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Government

1907

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## KACHHI.

TEXT AND APPENDICES.



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## TABLE OF CONTENTS.

### KACHHI GAZETTEER.

#### CHAPTER I.—PHYSICAL ASPECTS.

PHYSICAL ASPECTS—	PAGE
Situation and dimensions ... ..	1
Boundaries ... ..	<i>ib</i>
Western boundary ... ..	<i>ib</i>
Northern and eastern boundary ... ..	2
Southern boundary ... ..	<i>ib</i>
Configuration ... ..	3
Mirage ... ..	<i>ib</i>
Hills ... ..	4
Bánh or Pabb hills ... ..	<i>ib</i>
Rivers ... ..	<i>ib</i>
The Nári ... ..	5
The Bqlán... ..	<i>ib</i>
The Sukléji ... ..	6
The Bádra ... ..	7
The Múla ... ..	<i>ib</i>
The Lahri ... ..	8
The Chhattar ... ..	9
Minor hill torrents ... ..	<i>ib</i>
Geology ... ..	10
Botany ... ..	<i>ib</i>
Fauna ... ..	11
<b>CLIMATE, TEMPERATURE AND RAINFALL—</b>	
Climate ... ..	<i>ib</i>
Seasons ... ..	<i>ib</i>
Rain fall ... ..	12
Winds ... ..	<i>ib</i>
Dust storms ... ..	<i>ib</i>
Earthquakes ... ..	13
<b>HISTORY—</b>	
Ancient history ... ..	<i>ib</i>
The Arabs ... ..	15
Súmras ... ..	<i>ib</i>
Sammás ... ..	<i>ib</i>

	PAGE
The rise of the Baloch ... ..	16
The Arghúns ... ..	<i>ib</i>
The Mughals ... ..	17
The Kalhorás ... ..	<i>ib</i>
Nádír Sháh ... ..	18
Ahmad Sháh ... ..	19
Visit of Masson ... ..	<i>ib</i>
British connection ... ..	<i>ib</i>
<b>ARCHÆOLOGY—</b>	
Ruins of a fort in Khári ... ..	25
Mounds of Chhargari ... ..	<i>ib</i>
Budhist seal impressions ... ..	26
Old coins ... ..	27
<b>POPULATION—</b>	
Ethnographical history ... ..	<i>ib</i>
Density ... ..	28
Towns and villages ... ..	<i>ib</i>
Migration and immigration ... ..	29
Age and vital statistics ... ..	<i>ib</i>
Comparative number of sexes... ..	<i>ib</i>
Marriage customs and ceremonies ... ..	<i>ib</i>
Bride price... ..	30
Punishment for adultery ... ..	<i>ib</i>
The status of women and inheritance... ..	31
Language ... ..	<i>ib</i>
Baluchi ... ..	<i>ib</i>
Races, tribes and castes ... ..	<i>ib</i>
Tribal constitution of the Baloch ... ..	32
The origin of the Baloch ... ..	<i>ib</i>
Rinds ... ..	34
Magassis ... ..	36
Dombkis ... ..	39
The Lásháris ... ..	40
Dínáris ... ..	<i>ib</i>
Tumpáuis ... ..	41
Chuks ... ..	<i>ib</i>
The Jatois ... ..	<i>ib</i>
Umránis ... ..	42
Mughéris ... ..	43
Kahéris ... ..	44
Bulédís ... ..	45
Minor Baloch tribes ... ..	46
Khosas ... ..	<i>ib</i>
Kuchks ... ..	<i>ib</i>



CONTENTS.

iii

	PAGE
Chhalgaris ... ..	46
Bráhuís ... ..	<i>ib</i>
Iltazais ... ..	47
Jats ... ..	<i>ib</i>
Sheikh ... ..	49
Rind Jats ... ..	50
The Mían Sáhib family... ..	<i>ib</i>
The camel-breeding Jats ... ..	<i>ib</i>
Saids ... ..	51
Hindus ... ..	<i>ib</i>
Religion ... ..	52
Táibs ... ..	53
Social life ... ..	<i>ib</i>
Food ... ..	54
Dress ... ..	<i>ib</i>
Dwellings ... ..	55
Disposal of the dead ... ..	<i>ib</i>
Amusements and festivals ... ..	<i>ib</i>
Shrines ... ..	56
Haft Wali ... ..	<i>ib</i>
Pír Lákha ... ..	<i>ib</i>
Names and titles, rules of honour, system of re- prisals ... ..	57
Blood compensation ... ..	<i>ib</i>

CHAPTER II.—ECONOMIC.

AGRICULTURE—

General conditions ... ..	59
Soil ... ..	60
Conformation of surface ... ..	<i>ib</i>
Rainfall ... ..	61
System of cultivation in relation to rainfall, soil and conformation of surface ... ..	<i>ib</i>
Population engaged in, and dependent on, agricul- ture ... ..	62
Seasons of the year. Sowing and harvest times ...	64
Agricultural calendar ... ..	66
Principal crops ... ..	67
Staple food-grain. <i>Juár</i> ... ..	68
<i>Juár</i> sowings ... ..	70
Varieties of <i>Juár</i> ... ..	71
Weeding ... ..	72
<i>Juár</i> in irrigated lands ... ..	<i>ib</i>
Diseases ... ..	<i>ib</i>

	PAGE
Outturn ... ..	72
Uses ... ..	73
Wheat ... ..	<i>ib</i>
Wheat in unirrigated lands ... ..	74
Mixed barley and wheat ... ..	<i>ib</i>
Varieties ... ..	75
Diseases ... ..	76
Manure ... ..	<i>ib</i>
Outturn ... ..	<i>ib</i>
Subsidiary food crops. Barley... ..	<i>ib</i>
Outturn ... ..	77
<i>Mung</i> ... ..	<i>ib</i>
<i>Moth</i> ... ..	<i>ib</i>
<i>Bajri</i> ... ..	<i>ib</i>
Oilseeds ... ..	<i>ib</i>
<i>Til</i> (sesamum) ... ..	79
Fibres, cotton ... ..	<i>ib</i>
Cleaning ... ..	81
Indigo ... ..	82
Manufacture ... ..	83
Price ... ..	84
Stimulants, <i>bhang</i> ... ..	<i>ib</i>
Fodder crops, <i>Kiring</i> ... ..	85
Manure and rotation ... ..	<i>ib</i>
Fruit and vegetable production ... ..	<i>ib</i>
Extension of, and improvements in, cultivation ... ..	86
Agricultural implements ... ..	<i>ib</i>
Agricultural advances ... ..	87
Indebtedness of the cultivator ... ..	<i>ib</i>
Mortgages... ..	88
Domestic animals ... ..	89
Camels ... ..	<i>ib</i>
Horses ... ..	90
Cattle ... ..	91
Sheep and goats... ..	<i>ib</i>
Flockowners' calendar ... ..	92
Average value of each kind of animal ... ..	<i>ib</i>
Pasture grounds and difficulties of feeding cattle... ..	<i>ib</i>
Fairs and classes engaged in horse and cattle dealing ... ..	93
Cattle diseases ... ..	94
Irrigation ... ..	95
Water mills ... ..	96
Indigenous methods of irrigation; streams and division of water ... ..	<i>ib</i>

CONTENTS.

v

	PAGE
Division of irrigable lands ... ..	100
<i>Kárézes</i> ... ..	<i>ib</i>
Wells ... ..	101
Artesian borings... ..	<i>ib</i>
<i>Gandhás</i> or dams and their sites ... ..	102
The great Gádi dam ... ..	103
Method of its construction or repair ... ..	104
Supervision of work ... ..	<i>ib</i>
The <i>rása</i> ... ..	<i>ib</i>
The minstrel ... ..	105
Distribution of labour over villages, &c. ... ..	<i>ib</i>
Distribution of yokes ... ..	106
Recapitulation ... ..	107
Distribution of cost of material ... ..	<i>ib</i>
 RENTS, WAGES AND PRICES—	
Rents ... ..	<i>ib</i>
Gandáva <i>niábat</i> ... ..	108
Kotra, Khári and Kunára ... ..	<i>ib</i>
Nasrábád <i>niábat</i> ... ..	109
Bhág <i>niábat</i> ... ..	<i>ib</i>
Lahri <i>niábat</i> ... ..	<i>ib</i>
Dádhar <i>niábat</i> ... ..	<i>ib</i>
Jhal ... ..	<i>ib</i>
Shorán ... ..	<i>ib</i>
Gáján ... ..	<i>ib</i>
Sanni ... ..	<i>ib</i>
Bolán lands, Bála Nári, Kahéri and Dombki tribal lands ... ..	<i>ib</i>
Wages, general labourers ... ..	110
Shepherds ... ..	<i>ib</i>
Cattleherds ... ..	<i>ib</i>
Camelherds ... ..	<i>ib</i>
Measurer ( <i>dharwái</i> ) ... ..	<i>ib</i>
<i>Karáwas, tohas, darbáns, náibs, jágus</i> ... ..	111
Skilled labour : masons ... ..	<i>ib</i>
Blacksmiths .. ..	<i>ib</i>
<i>Darkháns</i> (carpenters) ... ..	112
<i>Mullás</i> and Saiáds ... ..	<i>ib</i>
Saiáds ... ..	<i>ib</i>
Other village servants and artisans ... ..	113
Prices ... ..	114
 WEIGHTS AND MEASURES—	
Troy weights ... ..	11
Measures of grain ... ..	<i>ib</i>

	PAGE
Measures in tribal areas ... ..	116
Miscellaneous measures ... ..	<i>ib</i>
Linear measures... ..	117
Superficial measures ... ..	<i>ib</i>
Measures of distance ... ..	<i>ib</i>
Measures of time ... ..	118
<b>MATERIAL CONDITION OF THE PEOPLE</b> ... ..	119
<b>FORESTS</b> ... ..	<i>ib</i>
<b>MINES AND MINERALS—</b>	
Sulphur ... ..	120
Salt .. ... ..	121
Method of manufacture... ..	<i>ib</i>
Annual outturn ... ..	<i>ib</i>
Taxation ... ..	<i>ib</i>
Limestone ... ..	<i>ib</i>
Saltpetre ... ..	<i>ib</i>
Ferrous sulphate ... ..	122
<b>ARTS AND MANUFACTURES—</b>	
Pottery ... ..	<i>ib</i>
Leather work ... ..	<i>ib</i>
Arms ... ..	123
<i>Khár</i> ... ..	124
<b>TRADE AND COMMERCE—</b>	
Trade with Sarawán and Jhalawán ... ..	<i>ib</i>
Trade through Sind ... ..	<i>ib</i>
<b>MEANS OF COMMUNICATION</b> ... ..	125
Roads ... ..	126
Tracks and paths ... ..	<i>ib</i>
Post and Telegraph offices ... ..	127
<b>FAMINE.—</b>	
Periods of scarcity ... ..	<i>ib</i>
Protective measures ... ..	128
Famine food ... ..	<i>ib</i>
<b>CHAPTER III.—ADMINISTRATIVE.</b>	
<b>ADMINISTRATION AND STAFF</b> ... ..	129
Tribal administration of the Baloch tribes, Dombkis	130
Kahéris ... ..	131
Magassi and Rind tribes ... ..	<i>ib</i>
<b>JUDICIAL—</b>	
Prevalent crime ... ..	133
<i>Kásis</i> ... ..	134
<b>FINANCE</b> .. ... ..	<i>ib</i>

LAND REVENUE—	PAGE
Early revenue history ... ..	135
Modern revenue history ... ..	137
Land tenures ... ..	138
Irrigated areas ... ..	141
Custom of periodical distribution ... ..	<i>ib</i>
Remuneration to headmen, etc. ... ..	142
Character of assessment ... ..	143
<i>Batái</i> ... ..	144
Gandáva <i>niibat</i> ... ..	<i>ib</i>
<i>Batái</i> of fodder ... ..	147
Assessment, on special crops ... ..	<i>ib</i>
Fixed assessment, <i>Kalang</i> , and <i>mohsali</i> ... ..	<i>ib</i>
Revenue of Khári village ... ..	148
Other fixed payments in some villages on irrigated lands ... ..	<i>ib</i>
Unirrigated lands ... ..	<i>ib</i>
Fodder in unirrigated areas ... ..	149
Miscellaneous services ... ..	<i>ib</i>
Nasírábád <i>niibat</i> irrigated land ... ..	<i>ib</i>
Unirrigated lands ... ..	<i>ib</i>
Fodder ... ..	151
Bhág <i>niibat</i> ... ..	<i>ib</i>
Lahari <i>niibat</i> ... ..	<i>ib</i>
Dadhar <i>niibat</i> . Irrigated lands ... ..	<i>ib</i>
Special rates on certain crops ... ..	152
Fodder ... ..	153
Variations of rates of revenue in certain villages ... ..	<i>ib</i>
Fixed assessment ... ..	155
<i>Kalang</i> ... ..	<i>ib</i>
<i>Waziri rasúm</i> ... ..	<i>ib</i>
<i>Malang</i> ... ..	<i>ib</i>
<i>Bádsháhi kháka</i> ... ..	<i>ib</i>
Unirrigated lands in Dádhar <i>niibat</i> ... ..	156
Government or Crown lands ... ..	<i>ib</i>
Crown lands in Gandáva <i>niibat</i> ... ..	<i>ib</i>
Crown lands in Dádhar <i>niibat</i> ... ..	157
Water mills .. ..	<i>ib</i>
Revenue free grants or <i>jágírs</i> ... ..	<i>ib</i>
Revenue levied by the Magassi chief ... ..	158
Unirrigated area... ..	<i>ib</i>
Irrigated land : Panjuk ... ..	<i>ib</i>
Other streams ... ..	160
Revenue of Iltazais at Kotra. Irrigated land ... ..	<i>ib</i>



	PAGE
Unirrigated land... ..	161
The Mullázai <i>jágír</i> Kunára ... ..	<i>ib</i>
<i>Jágír</i> of the Zahri tribe ... ..	162
Cess on minor crops ... ..	163
Fodder ... ..	164
Other payments to the chief ... ..	<i>ib</i>
<i>Gávéra</i> and <i>séri</i> ... ..	<i>ib</i>
<i>Sursát</i> ... ..	<i>ib</i>
Miscellaneous contributions from revenue collections ... ..	<i>ib</i>
Revenue levied by Rind chief ... ..	<i>ib</i>
Unirrigated lands ... ..	165
Fodder ... ..	<i>ib</i>
Irrigated land ... ..	<i>ib</i>
Shorán ... ..	<i>ib</i>
Siánch ... ..	166
Isubáni ... ..	<i>ib</i>
Kálu Mahésar ... ..	167
Brahui <i>jágírs</i> in Bála Nári and Bolán lands ... ..	<i>ib</i>
Bolán lands ... ..	<i>ib</i>
Revenue-free grants in the Bhág <i>niábat</i> ... ..	168
Revenue levied by <i>jágírdárs</i> in the Dádhar <i>niábat</i> irrigated lands .. ..	<i>ib</i>
Unirrigated lands ... ..	169
<i>Inám</i> lands ... ..	<i>ib</i>
Unirrigated lands ... ..	170
Revenue levied by the Dombki chief and others ... ..	171
Assignments to others in the Lahri <i>niábat</i> ... ..	<i>ib</i>
Méngal <i>jágírs</i> in Chhattar Phuléji ... ..	<i>ib</i>
<i>Jágír</i> at Sháhpur .. ..	173
Miscellaneous revenues .. ..	<i>ib</i>
<i>Sung</i> ... ..	<i>ib</i>
Intoxicating drugs ... ..	174
Distilleries of country spirits ... ..	175
Consumers and consumption ... ..	176
Stamps ... ..	<i>ib</i>
Salt ... ..	<i>ib</i>
<i>Jizya</i> * ... ..	<i>ib</i>
Bádi Hawái ... ..	<i>ib</i>
Miscellaneous revenues of the tribal chiefs : Ma-	
gassi chief ... ..	177
Zahri chief ... ..	<i>ib</i>
Rind chief... ..	<i>ib</i>
Jatoi headmen ... ..	178
<i>Jágírdárs</i> in Dádhar <i>niábat</i> ... ..	<i>ib</i>

CONTENTS.

ix

	PAGE.
Raisáni and Shahwáni chiefs ... ..	178
Dombki chief ... ..	179
Méngal <i>Jágrdárs</i> , Kahéri headmen and others ...	<i>ib</i>
PUBLIC WORKS ... ..	180
LEVIES—	
Khan's levies ... ..	<i>ib</i>
<i>Amla</i> ... ..	<i>ib</i>
Services maintained by the British Government	181
JAILS ... ..	<i>ib</i>
Cattle-pounds ... ..	182
EDUCATION ... ..	<i>ib</i>
MEDICAL ... ..	<i>ib</i>
Prevalent diseases ... ..	183
Epidemics ... ..	<i>ib</i>
Cholera ... ..	<i>ib</i>
Vaccination and inoculation ... ..	184
Indigenous remedies ... ..	<i>ib</i>
Village sanitation and water-supply... ..	185
SURVEYS ... ..	186

CHAPTER IV.—MINIATURE GAZETTEER.

Bhag ... ..	186
Dadhar ... ..	190
Gajan ... ..	<i>ib</i>
Gandava ... ..	191
Haji ... ..	192
Jalal Khan ... ..	193
Jhal ... ..	194
Kotra ... ..	195
Lahri ... ..	196
Mithri ... ..	197
Panjuk ... ..	<i>ib</i>
Sanni ... ..	198
Shoran ... ..	199
BIBLIOGRAPHY ... ..	201

APPENDICES—

APPENDIX I.—Route Lists ... ..	202
APPENDIX II.—Deed of compromise arrived at between the Méngals and Kahéris in the matter of their dispute regarding revenue ( <i>batái</i> ) in the <i>jágrs</i> in Chhattar ...	205

## CHAPTER I.

### PHYSICAL ASPECTS.

**K**ACHHI forms the easternmost division of the Kalát State, and is situated between  $27^{\circ} 53'$  and  $29^{\circ} 35'$  N., and  $67^{\circ} 11'$  and  $68^{\circ} 28'$  E. It consists of a flat triangular plain, with its base on the Upper Sind Frontier District of Sind, and the Nasírábád tahsíl of the Sibi District, and is enclosed by the Marri and Bugti hills on the east, and the Kírthar and the Central Bráhui ranges of the Jhalawán country on the west. On the north-east of its apex lies the Sibi tahsíl. The total area, including the Lahri *niábat* (1,282 square miles); which is under the Political control of the Political Agent of the Sibi District, is 5,310 square miles.

**PHYSICAL ASPECTS.**  
Situation and dimensions.

The boundaries of the district have not been defined, but the following is an approximate description thereof:—

**Boundaries.**

The western boundary commences in the south at Panjkhabar, a point at which the Sind-Kalát boundary meets. It runs in a northerly direction to the mouth of the Múla pass, a line of hills known by distinctive local names and roughly marking the boundary separating the Magassi tribal country on the east from the Jhalawán tribes on the west. Northwards, the line follows the eastern face of the northern portion of the Múla hills as far as the Sukléji, and thence still running north leaves the lower spurs of the eastern slopes of the Nágau hills in Kachhi, and separates the tribal area of the Lásháris and the Rinds of Kachhi from that of the Jattaks of Jhalawán and the Lahris of Sarawán. Proceeding further northward, it goes along the foot of the hills as far as Sibri village in the Dádhar valley and separates the Jatóis from the Lahris and the jurisdiction of the Dádhar

**Western boundary.**

PHYSICAL  
ASPECTS.

*niābat* from the Nāgau and Bhour hills. From Sibri, it turns northward to the village of Rindli through the Maurjik hills, in the neighbourhood of which it strikes the Bolān river and continuing north-eastwards meets the Sibi boundary at Mushkáf.

Northern  
and eastern  
boundaries.

From the above point, the Mushkáf *nullah* forms the boundary between British and Kalāt State territory to the point where it joins the Nāri, whence the latter forms the boundary between the two territories. The boundary line then leaves the Nāri on the south-west by *mausa* Kach and runs in a straight line over the Pírak Pír Takri (mound) to the bank of the Dhora *nullah*. This portion of the line is marked by masonry pillars, which were built under the orders of the late Sir James Browne. From the last pillar on this line, the Dhora *nullah* forms the boundary which runs to the south as far as the site of Mr. Bruce's boundary pillar laid down in 1882 in the south-west of *mausa* Darig, where a new masonry pillar has recently been built. From this point the line runs to the Ghāzi *nullah* about 23 miles, assuming different directions, and along this portion of the boundary masonry pillars have been erected. From Ghāzi *nullah*, the boundary runs almost in a south-easterly direction along the Marri and Bugti hills, including Sháhpur, within the line and meeting the northern boundary of the Nasírábád tahsíl near that point.

Southern  
boundary.

The southern boundary is also not defined, but it is for the greater part conterminous with the northern boundary of the Nasírábád tahsíl of the Sibi District, formerly a *niābat* of Kalāt. In the Agreement,\* dated the 17th of February 1903, by which the management of the Nasírábád *niābat* was handed over to the British Government, the northern boundary is laid down as follows :—

“ \* \* \* \* \*

It follows the foot of the Bugti hills running in a westerly direction to their nearest point to the Sháhpur road, near the Mának Garhi *nullah*. It then follows this *nullah* as far as the Sháhpur road, then follows the Sháhpur road south as far as the Deh Chattan lands (generally known as Dodáika) and then turns west following the boundary of Dodáika to

\* Clause II of the Agreement, printed as an Appendix to the Sibi District Gazetteer.

to the Núrwáh channel above the point to where the water reaches. It then follows the Núrwáh as far as the junction of the latter with the Dur Muhammad Wáh, which is shown in most of the maps as the Sháhiwáh, a continuation of the main Desert canal. From this point it follows the Dur Muhammad Wáh right along its course to the west and south-west, crossing the railway at mile 368, five miles north of Jhatpat station, until it meets the line of pillars erected about four years ago by the Magassis and Jamális as their mutual boundary. It then follows this line of pillars southwards to the Sind border, passing about 500 yards to the west of the point where the Sonwáh has been closed.”

PHYSICAL  
ASPECTS.

From this point the southern boundary of Kachhi runs almost due west for about 10 miles and joins the western boundary at Panjkhobar.

The district, as described by Holdich, is a flat triangular desert inlet from the Indus valley running from south to north penetrating the hills at the entrance of the Bolán and Nári routes to Quetta. Its chief characteristics are its level surface, excessive heat in summer, and at times its great scarcity of water. Except within the influence of irrigation or after successive rains, it is little better than a desert. The desert portion of the country is locally called *pat* or *potho*. This covers large desolate tracts, which, being beyond the reach of water brought by the rivers after floods, contain no vegetable life, whence they are known in vernacular documents as *dasht-i-amrwát* or desert of death. The largest of these *pats* is the central or that portion of the district which is traversed by the Sind-Pishin railway.

Configura-  
tion.

It is in these tracts that a marked natural feature of the district, the mirage, occurs. “The phenomenon, a gossamer-like film undulating just above the surface of the land, appears in the distance like a broad sheet of water. Its cause will be found in the resistance offered by the cool atmosphere to the ascent of the scanty moistures from the over-heated earth. It will invert images precisely as water does and often brings within the vision the depressed and low-lying land.” It is locally known by different names, and stories are current of people having lost their lives by the deceptive impression conveyed by it that a stream of running water was within their sight.

Mirage.



**PHYSICAL ASPECTS.**

The surface of the country, generally, is of extremely low elevation, no part of it being much higher than 500 feet above sea-level. The slope, which is, however, imperceptible, is from north to south. Numerous hill torrents issuing from the hills cut deep channels, which are divided into countless artificial channels and which are eventually lost in the plains. On the west and east the district is surrounded by lofty barriers of hills, those on the west being the Kírthar and the Central Bráhuí ranges and on the north-east the Marri and Bugti hills.

**Hills.**

As has been already mentioned, the district consists of an alluvial tract devoid of any mountain ranges. The chains of mountains running along its western boundary have been described in the *Sarawán* and *Jhulawán District Gazetteers*. Through these ranges the district has communication with the hilly regions, principally by means of the Bolán and Múla passes. Other important tracks along these mountains from north to south are (1) Bhaur, (2) Judusk, (3) Zágh-na-kasar, (4) Naláni, (5) Hurro or Rod-na-kasar, (6) the Sukléjí route known by the Bráhuís as the Kachhi-na-Jhal route; all leading to Sarawán, and (7) the Tákári and the Narilak tracks from Gáján to Zahri, (8) the Lédav route from Kotra to Zahri, and (9) the Múla.

**Bánb or Pabb hills.**

The only hills other than the skirts of the surrounding mountains consist of the low range called Bánb or Pabb, which separates Dádhar on the north from the Bolán lands on the south. They are of a brownish colour, very rugged and utterly barren.

A few hill torrents, which are entirely dependent on rain, issue from these hills and afford some irrigation, chiefly in the Eri lands of Bála Nári.

**Rivers**

The principal rivers are the Nári, the Bolán, the Sukléjí and the Múla on the west and the Lahri and the Chhattar on the east, besides a number of hill torrents. The general direction of the drainage of almost all of them is from north to south. On entering Kachhi, all these rivers are dissipated into numberless natural channels and spread over the great alluvial stretches of which the country is composed.

A marked feature of these rivers is the construction on them of enormous dams, or *gandhas* as they are locally called, for purposes of irrigation. Such dams are thrown across

almost all the streams. These dams are liable to be washed away during floods, and then require to be reconstructed. Being mere earthen structures, they cannot resist violent floods; but are very effective when a flood comes down the river gradually. An account of the construction of these dams and how irrigation is afforded by their means is given in the section on Agriculture.

PHYSICAL ASPECTS.

The Nári originally takes its source near Spérrarágha and has a total length of about 300 miles. It is known in the Loralai District as the Loralai and the Anambár, and in the Marri country as the Béji; and on entering the Sibi District, where the whole of its perennial flow is utilised for irrigation, it is called the Nári. It debouches into the Kachhi plain at a point some 3 miles below the railway bridge between Mushkáf and Sibi and about 5 miles from Nári Gorge. It has a tortuous course through the Bála Nári and Bhág *niábats*. After entering the latter, it branches into a number of channels, and, passing through the Magassi tribal area, eventually reaches Sind.

The Nári.

The river is subject to violent floods, and it is only the flood water which is utilised for irrigation in Kachhi by means of dams or *gandhas*. A number of these dams are thrown across the river, the principal ones being at Mithri, Eri, Gádi, Háji, Tákri, Guláb or Tuk-Chandhar and Gámún. The great Gádi *gandha* is the most important of all dams in Kachhi, and it is on it that practically the whole of the Bhág and Nasrábád *niábats* depend for their supply of flood water.

Lower down in the Bhág *niábat* there are 26 *gandhas*, the last one being the Sáhíbdína *gandha*. Near Bhág a branch is taken off the Nári, known as the Bashkwáh, on which there are 9 dams.

The Bolán river rises near Kolepur, but the water only makes its first appearance at Sar-i-Bolán, and disappears again near Ab-i-gum. At Bíbi Náni it is joined by the Dárdán or Sarawán river, and from this point a perennial stream appears, which is used for irrigation in Kirta in the Bolán Pass. On entering Dádhar a dam is constructed across it 4 miles north-east of the village for purposes of irrigation, after which the water takes a subterranean course but reappears near the Mir Bhág village and exists in a

The Bolán.

PHYSICAL  
ASPECTS.

large volume after passing through the Bánh hills. But here, owing to very high banks, about 40 feet, irrigation is only taken for a few plots by means of lifts with the help of the Persian wheel, the water being arrested by a dam and diverted into a channel excavated in the wall of the bank. The river then continues its course southwards entering the Bolán lands just after its exit from the Bánh hills. In its course in this area, it has no tributaries on either side and it is the flood water only of the river which is utilised here for irrigation by means of dams.

Passing about 2 miles east of Mahésar, it joins the Gádi about  $1\frac{1}{2}$  miles to the west of the Ali Shér village. The old channel of the river, which lies between its present junction with the Gádi and the village of Jalál Khán, carries now too a considerable volume of water, which is utilised for irrigation by means of *gandhas* and small channels known as *wáhs*. The principal dams constructed are at (1) Mahésar, (2) Khánpur-Nau-Thulwála, (3) Bágai, (4) Rustam and (5) Hánbi. In the neighbourhood of Jalál Khán the river splits into a number of channels; that flowing to the west, called Mián Dhor, enters the Rind Chief's territory, while the main stream, which runs southward, is utilised for irrigation at Jhok Gul Muḥammad, Nasírábád, Khudábád, Shikárpur, Khalíl and Dádu in the Nasírábád *niábat*. It then loses itself in the plain, and the surplus water, if any, finds its way into the Bhág and Gandáva *nídbats*.

Unlike the Nári, which has a level bed, the current in the Bolán, especially during floods, is very violent owing to its steeper bed and shorter length. During these floods, which usually come in March, May, July and August and do much damage, the current is very rapid and strong and the river then becomes impassable. After the flood has passed, water remains in pools and is utilised for drinking.

Sukléji. The Sukléji (known to the Bráhuís as the Kachhi-na-Jhal) rises in the Harboi hills in Sarawán and traversing a large area in Jhalawán, in the *Gazetteer* of which it is fully described, discharges itself into the Kachhi plain. It debouches into the Kachhi plain at Chári Bhut and runs in a north-easterly direction, passing south of Shorán, where several channels are cut from it for irrigation. The permanent supply of water is divided at Chári Bhut, and led in equal propor-

tions by artificial channels to Gáján and Shorán. After its exit from the hills, the flood water flows in two branches, the Bári *nain* and the Mithi *nain*, the latter carrying the greater volume of water and forming the main channel. The Bári *nain* also takes a considerable volume of water and irrigates the village lands of Khulloi Hásilán, Khulloi Karam Khán, Isubáni, Khulloi Baloch Khán, Khulloi Lashkar Khán, Sháho Marri and Allah Bakhsh Rámézái. The Mithi has several *wáhs* or small channels taken out for irrigation, the principal being Yabru-wáh, Chal-wáh, Mahbúb-wáh, Shér Muhammad-wáh, Leghári-wáh, Sanahra-wáh, Burra-wáh, Misri-wáh, Máchhi-wáh and Manju-wáh. Each of these branches has also a small perennial stream of water which is utilised for irrigation, the Mithi giving permanent irrigation to Siánch and the Bári to Isubáni's village. After affording irrigation as above, the flood water flows through the main channel, the Mithi, and is arrested by a big dam called *Puránr* built about 7 years ago by the Rinds at a cost of Rs. 3,500 near the village called Tandra Guláb Khán, and is utilised in irrigating lands of several villages. The surplus water then joins the Bádra stream to the east of Taláu village, irrigating also a part of the lands of that name.

PHYSICAL  
ASPECTS.

The floods in the Sukléji are of unusual rapidity and violence, the dams often not standing the force of the current.

This stream may be said to be formed by the junction of the surplus waters of the Sukléji and the Mián Dhor branch of the Bolán rivers at a point to the east of the Siánch village. Running in a southerly direction, it leaves the Rind tribal area about 4 miles to the south-east of Taláu and after irrigating the Bádra lands, enters the Gandáva *niábat*. Irrigating the dry-crop tracts in the latter, it passes into the Magassi tribal country, where it also irrigates a number of villages, and at a point to the east of Jhal it is joined by the Múla, whence the combined stream runs into Sind.

The Bádra.

The Múla rises in the Harboi hills and runs over a length of about 180 miles in the Jhalawán country, in the *Gazetteer* of which it has been fully described. It enters Kachhi at Panjmunh, where the bed extends over a large area and is cut up into a number of channels which eventually run into

The Múla.

PHYSICAL  
ASPECTS.

Sind. A broad channel runs in a north-easterly direction to Gandáva and affords considerable irrigation in that *niábat*.

The permanent water of the Múla is brought in a long channel from Guth, the rocky point which juts out into the river opposite Pír Chhatta. This channel has, by much labour, been made exceedingly strong in the course of time and forms a divide for the flood water of the river, most of which, however, goes to the south. The permanent water, when approaching the divide, which lies at a short distance above the Kandori village, drops over two big boulders. The divide contains three large divisions and three small ones, named Panjuk, Fatehpur, Naushéra, Chét or Rahuji, Zorgarh and Pách, the Zorgarh channel having been taken off by force by the ex-Khán Khudádád Khán. The Panjuk belongs to the Magassi Chief and irrigates lands of the village of the same name. The other channels are utilised for irrigation in the *niábat* of Gandáva. After affording irrigation in the above lands the stream runs southwards and is joined at a point east of Jhal by the Bádra from the north, whence the united stream runs into Sind.

The flood water of the Múla river brings vast tracts of land under irrigation in the Magassi country; the only two dams of importance are at Mámak and Hathiári, but the former is now (1906) broken.

The bed of the river, after it has entered the Kachhi plain, is covered for some distance with tamarisk.

The Lahri.

The Lahri, a considerable hill torrent, rises in the Marri hills and enters the Lahri *niábat* of Kachhi, a few miles south of Tank Pusht and about 8 miles north-east of Lahri town. Further on in its course, many smaller hill torrents also flow into it. About  $1\frac{1}{2}$  miles north-east of Lahri town near Baghdár, two large channels known as Murád-wáh and Khán-wáh are taken out of the river at a short distance apart and run in a westerly direction. A large volume of water is diverted into these channels, especially into the Khán-wáh, which, after irrigating the Dombki Chief's lands, flows into Bála Nári.

Lower down in the Lahri *niábat*, several minor dams are thrown across the river and water is taken off by means of channels for purposes of irrigation. The river eventually takes a southerly course towards Temple Déra and beyond



the Katohar village the surplus water, if any, flows into the Nasirábád tahsil of Sibi. There is a long standing dispute between the Dombkis and the Khán's *ulus* of Lahri *nidbat* over the water. PHYSICAL ASPECTS.

The Chhattar hill torrent rises in the Bugti hills and enters the Kahéri country near Tégháf. Between Chhattar and Sháhpur a great deal of land is irrigated by its flood water. It also receives water from several smaller hill torrents from the Bugti hills' which irrigate lands owned by the Saiads of Sháhpur. The greater part of the cultivation of Chhattar is on the right or west bank of the river, the trend of the ground being in that direction. Disputes constantly occur among the Kahéris as to the right of making dams in the river. The first dam in Kachhi limits is situated within the lower hills and, in spite of its great strength, is liable to be washed away in case of a sudden and violent flood. This is the case with almost all the dams. There are a large number of dams in Chhattar and much irrigation is done by means of them. They are made of sand taken from the bed, and strengthened with brushwood. The river, after providing some irrigation water for the Shori lands, loses itself in the plain. The Chhattar.

There are a number of minor hill torrents, most of which rise in the hills to the west of Kachhi. Some of them have a small perennial supply of water. Among these may be mentioned the following :— Minor hill torrents.

The Rodi is made up of the Hushk Rodi, Tolo Miss, Judusk, Chakkuli Khaur, Lajjání Khaur, Daranjan and Nalání streams, and its water is used for irrigation in Sanni; the Khaur, made up of the Páñch, Sohr Khaur, Hauru or Hurro, Chalak and Kándári streams, irrigates some flats in Sar Sanni, and lower down its flood water is used to irrigate the Jatoi lands, after which the surplus water, if any, goes to Mall in the Rind country; the Bhathári; the Kashok, known at its source as Mádagin, is joined by the Kalátak, Lond Machhi, and Bothli streams, and irrigates the Kunára lands, the surplus water being used in Gandáva; the Dhoriri is formed by the junction of the Karu, Sabzkáni and Dadhor hill torrents, and irrigates the lands at Abdulla, Bakhír, Kabbargir, and Shéhak villages.

PHYSICAL  
ASPECTS.  
Geology.

Mr. E. Vredenburg, of the Geological Survey of India, gives the following account of the geology of Kachhi: "The Kachhi plain is entirely occupied by recent alluvium. The hills which border it and which locally just reach within its boundary, consist of conglomerates, sandstones and bright coloured gypsiferous clays of Siwálík age, that is, upper miocene and lower pliocene. The sulphur mines of Sanni are situated in these rocks."

Botany.

Except along the foot of the hills, the general aspect of the country is desolate and bare. The flora is thorny and scant and consists of a stunted scrub. The principal trees occurring in the district are *prosopis spicigera* (*kandi*), *capparis aphylla* (*kirar*), *salvadora oleoides* (*khabbar*), and *zizyphus jujuba* (*bér*). The latter as a tree is important in some of the irrigated localities. Its fruit is of so great a value in Dádhar that it is assessed to revenue. Tamarisk occurs profusely in certain river beds. *Calotropis gigantea* (*ak*) grows everywhere but is especially noticeable in the Bolán lands, in Bála Nári and in the neighbourhood of Gáján and Shorán. Along the artificial channel carrying Sukléji water to Gáján and in the upper reaches of some of the hill torrents on the west, *nèrium odorum* (*jaur*) grows in some quantities. *Acacia* (*chighard*) occurs here and there and *azadirachta Indica* (*nim*) and *dalbergia sisoo* are few and far between, and a few date trees are found in Dádhar, Kotra, Pír Chhatta, and in the neighbourhood of Sháhpur.

Of the smaller bushes and shrubs found scattered in the district are *rhasya stricta* (*hëshwarg*), the *barilla* plant, *panír*, *kandéri*, *mundhéri*, *senhwar*, *ghorewal*, *goragh*, *buramber*, *gorari*, *afaband*, and *lánri*. *Isabghol* or *plantago ovata*, which is a medicinal plant, grows spontaneously in the sands on the banks of the rivers in Bála Nári and Lahri. After good rains, mushrooms, *chibbar*, and similar other plants sprout up and are much relished by the people. Common plants are *calotropis procera* and many saltworts such as *haloxylon salicornicum*. *Righit* or *suaeda monoiea*, from which carbonate of soda is made, is found in the Gahelav forest near Gáján.

During the rains several kinds of grasses grow and form good pasture. Among the most common are *drab*, *kabah*, *khiv*, *sinr*, *gam*, *mitera*, *danuh*, *puhi*, *gandhér*, *chhabbar* and *sáwari*. The grain of *gamh* or *gam* (*panicum antidotale*)

forms the famine food of the poor. It grows abundantly on land subject to floods in Kachhi, the parts best noted for it being the Bolán lands and that in the neighbourhood of Sanhri or Hára in the Rind country. PHYSICAL ASPECTS.

The wolf, jackal, hyena, fox, porcupine, hedgehog and badger are common throughout the district, and so are the deer and hare. Deer are numerous in the mountain ravines on the western border, in Chétri, in the Bolán lands and in the Bánh hills. Fauna.

Of game birds, bustard and sandgrouse, which migrate from the highlands during the winter, are the most important. Partridge, quail and pigeon are also found distributed throughout the district, while waterfowl are to be found during the cold season only. The commoner birds in the district are the dove, sparrow, Indian crow, vulture, kite, eagle, hawk, lark, hoopoe and starling.

Among reptiles, various species of snakes are to be found. Some of them are venomous and cause some loss of life. Scorpions and lizards are of common occurrence.

During the floods, fish of the common species are caught in running streams.

Owing to its low situation and to the fact that Kachhi is surrounded on the west and north-east by ranges of high and arid mountains, the climate is, as a rule, excessively dry, and during the hottest part of the summer season, April to August, very oppressive. "O God when Thou hadst created Sibi and Dádhar, what object was there in conceiving a hell?" says the native proverb. From November to the middle of March the climatic conditions are pleasant, the air being crisp and cool. CLIMATE, TEMPERATURE AND RAINFALL. Climate.

As no statistics exist for the district, the average figures of temperature for Jacobábád, given in the margin, may be taken as typical of the conditions in the Kachhi plain. The average difference between the maximum and minimum temperature of each day in these months is 29·8, 33·1, 23·9 and 35·8 degrees respectively.

The seasons in Kachhi are not well marked as in the highland districts of Baluchistán. In fact only two seasons are recognised, the summer and the winter, a greater portion Seasons.

January	...	58·1°
May	...	94·7°
July	...	96·2°
November	...	69·1°

## PHYSICAL ASPECTS.

of the year being reckoned in the former. The latter is short and lasts from the middle of November to the middle of March, when the climate is cool and pleasant, though the sun is hot at mid-day.

## Rainfall.

The rainfall in Kachhi is extremely small, averaging about three inches, most of which occurs in July and August. The winter rains are received about January and February. Some rain also falls, as a rule, at the end of March and beginning of April. There are no stations in the district at which rainfall is recorded.

## Winds.

The direction of the winds is never constant in any particular season, and the ordinary winds have no material effect on the climatic conditions. They have distinctive local names in different localities, but those prevailing at Gandáva and Bhág may be taken as typical for the district. In winter, the generally prevalent winds in Gandáva are northern (*uttar* or *kumbi*), north-eastern (*gadrial*) and western (*aulho*), while, in Bhág, the north-western, or *kumbi*, as it is there called, blows. The north wind is cold and piercing. During the summer, scorching winds blow from the south, which at times take the form of the deadly simoom, locally called *jhola* or *luk*. This is said to be caused by the generation in the atmosphere of a highly concentrated form of ozone by some intensely marked electrical condition. It is sudden in its attack, destroying the vitality of animal and vegetable existence, and is sometimes preceded by a cold current of air. It occurs usually in June and July, and is attended by a well-marked sulphurous odour.\* The eastern wind called *obharva* in Gandáva and *bakarwdl* in Bhág also blows in summer and cools the atmosphere. It is supposed to be a precursor of rain.

## Dust storms.

Dust storms occur frequently during the hot season in Kachhi. According to Dr. Cook\* they are attended with peculiar phenomena in the form of atmospheric dust, dust columns and dust storms. They are caused by a highly electrical and accumulative condition of the atmosphere. They frequently last for many hours, entirely obscur-

\* *The Country of Baluchistán*, by A. W. Hughes, F.R.G.S., F.S.S., 1877, pp. 100-102 et seq.

ing the sun at mid-day. Dust columns may be noticed rising in the atmosphere in little circular eddies on calm, quiet days when hardly a breath of air is stirring and the sun is pouring down its heated rays with full force and catching up and whirling round bits of stick, grass, dust and sand until a column is formed of great height and considerable diameter. This usually remains stationary for some time and then sweeps away across country at great speed, and ultimately, losing by degrees the velocity of its circular movement, dissolves and disappears.

PHYSICAL  
ASPECTS.

The district has been subject to very severe shocks of earthquakes in former years. About forty years ago a severe earthquake is said to have occurred in the Lahri *niábat*, which caused heavy damage to buildings at Lahri, Trehar and other villages, and resulted in the loss of several human lives. Shocks, resulting in destruction of property and cattle, are also said to have been felt at Gandáva and Bála Nári about the same time. The latest earthquake of a severe nature occurred at Dádhar on the 23rd of December, 1903. About 60 houses were razed to the ground and many others more or less damaged. The loss of property was estimated at about Rs. 15,000. Some human lives were also lost.

Earthquakes,

The history of Kachhi centres round the two towns of Sibi and Gandáva or Kandabil as it is called by the Arab geographers. From the earliest times, both places appear to have formed part of the same district.

HISTORY.  
Ancient his-  
tory.

It is perhaps likely that the province of Kachhi once formed part of the ancient country of Sewistán, which appears to have also included Sibi, though authorities differ as regards the accurate definition of its boundaries. Dr. Duke is of opinion that Sewistán included within its limits, besides Kalát and the adjoining territory, the part of the country known as "Kach of Gandáva as far as the Indus river on the east and the Lakki pass on the south," and formed part of the once powerful Hindu kingdom of Séwas who ruled over Kalát previous to the Muhammadan invasion. As Baluchistán did not come under Muhammadan influence till about the seventh century, the date of the Séwas must, therefore, be assigned to a much earlier period.



## HISTORY.

The first authentic record which we have of the early history of Kachhi is when Chach, the ruler of Sind, marched, from Armabél (Béla), apparently via the Jhalawán country to Kandabíl and afterwards encamped on the banks of the river Sini or Sibi, which is possibly the Nári of the present day. There can be little doubt that Kandabíl is identifiable with the modern Gandáva. It is said to have been founded by the Persian King Bahman between the confines of the Hindus and the Turks. The Arabs, on their arrival in the country, found the Turks holding the district between Khuzdár and Gandáva at the foot of the Múla pass. Kaikán, which has been identified with the modern Nál, formed part of this district and was an important place in those days. Biladuri tells us Kandabíl was situated on a hill or elevated site, and that the Arab Amrán, after taking the town, transferred the principal inhabitants to Khuzdár. Gandáva, as it now stands, is on an elevated site in the middle of the Kachhi plain, which tallies with the above description. Kandabíl was also described as the capital of Budha (or Nudha according to some geographers) and is situated ten marches through the desert from Multán.

There are good reasons for thinking that the correct name of this country, which is frequently mentioned by Arab geographers, was Nudha not Budha. The inhabitants are described as Budha (Nudha) and Mand and as residing in a tract between Túrán (the modern Jhalawán), Multán and Mansúra. Its inhabitants were Jats, as they are to the present day, and they lived in huts made of reeds and grass just as the Jats of the present day live in huts of matting made from the date-palm. Then, as now, travellers remarked on the excellence of its breed of camels, but in those days these camels had double humps and were in great demand in Khurásán and Persia.

Following Chach, we find that in his march to Kandabíl (Gandáva) he prepared to make a sudden assault on the city. The people took refuge in the fort, but being soon reduced to straits they agreed to pay him an annual tribute of 100,000 *dirams* and 100 hill horses. A treaty having been made, Chach returned to his capital at Alor. The date of this event may approximately be fixed at about 635-636 A.D.,

in which year Chach led an expedition into Kirmán and immediately afterwards marched on Kandabíl. HISTORY.

The Brahman dynasty founded by Chach ceased to exist in the reign of its third ruler, Dáhir, son of Chach, and was overthrown by the Arabs in the eighth century.

Several expeditions were made against Kandabíl during the time of the Arab invasions. It was despoiled during the reign of the Khalífa Abdul Malik, A.D. 684-705, but its entire conquest was not effected till some years afterwards by Muhammad Qásim. Later on during the Caliphate of Yazíd II, 720-724 A.D., the sons of Muhallab took refuge in Kandabíl and were subsequently slain there. During the reign of Al Mu'tasim billah, 833-841 A.D., Kandabíl was taken by Amrán, as previously mentioned, who removed the inhabitants to Khuzdár. Al Istakhri, who wrote about the tenth century, mentions Kandabíl, and Ibn Haukal, who wrote somewhat later, shows it in his map. We also find that under the Arabs, Kandabíl appears to have been one of their principal cantonments. The Arabs.

Several centuries now elapse before either Sibi or Gandáva are traceable in history. Following the history of Sind, the Brahman dynasty was replaced early in the eighth century by the Arabs under the Ummayyids and then reverted to the Abbasids. From the latter, Sind passed under the Ghaznavids in 1025 A.D.

On the downfall of the Ghaznavids and rise of the Ghorian monarchy, a tribe named Súmra declared its independence in 1054 A.D., and secured the Government of the country. According to Elliot, the Súmra power could, at no time, have been extensive and absolute, and this is borne out of the fact that early in the thirteenth century during the time of Nasíruddín Kabácha, Sibi is mentioned as being among the 7 kingdoms of Sind that were tributary to Múltán, and one Wakía, son of Pannun Channun, was established in the valley. Súmras.

The Súmras were succeeded by the Sammas in 1351 A.D. These rulers took the title of Jám. The Sammas reigned till 1521 A.D., and it was in the reign of one of these rulers, Jám Taghlaq (1423—1450 A.D.), that the Baloch appeared in Sind and are recorded as raiding near Bhakkar. Sammás.

## HISTORY.

The rise of  
the Baloch.

In the fifteenth century the Baloch seem to have extended their power to Kalát, Kachhi and the Punjab. Their history forms the subject of legendary ballads, and Mir Chákar, the Rind, is said to have ruled in Kachhi peacefully for about 30 years. Hostilities then arose between Mir Chákar and Gwahrám Láshári, who were rivals for the hand of a Jat woman named Gohar, and the series of wars were waged between them for about 30 years, which are so celebrated in Baloch verse. At first the Rinds were defeated and seem to have called on the Arghúns for aid, but after various fluctuations, Chákar, with most of the Rinds, left Sibi and made for the Punjab. The Lásháris remained at Gandáva and some Rinds maintained their position at Shorán in Kachhi. The Lásháris appear to have also accompanied Sháh Bég Arghún in his wars against Jám Féroz, the successor of Jám Nanda, whom he pursued towards Gujrát, as the legend represents them as invading Gujrát and afterwards returning to Kachhi and obtaining a grant of Gandáva from the king. The Magassi tribe, a branch of the Lásháris, still occupy that neighbourhood. In the wars that took place between the Rinds and Lásháris a great part was played by Mir Zunnún Bég Arghún, who was Governor of Kandahár and North-eastern Baluchistán under Sultán Husain-Mirza of Herát about 1470 A.D.

The  
Arghúns.

Ar-

The Samma dynasty reached the summit of its fame in the time of Nizámuddín, better known as Jám Nanda, who succeeded to the throne in 1461 and reigned 48 years; but towards the close of his reign, the Arghúns began to threaten Sind, and the Arghún Chief, Zunnún Bég, annexed Pishin, Quetta and Mastung to his dominions, while his son, Sháh Bég, invaded Kachhi by the Bolán in 1485 A.D. and took Sibi from Jám Nizámuddín after a battle at Jalugír. After Zunnún Bég's death in war against the Uzbégs, Sháh Bég, who had succeeded him, found it difficult to maintain Kandahár against Bábar, and in 1511 A.D. he set out from there to seize the territory of Sibi. On his arrival at that place he invested the fort. The descendants of Sultán Purdil Birlás, who are said to have ruled in Sibi at this time, advanced to oppose him with 3,000 Baloch, but the army of Sháh Bég proved completely victorious. Having appointed Mirza Isa Tarkhán, one of the most

distinguished of his nobles, to be Governor, he returned to Kandahár. But in 1513, Bábar marched upon Kandahár with a powerful and numerous army, and Sháh Bég, after negotiating a peace, withdrew to Sibi. Here he raised a force of 1,000 horse and despatched them to Sind and they took Kákán and Bághbán in 1514. In 1517, Kandahár finally passed into the hands of Bábar, upon which Sháh Bég made warlike preparations for the conquest of Sind. About 1518 Mirza Isa was removed from Sibi; and Sháh Bég left Sultán Ali Arghún and Zíbak Tarkhán with a number of men for the protection of the forts of Sibi and Gandáva, and by 1520 completely overthrew the Sammas and established his power in Sind. HISTORY.

Writing in 1600, Mir Masúm of Bhakkar gives a description of Sibi and states that it included the district of Korzamín, Chhattar and Gandáva. At that time, the district of Kachhi appears to have been constantly laid waste by marauding bands in the same way as it has been so many times since.

In the time of the Emperor Akbar, Sibi was taken in 1594 after an arduous siege and assessed to revenue. Gandáva, which had been besieged in 1570 A.D. by Mujáhid Khán the grandson of Akbar's general Muhib Ali Khán, was presumably included in the *mahál* of Fatehpur, which is not separately mentioned but which lies close to Gandáva. The Mu-ghals.

In 1658 A.D. at the time of the struggle between Aurang-zéb and his brother Dára Shakoh, the latter, after retiring to Cutch, made his way to Sind. He thence passed through the country of Chándia Baloch and took shelter with the Chief of the Magassis at Jhal, proceeding afterwards to Dádhár.

About the commencement of the eighteenth century, the Kalhorás began to assert their power in Sind, which was being ruled by Governors appointed from Delhi. Under Dín Muhammad, their lawless proceedings roused the court at Delhi to great indignation. An officer, named Sheikh Jahán, was despatched from Delhi against them, but was killed. Prince Muízzudín, eldest son of the Emperor Bahádur Sháh, and Governor of Multán, therefore, took the field against the Kalhorás when Dín Muhammad was killed. His brother, Yár Muhammad, who had The Kalho-rás.

## HISTORY.

sought refuge at Kalát, submitted at a later period. He eventually received the title of Khudáyár Khán and was appointed Governor of Sibi. Yár Muhammad died in 1719 A.D. and his son Núr Muhammad was admitted by the Emperor Muhammad Sháh to all the offices and dignities which his father had enjoyed. By 1737, the Kalhorás completely established their power in Sind.

As the Mughal power decayed, the Ahmadzai Chiefs of Kalát found themselves freed in some degree from external interference. Mír Abdulla (1715-16 to 1730-31), who was the contemporary of Núr Muhammad Kalhorá, turned his attention to Kachhi, and having assembled a force, invaded the district, which at that time was a part of the dominions of the Kalhorás and governed for them by their *náib* Murád Ganjah. The men of Jhalawán and the Iltázais were ordered to assemble and to march on Gandáva by way of the Múla pass, while Mír Abdulla himself descended into the Kachhi plain by the Bolán. Dádhar was taken and plundered and the Khán advanced to a place called Jandrihar near Sanni. Before the Jhalawán forces could join him, the *náib* of Gandáva marched against him, accompanied by all the available troops from Sind and Kachhi. A fierce battle ensued at Jandrihar, and though the Khán's army was much inferior in numbers, he fought bravely, but fell in the action. This occurred in 1730-31.

## Nádir Sháh.

In the early part of 1739, Nádir Sháh invaded India and occupied Delhi. In the treaty made by the Emperor Muhammad Sháh the greater part of Sind was ceded to Nádir Sháh. Núr Muhammad Kalhorá, on learning this, revolted, but on being attacked by Nádir Sháh, fled to Umarnkot. He was captured by Nádir Sháh, but was soon after released. Only a part of his former territory was, however, restored to the Kalhorá ruler, Kachhi or Kach Gandáva being made over, in 1740, to the Bráhuís in compensation for the death of Mír Abdulla, the Ahmadzai Khán of Kalát, at the hands of the Kalhorás a few years previously. Hence Kachhi is always spoken of as having been acquired for Kalát by the blood of Abdulla Khán. After his expedition against the Kalhorá ruler of Sind, Nádir Sháh returned to Kandahár, marching through Kachhi.

By the acquisition of Kachhi, the Bráhuís obtained good culturable lands and certain tracts were distributed to the tribesmen by Muhabbat Khán and his brother Nasír Khán on the condition of their finding so many men-at-arms for the Khán's body of irregular troops. At the same time much of the revenue-paying land was retained for the Khán himself.

HISTORY.

On the assassination of Nádír Sháh, in 1747, Sind and Kalát became tributary to Ahmad Sháh Abdáli. After the death of Nasír Khán I of Kalát and under the rule of his successors Mahmúd Khán and Mehráb Khán, Kachhi presented a scene of great unrest owing to the depredations of bands of the Baloch tribes from the adjoining hills.

Ahmad Sháh.

Kachhi was visited thrice by Masson between the years 1827-41. On the first occasion, on his way from Kábul and Kandahár to India, he passed from Dádhar down the western side of Kachhi to Rojhán in the present Nasírábád tashil. On his second journey he made his way via Sannatar, Shadia, and Kichi to Ghaibi-Dérah.

Visit of Masson.

The third occasion on which he visited Kachhi was after his imprisonment with Lieutenant Loveday by the Bráhuís at the time of the first Afghán war. This was at the beginning of 1841 and he made his way from Dádhar to Háji Shahr and Bhág to Jáni Dérah. At this time, Dádhar was held by the 2nd Bombay Grenadiers.

On the first two occasions the country appears to have been suffering from the weak rule of Mehráb Khán of Kalát. Round Dádhar and Háji Shahr, the country was populous and well cultivated, but further south many of the standing crops were lying uncut, and trade was at a standstill and abandoned owing to the depredations of marauders from the Jhalawán hills.

