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1907

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VOLUME VIA.

## KACHHI.

TEXT AND APPENDICES.



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KACHHI GAZETTEER.

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## 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 tahsil of the Sibi District, and is enclosed by the Marri and Bugti hills on the east, and the Írthar and the Central Bráhui ranges of the Jhalawán country on the west. On the north-east of its apex lies the Sibi tahsil. The total area, including the Lahri *níbbat* (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 Panj-khabar, 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 Jatois from the Lahris and the jurisdiction of the Dádhar

Western  
boundary.

**PHYSICAL  
ASPECTS.**

*niábat* from the Nágau and Bhaur hills. From Sibri, it turns northward to the village of Rindli through the Maurjik hills, in the neighbourhood of which it strikes the Bolán 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 Kalát State territory to the point where it joins the Nári, whence the latter forms the boundary between the two territories. The boundary line then leaves the Nári 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 Gházi *nullah* about 23 miles, assuming different directions, and along this portion of the boundary masonry pillars have been erected. From Gházi *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 Nasirábád tahsil 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 Nasirábád tahsil of the Sibi District, formerly a *niábat* of Kalát. In the Agreement,\* dated the 17th of February 1903, by which the management of the Nasirábád *niábat* 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-amvát* 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 Kirthar 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 Jhalawán 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 Sukléji 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.

**Bánh or Pabb hills.**

The only hills other than the skirts of the surrounding mountains consist of the low range called Bánh 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 Sukléji 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 Spérarágha 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 Nasirábád *niábats* depend for their supply of flood water.

Lower down in the Bhág *niabat* there are 26 *gandhas*, the last one being the Sáhibdina *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 Mír 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) Hábni. 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 Muhammad, 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 *nídbuts*.

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 Rámézai. 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 perénial stream of water which is utilised for irrigation, the Mithi giving permanent irrigation to Siánch and the Bári to Isubáni 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 Pir 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 tamárisk.

## 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 Nasírábád tahsíl of Sibi. There is a long standing dispute between the Dombkis and the Khán's *ulus* of Lahri *nibat* 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 Chhat-  
tar.

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 Naláni 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 Bhatári; 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 Dádhor 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 Siwálik 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 *zysiphus 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, *nerium odorum* (*jaur*) grows in some quantities. *Acacia* (*chighard*) occurs here and there and *asadirachta Indica* (*nim*) and *dalbergia sisoo* are few and far between, and a few date trees are found in Dádhar, Kotra, Pir Chhatta, and in the neighbourhood of Sháhpur.

Of the smaller bushes and shrubs found scattered in the district are *rhasya stricta* (*heshwarg*), the *barilla* plant, *panir*, *kandéri*, *mundhéri*, *senhwar*, *ghorewal*, *goragh*, *buramber*, *gorari*, *afaband*, and *lanri*. *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*, *gandher*, *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 *bakarwál* 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 *niabat*, 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 history.

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 Khalifa 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 Yazid 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 Multán, 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. Sammas.

## 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 Mír Chákar, the Rind, is said to have ruled in Kachhi peacefully for about 30 years. Hostilities then arose between Mír 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 Gujráat, as the legend represents them as invading Gujráat 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 Mír Zunnún Bég Arghún, who was Governor of Kandahár and North-eastern Baluchistán under Sultán Husain Mirza of Herát about 1470 A.D.

The Ar-  
ghúns.

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 Pishín, 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, Mír 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 Abkar'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 Mughals.

In 1658 A.D. at the time of the struggle between Aurangzéb 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 Dádhar.

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 Muizuddín, 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 Kalhorás.

**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 Umarkot. 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 Sannattar, 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 con-  
nection.

## 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, Blág 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 *jágers* in Kachhi which had been granted by preceding Bráhui governments to the various tribes for services rendered were ordered to be confiscated and one Saiad 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. HISTORY.

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 Mír 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.

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 Na-ír 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 tahsil 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 Dálu 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 Sarni. 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 Chhálgarí which lie about 8 miles to the south-west of Bellpat station were visited in 1904\* by Mounds of Chhálgarí.

\* For a detailed account see *Report of Archæological 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 Chhalgari 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 Brahmī character, above which are representations of five *stupas*, surrounded by a varying number of *chaltras* 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) Téshán chá yo nirodha, évam vádi Mahá Sharamans.
- (3) Sarav pápasyákárani (? 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, ARCHÆOLOG-  
GY.

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 Fughlak* 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 *Kachhi*, according to *Elliot*, was *Nudha* or *Budha*. *Ibn Haukal* in his book *Kitáb-ul-Masálik-wa-mamdlik*, which was written in the tenth century, mentions it as lying between *Túrán*, *Makrán* and *Multán*, and adds that its capital was *Kandabél* or *Kandáil*, 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.” POPULATION.  
  
Ethnogra-  
phical his-  
tory.

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 Nasír 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*; Mírpur (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 *nábat*; 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.

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 inherit-  
ance.

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 Kachhi, 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, Saiáds, 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<sup>s</sup> 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 *tumandér* 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 Kulánoch, 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 Zamín, 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 Jalálhán, 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), Lásháris (8,49), Jamális (3,931), Khosas (3,883), and Chándias (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 Kalát State. The remainder were censused in Las Béla, Quetta-Pishín, Thal-Chotiáli, Zhob and Chágai. The tribe occupies the country round Shorán, 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, Kul-loi, 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 Lášháris; 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 Bráhui 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 sepoys 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 Mir Arz Muhammad and Mir Khán Muhammad Mírozais; Kádir 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 Lásháris (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-Pishin, Thal-Chotiáli and Las Béla.

