
Sárúna	Fodder for goats and sheep.
Mírwári country	Fodder for camels.
Kírtar hills near Karu	Fruit eaten. Leaves used as fodder for camels.
Everywhere in hills	Fodder for sheep, goats and cattle, etc.
Everywhere in Lower Jhalawán	Fodder for camels, sheep and goats. Fruit eaten by the people.
Harboi hills	Used as a cure for fever.
Everywhere in hills	Fodder for cattle, horses, sheep and goats.
Harboi hills	Fodder grass.
Everywhere in Central and Lower Jhalawán, in plains and ravines.	Poisonous. Flowers eaten only by goats.
.....	A fodder grass ; also a drug for fever.
In Upper and Central Jhalawán hills.	Used as fuel.
Everywhere in ravines	Fodder for cattle, horses and donkeys.
All hills	Fruit eaten and wood used as fuel.

Brahui Name.	Scientific Name.	Description or English name where known.
Khartuso ... ..	.....	A wild bush ...
Khuléf	Goldbachia laevigata ...	.....
Kikir	Acacia Arabica ... ..	.....
Kisáukúr	Peganum harmala ... ..	.....
Kul	Typha angustifolia ... ..	.....
Kunar or Pissi Bér ...	Zizyphus jujuba ... ..	.....
Kunchito ... ..	.....	.....
Lára ... ..	.....	.....
Mach ... ..	.....	Date palm... ..
Maghémbar ... ..	.....	A wild bush ...
Manguli	Orthonnopsis intermedia, Boiss.	.....
Mármútk	Boucerosia aucheriana ...	.....
Mátétav	Salvia nepeta... ..	A wild bush ..
Mazh ... ..	.....	A wild plant ...
Millinj .. ...	.....	A wild grass ...
Nal	Phragmites communis ...	Reed
Naromb	Ephedra pachyclada	Wild bush... ..
Panérband	Withania coagulans	The cheese maker or Indian rennet
Parmúzak ... ..	.....	Wild grass ...
Parpuk	Tecoma undulata	Wild tree

Locality where found.	Brief remarks as to local uses.
Common everywhere	Fodder for camels, sheep and goats, also used as a drug for boils and impurities of the blood.
Everywhere in fields	Fodder for cattle, flocks and camels.
Ornách	Timber. Gum also used.
Common in plains	Seed used as a drug for stomachache, also used as incense for driving away evil spirits.
Koláchi and Mashkae rivers...	Leaves are used as matting for thatching huts.
Wad	Fruit eaten.
Central Jhalawán hills	Leaves used as a fomentation in cases of headache.
Common everywhere in plains	Fodder for camels, sheep and goats.
Mashkae valley and Ornách ... ..	..... ..
Pab and Harboi hills	Fodder for camels and goats.
Upper and Central Jhalawán...	Twigs used as fuel.
Common in hills everywhere...	Used as a drug for fever.
Harboi hills	Used as a drug for fever, also as fodder for goats and sheep.
Harboi hills and Pab	Fodder for goats and sheep.
Do. do.	Do. do.
Lédav river	Reeds used for the stems of water pipes.
Harboi hills	The twigs are used for tanning <i>mashak</i> leather, also as fuel. The ashes are mixed with tobacco for chewing.
Common everywhere	Seed used both as a drug and for making cheese.
Pab hills	Fodder for sheep.
Wad and Sárúna	Leaves eaten as fodder by camels. Wood used as timber, made into pots and also as fuel.

Brabui Name.	Scientific Name.	Description or English name where known.
Pathk... ..	Populus Euphratica	Wild tree ...
Pichli... ..	.....	Wild plant ...
Pipal... ..	Daphne oleoidea, Schrieb ... ..	.....
Pish	Nannorhops Ritchiana	Dwarf palm ...
Pissi (See Kunar)	Zizyphus jujuba ... ..	.....
Pinn pulli	Matricaria lusiocarpa	Wild plant ..
Pochko	Althaea Ludwigii... ..	.....
Purchink	Mentha sylvestris	Wild lavender ..
Puxho... ..	Convolvulus Microphyllus ..	Wild plant ..
Rang	Astragalus Squamosus, Bunge.	Do. ..
Righit... ..	Suaeda monoica	Do. ...
Ritách	Euphorbia caeladenia... ..	Do. ...
Riza	Cuminum cyminum	Cumin
Rúsh	Sisymbrium Sophia	Wild plant. ...
Sadagh	Haloxylon Griffithii ..	Do. ...
Sehchob ... ..	.....	Wild tree
Shaftálu	Prunus Persica... ..	Peaches
Shámpastír	Sophora Griffithii, Stocks	Wild bush... ..
Shins	Alhagi Camelorum	Camel thorn ...
Shirgona	Latunionis Lebordea	Wild bush... ..
Shishár	Fraxinus xanthoxyloides ... ..	.....
Simsok	Nepeta glomerulosa	Wild plant ..

Locality where found.	Brief remarks as to local uses.
Mashkae river bed	Wood used as fuel, and the charcoal prepared from it in the manufacture of gun-powder.
Common everywhere in fields	Used as a vegetable by the people.
Do. do. hills.	Poisonous to all animals.
Central and Lower Jhalawán...	Leaves made into mats, fruit eaten and stem used as fuel.
Wad	Fruit eaten. Good timber.
Harboi hills	Used as a drug for fever.
Common everywhere	Fodder for camels and sheep.
Common in Upper Jhalawán...	Fodder for camels and goats, also used as a cooling drug.
Common everywhere	Fodder for goats and sheep.
Wad	Fodder for sheep and goats.
Wad	Fodder for camels, sheep and goats.
Wad	Bait for fish.
Harboi hills	Condiment.
Upper Jhalawán fields	Fodder for camels, and cattle; seed used as a drug for fever.
Wad	Ashes used as washing soda.
Harboi and Pab hills...	Fuel; also supplies good walking sticks, etc.
Zahri and Wad gardens ... ..	.....
Common everywhere in Upper Jhalawán.	Fuel.
Common everywhere	Fodder for camels.
Do.	Poisonous.
Harboi hills	Fuel.
Do.	Decoction used as remedy for coughs and fever.

Brahui Name,	Scientific Name.	Description or English name where known.
Sinjit or Sinjid	<i>Elaeagnus hortensis</i>	Trebizond date or Bohemian olive.
Sof	<i>Pyrus malus</i>	Apple
Srëshko	<i>Eremurus vehitinus</i>	.....
Shénalo	.....	.....
Talkha	<i>Cenlanria Pieris</i>	Wild plant
Togha	.....	Wild tree
Tolapiassi	<i>Zizyphus Spina</i>	Do.
Tusso	<i>Spiræa Brahuica</i>	Wild bush
Tút	<i>Morus</i>	Mulberry
Washdár or Khwashdár.	<i>Glycyrrhiza glabra</i>	Liquorice
Zámur	<i>Cocculus leaebe D. C.</i>	Plant
Zárch	<i>Berberis vulgaris, Linn.</i>	.....

Locality where found.	Brief remarks as to local uses.
Súráb	Fruit eaten dry, timber.
Súráb and Bághwána ... ..	.....
Harboi hills	Used as a vegetable.
Do.	Fodder for camels, also used as fuel.
Common everywhere in fields.	Fodder for camels and cattle.
Harboi and Pab hills	Timber.
Wad and Pab	Fruit eaten by men and much coveted by the jackal and wild bear.
Common everywhere	Used as a drug for purifying the blood.
Common everywhere in gardens.	.....
Zíri hills	A remedy for coughs. Indian <i>mulathi</i> .
Múla Pass	Ever-green plant. Leaves used as a poultice for sore eyes.
Harboi and Zíri hills	Fruit eaten and roots used as a drug for jaundice.

APPENDIX II.

THE BRAHUI-JADGAL WAR.

1. Cheerful was that reign and happy was that time:
2. Cheerful were those rambles, roamings and rides:
3. Cheerful were those days, but the retrospect is like a
piercing dagger—
4. Those days when Nighár, the abode of Omar, son of Míro,
was (cool) at the sun's zenith:
5. When Omar and Mahnáz¹ were living in a cool house
with a wind-catcher;
6. Cheerful indeed was that time and many are the pleasant
stories about it,
7. When Malik Bijjár Khán of a thousand endearments was
born.
8. His nurse was wont to cherish that stay of the heart with
tenderness:
9. His mother would rock him, the light of her eyes:
10. Servants would carry him giving him from hand to hand:
11. And ardent were the prayers to God to make him the
granter of a lakh.²
12. First he was made to learn the Korán:
13. Its meaning was explained to him word by word:
14. And learned men taught him every day:
15. His mother would throw gold over his head at every
moment.
16. In those days was Omar at the zenith of his power:
17. The whole world was aware of the might of Omar, son of
Míro:

¹ His wife.

² i.e., that he might grow up extremely generous.

18. He was the chief of the tribes and champion of the nomad encampments :
19. To all the Bráhui tribes he was an iron fence of safety :
20. He was an even-handed and just scion of the kingly Quraishis :
21. He was a root-sucker from the tree of Mír Hasan :
22. He was the best gift of Gwáram ¹ and Bráhim ² :
23. He was a living type of Hamza and Abbás.
24. Omar was peacefully seated in his ruling fort
25. When of a sudden the Jámots overspread the country as a cloud :
26. From Hab and Salúra ³ came Mír Chota ⁴ :
27. Many were the Jadgáls with *Karár Mot* :
28. The Kachbi Jadgáls as far as Pách :
29. Jadgáls of Karkh and Chaku as far as the upper limit of the Múla river :
30. Of Béla and Las and as far as Wad and Ornách :
31. In all directions the Bráhuís were put to fire and sword.
32. Suddenly they brought the news to Omar :
33. "The Jadgáls have come from the direction of Las and Kachhi:"
34. "They have thrown their dice for you and for Súráb."
35. "You are the chief of the tribes and the Mír of nomad encampments :"
36. "You are the spiritual leader and the object of veneration of all the Bráho :"
37. "You are the avenger of your people in every place:"
38. "The Jadgál has come up with his forces and equipments:"
39. "The Bráhuís have fled on receipt of the news."

¹ and ² Progenitors of the principal Bráhui tribes.

³ i.e., Sárúna.

⁴ Presumably the Chhuttas.

40. Up sprang Omar from his seat :
41. He girt his loins for war and strife :
42. He closed with and fought the Jadgáls.
43. On that side were the Jats and on this side were the
Mírwári :
44. But Omar with his brothers was slain :
45. Jadgáls rushed upon the palace of Omar :
46. All the men were slain but the women escaped :
47. They did not share the fate of Omar.
48. Gorgind ¹ was not present on that day :
49. But Qalandar ² died first of all :
50. Mahnáz with Bijjár in great distress
51. Like a bird on the wing went flying away :
52. She was related to the Khwájas ³ of Mastung,
53. For Mahnáz was descended from Saiads:
54. She lived in Pishing ⁴ for three or four years :
55. But one day Bijjár said to his mother :
56. "The evil-minded have killed Omar, son of Míro:"
57. "And have seized the country from Dan to Súráb:"
58. "The Jadgáls have ground down the country from place
to place:"
59. "And have blackened my face with their hands:"
60. "My relations are in mourning everywhere:"
61. "Ahmad and Mehráb are in the country of Séva:"
62. "The hilly Sumál⁵ has gone to the hills:"
63. "The Méngals have gone to the stony flats and streams of
Nushki:"
64. "Gorgind was burned with impotent rage for Omar Khán:"

¹ Gorgind, the ancestor of Gurnáris.

² Qalandar, the forefather of the Qalandráris.

³ The Khwája-khéls still live in Mastung.

⁴ Pishín.

⁵ Sumaláris.

65. "But Hála and Túho were very sad,"
66. "For their hearts were pierced for the fate that befell my comrade:"
67. "I cannot now feel at ease in my home,"
68. "For death is better than a servile life:"
69. "Either will I follow my friend:"
70. "Or I will fight with the wicked enemy:"
71. "I will not permit them to walk in my territory:"
72. "To avenge the blood of my saintly father"
73. "I will fill Nighár with blood."
74. Mahnáz thereupon instructed him thus:
75. "Gird on, Malik Bijjár, the jewelled sword:"
76. "And proceed to the neighbourhood of Súráb:"
77. "There wait at the top of the hill till it is sunset:"
78. "Gosho, the old slave of your father"
79. "And grief-remover is living in Nighár:"
80. "Bear then in mind the marks on the body of Gosho:"
81. "His ears are long like those of the hill goats:"
82. "His hair is thick and abundant like that of the village goats:"
83. "He is taller than the people of his age:"
84. "He has six fingers on each hand:"
85. "These are marks whereby to identify him:"
86. "Reveal thy secret to that bosom friend:"
87. "Quite alone and very secretly:"
88. "And follow Gosho's advice:"
89. "Collect thy brethren when it is dark."
90. Bijjár started by the will of God:
91. Like the Jogis¹, who catch the snakes:
92. He went on begging from village to village:
93. Picking his way in the dark night

94. Till he reached his destination and sat beneath the outer wall.
95. Early in the morning at the rising of the morning star
96. He found Gosho in the vicinity of the place :
97. Gosho had with him bullocks for ploughing the land :
98. Bijjár ran to meet him as he was turning his plough-share :
99. Sardár Bijjár examined Gosho
100. According to the instructions and marks given by his mother :
101. Looking at the length of the ears, his hair and his manner of walking,
102. He was certain that it was assuredly the form of Gosho
103. When Gosho examined Sardár Bijjár :
104. He recognised the features to be those of Omar,
105. And his heart verified that which he had seen with his eyes :
106. They consulted among themselves like bosom friends ;
107. Both of them went towards the hills ;
108. Then Gosho said to Gazzén
109. "Malik Bijjár will remain in the Súráb tank."
110. "There bring him secretly bread and water :"
111. "Keep watch upon him and do not sleep."
112. "I shall go hence in the direction of Máráp :"
113. "Like the hunter I will take possession of the watering place :"
114. "First of all will I take the news to Gorgind :"
115. "Many a time has Hála asked the astrologers for Bijjár :"
116. "For the Bráho are much vexed with the Jadgáls."
117. Then went Gosho to the door of Gorgind ;

118. He got from him the water-channel of Ghézhdaghán
as a gift for conveying the good tidings :
119. The women bound their hair as if for a marriage :
120. The shepherds of the hills gripped their clubs tightly :
121. The camelmen abandoned the thought of their herds :
122. Whence the stallion camels broke their strings :
123. Durrak danced with the children in his delight.
124. Gorgind communicated the news to Sumál :
125. When speaking, his mouth foamed like that of a stallion
camel :
126. The Bráho tribesmen began to assemble :
127. Gosho retraced his steps in great delight :
128. He went and first talked to the Jadgáls thus
129. "Come forth and give me a *band*¹ of land for my blood
compensation:"
130. "Come forth and divide the produce of the melon plot
and take your share."
131. "See, Shakar^a has started from his home:"
132. And Gosho said in his heart: Behold, he has fallen
into the trap.
133. Bijjár with his companions on the flat
134. Was sitting concealed behind the embankment of the
field :
135. The Jadgál, like an intoxicated drunkard,
136. Overpowered by what he has imbibed,
137. Descended from the watch tower of the fort commanding
the village,
138. And came forth to the melon field to take his landlord's
share.
139. Bijjár shouted in the height of ire :

^a An embanked field.