On the outbreak of the first Afghán war the political relations of the British Government with the district were for the first time established. In 1838, Lieutenant Leech was deputed to Kalát to make arrangements regarding supplies for the army about to proceed to Afghánistán. Situated, as it was, at the base of the lines of communication on which the British army depended during its operations in Afghánistán, Kachhi was of great importance and from 1839 to 1842 was held and administered by the British.

British connection.

## HISTORY.

In March 1839, the Bengal column of the army and the troops of Sháh Shuja-ul-Mulk assembled at Dádhar, having marched via Barshori, Mírpur, Bhág and Háji. Later, on the 21st of March, the Bombay column reached Gandáva, having marched along the western side of Kachhi. From here it had been hoped that the column would have been enabled to march up the Múla pass and so reach the highlands about the same time as the Bengal column, but the Múla route was pronounced impracticable, and, after some days spent at the mouth of the pass, it was decided to march via Shorán, Sanni and Naushahra and to follow on the heels of the Bengal column in its passage up the Bolán. Neither force fought any actions of particular importance on its way through Kachhi, but the predatory tribes along the route busied themselves in cutting off convoys and in rendering the lines of communication absolutely unsafe.

On the advance of the army, some companies of Native infantry were left to garrison Dádhar at the mouth of the Bolán pass, and military posts were later on established at Lahri, Phuléji, Chhattar and Sháhpur and subsequently at Sibi.

Shortly after the advancing armies had passed up the Bolán, all the *jágitrs* in Kachhi which had been granted by preceding Bráhui governments to the various tribes for services rendered were ordered to be confiscated and one Sajad Muhammad Sharif was appointed as the *náib* of Kachhi. This official, who was not reputed to be trustworthy, was largely responsible for the confiscations, the result of which was to inflame many chiefs of great power and influence among the Bráhuís, such as Kamál Khán Iltázai, the brother-in-law of Sháh Nawáz Khán of Kalát, Rahím Khán Méngal, and others. These men, whose protests were not listened to, retired sullen and dejected to the hills and were soon at the head of bodies of insurgents.

Among the tribes who caused most trouble on the lines of communication were the Marris, Bugtis, Dombkis, and Jakránis\*. Bíbrak, chief of the Bugtis, and Bijár, chief of the Dombkis, were the most notorious of the leaders of these plundering expeditions. No man was safe and the troops were harassed beyond endurance. Early in 1839, Mr. Ross Bell

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\* Jakránis are a clan of the Dombkis.

of the Bengal Service was appointed as Political Agent in Sind and Báluchistán and it was determined to send an expedition against the Dombkis, at the first opportunity. Accordingly, in October 1839, a force under Major Billamore, of the 1st Bombay Grenadier Regiment, proceeded to operate against the predatory tribes of eastern Kachhi and the neighbouring hills. The detachment arrived at Phuléji early in November, but Bijár Khán, with all his followers, had abandoned the plain country and with their wives and families taken refuge in the Marri and Bugti hills. Major Billamore followed them into the hills and defeated the Bugti tribe with severe loss, capturing their chief, Bíbrak, whom he sent prisoner to Sind. Kahán in the Marri country was also entered and the expedition was entirely successful. British troops were then posted at Lahri, Phuléji, Chhattar and Sháhpur.

Meanwhile the authorities had determined to punish the Khán of Kalát for his failure to provide supplies in Kachhi, and General Willshire's division, which was on its way to India from Kandahár, turned off from Quetta and took Kalát on November 13, 1839. Mehráb Khán was killed and Sháh Nawáz Khán installed as Khán of Kalát.

The district of Kachhi was, however, severed from Kalát and annexed to the territories of Sháh Shuja-ul-Mulk, under the administration of British officers. Subsequently the Bráhui tribes rose against Sháh Nawáz Khán in favour of the young Nasír Khán, son of Mír Mehráb Khán, who on the death of his father had fled to Khárán. Kalát fell into the hands of Nasír Khán and Sháh Nawáz Khán was compelled to abdicate. The British representative at Kalát, Lieutenant Loveday, was also taken prisoner. Nasír Khán then made overtures to the British representative at Quetta, Captain Bean, but finding them fruitless and learning that the recovery of Kalát was resolved upon, he moved down into Kachhi via the Bolán Pass, taking with him Lieutenant Loveday as a prisoner and attacked the British post at Dádhar on October 29, 1840, but was repulsed. Desultory attacks were made on the two following days, but reinforcements having arrived under Major Boscawen, the troops moved against the Khán, whose forces withdrew, leaving on the ground the still warm body of the murdered Lieutenant Loveday.



## HISTORY.

About the same time that the Khán was advancing through the Bolán to Dádhar, Kamál Khán Iltázai had collected a force of 4,000 men and had reached and plundered Gandáva. It was apprehended that he would advance thence on Bhág, which contained large stores of grain and was defended only by a few irregular horse. Moreover, the Governor, Muhammad Sharíf, was in league with the Bráhuís. Fortunately reinforcements arrived at Bhág in time from Lahri and the place was saved. Shortly after, Major Boscawen encountered the Bráhuís at Kanda. The Bráhuís lost 130 men in the engagement which followed.

After the discomfiture of the Bráhuís at Dádhar, the Khán's army was reinforced and took up a strong hill position at Kumbi about 8 miles from Kotra. Here they were attacked by a small force consisting of 850 bayonets, 60 sabres and two guns under Colonel Marshall. After a stubborn resistance the Bráhuís were eventually defeated with the loss of some 300 men, whilst Mir Bohér with seven other chiefs and 130 followers were taken prisoners.

These operations secured the lines of communication through Kachhi.

Mr. Ross Bell died and was succeeded by Colonel Outram in August 1841. Acting on the advice of this officer, the British Government reversed its former policy, and Colonel Stacy was deputed to try and induce the young Nasír Khán to come in to the British authorities. In this he succeeded and Nasír Khán waited on Colonel Outram and was confirmed as Khán of Kalát. Kachhi, with all other forfeited portions of his territory, was restored to him. Sibi had been taken possession of in the name of Sháh Shuja-ul-Mulk and a Political Officer was now appointed to reside there. British troops were withdrawn from Lahri. Henceforth the Bráhui tribes and those of western Kachhi remained in peace but the predatory tribes of eastern Kachhi, the Dombkis and Jakránis and the hill tribes, the Marris and Bugtis, remained at open war with the British. In December 1841, Colonel Outram selected Captain Jacob for the command of the Sind Irregular Horse and the political charge of eastern Kachhi. Captain Jacob with 250 men of his own regiment, a company of native infantry, and 2 field pieces made his headquarters at Chhattar.

The principal leaders of the predatory tribes, notably the Dombkis and Jakránis, were won over to the British service and attached to the Sind Irregular Horse. Shortly afterwards, Turk Ali Jakráni, one of the oldest and shrewdest of the tribal leaders, proved treacherous and deserted to the Bugtis, where he collected a body of outlaws numbering some 1,500 men, but on Jacob advancing against them at Uch, the robbers dispersed. Throughout the trying year of 1842, Bijár Khán and other chiefs proved entirely faithful and exerted themselves honestly and actively in preserving the peace of Kachhi. HISTORY.

By the end of November 1842, the British had entirely evacuated Afghánistán, Baluchistán, and Kachhi, and the service of the Baloch chiefs and others under the British Government came to an end. Then came the war in Sind and the annexation of the province to British India in March 1843. Kachhi became a refuge for all the discontented and lawless characters who had been driven out of Sind and became more disturbed than ever. This state of affairs continued till in January 1845 Sir Charles Napier in person, with Generals Hunter and Simpson at the head of an army of about 7,000 men of all arms and accompanied by Mír Ali Murád of Sind with an auxiliary force of some 4,000 Baloch, proceeded against the robber tribes of Kachhi under Bijár Khán Dombki, who fled to the Bugti hills. The Marris having been prevailed on by Major Jacob to refuse them passage; they surrendered, and Bijár Khán, the Dombki chief, with his son Nasír Khán, remained State prisoners till 1851, when Bijár Khán having died of old age, his followers were released at the request of Major Jacob and allowed to return to Kachhi. The Jakránis were deported and settled in Jánidéra. At the same time the Kahéris were reinstated in the lands round Chhattar-Phuléji which had been taken from them by the Dombkis.

After this campaign, two companies of infantry, a troop of cavalry and a field piece were posted at Sháhpur. The Jakránis and Dombkis remained quiet, but plundering expeditions into Kachhi by the Marris and Bugtis still continued; and, in September 1848, Captain Jacob reported that "the whole province of Kachhi is being overrun by the Marris and the peaceful inhabitants are fast leaving the

## HISTORY.

country with their families and property to reside in Sind. The tract of country in the Nári river is almost entirely deserted." The treaty made in 1854 by Major John Jacob, C.B., on the part of the British Government with Mír Nasír Khán, Khán of Kalát, placed the relations between the Khán and the British Government on a sound footing. Both the tribes were subsidised by the Khán, but their conduct showed no improvement. Mír Nasír Khán died in 1857 and was succeeded by Mír Khudádád Khán, who in 1859 was compelled to lead an expedition against the Marris. Kahán was occupied, and the expedition, which was accompanied by Major (afterwards Sir Henry) Green, was successful. It does not, however, appear to have had any lasting effect, as a second expedition had to be undertaken in 1862, also apparently without much beneficial result. The state of the country became more and more disturbed, and it was at this juncture that Captain (afterwards Sir Robert) Sandeman appeared on the scene. His first mission to Kalát in 1875 was not entirely successful, but in the following year, by his tact and firmness, he succeeded in bringing about the Mastung agreement, the Magna Charta of the Bráhui Confederacy, which effected a settlement between Mír Khudádád Khan and his rebellious chiefs. To make the influence thus acquired really effective for the future, the British Government now accepted the responsibility, as the paramount power, of preserving the peace of the country, and a fresh treaty was concluded with Mír Khudádád Khán in December 1876. At the end of 1878 the second Afghán war broke out, and Sibi, which had continued to be held by the Bárúzai chiefs as Governors of the Afghán rulers, was occupied by a detachment of troops from Jacobábád at the request of the *sardárs* and people. On the close of the first phase of the war, Sibi was finally ceded to the British by the treaty of Gandamak (May, 1879). This treaty was shortly afterwards abrogated, but at the close of the war it was decided, at the strenuous instance of Sir Robert Sandeman, to retain the areas originally ceded by the treaty, though final orders for permanent retention were not passed till 1882.

During the reign of Mír Khudádád Khán, Kachhi was long a scene of anarchy and raiding, and at Bhág in March,

1893 the Khán's *Mustaufi*, or chief accountant, with his father, his son and a follower were murdered by the Khán's orders. The Khán appears to have suspected the *Mustaufi* of treachery and alleged that the latter had made an attempt on his life. Khudádád Khán's abdication was subsequently accepted by the Government of India in favour of his son, Mir Mahmúd Khán, the present Khán, during whose reign the country has remained peaceful and its administration has greatly developed. HISTORY.

Kachhi forms part of the Kalát State and the system of its administration and political control is the same as in Sarawán, but the lands through which the Sind-Pishin Railway passes form part of the Nasirábád tahsíl of the Sibi District, the Political Agent of which district also exercises control over the Dombkis and Kahéris who are settled in the Lahri *niábat*.

Archæological interest in Kachhi attaches chiefly to the existence of various *dams* or mounds which are found scattered throughout the district. Several of these mounds are attributed to an infidel king, named Dallu Rai, who appears to be a half mythical and half historical personage and to whom no definite place in history can be assigned. Such mounds as are known after this king are to be found in Jhal, Gáján and Shorán and appear to be the ruins of old cities and are strewn over with pieces of pottery. Similar mounds or *tumuli* exist in Kotra and Kunára. In the Bolán lands are the ruins of the old city of Khánpur, those of the old Bárúzai town of Mirzapur near Mithri, of Gujrát near Dádhar and of Chákar Mári near Sanni. ARCHÆOLOGY.

At a distance of about 4 miles to the north-east of Khári, there are ruins of a very large fort, the ramparts of which are still in existence but in a ruined condition. The western side of the fort touches the skirts of the Mádagin hills. The northern wall has been carried away by the Kashok stream. Inside are the ruins of many houses, while a road issues from it and runs in an easterly direction. Ruins of a fort in Khári.

The old mounds of Chhagari which lie about 8 miles to the south-west of Bellpat station were visited in 1904\* by Mounds of Chhagari.

\* For a detailed account see *Report of Archaeological Survey Work in North-West Frontier Province and Baluchistán, 1904-05*, by M. A. Stein, Ph.D., Peshawár.

ARCHÆOLO-  
GY.

Dr. Stein, Archæological Surveyor, North-West Frontier Province and Baluchistán, who is of opinion, from the evidence available, that the mounds contain debris, accumulations of a pre-Muhammadan settlement. The mounds lie to the north-east of the village, the main mound extending south-west to north-east for about 175 yards; its greatest breadth on the top is only about 20 yards and there are several small terrace-like shoulders jutting out from its sides. To the west of this mound and parallel to it, at a distance of about 120 yards, there stretches a smaller mound about 95 yards long and only 10 to 12 feet high. Both mounds are thickly strewn with pottery, generally fragments of very small size, among which little figurines in burnt clay are also found after rains. Buddhist remains have also been discovered at Chhargari and Tambu.

Budhist  
seal impres-  
sions.

Two Buddhist seal impressions were found at the village of Tambu in Bhág in 1903.

They bear a Buddhist formula in Brabmi character, above which are representations of five *stupas*, surrounded by a varying number of *chattras* or "umbrellas", such as are usually raised above objects of Buddhist worship. Both seal impressions are identical and Dr. M. A. Stein, who examined them, considers that the characters of the legend are not older than the eighth century A.D. nor much later than the ninth.

The formula\* is that well known in the Buddhist creed in Sanskrit :—

- (1) "Yé dharmá hetú prabhavá, hétun téshán Tathágató hyavadat.
- (2) Tésán chá yo nirodha, évam vádi Mahá Sharamans.
- (3) Sarav pápasyákáraní (? am), kushalasyopasa pradam.
- (4) Sva Chittam paridamanam, étad Buddhánushásanam."

\* Reproduced from an article entitled "An Excursion to the Ruins and Site of an Ancient City near Bakhra, 13 cos north of Patna and 6 north from Singhed. (Extracted from the Journal of Mr. J. Stephenson) with a Note by James Prinsep." *Journal of the Asiatic Society of Bengal*, Vol. IV., page 135.)

Its translation is as follows :—

“ Whatever moral (or human) actions arise from some cause, ARCHÆOLOGY.

The cause of them has been declared by Tathágata :

What is the check to these actions,

Is thus set forth by the great Sramanas.

No vice is to be committed :

Every virtue must be perfectly practised :

The mind must be brought under entire subjection :

This is the commandment of the Buddha.”

Such seal impressions which were used as votive offerings, have been frequently found in the United Provinces and also in other parts of Northern India.

Two clay-moulds for casting coins were found in Khári. Old coins.  
Professor Rapson of the British Museum identified them to be two varieties of a forced currency which was issued by Muhammad bin Iughlak about 1330 A D. The coins, he remarked, were an evidence of one of the most iniquitous attempts in history to force a debased coinage on a people. They were issued at a fictitious value out of all relation to their intrinsic value, and it therefore paid unusually well to forge them.

As described in the section on **History** the ancient name of POPULATION.  
Kachhi, according to Elliot, was Nudha or Budha. Ibn Haukal in his book *Kitáb-ul-Masálik-wa-mamálik*, which was written in the tenth century, mentions it as lying Ethnographical history.  
between Túrán, Makrán and Multán, and adds that its capital was Kandabél or Kandail, the modern Gandáva in the Kachhi plain. Mr. Hughes-Buller says\*: “ We may therefore infer that the kingdom, of which it (Kandabél) was the capital, included that plain and, perhaps, also some of the hills to the east and west and a part of Sind. The inhabitants were called Nudha and Mand. The Nudhis, or Nudhites, are described as resembling men of the desert and living in houses made of reeds and grass. They are subsequently shown to be Jats, who still constitute the majority of the population.”

The Jats are a collection of Muhammadan tribes without any common origin, and it is possible that some of these may be the descendants of the Hindu inhabitants who were converted to Islám at the time of the Muhammadan

\* *Census of India, 1901, Vol. V, chapter VIII, page 83.*

**POPULATION.** conquest of Sind of which Kachhi was an integral part. Many of the Jats, however, such as the Bhattis, Siál, Awán, Rids and others described later on, came about two centuries ago from Multán, Déra Gházi Khán and Baháwalpur in the Punjab on account of a severe famine which prevailed in that Province, and some are said to have been imported by Nasir Khán I (1750-1 to 1793-4) to aid in agriculture. The earliest of the Jats are said to be the Channe, Wadhe, Mánke, and Ráwahi, but the Mánkés are not now found in the district. Buddhist archæological remains have also been found in the district and, according to the *Chach-náma*, Buddhism was the dominant religion in Sind in the seventh century. The great influx of the Baloch from the westward took place during the fourteenth and fifteenth centuries.

**Density.** The first census of the district was carried out in 1901. Rough estimates of population were made through the headmen of the tribes. The results arrived at gave a total population of 82,909, which included 19,542 persons censused in the Dombki, Kahéri and Umráni country which was classified as a division of the Thal-Chotiáli (Sibi) District. The incidence of population was 15 persons per square mile.

**Towns and villages.**

The number of permanent villages now (1905) is 605, including the towns of Gandava, Bhag, Dadhar, Lahri, Shoran and Jhal. The number of villages has considerably increased since the British advent, as formerly the country was subject to depredations and the Baloch tribes lived a predatory life. Besides the places named above, the most important villages are Mushkáf (about 397 inhabitants) in Dádhar; Mahésar (42 houses) in the Bolán lands; Sanni, Mithri, Háji, Gádi and Sachu (100 houses) in Bála Nári; Tunia (400 houses), Chhattar (1,976 persons), Phuléji Hasan Khán (565 persons), Phuléji Yár Muhammad (565 persons), Táhir Kot (628 persons) and Sháhpur (300 houses) in the Lahri *niábat*; Jalál Khán, Chhalgari (345 persons) Jhok Kásim, and Kanda in the Bhág *niábat*; Mirpur (627 persons), Khudábád (502 persons) and Shikárpur (305 persons) in the Nasirábád *niábat*; Shorán (280 houses), Siánch (120 houses), Hára (160 houses), Tandra Guláb Khán (150 houses), Bhathári (200 houses), in the Rind tribal area; Gáján, Kotra, Khári (1,450 persons), Pách (304 persons), Ronga (314 persons), Udhána (366 persons), Maulvi (549

persons) and Abád (229 persons) in the Gandáva *mábat* ; and lastly Jhal, Panjuk, Hathiári and Shádihar in the Magassi tribal area. POPULATION.

The indigenous population is settled, but the failure of crops in years of drought drives the bulk of the population to Sind in search of labour. A small migration of the poorer classes to Sind also takes place early in the autumn for about two months to find labour there. A large influx of the Bráhuís takes place in October and they return to the highlands on the approach of spring. Migration and immigration.

No detailed record of age or vital statistics was attempted in the census of 1901, adults being merely distinguished from minors. Out of a total population of 82,909 there were 43,836 males, including 28,549 adults, and 38,073 females including 25,624 adults. Age and vital statistics.

Among the Jats who formed the bulk of the population, the proportion of females to males was 862 to 1,000 and among the Baloch 811 to 1,000. Comparative numbers of sexes.

The marriage customs of the Jats and the Baloch are similar in the main. Three principal systems are known : the *nang* or *shán*, when no stipulations are made ; the payment of bride price or *lab* ; and the *kanowati* or system of exchange of girls. The leading families among the Jats deprecate the two latter systems and it is said that *lab* was unknown to the Jats before the last thirty years and that they have borrowed it from their neighbours, the Bráhuís and the Baloch. Among the Baloch, a declaration to give the hand of a girl is binding, but among the Jats the ceremony of *shirwata* usually renders the betrothal binding. For this ceremony the relations on both sides assemble at the house of the bridegroom's father who provides a quantity of milk ; the cup is served round and the bridegroom's father drops a few rupees into the cup of the bride's father. The next day, the bride's father invites the party to a feast of sweet cakes (*bhusra*). The feast over, the bridegroom is presented with a *lungi* or a piece of *alwán* cloth by his father-in-law, and congratulations are exchanged. Until marriage, the bridegroom supplies a suit of clothes half-yearly for the bride. The ceremony of *buki* is performed before the marriage, as follows. As among the Hindus, a coloured thread (*gána*) with a ring is tied to the wrist of the Marriage customs and ceremonies.



**POPULATION.** bridegroom (*ghot*) and he is given a sword or knife to protect himself from evil spirits. Seven women who have married for the first time and whose husbands are alive (*sohagan*) grind a quantity of corn for the use of the couple after marriage. A similar ceremony takes place at the house of the bride (*konwar*) when her hair is dressed for the first time like that of a married woman. On the evening of the marriage day, the wedding procession (*junj*) moves off to the bride's house. A sheet (*panwari*) with cloves, cardamoms and other articles tied in each corner is held over the bridegroom who is conducted to a *kandi* (*prosopis spicigera*) tree and is called upon to lop a branch with a single stroke of the sword after going seven times round the tree. Thence under the same canopy he is taken to the bride's house where, after a feast, the *nikah* is read by the *mullá*. Then the bridegroom is conducted to the apartment of the bride, where the following ceremonies take place. The women of the family give a pinch of salt to the bridegroom, who places it in the bride's hands; then a small lump of cotton is placed on the head of the bride and the bridegroom has to pick it; then a piece of *gur* is placed in the clenched fist of the bride, and the bridegroom is required with one hand to take the *gur* from her and on his inability to do so he declares himself to be a slave of the bride, who then opens her hand, and lastly the women place the heads of the couple together (*lano* or *sarmel*) seven times and then leave them alone. These ceremonies are collectively known as the *lanwan*. Among the Jats, the custom is for the bridegroom to take the bride the next day to his house on a bullock, camel or horse and seven days afterwards the young wife goes to the house of her parents with her husband whence they return with presents and resume the usual avocations of life.

**Bride price.** The rate of bride price (*lab*) is not fixed; it varies from Rs. 100 to Rs. 700 but more commonly it is Rs. 150 to Rs. 200. The amount is paid before the *nikah*. A widow is generally valued at a lesser amount. Among the Jat camel-breeders, the bride price is from 5 to 200.

**Punishment for adultery.** The punishment for adultery among both the Baloch and the Jats is death, when caught *flagrante delicto*, and no compensation is payable when both the culprits are killed. If they escape, a compromise is made and the compensation

among the Jats usually consists of a girl or Rs. 100 to Rs. 400 in cash; among the Baloch one or more girls and some cash, Rs. 100 to 200. The code of morality among the camel-breeding Jats is low. POPULATION.

In respect of dower (*haq-i-mahr*) the Baloch custom follows that of the Bráhuís. Among the Jats, the dower is usually Rs. 7.

The status of women among the Baloch is similar to that among the Bráhuís. The Jats follow the Muhammadan Law in matters of inheritance and although a widow should, by custom, preferably marry one of the brothers of her deceased husband, she is by no means bound to remarry any one against her will. She receives subsistence allowance, but if she chooses, she may inherit one-eighth of her late husband's estate. The status of women and inheritance.

The language used in correspondence in the *niábats* is Urdu; Persian is used by the natives of the country in documents. The principal dialects spoken are Jatki and Baluchi. The former is by far the most extensive, and is spoken by the Jats, and some of the Baloch tribes, viz., the Kahéris, Mughéris, Bulédis and Umránis. Two forms of it are recognised: Sindi or Siraiki, which is the form of the dialect used in Sind and is spoken by the Hindus and that portion of the Jats, such as the Abras and others, who have come from Sind; the other is known as the Punjábí Jatki or Lahnda and is spoken by those sections of the Jat tribe which originally came from the Punjab, such as the Rids and others mentioned later on. Language.

Baluchi is technically described as belonging to the Iranian branch of the Aryan sub-family of the Indo-European family. The form used by the tribes in the district is known as the eastern dialect as opposed to the western or Makráni dialect, and the words in use for common objects and acts are nearly all pure Baluchi, the remainder of the language being borrowed from Persian, Sindi and Punjábí. In Kachhí, Baluchi is spoken by some of the Magassis, Lásháris, Rinds, Jatois and Dombkis. Baluchi.

The indigenous population of the district may be divided into two main classes, viz., the Jats and the Baloch. Others are Hindus or the trading class, Saiads, and menial classes. The latter were all classed as Jats at the time of the census. Races, tribes and castes.

**POPULATION.** By far the most numerous are the Jats, who form the bulk of the population. Next come the Baloch and then follow Hindus, Saiads and others of less importance.

The following table shows the strength of the principal tribes as censused in 1901 in the district of Kachhi itself :—

Rind ... ..	6,252
Magassi ... ..	9,658
Dombki ... ..	3,684
Umráni ... ..	149
Kahéri ... ..	763
Bulédi ... ..	635
Khosa ... ..	396
Jat ... ..	39,499
Saiads ... ..	917
Hindus... ..	10,784

Tribal constitution of the Baloch.

The constitution of a Baloch tribe resembles that of the Bráhuís. At the head of the tribe is the chief or *wadéra* or *tumandár* with whom are associated the *mukadams* or heads of clans and *motabars* or heads of sections. The *mukadams* and the *motabars* are the *wadéra's* executive officers, and their offices are hereditary, except in the case of inability, in which case the next rightful heir in the same section or clan is selected.

The origin of the Baloch.

The following account of the origin of Baloch is given by Mr. R. Hughes-Buller in his Census Report for 1901 :—

“ There is ample evidence to show that the nucleus of the Baloch tribes now to be found in the Indus Valley were originally settled in Makrán and Persian Baluchistán to the south of Kirmán. Take, for instance, their names:—the nucleus of the Bugtis traces its origin to Bug, in Persian Baluchistán; the Bulédis to the Buléda valley in Makrán, near which some of them are still to be found; the Domkis, otherwise written Dombki, from the river Dombak in Persian Baluchistán; the Lásháris from Láshár; the Gishkoris from Gishkaur, i.e., the Gish stream, which drains the Buléda valley; the Kuláchis from Kulánch, also situated in Makrán; and the Magassis from Magas in Persian Baluchistán. Again, there is to be found a strong tribe of Rinds at Mand in Makrán, from whom the Rinds of the Kachhi plain are drawn. Elphinstone states in his history that the Baloch were occupying the mountains of Makrán at the time of

the first Arab invasion in 664 A.D., and Ibn-Haukal, who wrote in the 10th century, tells us that the Koch and Baloch inhabited the 'Írán Zamin, bordering on Hind and Sind'. Like Kochi or Kochai in Pashto and old Persian, the word Baloch simply means 'nomads' or 'wanderers'.

"It is previous to their settlement in Persian Baluchistán and Makrán that the origin of the Baloch is buried in obscurity and that authorities differ, some holding the story of the Syrian origin to be true and others alleging them to be of Turkoman stock. Sir Henry Green, who was the Political Superintendent of the Upper Sind Frontier, found tribes bearing the same names as those now common among the Baloch of the Indus valley in the course of his travels in Syria. On the other hand, Muhallab the Arab invader, encountered eighteen Turki horse men riding crop-tailed horses in 664 A. D. at Kaikán,\* which lies somewhere between Kéjin Makrán and Khuzdár, a fact which would indicate that the theory of the Central Asian origin of the Baloch is not without foundation in fact. When we consider the process of affiliation which has gone on, or is going on among the Baloch of the present day, it would not be surprising if enquiry were to show that they consisted both of Arab and Túránian stock.

"The authenticity of the tradition among the Baloch of the Indus valley which centres round Jalál Khán, generally called Jaláhn, from whom sprang four sons—Rind, Hot, Láshári, Korai—and a daughter, Mai Jato—may well be doubted, especially as the Hots of Makrán are universally credited with being the aboriginal inhabitants of the country, and themselves claim to be a distinct race from the Rinds, and from the various Baloch tribes who inhabit the country now. It is possible that they are the representatives of the Oreitai or Horitai, who were met with by Alexander in the course of his progress westward through Makrán.

"The great influx of the Baloch from the westward appears to have taken place during the fourteenth and fifteenth centuries, as by the sixteenth century there is authentic

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\* Mr. Hughes-Buller in a later work, considers Kaikán as identifiable with the modern Nál in the Jhalawán country.—Ed.

POPULATION. evidence that they were numerous and were making raids and forays in all directions."\*

The origin and history of the Baloch is fully discussed in Mr. Dames'† *Baloch Race*.

The principal Baloch tribes are described below in the order of their numerical strength.

Rinds. Including the Jatois (1989), Lášhâris (8,49), Jamâlis (3,931), Khosas (3,883), and Chândias (756), who were enumerated with the Rinds in 1901, and all of whom form independent units, the Rind tribe numbered 18,693 (10,134 males and 8,559 females), of whom 16,376 (8,889 males and 7,487 females) were censused in the Kalât State. The remainder were censused in Las Béla, Quetta-Pishin, Thal-Chotiáli, Zhob and Chágai. The tribe occupies the country round Shorân, which is their head-quarters. Elsewhere in Kachhi, a few are found in the Dádhar valley, while branches of the Kulloi clan live in the Sarawán district in Lop and Mungachar. The clans closely allied together and under the immediate control of the chief, *wádéra* Sardár Khán (1907), number fourteen, viz., Mírozai, Hotánzai, Godhri, Kahéri Nákhézai, Kulloi, Ghulám Bolak, Siáhpád, Cháwláni, Azdi, Buzdár, Rámézai, Májhbi and Isubáni.

After being driven from Kirmán, the Rinds lived in Kéj and Kolwa, and here they are still to be found. Thence they migrated into Sind, and are now scattered through that province and the Punjab. In the latter province, so many as 21,154 were found at the last census. However pure the tribe may have been when it left its home in Makrán, it has not preserved its homogeneity, and the present chief of the Rinds is said to be a Bábi Afghán, although he himself is able to trace his genealogy for 17 generations to Jalál Khán, son of Mír Rind, the traditional ancestor of the tribe. According to the most popular accounts current among the tribes, the Mírozais or the chief's section, and their collaterals the Hotánzais, are descended from Bijár, who came eight generations ago and ousted the Godhris from the chiefship of the Rinds. The Godhris, it is said, had ousted the Mandwánis, now a clan of the Bangulzais. The nucleus of

\* *Census of India*, Vol. V. pages 94-5.

† *The Baloch Race* by M. L. Dames, London, 1904.

the present tribe consisted of the Godhri, Nákhézai, Kulloi, Ghulám Bolak, Siáhpád, Cháwláni, and Isubáni clans: also the Májhbis and Azdis, who are described as being of low origin, the former being the servants and the latter the freed slaves of the Baloch. Among aliens who joined in later times, are three sections among the Godhris, viz., the Shahéja from the Marris, the Dínáris from the Lásháris; and the Kambráris from the Bráhuís. Others are the Buzdárs, who are a branch of the Buzdárs of Sind and Punjab, and contain among them also Chándias and Bugtis; and the Hazáragh section of Kullois, who came from the Pandráni Bráhuís.

The nucleus of the Kahéris claim to be descendants of the *Haft Walis* or seven saints, whose shrine at Bathári is described below, and who were Saiads who came with the Baloch. They have, however, been joined by the Raminráni, who are Babbur Jats, and Rehánzais, who are Rahúnja Jats. The Kahéris, as guardians of the *Haft Wali* shrine, are held in respect. The Rámézais and the Azdis each constitute a half *tukkar*. The Mírozais and Hotánzais, on account of their position, are held in great honour by the tribesmen. Special mention may be made of the large clan of Kullois, a most turbulent clan among the tribe. Those living in the Lop in Sarawán are distinguished as Koh Kullois and hold lands in common with their brethren of the plains. The Kullois of Mungachar have been described in the *Sarawán Gazetteer*.

When the Bráhuí confederacy was at the zenith of its power, the Rinds became members of it, and are reckoned with the Sarawáns. They supplied 1,000 men-at-arms. The tribe is devoted to agriculture, and on the whole well-behaved. They have given up their old habits of cattle-lifting from Sind, for which they were once notorious. The Rámézais and Koh Kullois supplement their income from the produce of their flocks, and nearly all sections more or less possess camels. The tribe has long been at feud with the Magassis, and an account of the fighting between them is given under that tribe. By far the severest fight was that known as Shér Muhammad Rosh fought near Jhal in 1830, in which the Rinds were completely defeated and many of them fled to Sind, where they are still settled at Jahngár.

**POPULATION.** Bazár near Sehván on the Begári canal, at Ratto Déro, and in the neighbourhood of Lárkána. *Wadéra* Sardár Khán, the present chief, has been, since 1895, in receipt of a monthly allowance of Rs. 300 from the Kalát State. He possesses great influence in his tribe. His family has matrimonial connections with the Raisáni and Bangulzai *sardár-khéis*. He keeps in his service a body of men called sepoyes for the control of the tribe and the management of his large *jágr*. These men receive fixed grain allowances at each harvest, and their services are utilised when required. They numbered 61 in 1904. Other leading men in the tribe are Mír Arz Muhammad and Mír Khán Muhammad Mírozais; Kádír Bakhsh, headman of the Godhris; Bughra Khán Nákhézai; Amír Ján, headman of the Kullois, living in Narmuk; Dil Murád Buzdár and Háji Khán and Kambar Rámézais. A few sections of other tribes, although possessing no share in the tribal land, yet join the tribe in good and ill, and look to the chief on all occasions. They include the Marris (about 53 houses), Golas (140 houses), Chándias (8 houses), Khosas (4 houses) and Rahéjas (8 houses).

Magassis.

In 1901, the Magassis, including the Lášáris (3,036) and Mughéris (1,181), numbered 10,340 (5,758 males and 4,582 females). Of these, 10,263 (5,718 males and 4,545 females) were enumerated in Kalát; the remainder were censused in Quetta-Pishín, Thal-Chotiáli and Las Béla.

The Magassis are also known as Lášáris, and, according to Dames, derive their name from Mag, who was sixth in descent from Lášár. The principal sections into which the tribe is divided are Bhútáni, Mírzai or Mírzáni, Nindáni or Nindwáni, Ráwatáni, Sobháni, Shambháni, Sákháni, Ráhéja, Mughémáni, Khosa, Hasráni, Kátyár, Khatohal, Hisbáni or Isbáni, Ahmadáni, Marri, Chandrámán, Umráni, Jattak and Jaghíráni. The Lášáris and Mughéris are described separately below.

The whole tribe lives at Jhal and its neighbourhood, but a good many of the Magassis have separated from the main tribe and settled with others. These include some Shambánis who live with the Bugtis and many Magassis belonging to other clans who are found in Muzaffargarh, Liah in Miánwáli, the Chenáb canal, Mánkéra and Kot Dhingarán in the Punjab; and at Jung Sháhi near Tatta, Sháh Panja in Lárkána. in

Khairpur, Mehar, Jacobábád, Ghotki and Shikárpur in Sind and at Khánpur in the Baháwalpur State. The nucleus of the tribe claims to have come from Magas in Persia. This nucleus consisted of the Láshári followers of Gwahrám. The Bhútáni (to which the chief belongs and who take their name from Bhút I, fifth in descent from Láshár), Nindwáni and Ráwatáni claim to be the direct descendants of Gwahrám Láshári. The Shambháni, Sobháni, Hasráni, Nisbáni and some of the Sákháni are derived from the followers who originally came with Gwahrám from Magas, and from this nucleus the Mírzáni, Ahmadáni and Umráni are descended. Among affiliated sections are the Ráhéjas from the Bugtis ; the Mughémánis from the Chándia Baloch ; the Khosas from the Umráni Khosas ; the Khatohal, the Jattaks and the Jaghíránis are Bráhuís ; the Chandrámán are Chhuttas ; the Marris came from the Marris ; and the Kátyár are composed of groups from the Puzh Rinds, Bulédis and Bugtis. It may be mentioned that many of the Magassis are popularly believed by others to be Jats. Except the Marris, who live in the hills to the west of Jhal, all the remaining sections are settled and are engaged in agriculture. The Magassis have been sworn enemies of the Rinds from generations, and severe fighting has taken place between the two tribes from time to time, the most important engagements being that fought at Takri in which the Magassis numbered 700 and the Rinds 1,000 ; that of Mihán Mándhán, and the engagement of Shorán, which took place in the time of the Magassi chief Bhút II, who, together with his ally Sobha Chándia, was defeated by Míro Rind. In this the Magassis lost about 120 men and the Rinds 30. Sobha Chándia was also killed. Eleven days afterwards, Bhút II defeated the Rinds, but was himself killed. A very severe engagement between the two tribes took place at Khánpur near Gandáva in the time of Mír Maḥmúd Khán I (1793-4 to 1816-17) and resulted in the complete defeat of the Magassis. The respective strength of the Rinds and Magassis was 7,000 and 2,000 and the losses 220 and 50. The Dínáris of Khári and the Lásháris of Gáján took prominent part in this fight on behalf of the Rinds, on whose side were also some Buzdárs, Marris, Kuchks, Eri and Siánch Jats, Jamális, Dombkis, Khalpar Bugtis, Jatois, Bulédis, Umránis



**POPULATION.** and Golas. The whole force assembled at Khári, where they were entertained for 24 days by the Dinári headman, *Wadéra Kaláti*, and thence advanced on Khánpur, which was stormed and taken. The Magassis fled to Jhal, which became thenceforward their head-quarters. The next engagement took place at Lebo about 1829 in the time of *wadéra Ahmad Khán Magassi*, in which the Rinds lost 220 men and the Magassis 7, including Ahmad Khán. Eleven months afterwards, another battle took place at Bhunga, about  $1\frac{1}{2}$  miles from Jhal, which is better known as Shér Muhammad Rosh or Shér Muhammad day. The Rinds numbered 7000, and were led by their chief, Sardár Khán, and his brother Shér Muhammad. The Magassis numbered 1,900 only including Chándias, Khánzais, Músiánis, Taingizais, Badúzais and others. The Rinds suffered a severe defeat and lost 700 men, the Magassi loss being only 18. According to Masson, the battle took place in 1830, and a vivid description of it is given in Masson's *Narrative of a Journey to Kalát*.

Six months after the Shér Muhammad Rosh fight, 1,200 Magassi sowars looted Shorán and are said to have killed 600 men. The Rind sardár fled to Abád in Kashmor. These feuds, thanks to the British supremacy, are now at rest, but the Rind and Magassi chiefs still regard each other's positions with the feelings of extreme jealousy, and the long and deep-rooted enmity still lingers on. The Magassis were admitted into the Jhalawán division of the Bráhui confederacy in the time of Nasír Khán I, and with the Dináris and Lásháris supplied a contingent of 1,000 men-at-arms. The present (1907) chief is Nawáb Kaisar Khán, who is fourteenth in descent from Láshár, and who takes his place with the Jhalawán sardárs. He is in receipt of a monthly allowance of Rs. 300 from the Khán. Nawáb Kaisar Khán possesses great influence in his tribe. He was granted the title of Nawáb by Government in 1903.

Besides Jhal, the chief holds lands in Kikri near Nuttal, Méwa, Bangul Palál near Kanda, Lál Gandha and Dur in the Bhág *niábat*; and in Sháhdádpur *taluka* in Jacobábád and at Kambar in Lárkána. Other leading men in the tribe are Mohím Khán, Allahyár Khán, Allahna Khán, Míro Khán and Músa Khán, headmen respectively of the Mírzai, Nind-wáni, Ráwatáni, Sobháni and Shambáni sections.

The Dombkis, an important Baloch tribe who occupy a part of the Lahri *nidbat*, numbered 4,905 persons (males 2,683, females 2,222), the number of adult males being 1,614. Of the total, 4,096 were recorded in the Kalát State and 809 in the Thal-Chotiáli (now Sibi) District. POPULATION... Dombkis.

The principal clans are Mirozai (149), Waziráni (28), Muhammadáni (314), Brahmáni (549), Baghdár (521), Dinári (280), Shabkor (386), Táláni (349), Sohriáni (255), Bhand (95), Gabol (51), Jumnáni (14), Khosa (169), Láshári (35), Sangiáni (125), Gishkauri (426), Gorgéj (228) and Ghaziáni (169). Others are the Jhakránis, Galoi, Galátta and Fattwáni, all living in Sind; the only sections of the Jakráni living in Kachhi are the Dirkhánis (213) and Rodnáni. Another large clan of the tribe, the Gishkauris, were classified as a separate tribe in the Punjab at the last census, where it numbered 3,642 persons. The following clans, *viz.*, Mirozai, Waziráni, Muhammadáni, Brahmáni, Galoi, and the Nodmáni and Hammaláni branches of the Táláni represent the nucleus of the tribe. The first four claim descent from Mír Hasan, uncle of Mír Chákar. The others joined later, but are mostly of Baloch origin. The Baghdár and the Gishkauris are Puzh Rinds, the Dináris are Lásháris, the Shabkor came from the Legháris and Khétrán, the Anamáni branch of the Tálánis and the Sangiánis are Rawáhi Jats, as also are the Ghaziánis, who are said to be the freed slaves of these Jats; the Sohriánis and Shand are Bulédis; the Gabol are mentioned in the ballads as one of the slave tribes given by Chákar to Bánari, his sister, and set free by her; the Gorgéj are Nuháni Rinds and the Jakránis and Galátta are also Rinds.

In the days of General John Jacob, the Dombki tribe was famous for its marauding propensities, the most noted section in this respect being the Jakránis. The most notorious man of the day was Bijár Khán Waziráni, who was able to combine under his command the whole fighting strength of both the Dombki and Jakráni tribes. Darya Khán, chief of the Jakránis, was also a well-known man.

By grant from the Khán, the Dombki chief holds a *jágitr* in Togháchi and Murádwáh; half revenue rights (*nisfambár*) in Khairwáh and Khabba; three-fourths of revenue rights in certain other villages. The chief in recent years has

**POPULATION.** risen to power and influence. The tribesmen are cultivators. The present *sardár* (1907), is Chákar Khán, who succeeded his father Mehráb Khán on the latter's death in 1906. He belongs to the Jalál Khánzai section of the Mírozai clan. Other leading men are Míro Khán Mírzai, Gul Muhammad Wazírání, Hazár Khán Muhammadání, and Núr Dín Khán Brahimání.

The Dombkis hold levy service (1905) of 1 risáldár, 1 duffadár, 5 sowars and a muharrir under the Deputy Commissioner, Sibi, and there is a *thana* at Lahri, the chief being the risáldár; some Dombki levies are also employed on the railway line between Mithri and Jhatpat.

**The Lásháris.**

In 1901, the Lásháris numbered 3,847 (males 2,097 and females 1,750). Of these, 811 (426 males and 385 females) were enumerated with the Rinds and 3,036 with the Magassis (1,671 males and 1,365 females). Their connection with either is indefinite. They are scattered in different localities, each group independent of the other and under its own headman. In former times they supplied men-at-arms to the Khán with the Magassis. The principal groups into which they are divided are the Muhammadání, Tawakalání, Goharámání and Alkai, living at Kotra, the Páchis of Pách, the Dínáris of Khári, the Tumpánis of Kunára, and the Chuks of Gáján. Those in Nári belong to the Bhangráni, Miánzai Sumráni, Tájáni, Wasuwáni and Gullanzai sections. They are claimed like the rest by the Magassis chief as part of his tribe. The Lásháris of Kotra pay revenue to the Iltázais and to the Khán of Kalát and side with the Lásháris of Pách in tribal combination. The Páchis hold lands at Pách, a village close to Gandáva.

**Dínáris.**

In 1901, the Dínáris numbered 676 (380 males and 296 females). They are descended from one named Dinár and the principal sections are Mír Khánzai—the headman's section—Safarání, Bijjarání, Rahwáni, Zangejah and Zangláni. In former times the Dínáris occasionally came in conflict with the Magassis, for which purpose they were in alliance with the Lásháris of Gáján. Their headman is styled as *wadéra* and the present incumbent is Zawád Khán, son of Afzal Khán, other leading men in the clan being his cousin Támás Khán, Bibargh, his uncle, and Abdul Kádír and Safar Khán.

The Tumpánis in 1901 numbered 486 : 305 males and 181 females. The principal branches are Nárizai, Rashkání, Mustafázai and Ráhatzai. They hold lands in the *jágr* of the Mullázais of Súráb, to whom they pay revenue. The present Tumpáni headman is *wadéra* Mauládád of the Nárizai section. A few of the Tumpánis live near Jacobábád and Kambar in Sind and are said still to retain their shares in land at Kunára.

POPULATION.  
Tumpánis.

The Lásháris of Gáján are known as Chuk Lásháris and consist of about 231 families living in Gáján, Kázi Somáil, Gahélav, Patri near Kunára, and Akhundáni near Gandáva. The name *chuk* means 'infant,' and, according to local tradition, they are the descendants of the posthumous sons of the Lásháris killed by an Afghán governor named Kocháli at Patri, or the posthumous descendants of the Adhiánis killed by the Rinds in a fight at Naliwála. They are divided into five sections :—Haibatáni, Insufáni, Ganglání, Shehání, and Akhundáni, and their headman is *wadéra* Kamál Khán, son of Sháhwalí, who belongs to the Haibatáni section. The Chuks are good cultivators and their sole profession is agriculture. They all pay revenue on their lands : those of Gáján and Kázi Somáil to the Zarrakzai chief ; those of Patri to the Mullázais of Súráb ; and the Akhundánis to the Khán of Kalát and the Iltázais of Kotra. Some of the Ganglání Chuks have, in recent years, settled in Sind on the Begári canal and at Khaira Garhi.

Chuks.

The Jatois enumerated with the Rinds in 1901 numbered 1,979 in Kalát (1,025 males and 954 females). Their headquarters are at Sanni, and they also possess land in the Lop valley in Sarawán. They are also found in the Muzaffargarh, Montgomery, Déra Gházi Khán, Déra Ismail Khán, Jhang, Sháhpur and Lahore districts in the Punjab and in northern Sind near Shikárpur. The Jatois are a powerful clan and are devoted to agriculture. Their connection with the Rinds is completely severed. The common saying about them '*yak sanni haft sardár*'; one Sanni and seven *Sardárs* ; indicates their being grouped in one place under several headmen who number four, and each of whom styles himself *sardár*. The four sections which they represent are Buláni, Jamaláni, Pérozáni and Kalátizai. Each is further divided into a number of sub-sections.

The Jatois.

**POPULATION.** The nucleus consists of the Gwábrámzai, a branch of the Buláni; the Alihánzai, a branch of the Jamaláni, the Hájihánzai, a branch of the Perozáni and the whole of the Kalátizais. These are the leading sections and are directly descended from Háji Murád, nephew of Jalálhán or Jalál Khán, ancestor of Mir Chákar, who married Mai Jato, daughter of Jalálhán. Instances of outsiders who subsequently became affiliated are the Járzais and Legháris among the Bulánis who came from Bhanar in Sind and from the Legháris respectively; the Umránis from the Umráni Baloch and the Mírozais from the Phugs of Khajúri among the Jamalánis; and lastly among the Perozánis the following: the Sháhizais from Channe Jats; the Shahéjás from Marris; the Dehpáls from the Panni Afgháns; and the Rámézais and Khalpars from the Bugtis. In former times, the Jatois were a predatory clan. During the Báruzai rule they committed a raid on Sibi under their headman Kaláti, who is also known as Kaláti Bándbojh and whose deeds of valour form the theme of tribal ballads. In reprisal, the Báruzais burnt Sanni, and Kaláti fled to Narmuk and died at Kaltách. In later times the Jatois fought on the side of the Kalhoras against Mir Abdulla Khán of Kalát. In old days they had a bitter feud with the Kuchks of Kirta, and in more recent times with the Marris and the Lahri Bráhuís. In one of their raids, which extended to Sanni, the Marris numbering 750 sowars were pursued by the Jatois in co-operation with the Khán's troops, and an engagement took place at Bhág, in which the Marris were defeated, leaving many dead on the field of battle. The heads of those killed were brought to Bhág by the Khán's *naib* Abdul Azíz, and hung up on the gates of the town. There is at present (1905) some friction between the Rind chief and the Jatois over the possession of the Bázdán lands between Shorán and Sanni, and in their disputes the Jatois have occasionally in the past looked to the Raisáni chief for support and help. The principal headmen are Mir Azím Khán and Mir Isa Khán Bulánis, Mir Allah Bakhsh Jamaláni, Yár Muhammad Perozáni, and Gauhar Khán Kalátizai.

**Umránis.** The Umránis enumerated in the Kalát State numbered 1,098,—males 575 and females 523. In addition to this, 498

were classed as a clan of the Magassi tribe. The Umránis claim descent from Umar, brother of Ghazan, son of Ali, who is believed to have been one of the sons of Jalál Khán. Mr. M. L. Dames, however, thinks that, like the Bulédís, they probably joined the Baloch confederacy after the formation of five main divisions. POPULATION.

A genealogical table furnished by the present Umráni headman *wadéra* Shér Muhammad, who claims to be fifteenth in descent from Ali, shows that the tribe is divided into 12 sections: Tangiáni, Bálácháni, Ghaniáni, Malgháni, Paliáni, Nodkáni, Jongháni, Sobháni, Setháni, Buriáni, Misriáni and Diláwarzai. All these claim a common descent and derive their names from certain leading men, the Buriánis, for instance, being descended from one Hasan Khán who lost his nose in a fight and was nicknamed Buriáni. The last seven sections reside and own lands in Deh Tambu in Bhág Nári under their leading man *wadéra* Khudái Khán Diláwarzai, and in Deh Mírpur in the Nasírábád *niábat*. The other sections are spread over the Upper Sind Frontier and the main body lives in the Nasírábád tashil of the Sibi District. They hold *nisf ambári* rights from the Khán in Tambu in several villages. They are good horsemen and horse-breeders.

The total number of Mughéris enumerated in the Kalát State amounted to 1,181 (males 649 and females 532) enumerated with the Magassis, and 269 (154 males and 115 females) with the Rinds; they are, however, branches of neither tribe, but in tribal combinations join the Magassis. The principal sections are Banberáni, Bhand, Hájjia, Kaláni, Khor, Mírozai, Rehánzai, and Sarájáni, living in the Bhág and Nasírábád *niábáts*, and Katohar living near Shorán as cultivators of the Rind chief. Some Mughéris are settled in Sind in Kambar *taluka* in Lárkána. In the Nasírábád *niábat* the Mughéris live in the villages of Sarájáni, Mughéráni and Mitha Mughéri. In Bhág *niábat* the Mughéris hold *nisf ambári* rights in the tract called Bulédkár and say that these rights were granted to them by Nasír Khán I, in compensation for the lives of two men named Mián Ahmad Khán and Dalér Khán Mughéris who were killed at Delhi while fighting for Nasír Khán I. The principal villages held by the Mughéris in the Bulédkár are Jalál Khán, Rehánzai, Bhand, Wagah and Mughéris.

**POPULATION.** Hasan. The headman (1906), *wadéra* Jalál Khán, an influential man, lives at Jalál Khán near Bhág.

**Kahéris.** The Kahéris, who were classed as Baloch in 1901 numbered 789: males 421, females 368. They speak Sindí and occupy the central part of the Lahri *nidbat*, the principal localities held by them being Chhattar, Phuléji, Táhir Kot and Kunari. The tribe is divided into four clans: the Morádáni (208), Táhiráni (306), Kalandaráni (179) and Buláni (70); each is sub-divided into a number of sections. Owing to their alleged Saiad descent, the Kahéris are much respected by the Baloch. The Kahéris of Bhathári near Shorán, though some of them claim a common descent with the Kahéris of Chhattar Phuléji, have nothing to do with the latter. The following description of the tribe is given by Mr. Hughes-Buller in his Census Report of 1901:—

“The Kahéris are a small tribe, but it is doubtful whether their classification as Baloch is correct. At any rate they are described by Mír Ma'sum of Bhakkar in Sind, who wrote a history about 1600 A. D., as Saiads, who acquired their name of Kahéri from the *Kahér* or wild medlar tree, on which one of their ancestors mounted as if it were a horse. In the earlier part of the last century the Kahéris were driven out by the Bugtis and migrated to Baháwalpur but they were restored to their former settlements by Sir Charles Napier in 1845.”

They themselves claim descent from Sháh Umar Katál, a contemporary of the Prophet, and allege that they migrated with the Baloch from Makrán under their leader Niámat Sháh, and purchased their present lands from the Kupchánis, the price paid being a camel (*Chhattar*) load of money, hence the name Chhattar, the present head-quarters of the tribe. Niámat Sháh, also called Niámatullah Sháh, was one of the *Haft Walis* or seven saints, whose shrine at Bhathári is described under shrines.

The Kahéris pay revenue to the Méngal *jágir*dárs or Nál and Wad in Jhalawán, but there has been a dispute among them since 1900, which is partly still (1907) pending. The headman of the tribe is Muhammad Baka Khán, who lives at Chhattar. He belongs to the Mírzai section of the Morádánis. Other leading men are K. B. Hasan Khán; *wadéra* Itbár Khán and Honde Sháh Morádánis, *wadéra*

Nawáb Khán Táhiráni, Bahrám Sháh and Sháh Ali Kalan-  
dránis, and Nihál Khán Buláni. K. B. Hasan Khán is an old  
man of great influence, and for his excellent services to  
Government received a title in 1879. His son, Ján Muham-  
mad, is a *thánadár* in the Khán's levies at Gandáva, where  
the tribe has been granted service. Under the British  
Government the Kahéris hold a Levy *thána* at Phuléji under  
the Deputy Commissioner, Sibi, consisting (1905) of one  
risáldár, five sowárs and one *muharrir*. In the days of  
General Jacob, the Kahéris, to the number of 200 men, were  
in the service of the British Government.

The Bulédis, also called Burdi, numbered in 1901 5,769 Bulédis  
(males 3,114 and females 2,655). The clans were classed  
as Gola (5,134), Jáfuzai (14), Kahorkáni (36), Kotáchi (19),  
Laulai (68), Pitáfi (485) and Raite (13).

The tribe derives its name from the Buléda valley in  
Makrán, and traces its descent from one Abu Said who set-  
tled in that place.

The majority of those recorded in Baluchistán are Golas.  
The word *gola* means slave in Sindi, and the Golas are  
looked upon as not pure Baloch. The Golas enumerated  
in 1901 were mostly those found in Nasirábád, now a  
tahsíl in the Sibi District. In Kachhi, the Golas are found  
as tenants-at-will in the Rind and Jatoi tribal areas, where  
they amount to about 150 and 50 families respectively.  
Practically they have nothing to do with the Golas in Nasir-  
ábád and live, as a subject race, under the local chiefs in the  
said areas. The Lauláis, who are also said to be of Jat ori-  
gin, live in the Rind country as tenants, and number about  
20 families. The principal villages held by the Bulédis in  
Bulédkár are Shér Khán, Gujar, Lálu, Gamb, Giddar, Mah-  
múd Aulia, Sumár and Madat. Of these, Shér Khán is held  
entirely revenue-free, while in others they have half revenue  
rights (*nisf ambári*). It is said that these rights were given  
to them by Nasir Khán I for services rendered to him at  
Delhi and as compensation for the lives of those killed.  
The principal headmen are *wadéra* Ghulám Ali Khán, the  
headman of the tribe, who lives at Jafarábád near Jacobábád  
in Sind, and Gul Muhammad, who lives at Shér Khán near  
Bhág. The Bulédis are also known as Mir Ali, and in many  
of the ballads are known by that name.