The Magassis are also known as Lásháris, and, according to Dames, derive their name from Mag, who was sixth in descent from Láshár. The principal sections into which the tribe is divided are Bhútáni, Mírzaí or Mírzáni, Nindáni or Nindwáni, Ráwatáni, Sobháni, Shambháni, Sákhní, Ráhéja, Mughémáni, Khosa, Hasráni, Kátyár, Khatohal, Hisbáni or Isbáni, Ahmadáni, Marri, Chandrámán, Umráni, Jattak and Jaghiráni. The Lásháris 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 ,Khatohá, 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 Mahmúd 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 Dínári 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 Dínáris 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, Nindwáni, Ráwatáni, Sobháni and Shambáni sections.

The Dombkis, an important Baloch tribe who occupy a part of the Lahri *niábat*, 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 Mírozai (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.*, Mírozai, 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 Jakráni 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 Jakráni. 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 Jakráni, was also a well-known man.

By grant from the Khán, the Dombki chief holds a *jágr* in Togháchi and Murádwáh; half revenue rights (*nisf ambár*) 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 Gullanizai 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 Dínár and the principal sections are Mír Khánzai—the headman's section—Safaráni, 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 Kádir and Safar Khán.

The Tumpánis in 1901 numbered 486 : 305 males and 181 females. The principal branches are Nárizai, Rashkáni, 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 Lášhárís of Gáján are known as Chuk Lášhárís 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 Lášhárís 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, Gangláni, Sheháni, 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 Gangláni 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 Ismaíl 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 Gwahrámzai, 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 Mír Chákar, who married Mai Jato, daughter of Jalálhán. Instances of outsiders who subsequently became affiliated are the Járzais and Leghárís among the Bulánís who came from Bhanar in Sind and from the Leghárís respectively; the Umránís from the Umráni Baloch and the Mírozais from the Phugs of Khajúri among the Jamalánís; and lastly among the Perozánís 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 Bárúzai 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 Bárúzais burnt Sanni, and Kaláti fled to Narmuk and died at Kaltách. In later times the Jatois fought on the side of the Kalhoras against Mír Abdulla Khán of Kalát. In old days they had a bitter feud with the Kuchks of Kirṭa, 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 Aziz, 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 Mír Azím Khán and Mír Isa Khán Bulánís, Mír Allah Bakhsh Jamaláni, Yár Muhammad Perozáni, and Gauhar Khán Kalátizai.

## Umránís.

The Umránís 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 Bulédis, they probably joined the Baloch confederacy after the formation of five main divisions.

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, Magháni, 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 Nasirábád *niábat*. The other sections are spread over the Upper Sind Frontier and the main body lives in the Nasirábád tashíl 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, Mirozai, Rehánzai, and Sarájáni, living in the Bhág and Nasirábád *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 Nasirábád *niábat* the Mughéris live in the villages of Sarajáni, 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 Nasir 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 Nasir Khán I. The principal villages held by the Mughéris in the Bulédkár are Jalál Khán, Rehánzai, Bhand, Wagah and

**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 Sindi and occupy the central part of the Lahri *núbat*, 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, Bahrá́m 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 Muhammad, 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 Burdí, numbered in 1901 5,769 (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 Saíd who settled 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 Nasírábád, now a tahsil 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 Nasírábád and live, as a subject race, under the local chiefs in the said areas. The Lauláis, who are also said to be of Jat origin, 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, Mahmúd 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 Nasír 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 Mír Ali, and in many of the ballads are known by that name.



**POPULATION.** 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 Chhargaris 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 Nasírábád tashil 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.

**Chhargaris.** The Chhargaris, who are estimated to number 345 (225 males and 120 females) live in Chhalgari 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 Gullanr in Bála Nári, the Muhammad Sháhi chief at Dandor, the Kurd chief at Mir Bágh in Dádhar or at Tácri 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

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 Mír 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 Bhathári in the Rind country, where they have acquired land by purchases. POPULATION.

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 Gássetteer*. Iltázai.

In Kachhi, the Iltázais reside at Kotra, where they hold *jágrts*, 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 Mír Karam Khán and Mír Gauhar Khan, two brothers, whose mother Bibi Fateh Khátún is sister of Mír 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 Mír Karam Khán. Mír Karam Khán's eldest son is named Mír 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 Jats.

**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 Máchhis (4,118), Sumra (1,761), Bamban (1,386), Chukhra (1,331), Burrá (1,014), Hámí (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 Nasir 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 Rahim Khán of Gandáva, and Muhammad Atta, Rasúl Bakhsh and Shér Muhammad of Nasirábád. Among influential sections of the Jat tribe, special mention may be made of the Sheikh of Bhág, the Rid Jats of Nasirábád 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 ط) 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 (*kīris*), 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 Mir Jat, Láshári, Bharáni, Majidáni, Bhund, Lanjwáni, Babbar, Waswáni, and Baládi. The principal headman is Rustam of the Mir 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 Mir Haibaó 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 *panchayat*, 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 Pít 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 dove, while the Kalwár Jats do not eat the heart and the liver of any animal. POPULATION.

Special mention may be made of a sect called Táibs or 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. Táibs.

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, Láshár, 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 respected 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 position, 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 into 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 *jama* like a smock frock down to the heels, *shalwar* 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 *tehband* 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 *káhs* or religious poems ; large parties are arranged and the performance is done by turns or in chorus. Amusements and festivals.

POPULATION.  
Shrines.