Shakar presumably was Gosho's landlord.

140. "Come, my brethren, for it is my marriage!"
141. "This is the day fixed for my wedding."
142. He shouted thus to and encouraged his splendid brethren:
143. The proud Mírwáris sprang forth, and out
144. First of all Túho with his fine stature,
145. With his bay horse and physical strength,
146. With his bow and dagger,
147. Rode forth to wield the sword roaring like a lion.
148. After him Gorgind shouted aloud:
149. He was riding his swift fort-taker:
150. With his bow and armour-piercing sword:
151. He sprang forth out like a hungry wolf:
152. He scattered the enemy like a Turk from Kábul.
153. After him rushed Hála forth,
154. Uttering shout after shout like thunder following upon
thunder:
155. Gosho also followed with his brother and son:
156. Gazzén struck with the sword and Gosho with stones,
157. The one like a wild beast and another like a lion sprang
and leaped.
158. On one side Sohráb Khán with his relations
159. Was like a wolf among the flock of sheep:
160. On the other side, Háji Sopak did mighty execution
161. With his bow and the heavy strokes of his sword:
162. The lion-hearted hero killed many a person:
163. And the Jadgál fled like a camel colt attacked by lions.
164. Gwárám and Háji accompanied by the Saláhi:
165. Mírán accompanied by the lions of Jalamzai:
166. The Halidáni accompanied by the Nighári:
167. Set their forces towards the fort and the palace.

¹ The sections here mentioned still form part of the Mírwári rá
in Jáu and Mashkai.

168. Bijjár with his relations went in pursuit of the Jadgáls.
169. Bijjár Khán made another fierce attack
170. Immediately after the first blow struck by those lions.
171. Bravo for the *Nawáls* of my tribe :
172. Gorgind with innumerable forces ;
173. Hála accompanied by his peerless brethren ;
174. Túho with his eagle-like black horse
175. Whose neighing is pleasing to my ears,
176. Which, in its frenzy at the leaping and jumping
177. In the pursuit and annihilation of the Jadgáls,
178. Foamed like a newly tushed camel.
179. Then Gosho placed his hand on his ears :¹
180. And besought : "Oh ! Stay your hand from the massacre
of the enemy :"
181. "For you have avenged the blood of Omar tenfold :"
182. "You have uprooted the Jadgáls from the very root."
183. Then Gosho addressed the frenzied
184. Bijjár Khán, the mighty swordsman :
185. "Hurrah ! hurrah ! ! We have won the day :"
186. "We have snatched the fort of Nighár from the enemy :"
187. "Thank God that Malik Bijjár Khán is safe :"
188. "For he is the golden crown of all the Bráho :"
189. "He is the chief of the country : and master of the
tribes :"
190. "He is the avenger of blood which has been lost and is
unavenged :"
191. "He is the tender green bud springing from the dried
offshoot :"
192. "Come and assume the '*dastár*'² of chieftainship of
the tribe, if you will :"

¹ i.e., in token of entreaty.

² The turban.

193. "Collect your brethren from place to place :"
194. "Send information to Ahmad and Móráb :"
195. "Have no doubt of the faith of Túho and Gorgind :"
196. "But Sumál, who is sitting with his heart split in twain,"¹
197. "Let him wander alone in the Máráp hills :"
198. "Delay not but proceed to the Búla-Lak :"²
199. "Tread and trample the Jat everywhere beneath your feet :"
200. "Send news to the lion of Khárán, "
201. "The fort seizer Malik Dostén—"³
202. "The just and generous head of the Naushérwáús, "
203. "The Kaianian King, Dínárs' burden lifter. "
204. "Gwárán and Sopak are thy well-wishers :"
205. "From the very first they have been loyal to Míro. "⁴
206. "Five hundred in number are your pearl-eared Nigháris :"
207. "Morning and evening are they in your presence :"
208. "Some day will they die beneath your eyes. "
209. "The Siáhpáds, though they be Jadgáls, yet belong to your tribe ; "
210. "They have left the Jadgáls and are now your brethren ; "
211. "Zangi with Sohráb is full of courage ; "
212. "Though they wear boots, they are loyal⁵ to you."
213. On hearing this, Bijjár grew angry :
214. He sent news down and up :
215. First a force started from Nál :

¹ From fear.

² i.e., the Jáu Lak.

³ Dostén was father of Dínár Naushérwání.

⁴ The Gwáránjo and Sopak Sásolis, though Jats, were friendly to Míro.

⁵ A play on the word Siáhpád (black feet) who are said always to have worn black boots.

216. And Usuf Jadgál came to oppose it :
217. They fought the first fight near the Simán :
218. The Jadgáls were defeated but Dínár ¹ was killed :
219. The brave son of Malik Dostén died :
220. But they drove the Jadgáls as far as Garruk :²
221. And they seized Hazárganji as far as Nál.
222. The Jadgáls fled secretly,
223. And left far behind them Wad and Ornách.
224. Then Bijjár became wroth as the waves of the sea :
225. Malik Dostén went with the advancing force :
226. He was met at Gharr-e-Siáh
227. By the remaining Jadgáls who were driven from the slopes of the hills.
228. Everywhere rises the roar of forces on both sides :
229. From Mand ³ to the Poráli the country was ravaged.
230. The wounded *dédár*⁴ tree (*Tappi dédár*) is the boundary of the Bráho :
231. Bijjár's boundary limit is up to Gazzo and Chári :⁵
232. His line of demarcation is up to Kishán :⁶
233. On that side his boundary is the Béla Lak,
234. On this side his limit is the pass by the Hingol ford :
235. Towards Kolwa his boundary is Tír-Téj :
236. Up to Damo-i-Gwahrám and the upper sources of the Réj river :
237. Above is the Bráho and below is the Jadgál.
238. Bijjár's gift to Hamal ⁷ is Nál :

¹ The Naushérwáni Chief's son.

² A place on the Nál Kaur about 20 miles south of Nál.

³ Mand is the watershed beyond the Bárán Lak.

⁴ Dédár is probably *Euphorbia royleana*.

⁵ Perhaps Kanarchári in Béla.

⁶ Presumably Kisháni near Iskalku.

⁷ The Hamaláuis are the chief section of the Bizarjanau.

239. Hamal is the farrier of the high honoured Bijjār :
240. Twenty maunds of barley is his food allowance for a month : ¹
241. He is *nāib* of the place but not the owner.
242. Omar is the goat-keeper and shepherd of the flocks : *
243. Nindah is the cowherd of the Sardār.
244. The country of Wad is the share of Dostén :
245. Grésba is his blood compensation and Gajjar is his town
246. Because his heart is very sore for Dínár his son.
247. Tamar ² son of Usuf Hotak
248. Is the *nāib* of Ornách up to Sarlak.
249. Half of Jíwa up to Zard-é-Súráb,
250. Páriko up to the water channel of Khurmaga,
251. Bijjār granted to Sohráb Jat :
252. Karkh and Chaku as far as Zidî and Bághwána,
253. Bijjār gave to the young Mehráb :
254. Khad-i-Mastung as far as the pass leading to Khuzdár:
255. The Sardār granted to ³ Ahmad and Kambar :
256. Gázhdghán up to Khulkuna Khad, ⁴
257. The land of Lákorián and the upper part of Chahd,
258. The Jébri *Káríz* up to the Jauri Pass,
259. Khisun Dún and Dasht-i-Bado,
260. Were given to Gorgind and Sardār Durrak:
261. Sumál alone was left without a share,
262. For he took no part in that attack and fight :

¹ A play on the name Bízanjau (*Bist man jau*).

² Omar is the forefather of the Omrári Bízanjau and Nindah of the Nindwári Bízanjais. Both live round Jáu, the former being flockowners and the latter cultivators.

³ Tamar, the ancestor of the Tamrári Bízanjau.

⁴ Khurmaga is apparently Khurma-is-tán in Nál.

⁵ Ahmad the ancestor of the Ahmadzai Kháns.

⁶ Khulkuna Khad is near Anjira.

263. From Ziáragah to half of Tútak,
264. From Rauslanáp ¹ to the Jébri Zak,
265. From Joé-mírán ² up to Gurgut,
266. And to the Ráni-Sar hillock,
267. From Sérak to Awáb Rék,
268. From Gabr Rék to Salám Bék,
269. From Jhalawán to the sands of Wáshuk,
270. To Hála and Túho alone were bestowed
271. By the best *Mír*, the descendant of Omar, son of Míro:
272. He granted Sarawán ³ to Sháhbég :
273. From Dasht-é-Gwárán ⁴ up the border of Cháti,
274. From Surma-Sing up to the Máráp hills,
275. Were granted by Bijjár to the Méngals ⁵ as an extra share,
276. For the Zagr at this time renewed his brotherhood and relationship :
277. Khárán up to the Kásagi Lop ⁶
278. The light of our eyes granted to Háji Sopak :
279. The Mauli water-channel up to the Siagwári hill,
280. And to the last stream of the Trundén river,
281. The brave Khán granted to Gwárám :
282. Gwandán was given to Saláhi :
283. He granted Matt ⁷ to the young Zarak :
284. Half of the Tútak up to the Gházi hill,

¹ Raushanáp is near Sháhdádzai in Gidar.

² Presumably Mírání near Gurgut in Súráb is meant.

³ i. e., Sarawán in Khárán. It is still inhabited by the Sháhbégzai Kambráris.

⁴ Presumably Dasht-i-gorán.

⁵ i. e., the Zagr Méngals of Nushki.

⁶ Kásagi Lop is in Khárán and owned by the Lopah Sásoli.

⁷ In Gidar.

285. And to the other side of the Hákání hill ¹,
286. First of all Bijjár granted to Halíd ²,
287. Jalambzai was the first to issue forth with the sword,
288. And was therefore given an extra share :
289. Bijjár granted Surchill ³ to Adam,
290. From the Kalghali Pass up to Níli Bál :
291. He granted to Mírán ⁴ a piece in Lákorián,
292. A *Kahn* ⁵ or *Káréz*, the water of which is as deep as
a man's height,
293. From Damb-i-Máráp to Hanar-Trikki :
294. The *Sardár* granted as a share to Zírak ⁶
295. From the boundary of Dan as far as Tútak,
296. And a water-channel from Nighár for Gosho (himself):
297. From Sang-i-Súráb to Zangi Ghat,
298. The Anjira stream to the plain of Zahri,
299. And to the Khúndár land,
300. The support of the world gave to Gosho and Gazzén.
301. And the best offshoot of the house, Omar, son of Míro
(declared thus)
302. "Whoever be the real brother of Gosho ;"
303. "Or be his son, relative or caste-fellow ;"
304. "Or be a relative of his father and mother ;"
305. "He is free by the order of Bijjár from this very day."
306. Bijjár, son of Omar, is the *Mír* of the Bráho :
307. He is the religious leader and the place of veneration of
all the tribes :
308. Bijjár, son of Omar, is the giver of lakhs :

¹ The Hákání Pass.

² Sorchil is in Gídar.

³ Ancestor of the Míránzai Gurgnári.

⁴ *Kahn* means a *Káréz*.

⁵ Ancestor of the Zírakári Muhammad Hasnis.

309. His name is mentioned everywhere in poems and records :
310. His name is Bijjár son of Omar, the man-eater :
311. He is the chief of all the Bráho tribes.
312. Now look you well to the extent of his country :
313. From Khad-i-Mastung to Mand-é-Háji : ¹
314. From Mand-é-Háji to Raushan-áp :
315. From Raushan-áp to Saráp :
316. From the Awárán to the Ali stream :
317. From Jáu and Hingol as far as Kisháni :
318. Bijjár even took revenue from Béla.
319. The owner of Nál got Nál by service :
320. Hála obtained Khárán by relationship :
321. You may take an oath on the Korán,
322. These tribes do not own these places but by mere gift or present.

¹ In Mungachar.

PPENDIX III.



STATEMENT showing the principal tribes, clans and sections exempt from revenue or revenue paying included in each, approximate population, names of headmen and allowances enjoyed by them and number of men-at-arms formerly supplied by each tribe in Jhalawán to the Khán of Kalát.

Statement showing the principal tribes, clans and in each, approximate population, names of headmen men-at-arms formerly supplied by each tribe

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment, of <i>mália</i> .		<i>Khasi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
I. Zahri ...	Zarrakzai ...	Dosténzai ...	Ghat (Zahri)...	Adénazai
		Mungehzai ..	Gazán(Zahri)	Hasráni
		Sháhízái ...	Do. and Múla pass.	Alauddínjau
				Bághbáni
				Búbak
				Dégíáni
				Bilélzai
				Husráni
				Gujjar
				Jallábzai
				Jattakzai
				Sartakáni
				Sabhái
				Shahol
				Sondar
				Sháhozái
				Zahri Channál ...
				Mírozai.
				Jamáláni

sections exempt from revenue or revenue paying included and allowances enjoyed by them, and number of in Jhalawan to the Khán of Kalát.

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in-arms supplied to the Khán by the clan.	Gham land in Kachhi.
Locality.				
6	7	8	9	10
Gwaniko and Bágh-wána.	1895	Sardár Pasand Khán, son of Baté Khán Zarrakzai, Rs. 400.	1,000	Gáján.
Gurumbáwát Múla pas-				
Zálikán (Zahri).				
Hisár (Zahri).				
Kutánav.				
Kodrav hills.				
Zálikán (Zahri).				
Maniálan (Múla pass).				
Hab River.				
Zálikán (Zahri).				
Do.				
Hisár (Zahri).				
Férozábád.				
Kutánav.				
Férozábád.				
Gwaniko and Bágh-wána.				
Pishak and Hab River.				
Nomada.				