**POPULATION.**  
**Minor Baloch tribes.**

Among minor Baloch tribes may be mentioned the following, which occupy an isolated position, viz., the Khosas, the Chotais and Jalambánis of Dádhar, and the Chhhalgaris of Bhág,

**Khosas.**

The Khosas live at Mushkáf, where they hold lands subject to payment of revenue to the Khán. In 1901 they numbered in Kachhi 396 (males 228, females 168). The principal headman is *wadéra* Habib Khán. Many Khosas are found in the Nasirábád tashíl of the Sibi District and in Sind. Those living with the Rinds and the Dombkis are mentioned under those tribes. The Khosas claim descent from Hot, one of the five children of Mir Jalál Khán, and according to local tradition, the founder of the tribe was one Kohsár, whose name became corrupted into Khosa.

**Kuchks.**

The Chotáis and Jalambánis, who are septes of the Kuchk Rinds of Kirta in Bolán, numbered 521 and 204 respectively in 1901. Both hold lands in the Dádhar *niábat*. The Chotáis are distributed over several villages in Dádhar, viz., Rindli Kohna, Chhori, Soni, Chotai, Kot Sáleh Muhammad and Ghausábád. They also hold a revenue-free grant in the Mushkáf dry crop area. There are 24 families of Jalambánis and four of Chotáis in Kirta, where also they own lands. The headmen are *wadéra* Akal Khán, who lives near Dádhar, his son Islám Khán, who represents him in Kirta, and Bakhtyár Khán Jalambáni, who also resides in Kirta.

**Chhhalgaris.**

The Chhhalgaris, who are estimated to number 345 (225 males and 120 females) live in Chhhalgari and Arbáni villages in the Bhág *niábat*, where they hold lands. Their headmen are Rais Rasúl Bakhsh and Khuda Bakhsh. They claim to be Baloch, and say that their ancestors named Kaúbla, Mehr Ali, Fauja and Muhib Ali came from Déra Gházi Khán about two hundred years ago. They are subjects of the Khán, and are of little importance.

**Bráhuís.**

Several of the Bráhui chiefs reside in Kachhi during the winter, where they hold *jágitrs*. Thus the Raisáni chief resides at Mithri, the Shahwáni chief at Háji, the Bangulzai chief at Gullan in Bála Nári, the Muhammad Sháhi chief at Dandor, the Kurd chief at Mir Bágh in Dádhar or at Tákri in Bála Nári, the Lahri chief at Sachu near Bhág, and the Lángav chief at Badra in Bhág Nári. The Zarrakzai chief comes to Gáján near Gandáva. In addition to

POPULATION.

these, there are many others who hold grants of land and are scattered in different parts of the country. Each is accompanied by a number of followers. The only important cases in which the Bráhuís have permanently settled in Kachhi are the Raisáni *sardárkhéls* (Sarájzais) at Mithri, some Garránis and Gwahrámzai, Bangulzais at Gádi and its neighbourhood, and 11 families of Hásilkhánzai Shahwánis at Mahésar in the Bolán lands. The principal Shahwáni headman is Mir Hazár Khán. The Garráni headman is Misri Khán, living at Gádi, while that of the Gwahrámzais is Behrám Khán, living at Gullanr. Of others may be mentioned a few families of Zoberáni Lahris, living near Siánch and in Deh B̄athári in the Rind country, where they have acquired land by purchases.

A brief reference may be made to the Iltázais, who in 1901 numbered 25 persons (14 males and 11 females) in Kachhi. They are the collaterals of the Ahmadzai ruling family of Kalát, and a further account of them is given in the *Jhalawán Gasetteer*.

In Kachhi, the Iltázais reside at Kotra, where they hold *jágrs*, in addition to which they also hold similar grants in the Lahri, Bhág and Dádhar *niábats*, and in the Jhalawán country they possess lands in Khuzdár, Bághwána and Zahri. The most important members of the tribe in Kachhi are Mir Karam Khán and Mir Gauhar Khan, two brothers, whose mother Bibi Fateh Khátún is sister of Mir Khudádád, the ex-Khán. They are descended from Sayad Khán, one of the four sons of Kamál Khán, son of Iltáz. Bibi Fateh Khátún is an aged lady, and lives with her eldest son Mir Karam Khán. Mir Karam Khán's eldest son is named Mir Muhammad Khán.

The nucleus of the Jats would seem to be one of the most ancient stocks in the province, and it is probable that some of them are the descendants of the original Hindu inhabitants, who were converted to Islám at the time of the Muhammadan conquests. But the Jats, as recorded in the Census of 1901, may be said to represent a congeries either of Muhammadan groups, who are not Afgháns, Baloch, Bráhuís or Saiads, or of representatives of those races who have fallen in the social scale and lost their nationality. Thus it is found that the Arains and Gujjars, who constitute

**POPULATION.** separate castes in the neighbouring provinces, many Loris, who are gypsies and a number of other races, are classed under the generic term of Jat. The admixture is due to artificial as well as to natural causes, as an examination of the figures shows that there was undoubtedly a tendency to class as Jats all those whose origin was doubtful and about whom nothing particular was known. Hence the term came to be used in the Census in some cases as equivalent to "Others and Unspecified."\*

For generations the Jats have been subject to the Bráhuís and Baloch. They form the cultivating class and pay a portion of the produce to the overlords. The tribesmen look upon them as their social inferiors, and the position is generally accepted by the Jats themselves. Some of the Jats are of fine physique. The general level of intelligence is low, but on the whole the Jat is a good cultivator and is less extravagant than his Baloch neighbour. The Jats are not constituted on a tribal basis, but live in small groups, choosing one man from among their number as a leader to act for them in their dealings with the owners of their lands. In the Census of 1901 the total number of Jats in the Kalát State was 56,684 (males 30,620 and females 26,064), the number of adult males being 19,230. They are distributed all over the district. By far the most numerous of the local Jats are the Abras 31,917 (males 17,365, females 14,552). They were divided into 81 sections, the most important ones being the Máchhiṣ (4,118), Sumra (1,761), Bamban (1,386), Chukhra (1,331), Burra (1,014), Hánbi (881), Buhar (700), Mastoi (789), Dandor (595), Kalwár (511), Atária (485), Drigh (458), Maiha (454), Hára (373), Ráhoja (151) and Pánhwar (322); 5,666 Abras were classified as "Unspecified." The Abras are Sindi Jats, i.e., one of those clans which originally came from Sind, and several clans who had come from the Punjab were wrongly classified with them as sections of the Abra clan. They include Bhatti (1,645), Siál (1,201), Khokhar (1,084), Arain (534), Joya (336), Rid (331), Gujjar (284), Awán (199), Kalas (126), Dhandu (82), Kharal (56) and Dhér (42). The leading family among the Abras of Kachhi is that of the headman *wadéra* Haidar Khán, who

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\* *Census of India, 1901, Vol. V. ages 106-7.*

lives at Mungur near Bhág, where the Abras of that place hold a revenue-free grant from the Khán in recognition of services rendered to Nasír Khán I at Delhi. Mungur was the name of their ancestor, who came from Sind about 200 years ago, and brought lands under cultivation. Another leading man is Ahmad Khán of Jhok Kásim Sháh. POPULATION.

Among other clans may be mentioned the Katpár (1,283), Bhangar (1,279), Tunia or Tunjia (1,105), Manjhu (1,012), Péchuha (822), Cháchar (680), Eri (600), Kurár (482), Sámith (422), Détha (376), Siáhpost (353), Dharpál (319), Sapar (291), Baréja (275), Palál (250), Jatáni (217), Wája (213), Méman (168), Masan (165), Oterán (164), Kori or weavers (153), Lehi (113), Gagra or sweepers (99), Siánch (80), and Odhána (38); all of these are Sindi Jats and originally came from Sind. The following clans in the tribe are said to be of Baloch origin, but are now classed as Jats: Kehar (566), Bhand (323), Dasti (237), Gola (212), Mahésar (187), Kéchi (70), and Hadkri (40). Of these, the Golas and Hadkris were classed as sections of the Abras; 4,865 Loris or gypsies (males 2,525, females 2,340) were also classed as Jats. The leading men among the Jats are the *arbábs* and *raíses*, titles given to individuals by the Khán or other owners of land from time to time to distinguish their holders as officials. These titles are invariably hereditary. The chief *arbáb* in Kachhi is the *arbáb* of Bhág. He supervises the cultivation of Bhág Nári and occupies a position of considerable influence. Other *arbábs* in the district are *arbáb* Wali Muhammad and Muhammad Hyát of Bhág, Abdur Rahmán and Rasúl Bakhsh of Dádhar, Sheikh Muhammad and Mulla Pír Muhammad of Lahri, Muhummad Ilyás Ján Muhammad, and Rahím Khán of Gandáva, and Muhammad Atta, Rasúl Bakhsh and Shér Muhammad of Nasírábád. Among influential sections of the Jat tribe, special mention may be made of the Sheikh of Bhág, the Rid Jats of Nasírábád and the Mián Sáhíb family in Lahri *niábat*.

The Sheikh, censused as a clan of the Jat tribe, numbered 1,049 (males 544, females 505). The principal sections included were Quréshi (232), Sheikh Ansári (34), and Thamim, all of whom claim to have come from Arabia. By far the most important Sheikhs are those who reside in the Bhág town. They are the descendants of two Hindu converts of

Sheikh.

**POPULATION.** Bhág named Moti Ram and Mangal Dáss, who embraced Islám about 200 years ago. Some of the Sheikhs of Bhág have, in the past, held responsible posts under the Khán and have consequently acquired wealth and influence. The present leading men are Mullá Muhammad Akram *ex-náib* of Bhág, and Mullá Muhammad Hyát *ex-náib* of Lahri, both descendants of Mangal Dáss, and Mullá Nasrulla, *náib* of Nasirábád, and Mullá Ján Muhammad, formerly *kárdár* in the Bhág *niábat*, descendants of Moti Rám.

Rid Jats.

The Rid Jats live mostly in the Nasirábád *niábat*. It appears that the total number of the Rids (331) was considerably under-estimated in the Census of 1901. Like the Sheikhs of Bhág, the Rids possess much influence, and have held important posts under the Khán in the past. They hold large tracts of land, and the principal men among them are *arbáb* Shér Muhammad of Saidu, Rasúl Bakhsh of Nasirábád and Muhammad Ata of Khudábád.

The Mián Sáhíb family.

The Mián Sáhíb family reside at Katpár, about 8 miles south of Lahri. They consist of a few families and are held in great respect both in Kachhi as well as in Sind, where they command a large number of followers or *murid* among all classes of people. The family is descended from Mián Muhammad Kámil, who came from Ghotki in Sind, five generations ago. The leading members of the family are Maulvi Muhammad Hasan, son of Mián Táj Muhammad Ghotá, and Mián Muhammad Panáh, Mián Azizullah and Mián Dád Muhammad, sons of Mián Ghulám Haidar. There is, however, a long standing quarrel between the two brothers, Azizullah and Dád Muhammad, over some ancestral property. Maulvi Muhammad Hásan is a well-known exponent of Muhammadan religious law in the district, and many cases are referred to him for decision by *shariat*.

The camel-breeding Jats.

Mr. Hughes-Buller has explained, in the Census Report of 1901, that a distinction exists among the Jats themselves. The camelmen and graziers among the Baloch are shown as a Jat clan within the tribe of the same name, but their name is pronounced with a soft "t" (Persian ت) as opposed to the hard "t". These camelmen speak a different language to other Jats, and many of their customs vary. In origin, too, they are distinct from the Jats and claim to have come with the Baloch as their graziers. In 1901 they numbered

3,245 (males 1,752, females 1,493). They live a nomadic life in mat huts (*kíris*), and supplement their means by the manufacture of dwarf plam mats and ropes. Their women are noted for their good looks. The principal sections are Mír Jat, Láshári, Bharáni, Majidáni, Bhund, Lanjwáni, Babbar, Waswáni, and Baládi. The principal headman is Rustam of the Mír Jat section. POPULATION.

In 1901 the Saiads in the district numbered 917 (males 497, females 420). The principal groups are those living in Dádhar, Gandáva and Gáján. The Saiads of Dádhar are collaterals of the Chishti Saiads of Mastung and Kiráni near Quetta. They are descendants of Mír Haibat Khán Dopási, whose shrine near Dádhar is described below. The Saiads of Dádhar are held in much veneration by the Bráhuís and the Baloch, and their influence extends into Sind. They hold revenue-free grants in several villages in Dádhar. The leading man among them is Saiad Charágh Sháh. His brother Saiad Bahár Sháh is in receipt of a monthly allowance of Rs. 50 from the Bolán Levy Service, and is often nominated as a member of *jirgas*. Other influential Saiads of Dádhar are Saiad Lál Ján, whose wife, the Bibi Sáhíb, commands a large number of followers and takes precedence over her husband, and Saiad Taimur Sháh. The Saiads of Gandáva are Bukhári Saiads and possess considerable influence in that part of the district. They live at Gandáva, Fatehpur and Kot Muhammad Sháh, and the principal men among them are Safar Sháh, Muhammad Sháh, and Rakhál Sháh. The last named is a poet whose verses (*káfis*) are very popular among the people. He is held in great esteem, especially by the Lásháris. The Saiads of Gáján consist of about 20 families, Bukhári 7, and Jíláni 13 families. Their headmen are Haidar Sháh and Lál Sháh. The Saiads of Sháhpur are Bukháris of the Isiáni section. The leading man among them is Saiad Ináyat Sháh. Saiads.

During the census of 1901, the total number of Hindus recorded in the district was 10,784 (males 5,684, females 5,100). They all belong to the Arora caste and the principal clans represented are the Bajáj, Kathúria, Bhatéja, Chhoda, Guréja, Mundréja, Utrádi, Sandúra, Kánjan, Pahúja, Khattar, Sukhéja, Pujára, Ichhpuláni, Rakhéja, Kálre, Nángpál, Cháwla, Sachde, Chhábre, Kárta, and Brahman. Hindus.

**POPULATION.** They are immigrants from the Punjab, mostly from the Déra Gházi Khán and Multán districts and from Sind. Most of those from the Punjab are said to have been imported by Nasír Khán I, after Kachhi became part of Kalát in 1740. Their religion is an admixture of Sikhism and idol worship, but, as described in the *Gazetteer of Sarawán*, they have been greatly influenced by their Muhammadan surroundings and have great belief in Muhammadan shrines, on which they usually shave their children. In manners and customs there is little to distinguish them from the Hindus found in other parts of Baluchistán. In Kachhi they form a large and an influential community. They are chiefly engaged in trade, and finance the people and in several cases have acquired land. In each important place there is a *pancháyat*, a body that governs the social and the commercial affairs of the community. The headman is known as *mukhi* and next to him is the *chowdri*, other elderly and influential men being called *paryamunrs*. The Hindus pay *jisya* or poll tax in some places either to the Khán or the tribal chiefs, a subject which is further referred to in chapter III. The leading men in the district are Rélu Mall of Gandáva; Mangal Mall and Lakhmi Chand of Kotra; Topan Mall, Jodha and Jádham of Gáján; Motan of Shorán; Tírath Rám, Ail Mall and Kishna Mall of Dádhar; Múraj of Bhág; Hazári Mall of Nawshéhra; Ishi Mall of Mírpur and Brij Mall of Lahri. The Hindus of Kachhi hold *bisákhi* (new year's) fairs at Tang on the Lahri stream, Gahtor near Khári, Sibri in Dádhar, Gháib Pír spring near Khajúri in Sarawán, and the Hari Sar pool in the Sukléji. At the last named place, which is situated about 18 miles west of Shorán, many pilgrims come from Kachhi, Sind, and Hindu Fakírs even from Márwár in India and different parts of the Punjab. The local Hindus throw the bones and ashes of their dead in this pool.

**Religion.**

Of the total population of 82,909 censused in 1901, 72,125 or 87 per cent. were Muhammadans of the Sunni sect. The religion, as practised by the tribesmen, is described in the *Jhalawán Gazetteer*. Superstitions are common. Among the most peculiar may be mentioned the following :—

The Rinds do not eat camel's flesh, the Hájija Bulédis do not eat the kidney of any animal, the Láháris have an

aversion to the *álro* plant, the Wágah Jats will not eat the POPULATION.  
dove, while the Kalwár Jats do not eat the heart and the  
liver of any animal.

Special mention may be made of a sect called Táibs or Táibs.  
penitents. On account of their shorn heads, they are known  
as *tháru* or shaven-headed. The sect was founded, about  
1875, by Háji Muhammad Fázil, a Raisáni of Dádhar. The  
present leader of the sect is his nephew Mián Abdul Hayi,  
who lives at Durkhán in Dádhar *niábat*. The Táibs are  
found scattered in Gáján, Kunára, Shorán, Sanni, Dádhar  
and Mithri, but their stronghold is Sanni, where most of the  
converts have been derived from the Jatois. They follow  
the Islámic faith in its purest form.

Social customs among the Baloch, relating to hospitality,  
the custom of *hál* and the system of co-operation among the  
tribesmen are similar to those described in the *Gazetteer of*  
*Jhalawán*. Among the Baloch, social precedence takes a  
more definite form than among the Afgháns. The tribes  
taking their names from the five children of Jalál Khán—Rind,  
Hot, Láhár, Korai, and Máí Jato—are looked on as socially  
superior to the rest, and as Mír Chákar, the hero of all  
Baloch legends, was a Rind, the Rinds are the most respect-  
ed of the Baloch tribes. Social life.

Among the Jats, social or class distinction does not exist.  
The more well-to-do, on account of their wealth, hold a  
superior social status to that of their fellows. The *arbábs* and  
the *raises*, among their respective people, take precedence and  
are naturally the spokesmen of the rest. In their absence,  
precedence in a Jat assembly is given to the eldest. The Jats  
have already been mentioned as occupying an inferior posi-  
tion, and in the lowest grades are to be found certain subject  
races consisting chiefly of occupational groups and gypsies.

The Baloch chiefs and other leading men keep guest-  
houses (*mehmánkhána*). Those kept by the Rind and  
Magassi chiefs are very large, and are in charge of a regular  
establishment which is maintained for this purpose. The  
Saiads of Dádhar and Fatehpur also maintain guest-houses,  
in which all strangers are accommodated. The Jats have  
no system of co-operation like the Baloch, but they combine  
for any common purpose such as the construction of the  
dams (*gandhas*) described in chapter II.



POPULATION.  
Food.

The majority of the people have only two meals daily, one in the morning and the other at sunset. The staple food-grain is *judr* which is cooked in cakes and eaten with vegetables or butter-milk. Flock-owners and camel-breeders use milk and its preparations, generally butter-milk, with their meal. Wheat-flour or rice is eaten by the well-to-do.

Meat is eaten when it can be obtained. Roasted mutton, *sajji*, is a speciality of the Baloch tribes. The use of intoxicating liquor is not uncommon among the Baloch and Jats.

Dress.

A Baloch wears a long *jāma* like a smock frock down to the heels, *shalwār* or loose trousers, a long *chadar* or scarf, a *pagri* of cotton cloth, and shoes narrow at the toe or sandals of leather or grass. He wears nothing but white, and has an objection to colours of any kind, and will wear nothing coloured except his *chogha* or overcoat. The prejudice is, however, beginning to break down, and coloured and embroidered coats are sometimes worn by the leading men. The Jatois, who belong to the Táib sect, generally wear trousers dyed in indigo. A Baloch woman wears a red or white cotton sheet over her head, and a *chola*, or long shirt resembling a night-gown which reaches down to the ankles, and is prettily embroidered in front. The hair is worn in a long queue, and the ordinary ornaments in use are bracelets, a nose ring, a necklet and earrings. All Baloch men of full age carry a sword and sometimes a shield made of leather and studded with silver or brass. Among the Jats a great change has taken place within the last thirty years or so in the matter of dress, especially among the well-to-do. Formerly a man had a *tehbānd* or sheet wound round his waist instead of trousers, a short shirt, a turban with a small skull cap and a spotted white or red *retu* or sheet to wrap round his shoulders. The dress of a female consisted of a *choli* or shirt with short sleeves and open on the back, a *chhit* or petticoat, and a wrapper or scarf, all made of the locally manufactured coarse cotton cloth. This is still the dress of the poorer classes among the Jats, but the well-to-do have now adopted the dress of the Bráhuís, both for males and females and use finer materials. The total cost of the dress of the male, inclusive of shoes, is about Rs. 5-8 and that of a female is Rs. 5-2. The ornaments are

generally the same as those of the Baloch women ; they are mostly of silver and few can afford them. POPULATION.

The majority of the people live in mud huts, consisting generally of a single room, 15 to 30 feet long and 12 to 15 feet wide. The roof is flat and is made of mats of dwarf-palm covered by brushwood and plastered over with mud. Behind the main room, but under the same roof, is usually a small compartment used as a storehouse for utensils. Outside the main room (*kotha*) are generally two sheds, called *mannah* and *litavr* or *bapávr* ; the former is meant for use by men in summer, and the latter for cattle. The dwellings are dirty and heaps of filth accumulate in the front. A feature of every house is a number of earthen receptacles for grain called *gunda*, which are of several descriptions and a stand called *tánwán* for fowls, consisting of a log of wood fixed in the courtyard. The Baloch living outside large villages live for the most part in *mannahs*, or open sheds, both in summer and winter. In large places, such as Dádhar, Bhág and Gandáva, the houses are better and consist of several rooms surrounded by a courtyard with separate sheds for cattle and stores of grain. The houses of the wealthier classes have greatly improved. The Hindus have in most cases storeyed buildings, and the bazars in several places are roofed. Dwellings.

The method of burial has been described in the *Gazetteer of Jhalawán*. Among the Jats, mourning lasts for three days, and among the Baloch, from 3 to 7 days, during which time the womenfolk of the former, with their heads bare and their wrappers tied to their waists, express their sorrow every morning by breast-beating (*osára*) and cries of lamentation (*pár*). Disposal of the dead.

The amusements are generally the same as those of the Bráhuís. Many of the Jats are very fond of wrestling (*mal*) and practice hard at it. It has great similarity with English wrestling. The matches are arranged and are looked forward to with a keen interest, especially on festive occasions. Another most popular amusement of the Jats is the singing of *káfis* or religious poems ; large parties are arranged and the performance is done by turns or in chorus. Amusements and festivals.

**POPULATION.** Of the many shrines in the district the following are the most important:—

**Haft Wali.** The shrine of the Haft Wali, or seven saints, is situated at Bhathāri, about 8 miles north of Shorān. The seven saints are Sháh Umar ; his three sons, Niámatullah, the ancestor of the Kahéris, Mahmud Sháh and Sháh Isuff ; and Sháh Amin-ud-dín, son of Mahmud Sháh; Sháh Isuff; and Sháh Wánar, son of Sháh Amin-ud-dín. Of these Sháh Umar and Sháh Wánar are buried in Kéch and Sind respectively, the rest are buried at Haft Wali and their shrines consist of handsome lime built domes, standing on hills, amid clusters of *khabbar* trees. Many miracles are ascribed to these saints.

**Pír Lákha.** The shrine of Pír Lákha is situated between hills about 20 miles south-west of Jhal. Pír Lákha, whose tomb is in the Múla pass, was the son of Pír Shahbáz, Kalandar of Sehván in Sind, and according to tradition was born of a Hindu girl by miracle. The father came to see the son, and the meeting took place near the spot where the memorial shrine now exists. Lákha performed several miracles in the presence of his father, he turned the *ak* leaves into bread and produced water by his foot from the ground in such a large volume that it flooded part of Sind; the spot where this took place is still marked by two tanks which contain fish which are preserved. An annual fair is held at the shrine on the first three days of the month of *Chét* which attracts a large number of pilgrims from Kachhi and different parts of Sind. Another shrine dedicated to this saint is situated in Leghári Kot in the Bárkhán tahsil of the Loralai district, where he is considered to have miraculously produced three springs of water, and a revenue-free holding of about 19 acres is attached to the shrine.

Other important shrines in the district are the following in the Bhág *niábat* (1) Khánqáh-i-Shahídán, being the shrine of Mián Ghulám Muhammad, a native of Rohri, and his disciple Háfiz Abdur Rahím, who were killed by order of Zamán Sháh, the Afghán king, as being sorcerers ; (2) Pír Sábir Sháh, also called Pír Roshan Zamír, a native of the Punjab, who came to Bhág and died in 1210 Hijra ; (3) Pír Tiár Gházi, who came from Uch about two centuries ago. His real name was Israiluddín and he was surnamed Tiár Gházi, as the word *tián* was always on his tongue ; (4) Pír Nohán

at Mungur. His name was Rab Dinna and he was a Noháni Baloch. A small fair is held on his shrine in the month of *Zilhaj*; (5) Pír Mahmúd Aulia, about 10 miles south of Bhág. He came from the Punjab about two hundred years ago; (6) Mír Haibat Khán Dopási and (7) Pír Tangav also called Sakhi Tangav in Dádhar; (8) Pír Allahyár Sháh in the Bolán hands; (9) Pír Mauj Dín, a descendant of Hazrat Ghaus Baháwal Haq of Multán, and Pír Amín Sháh, a Saiad in the Lahri *niábat*; (11) Kázi Somáil at Gáján and (12) Pír Chhatta near Kotra. Mír Haibat was the ancestor of the Saiads of Dádhar and was surnamed *Dopási*, as any prayer made by him was granted within two *pás* or six hours. His shrine, about 3 miles west of Dádhar, is held in great respect. Pír Tangav was a Kuchk Rind, who was killed by thieves. Pír Chhatta produced the springs at the place bearing his name. A small annual fair is held at his shrine during the hot weather. The two saints in Lahri have the special merit of restoring eyesight to the blind and manly power to the impotent.

The conditions relating to names and titles and rules of honour described in the *Gazetteer of Jhalawán* apply with slight modifications both to the Baloch as well as the Jats of Kachhi. The Jats are not, however, so keen about avenging blood as the Bráhuís, and have also no system of reprisals.

Names and titles, rules of honour, system of reprisals.

The system of blood compensation among the leading Baloch tribes of Kachhi is also the same as is prevalent among the Bráhuís. As a rule, in cases decided by a *jirga*, the rate of compensation is Rs. 1,500. Among the Dombkis, compensation paid in kind usually consists of one girl, one mare, one sword, one gun and Rs. 400. In the case of other Baloch tribes, the basis is one girl and weapons to the amount of Rs. 500, and Rs. 500 in cash. There is no fixed rate for the Jats. The compensation in their case is usually a girl or Rs. 300 to Rs. 500 in cash.

Blood compensation.

As a special feature of the rules of honour observed by the Magassi tribe, it may be mentioned that while among other Bráhuís and Baloch tribes, adultery is punished by the death of both the adulterer and the adulteress, in the case of the Magassi tribe if the adulterer escapes, a relative of his is killed instead. The custom has been considered

**POPULATION.** an unjust one, and in the case of Allah Rakhia, son of Mehr Ali Khosa, plaintiff, *versus* Saifal, son of Shakar and Kullu, son of Afzal, accused, regarding the charge of murder of the plaintiff's brother, decided by the Sibi Sháhi *jirga* on the 9th February 1906, it was ruled, with the concurrence of the Magassi chief and of the tribe, "that if any such murder be committed in future in the Magassi tribe, it shall be considered illegal, and the murderer will be liable to punishment. If the real adulterer absconds from the territory of the Magassi Nawáb, his relatives, such as his brother, uncle or any of his family, will be liable to pay compensation to the complainant in accordance with the custom prevailing among the Baloch tribes, such as the Rinds, Marris, Bugtis, Dombkis, etc. If the relatives of the adulterer be willing to settle the case and come to terms with the complainant, and the latter rejects their overtures and contemplates the killing of one of the adulterer's relatives, it will be essential to force the complainant to come to a settlement, and it shall be the duty of the Magassi chief to arrange for the prevention of bloodshed." The award of the *jirga* was accepted by the Political Agent, Kalát.

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## CHAPTER II.

### ECONOMIC.

THE plain of Kachhi is generally spoken of as an awful desert of which no good is to be hoped, but this is far from being the case. If the great level expanse be watered its soil is so fertile that it immediately becomes a vast field of waving corn. Cultivation cannot be said to depend to an appreciable extent on rainfall, and only a fringe of permanently irrigated lands exists near the hills. The largest proportion of the crops are raised from the floods which disgorge their waters on to the plain, the chief sources of irrigation being the Nári, the Bolán, the Sukléji, the Múla and the Dhoriri. At the same time it must be admitted that cultivation is precarious, for, if the summer rains fail in the hills, the centre of the country remains bare of crops, and most of the population migrate to find its means of livelihood in Sind. No means, moreover, exist for any systematic distribution of flood water, much of which is annually wasted. Thus the whole cultivation of a particular tract may depend on a dam far up the river. For instance, the great Gádi *gandha* or dam was reconstructed in 1902 at great expense and labour, but was washed away again in the spring of 1904, and had to be rebuilt once more. During the four or five years previous to 1902, it had been occasionally repaired, but had given way, with the result that the water of the Nári poured down the Gádi channels into western Kachhi, a part which is already sufficiently irrigated from the rivers and hill torrents of the Central Bráhui range, leaving the central portion, principally the Bhág *niábat*, a desert. In 1903, however, as the dam withstood the force of the floods, the Bhág *niábat* was well cultivated. When the fact of the immense fertility of the soil and the large amount of water which runs to waste in Sind is remembered, the benefit which might accrue from the introduction of systematic

AGRICULTURE.  
General conditions.

AGRICUL-  
TURE.

means for husbanding and distributing the flood water over the country becomes apparent. An area, much of which is now uncultivated, might be transformed into a productive plain.

## Soil.

The soil is alluvial and on the whole extremely fertile, especially in those places which are subject to the spill of the rivers. The best is a light loam mixed with a moderate amount of sand. The cultivators generally call it *matt*. Next in fertility to *matt* comes *khauri* with *mágh*, i.e., a light clay surface which cracks, but possesses a sub-soil having a quantity of sand. This land holds moisture well and is especially good for *juár*. A dark loam, resembling *mátt* and *khauri* and suitable for the cultivation of indigo, is known as *mithi*. *Gassar*, also known as *bhándur*, differs slightly from *khauri*, in that it does not break up into clods when ploughed. The next class of land consists of a medium clay, and is the soil most commonly met with. Next follows *sarh*, a stiff clay, and very suitable to the oilseed known as *jámbe*. *Sarh*, which is also called *kharch*, is generally to be found in water-channels in which water has collected, and may be identified by the large cracks in the hard surface which are caused by the heat of the sun. Other soils are *pat* or *potho*, those hard, verdureless uncultivated tracts of clay described in documents as *dasht-i-amwát* or lifeless desert, which the life-giving floods fail to reach; *kharrarha* i.e., soil scoured out by the rush of water and retaining none of its good qualities, and *kallar* or saline soil.

The first two classes of soil are to be met with along the river beds in Jhal; on the north of Gandáva; at Gádi, Rindra and Aráin in Bála Nári; at Chhargari; and Makhan Béla in Bhág; at Shorán; at Siánch and its neighbourhood; at Khári near Kotra; at Tugháchi in Lahri and near Chhattár. Dádhar and Gáján have an unenviable reputation for *kallar* lands.

Conforma-  
tion of  
surface.

Outside the fringe of stony ground which surrounds three sides of the Kachhi plain, the prevailing feature of the landscape is a level plain seamed at intervals with deep ravines and channels caused by the rush of water issuing from the hill torrents. The volume of water in the rivers at flood-time is so great that it hollows out deep channels near the hills, but as these proceed further into the plain, the channels become shallower, and ten or fifteen miles from the hills they

are not more than six or eight feet deep. The constant construction of artificial dams and the natural softness of the soil have caused the appearance, in the course of ages, of innumerable minor channels, and it is through these that the precious fluid is drawn off to the thirsty land which only requires the erection of lower surface embankments about two or three feet high, called *lath*, *banna* or *banno*, to hold up the flood water and turn the whole country into a temporary swamp after floods.

AGRICULTURE.

The rainfall in Kachhi is extremely small, averaging about three inches, and were cultivation wholly dependent on it the country would indeed be a waste. The air is dry and the summer temperature abnormally hot. In July and August, the cultivators say the heat is sufficient to burst the pup<sup>i</sup> of a crow's eye: Ploughing is carried on after nightfall, and no one can be out after ten o'clock in the morning. In the cold weather, which lasts from the middle of November to the middle of March, the morning and evening air is crisp and cool, but the sun is hot at midday, and crops cultivated during this period of the year are forced into strong and early growth. Frosts, known as *chor*, may be expected early in November and cause damage to late *juár*. The Shorán Jats have a proverb—"If frost does not fall on the leaf of the late *juár*, the husbandman will be busy throughout the winter in taking home the grain." If the *juár* crop escapes the first frost, it is believed not to be affected by later ones.

Rainfall.

As has been already explained, cultivation depends almost entirely on the floods brought from the hills by the rivers of the area. The sources of those rivers which are situated on the north and west, that is to say, the Bolán, the Múla and the Sukléji lie in areas which are largely dependent on the winter rain and snow. This falls about January and February, and, whilst bringing down floods at this time of the year, also has the general effect of maintaining a fairly large permanent supply of water in them. In the warmer climate, on the other hand, in which the central part of the course of the western rivers and practically the whole course of the eastern rivers are situated, the rainfall occurs at two periods in the spring, that is to say, the end of March and early April, and in summer, that is, in June, July and August. Of these two falls, the latter is the most copious, and it is

System of cultivation in relation to rainfall, soil and conformation of surface.



AGRICUL-  
TURE.

in this that the cultivators place their greatest hopes. The falls which occur in winter, occurring as they do in the form of light snow, near the sources of the rivers, do not generally bring down heavy floods. The spring rainfall again is scant, and though occasional floods often occur at that time of the year, they do not last long. In the summer, however, abundant rainfall (abundant, that is to say, for Baluchistán) occurs, and hence July and August, the hottest months of the year, are those in which the Jat cultivator looks anxiously for the water which will provide him with subsistence for the coming year. At this time, the largest river, the Nári, generally contains a constant flow for some six weeks or two months, and much water runs to waste in Sind. Next, for consideration in copiousness of flood-supply, comes the Lahri stream, and after that the Múla. Flood and rain crop areas are known as *lur*. The Jat describes them as "the honey of the *ak*," for raising a crop from them is as easy as obtaining honey from the *ak* plant (*Calotropis gigantea*).

In addition to the flood cultivation, the permanent water near the borders of the hills is conducted in artificial channels from the rivers and streams for purposes of irrigation. Round Jhal too, and in one or two other places, are to be found a few springs. Except at Dádhar, Sanni, Shorán, Gáján, Kunára, Khári, Kotra, and Gandáva, the cultivation on these permanent sources of supply is inconsiderable. Where there are permanent sources of irrigation, both *sánwanri* and *sarav* crops are cultivated, but owing to the decrease which takes place in the permanent supply of water in summer, the area under the latter much exceeds that of the former. In the case of land dependent on flood water, the *sánwanri* crop is by far the largest, but if late floods occur, oil-seeds and wheat are also cultivated for the spring harvest.

Except the Hindu *baniás*, almost the whole population is engaged in agriculture. The cultivators consist of Jats and Baloch. The Jats are the original cultivators and are much superior to the Baloch as husbandmen, some of the latter

Population engaged in, and dependent on, agriculture.

have apparently only taken to cultivation in later times, whilst others consist of cultivating sections of Jats which have been absorbed into the Baloch tribes in the long lapse of centuries. In proof of this may be noted the almost entire absence of agricultural terms from the Baluchi language. The position of the Baloch, socially, politically and economically, is superior to the Jats, who occupy an inferior position as a subject race. As a rule, the Baloch hold revenue-free lands, and Baloch cultivators frequently engage servants to help in their agricultural work, to thresh the corn, or to tend the cattle. Whilst the Jat cultivator is enduring the sweltering heat of the sun, the Baloch is sleeping in his house. The Jat, on the other hand, asserts that he has been associated with the noble profession of agriculture from the time of Adam. *Khéti sir séti*: "Cultivation and personal effort" is his motto, and he has a great contempt for the Baloch with his lazy, thieving propensities, and his lack of knowledge of the art of agriculture. The Jat's land and his home constitute his single interest and delight, and, in spite of his careless hand-to-mouth existence, he is, on the whole, contented. His love for the soil and predilection for agriculture are well indicated by the following questions and answers which are commonly asked in the countryside:—

"What flower is the best in the world?" "The best flower is the cotton flower, for it covers the naked limbs."  
 "What footmark is the best in the world?" "The mark of the water is the best footmark in the world."  
 "What colour is the best in the world?" "The colour of earth is the best in the world."  
 "What voice is the best in the world?" "The voice of the water-mill is the best in the world."  
 "What beak is the best in the world?" "The beak of the ploughshare is the best in the world."

The poorer Bráhuis, who visit Kachhi in the winter, are engaged in tending their flocks, in collecting fuel or in the carrying trade, their more well-to-do brethren live on the crops which the Jats have raised during their absence in the highlands (Khurásán) for the summer months. So intense

## AGRICULTURE.

is the feeling of these wild highlanders towards Kachhi as the "land of plenty" that they usually speak of the district as their "mother".

## Seasons of the year. Sowings and harvest times.

The cultivator divides the year into periods by the sowing and cutting of the different crops. He recognises the commencement of each season by the periodical appearance of certain well-known stars. There are three principal harvests, viz., *sánwanri*, which includes the crops sown in the months of *Sánwanr* (July) and *Bhadra* (August) and reaped by the month of *Poh* (December); *sarav*, which includes the crops sown in the months of *Katti* (October), *Manghar* (November) and *Poh* (December) and reaped by the month of *Visákh* (April); and *arhári*, i.e., the crops sown in the month of *Chétr* (March) and reaped by the month of *Arhár* (June). The agricultural calendar given further on shows the months into which the year is divided by the cultivator and the identical period according to the English calendar.

The following are the chief crops produced at each harvest:—

	<i>Sánwanri.</i>	<i>Sarav.</i>	<i>Arhári, otherwise known as Chétrí.</i>
1.	<i>Juár</i> ( <i>Andropogon sorghum</i> ).	Wheat ( <i>Triticum sativum</i> ).	<i>Juár</i> (for fodder).
2.	<i>Mung mungo</i> . ( <i>Phaseolus mungo</i> ).	Barley ( <i>Hordeum vulgare</i> ).	Cotton ( <i>Gossypium</i> ).
3.	<i>Moth aconitifolius</i> . ( <i>Phaseolus aconitifolius</i> ).	<i>Sireh</i> ( <i>Brassica campestris</i> , var: <i>dichotoma</i> ).	Water melons ( <i>Citrullus vulgaris</i> ).
4.	<i>Bájra</i> ( <i>Pennisetum typhoideum</i> ).	<i>Jámba</i> ( <i>Eruca sativa</i> ).	<i>Kiring</i> ( <i>Setaria Italica</i> ).
5.	<i>Tírr or Til</i> ( <i>Sesamum Indicum</i> ).	<i>Bhang sativa</i> . ( <i>Cannabis sativa</i> ).	Indigo ( <i>Indigifera tinctoria</i> ).
6.	Water melons ( <i>Citrullus vulgaris</i> ).		
7.	<i>Chaha</i> ( <i>Lagenaria vulgaris</i> ).		
8.	<i>Méha</i> ( <i>Citrullus fistulosus</i> ).		

It is principally on the *sánwanri* and *sarav* harvests that the Kachhi cultivator depends. The *arhári* harvest is of comparatively small importance, except for fodder, but, if the *arhári* fodder harvest of *juár* receives moisture in the summer, it will give a good return of grain in December.

The greatest reliance of all is placed in the *Sánwanri juár* crop. The cultivator cares little or nothing for the floods of *Chétr* (March) if he can get them in *Sánwanr* (July). He believes too that one affects the other, "*chétr utho, sánwanr mutho*," says the proverb of the countryside; "if *chétr* has its fill, *sánwanr* will be nil." The stars by which the cultivator is guided are *katti*, known to the Bráhuís as *paur* (Pleiades), whose appearance in the early morning in June heralds the period when floods may be expected; *tréru* or *trangar* (Cassiopeia), which appears about the 27th of *Sánwanr* (July) and bids the cultivator hasten his preparations for *sánwanri* sowings; *ludho*, known to the Bráhuís as *ludav*, appearing about the 15th of *Bhadra* (August), a signal to the cultivators that the season of *juár* sowing is over; and *sohél* (Canopus) with its forerunner or witness (*sháhíd* or *agawán*), which warns the cultivator that the end of summer is near, and that his buffaloes will shortly cease to soil in the water. Thus *katti* and *tréru* govern the *juár* cultivation, the principal *sánwanri* crop, whilst *ludho* and *sohél* are the stars which guides the cultivator in all matters relating to the wheat, the principal crop of the *sarav* harvest.

AGRICULTURE.

*Sohél* is believed generally to bring three showers of rain in its train. These showers are known as *lassi*, i.e., a shower which covers a *las* or tract. The cultivators believe them to be universal on the whole of the earth. No heavy clouds gather as in the case of the July and August storms, nor is there any accompaniment of thunder or lightning. The *lassi* is highly beneficial to the wheat, and each of the three showers has a distinct effect on that crop in its various stages after it has been sown on the *sánwanri* floods. The first shower generally occurs at the end of the month of *Katti* (October) and the cultivator knows it as *lassi báre badhi*, i.e., the *lassi* which falls at the time of making the plots; the second is said to be *lassi rádh parádhi*, i.e., the *lassi* which makes the whole field green; the third and last shower is spoken of as *lassi búre badhi*, i.e., the *lassi* which makes all the plants bushy.

## AGRICULTURE.

The following is a calendar of the principal agricultural operations:—

## Agricultural calendar.

English calendar.	Vernacular.	Work.
January ...	<i>Máhn</i> (J.) <i>Máhng</i> (B.).	Unirrigated lands are embanked and prepared for summer floods. <i>Sánwanri</i> crops are threshed and harvested. The wheat and barley crops in irrigated lands are watered.
February ...	<i>Phaganr</i> ...	Great change of temperature, days hot and nights cold. Same operations as above. The <i>sánwanri</i> harvest is complete.
March ...	<i>Chétr</i> ...	<i>Arhári</i> crops are sown. Barley and oil-seeds are harvested. The wheat crop is half ripe ( <i>ábu</i> ). Construction and repair of dams and embankments is undertaken.
April ...	<i>Visákh</i> ...	The wheat crop is reaped. The water melons sown with the <i>arhári</i> crops ripen.
May ...	<i>Jéth</i> ...	The wheat harvest is threshed and finished.
June ...	<i>Arhár</i> or <i>Ahár.</i>	<i>Arhári</i> crops are reaped except cotton which is plucked in December. If floods occur in this month, <i>sánwanri</i> crops are sown, but they are liable to damage from insects in September.
July ...	<i>Sánwanr</i> ...	The busiest month of the Kachhi cultivator. Ploughing and sowing takes place for the <i>sánwanri</i> crops on the summer floods with all speed, as late crops sown in August are liable to damage from frost in November.
August ...	<i>Bhadra</i> ...	<i>Sánwanri</i> sowings are completed by the middle of this month. Lands irrigated by late floods are prepared for <i>sarav</i> crops.
September...	<i>Assu</i> ...	<i>Bájrí</i> is harvested and <i>chaha</i> and <i>méha</i> ripen.
October ...	<i>Kattí</i> ...	<i>Sarav</i> sowings commence and the cold weather begins.
November...	<i>Mahngar</i> ...	<i>Sarav</i> sowings continued. <i>Sánwanri</i> water melons are over. The <i>sánwanri</i> harvest commences at the end of the month.
December...	<i>Poh</i> ...	<i>Sánwanri</i> cuttings completed. <i>Sarav</i> sowings do not extend beyond the tenth of the month. The cotton crop is plucked.

The cultivator's busy season lasts from July to the following January. February to June is a period of comparative leisure, unless late floods have occurred in the previous year and a large wheat crop has to be harvested in April.

The July (*sánwanr*) floods bring the moisture on which all the cultivator's hopes are fixed, and if they fail the husbandman's outlook is dark. It is indeed round *Sánwanr* that all his hopes centre and "a cultivator who sleeps in

Note.—(J.)=Jatki; (B.)=Baluchi.

*Sánwanr* is neither a man nor a dog." The husbandmen say that if a man's mother die in *Sánwanr*, he has no time to bury her. The Augus floods are sudden and overtake the cultivator unawares when he is not quite prepared to repair his embankments. The heat too is intense. "*Bhadra* is terribly bad, *Sánwanr* is better than it." The heat continues in September (*Assu*), "*Assu* melts the silver necklace and makes the wild ass stay in the shade." The beginning of October heralds the approach of winter; "Seven days once, seven days again, seven days more, and seven days once again. Now fires are burning in every house." Both October and November (*Katti* and *Mahngar*) are busy months, for the *sarav* crops have to be sown and the days are growing all too short for the work to be done. In the following month, December, the cultivator says: "In *Poh* eat one meal and grind corn for the next." In January (*Mdhn*) there is little agricultural work except threshing. With the advent of February (*Phaganr*) a change takes place in the weather and grumbles are heard at the wind and heat:—" *Phaganr* has puffs of wind: the nights are frosty, but the days bring perspiration." The cultivator now recruits preparatory to the *Chétr* sowings. In March (*Chétr*) the barley is ripe and the wheat is ripening: "The month of *Chétr* has come, let us go and see if the wheat and the barley has become ripe." The Hindu festival of *Holi* occurs at this time:—" *Holi adh galott*," i.e., "*Holi* and the grain half ripe." In April (*Visákh*), May (*Jéth*), and June (*Arhár*) all the *arhdri* crops which have been sown in *Chétr* are reaped with the exception of the cotton, which is not ready till December (*Poh*).

AGRICUL-  
TURE.

A full list of the agricultural and flock-owners' terms in ordinary use will be found in Appendix I of the *Sarawán Gazetteer*.

By far the largest and the most important crop is *juár* (*Andropogon sorghum*). It forms the staple food-grain of the people. Of other food-grains, *bájrí* (*Pennisetum typhoides*), *mung* (*Phaseolus mungo*), and *moth* (*Phaseolus aconitifolius*) are also cultivated in small quantities in summer, and wheat and barley in the autumn. The oil-seeds cultivated include rape, mustard and sesamum (*til*). The only fibrous crop is cotton. Amongst miscellaneous crops may be mentioned coriander (*Coriandrum sativum*) and melons

Principa l  
crops.

## AGRICULTURE.

(*Cucumis melo*); vegetables include the pumpkin, *méha* (*Citrullus fistulosus*), and *chaha* (*Lagenaria vulgaris*). Hemp (*bhang*) is the only intoxicating drug produced. It is grown in Khári and is largely consumed both by Jats and Baloch. Italian millet (*kiring*) is grown in a few places as a fodder crop.

## Staple food grains.

*Jutr.*

*Jutr* is sown if floods occur at any time between March and August. Having repaired the large river dams, known as *gandhas*, towards the end of the cold weather in the way which will be subsequently described, the cultivator eagerly waits for a flood to come down. He has meanwhile raised and repaired the embankments (*lath*), which will retain the flood water when it reaches his fields. This is done with the *kinr*, a broad plank harrow drawn by two bullocks. Small plots are known as *gahn* or *panni*, medium-sized ones as *banna* or *banno*. A large tract of embanked and cultivated land without subsidiary dams is known as a *bair*. When the floods come, be it night or day, all is excitement over the filling of the fields with water (*ábdári* or *páni jhalna*). Care has to be taken that the embankments do not break, and immediate repairs are done to weak spots. When the field has been filled, it is allowed to absorb the water and it is then in *réj*. Ground which is still muddy and soft is known as *ála*, *áli* or *gapp*, and is not ploughed till the water has been fully absorbed, when the soil is *ádh*. Ploughing is now commenced (*har wahna*), and when the whole field has been ploughed it is *sáwa* or *sáo*, otherwise known as *khéri*. No harrowing takes place. The usual method of sowing is broadcast (*chhat*). Drilling (*náti*) is seldom used except when the moisture has sunk deep into the soil and, in this case also, the sowings are not so successful as when scattered broadcast. In other cases of deficient moisture, the seed is steeped in water during the night and sown broadcast next day. The seed germinates four days after sowings (*wádha*) and by the seventh day the young plants show above ground (*salla*), and the farmer sees whether his seed is good or bad. If the first seed fails, the plot is resown. At this time the sprouts have two leaves (*beh panni*), when it is four to six inches high, it makes three stalks and is known as *gánar* or *trikhar bhaga*. When it reaches a man's calf, it is *pinni*, and when up to his knee, *goda*, when up to the thigh, *sathar*, and when up to the waist, *chél*.

The crop generally ripens in about three months. There is a proverb "*mahina panne: mahina ganne: mahina anne:*" "one month leaves, one month stalks, one month grain." Before coming into ear the plant is said to be "*chonk.*" When the ear has formed but has not burst, it is *didh.* As soon as the ear expands and begins to sprout, it is called *gal phár, nisarna* or *nisára.* When the ears begin to bend over, they are *jí,* and when the grain swells, *khíra.* The grain then matures and becomes fit for eating (*sang*). The cultivators now pluck the finer ears and half parch them on the fire, when the grain is separated from the husk. This is *ábu* and is much relished. At this stage, too, pieces of the young green stalk are cut and eaten like sugar-cane. They are very succulent and are called *kána.* To obtain specially good *kána* the heads of the stalks are sometimes cut off at the time when the plant is *didh.* Earless stalks, whether artificial or natural, are known as *kukk.* When ripe, the crop is called *hudur.*

AGRICUL-  
TURE.

Harvesting the ears is known as *láb.* After the ears have been harvested, the stalks now known as *tánda, kána,* or *bhannar* are cut for fodder. The root stalks which remain above ground, are known as *nár* or *sundha.* They are then collected (*bár karna* or *dhonrán*) in the threshing floor (*déra*) and for five or six days they are constantly turned over (*uthalna*) with a four or six pronged fork (*chaugi* and *chhiggi dandári*) in order that they may dry. When dry, they are threshed (*gah karna*) in the usual way. The ears when threshed are *kanda* and are separated from the grain with the pitch-fork. The grain heap (*dharo*) is now winnowed by the village sweeper (*gagra*) throwing the grain into the air with a spade (*dhalli*). The chaff (*burí*) is used for fodder. A line (*rakh*) is drawn round the clean grain heap (*rakh*) with a sword or spade to keep off evil spirits. When the time comes for division, this circle is only entered by the cultivator after washing, and the first measure is set aside with the cultivator's own hands for the prophet as *rasúlwai.* The rest is measured by the village measurer, generally a *bania.* Each shareholder then puts his grain into the earthen receptacle (*ganda* or *gundi*), which is to be seen in every courtyard, and has a hole near the bottom to allow the grain to escape as required.



## AGRICULTURE.

*Juár* sowings.

*Juár* sowings are distinguished as *arhári*, i.e., *juár* sown in *Chétr* (March) and harvested by *Arhár* (June), *jéthi*, i.e., the crop sown in *Jéth* (May), and *sánwanri*, also called *agétrí* or *agátri*, i.e., *juár* sown in July or on earlier floods.

*Arhári juár*, which requires moisture for the second time in May, is cut in *Jéth* (May) and *Arhár* (June) and used as fodder for bullocks in June and July, as these animals are particularly hard-worked at that season. The term is also applied to the grain crop obtained from *juár* stalks which were left in the ground from the previous year's *sánwanri* crop and which produce grain if they receive a spring watering.

The stalks of an *arhári* crop which have been cut for fodder in May and June, sprout again and are known as *thadda*. If they receive moisture from July floods and a further watering in *Assu* (September), good grain produce is obtained about November. The crop is much affected by the westerly wind known as *hathiji* and the stalks are therefore cut as near to the surface as possible.

*Thadda*, which has received no second watering, is very noxious when cut green and is not used as fodder until after it has been dried. Among the *thadda*, as well as among other *juár* crops prior to the month of July, a few plants appear which are called *patha* by the cultivator and which are generally fatal to cattle. The ordinary cultivator cannot identify the *patha*, but Labánas from Sind are said to be experts in doing so. The Jats have a curious superstition that the shadow of a *patha* stalk falls towards the sun instead of away from it.

*Jéthi juár* gives the largest produce in grain. Indeed the *jéthi* crop has many advantages. Sown on early floods, it derives much benefit from those of July, and is little affected by the extreme heat of August or by disease. Once the seed is sown, a *jéthi juár* crop is considered to be as good as garnered, whence the saying: *jéthi ghar wéthi*, i.e., "*jéthi juár* is already in the house." *Jéthi* is not given as fodder to horses, as it produces itch. If it has been cut as fodder for bullocks and again receives moisture in July, it will produce a crop of grain.

A *jéthi* crop, however, is by no means an assured event in any year, and much more reliance can be placed on a

*sánwanri* crop, as copious floods are generally received in the month of *Sánwanr*. The crop requires further moisture in August and September. It is seldom used as fodder, but fodder is grown from it on stalks that have received moisture from February rains. Such fodder is injurious to horses but beneficial to cattle, especially to milch cows.

AGRICUL  
TURE.

A fourth kind of *juár* crop is known as *páchhátri*. It is sown in August and reaped in December and January, and requires a second watering in September. It is not regarded as a satisfactory crop, and is only sown by necessity in case of late floods.

*Juár* grown on flood cultivation in Kachhi is said to be far superior to that grown on flood cultivation in Sind owing to the excessively fertile properties of the soil. As characteristically put by the cultivators, "the stalks of Kachhi *juár* are equal for feeding purposes to the grain of the Sind *juár*."

*Juár* fodder is divided into two classes, *turi* and *kángar*. Varieties of *juár*.  
*Turi* possesses a succulent stalk, which is compared with sugarcane for the saccharine matter it possesses, whilst *kángar* is hard, dry and makes poor fodder. The same names are also applied to varieties of *juár* grain as will be presently explained. The following varieties of *juár* are cultivated : *turi*, *sathri*, *mithri* or *mithra*, *gahri*, *kártuhi*, *tohr* and *kángar*. *Turi* is the most widely cultivated. The grain is dark brown in colour and is much relished for its substance. It grows with little moisture and is especially suited for rain and flood crop lands. The best kind of *turi* is known as *chaububbi*, as the ear has four little nipples at the end. *Chaububbi* is well known for the sweetness of its stalk. *Turi* commands a good price in the market. *Sathri* is so called because it gets ripe in sixty days. The grain is light in colour. It is much sown on late floods as a *páchhátri* crop. *Mithri* or *mithra* is a very sweet variety as its name implies. It is somewhat brown in colour and little cultivated except in small patches from which the grain is taken when half ripe (*ábu*) and parched. *Gahri* grain is reddish and is the largest of all the varieties. It is considered an inferior sort and the stalks make poor fodder. *Kártuhi* is said to be a sub-variety of *turi* and possesses a long stalk. It is recognised by the bend of the head from the stalk and the dark colour of the ear. *Tohr* fetches a poor price in the

## AGRICULTURE.

market, though it bears a large kind of grain. *Kángar* is the most inferior kind. The plant, though high, possesses little saccharine matter, whilst the grain is small. The poorer class of cultivators alone cultivate it.

## Weeding.

The *juár* crop requires little weeding (*kámbo*). Small plants and grasses are taken out as fodder for the cattle. The field is sometimes cleaned by reploughing. This is specially necessary when fresh irrigation has been received by the *thadda* stalks of an *arhári* crop, but it is also carried out in the case of other *juár* grown on irrigated lands.

*Juár* in irrigated lands.

Only two crops of *juár* are grown on irrigated lands, viz., *arhári* and *sánwanri*. *Arhári juár* is generally mixed in such cases with melons, cotton and *moth*; *moth* is also mixed with *sánwanri juár*. It is never drilled in irrigated lands. Owing to the great fertility of rain and flood crop lands it is usual for several kinds of seed to be sown at once, thus, melons and cotton are sown in flood crop areas with *arhári juár*, *mung* and *moth* with *sánwanri juár*, gourds being cultivated at the same time on the embankments and sesamum (*tił*) in the depressions (*kánbél*) below them. Water-melons are also sown in the same field as *sánwanri juár*. The *páçhhátri* crop of *juár* is mixed with *sireh*.