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 Shāh Umar; his three sons, Niāmatullah, the ancestor of the Kahēris, Mahmid Shāh and Shāh Isuff; and Shāh Amin-ud-dīn, son of Mahmid Shāh; Shāh Isuff; and Shāh Wānar, son of Shāh Amin-ud-dīn. Of these Shāh Umar and Shāh Wānar 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 Shabház, 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 Leghāri Kōṭ in the Bārkhān 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 *niābat* (1) Khānqāh-i-Shahídān, being the shrine of Mián Ghulám Muhammad, a native of Rohri, and his disciple Háfiz Abdur Rahím, who were killed by order of Zamán Shāh, the Afghán king, as being sorcerers; (2) Pír Sábir Shāh, 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 Saiád in the Lahri *niúbat*; (11) Kázi Somáil at Gáján and (12) Pír Chhatta near Kotra. Mír Haibat was the ancestor of the Saiáds 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.

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### 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

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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 *míthi*. *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 *jámá*. *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 Chhalgari; and Makhan Béla in Bhág; at Shorán; at Siáneh and its neighbourhood; at Khári near Kotra; at Tugháchi in Lahri and near Chhattar. Dádhār and Gáján have an unenviable reputation for *kallar* lands.

## Conformation 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.

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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 pupil 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.



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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 *banias*, 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 Baluchī 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 Bráhuīs, 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

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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</i> , otherwise known as <i>Chétr</i> .
1. <i>Juár</i> ( <i>Andropogon sorghum</i> ).	Wheat ( <i>Triticum sativum</i> ).	<i>Juár</i> (for fodder).
2. <i>Mung</i> ( <i>Phaseolus mungo</i> ).	Barley ( <i>Hordeum vulgare</i> ).	Cotton ( <i>Gossypium</i> ).
3. <i>Moth</i> ( <i>Phaseolus aconitifolius</i> ).	<i>Sireh</i> ( <i>Brassica campestris</i> , var: <i>Sinapis dichotoma</i> ).	Water melons ( <i>Citrullus vulgaris</i> ).
4. <i>Bájra</i> ( <i>Pennisetum typhoideum</i> ).	<i>Jámbe</i> ( <i>Eruca sativa</i> ).	<i>Kiring</i> ( <i>Setaria Italica</i> ).
5. <i>Tirr</i> or <i>Til</i> ( <i>Sesamum Indicum</i> ).	<i>Bhang</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* AGRICULTURE. 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 uho, 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 (*sháhid* 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.

*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.

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

## Agricultural calendar.

English calendar.	Vernacular.	Work.
January ...	<i>Máhn</i> (J.) <i>Máhn</i> g (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>Báji</i> is harvested and <i>chaha</i> and <i>méha</i> ripen.
October ...	<i>Katti</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 August 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 galoli," 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*).

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

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, *bájri* (*Pennisetum typhoidcum*), *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 (*tíl*). The only fibrous crop is cotton. Amongst miscellaneous crops may be mentioned coriander (*Coriandrum sativum*) and melons

Principal crops.

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TURE.

(*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.*Juár*.

*Juár* 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 *ktnr*, 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 wáhna*), 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 (*náli*) 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 (*wááha*) 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 phar, nisarna* or *nisara*. When the ears begin to bend over, they are *ji*, and when the grain swells, *khira*. 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 *abu* 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 *kana*. To obtain specially good *kana* 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*.

Harvesting the ears is known as *lab*. After the ears have been harvested, the stalks now known as *tanda, kana*, or *bhannar* are cut for fodder. The root stalks which remain above ground, are known as *nar* or *sundha*. They are then collected (*bar karna* or *dhonran*) in the threshing floor (*dera*) and for five or six days they are constantly turned over (*uthalna*) with a four or six pronged fork (*chaugi* and *chhiggi dandari*) 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 (*buri*) is used for fodder. A line (*rakh*) is drawn round the clean grain heap (*rah*) 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 *rasulwai*. 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.



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*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, 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 *páçhhátri*. 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  
*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 *páçhhátri* 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

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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 *thadila* 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 (*tíl*) in the depressions (*kánbél*) below them. Water-melons are also sown in the same field as *sánwanri juár*. The *páchhatri* crop of *juár* is mixed with *síreh*.

## Diseases.

*Juár* is subject to little disease and it generally makes strong healthy growth. Owing to the extreme heat of August, an insect (*kihyán*) 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.

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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

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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 *rúj*. When the moisture has been fully absorbed and the earth is *ádih* 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 *khiro* 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. *Visákh 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

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## Diseases.

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

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 *judr*, 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 (*chamra*), 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 tahsil, 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 *bājri* are cultivated as subsidiary crops with *juār*. 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 *juār*, 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 juār*. It is sown with *arhári juār*, 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 *juār* grain and given to horses, and if it is crushed before this is done, horses benefit much by it. Moth.

*Bājri* 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: *bājri*, which possesses a small fine grain, and *nar bājri*, which has a bigger ear. The flour is made into cakes and eaten by the poorer classes. The cultivation is small. Bājri.

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

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



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*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 *juar* 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), *tre panni* (three-leaved) and *char 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 *heldari*. The *gaj* variety of *streh*, 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 *juar* 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 Bhag Nari. It is said that, in the days of Mir 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 (*khār* or *nāri*) is mixed with chopped straw and given to cattle. A *kāsa* 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 *bājri* 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 (*míri*), 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 Bráhui 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 Mír 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.

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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 *sáwa*, 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 asafetida, 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 boll 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  $\frac{1}{5}$ th,  $\frac{1}{8}$ th and  $\frac{1}{10}$ th 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 Punjâbi 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 (*addn*). 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

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Cleaning.

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(*wēlanr*) 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 *baniās* 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 Gujrāt and Sind, and it is interesting, therefore, to find that the cultivation and manufacture of indigo is still carried on in the little *nīdbat* of Dādhar.

A soil known as *mīthi*, 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 (*kumbī*), which is especially harmful. Indeed, so harmful are the effects of the *kumbī* 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 *trehimundhi*. 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.