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rajo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khri</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
	Khidrání ...	Sháhozai ...	Malkhor and Bághwána.	.....
		Míhári ...	Gidar, Bághwána and Kap par.	
		Gichkízai ...	Jambúro.	
		Míránzai ...	Do.	
		Dallíján ...	Habu.	
		Ali Murádzai...	Hab river.	
		Rahzanazai ...	Do.	
	Jattak ...	Bánzazai ...	Mishk ...	Shahwání ...
		Umarání ...	Kúbav (Múla pass).	Samalání ...
		Sháhozai ...	Drab ...	Khanísázai ...
		Gazgi ...	Gazg ...	Kalúzai ...
		Aliání...	Múbánch ...	Bullozai ...
		Admání ...	Mandréjav ...	Bandúzai ...
		Súmárání ...	Do. ...	Durrízai ...
		Jahángirání ...	Múla hills ...	Hapursízai ...
		Aziz Muham-madzai.	Gazg ...	Shinzízai ...
		Haibatzaí ...	Do. ...	Jalálzai ...
		Alíhánzai ...	Mishk...	Zúmakári ...
		Rahímádázai...	Do. ...	Honarári ...
				Járúzai ...
				Saiadzai ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khan by the clan.	Gham land in Kachhi.
mália paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	13,825	Sardár Karim Bakhsh, son of Sháho, Sháh-zai.	300	
Gazg and Hádír Kasb. Nomads. Nagáu hills. Nomads. Múla hills. Gazg hills. Nomads. Do. Do Múla hills. Nomads. Darnéll. Dasht-i-Kalán. Nomads.	12,221	Sardár Muhammad Ali Khán, son of Asad Khán, Bánozoai. Rs. 200 out of Khán's funds.	700	Báhújau.

TRIBE.	CLAS.	SECTIONS INCLUDED		
		<i>Bájo-kabíla</i> , i.e., exempt from payment of <i>máita</i> .		<i>Alkafi</i> or <i>Goshá</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
	Sásoli ...	Hotmáanzai ...	Zídi ...	Sopak ...
		Garr Sásoli ...	Garr hills ...	Jiandzai ...
		Sheikh Sásoli	Sásol ...	Gwáranjau ...
				Dégláni ...
				Lahri ...
				Pandráni ...
	Másiáni ...	Bohírzai ...	Hisár (Zahri) ...	Dina ...
		Bullízái ...	Do. ...	Kutiáni ...
		Khánzai ...	Hattáchi (Múta pass).	Mullázai ...
		Dáhozai ...	Eko (Zahri).	Wéráhi ...
		Durrázai ...	Kulái (Zahri).	Khaléshak ...
		Mahmadáni ...	Mahmadáni (Zahri).	Déwan ...
		Eidbáni ...	Kohtre (Zahri)	Ghároka ...
		Usufáni ...	Do. ...	Sohrabáni ...
		Rind ...	Miahk ...	Nakib ...
	Bájoí ...	Sabzal Khánzai	Bájoí (Bágh-wána).	Mamojav ...
		Kandúzai ...	Do. ...	Chhánga ...
		Káimkhánzai	Do. ...	Bhatár ...
		Adénazai *	Do. ...	Jumázai ...
		Bohírzai *	Do. ...	Alízai ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
malia paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Gidar, Koláchi and Simán river.	4,404	S. Pahár Khán, son of Jahán Khán. Hot-mánzai. Rs. 200 per mensem out of Khán's funds.	300	Gham land in Kachhi.
Koláchi river.				
Lákorian and Páriko.				
Pír Ibráhim.				
Koláchi river.				
Zídi.	2,090	S. Zahri Khán, son of Umar Khán, Bohirzai. Rs. 200 out of Khán's funds.	Pathán in Gandava níabat.
Kharzán (Mula pass).				
Do. do.				
Jánh (Múla pass).				
Karkh.				
Hisár (Zahri).				
Hab river.				
Mishk (Zahri).				
Bághwána.				
Múla pass.				
Bájoí (Bághwána).	3,089	Mír Mazár Khán, son of Nazar Khán, Sabzalkhánzai. Rs. 100 out of Khán's funds.	These sections pay no malia and are connected with the Bájoí in all good and ill.
Do.				
Do.				
Do.				
Do.				

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Bájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
		Gwáránjau ...	Bájo ⁶ (Bághwána).	Hamalzai ...
		Rádháni ...	Do. ...	Pahardínzai ...
		Hasanzai ...	Do. ...	Kohízai ...
				Dáhízai ...
				Nákámzai ...
	Lotiáni ...	Sáléhzaí ...	Norgáma ...	.....
		Badáni ...	Zahri valley.	
		Hirind ...	Lédav river.	
		Bhatár ...	Mishkbél.	
		Wadagot ...	Iskalku.	
		Kabni... ...	Zahri (Norgáma.)	
		Lotiáni ...	Mishkbél.	
		Mitházai ...	Zahri valley.	
		Baddúzai ...	Zahri valley.	
	Sannári ...	All these are the minor clans of the Zahri tribe and pay no <i>mália</i> .	Bhapav.	.....
			Gidar.	
			Dasht-i-Gorán and Súráb valley.	
			Bághwána and Múla pass.
	Nathuáni ...		Bághwána and Múla pass.	
	Báís ...		Norgáma ...	

APPENDIX III.

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IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sás or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
malia paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Férozábád.	.....	.....	.....	* These sections pay no malia and are connected with the Bájoi in all good and ill.
Bághwána.				
Do.				
Bághwána and Sásol				
Bághwána and Nál,				
.....	1,238	Mír Shabbás Khán, son of Safar Khán.	.....	Gáján.
.....	2,263	.....	.....	Gáján.
.....	1,632	.....	.....
.....	347	.....	.....	Gáján.

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila, i.e., exempt from payment of mália.</i>		<i>Khafi or Goshi, i.e., Chief of the</i>
		Name of section.	Locality.	Name of Section.
1	2	3	4	5
	Dánya ...	All these are the minor clans of the Zahri tribe and pay no mália.	Mishk and Múla pass.	.....
	Mahmúdári ...		Bághwána ...	.....
	Chúharzai ...		Do. ...	.....
	Trásáni ...		Zahri ...	.....
	Salmánján ..		Do. ...	.....
	Jám ...		Múla pass ...	.....
	* Saiadzai ...		Mishk... ..	.....
II. Mengal...	Sháhízai ...	Bráhimzai ...	Wad'	Mír Háji clan (23,489).
		Rahmatzai ...	Do.	Gargéjzar' clan (465)
		Bhádínzai ...	Wad', Kalát and Mastung.	Ghulamáni clan (3,442).
		Tuk Sháhízai...	Tuk (Wad') ...	Mahmúdai clan (1,051)
				Khidrání clan (951)...
				Makkáli clan (938) ...
				Gwahrání clan (4,308).
				Umarání clan (4,975)...
				Shánbav clan (99) ...
				Angalzal clan (211) ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>malla</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	2,011		.....	Gáján.
.....	1,185		.....
.....	176		.....
.....	914		.....	Gáján.
.....	35		.....
.....	292		.....
.....	...		.....	Gáján. *This clan is not shown in the census table but its population is estimated at about 50 souls.
Total of Zahri Tribe.	47,274			
Sáróna	Sháhízái (335).	S. Shakar Khán, son of S. Núruddin Khán, Bráhimzái Sháhízái, Rs. 300 out of Khán's funds.	1,000	Chhattar and Phuléji.
Wad.				
Sásol and Goru.				
Drákálav,				
Arénji river.				
Wad and part of Harboi hills in Jhaláwán.				
Langréji Wad.				
Drákálav				
Wad.				
Pab-hills near Tuk.				

TRIBE.	CLAN.	SECTIONS INCLUDED		
		Rájo-kabila, i.e., exempt from payment of mália.		Khasi or Goshi, i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
				Gazgizai clan (572) ...
				Mullázai clan (379) ...
				Chhuttav clan (539)...
				Kúrd clan (226) ...
				Gungav clan (189) ...
				Sumálári clan (1,019).
				Siábhjav clan (353) ...
				Natwáni clan (200) ...
				Sásoli clan (524) ...
				Siáhpád clan (455) ...
				Rodéni (176)... ...
				Sheikh Ahmadi clan (316).
				Mírwáni clan (218) .
	Pahlawánzai ...	Pallízái ...	Wad ... ..	.....
		Shádmánzai ...	Wad and Mastung. .	.....
	Raisáni ...	Sanjarzai	Wahér and Pab hills.	
		Bljárzai ...	Do.	
		Jumázai ...	Do.	
		Mírozai ...	Do.	
		Kalandarzái ...	Do.	

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sân or number of men in arms supplied to the Khân by the clan.	Gham land in Kachhi.
mâlîa paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Wahér and Wad.				
Do. do.				
Lohijal,				
Sârûna,				
Do.				
Nomads,				
Jîwa.				
Sârûna,				
Pinjori Wad.				
Wîra Hab.				
Mauli.				
Kakahîr hill and Méhândar Wad.	45,145			
Bádari Wad ...				
... ..				
	8,213			
	771			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		Rájo-kabila, i.e., exempt from payment of <i>mália</i>		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Mirkázai ...	Wahér and Pab hills.	
		Chimirzai ...	Do.	
		Walídádzai ...	Do.	
	Muhammadzai.	Husénzai ...	Wad, Drákálav and Mámatá-wa.	.....
		Jangánzai ..	Do.	
		Kéchizai ...	Do.	
		Pindokzai ...	Do.	
	Mardoí ...	Murádzai ...	Férozábád	.....
		Ahmadzai ...	Do.	
		Abdur Rah-mánzai.	Do.	
		Chákarzai ...	Do.	
		Salfzai ...	Do.	
		Dosténzai ...	Do.	
		Rahímdádzai.	Do.	
		Mírozai ...	Do.	
		Sámadínzai ...	Do.	
		Isiáni ...	Do., Sárúna and Wad.	
		Shákhulízai ...	Férozábád.	
	Sheikh ...	Rahmatzai ...	Wad (Nomads).	.....
		Jaurakzai ...	Wad and Bágh-wána.	

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Séa or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
mália paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	4,163			
... ..	3,808			
... ..	2,043			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mátia</i> .		<i>Khaf</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Sáhakzai ...	Nomads.	
		Nindavzai ...	Do.	
		Chibízai ...	Gidar.	
		Murídzai ...	Tá t a k and Archina	
	Lahri...	Baloch Khán-zai.	M é h á n d a r (Wad).	.....
		Mazárzai ...	Do.(Nomads).	
		Mírkhánzai ...	Do. (do.)	
		Mangehzai ...	Do. (do.)	
		Barfízai ...	Do. (do.)	
		Adamzai ...	Do. (do.)	
		Sabzalizai ...	Do. (do.)	
	Báránzai ...	Gháibízai ...	Iskalku ...	.....
		Héjibzai ...	W a d and Drákálav.	
		Hotízai ...	Do. (do.)	
		Nodzai ...	Do. (Nomads).	
		Gwahrízai ...	Do. (do.)	
		Baloch Khán-zai.	Do. (do.)	
		Baddúzai ...	Do. (do.)	

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sín or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	1,094			
.....	1,584			
Total of the Mengal Tribe.	62,136			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>G. si</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
III. Muham- mad Hasni.	Karamalízai ...	Karamalízai ...	Jébri ...	Dilshádzaí clan (190).
		Kéchízai ...	Jébri and Mashkae valley.	Bangulzai (1,480) ...
		Shérúzai ...	Do. ...	Nindwáni clan (1,360).
				Chákazai clan (140).
				Bijárzai (125) ...
				Chanarwáni (270) ...
				Sobházaí (128) ...
				Fakírzai (132) ...
				Siáhízaí (280) ...
				Sháhízaí (545) ...
				Durakzai (7,550) ...
				Hasni (1,530) ...
				Zírakáni (3,950) ...
				Sháhozaí (2,475) ...
				Keharái (1,330) ...
				Yusufi (2,930) ...
				Nindavzai (1,285) ...
				Zangíani (3,150) ...
				Kalighzai (280) ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>má'ia</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Nomads (Mashkae valley).	Karamalí-zai 831.	S. Rustam Khán, son of S. Shahbáz Khán, Karamalízai. Rs. 300 out of Khán's funds.	500	
Nomads,				
Do.				
Do.				
Do.				
Do.				
Do.				
Do.				
Do.				
Do.				
Do.				
Do. (Mashkae valley).				
Nomads,				
Do.				
Do.				
Tútak and Bághwána.				
Nomads,				
Do.				
Do.				

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
				Mandavzai (2,330) ...
				2,700) ..
	Hárúni ...	Mastákhánzai	Gurgut (Súráb).	Mardánsháhi ...
		Bádínzai ...	Gidar ...	Férozai ...
		Báhskhánzai...	Súráb and Dasht.	
		Isfáni ...	Do.	
		Dínári ...	Nomads.	
		Sámadíni ...	Do.	
		Jiandzai ...	Súráb.	
		Khánzai ...	Do. (Nomads).	
		Umaráni ...	Do. (do.)	
		Kéchizai ...	Do. (do.)	
		Yaka Sowárzai	Hájíka.	
		Sheikh Huséni	Súráb, Kahnak, Nushki and Quetta.	
		Sumáli ...	Súráb, Dasht and Dasht-i-gorán.	
	Mazárzai ...	...	Gidar (Kal-ghali).	.....
	Shahdádzai ...	...	Gidar (Shahdád zai).	.....