## Diseases.

*Juár* is subject to little disease and it generally makes strong healthy growth. Owing to the extreme heat of August, an insect (*kíhyán*) sometimes appears in the stalk which gets red and rotten and produces no ear. Excessive heat in August also causes the young plants to wither, a disease which is known as *bukhra*. *Kánri* is another disease and is a kind of rust. The ear becomes whitish and the grain produces a black dust. An ear affected with *kánri* is at once recognizable and is generally considered unfit for consumption, although some of the poorer Bráhuís eat the ears after parching them. *Juár* plants suffer from the effects of a south wind if it blows in October, the disease caused thereby being known as *bagg*. A north wind, however, counteracts the effect of a south wind, and, indeed, a north wind, blowing in September or October, is considered almost as beneficial to the crop as a second watering. A north wind after October is injurious.

## Outturn.

No experiments have been made in Kachhi from which the outturn of the *juár* crop can be estimated, but experiments

made in different villages in the Sibi tahsil in 1904 gave 17 maunds 16 seers as the average produce obtainable from an acre of irrigated but unmanured land which had been left fallow in the previous year.

AGRICULTURE.

As the staple food grain of the people, *juár* is made into cakes and eaten with spinach or chopped mustard leaves. Gourds are also much relished with *juár* cakes, "*méha makhan jéha*": "gourds are like butter." The grain only retains its full taste up to forty days after harvest. After that it gradually loses its quality, and in six months it has an unpleasant smell and is known as *bhutti*. The poorer Bráhuís are in the habit of taking wheat from the highlands and exchanging it for sour *juár*, whence they are taunted as *bhutti khor*.

Uses.

When half ripe, the grain is pounded with a pestle and mortar and the juice obtained by this process is mixed with cow's milk and taken by the well-to-do classes for the sake of its strength-giving properties.

The dry stalks and leaves make excellent fodder for cattle and horses and are known as *karab*. The uses of the green stalks have already been mentioned. A good deal of honey is obtained from bees' nests in the high *juár* about October when the crop is at the *búr* stage.

Wheat is most cultivated on the west side of Kachhi, where irrigated lands exist. In flood crop areas, it can only be successfully grown if floods occur in the latter part of August or in September. The soft *matt* soil, which retains moisture well, is considered most suitable. Irrigated lands, which have been cultivated with wheat, are allowed to lie fallow for two years.

Wheat.

Irrigated land is ploughed for wheat and barley crops early in October. It is usual for such land to be sown in long strips, and with this object, four long parallel lines are drawn with the plough. These lines, called *tír*, may be of indefinite length. They are afterwards crossed at right angles by other lines, known as *pansar*, at intervals of ten paces. Plots are then formed by digging round the lines with the *dhall*. Each plot is known as a *bára* and its entrance as *warun*. A line of plots running between the long parallels is known as *pés*. The water channel at the

## AGRICULTURE.

head of several *pés* is called *sar-ganh*, and the channel, taking water to a second set of *pés*, is known as *shahwáhi-ganh*. Parallel to the *sar-ganh*, and leading to a second set of *pés* is the *wichun-ganh*.

Watering is known as *réj*. When the moisture has been fully absorbed and the earth is *ádh* and will not stick to the plough, the ground is ploughed and sowings are done broadcast. Irrigated lands are never harrowed. The seed germinates in four days. It is known as *angúr* whilst still underground, but, on sprouting, it is said to be *salla*. When the crop is about three inches high, it receives a second watering known as *paun*, and the crop requires constant watering, generally, about once a fortnight, up to the harvest. Much, however, depends on the quality of the soil, a good soil requiring a small number of waterings and a poor soil, a greater number. If a crop is ready for harvesting, but there is delay in reaping, it is always watered in order to strengthen the straw. Early in *Chétr* (March) the strength of the west wind (*kumbi*) has a tendency to beat the crop down when it is known as *dráth*. The only remedy is watering. Sowings continue from October to about the 10th of December. Late sowings always give inferior produce both in straw and grain. *Poh hathain kho*: "Sow in *Poh* and reap with the hands" is the saying of the countryside.

## Wheat in unirrigated lands.

In unirrigated lands the moisture brought by the late floods of August and September is retained by ploughing the soil and harrowing it smooth, after which the seed is sown with the drill in October.

## Mixed barley and wheat.

Both in irrigated and unirrigated lands barley is sometimes mixed with the wheat. In the former case, it is generally put along the sides of the water channels, but in flood crop areas it is sown with the wheat. Barley thus sown is known as *jowáli kanak*. It is seldom allowed to ripen, but is used as fodder.

Wheat makes little growth in winter, but in February it starts again and just before coming into ear is known as *gabb*. The first ears that are seen are known as *tinrk*. When the grain is half formed it is called *khíro* and when ripe enough for eating it is *ábu*. This *ábu* is sometimes parched and eaten and sometimes parched and kept to

be eaten as pulse ; it is then known as *dadhari*. When fully ripe it is *hudur*. The cultivator expects the grain to be ripe by the first day of *Visákh*, when the crop turns red. *Visákhí kanrak nandhi waddi lákhi*: "With *Visákh* the wheat, great and small, becomes red." Harvest (*láb* or *lábáro*) is commenced on a Sunday, Monday or Wednesday, as these are auspicious days. Even if labourers are not immediately available, the owner will cut a small patch (*chagg*) on one of these days and complete the work later on. Harvesting is done on the *lai* system, the rates of wages varying from one-twentieth to one-sixtieth of the produce cut. In some places two annas a day is paid to the labourer. A small patch of the crop is generally left for the labourers themselves to take and is known as *dráho*. The labourer's wife and children collect the gleanings (*chuno*). The stubble is known as *nár* or *kángar*. A heap of ears on the threshing floor is called *val*. These heaps are collected in an enclosure called *kér*, *lohra*, or *wára*. Threshing (*gáh*) takes place in the usual way, the ears being spread under the feet of the bullocks with a five-pronged fork. Winnowing is done with a fork known as *triáng* by a labourer whose wages are from two to two and a quarter *kásas* on every grain heap (*puri*). A second winnowing is done with the *dhalli*, and the grain, when cleaned for measurement, is called *ráh* or *bár*. A circle is drawn with a sword round the heap and a ball of half dry clay (*bhitar*) with some *ak* flowers is placed on the top of the heap in the superstitious hope of increasing the amount.

The varieties of wheat cultivated are the *wáru*, *thori*, *khudáin* and *rahmtara*. The first two are those principally cultivated. *Khudáin* and *rahmtara* only grow here and there. *Wáru* is a bearded red wheat, which makes excellent bread. It is a delicate crop, however, and requires much water, whence it is little cultivated on flood crop areas. Its beard is believed to protect it from the winds. *Thori* is a good flood crop wheat. It is white and beardless and very hardy. Bread made from it has not so much taste as that made from *wáru*. Its ears are highly productive. *Khudáin*, which is believed to have been miraculously sent from heaven, possesses a small grain and has been recently introduced. It is beardless. *Rahmtara* resembles

AGRICULTURE.

Varieties.

## AGRICULTURE.

barley in appearance and is preferred for parching. It is very easily threshed, the grain falling out at the slightest stroke.

## Diseases.

The principal diseases from which wheat suffers are known as *kánri*, *ratti* and *angári*. The crop when suffering from *kánri* produces a black dusty ear which yields to a slight touch. It differs from the *kánri* from which the *judr* crop suffers, as *juár*, when suffering from *kánri*, looks like good grain and can be parched. *Kánri* wheat, on the other hand, is quite useless except as fodder. *Ratti* (rust) attacks the crop if much cloud prevails when irrigation is going on rendering the days hot and dull. The stalk gets pale in colour and the grain smells unpleasant. Plants, suffering from *angári*, dry up and wither in March owing to the heat. In dry crop areas this disease is known as *múrai* and occurs earlier, in February.

## Manure.

Wheat is only manured in irrigated lands and manuring is not common. Bat's dung (*chámra*), which is collected from caves in the neighbouring hills, is sometimes used by placing a small amount at the entrance to the field at the time when the crop is about a foot high and allowing it to be spread by the irrigation water. Pigeon's dung is also used as a substitute for bat's dung.

## Outturn.

No statistics of the outturn of wheat in Kachhi are available, but experiments made in different villages in the Sibi tahsíl, in 1904, gave 12 maunds 17 seers as the average produce obtainable from an acre of unmanured but irrigated land which had been left fallow during the previous year.

Subsidiary food-crops.  
Barley.

Barley is not extensively grown and is hardly ever found in flood crop areas. If sown on flood crop lands, the drill is used, whilst in permanently irrigated lands it is sown broadcast. Sowing takes place in October and the harvest is about a fortnight earlier than the wheat,—at the end of March or beginning of April. The principal use of barley is as a fodder crop. If watered every fortnight, it is fit for fodder in January, and when used as fodder at this time and in February, animals derive much benefit from it. But in March the straw is hard and dry and of little value. "A handful of barley fodder in *Máhn*," says the country proverb, "is equal to a load in *Phaganr*, *Chétr* barley is no fodder." Before being used as fodder in March, the beard is generally removed by the process known as *satna*.

No statistics of the outturn of barley in Kachhi are available. A single experiment made in the Kurk circle of the Sibi tahsil, in 1904, gave 13 maunds as the produce of an acre of unmanured but irrigated land which had been left fallow during the previous year. AGRICULTURE.  
Outturn.

*Mung, moth* and *bájrí* are cultivated as subsidiary crops with *juár*. All are sown broadcast. Of these, *mung* is most popular and extensively grown. A *mung* crop grows best on *khauri* soil in flood crop lands. In irrigated lands it is generally sown as a fodder crop. Sowings take place in July on the land ploughed for *juár*, and harvesting about the middle of November. In fields in which the water has ponded for a long time, the plants grow very rank, have no ears and are indigestible as fodder. A disease called *máhla* also attacks the plants. The ripe pulse is used boiled whole for food. The well-to-do, however, crush, husk, and clean it before using it as pulse. The crushed stalks and leaves (*katti*) form a good fodder for bullocks and camels. They are not given to horses. Mung.

*Moth* is mixed with both *arhári* and *sánwanri juár*. If sown with *arhári juár*, it is injurious to horses, but *sánwanri moth*, when in ear, makes excellent fodder for these animals. It is cut in September, when wisps are made of it, as with lucerne in the highlands, and it is kept in its dry state. It flourishes best on sandy soil. It is less extensively grown than *mung*, and its pulse is little esteemed. It is mixed with *juár* grain and given to horses, and if it is crushed before this is done, horses benefit much by it. Moth.

*Bájrí* is sown in a sandy soil called *wári* in August, and the crop is harvested in November. It is not cultivated on irrigated lands. The stalks are not generally used as fodder. Two varieties are recognised: *bájrí*, which possesses a small fine grain, and *nar bájrí*, which has a bigger ear. The flour is made into cakes and eaten by the poorer classes. The cultivation is small. Bájrí.

Oilseeds are represented by two varieties, *sireh* (*Brassica campestris*, var. *sinapis dichotoma*) and *jámbe* (*Eruca sativa*); which are grown in flood crop areas. *Karar* is a lately introduced mixture of *sireh* and *jámbe*. Oilseeds.

The oil extracted from *sireh* is less bitter than that of *jámbe*, and both the seed and oil sell at a better price.



AGRICUL-  
TURE.

*Sireh* oil, for instance, is generally sold at about 3 seers to the rupee and *jamba* at about three and a half seers. *Sireh* sowings take place late in August or in September and extend up to October. That portion of the field, which lies near the embankments, is generally lower than the rest and is known as *puth*, the higher surface is the *mohr*. The *puth* retains most moisture and is generally, therefore, retained for wheat, whilst the *mohr* is sown with *sireh*. The land is ploughed but not harrowed and sometimes a little *juár* is sown with it as fodder for the bullocks in December. *Sireh* seed germinates after six days and as its leaves increase, becomes *do panni* (two-leaved), *tré panni* (three-leaved) and *chár panni* (four-leaved), successively, by which time it is about a month old and is used as a vegetable. Up to the beginning of January, the crop is pastured by camels, goats, sheep and bullocks to cause the plants to spread. Soon after the grazing is stopped, the plants make shoots (*gandal* or *gannar*), which are much relished as a vegetable, the cultivator comparing them to mutton. The blossom comes about March, when the plant is said to be *phundani*. It is harvested in April, when the outer skin of the husk has become dry and the crop is *hédari*. The *gáj* variety of *sireh*, which has a brownish white seed, is grown only as a vegetable.

Harvesting oilseeds is regarded by the cultivator as unpleasant work and is compared to the skinning of a donkey, for there is nothing for him to eat as he works, as in the case of the *juár* or wheat harvest. Threshing is done in the ordinary way with bullocks and winnowing with the fork or the reed-made winnowing baskets (*chhaj*). A curious superstition prevails among the Jats that when the *sireh* is in blossom, fairies inhabit the flowers and children are therefore prevented from going near the field lest they should be caught. An insect called *ulli* sometimes attacks it, and hard frosts in January and February sometimes cause immense damage.

*Sireh* is most extensively grown on the western side of Kachhi, but *jamba* is more frequent in the centre, round Bhág Nári. It is said that, in the days of Mír Khudádád Khán, the *sireh* crops were much damaged by the Khán of Kalát's camels and that, in consequence, cultivators took to the

cultivation of *jamba*, which these animals do not care for. *Jamba* is very hardy, grows in very little moisture and can be sown broadcast without even ploughing on *sarh* or *kharch* soils. AGRICULTURE.

Oilseeds are largely exported to Sind and oil is also extracted in local presses called *gahnra*. The refuse (*kharch* or *nari*) is mixed with chopped straw and given to cattle. A *kasa* weighing 10 seers, 14 chittacks of *sireh* is estimated to yield  $2\frac{1}{2}$  seers of oil, whilst the same quantity of *jamba* seed produces 2 to  $2\frac{1}{2}$  seers of oil.

*Til*, known to the Sindi-speaking Jats as *tirr* and to the Bráhuís as *kunchid*, is a *sánwanri* crop generally sown in July or August simultaneously with *bdjri* in dry crop lands, especially along the depressions below the field embankments. The extent of cultivation is insignificant. It is sown broadcast, but owing to the minuteness of the seed, it is generally mixed with dry earth before sowing. The land is ploughed after the seed has been scattered and the crop ripens in November. Owing to the fear of losing the grain through the opening of the pods, it is generally cut when somewhat green and tied in bundles (*múri*), which are set up in a circle to dry. When dry, the grain is extracted by carefully shaking the bundles into a cloth. The stalks are useless as fodder. A mixture of both black and white varieties is generally sown. The grain is largely purchased by Bráhuís on their return to the highlands. Before his return every Bráhuí lays in a small stock of groceries, a system known as *chukai*, and among them is generally included a small bag of *kunchid-bugra*, that is, sesamum and parched gram, which is used on the march, especially for the children. These bags of *kunchid-bugra* are also much appreciated as presents by friends in the highlands. The price of sesamum varies from 6 to 9 seers per rupee in ordinary years. When exported, it is used for making sweetmeats called *réwari* in Sind. No oil is expressed locally. *Til* (sesamum).

That cotton has long been cultivated in Kachhi, is indicated by the following suggestive extract from the history of Sind written by Mir Maasúm of Bhakkar about 1600 A.D.\* Fibres.  
Cotton.

"In Kor-zamín and Chhatur, which are districts of Siwi, cotton plants grow as large as trees, in so much that men pick

\* Elliot's *History of India*, Volume I, page 237.

## AGRICULTURE.

the cotton mounted. On each cotton plant there are one or two hundred snakes, of a span long, so that men are obliged to brush them off with sticks and drive them away before they can pluck the bolls. If any one is bitten by a snake they immediately open the wound with a razor and suck out the poison, otherwise death would supervene."

Cotton is known as *wár* by the Jats. The crop requires a good deal of water and labour and is not a favourite one, but a fairly large cultivation is to be found at Jhal, Kotra, Khári, Gáján, Shorán, and Dádhar. It is an *arhári* crop cultivated both on flood crop and irrigated lands. Most of the cultivation is done on the latter. Two systems of cultivating cotton are in vogue, sowing broadcast and sowing in ridges; the former is known as *chhat* and the latter as *garpi*. If floods occur in March, cotton seed (*kakra*) is sown by the *chhat* system immediately after the *arhári juár*, the seed having been well rubbed in earth. The land is then ploughed. Sometimes *juár*, melons and cotton are all sown broadcast together. Sowing in ridges on the *garpi* system differs from this process. On the night following the day on which *juár* has been sown, the cotton seed is put into a hole dug knee-deep in the ground and water is sprinkled on it. Next morning the wet seed is sown in ridges situated at about four or five feet from each other. The direction of these lines is at right angles to the furrows made in the first instance for *juár* sowings. The seed is sown in pinches about three feet apart. The pinches of seed sown are called *thadda*. After being covered with earth, the seed germinates in four or five days and the field is now said to be *sáma*, i.e., green. In cases in which the seed does not germinate, a second sowing takes place, but this time the seed is not wetted but is watered after sowing. Seed, which is to be sown in irrigated lands, is first rubbed with a small quantity of asafoetida, which is efficacious in keeping off a disease called *múrai*, which is mentioned further on.

In April, when water can be spared from the wheat crop, it is given to the cotton, and is generally allowed to remain in the field for about 24 hours. In flood crop lands, waterings may be expected from the floods of June, July and August. The weeds, which grow in profusion after these waterings,

are cleaned (*kambo*) and used as fodder for the cattle. The plants begin to blossom in September and are then said to be *gul*. On the petals falling off, the plant is *báhiti*. The ooll now formed is called *gogra*. In October the boll bursts and the cotton which appears is known as *phutti*. Picking takes place at intervals of 8 or 10 days, commencing at the end of October, and, owing to frost, generally ceases in December or January. The process is called *wáro*, and is generally done by women and children, who receive 1/5th, 1/8th and 1/10th of the total produce as wages. This system of produce wages is known as *bháni*. The empty cotton bolls are known as *sungari*, and they are generally put to no use, except in cases of necessity, when they are used as fodder for cattle. The dry stalk (*wáráthi*) is used as fuel. After the final picking, sheep and cattle are let into the fields to eat the leaves. A single crop lasts for three years. The first year's crop is known as *néri* or *rop*, the second year's as *mundhi*, and the third year's as *treh-mundhi*. The second year's crop is proverbial both for its productiveness and quality: "*mundhi* cotton, a buffalo with twisted horns, a house built of mud, a camel among all animals, a bullock with horns twisting outwards and backwards, and a left-handed man are the best of their kind," says the proverb. The only disease, to which cotton is subject, is *múrai*, and this only in irrigated lands. The disease is caused by an insect which appears when the plant is in bloom and causes it to wither. The only known remedy is rubbing the seed in asafœtida, as already described. Cotton sells at 10 to 12 seers per rupee, cotton seed at R. 1-4 to Rs. 2 per maund. The latter is given to milch-cows and goats.

The cotton is cleaned and the seed (*kakra*) separated from it by a simple but ingenious native implement called *aitri* and known to the Punjábí Jats as *wélanri*. It is made locally and costs from R. 1-4 to Rs. 5, according to its design and ornamentation. It consists of a wooden framework about two feet broad and 18 inches high, which is fixed vertically to the ground by pegs, and is also supported against a wall by two wooden poles (*addán*). At the top of the frame two rollers are fixed horizontally into the side pieces (*munna*), the upper one (*kanrha*) of iron and the lower

AGRICUL-  
TURE.

Cleaning.

## AGRICULTURE.

(*wélanr*) of wood. Each of the rollers is provided with a handle by means of which they are revolved in opposite directions by two women, one of whom at the same time feeds the space between the two rollers with unclean cotton, which must be thoroughly dry. The dirt is removed by the attrition of the rollers. The machine is more primitive than that in use in the Punjab, which can be worked by one person. The womenfolk of the Hindu *baniyas* generally work the machine. If labour is employed, the usual rate of wages is one anna per seer of clean cotton. Two women can generally turn out 6 to 8 seers of cotton in about twelve hours. The machines are sometimes let on hire at one anna per day.

## Indigo.

Dr. Watt has arrived at the conclusion that the cultivation of indigo in India had its home in Gujrát and Sind, and it is interesting, therefore, to find that the cultivation and manufacture of indigo is still carried on in the little *nidbat* of Dádhar.

A soil known as *mihi*, something between *matt* and *khauri*, is generally chosen for raising the crop, which is only grown on irrigated lands. Before sowing, two years' fallow is considered necessary. Two ploughings take place on the dry land in March, but no harrowing is done. After the second ploughing, the ground is divided into plots for purposes of irrigation. The seed is then sown on the dry ground and the field flooded. This ensures that the seed sinks into the ground and that none remains exposed to the sun or north wind (*kumbi*), which is especially harmful. Indeed, so harmful are the effects of the *kumbi* that if it rises whilst the seed is still in the dry ground, watering is deferred. Sowings can be made every year, but a second and even a third year's crop can be obtained of the same plant. The first year's crop is known as *rop*, the second as *mundhi*, and the third as *trehmundhi*. After harvesting, the stubs, which have been kept for the second or third year's crop, do not require water till the following March, but, if rain falls, it is beneficial. Irrigation generally takes place at night for fear of the plants rotting from standing in the heat of the sun.

Three or four days after germination, the second watering, called *paun*, is given, and afterwards the crop must be

watered every eight or ten days. When the plant is a foot high, rain and great heat do it much good. Harvesting takes place in August when the crop is in flower. Plants reserved for seed are cut later,—in September. About two feet of stalk are left above the ground for the second year's crop, which is considered to give the best produce ; a third year's crop is seldom raised.

AGRICULTURE.

The cultivation of indigo is decreasing, and the decrease, it is to be feared, is taking place very rapidly. In former times, the traders of Shikárpur exported a large amount of Dádhar indigo to Central Asia, but in Mír Khudádád Khán's time, owing to the delay of the Khán's officials in dividing the produce and their claiming the right of prior sale to the dealers, thus preventing the cultivator from choosing his own time for selling, the cultivation of the crop became unpopular, and it is said that not more than 200 maunds of indigo were produced in Dádhar in 1903 and that the outturn had fallen to less than one-fourth of this amount in 1904.

The crop when cut is either manufactured into indigo or the leaves are retained dry for hair-dye known as *kés*. For the latter purpose, the cut stalks are spread in the sun and the leaves are beaten off with a stick. Exposure to the night air is believed to do much damage to *kés*. For dyeing the hair, the leaves are pounded and mixed with water and applied to the hair, which is always soaked previously in *hena* (*Lawsonia alba*) if a deep fast colour is desired. Dry indigo leaves are generally sold at about Rs. 2 per maund.

Manufacture.

Every village possesses vats for the manufacture of indigo. They are constructed in pairs, the larger one being known as *haud* and the smaller as *haudri*. They are connected by a channel (*chatho*). The *haudri* is seven feet in diameter and contains about two bullock-loads of green plants. The plants are steeped for 12 to 24 hours and, after they have been removed, the liquor is lashed with a beater called *máhdáni*. This beating should not be violent or spasmodic, but light and continuous. The froth is kept from rising by putting small quantities of mustard oil in the water from time to time. The liquor, which becomes reddish in colour, is allowed to settle and is then drawn off. The residue, or *mál*, is then put into the *haudri*, from which any remaining liquor is removed. The *mál* remains in the *haudri*

## AGRICULTURE.

for about 24 hours, after which it is taken out and placed on cotton sheeting (*bhathi*), spread on porous earth. It is then made into small balls (*tikki*), and left in the sun to dry. Before being made into balls, sand is sometimes mixed with the *mdl* in the proportion of one to eight, with the object of increasing the weight. This is chiefly done by cultivators, who have to make over their indigo to *baniyas* in payment of debts.

## Price.

Prior to the British occupation, Dádhar indigo is said to have sold at as much as Rs. 3 per seer. Since then the price has fallen owing to the competition of Punjab indigo and of aniline dyes, and good indigo now sells at about R. 1-8 per seer or, if slightly adulterated, at R. 1 to R. 1-4.

Stimulants.  
*Bhang*.

*Bhang* is a *sarav* crop and is cultivated on irrigated lands. Its cultivation for the market takes place only at Khári and Gáján. Elsewhere, a few plants are grown for domestic use only. Land selected for *bhang* is generally left fallow for a year, but if manure is used, a crop can be raised every year. The land is first ploughed, when dry, in July or August. This ploughing is known as *sukahari*, and immediately afterwards the field is manured at the rate of one bullock-load to every four or five paces. In November the field is irrigated, the manure being well spread at the same time. After the moisture has been absorbed, the seed is sown broadcast and the land is again ploughed and formed into plots for purposes of irrigation. The seed germinates on the sixth day, and the land must be watered every fortnight after germination. Any male plants in the field are taken out when the crop is about waist high. The male plant can be easily distinguished from the female by its scantier foliage and the early fall of its leaves. By leaving the male plants in the field, the flowers and twigs of the female plant fail to become charged with narcotic principle, whereby the crop is spoiled. In June the female plants begin to lose their leaves and this is the signal for cutting. The bundles are taken to a place called *pir*, where they are allowed to dry for four days. The stalks are then collected and beaten with a stick, and the twigs and fruit, which are thus extracted, constitute the *bhang*, which is ready for use and is sold at Rs. 3 to Rs. 4 per maund. No drugs are manufactured from *bhang*, only the seeds are used

as a beverage. The natives have a curious superstition that the *bhang* plant was created from the *excreta* of Pharaoh on his having a dispute with Abraham. Its cultivation is also considered to bring bad luck, and in 1904 the people of Khári talked of abandoning it.

AGRICULTURE.

The only crop grown especially for fodder is *kiring* (*Setaria Italica*). The cultivation has been recently introduced and is to be found only along the western side of the country, on irrigated lands. After the embankments have been flooded, the seed is sown broadcast and ploughed in, but the land is not harrowed. The seed germinates four days after being watered, when the plant is called *angúr*. Another watering takes place when the young plants are a little above the ground. They are then called *sallá*. The crop requires further watering every ten days or a fortnight and is first cut in June. Second and third crops are cut in July and August. The first cutting is considered to possess most nutriment, but the crop is not greatly esteemed for fodder and, when given to horses, is believed sometimes to give them mange.

Fodder crops.  
*Kiring*.

It will be seen from the above that, except for wheat in irrigated lands, manure is seldom used. Flood crop areas require no manure, whilst the amount of land available in proportion to the water is so large in irrigable areas that as a rule the same land is only cultivated every third year. Irrigated land, which is left fallow for two years, is called *aitha*, and when again ready for use is *náhwár*. In flood crop areas, land from which the crop has just been taken is *khéri*, and after a year it is *nokh*.

Manure and rotation.

Gardens are few in number. Here and there, where there is permanent water, gardens are to be found which indicate the fertility of the soil by the rapid growth which they have made. That at Kotra, for instance, which was planted not more than 45 years ago, contains large trees, sweet limes and mangoes preponderating. Dates are grown in a few places, but no special attention is paid to the trees, as in Makrán, and the quality of the fruit is poor. Owing to the poverty of the cultivators and the absence of a permanent supply of water, no great advance in this direction can be looked for. Good vegetables are produced, including cauliflowers, spinach and radishes. The latter are frequently

Fruit and vegetable production.



## AGRICULTURE.

cultivated in a small portion of a plot assigned to oilseeds. For summer use the *cháha* (*Lagenaria vulgaris*) and *meha* (*Citrullus fistulosus*) are sown with the *sánwanri juár*. The seeds of both are inserted in holes made at intervals six feet apart and covered with earth. The plant when growing, trails along the ground. With *arhári juár*, melons are sown, and water-melons with *sánwanri juár*. The fruit of neither is of good quality.

## Extension of, and improvements in, cultivation.

There has been a great increase in cultivation in Kachhi since the advent of the *pax Britannica*. The life of General John Jacob and the general history of Kalát have only to be studied to show how, previous to the advent of the British, the country was subjected to constant raids, now by the Bráhuís, now by the Baloch, and now by the Khán's army. No comparison can be made between the state of the cultivator a quarter of a century ago and at the present time. His life is safe, and, so long as nature is favourable, he is certain to enjoy the produce of the seed he has sown.

The cultivators are on the whole ignorant and their methods of cultivation are old-fashioned and exceedingly simple. There appears to be no reason, however, why improvements in the methods of cultivation should not take place, if means are taken to provide instructions to the tillers of the soil. Vegetable culture is already increasing, and experiments with sugar-cane at Gandáva have been encouraging.

## Agricultural implements.

The cultivator's principal implements are the plough, which is known as *har* or *hal*; the plank-harrow or scraper (*kinr*), with which he makes embankments; and the clod-crusher or log used in place of a roller for breaking clods and smoothing the ground, known as *mála*. Among minor implements may be mentioned the *ramba* or spade; the *kodar* or mattock; the *shappinr* or *chanjúr*, and *vahola* for weeding, and the *dátri* or *dátra* for reaping. A rake (*pdhora*) is used for removing manure in the byres, and the *dhall* or wooden spade worked by two men with a rope, for making small embankments. Carts, known as *gádi*, are either imported from Sind or are made locally near Shorán. They cost from Rs. 20 to Rs. 40 and carry as much as 15 maunds. Owing to the cheapness of iron, all implements, for making which this metal is utilized, have been improved,

and iron chains have been substituted for the leather ropes, with which the *kīnr* was formerly drawn.

AGRICULTURE.

No recognised system of giving advances to cultivators exists, but in years of unusual scarcity or absence of flood-water, the Khán of Kalát and the more wealthy landholders have sometimes made advances of grain or money to the cultivators. Such advances are recovered in produce by instalments at the ensuing harvests. Advances to the amount of Rs. 28,879 were made by the Khán of Kalát to his cultivators in 1900.

Agricultural advances.

Generally speaking, it may be said that, owing to the precariousness of agriculture as a means of livelihood, nearly the whole of the cultivating classes are in debt. Such debts are generally contracted with Hindu *banias*. In the Gandáva *nībat* alone, lands are reported to be mortgaged to the amount of nearly a lakh of rupees and mortgages to the value of Rs. 5,000 are reported to have taken place in a single year in Bhág Nári. The custom of selling land and water to Hindus is undoubtedly gaining ground, but at present the majority of the cultivators obtain loans by the mortgage of their crops rather than of their lands. That is to say, the mortgagor remains in possession and at each harvest the *bania* recovers his interest in kind and such portion of the principal as the cultivator is able to spare. In certain areas, such as Jhal and Shorán, the tribal chiefs object to the acquisition of land by Hindus and have prohibited their acquiring it. But, whilst the Hindu *bania* plays a very important part in the social and agricultural conditions which prevail in Kachhi, it must not be imagined that the cultivator is entirely in his hands, for in the proprietary right of the soil the cultivator possesses a very valuable asset which he is not prepared readily to alienate.

Indebtedness of cultivator.

Moreover, there is a certain amount of "give and take" in the transactions between the cultivator and the *bania*. When the time for collecting revenue comes round, it is usual for two items to go to the *modi*, as he is called, who is attached to every village. These are known as *dambúri* and *maktai* or *modpa*. The *dambúri* system only prevails in the Khán's *nībats*. The *modi* usually keeps an account of what is known as *deh-kharach*. *Deh-kharach* consists of the expenses incurred by the cultivators as a body. If a repre-

## AGRICULTURE.

sentative of the Khán's *ndib* or the *náib* himself or a wealthy landholder in other tracts comes to the village, he and his followers and horses have to be fed, the cost being provided by the village *modi*. Or it may be that the villagers are called on for a subscription to the construction of a large embankment, on which their whole cultivation depends, and this again has to be advanced in cash by the *modi*. The expenditure thus incurred is repaid in part or in whole by deductions from the grain-heaps of the villagers when harvest time arrives, but, as an inducement to make advances for the purpose without interest, the village *modi* is given *dambúri*, which generally consists of one *kása* in every *kharwár*. *Mahtai* is another deduction from the grain-heap, at rates varying from one *kása* to three *kásas* per *kharwár*, which is given to the *modi* as an inducement to advance small loans to the cultivator on easy terms. Thus a cultivator, who pays *mahtai*, can generally obtain a loan at two annas per rupee per annum, whereas the cultivator, who does not pay *mahtai*, will have to pay interest at the rate of four annas.

Loans are generally made in grain. Wheat is given on the *panjot* system, i.e., for every four measures of grain five are recovered. In the case of *juár* the value of the advance is converted into money and recoveries are made in grain after a similar conversion plus two annas per annum in the rupee as interest. In some of the tribal areas the interest on cash loans is limited to four annas in the rupee, however long the loan may remain unpaid. In others, a settlement is always effected when the interest amounts to 50 per cent. of the principal.

## Mortgages.

The system of mortgage usually in vogue is for the mortgagor to remain in possession and cultivate the land mortgaged, the mortgagee taking one fixed share of the crop towards interest and another towards the repayment of the principal at each harvest. In such cases the mortgagee also finds an amount of seed proportionate to his share in the produce. In other cases the mortgagee receives nothing towards repayment of the principal, but retains his right to a share in the produce as interest until the capital is repaid. In a third class of mortgages a term of years is fixed and the mortgagee receives possession, but this is uncommon. In almost all cases a running account goes on, fresh advances are taken

and fresh liability for interest is incurred, so that the cultivator's land, when once it has fallen into the grasp of the money-lender, seldom escapes again. AGRICULTURE.

Camels, bullocks, horses and donkeys are the principal domestic animals. Large quantities of sheep and goats are also to be seen in the winter. They are brought down by the Bráhuís from the hills. Most of the sheep return to the hills in summer, but many of the goats are indigenous and remain throughout the year. The Jats also rear a good many fowls. Eggs cost about one pice each and chickens from four annas upwards. At the time of the Sibi fair they are collected for export by Jat pedlars, who wander from village to village with reed-baskets (*khádra*) on bullocks in which to pack them. Domestic animals.

The principal breeds of camels found in Kachhi are known as *káchhi*, *wiláiti* or *mulki*. The double-humped breed, to which much attention was given by the ex-Khán of Kalát, Mir Khudádád, has now almost entirely disappeared. Camels from Makrán, known as *Makkuráni*, are also to be seen here and there, and are used for riding purposes. The *káchhi* breed is said to have come from Cutch in the Bombay Presidency and is generally used for riding. The *wiláiti* or *mulki* camels represent the indigenous breed and possess fair carrying capacity. The principal breeders are the Baloch of the western border, the Rinds, the Magassis and the Lásháris. The Raisánis and the Garráni Bangulzais of Bála Nári also keep a few camels and the Kahéris of Chhattar Phuléji. During the winter nearly all the highland Bráhuís bring their camels to Kachhi, where they are to be found throughout the country. The principal centres where indigenous camels are to be found are Dádhar, Sanni, Shorán, in the country round Gandáva, and at Jhal, but the herds move from place to place in search of pasture at different times of the year. Camels.

The owners mentioned above do not themselves tend camels, but employ professional camel graziers known as Jats or Mír Jats, the 't' being pronounced soft. They are experts in camel-breeding. Each tribe or clan has a separate group of these Jats attached to it and all female camels (*dáchis*) remain in their charge for breeding. As wages, the

## AGRICULTURE.

owners generally pay R. 1 per camel per year, a system known as *panára*. They also take in female camels coming to Kachhi in the winter. On weddings or other occasions when a large amount of transport has to be found, the Jats accompany their animals and are fed at the expense of the owner. They also take charge of animals hired for transport both locally and on expeditions to Sind, and receive one-third of the total earnings as their remuneration.

No detailed information is available as to the number of indigenous camels. At a rough computation there are not more than 4,000 animals, excluding those brought by the Bráhuis in winter. Most of the indigenous animals are females.

Riding camels are to be found almost everywhere, and a good many of those used in Quetta for Government purposes are obtained from Kachhi. Dealers are to be found among the Jatois of Sanni; the Babbar Jats of Bhág; the Máchhi Jats, and Kulloi Rinds of Shorán.

## Horses.

Information about the different breeds of horses in Baluchistán, their rearing and training will be found in a Monograph published in 1905 under the authority of the Revenue Commissioner in Baluchistán.\* The chief breeders in Kachhi are the Magassis, Dombkis and Rinds. The best horses are to be found at Jhal among the Magassis, whose chief takes great interest in horse breeding. By mating Government stallions with Australian mares, which he has purchased, many of his foals are practically of pure Australian blood and show great quality. Among indigenous breeds, the Magassis own some good *shehánraizai* and *kabútarzaizai* mares. The *híraizai* breed, belonging to the Rinds, is famous among all the Baloch and another breed, of which the Rinds are proud, is the *gérizai*. The Dombki mares are of fair quality. The Kahéris of Phuléji own some good racing mares, their favourite breed being the *kajalzaizai*. The Garránis of Bála Nári also have some good animals. A good many animals are owned on half share with Bráhuis of the highlands, the Kachhi owners feeding them in winter and the highland owners

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\* *Horses, Horse Breeding and Horse Management in Baluchistan* by R. Hughes Buller, I.C.S., with an appendix by Major H. M. Patter-son, Army Remount Department.

in the summer. The following statement gives statistics of branded mares, etc., in Kachhi on the 31st of March, 1906. AGRICULTURE.

Name of <i>niibat</i> .	Name of stand.	Number of stallions at each stand.	Number of branded mares in each <i>niibat</i> .	Number of		
				Colts by Government stallions.	Filles by Government stallions.	Ceddings.
Lahri ... ..	Lahri ...	2	85	14	19	..
Kahéri Country ...	Phuléji ...	.....	11	.....	...	...
Rind Country ...	Shorán ...	.....	56	.....	...	...
Magassi Country..	Jhal ...	2	196	14	16	...
<b>Total ...</b>		<b>4</b>	<b>348</b>	<b>28</b>	<b>35</b>	<b>...</b>

The bullocks bred in Bála Nári and Bhág Nári are well known and suitable for agricultural, siege-train and army transport purposes and are much sought after by dealers from the Punjab. The bullocks of other parts of the country are also fine animals. Kachhi bullocks are of two distinct types. The higher ones are 56 inches at the shoulder, white or fawn in colour and with horns growing upwards and inwards. The other type is smoky white with black legs and neck, 42 to 48 inches at the shoulder, and with horns growing slightly upwards and backwards. Both these kinds fetch good prices, a pair selling for Rs. 100 and over. The cows are fine animals and some are good milkers. Bulls are not usually castrated, but they are thrown and the scrotum is crushed with a wooden mallet. As a result the animal quickly grows stout and fat. Formerly buffaloes were common, but nowadays only a few are to be found in Dádhar.

The indigenous breed of sheep is known as *kukki* and the animals do not possess fat tails. The sheep brought by the Bráhuís in the winter are known as *khurásáni*. The *léri*, *bujji* and *barbari* are the principal breeds of goats. The *bujji* are the goats which come to Kachhi in the winter from the highlands. They have short ears and much wool, and are generally black in colour. The *léri* and the *barbari* are the indigenous breeds. The former have long ears and little wool, their hoofs are soft and they cannot stand stony ground. The *barbari* is more prized than any other breed. These animals are generally brown and white with short Sheep and Goats

**AGRICULTURE.**

and erect ears. A goat produces about 12 ounces of wool each year. A sheep two to three pounds and a camel about 2 pounds. Goat's wool, known as *dás*, was selling in 1902 at about Rs. 7 to 13 per maund; sheep's wool at Rs. 10 to 17 per maund, and camel wool, known as *milís*, at Rs. 5 to Rs. 10 per maund. It is only for sheep's wool that there is a large market.

**Flock owner's calendar.**

The Bráhui flock owners divide their calendar year into four seasons: *hatam* corresponding with March, April and May; *bashshám* corresponding with June, July and August; *sohél* corresponding approximately to September and October; and *selh*, i.e., November, December, January and February. *Hatam* or the spring is the flock owner's paradise, for he has returned to the highlands with his flocks doubled by the lambs, and his ewes and goats are full of milk. In March too he shears his sheep, goats and camels. *Bashshám* is the shepherd's period of rest and he is preparing for his descent to the plains. In July his animals cease giving milk, and are covered at the end of the month, the goats generally a fortnight earlier than the sheep. During *sohél* the flocks move down towards the plains and spend *selh* feeding among the freshly-cut *juár* fields. In November the second shearing of the sheep takes place. Camels and goats are shorn only once a year,—in March. The lambing season takes place in January and February and is known as *sank*. By the end of the latter month, the shepherds are moving upwards to obtain the spring grazing in the highlands.

**Average value of each kind of animal.**

Male camels vary in price from Rs. 50 to Rs. 90; ordinarily one can be purchased for about Rs. 60. Female camels fetch from Rs. 30 to Rs. 60. Ponies can be purchased from Rs. 60 to Rs. 100; the price of horses varies considerably, good ones fetching Rs. 300 or more. The price of a pair of bullocks varies from Rs. 60 to 120; and of a cow from Rs. 30 to 60. A cow buffalo fetches from Rs. 80 to Rs. 130. Sheep fetch from Rs. 3 to Rs. 4; lambs R. 1-8 to Rs. 2; goats Rs. 2-8 to Rs. 4; kids R. 1-8 to Rs. 2, and donkeys from Rs. 20 to Rs. 40 each.

**Pasture grounds and difficulties of feeding cattle.**

The principal pasture grounds are to be found near Jhal, Chhattar, Kotra, Khári, Kunára, and Shorán. Those known as Darábi, Mall, and Bhathári near Shorán, Gahélav between Gáján and Shorán, and Lundau near Sanni are the

best. A part of the Mall pasture ground is reserved by the Rind chief for his private use. The pasturage of the rest is common to the tribesmen in whose area they lie.

AGRICULTURE.

Bullocks are fed on the plants and grasses known as *gam* or *gamh* (*panicum antidotale*), *mitera*, *khiv*, *danneh* and *puhi*; sheep and goats like *gam* and *khiv* and browse on the *kandi* tree (*prosopis spicigera*); goats alone eat the *kirar* (*capparis aphylla*). *Khabbar* (*salvadora oleoides*), *kandi* (*prosopis spicigera*), *kirar* (*capparis aphylla*) and *lai* (*tamarix*) form the chief food of the camel together with the *lanri* plant (*haloxylon multiflorum*?) and the grasses called *gam*, *nambo*, *lathia* and *popat*. As might be expected in a country dependent almost entirely on flood cultivation, scarcity of fodder frequently occurs. *Juar* stalks compose the fodder principally used. For this purpose the *juar* when cut is stacked and kept throughout the year; but it frequently happens that if spring floods do not occur, the supply of fodder runs very short, and the cattle are moved to the irrigated areas in Sind. The grasses already mentioned, which spring up with rain or floods, make good forage. The supply is also supplemented by the collection of grasses from the hills, those known as *kandár*, a thorny shrub which has to be wetted and pressed before it can be used, *puttár*, *sinr*, *kashum* and *bhikar* being most utilised for this purpose.

No fairs are held actually in the country. The fairs held annually in winter at Jacobábád and Sibi, however, offer a ready market to horse and cattle dealers of Kachhi.

Fairs, and classes engaged in horse and cattle dealing.

The Kalwár and Arajn Jats of Bhág are the principal horse-dealers, and collect and take horses to the Sibi and Jacobábád fairs. The Chhalgari Baloch, Garráni Bangulzais and Rehánzai Mughéris are also engaged in the business. Some of the Jatois are engaged in camel-dealing, especially in providing the numerous riding camels which are required by officials and others in the highlands. Punjábí cattle-dealers, who generally come from Multán and Amritsar, are known locally as *chotéla*. Their visits generally take place about March and they have collecting centres at various places, generally in the villages of Khokhar, Arain, Bérghári and Tangoti near Bhág. Middlemen, called *dalál*, are appointed by them, who are paid R. 1 on every head of cattle purchased by them, half of the



AGRICUL-  
TURE.

amount being borne by the seller and half by the purchaser. Some of the Jats also take bullocks to the Dera Ghazi Khan District, where prices for Kachhi bullocks are high. They go in August and return in March. They have a curious system of recovering half the price of their bullocks immediately after the sale and the remainder on their return to Dera Ghazi Khan in the following year.

Cattle dis-  
eases.

The operations of the Civil Veterinary Department do not extend to Kachhi. A few of the more common diseases known to the cultivators are mentioned below with the object of assisting any one who may undertake their scientific study in future.

Amongst the bullocks and cows the most common diseases are foot and mouth disease (*mohara*); *sihar*, the symptoms of which are free discharge from the bowels, watering from the eyes, want of appetite and the appearance of pustules; and *kaliwa* or *kariwa*. Branding on the forehead or back is usually resorted to in cases of *sihar* and *mohara*. Whey is also administered internally for *sihar*. An animal sick with *kaliwa* generally succumbs at once and no treatment is known. Diarrhoea (*rik*) and *phiphar* (cough) are also not uncommon but are seldom fatal. In both cases branding is the usual remedy. Fever with ague is known as *bar* and tamarisk (*kirri*) branches are applied to the mouth and back. Inhalations of tamarisk are also said to be effective. Cases of *pathamar* from eating the poisonous stalks of *juar* are usually fatal. Other cattle diseases are known as *thunga*, *gidhari*, *giband* and *sukk sehr*.

In camel diseases, segregation is generally resorted to, especially in the case of *khullok* or *khang* (cough), and of *garr* (itch). Ulcers (*chhalli*) on the head and boils or *phoro* are not uncommon. A camel, which is fat and has suddenly to go on a long journey, is sometimes attacked by a disease known as *sinaband* or *bhartj*, probably due to overfatigue. Human urine, molasses (*gur*) and liquor are the usual remedy. In case of the itch, the camelmén burn the branches of the *kirar* tree (*capparis aphylla*) and boil the ashes, which are applied to the body, mustard oil being subsequently rubbed in.

Among goats, *buzmarg*, *mohara*, *paséchau* and *garr* are the most common diseases. *Buzmarg* generally affects the lungs, which swell, and the animal dies in a few days. Segre-

gation is resorted to and the goatherds sometimes practise a curious kind of inoculation, the lung of an affected animal being excised and a piece inserted into a slit in the ear of each of the remainder of the flock. *Mohdra* appears to be a species of foot and mouth disease, for which *juár* bread eaten hot is used as a remedy. *Páséchau* causes enlargement of the spleen and swelling of the stomach. For the itch, a cobra's body is cut into pieces and boiled in fat, and the ear or tail of the sick goat is then dipped in the boiling mess. About half a pound of soup made from a jackal is also sometimes given. The teats of a goat, which has eaten the frost-bitten leaves of the *ak* bush, sometimes swell and prevent milking.

AGRICULTURE.

Owing to the scanty rainfall all crops depend either on flood or permanent irrigation. Compared with the area under flood irrigation, that under permanent irrigation, which lies along the western side of Kachhi, is insignificant.

Irrigation.

The largest area under permanent cultivation is probably that of Dádhar, Gandáva coming next. Permanent irrigation is also to be found round Shorán, Gáján, and Jhal. The principal sources are the Bolán, Sukléji and Múla rivers, but springs and *kárésés* are also to be found. Almost every year the water in the Múla and Sukléji dries up in the middle of summer, or a mere trickle only remains, and the same may be said of most of the supplies. So far as can be ascertained, the number of springs is 32, of which 23 are dry, and of *kárésés* 43, of which only 17 are running, but there is generally a failure to differentiate between springs and *kárésés*, owing to the fact that the latter are frequently nothing more than open channels, and it is possible that the number of *kárésés* should be reduced and the number of springs proportionately increased. Jhal has 6 springs and 11 *kárésés*, Kotra, Khári and Shorán each one spring, and Kunára and Shorán 5 and 1 *kárésés* respectively. No irrigation takes place from tanks, and irrigation from wells is scarce. The total number of wells, in 1904, was 21, of which 2 were dry and 7 were worked by the Persian wheel, known locally as *júlár*, at Khári; 4 at Kunára near Gandáva; 2 at Sanni; and 6 at Lahri. Along the skirts of the hills where water is close to the surface, there seems no reason why cultivation with the Persian wheel should not be

**AGRICULTURE.** extended. In the central portion of the Kachhi plain, water is so far below the surface that there seems little prospect of any increase in the number of wells.

**Water mills.** Mills are worked on the permanent supplies of water at Dádhar, where there are seven mills, at Shorán, which has one mill, and at Kotra, where there are two mills.

The mills are ingeniously, though simply and roughly, constructed on the same principle as those found in India, at an initial cost of about Rs. 200. A position is selected where a sufficient fall can be obtained by making an artificial embankment about 12 or 15 feet high. A wooden shaft furnished with flanges (*charkh*) is placed in position beneath a platform, on which are two millstones (*pur*), the lower being fixed and the upper or runner being attached to the shaft. Over the millstones is fixed a wooden receptacle (*dol*) for the grain of the shape of an inverted cone, which is connected with a hole in the upper millstone through which the grain passes. The revolutions of the millstone cause this receptacle to vibrate and shake the grain into the mill. The proximity of the stones to one another is regulated by an ingenious arrangement of a lever, thereby varying the quality of the flour. The flour after being milled, is received in a small ditch which surrounds the millstones. Over all is constructed a mud roof as a protection from the weather. Millstones are generally obtained from the Mádagin mountain to the west of Gandáva, and last for six or seven years.

The mills are either let at cash rents to *banias* or are placed in charge of servants, who are paid in cash and kind. Thus at Kotra a cash payment is made of R. 1 per *kharwár*, one-third of which is taken by the miller, who also receives one *sark* in every *kharwár* as *shágirdána*.

**Indigenous methods of irrigation; streams and division of water.**

The water of all streams, such as those at Panjmunh near Gandáva or Búhari near Gáján is divided by a notched log placed across them. The divisions in the log (*káth*) are measured by the breadth of the four fingers (*musht*). A *musht* is again divided into four parts or fingers known as *angusht*.

Great care has to be taken in placing the *káth* in the stream. The bed on either side is made perfectly level with mud and pebbles for some distance both above and below the divide. AGRICULTURE.

The part above the divide is known as *garhiála*. To keep the surface about the divide level and in good order a guard (*toho*) is appointed either generally on behalf of all the villages interested or separately for each village. His business is to keep the channel constantly clear and to see that the flow of water is accurate. The dividing log is fixed with pegs, the central one being called *mutta* and those at the sides *dorna*. Round the side-pegs, circular barricades (*kulla*) are made with smaller pegs and filled with brushwood, the object being to hold up the water at the sides of the channel and to force the current towards the centre. Below the divide, the channels, or *wáhis*, into which the various proportions of water are drawn off, are divided from one another by small embankments made of brushwood and filled with earth. These are known as *mor*.

The accuracy of the work is generally decided by throwing dried camel dung (*kakh*) into the centre of the channel some distance above the divide, and watching to see if an equal number of pieces goes through each channel, and whether they are carried down on a level for a distance of some 80 paces below the divide. A second test is made by cutting a level cross-channel, known as *taráji*, across the dividing embankments, to ascertain if the water of the one channel passes into the other.

The water is re-divided in the same way in the different *wáhis* at selected points, known as *sannahri*, until it has been distributed into sufficiently manageable quantities for partition among individuals or small groups. The cultivators generally recognise their shares in the water by the number of *dahánas* or channel mouths which they possess. Either it is known that the *dahána* carries sufficient water to irrigate land ploughable by a fixed number of yokes or bullocks (*jora*) or the stream is divided into certain recognised shares. For this purpose a night or day is reckoned as one

AGRICUL-  
TURE.

*bél* and each *bél* is distributed into four *pás*\*. The first *pás* is called the *péshi pás*, the second *do pás*, the third *seh pás*, and the fourth *guddi pás*. The *pás* is divided into four *ghari*. The *ghari* is again subdivided into four *chothai*, and the *chothai* into four *pa*. The following table gives the value of each division in common use:—

Ver. name.	Value in English.
<i>Bél</i> ... ..	one day or night.
<i>Do pás</i> ... ..	$\frac{1}{2}$ day or $\frac{1}{2}$ night.
<i>Pás</i> ... ..	$\frac{1}{4}$ of a day or night.
<i>Do ghari</i> ... ..	$\frac{1}{8}$ of a day or night.
<i>Ghari</i> .. ...	$\frac{1}{16}$ th of a day or night.
<i>Nim ghari</i> ... ..	$\frac{1}{32}$ nd of a day or night.
<i>Chothai</i> ... ..	$\frac{1}{64}$ th of a day or night.
<i>Nim chothai</i> ... ..	$\frac{1}{128}$ th of a day or night.
<i>Pa</i> ... ..	$\frac{1}{256}$ th of a day or night.

In most places the *pás* is the unit of distribution. Elsewhere, whilst a *nim chothai* and a *pa* are recognised as units, the lowest in general use for practical purposes is the *chothai*.

The distribution of the water is generally in the hands of an expert time-keeper, known in some places as a *gawdhi dár* and in others as *míráb*. His business is to see that each owner gets his share of water at the proper time. He is generally paid by a special share of water, and also receives money to buy clothes for the cold nights. In some places, such as Khári, he is assisted by a *munshi*, who keeps an exact tally of the water distributed day after day, and who receives certain payments in kind and cash from the gross produce. The time-keepers live a hard life and instances are known in which their duties, which involve constant looking towards the sun, have ended in almost total blindness.

The system, on which water is distributed, is not so complicated as that in vogue in the highlands. Where no smaller unit is in use than a *pás*, a simple method of distribution takes place by dialling with a man's shadow. Thus the first and the third *pás* are over when a man's shadow is equal to his height with the sun in the East or West as the case may be; the second *pás* is over when the sun has reached its meridian and the body casts no shadow at all. The fourth *pás* lasts till sunset.

\* A *pás* is also known as *pahr* in Gandáva.

In the Gandáva *niábat* a somewhat different system is followed in determining the various *pahr* of the day. A stick, equal in length to the breadth of about 12 fingers, is placed upright in the ground, at right angles to another about 8 fingers long. When the shadow of the upright stick is equal with the shorter stick, one *pahr* is considered to be over. When the upright stick casts no shadow, the second *pahr* is past. At noon the order of the sticks is reversed, and when the shadow of the shorter stick, which is now upright, becomes level with that of the longer, the third *pahr* is over, whilst the last *pahr* lasts till sunset.

In places such as Khári, where more minute divisions of water are held by individuals, the distribution of water by day is effected by the time-keeper noting the position of the sun in the heavens. Thus in winter the first *chothai* is considered to be over when the sun appears to have risen five *harish*\* above the horizon and a similar method of reckoning is followed for each *chothai*, until the sun reaches its meridian, which is determined by the time-keeper facing south and observing the sun between his two eye-brows. The *chothais* thus obtained sometimes are verified by the number of respirations made by a man in a given time, a man being assumed to take 24,000 respirations in one day of twelve hours. The *chothai* thus equals 375 respirations. The five *harish* measure is adopted in winter. Allowance is made for the longer days at other times of year by calculating  $5\frac{1}{2}$  *harish* for a *chothai* in spring and autumn, and 6 in summer. The results obtained are wonderfully accurate when tested by the watch.

At night the time-keeper works by the stars. Some star or constellation is taken for each month in the year. The difficulty of the stars not occupying the same position at the same time every night, but appearing somewhat earlier, is negotiated by making an allowance of about half a *chothai* daily. Where a star disappears in the west before the night is over, another star in about the same position is substituted and followed.

The accuracy of the system has already been referred to, and considering the state of the country, its results indicate

\* A *harish* is a measurement taken from the elbow to the end of the middle finger with a little bit more. It is equivalent to rather less than 2 feet. Five *harish* are equal to one *chothai* or about 10 feet.

## AGRICULTURE.

marvellous skill. The time-keeper is sufficiently expert to be able to carry on his work by guess-work on the few cloudy days and nights that occur.