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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*

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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 *mđl* 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 *pír*, 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.

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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 *salla*. 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 *khári*, 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.



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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 *kinr* was formerly drawn.

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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 *nidbat* 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 *mahtai* or *modpa*. The *dambúri* system only prevails in the Kháu's *niábats*. The *modi* usually keeps an account of what is known as *deh-kharch*. *Deh-kharch* consists of the expenses incurred by the cultivators as a body. If a repre-

## AGRICULTURE.

representative of the Khán's *náib* 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 (*khára*) 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, Mír 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 Nárij 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

• The Persian 

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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 Bráhuís 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 *shehánrsai* and *kabítarsai* mares. The *hirsai* breed, belonging to the Rinds, is famous among all the Baloch and another breed, of which the Rinds are proud, is the *gérísai*. The Dombki mares are of fair quality. The Kahéris of Phuléji own some good racing mares, their favourite breed being the *kajalsai*. The Garránis of Bála Nári also have some good animals. A good many animals are owned on half share with Bráhuís of the highlands, the Kachhi owners feeding them in winter and the highland owners

\* *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>nidbat</i> .	Name of stand.	Number of stallions at each stand.	Number of branded mares in each <i>nidbat</i> .	Number of		
				Colts by Government stallions.	Filles by Government stallions.	Caldlings.
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

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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 *milis*, 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.

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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 *lánri* plant (*haloxylon multiflorum*?) and the grasses called *gam*, *nambo*, *láthia* and *popat*. As might be expected in a country dependent almost entirely on flood cultivation, scarcity of fodder frequently occurs. *Juár* stalks compose the fodder principally used. For this purpose the *juár* 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 *kándár*, a thorny shrub which has to be wetted and pressed before it can be used, *puttár*, *sinr*, *káshum* and *bhúkar* 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 Arain 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



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amount being borne by the seller and half by the purchaser. Some of the Jats also take bullocks to the Déra Gházi Khán 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 Déra Gházi Khán in the following year.

## Cattle diseases.

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 (*mohára*); *sihar*, the symptoms of which are free discharge from the bowels, watering from the eyes, want of appetite and the appearance of pustules; and *káliwa* or *káriwa*. Branding on the forehead or back is usually resorted to in cases of *sihar* and *mohára*. Whey is also administered internally for *sihar*. An animal sick with *káliwa* generally succumbs at once and no treatment is known. Diarrhœa (*rikk*) 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 *pathámár* from eating the poisonous stalks of *juár* are usually fatal. Other cattle diseases are known as *thúnga*, *gidhdári*, *giband* and *sukk sehr*.

In camel diseases, segregation is generally resorted to, especially in the case of *khullokk* 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 *bhartij*, probably due to overfatigue. Human urine, molasses (*gur*) and liquor are the usual remedy. In case of the itch, the camelmen 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, *busmarg*, *mohára*, *paséchau* and *garr* are the most common diseases. *Busmarg* 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.

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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 *káréeses* 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 *káréeses* 43, of which only 17 are running, but there is generally a failure to differentiate between springs and *káréeses*, owing to the fact that the latter are frequently nothing more than open channels, and it is possible that the number of *káréeses* should be reduced and the number of springs proportionately increased. Jhal has 6 springs and 11 *káréeses*, Kotra, Khári and Shorán each one spring, and Kunára and Shorán 5 and 1 *káréeses* 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

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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 *baniás* 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. AGRICUL-  
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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

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*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 ghara</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 *gawdhidár* 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 *níbbat* 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.

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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

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\* 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.

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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 *mohr*, 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 *kárés* 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 *kárés* 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 *káréses* exist constructed on the same principle as those in the highlands. In the majority of cases the *káréses* of Kachhi consist of open channels driven like the covered *káréses*, 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 *kárésés* 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.

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Wells.

Wells (*Jálár*) 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.

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.



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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 Bráhuis, 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 *náib* 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 *kínar*, 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.

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

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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.

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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 (*wáht*), 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 *núbat*. These are Tall-Bhág two shares, Mirpur 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.

## AGRICULTURE.

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 *Gááí* 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 *náib*. 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 Mirpur, 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 *arbab* of Bhág under the guidance and orders of the Khán's *naib*. 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-  
TURB.  
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* ( $1\frac{3}{4}$  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 *niúbat*, 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 Dádhár the *toha*, who also supplies water to the zamindárs while threshing, gets from 20 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.

*Kardárs,*  
*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 Mírpur Deh of the Nasirábád *niúbat* they amount to 1 *kása* per *kharwár*; in Jhok Gul Muhammad and Nasirábád 3 *kásas* per *kharwár*; at Gáján 1½ *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 *samindárs*, 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 *samindárs*.

*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 Kabéri country the Dádpotras (descendants of Suitán-ul-Arifin-Mashúk Allah) receive a *kása* of grain from each threshing floor in the lands watered by the Chhattar hill torrent. In Nasirábád, Saiad Sáleh Sháh, whose prayers to remove crop diseases are considered efficacious, Bibi Sábiba 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 *kharwár*. 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  $\frac{2}{3}$ 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
Nasrábád	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.
Dádhar	8	0	10	0
Gandáva	15	0	13	0
Shorán	23	8	30	11
Jhal	19	3	29	5

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,  $\frac{1}{3}$  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 Nasrábád *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 1½ *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 *ním pinrki*.

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

(2) Lahri, Nasirábád 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
Nasirábád ...	.....	.....	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 thúla	= 1 pinrki.
4 pinrki	= 1 topa.
4 topa	= 1 kása.
2 kása	= 1 guni.
15 guni	= 1 bori.
2 bori	= 1 kharwár.