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khan by the clan.	Gham land in Kachhi.
<i>mālia</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Nomads.				
Do.	84,100			
Mārāp and Gwandān hills.	12,710	Mīr Sultān Muḥammad, son of Pīr Bakhsh, Mastīkbānzai. Rs. 200 out of Khan's funds.		
Sūrāb and Gīdar valley.				
.....	177			
.....	5,050			
Total of the Muḥammad Hasni tribe ...	52,751			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabíla</i> , i.e., exempt from payment of <i>mália</i> .		<i>Kháf</i> or <i>Goshá</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
IV. Bizanjau	Hamalári ...	Fakír Muham-madzai.	Nál ...	Notáni (653) ...
		Doet Muham-madzai.	Do. ...	Channál (2,565) ...
		Bohírzai ...	Do. ...	
		Gwaránzai ...	Jáu.	
		Kamálkhánzai	Nál.	
		Nindwáni (991)	Khatéchk, Nál and Haran-bav.	
		Báhurzai (535)	Nál.	
		Sásoli (435) ..	Hazárganji.	
		Shelkh Ahmadi (39).	Nál (Tobro)	
		Jarázai (273) ...	Nál.	
		Shahristánzai (211).	Do.	
		Darmánzai (44)	Do.	
		Shahmurádzai (116).	Do.	
		Ghaibizai (45) ...	Do.	
		Malikdádzai (146).	Do.	
		Aidozai (82) ...	Do.	
		Karkhizai (135).	Do.	
		Safarzai (156).	Do.	
		Nokbandozai (86).	Do.	

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sása or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
mália paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Súrgarr hills and Ornách. Do. Pélár, Jáu and Nál Kaur.	110	S. Kehara Khán, son of Fakír Mubammad Hamalári. Rs. 300 out of Khán's funds.	300	Náwra, Hásil, Untum and Bakhshu in the Bhág níábat.
Total Hamalari clan.	2,651			* These are minor clans of the Bízanjau tribe and share good and ill with the Hamalári clan.

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabíla</i> , i.e., exempt from payment of <i>málla</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1.	2	3	4	5
	Tambráni ...	Alam Khánzai.	Ornách ...	Jámakári (307) ...
		Gájisai ...	Do. ...	Gabaráni (181) ...
		Darwéshzai ...	Do. ...	Motak (165) ...
		Fakírzai ...	Do. ...	Káséro (109) ...
		Sodavzai ...	Do. ...	Umarzai (176) ...
		Wacházai (39).	Drákálav and Ornách.	Gwaránjau (362) ...
		Ludházai (225).	Dasht hills, Poráli and Ornách.	Rodénzai (56) ...
		Mughalzai (188).	Drákálav ...	Mahmúdári (443) ...
		Mullái (42) ...	Ornách. ...	Shahdádzai (85) ...
		Channál (86)...	Do.	
		Tálakzai (202).	Do.	
	Umaráni ...	Fakírzai ...	Nál ...	Bulbánzai (410) ...
				Miánzai (95) ...
		Dosténzai ...	Jáu. ...	Lakúzai (78) ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Size or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
Locality.				
6	7	8	9	10
Ornách and Kári hills.	174	Mir Allahdina, son of Alam Khán, Alam-khánzai.		
Ornách.				
Tránch hills.				
Fúrgarr hills.				
Ornách.				
Nomads.				
Fúrgarr hills.				
Nomads.				
Do.				
Total Tambráni clan.	3,017			
Fúrgarr and Ornách...	1,018	Mir Shafi Muhammad, son of Muhammad, Fakirzai.		
Do.				
Ado river.				

TRIBE.	CLAN	SECTIONS INCLUDED		
		Rajo-kabila, i.e., exempt from payment of <i>múlia</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Jáfarzai (129).	Sórgarr and Ornách.	Harúnzai (103) ...
		Ghaibizai (59).	Nál	Nangarzai (31) ...
		Rádhazai (200).	Poráli	Mélárazai (140) ...
		Táúszai (86) ...	Ornách	Bahadurzai (123) ...
		Walídádázai (40).	Poráli... ..	Umarzai (114) ...
				Jumázai (149) ...
				Rehánzai (173) ...
				Rahmatzai (147) ...
				Bijaráni (118) ...
	Siáhpád ...	Mandavzai ..	Khurmáistán (Nál).	Anamáni
		Haibatzaí ...	Páriko	Hájízai
		Músájau ...	Tégháb	Jangízai
				Músiáni
				Zámakáni

IN THE CLAN.				
<i>mália</i> paying to the tribe or clan.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
Locality.				
6	7	8	9	10
Ado river. Súngarr. Do. and Kuléri river. Arra river. Do. Lakear hills. Do. Hingol river. Súngarr hills and Béla				
Total Umaráni clan.	2,245			
Jiwa and Páriko ...	...	Mír Mandav, son of Dád-i-Karím.		
Gréshea and Kharán.				
Kharán.				
Pab hills.				
Kolwa.				
Total Siahpád clan.	2,833			
Total of Bizan-jau tribe.	15,909			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rajo-kabila</i> , i.e., exempt from payment of <i>mālīa</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
V. Mirwari tribe.	Mirwari	Fakirzai ...	Manguli, Kalāt and Kolwa.	Hálid
		Gwahrámzai ...	Pírándar, Pélár and Jáu.	Kotwál
		Karamsháhzai.	Nondrav ..	Gazbur
		Sómárzai ...	Mashkae ...	Kallécháu
		Jiandzai ...	Do. ...	Jalambáni
				Rustamári
				Saláhi... ..
				Kanarzái
				Gujar
				Korak
VI. Kambrari tribe.	Sobázai	Sobázai (100).	Tok and Gidar.	Kiázai (3,490) ...
		Abrázai (100).	Mungachar.	
		Báránzai (184).	Mastung.	
		Míránzai (42).	Nimargh.	
		Khushbálzai (150).	Mashkae, Khárán and Kalát.	
		Iltázai Kambrári (99).	Zahri.	
		Channáls (150).	Gidar and Chhádi.	.....

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sáz or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Mashkae valley ...	Not censused in 1901.	Jám Khudadád, son of Wali Muhammad.	300	(With Kehars said to be a <i>takkar</i> of Sáji-dis.)
Do. ...				
Do. ...				
Jáu				
Do.				
Mashkae valley ...				
Gidar... ..				
Mashkaé valley ...				
Jáu	200	S. Kádir Bakhsh, son of Saádat Khán.		
Pélár and Jáu ...				
Tok, Gidar, Bághwána, etc.				
....	4,115			
Total of the Kambrari tribe.	4,313			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e. Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
VII. Gurg-nari.	Shábégzai ...	Shábégzai ..	Chad (Gidar)...	Míránzai clan (630)...
				Azghalzai (522) ...
				Mahmúdári (728) ...
				Yusufáni (597) ...
				Siáhízai (668) ...
				Khidri (740)
VIII. Suma-lari.	Hotmánzai ...	Khudádádzai...	Toba Gidar ...	Saiadzai (1463) ..
		Balochkhánzai.	Do. ...	Búrazzai (343) ..
	Murídzai ...	Murídzai ...	Koda ...	Balokhánzai (182) ..
	Mahmúdári ...	Mahmúdári ...	Nomads ...	Gwahrámzai (120) ..
	Sakhtaki ...	Sakhtaki ...	Do. ...	Loki Tappuri (12) ..
				Dádúzai (126) ..
				Rázánzai (71) ...
				Sheikh Huséni (85) ..

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Size or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Lákorián, Jiwa and Gidar.	40	S. Shabbáz Khán son of Muhím Khán. Rs. 800 out of Khán's funds.	600 including Gurgnári and Sumálári.	
Nomads (Gidar).				
Nomads (Jhalawán and Kolwa).				
Nomads.				
Nomads (Jhalawán and Panjúr).				
Do.	3,885			
Total of Gurgnari tribe.	3,925			
Koda and Korásk ...	142			
Nomads.				
Do. ...	228			
Do. ...	246			
Do. ...	277			
Do.				
Do.				
Do.				
Total of Sumalari tribe.	3,275			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mátiá</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
IX. Kalan-drani.	Férozsháhzai...	Bhádnzai ..	Tútak	Sábhakzai (298) ...
		Bahímdádzai...	Do.	Míránzai (521) ...
		Shérkhánzai ...	Do.	Lahrizai (243) ...
		Saiadkhánzai.	Do. and Ar-énji river.	Jallábzai (218) ...
		Keharazai ...	Tútak... ..	Chandérwani (635) ...
		Dodázai ...	Do.	Hasanári (612) ...
	Sanjarzai ...	Sanjarzai ...	Do.	Khidro (372) ...
	Shádénzai ..	Shádénzai ...	Bunáp	Baddájav (388) ...
				Búrakzai (246) ...
				Sumáilzai (648) ...
				Siáhizai (343) ...
				Darwéshzai (386) ...
X. Rodeni..	Yakúbkhánzai	Bahádur Khánzai.	Súráb and Kirdgáb.	.....
		Khudádádzai...	Sarawán.	
		Táj Muhamadzai.	Do.	

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
mália paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Bunáp	200	S. Ali Muhammad, son of Férozsháh.	Included in Gurgnári.	
Do.				
Poráli river.				
Tútak.				
Do.				
Do.		Mír Habíb Khán, son of Khán Muham-mad.	Táj in Bála Nári.
Gidar (Zard)	156			
Koráchau	348			
Khulkunkad (Gidar).				
Tútak.				
Shorai in Tútak and Mungachar.				
Tútak.				
Do.				
Masbi.				
Total of Kalan-drani tribe.	6308			
...	109			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rājjo-kabila</i> , i.e., exempt from payment of <i>māliā</i> .		<i>Khaṣṭ</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
	Zabrozai ...	Ramadānzai ...	Súráb, Gidar and Sarawán.	...
		Bahzanzai ..	Do.	
		Karimdádazai..	Do.	
		Fir Muham-madzai.	Do.	
		Anámzai ..	Do.	
	Jiandzai ...	Fatehkhánzai.	Súráb and Gidar.	.....
		M u b á r a k khánzai.	Do.	
		Chhuttazai ..	Do.	
		Lohárzai ...	Do.	
	Jamálzai ...	Jamálzai ..	Sarawán ...	.....
	Nangarzai ...	Durkhánzai ...	Nomads.	
		Faiz Muham-madzai.	Do. ...	.....
	XI. Sajdi ...	Gichkízai ...	Sákázai ..	Gréscha .. Notáni
			Sundwáni ...	Gichk... .. Gador...
			Mákakári ...	Do. ... Ajíbáni
			Bízanári ..	Gréscha ... Bháét...
			Témurári ..	Do. ...
	Mahmúdání ...	Mah m ú d á n i Sundozai.	Do. and Mash-kae.	.....

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sás or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
malia paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	676			
.....	413			
.....	149			
.....	218			
Total of the Rodeni tribe.	1,565			
Grésba, (now mostly in Karáchi).	2,733	S. Sása, son of Khán Muhammad.	300	
Las Béla State and Kéch Makrán.				
Grésba.				
Drakopi Dap, Panjgúr.				
.....	1,405			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
XII. Nichari	Ahmadári ...	.....	Grésba, Koda and Sájid.	.....
	Sáyári ...	.....	Grésba ...	.....
	Sangor ...	.....	Grésba, Kéch, Basol and Pasni.	.....
	Bhádurkhánzai	.....	Níchára ...	.....
	Ramadánzai ...	.....	Do. ...	.....
	Bhádinzai ...	.....	Do. ...	.....
	Khwashdádzai.	.....	Do. ...	.....
	Ghulámzai ...	.....	Do. ...	.....
	Lahraki ...	Connected... by good and ill.	Lahr ...	{
	Lahri... ...			
XIII. Pand-rani.	Pandrání ...	Muhammadzai.	Pandrán ...	.....
		Motáni ...	{ Do. and neighbouring hills as far as Iskalku.	
		Ramadánzai		
		Jogízai ...		
	Zarrakzai ...	Kallúzai ...	*Majority of the people having emigrated on different occasions to Sind and other parts of the country.	

IN THE CLAN.		Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sân or number of men in arms supplied to the Khan by the clan.	Gham land in Kachhi.
malîa paying to the tribe or clan.	Locality.				
6	7	8	9	10	
.....	815				
.....	495				
.....	615				
Total of the Sajdi Tribe.	6.063				
.....	19	Gauhar Khan, son of Fazl Muhammad.	300		
.....	342				
.....	94				
.....	274				
.....	809				
.....	189				
.....	103				
Total of the Nichari Tribe.	1.830				
	97	Mîr Fateh Muhammad son of Gul Muhammad.	200		

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rājo-kabila</i> , i.e., exempt from payment of <i>mālia</i> .		<i>Khafi</i> or <i>Gorhi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
XIV. Reki-zai.	{ Khurāsāni Gharshīn Saiads.	Khalilzai ...	.....	.....
	
	
	Rékizai ...	Khairázai ...	Gidar and Suráb.	.....
		Gwahrāmzai ...	Do.	
		Afghānzai ...	Do.	
		Lashkarizai ...	Do.	
		Fakrozai ...	Do.	
	Muhammadzai.	.....	Gidar...	.....
	Jangízai ...	.....	Do. ..	.....
	Sabzalízai ...	.....	Do. ....	.....
	Mullázai ...	.....	Do. ....	.....
	Surkhi ...	.....	Do. ...	.....
	Bégúzai ...	.....	Do. ...	.....
	Chaunk ...	.....	Do. .	.....
	Sabbágázai ..	.....	Do. ..	.....

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khan by the clan.	Gham land in Kachhi.
milia paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	199	.....	...	} * These two are affiliated groups which share good and ill with the Pand-ranis.
.....	5	.....	...
.....	39	.....	...
Total of the Pandrani Tribe.	340			
.....	326	Mir Músa Khán, son of Shafi Muhammad.		
.....				
.....	185			
.....	180			
.....	31			
.....	362			
.....	70			
.....	30			
.....	71			
.....	22			
Total of the Rekizai Tribe.	1277			

No.	NAME OF TRIBE.		
		Dominant Classes.	Khán's Subjects.
1	Zahri Tribe	47,617	(a) 1,023
2	Méngal... ..	62,136	.....
3	Muhammad Hasni	52,751	.....
4	Bízanjau	15,909	.....
5	Kambrári	4,315	.....
6	Gurgnári	3,925	.....
7	Sumálári	3,275	.....
8	Kalandráni	6,308	.....
9	Rodéni	1,565	.....
10	Sájdí	6,063	.....
11	Níchári	1,830	.....
12	Pandrání	340	.....
13	Rékízái	1,277	.....
14	Khán's Subjects ... ..	.....	5,222
Total		207,311	6,245

Jámots, etc., of Karkh and Chaku who

(b) The Muhammadan population totals 223,692 (males 114,806, females

APPENDIX III.