## Divisions of irrigable lands.

The irrigable lands of a village are generally divided into portions, each of which is cultivated in succeeding years. The principle of such divisions depends on the proportion of water to land. Generally a three years' cycle is followed, but in some cases land is only cultivated once in every four or five years.

The land to be cultivated is divided into strips of given breadth in proportion to the amount of water available. Thus in Gandáva one *angusht* of water is generally represented by a strip of 50 *karam*\* in width. The length of the strips is indefinite. The strips are apportioned to the different owners by throwing lots called *kunra* or *panna*. The internal division of each strip is also distributed by lot. The cultivators generally divide each strip into three portions, the upper one being known as *móhr*, the second as *wich* and the third as *puth*. Each of these is cultivated by them jointly, the seed and produce being shared according to the proportion of each owner's share in the water.

## árèzes.

Owing to the insignificance of the *kárèz* as a permanent source of water-supply in Kachhi, the reader need only be referred in this place to Mr. Oldham's explanation† of its working. He finds that the *kárèz* is an underground tunnel driven into the great inosculating fans which spread with a slope of three hundred to six hundred feet per mile from the mouths of the hill ravines into the valleys. These tunnels have a slope less than that of the surface and, acting as a sub-soil drain, carry the water out to the surface. It is only round Jhal that a certain number of *kárèzes* exist constructed on the same principle as those in the highlands. In the majority of cases the *kárèzes* of Kachhi consist of open channels driven like the covered *kárèzes*, into water bearing strata, which in the proximity of the hills are not far from the surface, but open to avoid the difficulties caused by the roof falling in. It follows that much more labour is

\* A *karam* is equivalent to 5 feet 6 inches.

† Paper on the Sub-Recent and Recent Deposits of Quetta, by R. D. Oldham: *Records of the Geological Survey of India*, Vol. XXV, part I, pages 41 to 44.

involved than in driving an underground adit. Open **AGRICUL-  
TURE.** *kárézes* are known as *machhi chir*. Ghilzai labour is generally employed for *kárés*-digging and the men earn up to 8 annas per diem, but the Baloch and Jats have now also acquired some skill in the work. The sites are chosen generally where a hill torrent debouches into the plain, and the work is generally carried out in winter.

Wells (*Jálar*) are of two kinds,—bricked (*pakka*) and unbricked (*kacha*). The former are only to be found at Lahri and the latter on the western side of the country. A *pakka* well is estimated to cost Rs. 500 or upwards and a *kacha* well about Rs. 80. It is only from the wells at Khári and Kunára that grain crops are cultivated in small patches of an acre or two. Elsewhere, well-water is used for growing vegetables. The wells at Lahri are worked by pairs of bullocks, and in other places by a single camel. In the Bolán river the permanent water is utilised by cutting channels in the bank, about 40 feet long and 9 feet wide, at right angles to the bed. A low dam is then constructed across the bed of the stream to bring the water into the side channel, from which it is raised by a Persian wheel. In the spring of 1904, fifteen wells of this kind were being worked. A somewhat similar system is followed at Bhág and Eri, but flood instead of permanent water is utilised, generally for raising vegetable crops. **Wells.**

The following extract\* gives information regarding the depth at which water was found in a bore-hole made at Bellpat. No borings for artesian water have since been attempted, but it appears not improbable that they might be successful if tried at the foot of the western hills. **Artesian borings.**

“We found water at the depth of 85 feet from the surface and at various depths corresponding with the loose and quicksand strata afterwards. At a depth of about 250 feet the pipes used would not resist the blows necessary to force them further down, and this, coupled with the fact that the water obtained in the last sand stratum was as salty as that of the first, caused me to suspend operations until some other programme could be decided upon. While I have

\* From a letter No. 37, dated 22nd February 1889, from the Superintendent of Petroleum Works, Baluchistán, to the District Traffic Superintendent, North-Western Railway, Sukkur.



AGRICUL-

always believed water would be found to underlie the whole of that region known as the *pat*, I did not expect to find it so high up in the strata. Much less did I expect it to be of such a salty character. It is probable that this salty character will accompany the water, at any rate in the locality under consideration, to an unknown depth, or until gravel is reached, and if gravel is reached (I think such a deposit does underlie the *pat*) it is impossible to say if, in the presence of so much salt-charged soil above it, the water found in it will be of a better and fresher character. I am unable to give an opinion on that point backed by any satisfactory argument."

*Gandhas* or  
dams and  
their sites.

But the feature of irrigation in Kachhi consists in the enormous dams, or *gandhas*, as they are locally called, which are thrown across the streams and the co-operative system by which they are constructed. All streams possess them. In the Múla river there are only two dams of importance,—at Mámak and Hathiári, but the former is now broken. In the Nári there are many, the principal ones being at Mithri, Eri, Gádi, Háji, Tákri, Guláb or Tuk-Chandhar, and Gámún. Except the Gádi dam, most of them are either washed away or cut away each year, and have to be reconstructed. As they are only earthen structures they are unable to withstand a violent flood, but they are very effective when a flood comes down the river gradually. An important decision on the question of the localities in which dams might be built was given by Sir Robert Sandeman in November, 1883. A dispute had occurred between the Khán's *jánashin* and the Garráni Bangulzais over the Gádi dam and, in connection with the case, a representative *jirga* of Bráhui chiefs and deputies of the Khán determined that the following places were those at which dams had been constructed from ancient times: Bakhra, Mithri, Zahrowáh, Bhéri, Eri, Músawáh, Háji, Gola, Dandor, Tákri, Gámún, Chandhar, and Badda. The first twelve, it was stated, belonged to the Bráhuís, who were at liberty to construct new dams on the same sites when they found it necessary. Below Badda it was customary for the Khán to construct other dams.

The site for a dam having been selected, the *naib* or principal landholder and the cultivators, who are represented by their *arbáb* or *rais*, determine how many pairs

of bullocks are required to make the dam. The cultivators then depute as many of their number as are required, and these men assemble with their bullocks at a selected point. They bring with them food for themselves and their bullocks for a given period. Meanwhile an engineer, called *rása*, is appointed, whose business it is to direct the work and to distribute the men and animals at convenient centres, as the earth for the construction has to be brought from some distance. The agricultural implement most used is the *kínr*, or wooden plank drawn by bullocks, with which earth is moved from one place to another. The extent of these enormous dams may be determined from the fact that the Mámak dam in the Múla, when last constructed, took 700 pairs of bullocks two months. The dimensions of this dam were roughly 750 feet long, 180 feet wide at the foot, and about 50 or 60 feet in height. The employment of 100 pairs of bullocks on certain of the dams for a month is frequent.

AGRICUL-  
TURE.

But the most important dam in Kachhi is the great Gádi *gandha*, on which practically the whole both of Bhág and of the Nasirábád *niábat* depend for its supply of flood water, and, as its construction is typical of the co-operative system followed in building all the great dams in Kachhi, a detailed account of it will not be out of place here.

The great  
Gádi dam.

It must be explained that the Gádi is a branch channel of the Nári, and that the dam is constructed to prevent the water flowing down it. If it does so, much of it is wasted, as the Nári water then joins that of the Bolán, which itself brings a supply that is nearly sufficient for irrigation purposes in the western side of Kachhi.

Immediately after the *sarav* harvest, about March or April in each year, the cultivators begin to make preparations for providing their respective *quotas* in connection with the construction or repair of the dam, and at the beginning of June they proceed to the dam with their bullocks, and taking provisions and fodder sufficient to last for a month. The whole dam has not, of course, to be constructed every year, but annual repairs are required. In the flood season if heavy floods happen to wash away the whole of the dam, in spite of the efforts of the party of cultivators, which is generally deputed at that time to watch the dam and do urgent repairs, they are required to go to the

**AGRICUL-  
TURE.**

place at once. In such cases if the rainfall in the hills has been heavy, the flood water sometimes does not diminish in volume for several days and the men have to wait until the force of the torrent has subsided.

**Method of  
construction  
or repairs.**

To reconstruct the dam or to repair a breach, work is commenced on either side simultaneously. In case of reconstruction a new site is generally selected. Each portion is continued from the sides towards the centre, until the whole volume of water is brought to flow through a narrow stream about 15 yards in width. The depth of water in the channel varies from two to four feet and the difficulty of construction varies accordingly. As soon as the channel has been reduced to a minimum width, a large log, about 2 feet in circumference, called *passél*, is placed horizontally across its mouth. This is strengthened by another two-legged support called *ghandh* resembling an inverted pair of tongs. The *ghandh* is again supported by a wooden prop, which rests on the ground, the upper end being let into the neck of the *ghandh*. If the volume of water is large and the mouth of the channel consequently too wide for a single log, one or two more are added. They are supported in the same way. Stout poles made of tamarisk or *kirar*, are then placed in position on the upper side of, and resting against, the horizontal log. The framework thus made is covered with bushes, gunny bags, cloth, old carpets, rags, etc., strong enough to prevent the water from percolating. The lower part of the channel is now almost dry and is immediately and speedily filled with dry earth from heaps previously collected. It is a matter of no little danger to drive the first pair of bullocks across the bottom of the breach and the first man, who crosses, is greeted with shouts of applause.

**Supervision  
of work.**

The *náib* and the *arbáb* of Bhág remain on the dam throughout the operations. They exercise general supervision over the work and take steps to prevent friction and to dispose of other matters connected with the arrangements of the gathering. They are fed at the expense of the cultivators.

**The *rása*.**

The *rása*, as has been already mentioned, attends to the engineering part of the business and receives one rupee per diem in addition to his food. This consists of one seer of

atta, one-eighth of a seer of *ghí*, and the same quantity of sugar. If he chooses to live with the cultivators, he gets cooked food in lieu of the ration-allowance. The cross log and its supports, etc., are found by the cultivators, and are shaped by the village carpenters, whose wages are paid from the grain heap at the time of harvest.

AGRICUL-  
TURE.

In addition to these men, a minstrel (*mirási* or *domb*) accompanies the cultivators, whose business it is to beat his drum, when the work of closing the mouth of the channel begins, in order to excite the workers to special exertion. He is paid a lump sum of Rs. 2 to Rs. 5, and is fed by the cultivators. His services are requisitioned only for four or five days.

The minstrel.

Petty repairs are carried out by labourers engaged for cash locally under the orders of the *arbáb* of Bhág. As soon as floods come down the river, a certain number of cultivators are told off to live near the dam and see that it does not break, or to repair any small gaps that may be made in it. The impounded flood water is taken off in canals (*wáhi*), from which it is led into smaller channels to the fields which have previously been embanked. In the Nári, but not in the Múla, it is usual to break each dam as soon as sufficient water has been received to irrigate all the lands under it. The water then passes forward to the next dam, which is broken in its turn.

The distribution of the labour which is required on the erection of these huge dams will now be described. The distribution, which is known as *gham*\* is calculated by first determining the number of pairs of bullocks required. The total number of pairs is then distributed over the cultivators holding lands under the Bráhuís of Bála Nári and those of Bhág Nári holding from the Khán of Kalát. The former contribute one-fifth of the total and the latter four-fifths. The share of the Bhág Nári cultivators is again distributed on the principal divisions of the *niábat*. These are Tall-Bhág two shares, Mírpur Manjhu-Wáli one share, Tambu one share, and Kanda-Palál one share. Each of these shares has now to be again subdivided according to the number of villages comprised in each division. The

Distribution  
of labour  
over villages  
etc.

\* Among the Jats it is known as *bádsháhi-trappar*, the king's rug or carpet.

AGRICUL-  
TURE.

vast extent of country thus included in the *gham* may be gauged from the fact that Tambu lies nearly seventy miles south of the site of the *Gádi* dam.

Since the construction of the numerous dams along the upper course of the *Nári* there has been a good deal of controversy between the cultivators of *Bála Nári* and *Bhág Nári* as to the proportion of pairs of bullocks to be found by each. The *Bhág Nári* cultivators assert that their brethren of *Bála Nári* should contribute equally with themselves, but no settlement has yet been arrived at.

Distribution  
of yokes.

The distribution of yokes which is now in force in *Bhág Nári* dates from the beginning of the reign of *Mír Khudádád Khán* of *Kalát* (1857—1893), and was arrived at by a Committee of Elders. A copy of the agreement, dated 10th *Ramzán*, 1276 H. (1859-60 A.D.), is still in possession of *arbáb* *Wali Muhammad* of *Bhág* (1905) signed by representatives from lower *Nári* and *Tall-Bhág*. The distribution of the four-fifths assigned to *Bhág Nári* has always been in the hands of the headmen of the divisions comprised in the *Bhág niábat* inclusive of the revenue-free villages. The internal distribution among the cultivators depends in its turn upon the decision of the *arbáb* of *Bhág*, the *malik* of *Mírpur*, the *wadéra* of *Tambu* and the *arbáb* of *Kanda-Palál*, who are now guided by their personal knowledge in determining the share of each of the villages in their charge, the general supervision being in the hands of the *arbáb* of *Bhág*, to whom the last three are responsible. Formerly, the amount of land in each village was calculated by seers, *páos*, chittacks, etc., down to the lowest unit, which was known as a *dukka*. This was considered equivalent to 500 *jaribs*, whence a seer would have been equivalent to 32,000 *jaribs*. The system has, however, now fallen into disuse. The revenue-free villages appear seldom to contribute their full *quota* in spite of repeated representations of their fellow-cultivators to the *Khán's* representative, the *naib*. The actual distribution among the cultivators, which is settled by their representative headman in conjunction with the *arbáb*, *malik* or *wadéra*, varies according to the material condition and number of cultivators of each village, and is generally apportioned among individuals on the amount of land possessed by each.

Let us now suppose the total number of yokes required from Bhág Nári for the reconstruction of the Gádi dam at a particular time is 100. According to the five equal shares, this number will include 40 yokes from Tall-Bhág, and 20 yokes each from Mírpur, Tambu and Kanda-Palál. The 40 yokes found by Tall-Bhág will again be divided into six equal shares for each of the six groups of villages included in the track. These yokes will again be distributed proportionately over each village by the *arbáb* of Bhág under the guidance and orders of the Khán's *náib*. The distribution of the share of each village among the various landholders in the village rests with the headmen concerned, each of whom bases his calculation on the amount of the land to be brought under cultivation by each cultivator. For villages, the cultivation of which may have suffered, allowance is made by the headman at his discretion.

AGRICUL-  
TURE.  
Recapitula-  
tion.

The cost of material is recovered from the cultivators in the same proportion as the number of yokes. Small sums are advanced at the time by the village *modi* and debited to the fund known as *deh kharch*, and when the work is finished, the total cost is calculated and recovered proportionately from each grain-heap at harvest time. The expenditure on material for repairing a bad breach sometimes amounts to Rs. 100 or more. In years of scarcity, when the cultivators have lost or been forced to sell their bullocks and cannot afford to provide the number of yokes required of them, the necessary yokes and drivers are hired in the surrounding country and the cost, which is generally at the rate of R. 1-0 or 1-8 per diem, is distributed among the defaulters.

Distribution  
of cost of  
material.

A reference to the character of tenures and tenancies in the district will be found in the section on **Land Revenue**, in Chapter III. In some instances such as the Baloch on the western border, the proprietors of land are themselves the tillers of the soil, but in the majority of cases, especially among the Jats, lands are cultivated by tenants-at-will from among their poorer brethren. Rent is almost everywhere paid in kind, and a division of the total produce of the crop is made between the landlord and the tenant in accordance with the chief requisites of cultivation, viz., the land, seed, bullocks, and labour. The rates vary in the different parts

RENTS,  
WAGES AND  
PRICES.  
Rents.

RENTS,  
WAGES AND  
PRICES.

of the district, and a brief account of rates of rent prevalent in each area is given below. It must be noted that in all cases the revenue, cesses and wages of village servants are invariably paid from the common heap.

Gandáva  
*niábat*.

In unirrigated areas in the Gandáva *niábat*, where a tenant supplies all requisites of cultivation, and cultivates fields already embanked by the landlord, he pays one-fourth to one-third of the net produce as rent, but if he has to embank the fields himself, the rate of rent is about one-fifteenth of the produce. In Kotra the prevailing rate of rent in the former case is one-third, while in the latter case it varies from one-sixteenth to one-eighth. In Khári the proprietors are themselves the tillers of the soil, but when a tenant is engaged he provides labour and plough oxen and the rent is about one-third of the produce, the seed being supplied by the tenant and the landlord in the same proportion.

In irrigated lands in Gandáva, besides revenue, cesses and wages of village servants, the seed is also taken out of the common heap, and the balance is equally divided between the landlord and tenant, the latter providing plough oxen and labour.

Kotra,  
Khári  
and Kunára.

In Kotra the rent is paid at the rate of one-third of the net produce, the tenant finding all requisites of cultivation. In Kunára the tenant, who finds bullocks and labour, pays at the rate of one-third or three-fourths in different areas to the proprietor, who supplies seed. In other areas, where the tenant also supplies seed, the rate of rent is one-fifth of the net produce. In the irrigated areas of Khári and Kunára, when water belonging to one is turned on the lands of another, the shares of produce between the owner of water and that of the land are three-fourths and one-fourth respectively in Khári, seed being supplied by the former and bullocks and labour by the latter. Should a tenant be employed in such a case, he gets three-fourths of the share of the owner of the land for supplying bullocks and labour, the rate of rent payable to the owner of land therefore being one-sixteenth of the total produce after payment of revenue. In Kunára the rent of land is generally fixed in a lump sum in cash. The system is called *bhung* in Khári and *péro* in Kunára.

In unirrigated lands in the Nasirábád *niábat* the rent varies from one-eleventh to one-eighth when the tenant finds all requisites of cultivation, but, when he cultivates a field which has been embanked by the landlord, he pays one-fourth of the produce to the landlord.

RENTS,  
WAGES AND  
PRICES.  
Nasirábád  
*niábat*.

Tenants invariably supply seed, bullocks and labour in unirrigated areas and the rent payable by them varies from one-twelfth to one-eighth of the produce.

Bhág *niábat*.

When a tenant undertakes to supply all requisites of cultivation, the rate of rent in unirrigated lands is generally one-seventh, but if a landlord shares equally in finding plough oxen, he receives about one-third of the produce.

Lahri *niábat*.

In the Dádhar *niábat* the tenants, engaged in the cultivation of dry-crop lands, supply seed, bullocks and labour, and the rent payable to the landlord is usually one-eighth of the net produce. In irrigated areas the rent is one-sixth, when all requisites are supplied by the tenant, but when the seed is supplied by the landlord, the produce is equally divided between him and the tenant.

Dádhar  
*niábat*.

In Jhal the Magassi chief levies from his tenants one-fourth to one-half of the produce, which includes revenue as well as rent; the tenants find all requisites of cultivation.

Jhal.

Similarly in Shorán, where rent also includes revenue, the rate is two-fifths, and the tenant takes back from the common heap the seed supplied by him.

Shorán.

In the irrigated areas of Gáján the produce is equally divided between the tenant and the proprietor after also deducting the amount of seed; labour and bullocks being found by the tenant.

Gáján.

In Sanni when a tenant reclaims waste land and brings it under cultivation, he obtains a right of occupancy for a term not exceeding seven years, the rent payable to the Jatoi landlord is one-seventh, one-sixth, one-fifth and one-fourth respectively during the first four years and one-third during the remaining three years. In unirrigated area the proprietor supplies seed, and the tenant, who only finds labour and bullocks, pays five-sixths of the net produce as rent.

Sanni.

The tenants of dry-crop lands generally supply all requisites of cultivation and pay one-eighth to one-twentieth in Bolán lands, one-twentieth in Bála Nári, one-eighth in the Kahéri country, and one-tenth in the Dombki country.

Bolán lands,  
Bála Nári,  
Kahéri and  
Dombki  
tribal lands.



RENTS,  
WAGES AND  
PRICES.Wages.  
General  
labourers.

No regular cooley class exists in the district. In the larger villages labourers can, however, be had at a daily wage of 3 to 5 annas. A field labourer's daily wages vary from 3 to 7 annas, the reaper (*laigar*) is generally given a share varying from one-tenth to one-twentieth of the crop cut. In some places the *laigars* are paid at the rate of 12 *dhungs* (24 ears) of *juár* and 2 *sathlis* of wheat daily. When the reaper is paid in corn, he gets about a *topa* (1½ seers) of *juár* and a sheaf (*bhákur*) of wheat containing grain worth about four annas. The reapers are also allowed to graze their cattle free on the stalks left in the field.

Shepherds.

When the sheep and goats belong to one person, the shepherd engaged gets about R. 1 per mensem besides his food and clothing, but if the animals belong to different persons, the rate varies from nine pies to one anna per mensem per animal. The wages paid by Bráhui flock-owners to shepherds have been given in the *Gazetteers of Sarawán and Jhalawán*, and apply also to the Bráhui population of Kachhi. In the Dombki country a shepherd is sometimes engaged for a term of four years, at the end of which he is given one-fourth of the entire flock which he may have in his charge.

Cattleherds.

The cattleherd gets about Rs. 2 per mensem with food and clothing from the owner of the herd, but if the animals belong to different persons, the rate is about 2 annas per milch cow and one anna for every other animal. In the Dádhar *niábat*, a custom also prevails under which the cattleherd is paid at one *topa* of grain per month per animal, *juár* being given for six months and wheat for six months in a year. In the Dombki *jágir*, a cattleherd generally gets 3 annas a month per cow.

Camelherds.

The camelherd generally gets one rupee per mensem besides his food and clothing for all the camels belonging to a single person. The camel graziers are generally the Jats, who use the milk of the camel, appropriate wool, and can employ one camel from the herd to bring *pish* or dwarf palm leaves for sale.

Measurer  
(*dharwái*).

The Hindu who measures the grain at the time of harvest is an important official, and is indispensable at the time of the *batái* or division of the grain heaps. His wages consist of a share of produce at rates varying almost in every tract or village. They are generally paid either on each

*kharwár* of grain or on each grain heap measured by him. In the former case, they vary from one-sixth of a *kása* to 5 *kásas* per *kharwár* and when paid on the grain heap (*neh*), they are one-fourth of a *kása* to one *kása* per *neh*, but the latter rate is less common. In addition to the above, a *dharwái* is also entitled at some places to a payment called *newáru*, which consists of a small quantity of grain twisted up in a sheet and placed on the threshing floor to separate the cultivator's share of the grain heap from the State share. The village *modi* or the money lender receives certain payments described in the section on Agriculture.

RENTS,  
WAGES AND  
PRICES.

Persons appointed to watch crops are known under different names. Their wages in certain parts of the district are given below. In Bhág the *darbán*, keeping watch at the threshing floor, gets two *kásas* per *kharwár*, but in some cases well-to-do *zamindárs* engage their own *náibs* to watch the crops, who are paid from 2 to 4 *kásas* per *kharwár*. In Nasirábád the *kárdár*, appointed by the *náib* to watch the crops, gets from the agriculturist's share 1 *kása* per *kharwár*. In Dádhar the *toha*, who also supplies water to the *zamindárs* while threshing, gets from 25 to 40 *kásas* from each threshing floor. In Gandáva a single *toha* is appointed to watch the crops of the village and gets Rs. 2 to 4 per mensem. In Bálá Nári the *karáwa* gets two *topas* per *kharwár*. In Gáján owners of every *dahána* (10 *shabánas*) appoint one guard (*jágu*) during the threshing operations, who is paid four *kásas* on every *dahána* of cultivation.

*Kardwás,*  
*tohas, dar-*  
*báns, náibs,*  
*jágu.*

Masons' wages vary from 7 annas in Bálá Nári to R. 1-4 a day in Gandáva.

Skilled a  
bour.  
Masons.  
Blacksmiths.

The blacksmiths formerly sold guns and swords in large numbers, but now the sale of such articles is very limited. They are in many places paid in cash for their work. A blacksmith can earn from 6 annas to Rs. 2 a day when work is available. The agricultural implements made by him are sold for cash prices. In some parts of the district, wages to blacksmiths are paid in kind at the harvest. Thus in Lahri and the Mirpur Deh of the Nasirábád *niábat* they amount to 1 *kása* per *kharwár*; in Jhok Gul Muhammad and Nasirábád 3 *kásas* per *kharwár*; at Gáján  $1\frac{1}{2}$  *topas* per *kharwár*; in Gandáva (irrigated area) 4 *kásas* on every grain

RENTS,  
WAGES AND  
PRICES.

heap, also a sack of wheat and a man's load of *juár* ears. In such cases the blacksmith makes new, and repairs old, agricultural implements of the *samíndárs*, the iron for the new ones being supplied by the latter.

*Darkháns*  
(carpenters).

The carpenter is a useful village servant. His cash wages vary from 5 annas to one rupee a day. In many places he is paid in kind and the rates vary from  $\frac{1}{2}$  *kása* to 2 *kásas* per *kharwár* in different places. In Dádhar one *kása* is paid on every *bit* of land and water. In some places, such as in Gandáva, the carpenter is also entitled to a quantity of the harvested *juár* ears and of the wheat crop at the time of reaping. He is required to make new implements and repair old ones, the wood being supplied by the *samíndárs*.

*Mullás* and  
Saiads.

In several parts of the district the *mullá*, who reads *nikáh*, officiates at daily prayers, teaches Muhammadan boys and gives charms to the villagers, gets no specified share of the produce of the land, but in other areas the portion allotted to him is generally 1 *kása* (*rasúlwádi* or *rásul arwáhi*) from every grain heap. In the Dádhar *niábat* this share is 4 *kásas*, made up as follows:— 2 *kásas* for his ordinary duties, 1 *kása* in the Prophet's name (*rasúlwái*) and 1 *kása* for bringing a Korán which is placed in the threshing floor to ward off evil spirits. In Mithri the *mullá* gets on the total produce 1 *kása* out of every 6 *kharwárs*, and 1 *dari* per *kharwár* in Háji.

## Saiads.

In the Kahéri country the Dádpotras (descendants of Sultán-ul-Arifin-Mashúk Allah) receive a *kása* of grain from each threshing floor in the lands watered by the Chhattar hill torrent. In Nasírábád, Saiad Sáleh Sháh, whose prayers to remove crop diseases are considered efficacious, Bíbi Sáhíba and the Saiad family of Chirágh Sháh and Bahár Sháh of Dádhar each receive a *kása* from every *kharwár* of the produce. In Mithri the two Saiads, one of Mithri and the other of Sángán, get each 1 *kása* per *kharwár*. In the Shahwáni *jágír* the Saiad gets 1 *topa* per *khurwár*. Saiad Lál Ján of Dádhar receives in the Gáján dry-crop area 1 *kása* from every grain heap; in the irrigated area this share is paid to the Saiad from the chief's *mowájib*. In Shorán Saiad Rasúl Bakhsh of Gandáva gets 1 *kása* from every threshing floor. In the Bolán Lands, Saiad Bahár Sháh gets 1 *kása* per *kharwár*.

In Gáján the local disciples of Pír Bahá-ud-dín in Sind receive *thuk* at the rate of 3 *topas* on every grain heap. In addition to the above, *thuk* or fixed contributions are set apart from grain heaps in every village in the name of several shrines in different parts of the country.

RENTS,  
WAGES AND  
PRICES.

Among the other village servants and artisans are included the *mirási* or minstrel, the *kori* or weaver, the *mochi* or cobbler, the *gagra* or sweeper, the *hajám* or barber, the potter, the bricklayer and the *dáya*.

Other village  
servants and  
artisans.

The *mirási* performs menial services at marriages and other domestic ceremonials and is paid in cash or kind. He also begs alms at the time of harvest.

The *kori*, who manufactures coarse cotton cloth, charges, as his wages, about 5 annas for a piece (*jori*), which measures about 12 yards.

The cobbler makes rough sandals and mends the old ones and earns from 5 to 8 annas a day; but in the Dombki country he is paid two *topas* of *juár* per *kharwár* at the harvest and is required to mend the sandals of the *samindárs*.

The *gagra* cleans the threshing floors and is paid a small quantity of grain; in Bhág, however, the rate is fixed at 1 *kása* per *kharwár*.

The barber shaves the agriculturists, sometimes performs circumcisions, and serves on the occasion of marriages and deaths. For these services he is paid one quarter to two *kásas* of *juár* from each heap of threshed grain at the harvest.

A potter can earn from 4 to 8 annas a day. He is paid in cash for the earthen pots he makes. In Bála Nári the potter supplies the cultivators with earthen pots free of cost and sometimes fetches water for them on his donkeys, and is paid 5 *topas* of *juár* on every *kharwár* of the produce.

The rates for bricklaying vary from 12 annas to R. 1-2 per thousand, and a bricklayer can earn from 12 annas to Rs. 2 a day. In Shorán he is required to pay the Rind chief one anna for every thousand bricks he makes.

The *dáya* has to fetch water, and occasionally fuel, for the cultivators at the time of sowing and harvesting the crops, and has also to perform similar services for officials

RENTS,  
WAGES AND  
PRICES.

appointed to watch the crops. His wages vary from  $\frac{3}{4}$ ths of a *kása* to  $3\frac{1}{2}$  *kásas* of grain per *kharwár* in different parts of the district.

## Prices.

*Juár* is the staple food grain of the country. Wheat is also used as such in several parts of the district. The prices vary according to the condition of the seasons; they generally rise at the time of sowing as seed is then most in demand. Prices also go up in a locality where the crops have failed, and they are also affected by the harvests in the neighbouring Province of Sind. The following table gives the average price per maund of the revenue grain in the different *niábats* in 1906:—

	Wheat.		<i>Juár.</i>	
	Rs. a. p.		Rs. a. p.	
Dádhar	2	11 11	2	10 8
Bhág	...	...	2	15 3
Gandáva	2	10 8	2	14 4
Lahri	3	6 10	2	7 7
Nasirábád	2	11 1	3	3 10

During the second Afghán war the local crops failed, wheat flour was sold at 3 seers per rupee, and *juár* at 6 seers. Famine rates are reported to have prevailed in 1885, when owing to large exports to Sind, the prices of wheat in Gandáva rose to 5 seers per rupee. The years 1894 and 1899 were also years of famine and prices rose in many parts of the district as will be seen from the following statement:—

	Wheat per rupee.				<i>Juár</i> per rupee.			
	1894.		1899.		1894.		1899.	
	Seers.	ch.	Seers.	ch.	Seers.	ch.	Seers.	ch.
Dádhar	8	0	8	7	10	0	9	8
Gandáva	15	0	12	0	13	0	13	0
Shorán	23	8	17	10	30	11	27	8
Jhal	19	3	10	11	29	5	24	8

WEIGHTS  
AND  
MEASURES.

In the tribal area of Bála Nári, and in the Lahri and Dádhar *niábats*, the Indian weights with a seer of 80 tolas and a maund of 40 seers have been introduced; and the weights are those of 5 seers,  $2\frac{1}{2}$  seers, 2 seers, 1 seer,  $\frac{1}{2}$  seer,  $\frac{1}{4}$  seer,  $\frac{1}{8}$  seer, chittack,  $\frac{1}{2}$  chittack and  $\frac{1}{4}$  chittack. In other parts of the district, Kalát weights are used; the seer in Gáján is of 100 rupees in weight; in Jhal, Shorán and Gandáva of 88 rupees; and in Sanni, Bhág and Nasirábád *niábats* of 84 rupees.

The weights used by the goldsmiths are those in use in other parts of India, the lowest unit being a *mung* or grain, two *mungs* make one *ratti*, 8 *rattis* make one *másha*, and 12 *máshas* make one tola. The rupee, 8-anna, 4-anna and 2-anna pieces are also used, representing respectively the weight of tola, 6 *máshas*, 3 *máshas* and  $1\frac{1}{2}$  *másha*.

WEIGHTS  
AND  
MEASURES.  
Troy  
weights.

Grain is sold generally by wooden measures, which are of different capacity in different parts of the district. The following are the measures in ordinary use in the various *niábats* :—

Measures of  
grain.

(1) Bhág *niábat*.

Lowest unit is *ntm pinrki*.

- 2 *ntm pinrki* = 1 *pinrki*.
- 2 *pinrki* = 1 *mánga*.
- 2 *mánga* = 1 *topa*.
- 4 *topa* = 1 *kása*.
- 60 *kása* = 1 *kharwár*.

(2) Lahri, Nasírbád and Dádhar *niábats*.

Lowest unit is *paropi*.

- 4 *paropi* = 1 *topa*.
- 4 *topa* = 1 *kása*.
- 60 *kása* = 1 *kharwár*.

(3) Gandáva *niábat*.

- 4 *chuthai* = 1 *toya* or *paropi*.
- 4 *toya* = 1 *topa*.
- 4 *topa* = 1 *kása*.
- 60 *kása* = 1 *kharwár*.

The *kásas* used by the shopkeepers in the *niábats* are of different sizes, but a *kása* of a uniform size is used to measure the revenue grain and is known as the *sarkári kása*. The following is the approximate weight of a *kása*, in standard seers, of wheat and *juár* in the various *niábats* :—

	Wheat.		<i>Juár</i> .	
	Srs.	chks.	Srs.	chks.
Bhág ...	.....	.....	10	0
Lahri	.....	.....	9	8
Dádhar ...	7	8	6	0
Gandáva ...	7	15½	6	14
Nasírbád ...	.....	.....	7	14

WEIGHTS  
AND  
MEASURES.  
Measures in  
tribal areas.

The measures in use in the tribal areas are the following:—

(a) Mithri and Eri in Bála Nári. The lowest unit is *thúla*, which weighs about 1 seer and 9 chittacks.

4 <i>thúla</i>	= 1 pinrki.
4 pinrki	= 1 topa.
4 topa	= 1 <i>kása</i> .
2 <i>kása</i>	= 1 guni.
15 guni	= 1 bori.
2 bori	= 1 kharwár.

(b) Other places in Bála Nári. *Chuthai* is the lowest unit.

4 <i>chuthai</i>	= 1 pinrki.
4 pinrki	= 1 topa.
2 topa	= 1 dari.
2 dari	= 1 <i>kása</i> .
7½ <i>kása</i>	= 1 guni.
2 guni	= 1 bori.
4 bori	= 1 kharwár.

A *kása* of *mung* in Mithri and Eri weighs about 7 seers and 10 chittacks, while in other parts of Bála Nári it is double in weight.

In other tribal areas in Kachhi the measures in general use are the following:—

4 <i>thúla</i> or <i>chuthai</i>	= 1 pinrki or toya.
4 pinrki	= 1 topa.
2 topa	= 1 <i>mánga</i> .
2 <i>mánga</i>	= 1 <i>kása</i> .
60 <i>kása</i>	= 1 kharwár.

The standard weight of a *kása* of principal grains in different parts of the tribal area is as follows:—

	Wheat.		<i>Juár.</i>		<i>Sireh.</i>		<i>Mung.</i>	
	Srs.	chks.	Srs.	chks.	Srs.	chks.	Srs.	chks.
Shorán	11	12	11	0	10	14	13	8
Bolán Lands	.....		14	14	.....		16	5
Sanni	13	4	12	8	11	4	14	8
Gáján	8	1	7	12½	.....		8	11½

Miscellaneous  
measures.

A bullock-load of grass is known as *jowál* or a *bár*. Fodder is also sold by the *tarangar* or bullock-load. A *buk* is a double handful of grain, a *dhung* is a couple of *juár* ears; a *bhákur*, *bhákul* or *sathli* is a small sheaf of *juár* or wheat harvested in the field, a *bad* is a man's load; and lastly a

*ghunj* is a sack made of two gunny bags sewn together and with small ropes tied to four ends.

For measuring cloth, the people generally use the cubit (*hath*), which is an indefinite measure and answers to the *harish* of the Bráhuís described in the *Sarawán Gazetteer*.

Irrigated land is known by the proportion of water attached to it. Thus the amount of land is recognised which is attached to a *shabána* or *khétr* of water (24 hours of flow); in Kotra a *khétr* represents 18 hours of flow of water. Elsewhere a half *shabána* (12 hours) is known as a *bél*, *junj* or *khít*, while in Gandáva a *junj* is also known as *angusht* or *musht*, representing on the measuring board a 12 hours' flow of water four fingers in breadth, and *samm* is one-fourth of an *angusht* or three hours' flow of water. In Dádhar measures of land are recognised by *bils* of water attached, a *bíl* being an artificial measure of water irrigating about 15 acres of land throughout the year. A detailed description of water distribution has been given in the section on Agriculture. Unirrigated land is sold by *joras* and *bands* or embanked fields. The latter are of various sizes. The term *jora* is frequently used, but has no definite value, and it merely denotes the amount of land that can be ploughed by a pair of oxen for a particular harvest. A measure of land known as *jarib* is locally recognised and is mentioned in some of the *sanads* granted by the former Kháns representing 30 *pakka* paces, i.e., 60 paces square. In Bhág Nári special measures for land are known as *seer*; *páo* ( $\frac{1}{4}$  of a *seer*); *ána* or *chittack* ( $\frac{1}{4}$  of a *páo*); and *dukka* ( $\frac{1}{3}$  an *ána*). These measures are said to have been introduced by the cultivators by mutual consent under the orders of Mír Mustafa Khán of Kalát, son of Mír Nasír Khán I, at the time when vigorous efforts were made to bring waste land under cultivation and a system was devised under which landholders provided labour (*gham*) according to their shares in the land. The lands were roughly divided into a *dukka*, representing 500 and a *seer* 32,000 *juribs*. The Bhág *niábat* lands, for instance, were divided into five *seers* as follows:—Tall-Bhág or Bhág proper 2 *seers*, Mírpur and Shori 1 *seer*, Kanda-Palál 1 *seer*, and Tambu 1 *seer*.

The measure of distance throughout the district is the *koh* of about 2 miles.

WEIGHTS  
AND  
MEASURES.

Linear  
measures.

Superficial  
measures.

Measures  
of distance.



**WEIGHTS AND MEASURES.** Ordinarily Hindu months are recognised by the people, and their names, with their English equivalents, are given Measures of time. of below :—

English calendar.	Local name.
January ... ..	<i>Máhn</i> or <i>Máhng</i>
February ... ..	Phaganr
March ... ..	Chétr
April ... ..	Visákh
May ... ..	Jéth
June ... ..	Arhár or Ahár
July ... ..	Sánwanr
August ... ..	Bhadra
September ... ..	Assu
October ... ..	Katti
November ... ..	Mahngar
December ... ..	Poh

The names of English months are used in the *niábat* records, but in documents such as *sanaás*, sale-deeds, etc., Arabic months are employed. The seasons recognised by cultivators have been described in the section on **Agriculture**. The names or the days of the week in use are the following :—

Juma, Shukkur	= Friday
Sakhri, Chhanchhanr	= Saturday
Achar, Adit, Art, or Artwár	= Sunday
Sumar, Som, Sum	= Monday
Angára, Mangal	= Tuesday
Arba, Budh	= Wednesday
Khamís, Vir	= Thursday

The British Indian coins are now used in the district and their local names are as follows :—

pice	= pái
half pice	= adhéla
pice	= paisa
$\frac{1}{2}$ -anna piece	= dabal paisa, tako, adháni, adhána
2-anna piece	= Sháhi, doáni, beáni.
4-anna piece	= páwali, chouni,
8-anna piece	= adhéli, atháni
rupee	= rupia, kaldár.

In several parts of Kachhi a copper pice, roughly circular in shape, struck by Mír Khudádád Khán in the name of his

son Mír Mahmúd Khán, the present Khán, is still current. It is equivalent in value to the Indian pie.

The major portion of the population of Kachhi are dependent on agriculture, and as the cultivation largely depends on the rainfall which is scanty and precarious, seasons of drought and scarcity are frequent and involve the cultivators heavily in debt. Owing, however, to immunity from external raids afforded by British protection and cessation of internal feuds which in days gone by were of daily occurrence, the *samíndárs* can devote their whole time and attention to their fields, and the railway, which runs through the country, affords them ready means of disposing of their surplus grain in years in which rainfall is abundant and crops good. Improvement is noticeable in the food, clothing and houses of the well-to-do among the people, but the majority of them are poor.

WEIGHTS  
AND  
MEASURES.  
MATERIAL  
CONDITION  
OF THE  
PEOPLE.

The greater part of the Kachhi plain or *pat* is devoid of vegetable growth, but along its western side there are a few well wooded areas. These forests are, as a rule, not reserved, though the tribal chiefs, in whose jurisdiction they lie, adopt some protective measures in respect of them. The principal trees, which are common to all forests in the district, consist of *prosopis spicigera*, *capparis aphylla* and *salvadora oleoides*. *Zizyphus jujuba* occurs in some of them, while tamarisk grows chiefly in the forests lying close to the river beds. A scanty growth of acacia is also found in some of them.

FORESTS.

In the Magassi country the tracts which have considerable forest growth are Kandori, Jabár, Kochho, Khát, Bhámbarión, Jhar, Nighur, Dangar and Sauntar. The forests are said to be entirely owned by the Magassi chief, who employs guards to watch them and takes the produce himself. The *samíndárs* are, however, allowed to have fuel and timber for agricultural implements and buildings free of cost.

In Khári, the principal forests are the Daráhbi and Kachhár, which are both the property of the Dináris, except the northern portion of Daráhbi which belongs to the Tumpánis of Kunára.

The Gahélav forest in Gáján, which is one of the important forests in Kachhi, is held jointly by the Chuk Láháris, the

## FORESTS.

Gájánis, including Quréshis, and the Saiads, all of Gáján, who take measures for its protection. The superior *jágr-dári* right of the Zahri chief, however, is admitted.

The various tracts containing forest growth in the Rind country are the Daráhibi in Shorán, the Mullán, the Májhbi, Mír-ke-dahwála jungle, Gahélav in Shorán, Bádra, Katohar, Trandra, Chan and the Bhathári jungle. The Rind chief claims the ownership of the forest within his jurisdiction, and in some cases sells the loppings of trees to the flock-owners by a system of contracts, the lessees paying about Rs. 200 for Daráhibi forest, while in other forests the annual contract fees vary from Rs. 10 to Rs. 30. In the Bádra forest, *capparis aphylla* grows in fairly large quantities, the wood of which is sold by the chief at 25 logs per rupee. The principal tree in the Katohar forest is *sisyphus jujuba*, the fruit of which the people are permitted to use. In the Bhathári jungle, which is situated in the cultivated area round the Haft Wali shrine, the principal tree is the *salvadora oleoides*, and no restrictions are placed on the collection of fruit which is locally called as *pairu*.

In Sanni the principal forest tracts are the Lundau and Sar Sanni jungle belonging to the Jatois. Other minor forests in Sanni are the Chákar-Mári-lad, Khaur-lad, and Kochha.

A thick tamarisk forest lies in the bed of the Bolán river and runs from a little below the shrine of Pir Allahyár to near the Kuláng village. Its possession is disputed between the Shahwáni chief, Sardár Bahádur Rashíd Khán, and the Hásil Khánzai section of the same tribe.

## MINES AND MINERALS.

The minerals, so far known and found in the district, are sulphur, salt, saltpetre, lime-stone and ferrous sulphate or *ságh*. The minerals have not, however, been scientifically explored.

## Sulphur.

A large sulphur mine is situated about 12 miles south-west of Sanni and three miles north of the Bhathári village in the jurisdiction of the Rind chief, and is now closed. It was worked by the Afgháns in pre-British days, and is also said to have been worked at intervals in the time of Mír Mehráb Khán (1816-17 to 1839) and Mír Nasir Khán II (1840 to 1857). The working was stopped by Mír Khudádád Khán. Sulphur is contained in the stones and was obtained by breaking and boiling them in *sarson* oil.

Tracts of land largely impregnated with salt-bearing earth (*kallar*) occur in the respective jurisdictions of the Zahri and Rind chiefs. The salt beds in the jurisdiction of the former cover about 4 or 5 miles square and lie about three miles north of Gáján, and immediately north of them are those of the Rinds extending to about one and-a-half miles. The manufacturers of salt are called Nunáris and came from Sind on the manufacture of salt being stopped there.

**MINES AND  
MINERALS.**  
Salt.

The method of the manufacture of the salt is briefly as follows: a structure called a *bhathi* made of brushwood is erected over a ditch 45 feet x  $7\frac{1}{2}$  feet and 2 feet deep and stands on wooden pillars. A layer of sand about 1 foot deep is spread over the *bhathi* and on this is placed a layer of salt-bearing earth, round the edges of which, low mud walls are built. The enclosure is then filled with water, which filters down into the ditch and is of a reddish-yellow colour. This liquid is then led through a drain into a tank at some distance and is subsequently poured into large earthen basins, which are placed in the sun. The water evaporates in about 4 days in summer and 15 days in winter; the residue is the salt, which is spread on the ground to dry.

**Method of  
manufacture.**

There are 2 *bhathis* (pits) in Gáján and 6 in Shorán, in which about 12,000 maunds of salt are manufactured in a year, and the selling price is Rs. 3-8 to Rs. 4 per *kharwár* of 12 maunds. There is a large local demand, and salt is also exported to the Jhalawán country and Kalát.

**Annual out-  
turn.**

The Zahri chief levies an octroi duty of 4 annas per *kharwár*, and gets about Rs. 200 per annum for the lease of the right to manufacture salt at Gáján, while the Rind chief levies Rs. 20 and 30 *kásas* of salt per *bhathi* annually.

**Taxation.**

Limestone occurs in Kunára, Khári and in the beds of various hill-torrents in Sanni and Shorán and the lime manufactured from the stone found in Khári and Kunára is pronounced to be the best. It sells at about 12 and 14 annas per gunny bag.

**Limestone.**

Saltpetre is produced in small quantities in Bhág and Mungur in the Bhág *niábat*, in Shorán, Pách in Gandáva, Kotra and Khári, and at Panjuk in the Magassi country. Its manufacture is generally limited to the amount required for local consumption, except at Bhág and Shorán where it is manufactured for sale. At Bhág it is made by artisans

**Saltpetre.**

MINES AND  
MINERALS.

called *dárukut*, who also manufacture gunpowder, and at Shorán by the Nunáris, who are engaged in the salt works. Saltpetre is manufactured from earth taken from the sites of old mounds or buildings, and near Shorán there is a small tract close to the salt-beds. The method of manufacture resembles in the main that of salt, but in the case of saltpetre the percolated water is boiled and then put into a reservoir for the mineral to subside. The Rind chief recovers a sum of Rs. 30 annually and the Magassi chief realises about Rs. 50 to Rs. 60 every year from the manufacture. Saltpetre sells locally at about Rs. 7 to 8 per maund, and is exported to Jhalawán and Kalát by the Bráhuís.

Ferrons sul-  
phate.

Ferrous sulphate or *ságh* occurs in the Nagáu hills west of Sanni and has been described in the *Jhalawán Gazetteer*. It is also met with in the bed of the Mukháli stream about three miles west of Gáján and near Kumbi west of Kotra.

ARTS AND  
MANUFAC-  
TURES.

The principal industry is the weaving of cotton cloth. This is manufactured in almost all the important villages in the district. The cloth is generally of two descriptions : *Jori*, a coarse cloth, is woven in lengths of 12 yards and is sold at R. 1/4 to R. 1/8 per piece ; *Khés*, or double cotton sheets of variegated colours, are manufactured here and there but chiefly at Mushkáf and Jalál Khán. They are much prized and sold at rates varying from Rs. 6 to Rs. 20 according to texture. The professional weavers are the Koris, who are classed among the lower orders of Jats and sometimes combine agriculture with their profession. The process of spinning is by means of a *charkha* of a primitive type, and the method of manufacture is that in vogue in India.

## Pottery.

Utensils for domestic use and *suráhis* or water jugs are made by potters, especially in Bhág. The coloured earthenware of Bhág is a famous curiosity of the country. In 1905-6 the Political Adviser to His Highness the Khán of Kalát obtained some painted earthenware from Multán for the Bhág artificers to copy, but the result is not yet known (1906). *Kut* (compound metal) utensils, chiefly drinking bowls and plates of a good quality, are also made in Bhág.

Leather  
work.

Leather work in Kachhi consists of saddles and horse-gear, sword-belts, shoulder belts and embroidered shoes. Leather vessels (*kuppis*) of a strong and good quality are made at Bhág and are commonly used for keeping *ghí*

and oil. Silk embroidery work on leather, of a very finished description, is done in Lahri, which is much prized by the people. The following description of specimens of Lahri work sent to the Indian Arts Exhibition of Delhi in 1903 is given by Sir George Watt, K.C.I.E. :—

ARTS AND  
MANUFACTURES.

“In the Loan Collection Gallery No. 2909 is a sword-belt embroidered in what is there called *kundi* work. This is perhaps the most wonderful and elaborate needlework met with anywhere in India. The green leather on the sword side of the belt is covered by a mass of circular buttons or medallions of embroidery, done in yellow silk. These are worked from a central point in closely compacted herring-bone stitch, the margin being secured by a ring of imitative chain-stitch work simultaneously with the return of the threads to the centre. These buttons of embroidery are not more than  $\frac{1}{4}$ th of an inch in diameter and are inserted in lines separated by bands of chain-stitch work. On other parts of the belt the medallions are much larger, are of yellow, green, purple, white, or blue silk, and an inch and a half in diameter. They have often central discs elaborately embroidered in chain-stitch.”\*

The leather used for belts is of a dark red colour, ornamented with green, and then embroidered in minute circles, compacted between parallel lines; this work is in golden yellow silk and in a minute form of chain-stitch. The *katorđán*, or drinking bowl, covered over with silk, made in Lahri and sent to the Delhi Exhibition, was also similarly and richly embroidered, only that a fair amount of magenta silk was employed and the rosettes were larger.

Country swords, rifles, and pistols are manufactured in Dádhár. In pre-British days they were much in demand among the Bráhuís. The two best known kinds of the rifles are those known as *lári* and *farang*, especially valued by *shikáris*, and are still purchased to a small extent by the local tribesmen. A country rifle usually costs about Rs. 16 to Rs. 30. Gunpowder is also manufactured at Bhág for sale, and by the Baloch for their private use. The ingredients used are saltpetre, sulphur and charcoal in the proportion of five parts of the former to one of each of the latter. The sulphur is first pounded. The charcoal, which

Arms.

\* “*Indian Art at Delhi, 1903*,” page 309.

ARTS AND  
MANUFACTURES

is obtained from *calotropis gigantea* or juniper wood, and the saltpetre are then pounded together, the sulphur is added and the three ingredients are then pounded continuously in a wooden mortar by a special stone pestle made for the purpose, the contents being moistened with water at short intervals. When the powder assumes a deep black-greenish colour, it is ready for use. Some, however, use country liquor instead of water for moistening the mixture, and the gunpowder thus made is considered to be of the best quality.

*Khár.*

The manufacture of carbonate of soda (*khár*) from the numerous saltworts is increasing, by far the largest quantity being produced at Gáján and the Rind tribal area from the plant called *láni* which grows in great abundance in the neighbourhood of these localities. The Zahri and Rind chiefs assess revenue at the rate of one-eighth of the total produce. *Khár* is exported to Sind by the Hindus, especially to Sukkur. The method of manufacture is the same as described in the *Sarawán Gazetteer*.

TRADE AND  
COMMERCE.

Kachhi has a considerable amount of local trade, the principal trading centres being Dádhar, Lahri, Háji, Bhág, Shorán, Gáján, Kotra, Gandáva and Jhal. This trade, as well as the export and import trade, with Karáchi, Sukkur, Shikárpur and Jacobábád in Sind, and the neighbouring districts of Sarawán and Jhalawán in Kalát, is in the hands of the domiciled Hindus, who have *pancháits* or advisory bodies of their own at central places. The Khán or the tribal chiefs levy various taxes on imports and exports, which have been mentioned in chapter III, under *Miscellaneous Revenues*.

Trade with  
Sarawán  
and Jhalawán.

The principal imports from Sarawán and Jhalawán are dates, *ghí*, tobacco, and wool, which are often re-exported to Sind; and the exports include wheat, coarse cotton cloth locally manufactured, leather embroidered work, Indian cotton cloth dyed in various colours in places in the district, mustard oil and salt.

Trade  
through  
Sind.

The chief articles of export to Sind are *juár*, oilseeds, wool, carbonate of soda, and indigo from Dádhar; horses and bullocks, for which Kachhi is famous, are also exported to Sind, and purchasers for bullocks come from the Punjab and also from the Chágai, Quetta-Pishín, Sibi and Loralai Districts. The imports principally comprise *gur* from

Meerut and piece-goods, rice, sugar, shoes and country carts from Sind. The Sind-Pishin section of the North-Western Railway, which intersects the district from south to north, affords considerable facilities to traders, and the principal stations used are Nuttal, Bellpat, Lindsay and Mithri.

TRADE AND  
COMMERCE.

The following statements give the maundage of the chief articles of imports into, and exports from, Kachhi at these stations during 1906 :—

Names of Articles.	Mithri.	Lindsay.	Bellpat.	Nuttal.	Total.
	Mds.	Mds.	Mds.	Mds.	Mds.

## IMPORTS.

Piece-goods... ..	1,760	1,414	3,659	1,931	8,764
Tea ... ..	3	.....	.....	.....	3
Sugar ... ..	813	725	3,919	1,851	7,308
Tobacco ... ..	.....	3,329	.....	.....	3,329
Grains ... ..	6,012	26,363	36,583	10,208	79,166
Ght ... ..	401	123	718	15	1,257
Oil ... ..	128	219	251	55	653
Other articles ... ..	8,566	10,892	19,714	7,838	47,010

## EXPORTS.

Piece-goods... ..	.....	417	.....	.....	417
Wool ... ..	68	99	353	219	739
Salt ... ..	.....	811	.....	.....	811
Oil-cake ... ..	.....	587	.....	.....	587
Tobacco ... ..	.....	755	.....	.....	755
Ght ... ..	.....	.....	.....	124	124
Oil-seeds ... ..	320	1,265	16,294	7,213	25,092
Grains ... ..	2,703	4,177	295	1,877	9,052
Other articles ... ..	4,476	2,910	6,897	2,691	16,974

The beasts of burden used for inland trade are camels and donkeys; bullock carts are also much used, the country being open.

The Sind-Pishin section of the North-Western Railway on the standard gauge enters the district near Jhatpat, 45 miles from Ruk Junction and 361 miles from Karáchi. It traverses the district for 82½ miles from south to north from Jhatpat to Pirak Pir Takri, but the tract covered by the line forms part of the Sibi district and is known as the Nasirábád Railway tahsil.

MEANS OF  
COMMUNICA-  
TION.



**MEANS OF  
COMMUNICA-  
TION.**

The necessity of the frontier railway system was recognised when Lord Lytton's policy was initiated in 1876. A large survey party was organised during the winter of that year under Major (the late Sir James) Browne, who made a reconnaissance far into the hills, but little else was accomplished and the survey party scattered in 1877. The project was then put aside till September 1879, when the Government of India sanctioned the construction of a surface line across the *pat* or Kachhi plain. This was pushed on with great rapidity under the inspiring energy of Sir Richard Temple, then Governor of Bombay, and was completed as far as Sibi in January 1880.\*

The stations, which lie on that portion of the line which passes through Kachhi, are Jhatpat, Temple Déra, Nuttal, Bellpat, Lindsay and Mithri.

**Roads.**

No metalled roads exist in the district, but the country is easily traversed in all directions, except during the rains and heavy floods, when, owing to the muddy nature of the soil through which the roads lead, communication even between villages is rendered impracticable.

A list of the principal routes running through the district is given in Appendix I.