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

4 chuthai	= 1 pinrki.
4 pinrki	= 1 topa.
2 topa	= 1 dari.
2 dari	= 1 kása.
7½ kása	= 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 thúla or chuthai	= 1 pinrki or toya.
4 pinrki	= 1 topa.
2 topa	= 1 mánga.
2 mánga	= 1 kása.
60 kása	= 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. WEIGHTS  
AND  
MEASURES.

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*. Linear  
measures.

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 *bíts* of water attached, a *bít* 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* ( $\frac{1}{2}$  of a *seer*); *ána* or *chittack* ( $\frac{1}{4}$  of a *páo*); and *dukka* ( $\frac{1}{2}$  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 labo ur (*gham*) according to their shares in the land. The lands were roughly divided into a *dukka*, representing 500 and a *seer* 32,000 *jaribs*. The Bhág *niúbat* 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*. Superficial  
measures.

The measure of distance throughout the district is the *koh* of about 2 miles. 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 below :—  
time.

English calendar.	Local name.
January ... ..	<i>Máhn</i> or <i>Máhngh</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 *sanads*, sale-deeds, etc., Arabic months are employed. The seasons recognised by cultivators have been described in the section on Agriculture. The names of 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, Vír	= 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, kalár.

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.

WEIGHTS  
AND  
MEASURES.  
MATERIAL  
CONDITION  
OF THE  
PEOPLE.

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.

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 oleoid. s.* *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, Bhambarion, 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 Daráhbí and Kachhár, which are both the property of the Dináris, except the northern portion of Daráhbí 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 *jágitr-ádrí* right of the Zahri chief, however, is admitted.

The various tracts containing forest growth in the Rind country are the Daráhbi 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 Daráhbi 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 *sieyphus 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 Kulang village. Its possession is disputed between the Shahwáni chief, Sardár Bahádúr 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  $\times$  7½ 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 *dárúkut*, 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.

## Ferrous sulphate.

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 MANUFACTURES.

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 *ghi*

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. :—

“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 *katorádn*, 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 Dádhar. 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	26,303	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 ... ..	2,793	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 Karachi. 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 Nasirabad 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, Na'áni Kasar, and Judusk-na-kasar; and the Bhaur track between Dádhar and Narmuk. A description of the Mú'a pass route to the Jhalawán country will be found in Appendix IV (Route I) of the *Jhalawán Gazetteer*. 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 Gazetteer*, 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, Bellbat, 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 *nábats*. 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.

## 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 Mírpur B́biwári. 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 Dombkis 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 tahsíl 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 *mustaufs*, 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:—

ADMINISTRATION 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 *arbáb* and *raís*, 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 *niábat*, 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 *niábat*, any land in the Lahri, Bhág, and Gandáva *niábats* 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 *niábat*. The Bráhui *jágírs* 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 *jágírs* within the Khán's *niábats*, jurisdiction in all petty matters is exercised by the *jágírdárs*.

**Tribal administration of the Baloch tribes.**

**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 Bengál 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, sureties 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 *jirgas*, the influence of the local headmen being confined to the settlement of petty disputes.

In the areas held by the Bráhuís, the *jágir dárs* 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 *jágir dárs* exercise control, are of the Zahri chief at Gáján, the Iltázais at Kotra, and the Raisáni and Shahwáni chiefs in Bála Nári.

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\* 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 *niábats* which regulates the disposal of civil suits. The *já nashin* has powers to decide cases up to Rs. 500 in value; the *ndib* 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.



## 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 Sind. 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 (*jizya*) 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; Nasirábád 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 Nasirábád, 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 *thānu* at Gandāva. 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 Gandāva by Chach, the ruler of Sind, about 635-636 A.D., when Gandāva 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 *síba* 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 Gandāva. 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 Gandāva. 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 Jándríhar near Sanni. This was in 1730, and in 1740 his successor Mír Muhabbat, taking advantage of Nádír 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 Nasírábád tahsíl 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 *jágir* by Nádír Sháh to Sultán Qáim Khán, Shahwáni, but the latter subsequently gave parts of it to the Kháns of Kalát as *démdédári* 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 *niibat*. Mír Abdulla and his successor Nasír 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 Bráhui tribesmen :—

LAND REVENUE.

Name of tribe.	Name of <i>gham</i> land.	Name of tribe.	Name of <i>gham</i> land.	
Sara wán tribes.	Raisáni	Mithri	Zabri	Gáján.
	Shahwáni	Eri	Méngals	Chhattar-Phuléj
	Bangulzai	Chandhar (Deh Bárán)	Muhammad Hasnis, including Hárúnis	Pách (now confiscated).
	Muhammad Sháhi	Zardád	Bízanjau	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	Ráhúja Ján Muhammad (now confiscated).
Supplied <i>gham</i> with Sara wáns	Sarparra	Gogra	Pandráni	Ráhúja Rahím Khan (now confiscated).
	Zagar Mén-gals of Nushki	Lákhti (partly sold to the Rind chief).	Kambrári	Kamál and Khanúka-hahr.
	Ročénis	Táj	Summalári	Walyáwa lands near Mitri.