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TRACT.

POPULATION.					REMARKS.
Others.					
Servile de- pendants.	Loris.	Nakibs.	Hindus.	Total.	
263	386	650	47	49,986	
1,492	2,067	...	35	65,730	
474	213	...	39	53,477	
1,553	641	...	162	18,265	
262	158	...	...	4,735	
405	320	...	...	4,650	
.....	.....	...	...	3,275	
213	134	...	...	6,615	
...	...	...	...	1,565	
.....	.....	...	...	6,063	
132	20	.....	1	1,983	
.....	33	...	13	386	
309	83	...	...	1,669	
.....	122	206	84	5,634	
5,103	4,177	856	381	(b) 224,073	

were classed as Sâsôlis during the census of 1901.

108,886) and Hindus 381 or less than one per cent. of the total.

APPENDIX IV.

Principal Routes in Jhalawán.

- I. Kachhi-Mashkae-Makrán Route.
 - II. Kalát-Béla Route *via* Súráb, Khuzdár and Wad.
 - III. Kalát-Panjgúr Route *via* Súráb and Zayak.
 - IV. Kalát to Kotra *via* Pandrán and Zahri valley.
 - V. Hab River Route.
 - VI. Gidar-Dhor Route (Gidar to Nál and thence to Jáu).
 - VII. Nál to Khárán, *via* Koda and Beseima.
 - VIII. Nál-Béla Route, *via* Bárán Lak.
 - IX. Sáin Route: Khuzdár to Jhal *via* Karkh, Chaku and Gáji Lak or Sáin-ná-Kand.
 - X. Gidar to Jébri *via* Koda and Korásk.
 - XI. Wad-Karachi Route *via* Déi Lak and Sháh Biláwal.
 - XII. Lak Harbáb Route.
 - XIII. Lukh River Route: Tútak to Gréshe *via* Páriko and Lukh River.
-

MAIN ROUTE I.

KACHEHI, MASHKAE, MAKRAK ROUTE.

Kotra to Mashkae (Gwarjak) via Múla Pass, Khuzdár and Nál.

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter-mediate distance.	Total.	
1	Pír Chhatta ...	8	8	A path to Panjuk and Jhal.
2	Kúhav ...	13	21	From Naulang which is passed <i>en route</i> , a bad track goes via the Lédav river to Kándi in the Mishk Bél. The stages are Múhánch, Shár, and Pír Kalandar.
3	Jánh ...	12	33	
4	Kharzán ...	8	41	Path to Karkh and Chaku :— (1) Halting places <i>en route</i> are Drugi (10 miles) and Warúma (10 miles). From Drugi another route leads directly to Chaku over the Drugi Kotal, but is impassable for loaded camels. (2) At Hattáchi, which is passed between Jánh and Kharzán, a foot-path leads to Jhal via Sabzakáni.
5	Pír Lákha ...	7	48	Path to Karkh and Chaku, the only halting place is Wéláwal which has a moderate supply of water from wells. This route to Chaku is preferable to that last mentioned.
6	Nar or Ráhika ...	8	56	A caravan route by the Pissi Bél or Anjira river to Zahri, Pandrán and Kalát (vide Route IV).

* The nearest station is Nuttal on the North Western Railway, but Mushkáf station is also a convenient starting point for large parties and camps, as there is less difficulty in procuring supplies and water.

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter-mediate distance.	Total.	
7	Goru	9	65	<p>Paths to:—</p> <p>(1) Zidi: Water being scarce at Goru, it is better to go direct by a long march to Zidi, where supplies are plentiful.</p> <p>(2) Sásol via Bāsūn Kāni. This is the best route to Sásol. One march.</p>
8	Khuzdār	19	84	<p><i>En route</i> from Goru to Khuzdār, a track runs to Sásol by the Sásol river to the east of Halwái. At Khuzdār the main route through the Jhalawán country from north to south is crossed and several roads bifurcate here in different directions. Routes to (1) Kalát via Bāghwána (<i>vide</i> Route II), (2) Béla via Wad (Route II) and (3) Lak Phúsi and Karáchi via Khidrání country (<i>vide</i> Route V).</p>
9	Férozábád (Mardol head- man's village).	12	96	<p>(1) To Sékrán and thence to Bāghwána via Kappar. Good road but no supplies at Sékrán. Sékrán 8 miles and Bāghwána (Mír-Ná-Shahr) 12 miles. (For Bāghwána see Route II).</p> <p>(2) To Malkhor via Harrán Ghar and thence to Bāghwána via Khar and Ghoráwa. Road easy. Distance to Malkhor 7 miles and from Malkhor to Bāghwána (Mír-Ná-shahr) 13 miles.</p> <p>(3) To Sékrán and thence to Tútak via Chár Matí Pass. The Chár Matí Pass is traversable for loaded camels but with considerable difficulty. To Sékrán 8 miles, Sékrán to Tútak 12 miles. (For Tútak, see Route II).</p> <p>(4) To Jadgál and thence to Páriko. Two easy marches. (For route from Páriko see Route XIV).</p> <p>(5) To Wahér via Trédák. Only a footpath.</p>

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter-mediate distance.	Total.	
10	Nál	15	111	<p>(1) At the skirts of the Bano Hill, a footpath, traversable with difficulty by camels, leads to Harambho via Kullán river. From Harambho either Wad or Nál can be reached. Hamzah Chakul is an alternative halting place to Harambho for caravans bound for Wad.</p> <p>(2) Nál to Jáu via Hazárganji and Pélár (vide Route VI).</p> <p>(3) There are alternative roads to Wad, the first via Hazárganji and the second via Harambho. Each route takes two marches, the former being preferable for supplies. The Harambho route is the shorter.</p> <p>(4) A footpath runs from Khurmáistán to Gréshta avoiding Tégháb and crossing the Kuléri hill. One short march.</p>
11	Tégháb (Gréshta) valley.	7	118	<p>(1) Gréshta to Khárán via Koda (vide Route VII).</p> <p>(2) Gréshta to Bághai valley (Singén Kalát), a halt being made at Korásk.</p> <p>(3) Gréshta to Gidar via Gidar-Dhor and Pélár and Jáu (Route VI).</p>
12	Bánhari... ..	24	142	Footpath to Jáu via Doléji, about 70 miles.
13	Jébri via Barída Kotal.	20	162	<p>There is an alternative route via the Jauri Pass to Jébri. The road via Barída Kotal is preferable.</p> <p>Paths to:—</p> <p>(1) Koda (Route X); (2) to Pélár via Bahár Kand, a footpath.</p>

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter-mediate distance.	Total.	
14	Gajar	22	184	Footpaths to Pelár, (1) via Chur Churri and (2) Bahár Kand.
15	Gwarjak ..	8	192	Path to Kolwa via Manguli Kalát.
				For further stages see Route IV in the <i>Gazetteer of Makran</i> .

GENERAL DESCRIPTION.

Length, 192 miles, 15 stages.

This is the main route from east to west of the Jhalawán country. In old days, when Multán was at its zenith, it undoubtedly formed the link between Persia and Makrán and that city. In winter, when camel transport is difficult to procure in the highlands round Quetta and Kalát and the Bráhuís have moved to Kachhi, it is an easy route to Kéch and Panjgúr. The road bifurcates at Gwarjak, that going west leading to Panjgúr and that leading south-east to Kolwa and Kéch.

Kotra is the headquarters of the Itázai Chief; Pír Chhatta is included in the Khán's *niábat* of Gandáva; from Kúhav to Ráhika the inhabitants are subject to the Zahri Chief; supplies

at Goru, Zídi, and Khuzdár are found by the Khán's *náib* of Khuzdár; Férozábád is the headquarters of the Mardoí headman; Nál of the Bizanjau Chief; Tégháb is under the Sájdí headman of Grésba; Jébri is the headquarters of the Muhammad Hasni Chief and Bánhari is under him; the Khán of Kalát has a *náib* at Gajar and the Naushérwáni Chief has a *náib* at Gwarjak.

One of the chief attractions of this route is that there is a plentiful supply of water at all points lying in Jhalawán except Goru, and it is unnecessary to halt here as a forced march will bring the traveller to Zídi.

Supplies of flour (*atta*), *ghí* and grain for horses are procurable in large quantities only at Kotra, Khuzdár, Nál, Jébri and Gajar; of these places, Kotra and Khuzdár are the most important as there are watermills there and not in the other places. At the latter, supplies of ground corn are expensive as it is the custom for persons grinding corn to take one-fifth of the raw produce as payment.

Fuel is procurable by purchase only at Kotra, Khuzdár, Nál, Jébri and Gajar. There is plenty of fuel procurable close at hand at all other stages, but previous arrangements must be made to cut and stack it.

Fodder for horses is procurable in large quantities at Kotra, Zídi, Khuzdár, Nál, Jébri and Gajar on previous notice; at all other places with the exception of Nar or Rábhika, Goru and Bánhari, a small quantity of fodder for a dozen horses or so can be procured locally on short notice. Supplies of fodder can be sent from Zídi to Nar or Rábhika and Goru; to Bánhari or Jaori from Jébri and to Pasht-Koh on the Panjgúr route from Mashkae.

Sheep, fowls and eggs can be obtained at short previous notice at all places except the four above mentioned; a supply of milk can be relied on only at Kotra and Khuzdár, Nál, Jébri and Gajar.

MAIN ROUTE II.

Kalát to Béla via Súráb, Khuzdár and Wad.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
1	Kalát to Rodén-jo.	16	16	<p>A route from Kalát to Milk via Laur (17 miles), Nichára (7 miles) T a h l a g á n (13 miles), Gazg (11 miles), Shah-ná-khal (11 Miles) and Milk (8 miles). Hence the route enters Kachhi, Shorán, the headquarters of the Rind Chief, being 28 miles from Milk. Paths lead from Nichára to Pandrán via Baghur Kash (Route IV) to Mámatáwa via the Jurgi rift; and to Gishk via Ragh Kotál.</p> <p>(1) Dasht-i-gorán, Zurrati and Khárán. The Singindáz Pass lies to the west of the Shah-i-Mardán Hill. After crossing the pass and before reaching Shahzádi-ná-Dún, a path branches to the right and leads to Zurrati and thence to Khárán. This was the main caravan route from Kalát to Khárán in former times, but has since been supplanted by the road through Nushki, vide <i>Khárán Gazetteer</i> Route I.</p> <p>(2) Nímargh. The ordinary halting place on this route is the Sinjáwa spring, where water is procurable. This avoids halting at Zíarati. This road is much preferred by camel-men to that via Chhappar and Khand-i-Nímargh. Horsemen reach Nímargh by this route in one day.</p> <p>(3) Kapoto. This is a footpath only. From Tok it crosses the narrow neck of hill at the junction of the Chuhél and Dráj hills and descends into Malán river, and thence to Kapoto.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
2	Gandagén or Kot.	16	32	<p>Kot takes its name from the caravan serai built by Kalát merchants in old days.</p> <p>The Gandagén road follows the west side of the valley. There is an alternative route by the east side via Khísun-Dún (13 miles) and Hájika (9 miles). The most convenient place for halting on this road is the latter.</p> <p>From Khísun-Dún a footpath, known as Kand-i-Ríkhami, crosses the Dráj hills to the Kapoto valley.</p> <p>(1) Gandagén to Máráp via Bitagu, one march.</p>
3	Súráb	12	44	<p>Paths to Gidar and Panjgúr (Route III).</p> <p>(2) To Mámatáwa via the Táriki river. They first march to Gezhdaghán and thence to Mámatáwa.</p> <p>(a) From Mámatáwa there is a road to Langári valley and Jurgi Pass. This is passable for camels.</p> <p>(b) There is another road via Langári over the Taláruk Pass and the Chir-Kumb to Pandrán via Malghawé river, one march.</p> <p>(c) A footpath leads from Mámatáwa to Pímázi on the top of the Réshak hills and thence to Ghat.</p> <p>(d) Another footpath runs from Mámatáwa to Bhappav via the Húnd Pass.</p> <p>(3) Zahri (37 miles). A halt may be made at Bhappav (24 miles). This route avoids Anjira. It is easy for all animals.</p> <p>(4) Chad. Good road over flat plain.</p> <p>(5) Khárán via Archini at the south of the Máráp valley and Landi Gwandán. This is a mere track used occasionally by Bráhui nomads. It is unfit for loading animals and dangerous during floods as it descends the Lillir river.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
4	Anjira	14	58	<p>Routes to (1) Gazán. From Gazán the route from K a c h h i via Pandrán and Pissi Bél (vide Route IV). A halt may be made at Ghar, but no supplies are procurable.</p> <p>(2) To Bághwána via Garmáp (11 miles), Déwáni (11 miles) and Noghai via Kotanav (13 miles). This road is the old trade route and is good for all animals of burden.</p> <p>(3) A short cut for foot-men and horsemen to Chad via the Sarmauli river and Zarraki Kotal. The Zarraki Pass over the Dobánzil hills is somewhat difficult for camels.</p>
5	Záwa or Tútak...	21	79	<p>Paths to :—</p> <p>(1) Gidar via Jiwa and Mauli, the road, crosses three passes <i>en route</i>, the Lughúsht, or slippery pass, north-west of Tútak, the pass between Jiwa and Mauli and that between Mauli and Gidar. A long march through the Lákoríán valley. If necessary, a halt can be made at the spring at Jiwa. Tútak, which is only two miles beyond Záwa, is preferable as a halting place as supplies are procurable there.</p> <p>(2) To Lukh river route (Route XIV).</p> <p>(3) To Férozábád via Bájori and Chár Matí. One march.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
6	Bāghwāna (Mīr-nā-Shahr).	13	93	<p>Paths to :—</p> <p>(1) Malkhor via Ghorāwa. One march.</p> <p>(2) Férozābād via Kappar.</p> <p>(3) To Pāshta-Khān via Shambalak Pass. One march, but a halt may be made at Bājoi head man's village, if necessary. The Shambalak is very difficult for about 30 yards, but could be easily improved.</p> <p>(4) To Zahri via Kapoto Kotal (miles 8). There is a short cut over the Kapoto Pass, suitable for horsemen and messengers. It joins the route from Anjira to Garmāp for a short distance and then again branches off north-east ward via Kambar Thok.</p>
7	Khuzdār via the Chukako Pass.	15	108	<p>An alternative route to Khuzdār lies through the river-bed known as Jārā Ghar. At Khuzdār the main route (No. 1) from east to west is crossed.</p> <p>For side and cross roads see this route. The Chukako Pass is quite easy.</p>
8	Pīr Umar ...	13	121	<p>Paths to :—</p> <p>(1) Zīdi via Simān river (14 miles).</p> <p>(2) Gumbad for Hab river route (No. V).</p>
9	Wahér ...	14	135	<p>The halting place in Wahér is on the Dād-i-Karīm <i>kārez</i>.</p> <p>(1) Footpath to Tuk via Khani Pass. The path can be crossed by riding animals, but with considerable difficulty.</p> <p>(2) Nāl via Harambho. Two marches, halting at Harambho.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
10	Wad, Bakhál-tá-Shahr via the Jauri river.	15	150	Paths to:— (1) Tuk which is good. (2) A footpath through the Pab hills to Dánsur. (3) Route (No. X) to Ujátho and Sind. (4) A caravan route (No. XI.) to Karáchl via Déi-Lak, Bhúngi Sháh Biláwal. (5) To Nál via either Harambho or Hazárganji (vide Route I).
11	Drákálav ...	13	163	Path to:— (1) Nál via Ucharo and Hazárganji. This is a bad road. Halts are generally made at Ucharo and Hazárganji. The pass between these two places is difficult. (2) Béla via Ornách (Route VIII).
12	Mámír ...	12	175	Path to Ornách. One stage, easy going.
13	Mand crossing Bárán Lak.	7	182	Footpaths to Poráli via Tibi river (c. 11 miles) and (2) to Ornách via Dasht (c. 25 miles).
14	Básun Káni ...	14	196	Footpath to Poráli via Thátári river.
15	Hínár Gad ...	10	206	
16	Kohán Wát ...	9	215	The stages beyond Kohán Wát are Wallapat and Béla, which lie in the Las Béla State.