**Tracks and  
paths.**

A number of paths run to the Jhalawán and Sarawán countries through the barrier of hills on the west. These include the Takári and Narilak tracks from Gáján to Zahri; the Lédav from Kotra to Zahri; the three tracks between Sanni and Narmuk, the Hurro or Rod-na-Kasar, Naláni Kasar, and Judusk-na-kasar; and the Bhaur track between Dádhar and Narmuk. A description of the Múla pass route to the Jhalawán country will be found in Appendix IV (Route I) of the *Jhalawán Gasetteer*. Other important tracks are those leading from the railway stations. These are from Mithri station to the village of Mithri (about 3 miles); from Lindsay to Háji (7 miles); and Lindsay to Lahri (20 miles); from Bellpat to Bhág (12 miles); and thence to Shorán (23 miles); from Bellpat to Lahri (23 miles); Bellpat to Phuléji (24 miles); Bellpat to Chhattar (22 miles); Temple Déra to Chhattar (24 miles); and from Nuttal to Gandáva via Jhok Qásim (40 miles);

\* For a further account of the frontier railways, see *Sibi District Gasetteer*, pages 153-57.

and thence to Kotra (8 miles), and Pir Chhatta (6 miles) where it joins the Múla pass route to Jhalawán. From Gandáva and Kotra tracks go to Jhal and are about 22 and 20 miles respectively.

MEANS OF COMMUNICATION.

There are branch post offices maintained by the Indian Government at Dádhar and Bhág; and also post and telegraph offices at the railway stations at Jhatpat, Temple Déra, Nuttal, Bellpat, Lindsay and Mithri.

Post and telegraph offices.

The scanty and precarious rainfall, the dependence of the country on flood irrigation, and the absence of proper means of distributing the flood water render Kachhi liable to scarcity and even famine. The only protected parts of the district are the few places which possess permanent irrigation and lie on the western border. The staple food of the people consists principally of *juár* crop, which is reaped in autumn. If, therefore, the summer rains are opportune, and sufficient flood irrigation is received for the cultivation of dry crop lands, this crop is also sufficient to carry the population through the year. But as a rule such is not the case, and scarcity is frequent in consequence. Successive failures of the summer rains or floods, on which only the people may be said to depend, often reduce the country to a state of famine.

FAMINE.

The earliest famine spoken of by the people occurred in the Magassi country about 1878, when *juár* and wheat sold at five seers per rupee. The next scarcity felt was in 1879-80, when, on the outbreak of the second Afghán war, all the grain stores of the country were drawn off and the rates of staples rose abnormally high. *Juár* rose to 6 seers and wheat flour to 3 seers per rupee. This strain was felt for about 7 months, and to tide over the calamity, the people either migrated to Sind or engaged as labourers on the lines of communications. The years 1885 and 1892 were also periods of scarcity, though their effect was confined to a part of the district only. The period from 1897 to 1900 was of exceptional severity on account of successive years of drought; in the latter year the Khán came to the help of the people by making advances, amounting to about Rs. 29,000, to the *samindárs* of the Bhág, Nasirábád and Lahri *niábats*. During the years 1904-5 and 1905-6 there was drought and scarcity of fodder and drinking water in Kachhi, in

Periods of scarcity.

**FAMINE.**

consequence of which thousands of persons migrated to Sind and other places in search of employment for themselves and grazing for their cattle. Writing in January 1906, the Native Assistant, Sarawán, said "All the *khushkaba* lands of Sanni have been without cultivation during the last two years and out of the population of 5,000 people, only about 300 now remain in the country." Similarly he noticed in Shorán that about four-fifths of the population had temporarily, owing to the drought, migrated to Sind.

**Protectiv  
measures .**

No special protective measures are undertaken by the State. Under existing conditions, enormous quantities of water run to waste in the Nári in ordinary years and the introduction of a good irrigation and distribution scheme would doubtless afford a large measure of protection. The only protective measure resorted to by the people is to migrate temporarily in search of work to the irrigated areas in Sind, returning to their country when conditions are favourable.

**Famine food.**

In severe famine years, the principal famine food is the grain of the grass called *gam* or *gamh* (*panicum antidotale*) known to the Bráhuís and Baloch as *gomásg*, which grows abundantly on land subject to flood irrigation, the parts best noted for its production being the Bolán Lands, the Mall pasture ground near Shorán, where it covers a very large area, and the country round Jalál Khán near Bhág. It sprouts immediately after the spring or summer floods and grows about three feet high; the ears are harvested by the poorer classes and allowed to dry. After threshing and winnowing, it is husked and the grain is made either into cakes or porridge and eaten.

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## CHAPTER III.

### ADMINISTRATIVE.

FOR the purposes of administration, Kachhi is divided into two parts: areas subject to the jurisdiction of the Khán of Kalát and those under tribal chiefs. The former comprise five *niábats*: Dádhar; Bhág; Lahri; Gandáva; and Nasírábád, with headquarters at stations of the same name, except Nasírábád, of which the headquarters are at Mirpur Bibiwári. The district is under the control of the Political Agent, Kalát, with his staff of an Assistant Political Agent and a Native Assistant in Sarawán; except the Dombkış and Kahéris in the Lahri *niábat*, who are under the political control of the Political Agent of the Sibi District, and the line of railway from Jhatpat to Pírak Pír Takri, which is officially designated as the Nasírábád Railway tahsil and also forms part of the Sibi District. The Political Adviser to His Highness the Khán is in immediate administrative charge of the five *niábats*, subject to the jurisdiction of the Khán of Kalát. Each of these *niábats* has a *já nashín*; there are *náibs* at Dádhar, Bhág and Gandáva, and over them all two *mustaufis*, one in charge of Bhág with Lahri and the other in charge of Gandáva with Nasírábád. The principal duty of these officials is the collection of revenue, but they also exercise civil and criminal powers and are helped by the following subordinate staff:—

ADMINISTRATIVE  
AND  
STAFF.

Name of <i>niábat</i> .	Muhásibs.	Patwáris.	Levies.		Tahvildár or Treasurer.
			Duffadár.	Sowars.	
Bhág ... ..	1	...	...	4	1
Lahri ... ..	1	...	...	...	1
Dádhar ... ..	1	2	...	...	1
Gandáva ... ..	1	...	1	4	1
Nasírábád ... ..	...	...	...	...	1

## ADMINISTRATION AND STAFF.

The village headmen, who assist in the collection of revenue and other administrative matters, are known as *arbab* and *rais*, the latter usually occupying a subordinate position to the former.

By an agreement, dated the 17th February 1903, the Khán of Kalát made over the exclusive management of the Nasirábád *niabat*, including the lower portion of the Munjhúthi land, to the British Government in perpetuity, for an annual payment of Rs. 1,17,500, and further agreed to make over on lease, in the same manner as the Nasirábád *niabat*, any land in the Lahri, Bhág, and Gandáva *niabats* that may hereafter be found to be irrigable by branches and extensions from existing British canals.

The principal areas subject to tribal control are Jhal inhabited by the Magassis; Shorán by the Rinds; Sanni by the Jotois; and the Dombki and Kahéri country in the Lahri *niabat*. The Bráhui *jágitrs* chiefly lie in Bála Nári and the Bolán Lands held by the Sarawáns; and in Gáján held by the Zahris; and other areas in the neighbourhood of Gandáva and in Bhág Nári. In the numerous *jágitrs* within the Khán's *niabats*, jurisdiction in all petty matters is exercised by the *jágitrdárs*.

Tribal administration of the Baloch tribes. 204  
Dombkis.

The system of tribal administration of the Dombkis and Kahéris, who are under the jurisdiction of the Political Agent, Sibi, is slightly different and is briefly as follows:—

The Dombki chief settles all petty cases occurring among his tribesmen; more important disputes are reported to the Political Agent who generally refers them to a Dombki tribal *jirga* for an award, on which he passes final orders. These references are frequent, but care is taken by the Political Agent not to interfere more than is absolutely necessary in purely Dombki cases. Cases between the Dombkis and His Highness the Khán's subjects are dealt with in accordance with the award given by the Sibi *Sháhi jirga* on the 8th of February, 1893. The main provisions of this award are: that cases in which one party is a Dombki and the other a subject of the Khán should ordinarily be referred to the *Sháhi jirga* at Sibi or Quetta, and that if it should be necessary for the Dombki chief to arrest an offender who is a subject of the Khán, the man should be immediately handed over to the Levy risaldár at Lahri for transmission to the Extra Assistant

Commissioner at Sibi; cases in which both the parties are the Khán's subjects are to be disposed of by the Khán's *náib* at Lahri in consultation with the Dombki chief.

ADMINISTRATION AND STAFF.

The Kahéris are gradually losing their cohesion as a tribe, a natural effect of peace and advancing civilization, and there is an increasing tendency for their cases to be reported to, and dealt with in the first instance, by the Extra Assistant Commissioner, Sibi, who, with the sanction of the Political Agent, refers them to the local or *Sháhi jirgas* according to the nature of the case, the awards being subject to the approval of the Political Agent.

Kahéris.

With regard to other Baloch tribes, the system of administration prevalent among the Rinds and Magassis, the two leading tribes, is different and on a more organised basis than the rest owing to the strong position of their chiefs. The following is extracted from a note recorded by Mr. R. Hughes-Buller, C.S., in 1903 on the administration of the Magassi tribe, the same being, with slight modifications, applicable to the Rinds:—

Magassi and Rind tribes.

“The system prevalent in Kachhi differs entirely from that which is to be found in other parts of Baluchistán. Here the headman of the tribe is every one, the rest no one. In fact the administration resembles, in Jhal at any rate, the management of one of those large estates such as are to be found among the big land-owners of Bengal and other parts of India. The chief of the Magassis takes revenue throughout his jurisdiction, and he is the supreme head in all matters. A good chief knows his people and his land very well. He has great influence among his people and has little difficulty in tracing culprits in criminal cases. In cases of crime, where necessary, headmen and other respectable witnesses are called to give evidence. Where no evidence is available, the accused is made to swear on his beard, and sometimes the ordeal by water is resorted to. In cases of theft, the redress of the injured party and the punishment of the thief by fines are the objects generally kept in view. If the property of a thief is not sufficient to make good the loss, surties are taken for the collection and payment of fines within a given period. Adultery is punished by the infliction of fines which are recovered, in case of non-payment, from the adulterer's section or sub-section. Compensation

## ADMINISTRATION AND STAFF.

in case of adultery differs according to the position of the parties concerned. In some cases cash is sufficient, in others the hand of a girl nearly related to the adulterer has to be given.

\* \* \* \* \*

"The collection of the chief's share of revenue, or rather rent, and the criminal and civil jurisdiction are intimately connected. For every village or area of importance the chief appoints a *náib* or deputy, generally the headman of the clan or section inhabiting it. It is the duty of the *náib* to supervise the work of cultivators on the crops, to look after the Nawáb's *Séri\** land and the cattle pounds and collection of fees and to decide petty disputes occurring within his own area. He is in constant communication with the chief and his duties include the looking after the latter's bullocks, horses and camels, collecting fines and tracking and apprehending criminals or sending for persons who are required by the chief. In Jhal, there are about twenty-five of such *náibs*, including one who is in charge of the cultivated areas on the south side of the Gáji-Lak, *vis.*, Karang, Tibri and Mochro. The *náib* is assisted by a certain number of sowars who are appointed by the chief and who are mounted on the chief's horses, and a *kotwál* whom he himself appoints. The sowars take orders to a distance and help in the general administration and in the collection of rents whilst the *kotwál* goes on errands, takes messages, and has to supply water at the stands for the chief's animals."

Among other Baloch tribes all important cases relating to tribal usage come up before the *jürgas*, the influence of the local headmen being confined to the settlement of petty disputes.

In the areas held by the Bráhuís, the *jágirdárs* decide petty cases of all kinds and the leading men among them leave representatives or *já nashins* in charge of their estates during their absence in the summer. They are so numerous that a petty king exists almost in every village, which is revenue-free. The most important instances, where the *jágirdárs* exercise control, are of the Zahri chief at Gáján, the Iltázais at Kotra, and the Raisáni and Shahwáni chiefs in Bála Nári.

\* A plot of land especially selected by the chief for his own use, see page 158.

The system on which the judicial work of the country is carried on resembles that described in the *Sarawán Gazetteer*, the basis being the tribal custom (*rawáj*) and Muhammadan Law (*shariat*), and cases are decided either by compromise, by arbitration, by *shariat* or by *jirga*. A code of rules has been framed and applied to the Khán's *niáhats* which regulates the disposal of civil suits. The *já nashín* has powers to decide cases up to Rs. 500 in value; the *náib* up to Rs. 5,000; and the *mustaufi* up to Rs. 10,000. Appeals from the orders of these officials are heard by the Political Adviser, who also decides cases in which the value exceeds Rs. 10,000. Appeals from the Political Adviser's orders lie to His Highness the Khán. The rate of court fee is 10 per cent. on the value of the claim. JUDICIAL.

In the tribal areas, in civil cases, the Magassi chief receives one-eighth of the amount of a claim realised as his fees, while the Rind and the Shahwáni chiefs levy 25 per cent. in their respective territories. In criminal cases decided by them, the chiefs retain the fines imposed.

All criminal cases are referred to the Political Adviser for orders, and are decided by *jirga*, *shariat* or arbitration.

The system of internal tribal control and the method of disposal of cases has been already referred to. To co-ordinate this system with the general administration of the country, tribal *thánas* have been established at Dandor in Bála Nári, paid from the Bolán Levy Service, and at Gandáva, paid by the Khán. Both are directly under the Native Assistant, Sarawán, and the instructions governing their duties issued in 1905 to the Political Adviser and the Native Assistant, Sarawán, have been referred to in the *Sarawán Gazetteer*.\* These *thánas* hold local *jirgas* in the same way as the *thánas* in the Sarawán country.

No statistics of the prevailing forms of crime are available, but, compared with pre-British days, crime is said to be on the decrease. The most common offences are cattle-lifting and theft. Prevalent crime.

For the detection of crime, especially of theft, ordeal by water is still resorted to by the Baloch tribes, the usual places for the test being at Pír Lákha Jholi near Jhal and Gahtor pool near Khári.

\* Appendix VI.



**JUDICIAL.**

Much use is made of trackers (*pairádhu*), in the detection of such crime as theft and cattle-lifting, who are found everywhere in the district, and some of whom are very skilful. They are paid by results. In some places they also receive a share from the village grain heap.

**Kásis.**

There are no arrangements for registration. Much use is made of the *Kásis*. In each of the *niábats* there is a *Kási* paid by the State, to whom cases are referred, and there are also *Kásis* at Jhal and Shorán, maintained by the chiefs. Cases are also taken to the *Kásis* of Hamáyún and Sháhdádpur in Sindh. The cases usually referred to *Kásis* are disputes relating to land or marriages; and also to inheritance among the Jats. The *Kási's* usual fee for writing out a decision and affixing his seal thereto (*mohrána*) is one rupee. The *Kásis* in the *niábats* are usually paid an allowance (*wájib*) in kind and sometimes also in cash from the State or receive a share in produce from the village heap which is usually exempt from assessment.

**FINANCE.**

The only parts of the country from which revenue is derived are the 5 *niábats* under the Khán of Kalát, and the principal sources of revenue are the land revenue, octroi, the fees and fines levied in cases, and excise. Cattle-pound receipts and the poll tax (*jisya*) on Hindus also form part of the revenue. In July 1902, the administration of these *niábats* was placed under the control of the Political Adviser and it is only since that year that reliable figures of both revenue and expenditure are available. In 1904-5 the total receipts from all sources amounted to Rs. 2,44,976, of which Lahri contributed Rs. 39,348; Dádhar Rs. 52,574; Gandáva Rs. 41,298; Nasírábád Rs. 12,621; and Bhág Rs. 99,135. The total expenditure for the calendar year 1905 amounted to Rs. 54,266 of which Rs. 9,692 were expended in Lahri; Rs. 16,281 in Dádhar; Rs. 11,384 in Gandáva; Rs. 5,910 in Nasírábád, and Rs. 10,999 in Bhág. In addition to these items, the Kalát State spends Rs. 9,240 annually in Kachhi, of which Rs. 7,200 are paid to the Rind and Magassi chiefs as their personal allowances, and Rs. 2,040 on account of the cost of

the *thána* at Gandáva. The British Government has also granted levy services costing Rs. 12,924 per annum to the following tribes: Dombkis Rs. 317, Kahéris Rs. 325, and Umránis Rs. 435\* per month each. The first two named are borne on the levy service of the Sibi District and the last named on the Bolán Levy service.

FINANCE.

The earliest mention of a revenue assessment is that of Gandáva by Chach, the ruler of Sind, about 635-636 A.D., when Gandáva was attacked by Chach and the people agreed to pay him an annual tribute of 1,00,000 *dirams* and 100 hill horses. According to the *Ain-i-Akbari*, Sibi, in the time of the Emperor Akbar, was one of the districts or *maháls* of the *sarkár* of Bhakkar in the *sába* of Multán and was required to pay 13,81,930 *dáms* and furnished a force of 500 cavalry and 1,500 foot. The extent of the country, included in Sibi at the time, is not exactly known, but it seems not improbable that a part, if not the whole, of the northern portion of the present district of Kachhi was comprised in the *mahál*. In addition to this, among other *maháls* of Bhakkar are mentioned the names of Fathpur and Khajánah, which may be identified with the present Fatehpur and Gáján, places close to Gandáva. These paid revenue both in cash and kind at 477,859 and 645,205 *dáms* respectively and provided 200 cavalry and 1,000 foot each. After the sway of the Mughal Emperors declined, revenue was taken by the Kalhoras of Sind up to the year 1740 and the latter appear to have maintained representatives in Kachhi, the principal of whom was located at Gandáva. It may be as well to glance here at the history of that time. The Bráhuís had long cast longing eyes on the fat lands of the Kachhi plain, and we hear of frequent raids in the time of the earlier Kháns. Mír Abdulla, the great aggrandizer of the Ahmadzai dynasty, fell fighting in one of the frequent raids at Jándrihar near Sanni. This was in 1730, and in 1740 his successor Mír Muhabbat, taking advantage of Nádir Sháh's visit to Sind, obtained the country from him in compensation for the blood of Mír Abdulla and

LAND REVENUE.  
Early revenue history.

\* Exclusive of Rs. 72 on account of cost of 8 men employed in the Nasirábád tahsil of the Sibi District

LAND REVE-  
NUE.

of the tribesmen who had fallen with him. It is said that the whole valley of Dádhar was held by the Afgháns and was given direct as a *jágitr* by Nádír Sháh to Sultán Qáim Khán, Shahwáni, but the latter subsequently gave parts of it to the Kháns of Kalát as *démédári* or presents made on the birth of children of the Kháns. The fact that in Dádhar are still to be found traces of some of the payments levied by the Afgháns will be mentioned further on in an account of the assessment of the *niábat*. Mir Abdulla and his successor Nasir Khán I proceeded to apportion these lands. They took by far the largest share for themselves, but to the tribesmen were given certain villages, and to these additions were made from time to time for services rendered and for other reasons by later Kháns. The grants to the tribesmen were, however, made on the distinct condition of service to be rendered. On each tribe was assessed a certain number of men-at-arms. This was known as *gham*, *gham kashi* or *lashkargiri*. Each tribe then proceeded to divide the number of armed men, which it was bound to produce, amongst the various clans. These were again divided amongst the sections.

Following the distribution of armed men amongst the clans and sections, came the division of the lands which had been acquired in Kachhi. The share of each clan was proportionate to the number of armed men it had to produce, and the same system was followed in the case of each section. A special portion was set aside for the chief. It was understood that no individual should part with his share, and if a section happened to be reduced to such small numbers as to be unable to undertake the burden of armed men assessed on it, a redistribution was made amongst the remaining sections of the clan. The lands are known as *gham* lands and the system is similar to the *gham-i-naukar* assessment which prevailed under Afghán rule in Pishín. The possession of these lands is vested in the various sections of the tribe and cannot, except by mutual consent of all concerned, be alienated. The following statement shows, so far as can be ascertained,

the principal localities where *gham* lands are held by the Bráhuí tribesmen :—

LAND  
REVENUE.

Name of tribe.	Name of <i>gham</i> land.	Name of tribe.	Name of <i>gham</i> land.	
Sarawán tribes.	Raisáni	Mithri	Zahri	Gáján.
	Shabwáni	Eri	Méngals	Chhattar-Phuléj, Pách (now confiscated).
	Bangulzai	Chandhar (Deh Bárán)	Muhammad Hasnis, including Hárúnis	
	Muhammad Sháhi	Zardád	Bizanjau	Bashku and a few other villages in Bhág Nári.
	Kúrd	Tákri	Músiáni	Pathán
	Lahri	Hánbi (Túk)	Jattak	Ráhúja Jattak
	Lángav	Bagra (now enjoyed by the Lángav chief's family)	Níchári	RáhújaJán Muhammad (now confiscated).
Supplied <i>gham</i> with Sarawáns.	Sarparra	Gogra	Pandráni	Ráhúja Rahím Khan (now confiscated).
	Zagar Mén-gals of Nushki	Lákhti (partly sold to the Rind chief).	Kambrári	Kamál and Khanúka-shahr).
	Rocénis	Táj	Summalári	Walyáwa lands near Mithri.

The subject of these as well as other *jágirs*, whether held by tribesmen jointly or individually, will be further dealt with under *jágirs*.

The land revenue system presents an interesting survival of ancient native methods and is described at length in the succeeding part of this section. No material change has taken place in it, and no systematic record of rights has ever been made. A commencement has been made, since 1902, in putting matters on a sound footing in the Khán's *niábats*, the administration of which has been placed under the control of the Political Adviser to His Highness the Khán. The improved system of administration now introduced is similar to that in vogue in the Mastung *niabat* and has been fully described in the *Sarawán Gasetteer*. In the tribal areas, where the chiefs and tribesmen levy revenue, there is, so to

Modern  
revenue  
history.

LAND  
REVENUE:

say, no system at all, no accounts being kept by the revenue-takers.

Land  
tenures.

The custom with regard to land tenures varies in different parts of Kachhi, but the basis of the system is, with certain modifications, the same throughout. The produce of the crops is divided between three groups, the revenue-takers, the proprietors of the land, and the occupiers. The taking of revenue, which is the right of the ruling power, is called *batdi* or *sarkári* in the *niábats*; in some of the tribal areas it is known as *bohdri*, and the latter term is also sometimes used for the proprietary right mentioned later on.

The revenue-takers may be again divided into three groups, the Khán of Kalát, the Bráhui chiefs and tribesmen, and the Baloch chiefs. The Khán of Kalát is by far the largest revenue-receiver in his *niábats* of Gandáva, Nasírábád, Bhág, Lahri and Dádhar. The Baloch areas consist chiefly of Shorán and Jhal, whilst the Bráhuís hold large grants in Bála Nári and elsewhere. Reference has been made above to the history of early revenue collection and it has been explained how the lands were divided among the Bráhuís after Kachhi fell into the hands of the Khán of Kalát.

It must here be noted that the Bráhui tribesmen did not themselves cultivate. The land, as in the days of the Kalhoras, remained in the possession of the ancestral cultivators; the Jats and the Bráhuís simply took their share of the produce on the portion of lands distributed to each section. In course of time the Bráhuís have bought up the proprietary right in some cases, and in other cases they have extended the cultivation beyond the lands actually made over in lieu of men-at-arms, but the basis of the system still remains.

The Baloch, we know, appeared in Kachhi about the 15th century and their position is somewhat different. In the first place, they are themselves cultivators and in some cases hold the proprietary right in the soil. Such are the Dombkis of Lahri; the Kahéris of Chhattar-Phuléji; the Mughéris and Bulédis of the Bhág *niábat*; the Jatois of Sanni and the Lásháris of Kotrá, Khári, Kunára and Gáján. On the other hand, there are instances, such as those of the Rinds of Shorán and the Magassis of Jhal, where the tribal chiefs have, either by force or by lapse of time, acquired large shares not only in the taking of revenue but also in the proprietary right. The

proprietary right is one which it is always in the interest of the overlords to conceal, and great care and discrimination has to be used in deciding whether that right has lapsed or not. LAND  
REVENUE.

The right to the revenue is the first claim on the cultivator's grain-heap, and it is not generally till after the revenue-taker has received his share of the produce and the cesses which are known as *habúbát*, *lawásimát* or *rasúm* that the proprietor of the land and the tenant proceed to distribution.

The right of the proprietorship in the soil is generally known either as *sam*, *athog*, *samm-ul-ard*, *haq-ul-ard*, *topa* or *haq-i topa*, *samíndári*, *milktyat-i-sam* or *milktyat-i-samíndári*. The three first names are those in common use, the remaining are those generally found in documents. It consists of a share of produce which might vary from one-thirtieth to one-seventh. But generally it is one-eighth. Hence comes the word *athog*, which appears to have been introduced from Sind. The right of *sam* or *athog* carries with it full powers of alienation by sale, mortgage or otherwise. This right was no doubt in former days entirely, and is still very largely, held by the Jats, who form the cultivating communities of the country under the *arbábs* and *rafses*. As already said, the proprietary right has in many cases been transferred or obtained by force by the Baloch, and in some cases also by the Bráhuís. Thus the Dombkis and Mughéris are the proprietors of the soil round Lahri and in Jalál Khán near Bhág, respectively; the Kahéris similarly claim to hold the proprietary right in Chhattar-Phuléji, while the Magassi chiefly claims the right within his tribal jurisdiction. In other *niábats* of the Khán, the proprietary right is chiefly held by the Jats. In Bála Nári and the Bolán Lands it is held chiefly by the Bráhuís, but instances are found in these localities as well as in other parts of the district where it has been made over to the Jats and others for reclaiming waste land.

Now the proprietor of the soil, in former days at any rate, frequently found himself in possession of more lands than he could possibly work. In the great flat plain in Kachhi, the construction of earthen embankments on the lands for irrigation purposes is a *sine qua non*. Therefore it frequently happens that the proprietors make over their lands to other cultivators who are called *ábáákár*, *rdhak* or *lathband* tenants

LAND  
REVENUE.

The general custom with regard to them is that they continue their lien on land so long as the *gandha* or dam, in the construction of which they took part, remains. In other cases, where there are no large dams, their lien ceases with the breaking of the embankments of fields constructed by them so as to preclude cultivation for want of irrigation. Such a tenant, during the term of his tenure, has power to mortgage his share of produce, but cannot alienate the land in any way except that, when at the time of the floods he finds the irrigated land more than he can take up himself, he may sublet a portion of it to another for one crop either for a fixed sum of money, or a share in the produce varying from one-fourth to one-half of the net produce left after the payment of revenue and *athog*. The system is called *tagái, réj* or *rés*. Such a tenant is known as *ráhak* or *shikmi* in the Nasirábád *niábat*, and his lien ceases to exist after the raising of the crop sown by him. In Gandáva, sometimes a *lathband* tenant enters into an agreement under which he retains the lien on land for a fixed term not exceeding 10 or 12 years, during which he pays rent at one-thirtieth of the produce to the proprietor. In the Khán's area, some of the *lathband* tenants have obtained their lands from the proprietors and remained in occupancy for generations without interference, but their lien on land is not recognised by the proprietors as of a permanent kind. The landlords have no right to raise the share first settled as rent between them and the *lathband* or *ábádkar* tenants. Another form of tenancy, in vogue among the Jatois of Sanni, is that in which a tenant enters into an agreement with a landlord, reclaims a piece of waste land and acquires a lien in a land for a number of years, usually not exceeding seven years, during which he pays rent which is increased every year. Thus during the first year he pays one-seventh, which rises to one-third in the fifth year, and continues at the same rate till the seventh year, after which the tenant is liable to ejection. Mention may be made of the tenant called *hatháin*, a labourer engaged by well-to-do cultivators to help them in their agricultural work. He has no lien on the land, but takes a loan from his employer and receives one-third or one-fourth of the net produce and also food and clothing, but cannot throw up the work till he has paid his debt.

Finally may be mentioned the system called *kulla* or *kulla shariki* under which the owner of land and water, not himself possessing a pair of oxen, asks another to join him in the work of cultivation with his one ox or a pair of oxen. The owner of one ox receives under this system one-fourth of the produce. LAND REVENUE.

In irrigated lands, the tenants, as a rule, are tenants-at-will, and as such, where engaged by proprietors, are liable to ejection after raising the crop sown by them. In Khári and Kurára, under a system known as *péro* or *bhung*, the owner of water irrigates and cultivates the land of another for a single crop. The landlord, in such a case, either receives a lump sum in cash or a share in produce, usually one-sixteenth, on account of rent of his land. It is customary, however, in Khári that the owner of land becomes a tenant of the owner of water, receiving one-fourth of the produce. After the raising of the crop, the mutual agreement ceases to exist. Irrigated areas.

Unirrigated lands are everywhere permanently divided down to the individual. Irrigated lands are also divided at Khári in Gandáva, but in other parts of the district, water is divided and the land is held in common and is parcelled out according to the shares in water for each crop. The only cases of periodical distribution of irrigable land or its produce on a different principle from the one referred to above are by the Ráhéjas at Sibri in Dádhar, the Tumpánis of Kunára and the Kumbéchis of Kumbi near Kotra. At Sibri, a portion of the irrigable land called *páhri* is alienable by the individual holders, and has been set apart. The remaining land called *kamáni*, which is the common property of the Ráhéjas, and, as such, is not alienable by individuals, is divided into three equal parts held by the Sáhakáni, Shéhakáni, and Baddazai sections respectively. Each section cultivates the land of its own share jointly and the produce is divided equally among all male members (*mardán sari*) of the respective sections, each share being known as *kamán*. Prior to the division of land, the principal Ráhéja headman receives four *béls* or two *shabánas* of water on account of his *dastár* (turban or chiefship) for his sole benefit, in addition to his ordinary share, while the other *motubars* or leading men get an extra share each for their motabarship. At Kunára that portion of irrigable land Custom of periodical distribution.



LAND  
REVENUE.

which is not subject to periodical distribution, although paying revenue, is called *inám* and is alienable by the respective holders. The remaining portion is divided among males at the time of sowing each crop. A share is also allotted for the funeral expenses of such men as have died in the preceding year. To each share a *bél* or 12 hours' flow of water is then allotted, and water-supply is divided into the total number of *béls* thus arrived at and cultivation is done in groups by several persons jointly who divide the produce among themselves according to their shares. Such lands, as a rule, are not alienable by individual holders. At Kumbi the Kumbéchis, a section of the Lásháris, cultivate their lands jointly and divide the produce among all male members of the section.

Remunera-  
tion to  
headmen,  
etc.

The responsibilities of the *arbábs* and *raises* in Kachhi are large and multifarious, and a good deal of work falls on their shoulders in connection with the cultivation of the lands, specially at the time of constructing dams (*gandhas*) in rivers, and in the collection of revenue. Their appointments in the Khán's *niábats* are usually made by the Khán and are hereditary, except in case of unfitness. The system of their remuneration is based almost on a uniform principle and each individual holder is paid according to the responsibility which devolves upon him. Thus in each village or tract cultivated by Játs, there are separate *raises* for each section of Jats, and their remuneration takes the form of either a small revenue-free grant (*muáfi*) in favour of the *arbáb* or *raís* concerned, or an allowance in kind on every crop. The payments are called *wájib* and consist of the items known as *arbábi* for the *arbáb* and *raisi* for the *raís*. Sometimes both are combined in one, i.e., an *arbáb* may also hold the right of *raisi*, while one person may hold several *raises*. In the Gandáva *niábat*, Gandáva proper has five *raises*, four of whom are paid at 55 *kásas* each, while the fifth, who is employed for the *séri* or crown lands at Gandáva, is paid at 1 *kharwár* and 55 *kásas*; Pách has four *raises*, each paid at 12½ *kásas*; Ráhuja Ján Muhammad has one *raís* and Fatehpur has two, each at 55 *kásas*; Ráhuja Rahín Khán has one *raís* paid at 37½ *kásas*; Zorgarh has one paid at one *kharwár* and 55 *kásas*; Kotra belonging to the Khán has two *raises*, each paid at 27½ *kásas*; the foregoing allowances are paid on wheat and *juár* harvests. Lastly, there is one *raís* at Khári, the revenue of which place

is fixed, who is paid a fixed cash allowance of Rs. 12 on each of the two harvests, viz., wheat and *juár*. In unirrigated lands in the Gandáva *niábat* the payments are of three kinds, viz., *arbábi*, *raisi* and *dáhoyári*. There are several *arbábs* in the *niábat* and each gets  $\frac{2}{3}$  of a *kása* per *kharwár* on two-thirds of the amount realised as revenue. In the same manner the *raisi* cess is paid at 1 *kása* per *kharwár* on two-thirds of the amount collected as revenue, and there are several *raises* who hold more than one such cess in a village. The right of *dáhoyári* is one of great importance and survives from old days. It is said to have been originally granted by way of inducement to the *arbábs*, *raises* and others to bring waste land under cultivation. It is paid at two *kásas* per *kharwár* in the same way as the *arbábi* and *raisi*. The rates of *dáhoyári* in other parts of the district vary from 1 to 2 $\frac{1}{2}$  *kásas* per *khurwár*, and in some cases, such as in the Bolán Lands, it is levied on the total revenue collections. It may be noted here that this is an important right in vogue in many places and is now claimed from the revenue-takers in all cases in which it was first granted for reclaiming the waste lands; in the majority, though not in all cases, the right to *dáhoyári* is held under written agreements, and in such cases the *raises* or others claim the proprietary rights of the lands reclaimed by them. Hence the right is known as the *wág* or rein of proprietorship by the cultivators. In the Nasrábád *niábat* the allowances in unirrigated lands are similar to those in the Gandáva *niábat*, except that an additional allowance is paid to the *raises* called *haq-i-jarib*. This is paid in special cases covered by written leases granted by the State on the autumn harvest, after the *batái* work is completed, at the rate of five *kásas* per *jarib* of land. In Lahri and Dádhar the allowances to headmen are given in fixed quantities in kind. In Bhág the *arbábs* are paid similarly, but the *raises* get 1 $\frac{1}{2}$  *kásas* per *khurwár* from the revenue collections. In the tribal areas the remuneration of *raises*, etc., appointed by the respective *jágitdárs*, is almost of the same kind as in the Khán's areas, the payment usually consisting of fixed amounts in kind, called *wájib*, on each crop.

The assessment in different parts of the district is too elaborate and complicated to be described in general terms. The system differs in every area, it may almost be said in

LAND  
REVENUE.

Character  
of assess-  
ment.

LAND  
REVENUE.

every village; that in vogue in irrigated areas, again, differs from that in dry crop tracts. Each area, therefore, will be treated separately and a beginning will be made with the Khán's *niábat*s. There are three systems of levying revenue, viz., *batái* or division of produce, appraisement of certain crops in cash (*mokí* or *mokhi*) and fixed assessment (*basta*) whether in cash or in kind.

*Batái.*

*Batái* is the commonest form of revenue both in irrigated and unirrigated lands, the grain-heap is sealed by a guard, known as *tappodár*, and the arrival of the *niábat* official deputed for the purpose is awaited. The latter is accompanied by his following of sowars or footmen, the Hindu weighmen (*dharwái*) and the treasurer (*kárdár* or *tahvildár*).

The weighman now proceeds to divide the main heap into smaller heaps of equal size (*khorí*) according to the rate of revenue. Thus if one-sixth is to be taken, six heaps are made. An extra heap of a smaller size, known as *vich-ki-khorí*, is at the same time set apart for the payment of cesses and the wages of village servants.

Gandáva  
*niábat*.

The irrigated lands in the Gandáva *niábat*, for purposes of assessment, are of three kinds, viz., (1) *rayatí* or those in which the land and water are held by a proprietary body of peasants who only pay revenue to the Khán; (2) *séri* or crown lands in which the Khán holds the proprietary rights and is himself the revenue-taker; and (3) those the possession of which has devolved on the Khán from his relatives the Itázais and belonging to either of the above two kinds.

In the first kind of land the rate of revenue is one-third. In crown lands the Khán supplies seed but recovers it from the produce and assesses the balance left at three-fourths. In the third kind, viz., lands inherited by the Khán from relatives, the land is again sub-divided into two kinds, viz., *séri* in which the holding belongs to the Khán in proprietary right and *rayatí* in which the cultivators are the proprietors themselves. In addition to the ordinary share of revenue, the State levies a number of cesses at varying rates. They were originally meant as the remuneration of the various officials of the Khán engaged in collection of revenue, but are now appropriated by the Khán. Some of them are paid from the extra grain-heap set apart for the purpose, while others are paid from the cultivator's

share. The following statement shows the rates of revenue and the various cesses levied in different-kinds of land :—

LAND REVENUE.

Kind of land.	Cesses from the common grain-heap.		Cesses from the share of the cultivator.	
	Name.	Rate.	Name.	Rate.
(i) Lands in which the cultivators are proprietors ( <i>rayati</i> ).	1. <i>Lawdsima</i> ...	4½ <i>kásas</i> per <i>kharwár</i> ...	1. <i>Muñni-náibi</i> (for an official called <i>darbán</i> ).	7 <i>kásas</i> on every <i>mushl</i> of water.
	2. <i>Jholi</i> ...	6 <i>kásas</i> per <i>kharwár</i> to be calculated on the total amount realized from <i>lawdsima</i> and revenue.	2. <i>Darbáni</i> (for an official called <i>darbán</i> ).	½ <i>kása</i> per <i>kharwár</i> .
	3. <i>Muñni mirdeh</i> (for an official called <i>mirdeh</i> ).	4 <i>kásas</i> } Each on every <i>mushl</i> (four fingers) or <i>Dagg</i> (or road cess).	3. <i>Sipdhi pídda</i> (for a <i>footman</i> ).	15 <i>kásas</i> per every heap of threshed grain.
	4. <i>Jowál</i> ...	1½ <i>kásas</i> } two <i>shabtnas</i> of water.	4. <i>Bijiti mirábi</i> ...	4 <i>kásas</i> on every <i>mushl</i> of water.
	5. <i>Jowál</i> ...	16 <i>kásas</i> }	...	...
	6. <i>Dagg</i> ...	2½ <i>kásas</i> per <i>kharwár</i> ...	1. <i>Sipdhi mirdeh</i>	15 <i>kásas</i> on each <i>kharman</i> (heap of threshed grain).
(ii) Crown lands ( <i>strí</i> ).	1. <i>Lawdsima</i> ...	6 <i>kásas</i> at same rate as <i>Jholi</i> under (i) above.	...	...
	2. <i>Jholi</i> ...	4 <i>kásas</i> } Each on every <i>mushl</i> or four fingers of water.	...	...
	3. <i>Muñni mirdeh</i> ...	16 <i>kásas</i> }	...	...
	4. <i>Jowál</i> ...	7 <i>kásas</i> }	...	...
	5. <i>Muñni náibi</i> ...	1½ <i>kásas</i> }	...	...
	6. <i>Dagg</i> ...	1½ <i>kásas</i> }	...	...

## LAND REVENUE.

Kind of land.	Rate of <i>batfis</i> .	Cesses from the common grain-heap.		Cesses from the share of the cultivator.		
		Name.	Rate.	Name.	Rate.	
(iii) Lands which have been inherited by the Khán from relatives.—  (a) <i>Sári</i> (Crown lands)	8	1. <i>Munni-ntibi</i> ...	8 <i>kásas</i>	Each of these cesses is levied on every <i>khs</i> or 1½ hours flow of water.		
		2. <i>Pidda</i> (footman) ...	4 <i>kásas</i>			
		3. <i>Já-nashín</i> ...	1 <i>kása</i>			
		4. <i>Tá u k bāghdān</i> ...	1 <i>kása</i>			
		(for gardeners)	1 <i>kása</i>			
		5. <i>Thuk munshi</i> ...	1 <i>kása</i>			
		6. <i>Thuk dīrogha</i> ...	1 <i>kása</i>			
		7. <i>Darbāni</i> ...	3 <i>topis</i> per <i>kharwār</i> .			
8. <i>Kiriyā bārbār</i> ...	3 <i>topis</i> per <i>kharwār</i> .					
(b) <i>Royait</i> lands.	4	Port of revenue grains, &c.)		Each on every <i>khs</i> of water.		
		1. <i>Pidda</i> ...	4 <i>kásas</i>			
		2. <i>Jánashín</i> ...	1 <i>kása</i>			
		3. <i>Munshi</i> ...	1 <i>kása</i>			
		4. <i>Dārogha</i> ...	1 <i>kása</i>			
5. <i>Bāghdān</i> ...	1 <i>kása</i>					
					1. <i>Munni-ntibi</i> ...	8 <i>kásas</i> per <i>khit</i> .
					2. <i>Arābbi</i> ...	2 <i>kásas</i> per <i>kharwār</i> .
					3. <i>Darbāni</i> ...	1 <i>topa</i> per <i>kharwār</i> .
					4. <i>Kiriyā bārbārdārf</i> ...	1 <i>kása</i> per <i>kharwār</i> .

The cesses on cotton, tobacco and *bhang* crops are calculated by weight, a seer being substituted for a *kdsa* and a maund for a *kharwár* or *khit*. In addition to these, the village servants such as carpenters and blacksmiths also receive payments from the cotton-heap, and their shares are liable to the payment of *batái* at the rate current in the village concerned.

LAND REVENUE.

The rate of *batái* on fodder is one-half in *séri* lands and one-third on all other parts of the irrigated land. The cesses are uniform everywhere and include two loads of *juár* stalks on account of a cess called *munni* and two loads of *bhúsa* on every *musht* of water.

Batái of fodder

The value of vegetable and poppy crops is fixed by appraisalment, and one-third of it is taken as revenue, and also a cess called *takki náibi* at nine pies per rupee on the total value of the crop. The custom in *séri* lands, however, with regard to vegetable crops is different. Thus in the *séri* land situated in Zorgarh and Gandáva, summer vegetables pay one-half; from the remaining one-half, one-eighth is paid on account of *bohtári* or proprietary right, and nine pies per rupee on the total amount on account of *takki náibi*. Vegetables grown in winter pay two-thirds of the total amount plus *takki náibi* and *bohtári* at above rates from the remaining one-third. Sugarcane pays three-fourths without any cess. At Kotra both in the *séri* and *rayati* lands, vegetables pay revenue at one-half besides cesses amounting to one and a half anna per rupee.

Assessment on special crops.

In addition to the revenue paid in kind by division of produce, the irrigated lands in the *niábat* pay an annual fixed cash assessment consisting of two items: *kalang* and *mohsali*, which are probably of very ancient origin. The latter (*mohsali*) was meant as a payment for the official who collected the revenue, but is now appropriated by the State. The amount paid by each village is proportionate to the amount of water and land attached to it, and is payable after the wheat harvest. The

Fixed assessment, *Kalang* and *mohsali*.

LAND REVENUE. following statement shows the amounts paid by different villages :—

Name of Village.	Kalang.	Mohsali.
	Rs.	Rs.
Gandáva ... ..	200 0 0	3 0 0
Fatehpur and Kot Muhammad Sháh ... ..	108 14 0	3 0 0
Rahúja Ján Muhammad ... ..	49 0 0	1 0 0
Rahúja Rahím Khán ... ..	38 0 0	0 12 0
Rahúja Jattak ... ..	56 12 0	1 12 0
Pách ... ..	103 0 0	2 0 0
Kotra belonging to His Highness the Khán ... ..	26 0 0	.....
Khári ... ..	69 0 0	.....

Revenue of Khári village

At Khári, besides the amount of *kalang*, shown above, a part of the irrigated holding called *dáhní* (*i.e.*, subject to penalty), has to pay a fixed revenue in kind locally known as *bohar* at 80 *kharwárs* 48½ *kásas* of wheat and a similar quantity of *juár*, and a further fixed annual payment of Rs. 16 in cash on account of what is called *lath*, a cess which is said to have been imposed by Mir Khudádád Khán as fine for the loss of a mace which one of his mace-bearers lost in the village, and the payment has ever since continued.

Other fixed payments in some villages on irrigated lands.

The only other fixed payments are from the Lásháris of Pách, Rs. 16 per year, on account of what is called *rasúm náibi*; and from the Saiads of Gandáva who hold revenue-free grants, *rasúm náibi* at 15 *kásas* of wheat and 15 *kásas* of *juár* every year on the respective crops.

Unirrigated lands.

In the dry crop areas attached to villages under permanent irrigation, the rate of revenue, except in Kotra, is one-fourth; and the following cesses are also levied: *lawázima* at 5½ *kásas* and *jholi* at 6 *kásas* each per *kharwár*, paid from the common grain-heap; *darbáni* at ¾ of a *topa*, *mtr-deh*

and *sipáhi-piáda*  $3\frac{1}{2}$  *topas* each per *kharwár*, paid from the cultivator's share. At Kotra the rate of revenue is one-fifth and the cesses are, as follows, levied on every embanked field :—  
*munni náibi* (8 *kásas*) ; *piáda* (4 *kásas*) ; *já-náshin* (1 *kása*) ; *bághbán* (1 *kása*) ; *munshi* (1 *kása*) ; *dárogga* (1 *kása*) ; *kásagi*, *darbáni* and *kiráya bárbardári* (1 *kása*). In other estates, composed solely of dry crop areas, the rate of revenue varies from one-fifth to one-third. The cesses also vary, and include *lawásima* and *jholi* paid from the common heap, and *darbáni* and *mtr-deh-sipáhi* paid from the cultivator's share. The *lawásima* is in some villages remitted (*muáf*), but in others it varies from about 3 to 6 *kásas* per *kharwár* and the *jholi* is also levied at the same rate. *Darbáni* and *mtr-deh-sipáhi* are paid at uniform rates of  $\frac{1}{4}$  of a *topa* and  $3\frac{1}{2}$  *topas* per *kharwár*, respectively. In two villages, *mtr-deh-sipáhi* is not levied while in one case the amount is not fixed.

LAND REV-  
ENUE.

Round Gandáva and Kotra, fodder is assessed at a uniform rate of one-sixth, and in the remaining villages the rates vary from one-sixth to one-twelfth, a cess called *munni* being levied in all cases at two loads from every embanked field. In some villages the revenue on fodder is levied in cash at 8 annas per embanked field and the cess of *ánki náibi* at 9 pies per field.

Fodder in  
unirrigated  
areas.

Lastly may be mentioned the various services called *sursát* (provision free of cost of supplies, such as fuel and fodder, to the Khán or his officials on their visit to the *niábat* or any village) ; and *mehmáni* or entertainment charges levied only in some of the unirrigated villages on the Bádra stream in cash varying from 9 annas to Rs. 5 and credited to the State.

Miscellaneous  
services.

The only irrigated village in the Nasirábád *niábat* is Naushehra, in which revenue is levied at the same rates as in the *rajati* lands in the Gandáva *niábat*.

Nasirábád  
*niábat* irri-  
gated land.

The unirrigated area is divided into three circles viz., Deh Nasirábád, Deh Jhok Gul Mahammad, and Deh Mirpur-wa-

Unirrigated  
lands.



LAND REV. Naushehra. The revenue and cesses levied in each circle are shown in the following statement :—

CESSES.					
Name of Deh.	Rate of revenue.	Cesses paid from common heap.		Cesses paid from cultivator's share.	
		Name of cess.	Rate.	Name of cess.	Rate.
1. Nasirabad... 2. Deh Jhok Gul Muham- mad.	} and $\frac{2}{3}$	1. <i>Jhoki</i> ... ..	... $2\frac{2}{3}$ <i>kisas</i> per <i>kharwar</i>	1. <i>Darbani</i> ... ..	... 1 <i>topa</i> per <i>kharwar</i> .
		2. <i>Partil</i> ... ..	... 1 $\frac{1}{2}$ <i>kisa</i> per <i>kharwar</i>	2. <i>Kirdar</i> (for the offi- cial of that name).	1 <i>kisa</i> per <i>kharwar</i> .
3. Deh Mirpur.	} and $\frac{1}{3}$	1. <i>Thuk</i> (originally meant for Saiads and others including Sajjada nashin of Sirhind but now taken by the State).	... $1\frac{1}{2}$ <i>topa</i> per <i>kharwar</i> .	3. <i>Zibit</i> (for the State sepoy etc.)	1 <i>topa</i> per <i>kharwar</i> .
		2. <i>Darbani</i> ... ..	... 1 <i>topa</i> per <i>kharwar</i> .	4. <i>Mirakh</i> , an official who collects the State share in fodder.	1 <i>topa</i> per <i>kharwar</i> .
		3. <i>Jhoki</i> (levied only in a few villages).	... $2\frac{2}{3}$ <i>kisas</i> per <i>khar- war</i> .		

Fodder is assessed at one-tenth in Deh Nasirábád and Deh Jhok Gul Muhammad and at one-sixth in Deh Mírpur. The revenue share is usually appraised with the help of arbitrators from among the local cultivators and is converted into cash at the rate of 8 annas per bullock-load, an additional amount for the *náib's* cess being levied at one anna per load in the first named two tracts.

LAND REV-  
ENUE.  
Fodder.

In the Bhág *niábat*, which entirely consists of unirrigated land, revenue is levied by *batáí* at a uniform rate of one-fourth, and the cesses (*habúbat*) paid from the common heap, on every *kharwár* of the total produce are :—*lawásima* ( $3\frac{1}{4}$  *kásas*); *jholi* ( $2\frac{3}{4}$  *kásas*); and *thuk partál* ( $1\frac{1}{2}$  *kásas*): total  $7\frac{1}{4}$  *kásas*. The rate of *lawásima*, however, varies in some of the villages, it being  $10\frac{1}{2}$  *kásas* in mauza Khokhar,  $10\frac{3}{4}$  *kásas* in mauza Babar and  $7\frac{1}{2}$  *kásas* in Shori. Fodder is assessed at one-eighth.

Bhág *niábat*.

In the Lahri *niábat*, revenue is levied in some parts at one-third, and in others at one-fourth; the only cess, which is paid from the common grain-heap, is the *jholi ndíbi*, the rate of which is  $2\frac{3}{4}$  *kásas* per *kharwár* of the total produce. Fodder is assessed generally at the rate of one-sixth, which is appraised and converted into cash at 8 annas per bullock-load. The Baloch cultivators, however, do not pay any share of fodder, but each cultivator is required to pay some reasonable amount in cash on account of entertainment which forms part of revenue. In a few individual holdings revenue is levied at a reduced rate as a matter of concession to persons of religious sanctity; and the cesses are also remitted: for instance, in Shahr Kázi, the *kási's* own land is assessed at one-sixth while the Mián Sáhíb of Katpár pays one-ninth of the total produce.

Lahri *niábat*.

Revenue is levied by the Khán in Dájhar by *batáí* or division of the produce, and *basta* or fixed assessment either in cash or kind or both. As will be presently explained, fixed assessment in both cases is in addition to the ordinary revenue paid by *batáí*. The prevailing rate of revenue is two-fifths of the total produce. The State also takes, as revenue, one-third of the earnings of the village servants and reapers, from whom the following assessments are levied: the *thuk partál* assessed on village servants; *trúí* which is levied at the rate of one *kása* on every *ghunj* or

Dájhar *niábat*.  
Irrigated  
lands.

LAND  
REVENUE.

bullock-load of wheat earned by the crop reapers, and *dāndlāi* which is imposed at two *kāsas* per load earned on account of carriage of harvested crops to the threshing floor. In addition to the two-fifth share of revenue, the State also levies the following cesses :—

Cesses paid from the common heap.		Cesses paid from the cultivator's share.	
Name.	Rate.	Name.	Rate.
1. <i>Sādrat</i> (originally meant as a contribution towards the cost of entertainment of Afghan officials who used to come for the collection of revenue to Sibi and Shikārpur via Dādhar).	2½ <i>kāsas</i> per <i>bit</i> of water; out of this 3½ <i>kāsas</i> are refunded on account of <i>mot</i> to the owner of the water.	1. <i>Ja-nashin</i> ...	3 <i>topas</i> per <i>bit</i> of water.
2. <i>Dagg-munshi-tokri</i> (originally meant for the grain measurer, <i>munshi</i> , and the carrier of the revenue grain basket, respectively).	4 <i>kāsas</i> on every <i>khar-man</i> (heap of corn threshed at a time).	2. <i>Darwāni</i> ...	2 <i>pinrkis</i> per <i>bit</i> of water.
3. <i>Nawāru</i> , also called <i>dharwādi</i> (originally meant for the grain measurer).	½ <i>kāsa</i> on every <i>khar-man</i> .	3. <i>Thappodari</i> ...	2 <i>pinrkis</i> per <i>bit</i> of water.
4. <i>Jhōli māshā</i> ...	2 <i>kāsas</i> per <i>kharwār</i> .		
5. <i>Thuk thāku</i> (originally for a minstrel of the Khān named Thāku).	½ <i>kāsa</i> on every chan-nel ( <i>wāhī</i> ) of water.		

\* A *bit* of water is reported as irrigating about 15 acres of land.

Special rates  
on certain  
crops.

In those villages where the foregoing cesses and the two-fifths rate of revenue are in vogue, the rate and cesses vary

on certain crops. Thus on barley, cotton and indigo, the assessment is at one-third; the only cess on barley is *jholi náibi* at the usual rate of two *kásas* per *kharwár* on the total produce, which is also the only cess on sesame (*til*), the revenue on which is assessed at two-fifths; cotton pays on the total produce *lawázima* cess at  $8\frac{1}{2}$  seers, *jholi náibi* at 2 seers, and *bháni* or wages for weighing at 1 seer per maund. The first two cesses are also levied on indigo, which further pays  $\frac{3}{4}$  of a seer for weighing (*dharwái-wa-mitrábi*).

LAND REVENUE.

The rates, at which revenue on fodder is levied in villages subject to the assessment of two-fifths of the produce, vary. Wheat and *juár* pay  $1\frac{1}{2}$  bullock-loads of *bhúsa* and stalks respectively on every *bit* of water; one-third of all wheat cut green for fodder is also taken by the State as revenue, but green fodder of *juár* sown in spring is appraised in cash. *Nár*, i.e., grass, &c., in the field, after harvesting the crop of *juár* and cotton, pay revenue at  $\frac{3}{4}$  without any cesses; and *moth* fodder is taxed at one-third plus *jholi náibi* at one-thirtieth of the total produce.

Fodder.

Variations of rates of revenue occur in a few villages. In Bárari, a village situated in Sarawán, but for purposes of revenue collection administered by the Dádhar *niábat*, the rate of revenue is one-sixth without other cesses. Other two villages, in which important variations occur, are Chhori and Mashkáf. The conditions prevailing in each are shown in the following statement:—

Variations of rates of revenue in certain villages.

Name of village.	Name of crop.	Rate of <i>batái</i> .	Cesses, etc.	
			From common produce.	From cultivator's share.
Chhori	Wheat, <i>juár</i> and <i>til</i> .	$\frac{1}{3}$	1. <i>Lawázima</i> at 5 <i>kásas</i> per <i>kharwár</i> . 2. <i>Jholi náibi</i> at 2 <i>kásas</i> per <i>kharwár</i> . 3. <i>Thuk Saiad</i> (for State) paid by guess.	<i>Ja-nas h t n i</i> , <i>Darwáni</i> and <i>Thappodári</i> , paid by guess generally about a <i>kása</i> per <i>bit</i> .