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 Gazetteer*. 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 *batái* or *sarkári* in the *niábats*; in some of the tribal areas it is known as *bohtári*, 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 Bráhuí 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 Bráhuí 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 *níbbat*; the Jatois of Sanni and the Láháris 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 *habûbât*, *lawâzimât* or *rasûm* 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*, *samindâri*, *milkiyat-i-sam* or *milkiyat-i-samindâri*. 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 *arbâbs* and *ratses*. 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 Brâhûis. Thus the Dombkis and Mughêris are the proprietors of the soil round Lahri and in Jalâl Khân near Bhâg, respectively; the Kahêris similarly claim to hold the proprietary right in Chhattar-Phulêji, while the Magassi chiefly claims the right within his tribal jurisdiction. In other *niâbats* of the Khân, the proprietary right is chiefly held by the Jats. In Bâla Nâri and the Bolân Lands it is held chiefly by the Brâhûis, 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 *âbâdkâr*, *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 Javois 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 Kunára, 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 *kumáni*, 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 *motabars* 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 Jats, 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 Rahím 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  $\frac{1}{4}$  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 2½ *kásas* per *kharwár*, 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 *battí* 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 1½ *kásas* per *kharwár* from the revenue collections. In the tribal areas the remuneration of *raises*, etc., appointed by the respective *jágirdárs*, 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  
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Character  
of assess-  
ment.

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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 *niábats*. There are three systems of levying revenue, viz., *batái* or division of produce, appraisalment of certain crops in cash (*moki* 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>Lawāzima</i> ...	4½ <i>kāsas</i> per <i>kharwār</i> ...	1. <i>Munni-nātibī</i> (for <i>nātib</i> ).	7 <i>kāsas</i> on every <i>mushl</i> of water.
	2. <i>Jholi</i> ...	6 <i>kāsas</i> per <i>kharwār</i> to be calculated on the total amount realized from <i>lawāzima</i> and revenue.	2. <i>Darābtī</i> (for an official called <i>darābtī</i> ).	½ <i>kāsa</i> per <i>kharwār</i> .
	3. <i>Munni mīrdēh</i> (for an official called <i>mīrdēh</i> ).	4 <i>kāsas</i> } Each on every <i>mushl</i> (four fingers) or	3. <i>Sipthī pādā</i> (for a <i>footman</i> ).	15 <i>kāsas</i> per every heap of threshed grain.
	4. <i>Dagg</i> (or road cess).	1½ <i>kāsas</i> } two <i>shahānas</i> of water.	4. <i>Bijāt mīrdēh</i> ...	4 <i>kāsas</i> on every <i>mushl</i> of water.
	5. <i>Jowāl</i> ...	16 <i>kāsas</i> }	1. <i>Sipthī mīrdēh</i> ...	15 <i>kāsas</i> on each <i>kharman</i> (heap of threshed grain).
	1. <i>Lawāzima</i> ...	2½ <i>kāsas</i> per <i>kharwār</i> ...	2. <i>Darābtī</i> ...	½ <i>topā</i> per <i>kharwār</i> .
(ii) Crown lands ( <i>strī</i> ).	2. <i>Jholi</i> ...	6 <i>kāsas</i> at same rate as <i>Jholi</i> under (i) above.		
	3. <i>Munni mīrdēh</i> ...	4 <i>kāsas</i> } Each on every		
	4. <i>Jowāl</i> ...	16 <i>kāsas</i> } <i>mushl</i> or four		
	5. <i>Munni nātibī</i> ...	7 <i>kāsas</i> } fingers of		
	6. <i>Dagg</i> ...	1½ <i>kāsas</i> } water.		

LAND REVENUE.

Kind of land.	Cesses from the common grain-heap.		Cesses from the share of the cultivator.	
	Rate of <i>baidi</i> .	Name.	Rate.	Name.
(iii) Lands which have been inherited by the Khán from relatives.— (a) <i>Sirí</i> (Crown lands)	§	1. <i>Munni nabi</i> ... 8 <i>kásas</i>	Each of these cesses is levied on every <i>khit</i> or 12 hours flow of water.	
		2. <i>Páda</i> (footman) 4 <i>kásas</i>		
		3. <i>Já-nashín</i> ... 1 <i>kása</i>		
		4. <i>Thuk bághbádn</i> 1 <i>kása</i>		
		5. <i>Thuk munshi</i> ... 1 <i>kása</i>		
		6. <i>Thuk dírogha</i> ... 1 <i>kása</i>		
		7. <i>Darbáni</i> ... 3 <i>t-pa</i> per <i>kharwár</i> .		
		8. <i>Kiríya bárbardri</i> (for transport of revenue grains, &c.) ... 3 <i>topds</i> per <i>kharwár</i> .		
(b) <i>Royáti</i> lands.	‡	1. <i>Páda</i> ... 4 <i>kásas</i>	Each on every <i>khit</i> of water.	1. <i>Munni-nabi</i> ... 8 <i>kásas</i> per <i>khit</i> .
		2. <i>Munshi</i> ... 1 <i>kása</i>		2. <i>Arábbi</i> ... 2 <i>kásas</i> per <i>kharwár</i> .
		3. <i>Munshi</i> ... 1 <i>kása</i>		3. <i>Darbáni</i> ... † <i>topa</i> per <i>kharwár</i> .
		4. <i>Dárogha</i> ... 1 <i>kása</i>		4. <i>Kiríya bárbardri</i> ... ‡ <i>kása</i> per <i>kharwár</i> .
		5. <i>Bághbádn</i> ... 1 <i>kása</i>		

The cesses on cotton, tobacco and *bhang* crops are calculated by weight, a seer being substituted for a *kāsa* and a maund for a *kharwār* or *khl*. 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 *batāi* at the rate current in the village concerned.

LAND REVENUE.