GENERAL DESCRIPTION.

Length 215 miles; 16 stages.

A road from Kalát to Wad via Khuzdár is under construction (1906). This is the principal route in Jhalawán running from north to south. In the early part of the nineteenth century, owing to the dangers of the Bolán Pass and the importance of Soumiáni as a port, the route was much used by Afghán and Kalát traders. Pottinger and Christie traversed it in 1810, and Masson passed through it thrice between the years 1826 and 1840. The lower part between Béla and Wad is known to the people of the lowlands as the Kohán Wát or hill road, but to the Bráhuís it is generally known as the Bárán Lak and Mand road.

Owing to the growth of Karáchi and Quetta and the construction of the railway through Kachhi, it has now lost much of its former importance and is no longer used as a through route.

Caravans now follow the northern portion to Quetta, traffic along the central part is usually diverted to Kachhi or Shikárpur, whilst the southern part is a feeder only for those localities of which Wad, Nál and Ornách are the centres. Trade finds its way from here via Béla to Karáchi. During the summer and autumn, this forms the best road to Khuzdár and Wad.

From Kalát to Drákálav the road passes through valleys or across the easy passes which divide the valleys. With the exception of the Simán of which the banks are somewhat precipitous, rivers which are met with present no obstacle.

Below Drákálav the difficulties of the route begin, the Bárán Lak having to be crossed.

From Kalát to Anjira the road traverses the country which is subject to the Khán of Kalát. Tútak, the next halting place, is the headquarter of the Kalandráni Chief. The Khán of Kalát holds authority in Bághwána and Khuzdár. Pír Umar is subject to the Khidrání Chief, and hence to Drákálav the Méngal country is traversed. Drákálav belongs partly to the Méngals and partly to the Bízánjaus, and the latter hold the remainder of the country through which the road passes up to the apex of the Béla plain.

The water supply at all stages is plentiful. Supplies of flour, of grain for horses and of *ghí* are obtainable at Kalát, Súráb, Bághwána, and Khuzdár at all times of year. There are water-mills at all these places. At Wad, supplies are uncertain, depending, as they do, on the rainfall. Supplies of firewood should be arranged for beforehand at all stages. At Tútak it is expensive as it has to be brought from a distance.

Fodder in the shape of chopped straw is procurable in plenty at the places where flour is procurable. At Rodénjo it should be arranged for from Kalát; at Gandagén and Anjira from Súráb; it is well to send straw from Khuzdár to Pír Umar; at Wahér, Wad and Drákálav small quantities only are obtainable locally. Coarse grass is to be obtained between Drákálav and Béla. Fowls and sheep are procurable everywhere up to Drákálav except at Anjira and Pír Umar in the winter.

ROUTE III.

Kalát-Panjgúr Route via Súráb and Ziyak.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
3	Súráb ... ..	...	44	From Kalát to Súráb, 3 stages, 44 miles (vide Route II).
4	Gidar	17	61	(1) Gidar to Nál (Gidar-Dhor Route VI). (2) Gidar to Khárán via Jhur and Siáh-Thák. This is the road usually followed by caravan traffic between Khárán and Gidar. The stages are Jhur (8 miles) and then Siáh-Thák in Khárán. (3) Footpath from Gidar to Khárán via Sang-i-Nawisht and Hajámo. (4) Gidar (Toba) to Mastung via Máráp (vide <i>Sarawán Gazetteer</i> , Mastung-Panjgúr Route). (5) Gidar to Anjira via Sarmanli. Fit for camels; one march. (6) Gidar to Jiwa. Fit for camels; a halt can be made at the Mauli wells, if necessary.
5	Wajo	12	73	
6	Ziyak	16	89	(1) To Grésba via Koda. This is an important connecting link between Routes I and III. Water is plentiful from wells at Koda and some supplies procurable. There is plenty of wood. (2) Ziyak to Khárán via Beseima and Garruk river (Route VII).

Note.—From Ziyak the best road runs via the Gichk and Rághai valleys and leads to Dhuléri (16 miles), Shingri (17 miles), Singén-Kalát (8 miles), Saráp (16 miles), Sáka-Kalát (22 miles)—Route II in the *Gazetteer of Makrán*.

GENERAL DESCRIPTION.

Length 89 miles ; 6 stages.

The road, which connects at Súráb with the main road from Kalát to Wad and Béla, is that usually followed by caravans taking goods to and from Panjgúr. From the latter place lies the main route to Jálk, Dizak and Bampúr. From Súráb to Wajo there are no difficulties *en route*. West of the latter place, the road crosses the Kalghali pass which can be negotiated without difficulty, and hence to Panjgúr either the route via the Rághai and Gichk valleys or via the Rakhshán valley may be followed. The former is the preferable route owing to the larger and more frequent supply of water.

No flour or other eatables for natives are obtainable between Súráb and Zayak. Fodder is procurable at Gidar. Fuel is obtainable at all places except Wajo. Gidar is under the Khán's *Náib* of Súráb; supplies can be arranged for Wajo from the Muhammad Hasnis of Shabdádzai and Kalghali villages; Zayak is in Khárán territory.

ROUTE IV.

Pissi Bel Route.

Caravan Route from Kalát to Kotra via Pandrán, Zahri,
and Pissi Bál.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
1	Kapoto	17	17	<p>On the way when past Záwa, paths lead to Ali Dasht and Rodénjo via Tok.</p> <p>(1) To Níchára via Jurgi Rift. This is the best road from here to Níchára, but all camels have to be unloaded at the Jurgi rift. Hence the road via Chashmai next mentioned is preferred.</p> <p>(2) An easy road from Kapoto to Níchára via Surkhén and Chashmai.</p> <p>(3) Footpath to Rodénjo via Tok.</p> <p>(4) Kapoto to Mámatáwa via Ispékhí. From Kapoto to Mámatáwa there is an alternative road via Langári.</p>
2	Pandrán via Talárúk and Chír Kumb.	14	31	<p>Talárúk is the pass between the Langári and Khudi valleys. It is slippery for horses, but camel owners prefer it to the long way round by Jurgi or Chashmai to Níchára. The Chír Kumb road through the Malghawé river is quite easy.</p> <p>Paths from (1) Pandrán to Níchára. There are alternative roads to Níchára, each being one march; these are (a) via Shif-Shifaka and Baghur Kash and (b) via Pandrán Kash and the Bíbano pass. Both are quite easy, but that by Baghur Kash is the shortest.</p> <p>(2) Pandrán to Gazg via Hámir and Abréz pass (vide Route II). Water at Hamiri uncertain. Rain water obtainable during rainy season only. No supplies procurable.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
3	Norgáma... ..	15	46	<p>Norgáma derives its importance from being the headquarters of the Khán's representative (<i>Já-nashín</i>) and at the mouth of the Soinda river, several routes branch from it.</p> <p>(1) Páshta Khán (Mishkbél route).</p> <p>The road forms a loop to the main road via Pissibél. It is shorter but is avoided by caravans on account of the deep pool known as Dréh situated south of Khazmi. The pool sometimes fills up but generally it is impassable. The stages are Mishk (11 miles) and Kándi (18 miles). From Kándi to Páshta Khán is 13 miles. From Kándi there is a path to Pir Kalandar and via the Lédav river to Kotra. (Main route I). Plenty of fuel and water, but no fodder on this route.</p> <p>(2) To Khári near Gáján in Kachhi via Kuchakáni (the Tákári road). This is a donkey road which was formerly much used. It is now used, chiefly by footmen and horsemen who wish to reach Kachhi quickly. In addition the watershed between Zahri and Sun-i-Sultán three passes have to be crossed, the most difficult of which is Kuchakáni (the Dog's Spring). Mádagén is also very difficult. The stages are Sun-i-Sultán, Sháh-ná-Khal, Narélak, Mádagén and Khári.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
4	Gazán	18	62	<p>This is a long march and, if necessary, a halt can be made at Ghat, the headquarters of the Zarrakzai Zahri Chief, or at Baltal, the headquarters of the Músiáni headman.</p> <p>(1) A track runs from Ghat to Mishk to the south of the Siáh hill. Mishk has plenty of supplies.</p> <p>(2) Path from Gazán to Anjira (Route II), one march.</p> <p>(3) Gazán to Mishk.</p>
5	Chári	14	76	<p>The two stages between Gazán to Páshta Khán can be shortened by halting at Mórdán only.</p>
6	Gurumbáwát ...	11	87	<p>Path to Dégwáni via the Shahr áwa river. This is difficult for camels to traverse. For Dégwáni (Route II).</p>
7	Páshta Khán ...	9	96	<p>(2) Path to Bághwána (Mír-ná-Shahr) via Shambalak (Route II). A halt may be made at the Bájoí headman's village if required.</p> <p>(2) Zahri via Mishkbél. See remarks against No. 3 Norgáma.</p>
8	Nar or Báhika...	13	109	<p>At Nar or Báhika, Main Route I is joined. For Kotra see Route I.</p>

GENERAL DESCRIPTION.

Length 109 miles; 8 stages.

The Pissibél route is preferred to that via Khuzdár and Múla (Route I) by all the people of northern Jhalawán, viz., Kalát, Rodénjo, Dasht-i-Gorán, Súráb, Gidar and Zahri.

Upto the reign of Mir Nasír Khán II, and in the early days of the reign of Mir Khudádád Khán, this route was much preferred by the Kháns of Kalát, who by it were able to start later from Kachhi on their return journey to Kalát, or when going to Kachhi to avoid visiting Bághwána and Khuzdár on account of their unhealthy water. Their predilection for this route was so great that the *samindárs* of Khuzdár and Bághwána, as proved by the custom of the Khuzdár *niabat*, were compelled to supply all the *sursát* at Páshta-Khán and Nar.

Mír Mehráb Khán, even at the risk of fighting with the Zarrak-zai Chief at Badu Kushta followed the Pissibél route.

At present it is preferred by all nomads as it is the shortest route to Kachhi.

Water obtainable from wells at Kapoto, from springs at Pandrán, Norgáma and Gazán and from Pissibél river at other places; fuel plentiful. There is a *bania's* shop at Pandrán from which native rations in small quantities can be obtained. Supplies can be had by giving previous notice, through the Khán's *náib* at Kalát for Kapoto; *Já nashín* of Zahri for Pandrán, and Norgáma and the Zarrakzai Chief for Gazán; the Músiáni Chief for Chári to Nar.

ROUTE V.

HAB RIVER ROUTE.

Khuzdár to Sind via Lak Phúsi and to Karáchi via Levy Tracts.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Simán river ...	10	10	From Kotra in Kachhi to Khuzdár (Route I). From Kalát to Khuzdár (Route II). Paths to (1) Zídi and (2) Wad or Nál via Wahér.
2	Gumbad ..	12	22	Path to Pir Umar (Route II).
3	Lasso (Daniár river).	13	34	
	Tori-ná-Tar, Lambar valley.	17	51	
4	Máhrí ...	13	64	(1) Route to Wad, which crosses the Ujatho and Chúri passes, is much used by Sind <i>baniás</i> moving between Tando Rahím Khán, Lak Phúsi and Wad. Halting places are Lohéndav and Chúri or Bulli Pir. (2) To Sárúna via Lar Lak. If travelling by this route, a halt should be made at Sori lying on the Gutauron at the south end of the Máhrí valley. The stages from Sori to Sárúna are :— (1) Tangav Pír. (2) Qá-iméjl. (3) Akkapat. The halting places vary with the supply of water, which is found in pools in the river beds. The Lar Lak consists of two mountain passes, that to the south being rendered somewhat difficult, on the north side by sheet rock. There is plenty of fuel and <i>kishum</i> grass, but no other supplies are available.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
5	Dabba Prosh ...	9	73	On this march the Karránr Lak is crossed.
6	Baunshi ...	20	93	Across the Katáro Lak and passing Pír Khalíl.
7	Lak Phúsi Thána	11	104	A path from Lak Phúsi to Jambúro in Khidrání country about 10 miles. From Lak Phúsi Thána, which lies about four miles across the Zard Pass from the foot of the Lak Phúsi Pass, the Kírthar Range may be crossed by the Phúsi Pass into Sind. Lak Phúsi Thána lies in the Levy Tracts of the Las Béla State and from here the road continues eight marches directly down the Hab river valley to Lobarání Lang where the river is crossed and Sind is entered. Kotíro is the central place on this road whence roads lead westward over the Trepori Pass to Sárúna and thence to Wad and Shah Biláwal and eastward over the Muséfari Pass and Lak Garré to Sind. For particulars, see <i>Gazetteer of Las Béla</i> .