## LAND REVENUE.

Name of village.	Name of crop.	Rate of <i>batdi</i> .	• Cesses, etc.		
			From common produce.	From cultivator's share.	
Mashkáf— (a) On 9 out of the 12 parts into which the 130 <i>bits</i> of water of the village are divided.	Barley ...	$\frac{1}{3}$	1. <i>Jholi náibi</i> at 2 <i>kásas</i> per <i>kharwár</i> .		
	Fodder:— <i>Bhúsa</i> and <i>karab</i> .	Exempt from revenue.			
	Wheat and <i>judr</i> .	$\frac{2}{3}$	1. <i>Sádrát</i> Fixed at $3\frac{1}{2}$ <i>kharwárs</i> out of which the Khosa landlords get back <i>mot</i> amounting to 10 <i>kharwárs</i> and $2\frac{1}{2}$ <i>kásas</i> .		
	Fodder:— <i>Bhúsa</i> ...	Fixed at 100 <i>tran-gars</i> (netfuls).	2. <i>Já-nashín</i> , fixed at 2 <i>kharwárs</i> and $7\frac{1}{2}$ <i>kásas</i> .		
	<i>Karab</i> ...	100 bullock loads.			
	<i>Nár</i> of <i>judr</i> .	$\frac{1}{3}$			
	(b) On 1 part out of the 12 parts.	Wheat and <i>judr</i> .	$\frac{1}{3}$	1. <i>Kharch</i> , at $6\frac{1}{2}$ <i>kásas</i> per <i>kharwár</i> (assigned to <i>Wadéra Yár Khán</i> , Khosa).	
		<i>Til</i> ...	$\frac{1}{3}$	1. <i>Kharch</i> at $6\frac{1}{2}$ <i>kásas</i> per <i>kharwár</i> .	
	(c) On the remaining 2 out of the 12 parts.	Wheat and <i>judr</i> .	$\frac{1}{3}$	1. <i>Kharch</i> at $6\frac{1}{2}$ <i>kásas</i> per <i>kharwár</i> (assigned to <i>Wadéra Yár Khán</i> ). 2. <i>Jholi náibi</i> at 2 <i>kásas</i> per <i>kharwár</i> (1 <i>kása</i> out of this assigned to <i>Wadéra Yár Khán</i> ). 3. <i>Tokri</i> at 2 <i>kásas</i> per <i>kharman</i> .	

Fixed assessment in irrigated lands in Dádhar consists of several items known as *kalang*, *wastri rasúm*, *malang*, *bádsháhi-kháka*, *takkari*, and *kásagi*. Except the last named, all are paid in cash. The two first named, viz., *kalang* and *wastri rasúm*, are levied in all villages subject to the revenue of the Khán in addition to the ordinary revenue paid by *batái*.

LAND REVENUE.  
Fixed assessment.

*Kalang* is payable annually on the wheat crop at a fixed rate of Rs. 2-4-4 on every *bit* of water, but a part of the Mashkáf village pays a fixed annual assessment of Rs. 181-11-0 and the rest of it is exempt from the *kalang* payment.

*Kalang*.

*Wastri rasúm* is levied on every *bit* of water at annas 1-4 on both the wheat and *juár* crops, and is recovered annually at the wheat harvest along with *kalang*. It was originally imposed as an allowance for the Sháhghási or the Khán's minister, but was forfeited and appropriated to the State by Mír Nasir Khán II. In Mashkáf, *wastri rasúm*, like the *kalang*, is fixed at Rs. 48 per annum. Part of the two villages of Bágháit and Dur Khán, viz., 57 *bits* in the former and 13 *bits* in the latter, are exempt from the payment of the *wastri rasúm*.

*Wastri rasúm*.

*Malang* is a fixed cash assessment on gardens. It amounts to Rs. 10 on 10 *bits* of water owned in Bágháit by Tírath Rám and Tillu Rám Hindus. Besides which, revenue at two-thirds of the produce is also levied. And in the Kámoi village, Bibi Fateh Khátún of Kotra pays Rs. 5 per annum on her 5 *bits* of water which are, however, free from revenue.

*Malang*.

*Bádsháhi-kháka* is made up of two items: the first signifies a contribution for entertainment of officials and is a relic of the Afghán revenue system, while the second was instituted in the time of Mír Nasir Khán II, the Khán allowing a timely supply of water from the Bolán river for the second watering (*khákáwa*) of the crops. The combined tax is now imposed on those villages under permanent irrigation in Deh Kháhi, which are held in *jágír* by Bráhuís and others, who levy their own revenue. The total annual assessment is Rs. 125-4 and is distributed over several villages as follows:—Naushehra, Kháhi, Saiad Bahár Sháh-ká-shahr, Rs. 64-15-0; Kot Sáleh Muhammad, Rs. 14-2-6; Kot Azim

*Bádsháhi kháka*.

## LAND REVENUE.

Khán, Rs. 20-8-6; Khán Garh, Rs. 11-11-3; Ghausábád Rs. 5-2-3 and Mír Bágh Rs. 12-8-6. These villages, except Saiad Bahár Sháh's lands in his own village which are exempt, pay to the Khán 1 *kása* of grain per *kharwár* on the total produce, the payment being known as *kásaji*. This payment was formerly made to the Mullázai family of Kalát, but was afterwards taken by the State. Each of the three villages of Ghulám Bolak, Chotai and Jalambáni pay annually a fixed assessment composed of  $2\frac{1}{2}$  *kharwárs* of wheat, and 5 seers of indigo; a cash payment called *takkari* of Rs. 76-10-8 is also made by each village as contribution towards the entertainment of officials and is the same as *bádsháhi* mentioned above. These three villages are also bound to supply, free of cost, a sufficient number of men to escort the Khán's horses going to Mastung, Bhág, Lahri, Nasírábád and Gandáva.

Unirrigated lands in Dá-dhar *niábat*.

In unirrigated land, the amount of which, however, is limited, being almost confined to Mashkáf, revenue is generally levied at the rate of one-fifth, and the following cesses are also recovered from the total produce: *lawásima*  $7\frac{1}{2}$  *kásas* and *jholi náibi*  $2\frac{1}{2}$  *kásas* each per *kharwár*; *tokri* 1 *kása* on every threshing floor and *partál* or assessment at the rate of one-third from the total earnings of the village servants. Fodder is not assessed to revenue, but one-third of the *nár* or grass extracted from the *juár* fields is taken by the State.

## Government or Crown lands.

Lands belonging in proprietary rights to the Khán are known as *sarkári* as distinguished from the *rayati* or those held by the peasant proprietors. The history of the acquisition of the Crown lands cannot be traced except in one instance, viz., the lands of Zorgarh in Gandáva *niábat*, which, as the name implies, were obtained by force by the ex-Khán. The Crown lands are confined to the irrigated area in the Gandáva and Dádhar *niábats*. In the former they are known as *séri* and the principal *séris* are situated in Gandáva, in the Khán's village of Kotra, and in Pách and Zorgarh. Each *séri* tract represents a certain amount of water from the stream irrigating the village, and has a proportionate amount of the common village land attached to it. The land is cultivated by tenants-at-will; the rates of revenue, which include rent and also the cesses levied by

Crown lands in Gandáva *niábat*.

the Khán in the various lands, have been given above under an account of the revenue system of the Gandáva *niábat*. In each irrigated village in the Gandáva *niábat*, the Khán has a right to have a specially selected plot of land (*gávéra*) proportionate to the entire supply of irrigation water to the village, cultivated by forced labour, the Khán providing the seed. LAND REV-  
ENUE.

In the Dádhar *niábat*, crown lands are attached to the sources of water supply. They include two *bits* in Bágháit; 27 *bits* in Kámói; 22 *bits* in Wáhi Sháh-Nawáz; and 10½ *bits* in Soni. The system of assessment and the rates of revenue are those ordinarily in vogue in the irrigated lands of the *niábat*, except that the Khán recovers *athog* or the proprietor's share at one-eighth or one-ninth of the total produce left over after payment of the ordinary revenue; but when the seed is supplied by the State, the share of *athog* is raised to one-fourth. In Soni, however, the right of cultivation is annually let out on a contract to tenants-at-will for a cash payment and they also pay, by *batáí*, the ordinary revenue in kind. The realizations in 1903 amounted to Rs. 250. The Khán possesses 25 *bits* of water and land in Kámói, of which 15 *bits* are cultivated by forced labour, the State supplying the seed and appropriating the total produce, while the remaining ten *bits* are farmed out annually for a cash payment for the cultivation of vegetables on which no other revenue is levied. Crown lands  
in Dádhar  
*niábat*.

Water mills, their number, the places where they are situated and the system of their working, have been described in the section on Agriculture in chapter II. The only place where they are subjected to revenue is Dádhar, possessing seven mills, which are annually leased by the State on a contract (*ijára*) which, in 1903, brought in Rs. 920. Water mills.

Large areas in Kachhi are held revenue-free (*jágír*), but no reliable record of them exists. They are scattered in various parts of the district, and include both irrigated and unirrigated areas, by far the greater portion falling under the latter head. Roughly, the grants are of two kinds and include those held by tribal groups and classed as *gham* already referred to, and those held by numerous individuals in different parts of the country. A third class is that in which a portion of the revenue has been assigned to various Revenue-  
free grants  
or *jágírs*.



LAND REV-  
ENUE.

people. Suchlands are known by the terms *nisf ambári* or *adh ambári* (half revenue assignment) and *chahár ambári* (three-fourth revenue assignment).

On the question of the right of resumption of revenue-free grants by the Khán, all that need be said is that the late Colonel Sir Robert Sandeman, at the time of the Mastung settlement in 1876, committed himself to no guarantee that the Khán should maintain, in perpetuity, the revenue-free holdings. The grants are consequently subject to the usual conditions of loyalty and good behaviour towards the Khán.

The following is a brief account of the system of revenue and character of assessment prevailing in the most important of the *jágirs* in Kachhi.

Revenue  
levied by the  
Magassi  
chief.

In the Magassi tribal area of Jhal, the chief is the proprietor of all lands, and the tenants, though they have been long in occupancy, have acquired no permanent or alienable rights. The following account of the system of revenue prevalent in this area has been mainly extracted from a note recorded by Mr. Hughes-Buller in 1903:—

Unirrigated  
area.

The revenue or rather rent taken by the chief differs in rate from one-fourth to one-half of the produce. In addition to the actual revenue which is taken both in grain and in fodder, certain cesses, *rasúm*, are also levied, which amount to  $7\frac{1}{2}$  *kásas* per *kharwár*.

The chief has also a right to select for his sole use a plot of land under each water channel, known as the *séri*. For this, he provides seed, and the land is cultivated by labour supplied by the cultivators or tenants and the chief appropriates the whole proceeds, both grain and fodder.

Irrigated  
land.  
Panjuk.

The Panjuk water is at present divided into 48 *bohris*. The number of *bohris* is generally decided by the cultivators in conference with the *náib*, but the distribution is said to be entirely arbitrary, and can be increased or diminished as circumstances require. On this water, there is an assessment of 40 *kharwárs*, of which 10 *kharwárs* are known as *kásagi* and 30 *kharwárs* as *kharch*. This is the first due to be taken on the grain-heaps of the village and is taken in shares proportionate to the amount of each grain-heap.

There is also a fixed assessment of Rs. 3-8 on each \**bohri*. If the number of *bohri*s are largely increased, this amount is generally proportionately reduced. This cash payment is known as *kalang*. LAND REV-  
ENUE.

As soon as the grain-heaps are ready in the *déras* or the common threshing floors, the grain-heap is divided into six shares. *Séri* is then taken in the shape of a one-sixth share. The five remaining shares are then again amalgamated into one heap and cess at the rate of 5 *kásas* per *kharwár* is taken from it. The cess having been taken, two *kásas* per *kharwár* are set aside for the village carpenter and four *kásas* per *kharwár* for the cultivator as his wages (*lápa*) for cutting the crop. Out of the carpenter's share, the chief takes a quarter for himself. One lapful per *kharwár* is then set aside for the *modi* or money lender. Those cultivators, who allow this inducement to the *modi*, reap the advantage of being able to obtain goods from him at cash prices and loans without or at low interest. Out of the *modi*'s share two parts go to the landlord and three to the *modi*. The watcher on the threshing floor also gets a double handful per *kharwár* in addition to the heads of grain which he obtains at reaping time. Half a *kása*, or two *topas* per *kharwár*, are then taken as *dharwái* or wages for the measurer and added to the landlord's share. Two and-a-half *topas* per *kharwár* are next taken for the *ptrs* known as *piránja* and also added to the landlord's share. Three *topas* for the landlord's *pakháli* or water-carrier come next and they are also credited to landlord's share. One and-a-half *topas* per *kharwár* for the *mistri* also go to the landlord's share. Two and-a-half *topas* for the sweepers also go to the landlord's share. This is known as *churánja*. Half a *topa* per *kharwár* is taken for the *mákri* or the saintly person who prays for the destruction of the locusts. This also goes to the landlord's share. A *tobra* or a nosebag-ful from the balance of the whole heap is then taken by the *khalifa* or the deputy and is also added to the landlord's share. The landlord's gardener (*bághbán*) then receives a handful or two, the

\* A water-divide or channel.

LAND REV-  
ENUE.

amount being indefinite. Also a double handful for the cook (*borchi*) of the guest-house. In Panjuk it is the custom for the chief to take one-third share of the straw. He also has seven *béls* of water as his own, for which he supplies the seed, but which the cultivators are bound to cultivate for him. Much of the green crop from this land is given to the chief's horses, but in dividing the grain, the chief first takes the amount of seed he used and three-fourths of the remainder, the fourth share going to the cultivators; the same is also the case with the straw.

After the different dues have been taken, the remainder of the heap is divided into five shares, of which the landlord takes two and the cultivator three. Out of the cultivator's heap the *kotwál* or village watchman and the headquarter gate-keeper (*darbán*) get a double handful per *kharwár* from the produce. *Náibi* is also taken at  $1\frac{1}{2}$  *kásas* per *kharwár*.

Other  
streams.

Elsewhere, the rate of *batái* is generally two-fifths and the cesses are the same as in unirrigated land; the chief generally appropriates for each crop a small portion of land (*séri*), supplies the seed and enjoys the entire produce, in the same way as the *séri* of dry crop areas. In the Kanhari stream the rate of *batái* is two-thirds without any cesses, but the chief gets a piece of land cultivated as *séri*.

Revenue of  
Iltázais at  
Kotra.  
Irrigated  
land.

At Kotra and its neighbourhood, revenue is levied both in irrigated and unirrigated land by Iltázai *Jágir*dárs, viz., Mir Karam Khán, Bíbi Fateh Khátún, and Mir Gauhar Khán. Each of the three Kotras held respectively by them possesses an equal amount of water supply which is sub-divided into a number of *khétr*s, each *khétr* representing eighteen hours' flow of water with land attached to it. These *khétr*s are of two kinds, viz., *rayati* or those in which proprietary rights belong to the Láshári cultivators and *séri* or those in which the *jágir*dárs combine the right of levying revenue with the proprietary right. In the *séri* lands the *jágir*dárs supply seed, which is recovered before the division of the produce. The revenue assessment is at one-third in the *rayati* and two-thirds in the *séri* lands. The cesses, paid to the *jágir*dárs on every *khétr* on both kinds of land from the common grain-

heap, are known as *ambárna thuk* †, ( $3\frac{1}{8}$  *kásas*); *piáda* (4 *kásas*); *náibi* ( $8\frac{3}{4}$  *kásas*), (in *rayati* lands *náibi* is paid from the cultivator's share); *tre-thuk* (1 *kása*) and *thuk* of Pír Sultán, Pír Chhatta and Pír Dastgír (one and-a-half *kásas*); and lastly *kásagi*, which is a cess peculiar only to the *rayati* lands and is paid at  $2\frac{1}{8}$  *kásas* per *kharwár* of the total produce. In addition to the revenue mentioned above, fixed annual cash assessment called *kalang* is also levied by the *jágirdárs* at the following rates: Kotra Mir Karam Khán at R. 1-1-0 per *khétr* amounting to Rs. 18-1-0; Kotra Bibi Sahib R. 1-4-0 per *khétr* amounting to Rs. 25-0-0; and Kotra Mir Gauhar Khán R. 1-2-0 per *khétr* amounting to Rs. 23-10-0. Further may be mentioned the two systems known as *gávéra* and *gahnga* whereby the *jágirdárs*, in their respective villages, have a right to select the best plots at the time of sowing each crop, and to irrigate the same with the whole amount of water for three days and three nights in case of *gávéra* and two days and two nights in case of *gahnga*. The right in respect of the latter as to the amount of water to be used was in dispute in 1904 between the *jágirdárs* and the Lácháris. In *gávéra* the cultivation is, as a rule, done by forced labour; the *jágirdárs* supply the seed and enjoy the whole produce. For *gahnga*, however, temporary tenants are engaged and the produce is, in the first instance, assessed at two-thirds and the seed is also shared accordingly. From the remainder, which is left for the cultivator, one-twelfth of the total produce is again paid to the *jágirdár*. *Gahnga* land pays the same cesses as the *séri* lands described above.

LAND  
REVENUE.

The unirrigated area is entirely *rayati* and pays revenue at one-fifth plus the cesses in vogue in the irrigated *rayati* land, an embanked field (*band*) being the substitute for a *khétr* for purposes of calculation.

Unirrigated  
land.

At Kunára, Patri, and Láskáni villages near Gandáva, revenue is levied by the Mullázais of Súráb, who are, at present (1907), in dispute among themselves with regard to their shares. The rate of assessment is one-fifth in irrigated

The Mullá-  
zai *jágír* at  
Kunára.

† *Thuk* means a fixed contribution.

LAND  
REVENUE.

and one-sixth in unirrigated lands and the cesses, which are similar in both cases, and are paid from the common heap, are *kharch* 2 *kásas* per *kharrwár* and the following per threshing floor (*kharmán*): *piáddai* (4 *kásas*), *kárdári* (1 *kása*) and *já-ná-shíni* paid by guess generally about a *kása*; and, lastly, *munni* paid at 6 *kásas* per *kharmán* from the cultivator's share. The assessment of fodder follows the rate of grain, but pays only one cess, viz., *naukri* at a bullock-load of fodder from every *kharmán*.

In minor crops, such as *mung*, *moth* and *til*, the only fixed cess is *kharch* at the rates given above; all others are paid in small quantities by a guess, while there is no *munni* in such crops. As elsewhere, the *jágrdárs* have a right to a small *gávéra* cultivation in the irrigated land at *Kunára*.

*Jágr* of the  
Zahri tribe.

The important *jágr* of the Zahri tribe of *Jhalawán* lies at *Gáján* and its neighbourhood. The revenue is levied by the *Zarrakzai* chief, and is divided according to fixed shares among the various members of the tribe. A greater portion of the *jágr*, however, is held by the chief as his *sardári* right. The proprietary rights in the land belong to the local cultivators. The *jágrdárs* levy revenue uniformly on all crops at one-third in irrigated and at one-fourth in unirrigated lands, but in the latter when waste land is reclaimed, a reduced rate is fixed by mutual agreement and varies from one-eighth to one-fifth. In addition to the ordinary revenue paid by *batái*, cash assessment (*kalang*) is levied annually at the rate of  $6\frac{1}{2}$  annas on every *shabána* of water. The total number of *shabánas* is  $242\frac{1}{2}$ , of which  $2\frac{1}{2}$  held by *ratses* are exempt from *kalang*, but pay the usual revenue by *batái*. Of the  $6\frac{1}{2}$  annas recovered on account of *kalang*, 6 pies is the chief's right as the head of the tribe and was originally<sup>1</sup> meant for the cost of the flag (*bairak*) which he carried at the head of the *Jhalawán* division of the *Bráhui* confederacy. The following statement shows

the various cesses levied in addition to the revenue on different crops : — LAND & REVENUE.

Name of crop.	Cesses paid from the common grain-heap.	Cesses paid by the cultivator from his own share.
Wheat and <i>juár</i> ...	1. <i>Kásagi-wa-arbbi</i> ...	1. <i>Bhára</i> (for transport of revenue grain) = $\frac{3}{4}$ <i>kása</i> per <i>kharwár</i> of revenue grain heap
...	2. <i>Náibi</i> ...	2. <i>Munni</i> = 6 <i>kásas</i> on every <i>déra</i> .
...	3. <i>Ism</i> , i.e., number of cesses recovered by the chief, but payable at his discretion to certain individuals at one <i>kása</i> each.	3. <i>Buk bhara</i> = one double handful on every <i>déra</i> .
...	4. <i>Dharwis</i> (for a servant of the chief).	4. <i>Bukmanni</i> = 2 double handfuls on every <i>déra</i> .
...	5. <i>Buk-ism</i> or double handfuls for each of the <i>isms</i> above.	
...	6. <i>Buk-kásagi-wa-arbbi</i> .	
Barley ...	1. <i>Náibi</i> ...	
...	2. <i>Ism munshi</i> ...	
...	1. <i>Kásagi</i> and <i>Náibi-arbbi</i> ..	
Bhang (hemp) ...	1. <i>Kásagi-wa-arbbi</i> ...	
...	2. <i>Náibi</i> ...	
...	3. <i>Ism</i> ...	
Cotton ...	4. <i>Burra-ism</i> ...	
...	2 <i>kásas</i> per <i>kharwár</i> .	
...	1 $\frac{1}{2}$ <i>kása</i> per <i>déra</i> .	
...	4 seers per maund.	
...	2 seers per maund.	
...	1 $\frac{1}{2}$ do.	
...	6 do.	
...	6 <i>burras</i> or jumps of cotton (as much as will go in one hand) per <i>déra</i> .	

Owing to their limited cultivation, melon and water-melon crops are exempted from cesses, while the cesses on *mung*, *moh*, *til* and *báji* are undefined. Cess on minor crops.

LAND  
REVENUE.

## Fodder.

In fodder the rates follow those of grain in irrigated land, but in unirrigated land there is a uniform rate of one-sixth irrespective of the rate in grain. In either case, there are no cesses except the *náibi*, which is one bullock-load from each cultivator or group of cultivators jointly cultivating. In irrigated lands the *náibi* in green barley and *juár* is a plot of these crops in every *dahána* or a unit of ten *shabánas* of water.

Other pay-  
ments to the  
chief.

Besides the revenue and cesses mentioned above, the chief takes at harvest time from every *dahána* one bullock-load (*náibi jowál*) of the harvested crop; four *kurdas* or plots for *ismbáro* in the wheat crop; while in *juár* he takes a bag of harvested ears as *náibi bora* and a man's load as *ismbad*.

*Gávéra* and  
*séri*.

The chief enjoys also the *gávéra* and *séri* in irrigated lands, and these are of the same nature as the *gávéra* and *séri* of the Iltázais in Kotra. In both cases the chief supplies seed; he takes the total produce in *gávéra*, whilst in *séri* the seed used is deducted from the total produce and of the remainder he takes seven-ninths and also the same cesses as are levied in other lands.

*Sursát*.

He has also the right of obtaining supplies of fuel and grass, free of cost, at Kotra both on his arrival in and departure from Kachhi. This is known as *sursát*.

Miscellane-  
ous contribu-  
tions from  
revenue col-  
lections.

From the total revenue collections in wheat and *juár*, the chief takes, as his special share, 10 *kásas* from every *kharman*, out of which he pays back to the cultivators  $8\frac{3}{4}$  *kásas* for their wages (*kohar*) for the transport of his grain to water mills, and appropriates the balance himself for *wánr* or the cost of ropes for his horses. Again, in irrigated lands, the chief recovers  $4\frac{1}{2}$  *kásas* on every *shabána* of water from the total revenue collections as a special personal grant (*mawájíb*) to enable him to pay his clerk and other men whom he considers deserving. The remainder of the amount realised as revenue is distributed among the tribesmen, including the *sardár*, according to shares which are already fixed.

Revenue  
levied by  
Rind chief.

The Rind tribesmen as well as the Jatois of Sanni cultivate their lands themselves, but the Rind chief, Wadéra Sardár Khán, who owns the greater portion of the land, levies revenue which, except in the case of some of the irrigated lands which will be presently described, also includes rent.

In the unirrigated lands, the tenants-at-will provide the seed, which is deducted from the total produce. The revenue is levied on the balance, the general rate being two-fifths; but in Mall and a few other villages the rate is one-fourth. A number of cesses, all debited to the common grain-heap, are also levied. Those forming part of the *sardár's* revenue are *kharch sarkár* (4 *kásas* per *kharman*, except in one village, Tunia Muhammad, where it is  $4\frac{1}{2}$  *kásas*) *náibi* and *raisi* each 1 *kása* per *kharman*, but confined only to a few villages; *jholi náibi*, *jholi já-nashín*, *jholi darbáni*, each about 1 *kása* per *kharwár*; *thuk*,  $6\frac{1}{2}$  *kásas* per *kharman*; and lastly *deh kharch* at 4 *kásas* per *kharwár*. The two last-named are confined only to Siáneh and a few other villages which do not pay the *kharch-sarkár* cess mentioned above.

LAND  
REVENUE.Unirrigated  
lands.

The chief's share in fodder is one-sixth in *juár* and one-fourth in wheat, which latter is also the rate in other minor crops; and in each case a bullock-load or two is taken extra for *náibi* on every field (*band*). Villages, paying one-fourth revenue in grain, pay one-eighth and in few cases also one-sixth in fodder, *juár* being the only crop raised in them. Special mention may be made of the Lákhti village, the *jágir* of the Zagar Méngals of Nuhski, which has been partly sold by the latter to the Rind chief. The proprietary rights in the land in this village are held by the local cultivators and the Rind chief only levies revenue in respect of his share at one-fourth in grain and one-twelfth in fodder, the only cesses being *náibi* 2 *kásas* per *kharwár* and *jholi náibi* and *jholi já-náshán* paid at about  $1\frac{1}{2}$  *kásas* each per *kharwár*.

Fodder.

The irrigated lands, in which the Rind chief levies revenue, chiefly lie in the villages of Shorán, Siáneh, Isubáni and Kálu Mahésar and the system, in vogue in each, is briefly described below.

Irrigated  
land.

Of the two water channels at Shorán taken off from the Sukhléji river and known as the Gahnga and Rodh, the former entirely belongs to the chief, who also holds a large proprietary share in the Rodh, but the rest of the Rodh belongs to others, who pay revenue to the chief. For the

Shorán.



LAND  
REVENUE.

lands watered by the Gahnga stream, the chief supplies the seed and receives three-fourths of the produce in addition to a multitude of cesses all debited to the common grain-heap; those forming part of the revenue amount in wheat to about 44 *kásas*; Rs. 18 worth of grain on every *tiráhi*\*; and one *kása* per *kharwár* for *mahtái* for supplying seed. In *juár* the cesses, besides *mahtái*, amount only to about  $27\frac{1}{2}$  *kásas* on every *tiráhi*.

In the Rodh channel, the assessment is somewhat complicated. The stream is divided into 17 *wáhis* or half *shabánas*, of which 10 belong in proprietary right to the chief.

For these lands the chief supplies the seed, and receives as revenue and rent two-thirds of the produce; also certain cesses which aggregate about  $27\frac{3}{4}$  *kásas* per *wáhi*, and *mahtái* at 1 *kása* per *kharwár*. He also takes one-sixth of the remaining one-third and leaves five-sixths to the cultivators. Of the other 7 *wáhis*,  $3\frac{3}{4}$  *wáhis* pay revenue as follow:— In one of the *wáhis*, known as *séri wáhi*, one-twelfth of the total produce in the wheat crop is first set apart and is assessed at one-eighth plus two *kásas* for certain cesses. The remaining eleven-twelfths pay one-third. In the remaining  $2\frac{3}{4}$  *wáhis*, different assessments of one-ninth, one-sixth, one-fourth and one-third prevail; the cesses in all the  $3\frac{3}{4}$  *wáhis* are similar to those in the *sardár's* own lands in the Rodh channel described above.

## Siánch.

At Siánch the Rind chief possesses the right (*séri*) of appropriating the whole supply of water for each crop for his two *shabánas* of land, he supplying seed and receiving three-fourths of the total produce, besides 2 or 3 *kásas* of grain from every grain-heap. The local cultivators possess proprietary rights in all the irrigated land, and, besides giving him the *séri* above referred to, pay revenue to the chief varying from one-eighth to two-fifths, and also cesses amounting to about  $11\frac{1}{2}$  *kásas* per *kharman* and four *kásas* per *kharwár*.

## Isubáni.

In the Isubáni village the irrigated lands, belonging to the Isubáni, Godhri, Nákhézai, Kulloi and Azdi sections of the

\* A *tiráhi* represents a piece of land irrigated by one-sixth of the Gahnga channel.

Rind tribe, pay revenue to the chief at rates varying in different estates from one-fifth to one-eighth. The cesses in each case are fixed in a lump sum of 15 *kásas* on each *tháo* or tract irrigated by 12 *béls* or 6 *shabánas* of water. In addition to taking revenue, the chief has also a *séri* in the village for which he supplies the seed, levies revenue at three fourths, and the cesses called *mahtái* (1 *kása* per *kharwár*) and *darwáni* and *kárdári*.

LAND  
REVENUE.

The irrigated lands of the Kálu Mahésar village held by Ghulam Bolak Rinds, Bulédis and Saiads pay revenue to the Rind chief at one-eighth of the produce and the whole village also pays him cesses, which are fixed at 30½ *kásas* on each harvest.

Kálu Mahé-  
sar.

As already mentioned, large grants are held by Bráhui tribesmen in Bāla Nāri and the Bolán Lands. In the former the principal *jágirs* are those held by the Raisánis, Shahwánis Bangulzais, Muhammad Sháhis, Kúrds, Lahris, Sarparras, Rodénis and others, including Saiads of Dádhar, while in addition to these, there are several half-revenue (*nisf ambári*) assignments to individual tribesmen, notably among the Lahris, Bangulzais, Raisánis, Rustamzais and Lásháris, originally granted for reclamation of waste land or other services. In several cases, transfers by sale have been also made by the original grantees. The usual rate of revenue in these estates is one-fifth of the produce, besides which cesses for payments to various officials are recovered. These include 2 *kásas* for *náib*, 2 *kásas* for *já-náshín* and ¼ or 1 *kása* per *kharwár* for *kárdár*. The rate in fodder varies from one-eighth to one-ninth or one-tenth, while in Mithri it is one-nineteenth, and in each case a bullock-load or so is taken extra from each cultivator for *náibi*.

Bráhui  
*jágirs* in  
Bāla Nāri  
and Bolán  
Lands.

In the Bolán Lands, *jágirs* were originally granted to the Hásilkhánzai, Hájizai and Chanravzai sections of the Shahwáni tribe, and while for the most part these sections still hold the grants, in many cases transfers by sale or further grants from the Khán by sale or otherwise have taken place, and among the holders, other than those mentioned above, are now (1907) Hasni, Súrízai, and Sháhozai Shahwánis ;

Bolán Lands.

LAND  
REVENUE.

Sahtakzais; Raisánis; Rustamzais; Baddúzai and Garráni Bangulzais; Lahris; Mughéris and Jatois, while some Hindus of Jalál Khan village have purchased from the Chanravzai Shahwánis their *jágrdári* rights in part of the Chhúar village. The rates of revenue vary from one-fifth to one-third for grain, while on fodder they vary from one-twelfth to one-fifth. A number of cesses are also levied by the revenue-takers from the common grain-heap and include *náibi* varying from  $1\frac{1}{2}$  to 2 *kásas* per *kharwár*; *kharch* varying from  $\frac{1}{2}$  to 4 *kásas* per *kharwár*; *já-nashni*, *piádai*, *munnipái*, and *mirdeh* each 1 *kása* per *kharwár*. Revenue is also levied at the usual rates on amounts paid to village servants from the common grain-heap.

Revenue-free grants  
in the Bhág  
*niábat*.

In the Bhág *niábat* the principal holders of revenue-free grants are the Bizanjau Bráhuís, who hold several villages in Deh Mírpur Manjhuwáli; the Kambránis; the Raisánis; Lahris; Lángavs; Magassis and Abras. The most important are the half-revenue (*nisf ambári*) assignments held by the Mughéris and Bulédis in the tract known as Bulédkár, a few villages in the latter being also revenue-free; and by the Umránis in the Deh Tambu.

Revenue levied by  
*jágrdárs* in  
the Dádhar  
*niábat*.  
Irrigated  
lands.

In the Dádhar *niábat* a local distinction is made between the Deh Kháhi or that part of the Dádhar valley in which the Hásilkhánzai Shahwánis, descendants of Mír, otherwise known as Sultán Qáim Khán, held a *jágir* from Nádír Sháh; and the *inám* lands or assignments of revenue situated within the jurisdiction of the *niábat* proper.

In the Deh Kháhi, the *jágrdárs* hold the proprietary rights in the land though the greater portion of it has been sold to others by the original grantees. The principal holders now are Sardár Yár Muhammad Khán Kúrd, Sardár Bahádur Abdur Rashíd Khán Shahwáni, and Shérán Garráni (all in Mír Bágh village); Khán Bahádur Mír Rasúl Bakhsh Raisáni (Ghausábád); Mír Muhammad Hasan Khán, son of the late K. B. Mír Alla Dád Khán Tangizai (Khángarh); the Raisáni chief and the Tangizais (Kot Azím Khán); Mír Atta Muhammad Sháhizai Méngal (Kot Sáleh Muhammad); Saiads and Hindus of Dádhar (Saiad Bahár

Sháh-ká-Shahr); and Mir Ahmad Khán Hásilkhánzai descendant of Mir Qáim Khán (Naushéra). In irrigated lands the *jágírdár* provides half of the seed, the other half is provided by the *raís* of the village and the rate of revenue is five-ninths, of which one-ninth is paid to the *raís*. Additional cesses received by the *jágírdárs* from the common grain-heap are :— *kharch ambár*, 6 *kásas* per *kharwár*; *tappodári*, 4 *kásas* per *kharman*; *arbábi* and *já-nashíni*, each at 2 *kásas* per *kharwár*, the latter two payable to the *arbáb* and *já-nashín* at the *jágírdár's* discretion; *kásagi*, 1 *kása* per *kharwár*; and lastly *sádrát*, which is recovered in each village in proportion to the amount required for meeting the cash contribution (*bádasháhi kháka*) to the Khán already described in this section, and other sundry expenses such as the entertainment of State officials and the pay of the *toho* or the official appointed for the distribution of water. Variations in the amount of cesses occur in the Ghausábád village, where the *tappodári* is 2 *kásas* on a holding (*mulk*) or a *kharman*, while in Mir Bágh it is 1 *kása* per *kharman*; again neither of these two villages pays *munni*; and lastly Mir Bágh pays *kharch ambár* at 4 *kásas* per *kharwár*.

LAND REVE  
NUE.

In the unirrigated lands which are, however, very limited, the rate of revenue is one-fifth and the cesses are *kásagi*, 1 *kása* per *kharwár*; *tappodári*, 1 to 2 *kásas* per *kharwár*; *kharch ambár* 2 to 5 *kásas* per *kharwár*; and *munni* 2 *kásas* per *kharman*. The principal *jágírdárs* in unirrigated lands are Mir Ahmad Khán Hásilkhánzai Shahwáni, and Mir Atta Muhammad Shábizai Méngal, the latter having acquired his lands by purchase.

Unirrigated  
lands.

The principal tribes holding *ináms* lands are the Raisáni *sardárkhéls*, Saiads of Dádhar, Iltázais of Kotra and others, including Garráni Fangulzais and Hindus of Dádhar. A large part of the grants is held by Bibi Fateh Khátún of Kotra at Nighári Bibi Sharru; and by the Raisáni *sardárkhéls* in Bráhim Bárán (Báru-ka-shahr and Sardár Ghaus Bakhsh-ka-Shahr). The proprietary rights are held by the local cultivators. Revenue is levied at one-third; but in the case of fodder a fixed quantity is taken. The following statement

*Inám* lands.

LAND REVENUE. shows the cesses in kind and other payments in cash levied in these villages :—

Name of village.	Cesses paid in grain on each crop.					Annual cash revenue paid by the cultivator.	
	<i>Kharch per kharwár.</i>	<i>Náibi.</i>	<i>Tappodári.</i>	<i>Pitáisi.</i>	<i>Sádrái.</i>	<i>Kalang.</i>	<i>Dumba.</i>
Bráhim B á r á n (Báru-ka-shahr).	... 6 <i>kásas</i>	... 18 <i>kásas</i> (fixed)	...	10 <i>kásas</i> 3 (fixed).	3 <i>kharwárs</i> (fixed).	Rs. 10 8	Rs. 2 0 for entertain- ment
Bráhim B á r á n (Sárdár Ghaus B a k h s h - k a - shahr).	... 6 <i>kásas</i>	... 40 <i>kásas</i> (fixed).	...	16 <i>kásas</i> 5 <sup>3</sup> (fixed).	5 <i>kharwárs</i> (fixed).	Rs. 21 0	Rs. 2 0
N i g h á r i Sharru.	... 4 <i>kásas</i>	... 2 <i>kásas</i> per <i>khar- wár.</i>	... 20 <i>kásas</i> (fixed)	...	5 <i>kharwárs</i> (fixed).	Rs. 25 0	.....

Unirrigated lands.

The grants in unirrigated lands lie mainly in Mashkáf and are enjoyed by the Chotais, Jalambánis, and Ghulam Bolaks of Dádhar; by certain Masúdáni Kúrdís of Dasht-i-bé-Daulat; and by the Raisáni *sardárkhels* who hold some of the land half revenue-free (*adh ambari*). The rate of revenue

in the first case is one-fifth and in the second one-sixth, the cesses being 3 and 2 *kásas* per *kharwár* respectively.

The Dombki chief of Lahri holds a *jágír* in the tracts known as Togháchi and Murádwhá and levies revenue as follows:— From the total produce,  $2\frac{1}{2}$  *kásas* per *kharwár* are first set apart on account of a cess called *chúka* and the remainder is divided into four equal shares, one of which is received by the chief, who also recovers his proprietary right (*athog*) from the cultivator's three shares at the rate of one-tenth. Besides the above *jágír*, the Dombki chief enjoys half revenue assignment (*nisf ambári*) in Khairwáh, and three-fourths revenue assignment (*chahárum ambári*) from the Khán in certain other villages, the principal ones being Músa Babar, Mehráb, Jáfar and Amirábád. He also holds *nisf ambári* (half revenue assignment) with the Iltázais in the village of Khaba. The Dombki chief further enjoys an assignment of one-tenth of the revenue levied by the Khán in lands held by the Dombki tribesmen in the following manner:—From the total produce  $2\frac{1}{2}$  *kásas* per *kharwár* are taken out as *chúka* and the remainder is divided into four equal parts, one of which is amalgamated with the *chúka* and forms the total revenue share (*ambár*). From the *ambár*, the Dombki chief takes  $1\frac{1}{2}$  *kásas* per *kharwár* on account of *raisi* and also one-tenth of the remainder.

Of other assignments in the Lahri *niábat*, the following may be mentioned. The Wazírání Dombkis, under their headman Gul Muhammad, hold an assignment of one-tenth of revenue in some villages on the Lahri river below Cháchar; and *nisf ambári* in Mauza Khaba; the Gohrámezais hold one-third of revenue assignment in Théri, Tréhar, Rélu and other places; Ghulám Haidar Bráhimáni has an assignment of one-seventh of the revenue collection of lands irrigated by the Dáiwáh branch of the Lahri river, and lastly Arbáb Sheikh Muhammad has an assignment of one-sixth of *ambár* in Mauza Burra.

In Chhattar and Phuléji, the Méngals of Nál and Wad in the Jhalawán country hold a large *jágír* and levy revenue at one sixth of the produce from the Kahéris, and one-fourth from the Jats. The only cess taken on the total produce is *jholi*, the amount of which varies; it is  $1\frac{1}{2}$  *kásas* at Phuléji Hasan Khán;  $3\frac{1}{2}$  *kásas* in Phuléji Yár Muhammad; 3 *kásas*

LAND REVENUE.

Revenue levied by the Dombki chief and others.

Assignments to others in the Lahri *niábat*.

Méngal *jágírs* in Chhattar-Phuléji.

LAND REVENUE.

in Táhirkot, and 2 to 3 *kásas* in Chhattar, on every *kharwár*. The whole of the *jágirdári* rights at Chhattar have long been in dispute between the Méngals and the Kahéris. In March 1901 Rai Sáhíb Diwán Jamiat Rai, then Extra Assistant Commissioner, Sibi, enquired into these disputes. In the course of these enquiries, the Kahéris through their headman Muhammad Baka Khán put in a number of claims which, briefly, were as follows :—(a) *Inám* or exemption from *batái* for the lands watered by Nála Gode including minor water-cuts, except a few fields held by certain individuals; (b) in the Koriwáh lands *inám* for three *khútrs* belonging to Muhammad Baka and his brothers and seven plots belonging to Gauhar Khán; *nisf ambári* (half revenue assignments) on all other lands under this *wáh*; and the claim of one-eleventh instead of one-sixth *batái* on a waste piece of land; (c) exemption from revenue of the *dáhoyári* lands which were formerly assessed at one-eleventh, as an exchange for the Kahéris relinquishing the *nisf ambári* of the Koriwáh lands; (d) in other lands a claim that certain *bands* should be assessed at one-eleventh and entire exemption from revenue of others, and (e) the right of the Kahéri headman to take a *lobra* or nose-bag of grain at 2 *kásas* per *kharwár* before the *batái* and not after it, as disputed by the *jágirdárs*.

The Méngals did not admit any of the above claims and a general answer given by them to all was that, all lands in Chhattar belonged to Méngal *jágirdárs* and that the latter had a right to revenue at one-sixth from the Kahéris and at one-fourth from the Jámots, *i.e.*, Jats, even though the latter's lands may be in possession of Kahéris, except in those cases in which the owners possessed deeds of exemption or of a reduced rate of revenue from the Méngal *jágirdárs*. Further points in dispute related to (a) the exercise of civil and criminal jurisdiction in Chhattar by the Méngals; (b) the levying, by the *jágirdárs*, of the cesses known as *jholi náibi* and *kárdári*; *jholi já-nashíni* and *piáda*; and *khákába* or the payment of two loads of *karbi* for the *náib* and the *kárdár* on land on which no fodder revenue is levied; (c) the *jágirdár's* right to levy *bégár*, *i.e.*, the supply free of cost of water, fire-wood, and grass by Kahéri and Jámot cultivators; (d) the right of levying *batái* at  $\frac{1}{4}$ ; (e) the right to fines recovered in criminal cases; (f.) one-fourth of the amount decreed and

recovered in civil suits ; (*g*) poll tax on Hindus (*jizya*) ; (*h*) **LAND REVENUE.** *daláli* or brokerage on bullocks purchased ; (*i*) fees on oil presses ; (*j*) fees from butchers on each goat or sheep slaughtered ; (*k*) disposal of waste land, and unclaimed houses in villages ; (*l*) cattle-pound receipts ; and (*m*) local taxes on trade, viz., *sung* and *dhar*.

Temporary arrangements were made by the Political Agent of Sibi, a náib tahsildár being deputed to prevent quarrels between the Méngals and the Kahéris and it was proposed that a special *jirga* be appointed to decide the case.

The dispute remained unsettled and the proceeds of the lands under dispute were kept in deposit until 1907, when a compromise was effected between Sardár Shakar Khán Méngal in respect of his half share in the *jáigirdári* rights, and Muhammad Baka Khán, Kahéri. A translation of the deed of compromise (*rásináma*) dated the 31st of March 1907, is given in appendix II. The dispute relating to the remaining half of the *jáigirdári* rights belonging to Mir Wali Muhammad Khán is still pending (1907).

In conclusion, mention may be made of the *nisf ambári* *Jágir at Sháhpur.* (half revenue assignment) held by the sons of the late Saiad Achhan Sháh at Sháhpur, partly with the Méngal *jáigirdárs* and partly with the Khán of Kalát.

In addition, to the land revenue described above, both the Khán as well as the tribal chiefs derive revenue from a variety of taxes. In the Khán's *niábats* the principal sources are the octroi, excise contracts, stamps, *jizya* or poll tax on Hindus ; and *bád-i-hawái* or fees and fines including receipts from cattle pounds. **MISCELLANEOUS REVENUES.**

Octroi known as *sung* is levied on the local trade both on imports and exports and in each *niábat* there are different rates levied either in cash or in kind, the latter method being generally applied to grain. The right to collect octroi is usually let on a contract. The system of these contracts and the method of collection of the tax is a complex one. In the Gandáva *niábat* the tax is levied at different rates at Gandáva, Kotra, Maulvi, Abád and Udhána. In the Bhág *niábat*, octroi is levied at Bhág, Jhok Kásim Sháh, and Kanda, and the contract for each place is sold separately. In the Lahri *niábat* the contract is known as *chabútra* and separate contracts are given (1904) by the **Octroi.**



## MISCELLANEOUS REVENUES.

Khán and the Domki chief in their respective jurisdictions. In the same *niábat* the Khán gives a separate contract for the transit dues or *muhári* to be levied on all imports coming from Sháhpur and other villages along the Chhattar river and the contract for 1902 and 1903 was given to the *pancháyat* of Chhattar for Rs. 1,600. *Muhári* is also levied in Gandáva in addition to *sung*, but is included in the same contract. In Bhág, Nasirábád and Lahri it has been usual in the past to combine the octroi and excise contracts by selling them to one person. The contractors make their own arrangements for the collection of the taxes. In the Gandáva *niábat* in 1903, the tax was being collected by the *niábat* officials direct.

The following statement shows the octroi receipts in 1906 in the different *niábats* :—

				Rs.
Dádhār	...	...	...	2,200
Bhág	...	...	...	6,975
Lahri	...	...	...	4,500
Nasirábád	...	...	...	385
Gandáva	...	...	...	2,600
				Total
				Rs. 16,660

## Intoxicating drugs.

Intoxicants, leases for the sale of which are sold periodical-ly, include country spirits, opium, *chars* and *bhang*, the contract being known as *gulla*. Separate contracts are given for each of the five *niábats*, but as already stated, in Bhág, Nasirábád, and Lahri the excise and octroi contracts are combined. These excise contracts date from the time of Mir Mehráb Khán II (1816-7 to 1839), but were more rigorously enforced by Mir Kudádád Khán as a source of income. The ordinary sources of the supply of opium and *chars* are Amritsar, and Rájanpur in the Déra Gházi Khán District in the Punjab, but small quantities are also imported from Sibi and Nasirábád, while in Lahri *chars* is imported also to a small extent from Kalát and Afghánistán (Ghazni). A small local cultivation of poppy takes place at Gandáva, Kotra, Khári and Jhal, and opium is manufactured, the system being the same as described in the *Sarawán Gasetteer*. Hemp (*bhang*) is produced locally at

Lahri, Khári and Gandáva and an account of its cultivation has been given in chapter II in the section on Agriculture. No drugs are manufactured from it but the seeds are pounded, mixed in water and drunk.

MISCELLANEOUS REVENUES.

The licenses given for the sale of these intoxicants do not contain any conditions specifying the quality of the drug to be sold and other matters. The quantities to be kept by private persons are also not laid down. The Excise revenue in the five *niábats* during the year 1904-5 amounted to Rs. 4,000 in Bhág; Rs. 1,750 in Gandáva; Rs. 1,875 in Dádhar; Rs. 650 in Nasirábád; Rs. 736-10-8 in Lahri; or a total of Rs. 9,011-10-8. The contracts were sold together in each of the *niábats* except Dádhar where two contracts were separately given viz., Rs. 1,325 for *ábkári* i. e. country spirits and Rs. 550 for *maskrát* i. e., for opium, *bháng* and *chars*.

The retail prices vary from 8 annas to 12 annas per bottle of country liquor; 5 annas to 8 annas per tola of opium; 1 to 3 annas per tola of *chars*; and 2 to 8 annas per seer of *bháng*.

Outside the principal villages the rates are slightly higher. In the tribal areas the rates nearly approximate to those given above except in Bála Nári where liquor sells at about 6 to 8 annas per bottle and in Jhal where it sells at R. 1-0-0 to R. 1-4-0 per bottle.

Besides the distilleries in the tribal area which are mentioned later, there are (1906) five distilleries in the *niábats* viz., at Kotra in Gandáva; Mírpur in Nasirábád; Bhág; Lahri; and Dádhar. The manufacture and sale of country spirits are combined under a monopoly system and farmed, as already mentioned, to one person. The materials ordinarily used are molasses (*gur*) and *kikar* or *babúl* bark. When preparing for fermentation, 1 maund of *gur* is mixed with 8 to 10 seers of bark and two maunds of water, the wash being ready for use in 7 or 8 days in summer and 10 to 15 days in winter. Fermentation is done in earthen jars and four jars, containing the above materials, produce 30 seers of *chhak* or liquor after the first distillation which is mixed with several spices and is again distilled, producing 20 seers of liquor called *do-átsha*. The articles chiefly used for flavouring the liquor are aniseed; orange peel; cardamom; saffron; cumin; rose leaves; and lump sugar. Liquor manufactured in Kachhi is also exported

Distilleries of country spirits.

MISCELLANEOUS  
REVENUES.  
Consumers  
and consumption.

to the Jhalawán country and Kalát. No foreign liquors or spirits are imported into the district.

The consumption of liquor is most common among the Hindus, but the Baloch and the Jats, too, feel no compunction in its use. Among the Baloch, the use is, however, confined to the higher classes, but is more common among the Magassis, while among the Jats the lowest classes such as Dáyas and Gagrás are much addicted to it, and their women also indulge in it. Opium is used only by the well-to-do, especially those in advanced years, while the beverage made from *bhang* is freely drunk by all classes, especially during the summer. In all important villages there are secluded places called *dáira* or the meeting place, where the *chars* smoking and *bhang* drinking fraternity assemble.

Stamps.

An account of the court fees, the rates at which they are levied and the history of their introduction, has been given in the *Sarawán Gazetteer*. The total receipts in the *niábats* during the year 1906 amounted to Rs. 2,864 of which Dádhar contributed Rs. 1,871; Bhág Rs. 572-8; Lahri Rs. 124; Nasirábád Rs. 11-8; and Gandáva Rs. 285.

Salt.

Indian rock salt is a rare commodity and only small quantities of it are imported from British territory for medicinal use. The salt in common use is produced in the tribal areas of the Rind and Zahri chiefs and an account of it is given further on.

*Jizya*.

*Jizya*, locally known as *jéja*, is the poll tax levied on Hindus in the four towns of Gandáva, Bhág, Lahri and Dádhar. The tax is confined only to those families who originally came and settled in these places, all subsequent comers being exempt. The total realizations in 1903 amounted to about Rs. 90 in Gandáva; Rs. 550 in Bhág; Rs. 145 in Lahri; and Rs. 63 in Dádhar. The tax is recovered through the *mukhi* or headman in each village.

*Bádi Hawái*.

Receipts on account of fines imposed in petty cases, including cattle-pound receipts, are known as *bádi hawái*. An account of the cattle-pounds is given in the section on Jails. The total receipts under the head *bádi-hawái* amounted, in 1906, to Rs. 465 as follows:—Dádhar Rs. 203; Lahri Rs. 99; Bhág Rs. 50; Nasirábád Rs. 46 and Gandáva Rs. 67.

The only tax on professions is that levied in the Bhág town from the goldsmiths, the total amount of which is fixed

annually and distributed over the goldsmiths. In 1903 it realised Rs. 117.

In the tribal areas the chiefs levy imposts of several kinds and the principal of these are described below :—

The Magassi chief sells a contract for the manufacture and vend of country liquor in his territory. The revenue in a year amounts to about Rs. 1,400 and a further sum of Rs. 100 on the sale of *bhang* and opium. His other revenues include octroi (*sung*) with *muhári* (transit dues) about Rs. 4,000 to Rs. 5,000 ; slaughter fees (*mazbúhi*) in the town of Jhal which vary from Rs. 20 to Rs. 100 ; *Jizya*, or the Hindu poll tax, about Rs. 160 and his revenue on the manufacture of saltpetre at Panjuk about Rs. 50 to Rs. 60.

At Gáján the Zahri chief sells the following contracts :— (i) octroi (*sung*) with *dhar* or a tax on the sale of merchandise between the local traders ; (ii) excise contract ; (iii) contract for the manufacture of salt ; (iv) manufacture of carbonate of soda ; and (v) slaughter fees.

The octroi and excise contracts are generally combined, and for the two years 1904 and 1905 were sold for Rs. 1,540. The contract for the manufacture of salt, an account of which has been given in chapter II in the section on Mines and Minerals, was sold in 1904 for Rs. 200 and 12 maunds of salt was also taken in kind. The contracts for the manufacture of carbonate of soda and for slaughter fees were sold (1904) for Rs. 80 and Rs. 30 respectively. In addition to these, the Zahri chief also recovers a small amount as *Jizya* from certain Hindus of Gáján.

The Rind chief of Shorán derives revenues from the following sources :— (1) excise contract which includes the monopoly for the manufacture and sale of liquor, opium, *chars* and snuff, and usually combines also the right to levy royalty on firewood imported and sold in the Shorán town. The contract for three years was sold in 1904 for Rs. 2,040 ; (2) the contract for *sung* and *dhar* ; (3) *chungi* or a tax paid by the Hindus on their retail trade ; (4) *ánrki*, a tax levied in the town of Shorán on all carts, and on loading and riding camels engaged on hire for transport ; (5) the manufacture of carbonate of soda within the Rind territory, of which one-eighth of the produce goes to the chief. The combined contract for Nos. 2, 3, 4 and 5

MISCELLANEOUS REVENUES. Miscellaneous revenues of the tribal chiefs. Magassi chief.

Zahri chief.

Rind chief.

MISCELLANEOUS  
REVENUES.

sold in 1904 for a period of three years realised Rs. 3,060 (6) *mahsul-i-marwēshi* or *dalāli*, a tax levied in the Shorán town and the villages in its immediate neighbourhood on the sale of cattle at the following rates per head : goat and sheep on anna ; camel 8 annas ; and cattle 4 annas. The tax is recovered by the chief himself and the annual receipts amount to about Rs. 40 ; (7) the sale of meat in the town of Shorán—total annual income about Rs. 100 ; (8) tax on bricks made at Shorán, at one anna per thousand bricks ; (9) tax on the manufacture of salt amounting (1904) to Rs. 40 together with an additional payment of 12 maunds of salt in kind and (10) tax on the manufacture of saltpetre, the receipt from which amounted (1904) to Rs. 30.

Jatoi headmen.

The headmen of the Jatois of Sanni recover octroi (*sung*) from the Hindus of Sanni through their *panchayat* in a lump sum every year, the average income during the 11 years ending with 1904 being Rs. 60. This is equally divided among the headmen

*Jágirdars* in Dádhar *niábat*.

Mír Ahmad Khán Hásilkhánzai, Shahwáni, and K. B. Mír Rasúl Bakhsh Raisáni, levy (1906) in their respective *jágirs* in the Dádhar *niábat* the taxes known as *sung*, *dhar*, and *chutki* or a tax on retail trade of the Hindus. Mír Ahmad Khán levies a Naushehra from the *panchayat* a lump sum of about Rs. 60 or Rs. 70. In the case of K. B. Rasúl Bakhsh the actual collections are made over to him at Ghausábád, the tax being collected by the local *panchayat*.

Raisáni and Shahwáni chiefs.

The Raisáni and Shahwáni chiefs in Bála Nári derive revenue, the former at Mithri and the latter at Háji and Eri from excise and octroi contracts. The annual receipts are approximately as follows :—

	Excise.	Octroi.
Mithri ...	Rs. 450	Rs. 750
Háji ....	„ 300	„ 850
Eri ....	„ 30	„ 400

In addition to these, the *jizya* tax from Hindus brought in in 1903, Rs. 19-5 at Mithri and Rs. 129-10-3 at Háji and Eri. The Shahwáni chief also levies the following taxes at Háji :— (1) *píri* or a tax on the sale of vegetables usually let on a contract for about Rs. 30 per annum ; (2) slaughter fees at 4 annas per sheep or goat and 8 annas per bullock ; and (3) a tax of one anna and six pies respectively on each cart and camel used for transport.

The Raisáni chief divides the amounts realised on account of octroi, excise and *jizya* among the leading men of his section ; the receipts at Háji and Eri go to the Shahwáni chief exclusively.

MISCELLAN-  
OUS  
REVENUES.