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

Batāi 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 nāibi* at nine pies per rupee on the total value of the crop. The custom in *sēri* lands, however, with regard to vegetable crops is different. Thus in the *sēri* land situated in Zorgarh and Gandāva, summer vegetables pay one-half; from the remaining one-half, one-eighth is paid on account of *bohtāri* or proprietary right, and nine pies per rupee on the total amount on account of *takki nāibi*. Vegetables grown in winter pay two-thirds of the total amount plus *takki nāibi* and *bohtāri* at above rates from the remaining one-third. Sugarcane pays three-fourths without any cess. At Kotra both in the *sēri* and *rayali* 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 *niābat* 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. Ka ang 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 *dáhni* (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 Láháris 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: *lawásima* at 5½ *kásas* and *jholi* at 6 *kásas* each per *kharwár*, paid from the common grain-heap; *darbáni* at ¾ of a *topa*, *mír-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*) ; *dároggha* (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 *lawázima* and *jholi* paid from the common heap, and *darbáni* and *mtr-deh-sipáhi* paid from the cultivator's share. The *lawázima* 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.

Miscellane-  
ous services.

The only irrigated village in the Nasirábád *niábat* is Naushehra, in which revenue is levied at the same rates as in the *rayati* 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 Mírpur-wa-

Unirrigated  
lands.



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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 $\frac{7}{4}$	1. <i>Jholi</i> ... ..	... $2\frac{3}{4}$ <i>kásas</i> per <i>kharwár</i>	1. <i>Darbáni</i> ... .. 2. <i>Káráár</i> (for the offi- cial of that name). 3. <i>Zábit</i> (for the State sepoy etc.) 4. <i>Mírdah</i> , an official who collects the State share in fodder.	... $1$ <i>topa</i> per <i>kharwár</i> .
		2. <i>Partál</i> ... ..	... $1\frac{1}{2}$ <i>kása</i> per <i>kharwár</i>		... $1$ <i>kása</i> per <i>kharwár</i> .
3. Deh Mirpur.	$\frac{3}{8}$ and $\frac{1}{4}$ ...	1. <i>Thuk</i> (originally meant for Saiads and others including Sajáda nashin of Sirhind but now taken by the State). 2. <i>Darbáni</i> ... .. 3- <i>Jholi</i> (levied only in a few villages).	1. $1$ <i>topa</i> per <i>kharwár</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 *nidbat*, 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* ( $3\frac{1}{2}$  *kásas*); *jholi* ( $2\frac{1}{2}$  *kásas*); and *thuk partál* ( $1\frac{1}{2}$  *kásas*): total  $7\frac{1}{2}$  *kásas*. The rate of *lawásima*, however, varies in some of the villages, it being  $10\frac{1}{2}$  *kásas* in mauza Khokhar,  $10\frac{1}{2}$  *kásas* in mauza Babar and  $7\frac{1}{2}$  *kásas* in Shori. Fodder is assessed at one-eighth.

Bhág *nidba*.

In the Lahri *nidbat*, 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 nádibi*, the rate of which is  $2\frac{1}{2}$  *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 *nidbat*.

Revenue is levied by the Khán in Dádhar 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; *trúi* which is levied at the rate of one *kása* on every *ghunj* or

Dádhar *nid-  
bat*.  
Irrigated  
lands.

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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 Afghān officials who used to come for the collection of revenue to Sibi and Shikārpur <i>viz</i> Dādhar).	2½ <i>kāsas</i> per <i>bit</i> * of water; out of this 3½ <i>kāsas</i> are refunded on account of <i>mol</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>Daradni</i> ...	2 <i>pinrkis</i> per <i>bit</i> of water.
3. <i>Nimāru</i> , also called <i>dhar-wāsi</i> (originally meant for the grain measurer).	½ <i>kāsa</i> on every <i>khar-man</i> .	3. <i>Thoppodari</i> ...	2 <i>pinrkis</i> per <i>bit</i> of water.
4. <i>Jholi nāthi</i> ...	2 <i>kāsas</i> per <i>khar-wār</i> .		
5. <i>Thānk thāku</i> (originally for a minstrel of the Khān named Thāku).	½ <i>kāsa</i> on every <i>chan-nel</i> ( <i>wāthi</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 (*tíl*), the revenue on which is assessed at two-fifths; cotton pays on the total produce *lawásima* 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  $\frac{1}{2}$  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  $\frac{1}{2}$  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 *Dádhár níabat*, 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>tíl</i> .	$\frac{1}{6}$	1. <i>Lawásima</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 k 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>batái</i> .	Cesses, etc.	
			From common produce.	From cultivator's share.
Mashkáf— (a) On 9 out of the 12 parts into which the 130 <i>bíts</i> of water of the village are divided.	Barley ...	$\frac{1}{8}$	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 $31\frac{1}{2}$ <i>kharwárs</i> out of which the Khosa landlords get back amounting to 10 <i>kharwárs</i> and $2\frac{1}{2}$ <i>kásas</i> .	
	Fodder:— <i>Bhúsa</i> ...	Fixed at 100 <i>transgars</i> (netfuls).	2. <i>Já-nashín</i> , fixed at 2 <i>kharwárs</i> and $7\frac{1}{2}$ <i>kásas</i> .	
(b) On 1 part out of the 12 parts.	<i>Karab</i> ...	100 bullock loads.		
	<i>Nár</i> of <i>judr</i> .	$\frac{1}{2}$		
	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).	
(c) On the remaining 2 out of the 12 parts.	<i>Til</i> ...	$\frac{1}{3}$	1. <i>Kharch</i> at $6\frac{1}{2}$ <i>kásas</i> per <i>kharwár</i> .	
	Wheat and <i>judr</i> .	$\frac{1}{8}$	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 Dádhār consists of several items known as *kalang*, *wastri rasúm*, *malang*, *bádsháhi-khákā*, *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 *batáí*.

LAND REVENUE.  
Fixed assessment.