GENERAL DESCRIPTION.

Length 104 miles; 7 stages from Khuzdár.

This route has now lost much of its importance. In former days it was known by the inhabitants of Karáchi as the Patháni Wát, i.e., Pathán Road, and was one of the direct lines of communication between Kandahár and Afghánistán, and the coast. At no time, however, does it appear to have rivalled the Kohán Wát or Porali River Route (No. II) from Béla.

After entering the Levy Tracts, the roads over the passes of the Kírtar Range, known as Lak Phúsi, Lak Rohél and Lak Garré, meet the Hab River Route at right angles, and much of the traffic down the latter is diverted over the passes into Sind. In fact, these passes form the most accessible means of communication from Quetta with the southern part of the Jhalawán country, the route from Dádu station on the North-Western Railway via Lak Garré to Sárúna being that most commonly taken by caravans. The Hab River Road with its connection—the Lár Lak road to Sárúna—is one of the most unattractive routes in the whole of the Jhalawán country. Throughout, it lies through stony valleys or rough river beds. On the main route the Karáran and Katáro passes have to be negotiated below Máhri. The former presents some difficulty to loaded camels.

The places, where a sufficient watersupply exists, are generally pools in the torrent beds and the stages are, therefore, liable to change if floods or other agencies happen to have caused the pools to disappear. Fuel is sufficient except at Simán river, Gumbad and Lasso; but, with the exception of this and of a little *káshum* grass as fodder for horses, no supplies of any kind are to be obtained between Khuzdár and the Levy Tracts. Even here little but fuel and grass is procurable. In a rainless year even grass would be difficult to obtain.

As far as Kotíro in the Levy Tracts, the main road lies through the Khidrání country. The road to Sárúna, from Máhri lies in the Móngal country after the Lár Lak has been crossed. The inhabitants throughout depend almost entirely on the trade with Sind in *pish* (dwarf-palm) for their livelihood. Here and there a small crop of wheat or *juári* is raised to supplement the income thus obtained. At Máhri, which is the temporary residence of a Hindu shopkeeper in summer, there is more rain-crop cultivation than in any other place, but even this does not exceed the area cultivable by one hundred and fifty pairs of plough-oxen.

CARAVAN ROUTE VI.

GIDAR DHOR-ROUTE.

Gidar to Jáu via Nál.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
1	Sháhdádzai ...	11	11	Súráb to Gidar or Chad, 18 miles (Route III). If coming from the northward, it is best to come from Súráb to Chad instead of Gidar and thence to join the Gidar-Dhor Route. This obviates the necessity of crossing the Gidar-Dhor. Path to Párikó via Shur Kotal, one march.
2	Chuttok... ..	20	31	On this march, the road crosses the Gidar-Dhor river several times and winds its way through tamarisk jungle.
3	Tégháb	18	49	Between Chuttok and Tégháb, the Lukh River Route (No. XIII) joins the Gidar-Dhor Route. And the road to a certain length goes by the side of the river without difficulty. Tégháb is on the main Kachhi-Makrán Route (No. I).
4	Nál	8	57	See Route I.
5	Hazárganji ...	12	69	Paths—(1) to Wad. (2) Ornách (See Nál-Béla Route via Ornách, No. VIII).
6	Khatéchk ...	22	91	(1) A difficult footpath to Jébri and (2) to Ornách (Route. VIII).
7	Machi—crossing over the Pasélak Pass.	16	107	(1) A difficult footpath to Ornách.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
8	Korak (Pélár) ...	22	129	<p>(1) Path to Nondrav, halting at Doléji. A footpath to Mashkae (a) via Churchuri; (b) via Bahár Kand.</p> <p>(2) A footpath to Ornách via Rár or Guhlét, difficult for laden animals.</p>
9	Kúto	18	147	<p>(1) To Ornách via Haftár Dara and Dára-Band Passes; difficult for laden animals.</p> <p>(2) To Las Bélavia Chagah river.</p>
10	Jáu (Lashkar Khán's village).	16	163	<p>(1) To Las Béla via Jáu Lak.</p> <p>(2) To Nondrav via Sér Pass.</p> <p>(3) To Kolwa via Ziárat or Masjid and Páu known as Chigirdi Route.</p> <p>(4) To Hingláj, halting at Kurragi, Dhrúni Kaur, Soba, Haibo, Pohl, and Nánt Hingláj. Very difficult travelling.</p> <p>(5) Ornách via Ado and Lákátar.</p> <p>(6) Panjgúr via the Sér and Barith passes leading to Awárán (Route X) and thence via Duráski river to Panjgúr, vide <i>Makrán Gazetteer</i>, Routes I and IX.</p>

GENERAL DESCRIPTION.

Total length 163 miles ; 16 stages from Gidar.

This is the usual road from Kalát to Nál or Kolwa and can be taken by large parties as it possesses unlimited supplies of fire-wood and water. *Káshum* grass is plentiful along the river and a little chopped straw is to be got at Gidar and Chad, at the former place through the Khán of Kalát's *náib* and at the latter through the Gurnári Chief. Floods might stop the road ; otherwise the going for camels is good. At Shahdádzai, the Shahdádzai section of the Muhammad Hasnis will find supplies on notice, the Bízánjau Chief at Chuttok and Sájdí Chief at Tégháb. The route beyond Nál to Jáu is not of much importance for trade, and is mainly used by nomads. This portion of the route is not very difficult, but supplies are scarce with the exception of fuel and hill grass as there are no permanent settlements between Khatéchk and Korak (Pélár). Water is, however, procurable at all places ; and supplies in small quantities can be arranged for through the Bízánjau Chief at Hazárganji and Khatéchk, and at Korak through the Mírwári headman of the place. A Hindu *bania* from Mashkae keeps a shop at Korak for the greater part of the year. At Kúto and Lashkar Khán's villages small quantities of *karbí* and chopped straw are obtainable through the *náib* of the Bízánjau Chief, who resides at Lashkar Khán. Water at these two places is from wells, is brackish, and the supply is limited. Supply of water from Gidar-Dhor (called here Nál Kaur) and camel grazing plentiful at Kurragi, a Mírwári village about nine miles south of Lashkar Khán's village.

ROUTE VII.

Nál to Khárán via Beseima.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
1	Tégháb	8	8	Tégháb is situated on the Kachhi Makrán main route.
2	Koda	14	22	Across the easy Gwanik pass. A road leads from Koda to Jébrí via Korásk.
3	Ali Muhammad (in Beseima).	15	37	A good road leads to Gidar via Zayak and the Kalghali pass. There is also a route south west to Panjgúr via Rakhshán.
4	Drug	8	45	Tracks lead from here to— (1) Gidar via Jhur, and (2) Shiréza and thence to Panjgúr via the Rakhshán valley.
5	Dálí	10	55	A route fit for laden animals runs to Gidar via Siabták river. The distance is about 24 miles.
6	Garruk	17	72	At Pír Sultán between Garruk and Dálí an alternative route from Khárán-Kalát via the Soráp Pass joins this route. It is shorter than the route via Garruk. A path suitable for footmen but difficult for animals leads from Garruk to Gidar via the Hajámo Pass.
7	Khárán-Kalát ..	22	94	Routes lead from Khárán-Kalát to Nushki, Dálbandin, Padag, Panjgúr and Máshkél, vide <i>Khárán Gazetteer</i> .

GENERAL DESCRIPTION.

Length 94 miles; 7 stages.

This is the main and most direct caravan^o route from Nál to Khárán. It is easy for all transport animals. Water is procurable at all the halting places and fuel is obtainable from the jungles. There is camel grazing along the route, but supplies must be carried, though a certain quantity of *bhúsa* and *karbi* would probably be obtainable if arrangements were made through the Sájdi headman of Gréshe and the Chief of Khárán. Ample supplies could be collected at the head quarters of the Khárán Chief at Khárán-Kalát.

ROUTE VIII.

Nál-Béla Route via Ornách and Bárán Lak.

No.	Stage.	Approximate number of miles on map.		REMARKS.
		Inter-mediate distance.	Total.	
1	Nál to Garruk or Dát.	18	18	Path to Khatéchk (Gidar-Dhor Route VI).
2	(Pír) Gáhétó ...	17	35	Route good and fit for laden camels.
3	Ornách (Pír Muhammad village).	15	50	(1) Path to Wad via Drákálav, 2 marches. (2) Footpaths to: (a) Jáu via Lákátar; (b) Pélar via Rár.
4	Tarav-ná-dír (crossing over Bárán Lak).	15	65	(1) Path to Wad via Mámir and Drákálav (Route II). (2) Footpath to Ornách via Khíro Pass.
5	Salav ...	18	83	
6	Kohán-wát ...	17	100	Alternate route to Wad via the Poráli river joins here.
7	Béla ...	20	120	Head-quarters of the Jám of Las Béla.

GENERAL DESCRIPTION.

The total distance is about 120 miles; 7 stages. The route, which lies up to Kohán-wát in the Bízanjáú country, is chiefly used by traders of Nál, and is fit for laden camels. Native rations in small quantities can be obtained at Nál and Ornách from the local *banias'* shops. Water is plentiful at all places except at Gáhétó where there is a small spring. Fuel from jungles. Small quantities of *karbi*, *bhusa* or hill grass can be procured if previous notice is given; at Dát through the Bízanjáú Chief of Nál, at Gáhétó, Ornách, Tarav-ná-dír through the Tambrári-Bízanjáú headman of Ornách, and through the Las Belá State at Salav and Kohánwát.

JHALAWAN.

ROUTE IX.

SAIN ROUTE.

Khuzdár to Jhal via Karkh, Karu, Chaku and Gáji Lak,
otherwise known as Sain-ná-Kand.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Khuzdár ...	14	14	<p>Khuzdár may be reached either by the Kachhi-Makrán or by the Kalát-Béla Route (Routes I and II).</p> <p>(1) Zídi to Simán river, thence to Lak Phúsi and Sind or to Karáchi via Khidrání country (Route V).</p> <p>(2) Zídi to Gáj River, Lak Harbáb and Sind (Route XII).</p> <p>(3) Zídi to Wad via Pír Umar. Pír Umar (13 miles) and Wabér (14 miles from Pír Umar) are the halting places on this route.</p>
2	Máighati ...	12	26	<p>(1) A good path leads to Nar in the Múla Pass.</p> <p>(2) From Máighati to Pír Lákha via Weláwal (Route I).</p>
3	Karkhor or Karu.	17	43	<p>(1) Karkh to Kinji in Sind via Hijo Pass. Lightly loaded camels alone can go by this route.</p> <p>(2) Dáriáro via Réssi and Bari. Thence to Sind. This is only a footpath. There is a small rest-house at Dáriáro.</p>
4	Chaku ...	7	50	<p>(1) To Kharzán via Drugi.</p> <p>(2) To Kharzán via Warúma. These are alternative routes. (See Route I.)</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
5	Bakhor ...	11	61	Bakhor lies near Tibri on the east side of the Gaji Lak.
6	Márko Lak ...	11	72	(1) A footpath to Kamtam, about 7 miles. (2) Pír Lákha Lahráni, thence to Bárija and Shádihar. A difficult road crossing the Márko Lak, only fit for very lightly loaded camels.
7	Dhorari ...		84	

GENERAL DESCRIPTION.

TOTAL DISTANCE 84 MILES ; 7 STAGES.

This route, which passes through areas which are in all cases subject to the Khán of Kalát up to Chaku, is much used by nomads, passing to and from Sind, and by the traders to Karu and Chaku. It is the only good road for reaching Karu and Chaku. The only difficulty along the road is Gaji Lak.

Fuel is abundant throughout, and water at all places except Máighati where, however, it is easily obtained by digging.

All kinds of supplies, grain, flour, fodder, *ghí*, sheep and fowl are procurable at Zídi, Karkh and Chaku on short notice to the Khán's *naib* of Khuzdár, who has representatives at Zídi and Karu. There are shops at all these places throughout the year.

At Máighati, Bakhor and Márko, *káshum* grass is available. Fodder can be sent from Karu to the former place and from Chaku to the latter two.

At Pír Lákha Lahráni, water is scarce and can only be obtained for drinking purposes on purchase from the Fakírs.

Dhorari is in the Magassi area.

ROUTE X.

GIDAR TO JEBRI VIA KODA AND KORASK.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Kalghali ...	4	4	Good road to Shahdádzai via Dosi.
2	Wajo ...	8	12	Wajo is at the water parting between Kalghali pass and Zayak. Water procurable from springs in the Kalghali torrent at the mouth of the pass.
3	Zaiyak ...	16	28	(1) Zayak to Khárán via Beseima, vide Route VII. (2) Zayak to Dhúléri or Pathk via Kámarán or Kambarán pass. From Pathk or Dhúléri a road leads to Rakhshán and thence to Panjgur and another road leads to Rághai over an easy pass called Tash. (3) Zayak to Dhúléri or Pathk via Gwani pass. A path but fit for camels. (4) Zayak to Dhúléri or Pathk via Kashi pass. A path but fit for camels. (5) A footpath to Sájid via Sájid hill torrent and Sájid Khand.
4	Koda ...	16	44	An easy pass, the Hókar, is crossed <i>en route</i> . (1) Koda to Gréshe and thence to Nál via Gwanik pass, vide Route VII. (2) Koda to Gréshe via the Pérozi pass. A footpath but traversable by lightly loaded camels. (3) Koda to Dhúléri or Pathk (Rághai valley) via Khata Kand. A footpath. Camels can only be got over it with difficulty. (4) Koda to Korásk via the Nihing pass. Good for horses and not very difficult for lightly laden camels. (5) Koda to Korásk via Shakkol river. A common caravan route and quite easy.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
5	Korásk	16	60	(1) Korásk to Grésba via Jauri pass. Crossable by loading camels with considerable difficulty. (2) Korásk to Dhúléri or Pathk via Dhúléri river. The usual caravan route to Panjgúr and quite easy. (3) Korásk to Grésba via Sohr-Karodi pass.
6	Jébri	23	82	At Jébri the road meets the main Kachhi-Makrán route (No. 1)

GENERAL DESCRIPTION.

TOTAL DISTANCE 82 MILES; 6 STAGES.