The Dombki chief receives one-third of the excise revenue levied by the Khán in the Lahri *niabat* from those villages in which he takes land revenue jointly with the Khán, but in villages in which the entire revenue is taken by the Dombki chief, the latter gives separate contracts. Such separate contracts are given at Togháchi, where the average excise revenue is about Rs. 700 per year, and at Khaba, where Mír Karam Khán, Iltázai, of Kotra and the Dombki chief are joint revenue-holders ; the excise receipts, which amount to Rs. 50 or 60 a year, are divided equally between them. In addition to excise revenue, the Dombki chief gives a separate contract for octroi in respect of his one-third share of the *sung* of the Lahri town, and also in respect of the octroi levied in his *indm* villages. The contract, in 1903, was sold for Rs. 2,250.

Dombki  
chief.

As already mentioned in the preceding section, the whole question of *jágirdári* rights in Chhattar between the Méngals and the Kahéris has long been in dispute and a settlement has been made by Sardár Shakar Khán, Méngal, in respect of his half share in Chhattar, with Muhammad Baka Khán, Kahéri. The principal sources of revenue other than land revenue are excise, octroi, and other minor taxes. The total excise revenue, to be divided among the different shareholders, is about Rs. 265 for Chhattar and the two Phuléjis, and Rs. 30 per annum for Sháhpur, to be divided between the Méngal *jágirdárs* and the Saiads of that place. The octroi receipts, which include *sung* and *dhar*, are realised as follows. The Méngals give a separate contract for their share, and in 1903 this contract, which was sold for a term of four years, realised Rs. 900. The Kahéris sell their share separately, amounting annually to about Rs. 350 in Chhattar ; Rs. 40 in Phuléji Yár Muhammad ; Rs. 25 in Phuléji Hasan Khán ; and Rs. 30 in Táhir Kot. The minor taxes include *jizya* or *jéja* (poll tax on Hindus), a tax on sale of bullocks, cattle-pound receipts, and fees on marriages of Hindus. Lastly, about Rs. 200 are realised every year on account of octroi receipts at Sháhpur, which are divided between the Méngal *jágirdárs* and the local Saiads.

Méngal  
*jágirdárs*,  
Kahéri head-  
men and  
others.

PUBLIC  
WORKS.

There are no public works. The only buildings, that have been constructed since the improved system of administration was introduced, are in the Dádhar *niábat* and include the *niábat* office and houses for the Political Adviser and the Mustaufi completed in 1904-5 at a cost of Rs. 3,791, a school at Dádhar, and two *patwárkhánas* at Nighári and Mashkáf, all maintained from the State revenues. In former days the Khán had residences (*Miri*) at Bhág and Gandáva, but these are now partly used by the *niábat* officials.

## LEVIES.

Khán's  
Levies.

The levies employed in the district are partly maintained by the Kalát State and partly by the British Government. The former include the levies in charge of the *thána* at Gandáva under the Native Assistant, Sarawán, of which the functions have been detailed in the section on **Judicial**, and the *amla* in the *niábats* under the Political Adviser to His Highness the Khán. The strength (1904) of the *thána* in Gandáva consisted of one *thánadár*, three *sowars* and one *duffadár*, and the monthly cost amounted to Rs. 170.

*Amla*.

In 1905 the detachments of the Khán's old army on its disbandment were replaced by a body of men called *qmla* for the management of *niábats*, the maintenance of peace and order, the collection of revenue and supervision of crops. They are also employed to guard treasure and lock-ups. The strength and the monthly cost of the *amla* in the different *niábats* in 1905 are given in the following table :—

<i>Niábat.</i>	<i>Sadbátsi.</i>	<i>Panjábátsi.</i>	<i>Dabátsi.</i>	<i>Sowar.</i>	Footmen.	Menials.	Monthly cost.
							Rs.
Gandáva .. ...	1	1	2	6	20	1	315
Nasírábád ... ..	...	...	2	2	5	...	100
Dádhar ... ..	1	1	1	7	16	...	286
Bhág ... ..	...	1	2	5	24	1	284
Lahri ... ..	1	...	1	5	15	1	246
Total ... ..	3	3	8	25	80	3	1,231

The men are recruited from among the Bráhuís, Baloch, Saiads, and Jats. The *amla* are not provided with arms by the State but use their own weapons. LEVIES.

Certain services have been granted by the British Government to the tribes to assist the chiefs in the management of their tribes and include the Dombki and Kahéri services at Lahri and Phuléji respectively, under the Deputy Commissioner, Sibi, and the Umráni service at Dandor (Nári) *thána* under the Political Agent, Kalát, paid from the Bolán Levy service. The strength and the monthly cost of these in 1903-4 were as follows:—Lahri, 1 *risáldár*, 1 *duffadár*, 5 *sowars* and 1 *muharrir*, cost Rs. 237; Phuléji, 1 *risáldár*, 5 *sowars* and 1 *muharrir*, cost Rs. 170; and Nári (Dandor), 1 *jemaídár*, 2 *duffadárs*, 16 *sowars* and 1 *muharrir*, cost Rs. 435. In addition to these, 4 *sowars* of the Dombkis and 7 of the Kahéris are employed in the Sibi District on the railway line between Mithri and Jhatpat, and in the Sibi *thána*; and 8 footmen of the Umránis in the Nasírábád tahsil. The total monthly expenditure on the different services amounts to Rs. 317 for Dombkis, Rs. 325 for Kahéris and Rs. 435 for Umránis. The latter excludes Rs. 72 on account of the cost of the footmen employed in the Nasírábád tahsil of the Sibi District. services maintained by the British Government.

In former days there were no arrangements for the detention of prisoners and the punishment of imprisonment was seldom resorted to. Prisoners were handed over to the charge of the detachment of troops and released on payment of a fine or on furnishing respectable security. Under-trial prisoners were kept in wooden stocks (*káth*) in charge of a *kotwál*, who usually received some payment for his services from the prisoner on his release. The *káth* is still (1906) used in the tribal areas where the chiefs exercise jurisdiction, and in all such cases, there are no arrangements for the subsistence of prisoners, who either get food for themselves or are fed on the charity of the inhabitants of the place. JAILS.

Since the improved system of administration has been introduced, a small prison or lock-up is attached to each of the five *niábats* in which sentenced and under-trial prisoners are kept. Long term prisoners are also sent sometimes to the Mastung jail. There is also a lock-up in each of the *thánas* at Gandáva and Nári. The prisoners get



## JAILS

food, etc., according to the scale laid down for jails in British Baluchistán.

## Cattle-pounds.

Reference has been made to some of the cattle-pounds in the section on Miscellaneous Revenues. Each of the five *niábats* possesses a cattle-pound called *dhak* and the receipts, which form part of the item of revenue called *bádi hawái*, are credited to the *niabat* revenues. These pounds are managed by the *niabat* officials and in addition to fines, charges for feeding are also recovered. Besides the above, there are numerous cattle-pounds in the tribal areas in which the *jágirdárs* levy fines. During the harvest, in all important villages, the *jágirdárs* establish cattle-pounds near cultivated tracts. The rates of fine vary from 4 annas to 8 annas for a camel or horse; 2 to 4 annas for a bullock; 1 to 2 annas for a donkey; and 6 pies to 1 anna for a goat or a sheep.

## EDUCATION.

Education was formerly non-existent. The people, with the exception of the Saiads, *kásís*, and *mullás*, are wholly illiterate. Female education is still unknown. Some of the *kásís*, who have studied in Sind, know Muhammadan law and theology well, but the extent of the education of others is limited to a smattering of Persian. The chiefs employ *mullás* for conducting their correspondence. The *mullás* and *kásís* hold classes (*maktab*) and teach boys the Korán, receiving occasional small payments from the parents in return. Similarly, Hindu boys have from old times received instruction in the characters locally called *Sindhi akhar*, and known in the Punjab as *landa*, to enable them to keep their accounts. Their teachers are either the priests in charge of the *dharmśálas* or one of the intelligent Hindu shopkeepers, who receive occasional payments from the parents.

In June 1906, three primary schools, maintained by the State, were opened at Dádhar, Bhág and Gandáva. The total number of pupils in March 1907 was 150.

## MEDICAL.

The only medical institution in the district is the dispensary at Dádhar. It is the first of its kind, and was opened by the Church Mission Society of Quetta, when in 1905 they made a beginning of Mission work in the State. The land for the dispensary was granted free by the Khán; all other expenses were met by the Society. The building, which

consists of an operating room, small ward for indoor patients and a dispensary, cost about Rs. 1,800. MEDICAL.

The staff move to Tiri in Mastung in the summer, but the Mission doctor visits Dádhar once or twice a month. During the first 8 months of the year 1905-6, 6,581 patients were treated and 140 minor and 12 major operations were performed. The Kálat State contemplates (1907) opening dispensaries at Bhág and Gandáva.

The principal diseases are malarial fever, pneumonia, diseases of the digestive system, eye and skin disease, bronchitis, spleen, jaundice and hemorrhoids. Fevers (*tap* or *kosa*) generally prevail in summer between the months of July and September and to a small extent in October, November and March. Owing to the great heat of Kachhi, cases of sun-stroke or *jhola* frequently occur during the summer. On the whole, however, the general health of the district may be said to be good. Pneumonia is caused by exposure in the winter; and diseases of the digestive organs are mainly due to coarse food and impure water. Of eye diseases, cataract is most common, chiefly among old people. Prevalent diseases.

The usual epidemics are small-pox (*sítla* or *máta*), measles (*lákra kákra* or *sohrak*), and cholera (*dáki*). Small-pox and measles are fairly frequent, and are often attended with considerable mortality among the children. Small-pox is held in much dread by the people; and the Hindus, as in other parts of India, regard it as the visitation of a goddess, a belief which is also shared by some of the indigenous Muhammadans. Epidemics.

Owing to the dirty habits of the people, the hot climate of the district, and scarcity and impurity of the water supply, cholera has been a frequent visitor. During November 1839 when the Bombay Column was returning from Afghánistán to Sind "that dreadful scourge, the cholera, made its appearance among them at Bhág. Dr. Forbes was the first victim, an officer much esteemed. From that moment the malady spread with frightful rapidity. In four marches they reached Jánidérah. It was then no longer possible to bury those who died. The jungle and the road were strewn with corpses."<sup>2</sup> Cholera.

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\* "Dry Leaves from Young Egypt," page 93.

## MEDICAL.

The outbreaks which are remembered by the people are those of 1873 and 1888 in the Lahri *niábat*; of 1878, 1886, 1889 and 1894 in Dádhar; of 1885, which extended to Dádhar, Bágh Nári, Gandáva and Jhal; of 1879 and 1899 in Gandáva; of 1891 in Shorán; of 1894 in Jhal; and of 1902 in Bála Nári. All have caused great loss of life, but the most virulent outbreak was that of 1885, which first appeared in the month of May at Rindli in the Bolán and spread rapidly up the pass to Quetta and to the south of Jhal in Kachhi. The mortality was heavy among the people, especially the Hindus and the Khán's troops suffered great loss both at Bhág and on their march back to Kalát as far as Khuzdár. In cholera, the people place implicit faith in saints and Saiads and it is common for the people to pass under a Saiad's arm to secure immunity from the disease. Segregation of patients is not resorted to, but the people avoid any village in which the epidemic may be prevalent.

Vaccination  
and inocu-  
lation.

Vaccination is unknown. Round Lahri and Mithri the Government vaccinators from Sibi have in the past few years performed some operations, the statistics for which are not available. Inoculation, which is known as *tukka*, is the only means of protection. The inoculators are the Saiads of Dádhar, Mastung and Kiráni near Quetta; the Shéhis of Robdár; and Abábakis of Mungachar, who visit the district during the winter or are sent for when small-pox breaks out in a locality. In the southern parts round Jhal and Gandáva, inoculation is performed by Saiads from Sind and by some of the Jats; a few of the local Magassis have also learnt the process. The method of inoculation is described in the *Sarawán Gazetteer*. The inoculation fees vary from 4 ans. to Rs. 10 for each operation, but in the majority of cases, are 8 ans. for a man and 4 ans. for a woman.

Indigenous  
remedies.

The *Yundni* system of medicine is in vogue and here and there may be found an ill-informed physician (*hakim*) whose services are utilized in case of sickness. The well-to-do sometimes go for treatment to *hakims* in Sind. In cases of cholera, the only remedy is a draught prepared of *pét phutra* (*Plantago ovata*), poppy seeds and *násbu* (basil); the juice of onions is also given freely and the clothes of the patient are soaked in water. Some of the Hindus use country liquor.

In fever the usual remedy is a purgative of *sina* (*Cassia* MEDICAL. *angustifolia*) or of decoction of the drugs known as *gul binafsha* (*Viola odorata*), quince seeds, endive, *ustákhudus* (*Lavandula stæchos*), *pursan* (*Ehretia acuminata*), jujube, fig, liquorice, *har har* (*Terminalia chebula*), citron and rose leaves. After the purgative, a beverage (*sharbat*) of *binafsha* is used for some days. In pneumonia (*sumbak*) the popular remedy is either bleeding, or wrapping the body in the fresh skin of a sheep or goat; or a plaster on the affected lung made either of gum or *ak* (*Calotropis gigantea*) leaves. Branding is done in delirious fever and in pneumonia and in cases of diseases of the digestive system and in spleen. For skin diseases and blood impurities a draught of either *patichák* or *drámáho* is considered efficacious; while for ulcers and wounds the drug called *sénhwar*, sprinkled on the wound, has a healing effect. An ointment is generally made of *sarson* oil mixed with *sandúr* (red oxide of lead), camphor, sulphur, wax, *yárling* and *gunisht*. For cough, a compound of molasses (*gur*) and *bártang* (*Plantago major*) is given. For jaundice (*zardoi*), the syrup of *binafsha* (*Viola odorata*) or sandal wood is useful. For hemorrhoids, a purgative of some sort and subsequent use of pills made of *bakáin* (*Melia Asedarach*), *sat gilor* (*Tinospora cordifolia*), almond oil, and grapes. In paralysis, pills made of garlic, honey, nutmeg, cinnamon, clove and *kastúri* (*Delphinium Brunonianum*) are eaten. In *jhola* or sunstroke, which is usually fatal, a syrup of molasses and black pepper is given and water sprinkled over the patient. In addition to the above, medicinal drugs imported by the Bráhuís which are described in the *Sarawán Gazetteer*, are also used by the people.

Sanitary arrangements are non-existent. The villages are dirty and litter and filth are allowed to remain in the houses and streets, and corpses of animals are thrown not far from places of habitation. The condition of the towns, such as Bhág and Dádhar, is particularly unsanitary. The more well-to-do set apart a room in their houses for use as a privy, which is only cleaned at long intervals by the local *chúras*. Since the establishment of *niábats*, a few sweepers have been engaged for headquarter places. In 1907, they numbered 4 at Bhág, 1 at Lahri, 3 at Dádhar and 1 in Nasirábád (Mírpur).

Village sanitation and water supply.

**MEDICAL.**

Scarcity of good drinking water exists in all villages and towns, even in the largest. In places where there is no permanent irrigation, people generally obtain water for drinking from the pools in the river beds for a few months after the floods have ceased. Afterwards, shallow wells are dug in the river channel and lined with tamarisk branches, the water is raised by hand in open skins and poured into earthen vessels. Animals are watered from troughs made close to the mouth of the wells. A few tanks are to be found, the largest being situated at Kanda-Palál. Round Jhal, there is a unique method of raising water from deep wells for drinking purposes. A slanting pole carrying a small pulley is set up to overhang the water of the well. A rope of the requisite length is then passed over the pulley and attached to a windlass. To the other end of the rope a leather bucket is suspended. Two or more persons push the windlass round and wind up the leather bucket to the surface.

**SURVEYS.**

The Survey Department of the Government of India has prepared and published maps of the whole district on the scales of 1"=2 miles, 1"=4 miles, 1"=8 miles and 1"=16 miles.

## CHAPTER IV.

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### MINIATURE GAZETTEER.

Bhag and Gandava are the two towns of Kachhi in which it has long been the custom for the Kháns of Kalát to reside in winter. An account of Gandáva will be found further on in this chapter. Of late years, the town of Bhág has decreased in importance owing to the breaking of the Gádi dam and the consequent diversion of the flow of the Nári to the western side of Kachhi. The dam has now, however, been repaired and the town may again flourish. It is situated in  $29^{\circ}3'N$  and  $67^{\circ}49' E.$  on a branch of the Nári at an elevation of 334 feet and is about 14 miles from the Bellpat railway station. It is at present surrounded by bare plain. If, however, dams are thrown across the river, cultivation extends close up to the town. Much of the town is now in ruins, but there is a large central bazar running from north to south, as almost all the bazars in Kachhi do, and a fair number of houses. The town is enclosed by a mud wall with remains of bastions at intervals, and there are six gates, four large and two small. The most conspicuous building is the Hindu *dharmaśāla* which was erected recently at considerable cost. On the west, are the buildings which are occupied by the Khán, now fallen into disrepair. They are of the usual rabbit-warren type consisting of an outer building with an inner courtyard surrounded by long lines of buildings with low doors in which the different families accompanying the Khán were located. Outside the town, on the south-west, is a mausoleum known as *Qubba-e-Shahídán*. The central dome has some pretensions to architectural beauty and is covered in white plaster. Four domes at one time also adorned the four corners of the plinth on which the mausoleum stands. The mausoleum contains the graves of Mián Ghulám Muhammad, a native of Rohri in Sind, and his disciple named Háji Abdur Rahím. The story regarding it is as follows:—

MINIATURE  
GAZETTEER.

MINIATURE  
GAZETTEER.

Mián Ghulám Muhammad was the spiritual head (*murshid*) of Zamán Sháh, King of Kábul, and lived at the latter place. By the intrigues of Zamán Sháh's *wazir*, Ghulám Muhammad lost his confidence with the King and fled from Kábul. The King sent his *sowars*, who killed him with his disciple near Bhág as a sorcerer and carried away their heads, which were recovered by the followers of the saint and buried at Bhág. The saint's followers also killed the Afghán *sowars*.

On the south of the enclosure of this mausoleum, there are still to be seen the remains of two graves, where are said to be buried two European officers who died during the First Afghán war. The walls of a bungalow are still standing not far off. On the north-west of the town and opposite the Mír gate, is the mausoleum of Mustafa Khán, the brother of Mír Mahmúd Khán I and uncle of Mír Mehráb Khán II killed at Kalát in 1839. Mustafa Khán had much influence in Kachhi and was treacherously killed by his brother Rahím Khán near Kotra. Both brothers now lie side by side. The tomb is said to have been erected in 1224 H. (1809 A.D.) by Bíbi Zainab, sister of Mír Mustafa Khán. An attendant, *mujáwar*, maintained by the State, looks after the tomb, which is held in much respect by the people.

Between the Mír gate on the north of the town and the tomb of Mustafa Khán, is to be seen a single grave surrounded by the four oblong erections indicating that it contains the human remains of four persons. It is here that are buried the Mustaufi Faqir Muhammad, his father, his son and the havildár who were killed by the orders of the Khán of Kalát in 1894. It was in consequence of these murders that Mír Khudádád Khán subsequently abdicated the *masnad* of Kalát and was succeeded by the present Khán.

The population of Bhág (1903) consists of 3,635 souls of whom 475 are artisans such as weavers, shoe-makers, blacksmiths, carpenters, etc., etc. Nearly one-third of the total population consists of Hindus. In the time of Mír Khudádád Khán, the town had about 1,600 houses with a population of about 12,000 souls. The place is now the headquarters of the Mustaufi for Bhág and Lahri and of the local *niábat*, possesses a primary school which is maintained by the Kalát State, and a post office.

Besides its retail shops, some petty industries are also carried on. Gun-making, at one time, was an important industry, but it is now on the wane. There is a particular kind of clay found in the vicinity which, though brown before being baked, turns white after being put through the kiln and pots, made from it, pick a good colour with lac (sealing wax). A single family has long been engaged in this industry and the coloured pots manufactured by them are very popular. One Gul Muhammad is now (1903) the principal artisan, but he only makes to order. Snuff boxes and toys coloured with lac are also manufactured. There are a few dyers, and also some persons who cover *hukka* stems with gold and silver wire, an industry which is said to have been introduced from Sind. Several goldsmiths make a living in Bhág. They obtain their dies from the Punjab, and no indigenous designs of jewellery appear to be produced. The Hindus living in the town are mostly engaged in the retail trade, but there are one or two large money-lenders.

The present town of Bhág is about 300 years old, and takes its name from a grazier woman named Bhágwán, who came with her flocks from Dájál in the Déra Gházi Khán District and settled here. Its former importance can be traced from the fact that the *náib* of Bhág is still spoken of by the common people as the *narwáb*, and that the whole tract lying to the south and irrigated by the Nári is known as Bhág Nári. Formerly, it is said that the permanent flow of the Nári water, instead of being taken off as it now is at Sibi, was used in Bhág.

The octroi and excise of the town are generally combined in one contract and are farmed to a contractor, the total annual income amounting to about Rs. 5,000.

For its water supply, the town depends on the flood water of the Nári river which is arrested by a dam, and when the water dries, numerous wells are dug in the bed of the channel.

In the town is one gun, formerly used by the Khán's gunners for the purpose of saluting. It is one of the four which were presented to the Khán of Kalát by General Jacob, and is marked XXIII, G.P. Hutchinson 1838, Cossipore. Another old muzzle-loading gun is lying in the west side of the town.



MINIATURE  
GAZETTEER.

**Dadhar** or **Dadar**, which is the headquarters of the *niábat* of that name, lies at the eastern end of the Bolán Pass, about 35 miles north of Bhág, about 2 miles from Rindli and about 11 miles from the Mushkáf railway station. It is situated between 29° 29' N. and 67° 39' E., at an elevation of about 740 feet. It is almost surrounded by hills, the great range 5 miles to the westward, and low ranges to the north and south respectively running in an east-north-east direction from it. In summer, when the prevailing southerly winds cease, the heat is excessive, the temperature rising sometimes to 120°. The town is situated on a branch of the Bolán river, the marshy bed of which receives all its drainage, and a few date-trees grow in the swamp. Close to the town, are gardens in which the pomegranate preponderates. The population is about 1,810, mostly Jats, but also some Saiads, and artisans, and about 50 families of Hindus. Dádhar has a fair sized bazar, where Hindus carry on a brisk trade. There is also a primary school maintained by the Kalát State, and the Church Missionary Society have a hospital which is moved during the summer to Tíri in Mastung. The local manufactures include shoes, saddlery, agricultural implements and a few guns and swords.

The soil of the surrounding country is good, and irrigation water is abundant, and is obtained from the Bolán river. The crops raised include wheat, *juár*, cotton, *til*, melons and indigo, and vegetables are also grown. The ruins of the town of Gujrát, once the capital of the Bárúzai Panni Afgháns, are about 5 miles, and the famous shrine of Pir Dopási lies about 6 miles, to the west of Dádhar.

In 1840, a British force was attacked at Dádhar by Nasír Khán II, but the assailants were beaten off. The grave of Lieutenant Loveday, the British Resident at Kalát, who was murdered by the Bráhui insurgents in 1840, lies about two miles from the town. A marble stone is now (1907) being erected by H. H. the Khán over the grave.

**Gajan** is situated between 28° 41' N. and 67° 26' E. about 5 miles to the north-west of Gandáva, and is the residence of the Zahri Chief during the winter. The Dhori *nullah*, which passes through it from west to east, divides the village into two quarters, that on the north being known from the

people inhabiting it, as the Gáján of the Gájánis, and that on the south as the Gáján of the Lásháris. The country, in which Gáján is situated, originally belonged to the Khán of Kalát, and is said to have been conferred in *jágír* upon the present owners, the Zarrakzai, by Mir Nasir Khán I, as compensation for the life of Mir Zarrak, who was killed in an expedition taken by the Khán against the Talpurs of Sind.

The population of the village is about 172 families, mainly Láshári Baloch, Gájáni Jats and Saiads, and including also 40 families of Hindus who carry on the trade of the place and of the surrounding country, and about 40 families of artisans. About 3 miles north of Gáján are the beds of salt bearing earth where salt is manufactured by the Núnáris in the jurisdiction of the Zahri chief. At present (1904) the annual output is about 4,800 maunds.

The greater part of the soil of the country is a mixture of clay and sand. Water for irrigation is drawn from the Sukléji river and is divided into 242½ *shabánas*; the principal hill-torrents, of which the flood water is used for *khushkába* cultivation, are the Gari, Chhattar, Lundi Kázi and Kand, all of which run from west to east.

At about 3 miles to the north-east of the village, are two mounds called after Dálu Rai, a Hindu ruler, the ruins of forts built by whom are also to be found in Pishín and Sibi. The principal shrines are those of Kázi Somáil, Mandau Sháh and Sháh Murid. About three miles north of the village, is the Gahélav forest, the scene of one of the early fights between the Rinds and Lásháris in the fifteenth century. In years of good rainfall, it forms an extensive pasture ground for the flocks of the neighbouring population; and carbonate of soda is manufactured from the *rihit* plant that grows luxuriantly in it.

The Zarrakzai chief levies duties on exports and imports at Gáján and certain taxes from the Hindu traders.

**Gandava** (elevation 321 feet), also written as Ganjába or Ganjáva, is situated near the mouth of the Múla Pass, between 28°37' N. and 67°29' E. on a branch of the Múla stream. It is about 40 miles from Nuttal station on the North-Western Railway. The population consists of about 330 families, chiefly Jats, and includes 20 families of Saiads and 120 families of Hindus. It has a considerable trade which is in the hands of

MINIATURE  
GAZETTEER.

the Hindus. The local manufactures include coarse cloth and shoes. The Kalát State maintains a primary school, for boys, opened in July 1906. The town has 12 mosques and 5 *dharmśálas*. The *niábat* establishment consists (1907) of a *mustaufi*, a *náib*, a *já-nashin*, a *muhásib*, a *sadbáshi*, 7 sowars and 25 footmen, while the *thána* has an establishment of a *thánadár*, a *duffadár*, a tracker, a clerk, and three sowars. In former days, the place was surrounded by a high wall, but this has now fallen into disrepair. The east side of the town is inhabited by Hindus. In the centre is a bazar with the main street running north to south, and on the west are the Khán's quarters which can hardly be called a palace, and which are occupied when His Highness visits Kachhi in winter. The Khán's quarters are a set of low, rambling buildings with a large inner court. Before entering this court, on the left, is a small room containing a platform on which Mehráb Khán used to sit. On the north of the inner court-yard, which was used for the Khán's *harem*, is a three-storied building containing a large inner hall and upper-rooms. To the north of this again on a raised platform is the *métkhána* or wash-house. Gandáva is a place of great antiquity, and is known to the historians as Kandábil, which is said to have been founded by the Persian King Bahman. An account of its history has been given in Chapter I; the tomb, made of bricks, of Murád Ganja the *náib* of Núr Manammad Kalhora, is still standing close to the south of the town of Gandáva. It was this Murád Ganja, who opposed Mír Abdulla of Kalát at Jándrihar near Sanni in 1730-31.

A conservancy cess is levied on Hindus and an establishment kept up for sanitation. Hence the town is one of the cleanest in Kachhi. On the south lies a large garden covering two or three acres containing mangoes, sweet limes, and other fruit trees. It was near this garden that in 1863 Shérdil, the cousin of Mír Khudádád Khán, attempted the latter's assassination, but only succeeded in wounding him. A general insurrection ensued; Shérdil Khán was declared ruler and Khudádád Khán retired to the Sind frontier. Khudádád Khán regained the *masnad* in 1864.

Hají (elevation 337 feet) lies in 29° 15' N., and 67° 50' E., on the right bank of the Nári river about 16 miles north of Bhág and about 7 miles from the Lindsay railway station.

It is named after Hájí Muhammad Khán I, the Shahwání chief to whom it was first granted by Nasír Khán I for services rendered at Delhi. Hájí is one of the largest villages in Bála Nári, possessing about 250 houses and is important as being the headquarters of the Shahwání chief who holds a *jágitr* at the place; and many Shahwání tribesmen spend the winter in the vicinity of the village in their black tents (*gidán*). The permanent inhabitants number 475, principally Jats and there are also some Hindus. The principal sections of the Jats are Mahésar, Súmra, Gola, Kori or weavers (60) and mochis or shoe-makers (20 families). The Hindus carry on a good deal of trade. The Shahwání chief levies octroi both on imports and exports and also several other taxes including poll tax (*jizya*) on Hindus, and duty on sale of vegetables (*pírí*); there is also a distillery for country liquor. The local industries include country shoes and leather belts, and coarse cotton cloth, which are made for local consumption and for sale in the neighbourhood. The village possesses 8 oil presses (1903) in which a good deal of *síreh* oil is pressed. Hájí was formerly enclosed by a wall which is now in ruins. The dome of the principal mosque is conspicuous from a distance. Outside the town are the tombs of Hájí Muhammad Khán and other Shahwánis which possess some pretensions to architecture. The site of the great Gádi dam on which the cultivation of the whole of Bhág Nári depends is about  $2\frac{1}{2}$  miles to the north. A large dam is also built in the Nári river at Hájí for the local cultivation. The Nári *thána* (Dandor) levy post is about 2 miles east of Hájí. The water supply of the village is from the Nári river in the bed of which, when the flood water is dried up, wells are dug.

Jalal Khan village (elevation 327 feet) lies north-west of Bhág and about 21 miles from Shorán and is the chief village of the Mughéris. It is enclosed by a mud wall and has about 490 houses and a population of 2,860 persons, principally traders and artisans. The headman of the Mughéris is *Wadéra* Jalál Khán after whom the village is named. It has a thriving bazar. The local manufactures include shoes, saddlery, coarse cotton cloth, and bed sheets, guns and swords. *Wadéra* Jalál Khán levies octroi duty on imports and exports; one-third of the proceeds is retained by him and two-

MINIATURE  
GAZETTEER.

thirds paid to the Khán. The village is the best known in the tract called Bulédkár where the Bulédis and the Mughéris hold revenue-free grants from the Khán. A large cultivated area surrounds it. The village is situated on the left bank of the Bolán river, but the village lands also receive irrigation from a branch of the Nári river, named Nála Ghaibi. The principal crop is *juár*.

**Jhal.**—The town of Jhal, situated in  $28^{\circ}17'N$ , and  $67^{\circ}27' E$  at an elevation of 348 feet above sea-level, was at one time enclosed in walls that now have been allowed to fall into decay. On the west the high *miri* of the chief, of four stories with its balconies and balustrades built in mud and brick, presents a somewhat imposing appearance. On the east is the Hindu quarter, and in the centre is one of the covered bazars common to this part of the country, the whole containing about 60 shops. The inhabitants besides the Bhútáni Magassis, the *sardárkhél*, consist of Mirzáni, Ráwatáni, Nindwáni, Sobháni, Láskáni, Girsar, Chandrámán, Banguláni, and several other sections of the Magassi tribe; and Channe, Dáya, Kori (weavers), Kumbhár (potters), Hajám (barbers), and Mochi (shoe-makers) Jats. They may be estimated at some 2,000 souls. On the south-east of the town stands a building which was formerly the chief's garden house, but owing to the drying up of the stream of Garáng near Kohéro Kalát, which irrigated Jhal and its surroundings, the garden has been destroyed and the garden house now stands bare and bleak against the sky. The water supply, which was formerly obtained from open channels running from Garáng to the town, has now to be brought on beasts of burden from a water channel situated about  $2\frac{1}{2}$  miles to the south of the town. Jhal has not always been the headquarters of the Magassis. It is alleged to have been the original settlement, but afterwards it was moved to a locality two or three miles westward of the present site. Afterwards, the chiefs lived for some time at Khánpur near Kotra, and here the tombs of two of the chiefs are still to be seen. From Khánpur they again emigrated to the site of the present town.

The ancient town of Khánpur still exhibits marks of its strength with its crenelated wall. Near the site are situated the tombs of Bhút the second, a grandson

of Bhút Faqír, the founder of the present *Sardárkhél* among the Magassis and of Gwahrám who was related to the chief. The latter's tomb is the most imposing of all such places in Kachhi. It is now falling into decay, but was at one time a fine white edifice set out with light blue Multán tiles. The floor of the inner part, which contains the tomb of Gwahrám and his sister, is paved with similar tiles and the lower part of the walls with tiles bearing dark-blue, light-blue and brown designs. The whole is surmounted by a dome which was originally painted in light-green and brown and the whole of the inside is ornamented in the same colours. Round the building are eight recesses also fully painted. The tiles used in the construction are similar to those now made at Multán and are said to have been made and burnt by workmen from that place.

Kotra is a group of four villages, of which one belongs to His Highness the Khán and the other three to the Iltázai Bráhuís and are called after leading persons as Kotra Mír Karam Khán, Kotra Bibi Fateh Khátún and Kotra Mír Gauhar Khán. The villages lie on the main route from Kachhi to Kalát via the Múla Pass. The population consists of about 200 families and comprises the Iltázais; Láshári Baloch; about 20 families of Dínári Baloch and 15 families of Jats. The latter, besides cultivating land, work as weavers and blacksmiths. There are 40 families of Hindus who carry on a brisk trade. The country round Kotra is covered with a growth of *pípal*, acacia, tamarisk and *khábbar*, and the place possesses a magnificent garden belonging to Mír Karam Khán in which mangoes preponderate. A Hindu, Lakhmi Chand, is now (1907) planting another garden. The soil is good and productive, but the area under permanent irrigation does not exceed one-eighth of the total cultivation, the remainder depending on floods in the Múla river and minor hill torrents. There are two water mills in Kotra. The permanent source of water-supply is the Pir Chhatta spring, which is divided into four equal shares, each of the four villages possessing a share. The principal crops raised are wheat, barley, *juár*, *moth* and *mung* pulse, and *kiring*, a fodder crop. Places of archæological interest are the three mounds, Lákhpur, Pehangar and Kauru, believed to be the ruins of old cities inhabited by three

MINIATURE  
GAZETTEER.

of the oldest sections of the Kachhi Jats, viz., Channe, Wadhe and Mánke who preceded the Rind Baloch. The principal shrines are those of Pír Chhatta about 6 miles to the west in the hills and of Gul Sháh Barri and Pír Sháh at Kotra. An annual fair is held at the first named shrine during the date harvest. Khari, an important village inhabited by the Dinári section of the Láhári Baloch, is about two miles to the north-west. In 1840, a British force encountered the Bráhuís under Nasír Khán II in the hills near Kumbi about 8 miles to the west of Kotra. The Bráhuís after a stubborn resistance were defeated with the loss of three hundred men, whilst Mír Bohér Khán Músiáni and seven other chiefs with 130 followers were taken prisoners. The Khán of Kalát levies octroi both on imports and exports at Kotra, where there is also a distillery for country liquor, for which a contract is sold by the Khán.

Lahri, which is the headquarters of the Dombki chief and also of a *náib* of the Khán, is an important town in the eastern part of Kachhi, and is situated in 29° 10' N and 68° 12' E, at an elevation of 495 feet above sea-level. It lies on the main route from Sibi to Jacobábád, 35 miles from the former and 69 miles from the latter place. The nearest railway stations are Bellpat, 23 miles, and Lindsay, 20 miles. The town is walled; most of the huts are of mud, but the Dombki chief has built a large house of burnt bricks in lime, and a guest house. The mausoleum of Sardár Sohráb Khán, the grandfather of the present chief, Mír Chákar Khán, is an imposing structure. The population is estimated at 4,350 persons and comprises the Dombki Baloch, Jats, Hindus, and artisans. The Hindus of Lahri are a flourishing community and carry on trade with other towns in Kachhi, also with Jacobábád, Sibi and the Marri-Bugti country. Octroi duty is levied on imports and exports. The local manufactures include coarse cotton cloth, saddlery, shoes and belts. The soil is good, but the greater part of the cultivation depends on the flood water of the Lahri hill-torrent. Drinking water is obtained from wells. The principal crops are *judr*, melons and wheat, and vegetables are also grown. The British Government maintains a levy post (1 risáldár, 1 duffadár, 5 scwars and 1 *muharrir*); and there are ruins of an old bungalow close to the levy lines.

**Mithri**, the headquarters of the Raisáni chief, lies on the right bank of the Nári river, 13 miles south-east of Dádhar, at an elevation of 384 feet above sea-level; the railway station of the same name is about 3 miles distant. Its population is about 150 houses of Raisáni Brátuis and Jats; there are also 366 Hindus. It has a small bazar where ordinary supplies in small quantities are obtainable. The Raisáni chief levies octroi on imports and exports. The principal sections of the Jats are Abra, Mahésar, Máchhi, Dáhir, Langah, Khand, Gola, Kalwár and Aráin, others are Chákis or oil pressers. The village was formerly surrounded by a wall, which is now dilapidated. The village lands are divided into 17½ *thálas* or parts held by various sections of the Raisáni tribe and are cultivated by Jats. A large dam (*gandha*) is thrown across the Nári at Mithri to divert the flood water from which *juár*, *bájri*, *mung*, *moth*, wheat, barley, oilseed and cotton crops are raised.

The principal buildings are those in which the chief and the leading Raisánis live, the Sardar's guest house and a mosque. There is a distillery of country liquor at Mithri which is farmed on a contract by the Raisáni chief. There are (1903) 8 oil presses, and the only industry is the coarse cotton cloth made by Koris. About two miles to the east of the place is a large cemetery containing the tomb of Háji Mullá Muhammad, grandfather of the present Raisáni chief, Sardar Sir Ghaus Bakhsh Khán, K.C.I.E. The principal sites of archæological interest are (1) Mirzápur or the ruins of an old town said to have been held by the Báruzais prior to 1740, when, on Kachhi being handed over to the Bráhuis, the Báruzais transferred their headquarters to Sibi and the inhabitants founded the present village of Mithri which was named after one Mitha, Dáya; and (2) Détké-ka-damb or the ruins of an old town said to have been burnt by Dúla Darya Khán, son of Jám Nanda, Ruler of Sind. The water-supply of Mithri is obtained from the Nári river in the bed of which, after the flood water dries, wells are dug.

**Panjuk** is situated between Gandáva and Jhal, 10 miles south of the former place on the road to Lárkáná in Sind. It is the most important village, possessing irrigated land, in the northern part of the Magassi tribal country. The population consists of about 50 houses, chiefly Magassis of the



MINIATURE  
GAZETTEER.

Chandrámáu, Ráhéja, and Bhútáni sections; there are also Jats of the Burra, Sorangi, Buréja, Joya, Súhéja, Bukéja and Wadhe sections, and some artisans. There are also about 20 shops of Hindus who carry on a good deal of local trade, especially in grain. The village has three mosques and a guest house maintained by Nawáb Kaisar Khán. There is a considerable amount of cultivation. The proprietary rights belong to the Magassi chief, the Jats being his tenants-at-will.

A large portion of the land is dependent on the flood water of the Múla river, to catch which a large dam is thrown across the bed of the river. The share of perennial water from the Múla river is one-fifth (*panjuk*), and hence the name of the village. This water is said to have been given to the Magassis by Mián Núr Muhammad, Kalhora, in the time of the Magassi chief, Bhút Faqír. The principal crops are *juár*, *bájrí*, *mung*, *moth*, cotton and wheat. The village possesses two orchards, the principal fruit trees being pomegranates and mangoes. Very excellent swords are manufactured in the village; other industries include shoes and sword-sheaths, bedsteads (*chárpáís*) and saltpetre. Country rifles are also repaired at Panjuk.

Sanni, the headquarters of the Jatois, lies in  $29^{\circ} 9' N$  and  $67^{\circ} 34' E$  about 20 miles north-west of Bhág. It stands on a hillock, at the foot of the hills separating Kachhi from the highlands of Baluchistán, and is noted for its sulphur mines situated about 12 miles to the south-west. It has a roofed bazar, and a domed mosque in the centre, and the streets are well arranged and clean. The village, in 1904, contained about 83 houses, comprising 35 families of Jatois, 30 of Hindus, 6 of Loris, 2 of Mullás and 10 of artisans including 2 Hindu goldsmiths. The leading men of the Jatois are Azim Khán Bulláni, Allah Bakhsh Jamáláni, Yár Muhammad Pérozáni and Gauhar Khán Kalátizai, who are locally known as *sardárs*. Sanni has a fine forest, the principal tree being *kandí*, and the country is noted for camel breeding. The principal crops are wheat, barley, *juár*, *sarshaf* (*Brassica campestris*), and pulses. Supplies are purchasable at all times. A path leads from Sanni to Kundaláni in the Bolán Pass by Pushtal; and to Narmuk over the Nagáu hills are four paths viz., the Judusk, the Zág-h-na-kasar, Hurro or Rod-na-kasar and Naláni. Some of the Jatois go to Lop in Narmuk in the

Sarawán country during the summer. Permanent irrigation is brought from the hills to the west in an artificial channel 6 or 7 miles long which is, however, constantly liable to be destroyed by floods. In addition to these, several flats are cultivated in Sar Sanni to the west of Sanni itself. The main stream is divided into 144 *béls* of water divided among the several sections of the Jatois, small shares being also held by the Saiads of Dádhar and of Kiráni near Quetta, and also by the Lahri chief of Narmuk. The irrigated lands are held jointly and are divided at the time of cultivation. Sanni has the reputation of possessing the best and purest drinking water in Kachhi.

Sanni is the *jágir* or *indám* of the Jatois. The biggest graveyard in the country lies close to the village, and is said to contain over one hundred thousand graves.

The neighbourhood of Sanni is of considerable historical interest. The ruins of the old town of Khánpur, now known as Khánpur Kohna, which was populated in the time of the Kalhoras by Bábi Dehpál and Paráng Afgháns, and Razi and Hadkri Jats, are situated in the Bolán lands about 6 miles north-east of Sanni. The main streets are still visible, and the ruins of an old mosque built in lime are found in a half dilapidated condition. About two miles to the north-west of Khánpur Kohna, is the site of Jándríhar, where in 1730-31 took place the battle between the Kalhoras and the Bráhuís under Mír Abdulla Khán, in which the latter was killed. The site is now marked by a mosque surrounded by a garden called Mír Bágh, which were constructed by Nasír Khán I in memory of his father (Mír Abdulla Khán), whose dead body was never recovered from the battlefield. The mosque is now in ruins and the garden neglected. Another place of archæological interest is the Chákar Mári, being the ruins of houses in which Mír Chákar Rind is said to have lived, situated about 5 miles south of Sanni. About two miles south-west of the Chákar Mári, is the Lundau forest, the scene of one of the raids made in the 15th century by the Lásháris under Rámén, son of Gwahrám, against the Rinds under Mírán, in which the Rinds were defeated with a loss of 50 men killed. Rámén was also killed.

**Shoran** is an important village about 15 miles north of Gáján between 28° 52' N and 67° 27' E. It is the headquarters

**MINIATURE  
GAZETTEER.**

of *Wadéra* Sardár Khán, the Rind chief. The village consists of mud huts, but the chief has built for himself a good house of burnt bricks. A portion of the bazar is roofed. Outside the town, is a quadrangle of mud buildings constructed by the *Wadéra* for the use of his guests. The population numbers about 280 families and comprises Mírozai and Siáhpád Rinds, Jats, Khánazáds, and Laulái Bulédis. There are also about 80 families of Hindus engaged in trade, and 40 families of artisans and others. There are also a number of hamlets close to the village, the principal of which are Bárijah (10 houses of Bárijahs), Mír Táj Muhammad-ki-Garhi (48 houses of Jats and Khánazáds), both to the south, and Sar Kandahár (30 houses of Mírozai, Hotánzai and Glulám Bolak Rinds) on the north. The Rind chief levies octroi both on imports and exports, and also other taxes described in Chapter III; there is also a distillery for country liquor. The water supply is obtained from the Sukléji river near Chári hill and brought in an artificial channel about 8 miles long. This main channel is divided into two equal parts called Gáhnga and Rod. The Gáhnga half share belongs to the *Wadéra* and the produce is utilized for the expenses of his *bhathi* or kitchen for his guests. The Rod half share is divided into 17 *wáhis* or  $8\frac{1}{2}$  *shabánas* held by the Mírozai and Hotánzai Rinds. On the main stream, there is a water mill belonging to the chief. The principal crops are wheat, *juár* and cotton. Near the village is a fine garden of mango trees. There are many shrines in the vicinity, the important ones being those of Sháh Bukhári, Pir Lákha, Yatím Sháh and Haft Wali, the last named being about 7 miles from Shorán. About two miles north of the town, is the cemetery of the Rinds, containing several mausoleums of the Rind *sardár-khéls* built in lime and showing some architectural skill, the finest being those of *Wadéra* Imám Bakhsh and Mír Táj Muhammad Mírozai. To the south and west of the town, are the important forests of Májbbhi and Darábi, both reserved by the chief. In the Chálwáh branch of the Sukléji river, which flows past Shorán, is the Kachhrau spring, situated about three miles south-west of Shorán, now dry but famous, in Baloch legendary history, as being the place where the first of those raids, which resulted in the wars between the Rinds and the Láháris, was committed by the latter on the camels of

Mír Chákar Rind, which were in charge of a Jat camel-grazier woman named Gohar. The Hari Sar pool, where the Hindus throw the ashes of their dead, is situated about 18 miles to the west in the Sukléji river which here flows through the hills. A track leads along the river bed to Kalát via Gazg. The salt beds, in the jurisdiction of the Rind chief, where earth-salt is manufactured by the Nunáris, are about 6 miles to the south of Shorán. A small quantity of saltpetre is also manufactured. Coarse cloth is the only other industry.

MINIATURE  
GAZETTEER

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APPENDICES.

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## APPENDIX I.

## ROUTE LIST.

[The route lists have no pretensions to be exhaustive. Distances, except when drawn from published route lists, are approximate only.]

No. 1—*Sibi-Jacobábád Route.*

Stages.	Inter- mediate distances in miles.	Total distances in miles.	Accommodation for travellers.	REMARKS.
Sibi, R. S., L. P., T. and P. O. Head-quarters of Sibi District.	...	...	Dák Bungalow, 2 Serais.	
Mall, L. P. ...	14	14	Civil officials' Rest-house.	(a) A track leads to Mithri, the head-quarters of the Raisáni Sardár. (b) A track to Khattan via Gazi, (12 miles), Lahri Nála (24 miles), Fateh Kumb (10 miles), and Khattan (15 miles).
Théri ...	11	25	.....	A Dombki village.
Lahri, L. P. ...	10	35	Guest house, maintained by the Dombki chief.	Head-quarters of the Domb- ki tribe. Tracks lead to Bellpat railway station (23 miles), to Lindsay railway station (20 miles), and also paths to Déra Bugti (70 miles) and to Kahán (68 miles).
Phuléji, L. P. ...	16	51	.....	Tracks to Déra Bugti (60 miles), Nuttal (18 miles), and Bellpat (24 miles).
Chhattar ...	10	61	.....	Track to Nuttal (16 miles).
Sháhpur, L. P. ...	12	73	.....	Tracks lead to Temple Déra (20 miles), Nuttal (28 miles), Sui (87 miles) and to Khajúri (97 miles).
Jacobábád (in Sind), R. S., T. and P. O., Head-quarters of the Upper Sind Frontier District.	31	104	Political Rest- house.	

NOTE.—R. S. = Railway Station,  
L. P. = Levy Post.

T. = Telegraph.  
P. O. = Post Office.

## GENERAL DESCRIPTION.

The total distance from Sibi to Jacobábád is 104 miles. The track lies mostly over *pat* and affords easy going in ordinary weather, but becomes difficult and indeed impassable after heavy rain. Mall lies within the Sibi tahsíl, and Sháhpur, for purposes of political control, is included in the Nasírábád Sub-division. The intermediate stages lie in the Lahri *niibat* of Kalát, but the Political Agent, Sibi, exercises political control over the Dombki and Kahéri tribes. There are villages and *baniás'* shops at each stage, and ordinary native provisions are obtainable in small quantities; for larger quantities, previous notice should be given to the Political Agent, Sibi. Drinking water is obtained from wells and is good, except at Théri, where the water is brackish. The quantity obtainable at each stage is, however, limited.

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No. 2.—*Jacobábád-Dádhar Route via Kundu and Bhág.*

Stages.	Inter- mediate distances in miles.	Total distances in miles.	Accommodation for travellers.	REMARKS.
Jacobábád (in Sind), R. S., T. and P. O.	...	...	Political Rest- house.	
Rojhán	11	11	.....	The road is good except after heavy rain. Water is obtainable at Rojhán from wells. A small quantity of flour, grain, &c., can be obtained from two <i>banias'</i> shops. There is an alter- native route from here to Bhág via Barshori (32 miles), Háshimkashahr (20 miles) and Bhág (17 miles).
Kanda	32	43	.....	The road is fair. Supplies are obtainable; forage, fuel and camel forage abundant; water from a tank also abundant.
Jhok Kásim or Makhan Béla.	16	59	.....	The route runs along the Nári river. Supplies obtainable in moderate quantities; forage abund- ant; water is obtained from the Nári, but is scarce after February or March. The road is good.
Bhág	25	84	.....	The route is good. Supplies abundant. Water is obtain- able from the Nári river.
Háji	16	100	.....	The road is open and good. Supplies abundant. Water from pools in the bed of the Nári.
Mithri	8	108	.....	The road is open and good except at places where the bed of the Nári has to be crossed. Water is got from pools in the bed of the Nári. Supplies obtainable.
Dádhar	13	121	.....	The road is good and runs north-west across the open plain and then through the Bánnh hills. Supplies ob- tainable. Water from irri- gation channels is abund- ant and good.

NOTE.—Rojhán is in the Nasírábád tahsil of the Sibi District. For supplies required on other stages for large parties, arrangements should be made through the Political Agent, Kalát.



No. 3.—*Jacobábád-Dádhar Route (via Gandáva and Shorán).*

Stages.	Inter- mediate distances in miles.	Total distances in miles.	Accommodation for travellers.	REMARKS.
Jacobábád (in Sind), R. S., T. and P. O.	...	...	Political Rest- house.	
Kanda ... ..	43	43	.....	Vide route 2.
Udána ... ..	11	54	.....	The road lies over a desert plain intersected by shallow watercourses and covered with low scrub. Supplies and fodder procurable. Water bad and scarce.
Gandáva ... ..	14	68	.....	Road goes over a plain with low grass jungle and patches of cultivation here and there. Supplies and water abundant.
Shorán ... ..	20	88	.....	The road is intersected by several watercourses and canals. At 5 miles, Gáján is reached. Supplies pro- curable.
Sanni ... ..	23	111	.....	An indifferent road, mostly rough and stony, skirting the hills on the left. Sup- plies procurable and abun- dant; water from a fine stream.
Naushéra ... ..	18	129	.....	For the first 5 miles the road is good, then for 4 miles it runs through the Sanni pass and is rough and stony, the remainder is good over level ground. Supplies and water abun- dant. Grass is procurable, but camel grazing is scanty.
Dádhar ... ..	8	137	.....	Water abundant from the Bolán stream. Supplies plentiful.

NOTE.—For supplies required for large parties, arrangements should be made through the Political Agent, Kalát.

## APPENDIX II.

Translation of a deed of compromise, dated 31st March 1907, arrived at between Sardár Shakar Khán, son of Sardár Núr-ud-dín Khán Sháhizai Méngal and Sardár Muhammad Baká Khán, son of Sardár Azím Khán, Kahéri of Chhattar, in the matter of their dispute regarding revenue (*batái*) in the *jágírs* in Chhattar.

In the above case we, of our own accord and free will, have come to the following agreement:—

(1) That the lands named Godd, which are irrigated by Nála Godar, Nála Ghulám Husain and Páséra, and the Réla lands, which belong to Sardár Muhammad Baká Khán, his brothers and relatives, shall as heretofore remain with them as their proprietary right and as *jágír* or free from revenue. Sardár Shakar Khán shall have no connection with these lands, nor shall he claim revenue (*batái*) from the said lands, except in three embanked fields (*bands*), one belonging to Khudáídád and two to Walidád Khán.

(2) In the Koriwáh tracts, the following lands shall be exempt from *batái*: seven *bands* belonging to Gauhar Khán and three *khétr* belonging to Muhammad Baká Khán, but it shall be at the discretion of Sardár Shakar Khán to give Gauhar Khán the above seven *bands* or not as he pleases. Gauhar Khán shall have no right to them.

With the exception of the abovementioned lands, Sardár Shakar Khán Méngal shall have the right to take *batái* as heretofore at the rate of one-eleventh from all the lands belonging to Sardár Muhammad Baká Khán, his brothers and relations, irrigated by Nála Koriwáh.

(3) Whereas an exchange between the *nisf ambári* (half revenue assignment) of the Koriwáh lands and the *batái* at one-eleventh of Dáhoyári has taken place, Sardár Shakar Khán shall recover the *batái* and *jágír* of the Koriwáh lands, while Sardár Muhammad Baká Khán, his brothers and relations shall levy *batái* in Dáhoyári; that is to say, Sardár Shakar Khán has relinquished the *batái* of one-eleventh in Dáhoyári and Sardár Muhammad Baká has abandoned the *nisf ambári* of Koriwáh.

(4) All lands belonging to Sardár Muhammad Baká, his brothers and relations in Nála Béla, Páséra, Tikan, Kandi and Wáh Kharra, etc., shall be exempt from *batáí*, *jholi* and *karbi*.

Sardár Shakar Khán Méngal shall be entitled to levy *batáí* as usual in all the remaining lands belonging to the Kahéris in Tikan and Páséra. The *jholi* shall be recovered at 2 *kásas* per *khárwár* and *karbi* (or *juár* stalks) at 2 *bár* (loads) from each Kahéri proprietor in lands under the *batáí*; but no such *jholi* or *karbi* shall be levied in the *inám* (or revenue free) lands owned by the Kahéris.

(5) The *sung* (octroi) which may be recovered shall be divided into the following shares :—

	Per rupee.		
	Rs.	a.	p.
Sardár Muhammad Baka Khán	0	4	6
Sardár Shakar Khán ... ..	0	8	9
Khán of Kalát ... ..	0	2	9

Mír Wali Muhammad Khán's share is included in that of Sardár Shakar Khán.

(6) The income derived from the following sources shall be equally divided between Sardár Shakar Khán and Sardár Muhammad Baká Khán:—

*Daláí* or brokerage and *tadda* (literally matting) on bullocks sold or bought, *Daláí* at 8 annas per bullock and *tadda* at 2 annas.

Tax on oil, Rs. 4 per annum on every oil press.

Tax on butchers, Rs. 2 per annum on every butcher.

Fees on Hindu marriages, R. 1 per marriage.

(7) All rights to waste lands and uninhabited houses within and without the limits of the villages shall be considered as belonging to Muhammad Baká Khán, but waste lands shall be brought under cultivation by Sardár Muhammad Baká in consultation with Sardár Shakar Khán.

(8) Sardár Muhammad Baká Khán shall administer the villages in consultation with Sardár Shakar Khán.

(9) Cattle-pound receipts and miscellaneous income, such as from *ábkarí*, etc., shall be divided into three equal shares between Sardár Shakar Khán, Mír Wali Muhammad Khán and Sardár Muhammad Baká Khán.

(10) Gauhar Khán Kahéri shall be entitled to levy *tobra* at six *topas* per *kharwár*. This right of *tobra* shall be levied from the cultivators in lands situated in Chhattar, Murádwáh, Mundar, Nowah and Kandí, irrespective of the fact whether the lands be under *batái* or not, and the collections made on account of *tobra* shall be exempt from *batái*.

The above is correct to the best of our knowledge and belief.

Signed or sealed by—

Sardár Shakar Khán.

Sardár Muhammad Baká Khán.

Witnessed by—

Shér Muhammad Khán, son of Sardár Mitha Khán, caste Humímzai, resident of Khajak.

Khán Bahádur Hasan Khán, Risáldár, Kahéri.

Núr Muhammad, son of Imám Bakhsh, caste Sheikh, resident of Chhattar, servant of Sardár Shakar Khán.

Sardár Faiz Muhamad Khán, son of Sardár Dost Muhammad Khán, Méngal.

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