1. This route from upper Jhalawán and Gidar to Zayak is much used by caravans which import dates from Panjgúr.

2. Water is procurable without any difficulty at all stages, except at Korásk where it is obtainable in small quantities from a few springs at the skirts of the Duni hill about a mile from the centre of the valley. Fodder for horses is scarce. In years when rainfall has been sufficient, *barshonk* and *káshum* grasses could be obtained; and small quantities of *bhúsa* and *karbi* at Kalghali and Wajo by giving notice to the Mazárzai Muhammad Hasni headman of Zayak; at Koda and Korásk from the local Sumaláris.

Fuel from tamarisk jungles along beds of streams, except at Wajo where only wild bushes could be procured.

Fowls, milk and other articles of food are scarce. A few sheep are obtainable from the wandering shepherds who happen to come to get water from springs.

ROUTE XI.

Wad-Karáchi Route via Dūi Lal and Sháh Biláwal.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Wad to Thar ...	10	10	Wad may be reached from Khuzdár (Route II).
2	Bhalli-Pir ..	7	17	A path via Churi Pass to Lohéndav and Ujatho. This path then joins the Khidrání route at Ujatho. It is much used by Sind <i>banias</i> from Tando Rahím Khán who travel via Lak Phúsi.
3	Kotori ...	10	27	
4	Pir-Banj	5	32	A footpath to Lohéndav via Abdári.
5	Pat ...	11	43	(1) Paths to Lohéndav via Bohru Lak. (2) Béla via Arénji.
6	Langaro ...	9	52	
7	Pundu-Fash ...	5	57	
8	Kalghali River.	6	63	Paths— (1) To Sárúna via Akkapat. (2) To Máhri via Lar Lak.
9	Muéri ...	7	70	Path to Sind via Muséfri Lak.
10	Bhungi ...	15	85	Path to Sárúna via Akkapat.
11	Pir Mubárák ...	9	94	
12	Samotri River ..	17	111	Halting place is known as Shatrakh Nak.
13	Sháh Biláwal ..	16	127	
14	Wíra Hab ...	16	143	From Sháh Biláwal the Levy Tracts of Las Béla are entered. It is three marohes from Wéra Hab to Karáchi.

GENERAL DESCRIPTION.

TOTAL DISTANCE 143 MILES; 16 STAGES.

Like the Khuzdár-Karachi route this road passes through the most difficult part of the Jhalawán country. It is used by traders from Karáchi as it avoids the heavy trade imposts in Béla. It is also much used by Méngal tribesmen moving between Sind and the Pab hills, who are principally engaged in the *písh* (dwarf-palm) trade. They cross from Sárúna over the Muséfri Lak and Katrach to Tando Rahím Khán. It is the main artery of communication between Wad and Sárúna and a trade route of some consideration joins it to the Khuzdár-Karáchi road.

Although the names given in the list of stages are those ordinarily used, it frequently happens that the supply of water fails, in which case longer marches have to be made to another source of supply. Horses can travel by the road and so can riding and loading camels, but considerable difficulties are to be met with. *Káshum* and *gorkah* grasses can be obtained between Wad and Bhungi; south of the latter place there is plenty of fodder. Fuel is everywhere to be found, but there are no other supplies.

Between Wad and Thar, the Sarkaro pass has to be negotiated and the Pillirki pass between Thar and Bhalli Pír.

Between Bhalli Pír and Kotori there are the Passé Lak which lies west of the Churi pass and the Gwar Khalak. The next obstacle is the Déi Lak which is crossed before reaching Dangaro. From Bhungi, which is situated at the northern end of the Sárúna valley, the country opens out and few or no obstacles to camel traffic are to be met with.

ROUTE XII.

LAK HARBAB ROUTE.

Zídi to Lak Harbáb and Sind.

No.	Stage.	Approximate distance on Map.		REMARKS.
		Inter-mediate distance.	Total.	
1	Zídi to Bánhari.	12	12	Zídi may be reached from Khuzdár (Route I).
2	Chánaro ...	8	20	
3	Gáj ...	15	35	
4	Kírthar ...	8	43	Summit of the pass.
5	Sind Police Thána.	10	53	
6	Sháh Godra, Sind	16	69	Nearest railway station to Sháh Godra is Lárkána.

This road is little used except by Sásoli nomads, throughout whose country it runs. The Khán of Kalát has a good deal of land in the Kuláchi river, his representative being the Já-nashín of Zídi. Unshod horses and lightly loaded hill camels can traverse the road with difficulty. The road follows the course of the Kuláchi river up to Chánaro and would be dangerous in case of floods as it frequently crosses the bed of the stream. From Chánaro, hills are crossed until the Gáj river is reached, the two branches of which unite at the halting place known as Gáj. From Gáj to the top of the pass, the road is steep and is bad nearly up to Sháh Godra which lies in the Sind plains. Fuel and water are abundant everywhere and plenty of hill grass is obtainable; also a little chopped straw and *Juári* stalks. ^{fed.}
 halting places in the river bed. Néra -

ROUTE XIII.

LUKH RIVER ROUTE.

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter-mediate distance.	Total.	
1	Tútak to Páriko (Káréz).	10	10	Tútak lies on the Kalát-Béla Route (No. II). (1) To Jíwa and thence to Gidar. This is an easy route for laden animals but little frequented for purposes of trade. (2) To Nál crossing over the Hush-tir hills. This is somewhat difficult for laden camels and is used as a footpath. (3) To Sékrán and Férozábád via Jadgál. A footpath. (4) To Sháhdádzai (Gidar valley). There are two passes to be crossed, the first into the Siáro river which is somewhat steep and the other Shúr which is steep on the west side. Both are quite fit for lightly laden camels.
2	Gidar-Dhor ...	14	24	(1) Gidar via Sháhdádzai (see Gidar-Dhor Route VI).
3	Gréshe ...	8	32	Gréshe is on the main Kachhi-Makrán route. For particulars see Route I.

This route, which lies in the Bīzanjau country from Páriko to Gidar-Dhor, is a good deal used by caravans from Mashkæ and Khárán on their way to Bághwána for purchase of wheat. The road presents practically no difficulties. There is plenty of water and fuel at all stages and supplies for a small party at Páriko; no supplies at Gidar-Dhor.

APPENDIX V.

Translation of the Arbitrators' Award dated the 28th of March, 1903, in the Sárúna Boundary Dispute between the Chhuttas and Ménagals.

We, Sirdár Zehri Khán, Músiáni, and Mír Azím Khán, Shah-wáni, arbitrators, accepted by the parties in the above case, visited the lands under dispute, on the 27th of March 1903. After seeing the lands lying between the Bhootáni graveyard and Kocho we found that the Randar land situated some two miles to the north¹ of the Sárúna thána is very little cultivated and what "Latbandi" there is has been done by the Ménagals and other Bráhnis as cultivators of the Ménagals.

We, the arbitrators, also inspected the Kocho lands situated some four miles to the east² of the Sárúna thána and found that its "Latbandi" has been mostly done by the Ménagals and only a little by the Chhuttas and other tribes.

We also examined the land called Ahmad situated at a distance of $1\frac{1}{2}$ miles to the South-East³ of the Sárúna Thána. Its "Latbandi" has been done like that of the Kocho land.

As regards the extent of the cultivation of these lands, Randar is the least cultivated, Ahmad more than Randar and Kocho most of all.

After making full enquiry, we, the arbitrators, are of opinion that the Kocho land which has the best cultivation should be given to the Chhuttas, while the remaining lands called Randar and Ahmad should be considered the property of the Ménagals.

As regards the boundary between these lands, we decide that the hills called Hai-Ka-Dat, which separate the Randar and Ahmad lands from the Kocho lands, should be fixed as the boundary, because in the former are found Ménagal graveyards and Ménagal encampments.

¹ Should be North-East.

² Should be South-West.

³ Should be South-West.

We, the arbitrators, are also of opinion that the Chhuttas should now distribute the Kocho lands among themselves on the basis of their respective shares in the Randar and Ahmad lands (now to be relinquished) and on which they used to take *batái*, so that no Chhutta will be deprived of his rights.

Similarly, the Mángals should distribute the Randar and Ahmad lands among themselves in lieu on the basis of the shares they held in Kocho and on which they received *batái*, so that they too will suffer no loss (by the present exchange of lands).

The Mángals should give *batái* at one-fourth of the produce to the Chhuttas for the Kocho "Latbandi" done by them,¹ and similarly the Chhuttas should give to the Mángals *batái* at one fourth for their "Latbandi" in the Ahmad and Randar lands.

This decision is therefore submitted for approval.

(Sealed) S. Zehri Khán, Músiáni.

(„) Mír Azím Khán, Shahwáni.

P. S.—The lands lying to the south of the Hai-Ká-Dat hills shall be the property of the Chhuttas, while those lying to the north of the hills shall belong to the Mángals and both parties shall have to give one-fourth *batái* for their respective "Latbandi" to each other.

(Sealed) Zehri Khán, Músiáni.

(„) Mír Azím Khán, Shahwáni.

Question put to the Plaintiffs (Chhuttas).

Do you accept the arbitrators' award which you have heard read over to you?

¹ This means that though Kocho is now the property of the Chhuttas, and Randar and Ahmad are the property of the Mángals, the two tribes will continue to cultivate the bands they have respectively constructed wheresoever situated. But Mángals cultivating in Kocho will pay *batái* to the Chhuttas and the latter cultivating in Randar and Ahmad will pay the Mángals.

Answer.

Yes. We have heard the decision and we accept it.

(Sealed) S. Dád Muhammad.
 (") S. Sáleh Muhammad.
 („) Wadéra Naushérwán.
 („) Nabi Baksh.
 (Signed) Jám Nauda.
 (Sealed) Pír Bakshsh.

Question put to the Defendants (Méngals).

Do you accept the arbitrators' award which you have heard read over to you ?

Answer.

Yes. We have heard the award and we accept it.

(Signed) S. Shakar Khán, Méngal.
 (Sealed) Mír Wali Muhammad, Méngal.
 („) Mír Hasan Khán.
 („) Mír Alam Khán, Thánadár of Sárúna.
 (Signed) Shañ Muhammad Sháhizai, Méngal.
 (Sealed) Muhammad, son of Kamál, Míráji.
 („) Rasúl Baksh, son of Jhanda, Míráji.
 (Thumb impression) Ibráhím, son of Ján Muhammad, Ghulámáni.
 („) Ghamshád, son of Pír Muhammad, Míráji
 („) Panian, son of Ghamshád, Míráji.
 („) Azím Muhammad, son of Kamál Khán,
 Míráji.

Verified.

(Sd.) K. B. Kázi Jalál-Ud-Dín Khán, C.I.E.,
 Political Adviser to His Highness the Khán of Kalát.

(Sd.) K. B. Ahmad Yár Khán,
 Wazír of Las Béla.

H. L. Showers, Major,
 Political Agent, Kalát.

**Translation of the arbitrators' award dated the
28th of March, 1903, in the dispute between
the Chhuttas and Mengals regarding
the possession of the Wíra Hab.**

With regard to the dispute about the tract known as Wíra Hab, we, the arbitrators, find that this valley is divided into two parts by a well-marked watershed named Khat Butti, the upper or northern part consisting of the parts drained by the Kuriang, Samotri and Budiji streams and the lower or southern part of the portions drained by the Wíra Hab stream proper which takes its rise at the watershed above mentioned.

The upper part is entirely in the possession of Méngals. Their people, their *gots*, their flocks and their graveyards are everywhere. There are no Chhuttas, and S. Dád Muhammad admitted this to the Political Agent, Kalát.

On the other hand, in the Wíra Hab portion no Méngals were found during the Political Agent Kalát's visit, while the Chhuttas have many *gots* and *bands*.

Therefore, we decide that the watershed referred to should be the boundary between the two tribes, the Méngals keeping the upper portion of the valley and the Chhuttas the lower portion. The Méngals should renounce their claim to any share of Wíra Hab, and the Chhuttas should admit that the upper portion belongs to the Méngals. The lower portion being the best part of the valley for cultivation purposes, the Chhuttas have the best of the bargain in this valley and the fact should be taken into account at the settlement of the Sárúna Valley question.

The boundaries of the Kardagar-Samotri Budiji area down to the watershed are—east, the Chappar range, and thence along the hills as nearly as possible in a straight line to the Khatta peak. From the peak down the spur leading on to the watershed. On the west, to the top of the outer ridge (the one touching the valley) of the Pab range.

(Sealed) S. Zehri Khán, Músíáni.

(") Mír Azím Khán, Shahwáni.

P.S.—Of the lands assigned above to the Chhuttas and situated between the watershed and Garok, a quarter share (by *batū*) of the produce should go to the Bhootānis¹ on account of their Sirdāri rights. This should be distributed into five parts, one of which will go to Wadéra Dād Muhammad and Sāleh Muhammad with their brothers, one to Nabi Bakhsh and his brothers, one to Jām Nauda and his brothers, one to Noushérwān, and the fifth to Wadéra Dād Muhammad as Chief of the tribe.

(Sealed) S. Zehri Khān, Músiāni.

(„) Mír Azīm Khān, Shahwāni.

Question put to the plaintiffs.

Do you accept the above award which you have heard read over to you?

Answer.

Yes. We have heard the award and we accept it.

(Sealed) S. Dād Muhammad.

(„) S. Sāleh Muhammad.

(„) W. Naushérwān.

(„) Nabi Bakhsh.

(Signed) Jām Nauda.

(Sealed) Pír Bakhsh.

Question put to the defendants.

Do you accept the above award which you have heard read over to you?

Answer.

Yes. We have heard the award and we accept it.

(Signed) S. Shakar Khān, Méngal.

(Sealed) Mír Wali Muhammad, Méngal.

„ Mír Hasan Khān.

„ Mír Alam Khān, Thánadār of Sárúna.

(Signed) Shafi Muhammad, Sháhizai Méngal.

¹ The Chhutta Sirdār Khān.

(Sealed) Muhammad, son of Kamál,
Meeráji.

(„) Rasúl Bakhsh, son of Jhanda
Meeráji.

(Thumb Impression) Ibráhim, son of Ján
Muhammad, Ghulámání.

„ „) Ghamshád, son of Pír Muhammad,
Meeráji.

„ „) Panian, son of Ghamshád
Meeráji.

„ „) Azím Muhammad, son of
Kamál Khán, Meeráji

(Sd.) K. B. Kázi Jalál-ud-din Khán, C. I. E.,

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Political Agent, Kalát