*Kalang* is payable annually on the wheat crop at a fixed rate of Rs. 2-4 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 Nasír Khán II. In Mashkáf, *wastri rasúm*, like the *kalang*, is fixed at Rs. 48 per annum. Part of the two villages of Báháit 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 Báháit 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-khákā* 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 Nasír 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 Azím

*Bádsháhi khákā.*

## 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 *kásagi*. 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 Dádhar *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 Kámoi; 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 Kámoi, 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 (*jágir*), 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 *jágirs*.



LAND REV-  
ENUE.

people. Such lands 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 *jágírs* 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*.

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 *pírs* known as *pitránja* 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.

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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  
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, Bibi 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* ( $8\frac{1}{2}$  *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  $2\frac{1}{2}$  *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 Mír Karam Khán at R. 1-1-0 per *khétr* amounting to Rs. 18-1-0; Kotra BÍbi Sahib R. 1-4-0 per *khétr* amounting to Rs. 25-0-0; and Kotra Mír 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 Lášáris. 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.

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 Láškáni 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 *kharwár* and the following per threshing floor (*kharmun*): *pid dai* (4 *kásas*), *kárdári* (1 *kása*) and *já-ná-shíni* paid by guess generally about a *kása*; and, lastly, *munni* paid at 6 *kásas* per *kharmun* 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 *kharmun*.

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  $242\frac{3}{4}$ , of which  $2\frac{3}{4}$  held by *ratšes* 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 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>judr</i> ...	1. <i>Kásagi-wa-arbábi</i> ... .. 2 <i>kásas</i> per <i>kharwár</i> . 2. <i>Náibi</i> ... .. 1 $\frac{1}{2}$ do.	1. <i>Bhádra</i> (for transport of revenue grain) = $\frac{2}{3}$ <i>kása</i> per <i>kharwár</i> of revenue grain heap
...	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.	2. <i>Munni</i> = 6 <i>kásas</i> on every <i>déra</i> .
...	4. <i>Dharmá</i> (for a servant of the chief).	3. <i>Buk bhara</i> = one double handful on every <i>déra</i> .
Barley ...	5. <i>Buk-ism</i> or double handfuls for each of the <i>isms</i> above.	4. <i>Bukmunni</i> = 2 double handfuls on every <i>déra</i> .
Bhang (hemp) ...	6. <i>Buk-kásagi-wa-arbábi</i> .	
...	1. <i>Náibi</i> ... .. 2 <i>kásas</i> per <i>kharwár</i> .	
Cotton ...	2. <i>Ism munshí</i> ... .. 1 <i>kása</i> per <i>déra</i> .	
...	1. <i>Kásagi</i> and <i>Náibi-arbábi</i> .. 4 seers per maund.	
...	1. <i>Kásagi-wa-arbábi</i> ... .. 2 seers per maund.	
...	2. <i>Náibi</i> ... .. 1 $\frac{1}{2}$ do.	
...	3. <i>Ism</i> ... .. 6 do.	
...	4. <i>Burra-ism</i> ... .. 6 <i>burras</i> or lumps 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, moth, til and *báji* are undefined.

Cess on minor crops.

**LAND REVENUE.** 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 payments 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*.

**Miscellaneous contributions from revenue collections.** 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  $8\frac{1}{2}$  *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-nashin*, *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 Siánch 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, Siánch, 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  $27\frac{1}{4}$  *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.

## Siáncb.

At Siáncb 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  $11\frac{1}{4}$  *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 *bé's* 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 Bála Nári and the Bolán Lands. In the former the principal *jágírs* 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-nashin* 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 Michri it is one-nineteenth, and in each case a bullock-load or so is taken extra from each cultivator for *náibi*.

Bráhui  
*jágírs* in  
Bála Nári  
and Bolán  
Lands.

In the Bolán Lands, *jágírs* were originally granted to the Hásilkhánzai, Hájizai and Chanravzai sections of the Shanwáni 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 *jágráari* 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 BÍzanjau Bráhuís, who hold several villages in Deh MÍrpur Manjhúwáli; the Kambránis; the Raisánis; Lahris; Lángavs; Magassis and Abras. The most important are the half-revenue (*nisf ambári*) assignments held by the Mughéris and Bulédís 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  
*jágráars* 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 *jágráars* 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 Bággh village); Khán Bahádur Mír Rasúl Bakhsh Raisáni (Ghausábád); Mír Muhammad Hasan Khán, son of the late K. B. Mír Alla Dád Khán Tangizai (Khán-garh); the Raisáni chief and the Tangizais (Kot Azim Khán); Mír Atta Muhammad Sháhizai Méngal (Kot Sáleh Muhammad); Saiqds 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 (*bádsháhi 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-REVENUE.

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 Sháhizai Méngal, the latter having acquired his lands by purchase.

Unirrigated lands.

The principal tribes holding *inám* lands are the Raisáni *sardárkhéls*, Saiads of Dádhar, Itázais of Kotra and others, including Garráni Fangulzais and Hindus of Dádhar. A large part of the grants is held by Bíbi Fateh Khátún of Kotra at Nighári Bibi Sharu; 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>Sádáti.</i>	<i>Kalang.</i>	<i>Dumbá.</i>
Bráhim B á r á n (Báru-ka-shahr).	6 <i>kásas</i>	18 <i>kásas</i> (fixed)	...	10 <i>kásas</i> (fixed)	3 <i>kharwárs</i> (fixed).	Rs. 10 8	Rs. 2 0 for entertainment.
Bráhim B á r á n (Sardár Ghaus B a k h s h - k a - shahr).	6 <i>kásas</i>	40 <i>kásas</i> (fixed).	...	16 <i>kásas</i> (fixed).	5 <i>kharwárs</i> (fixed).	Rs. 21 0	Rs. 2 0
N i g h á r i B i b i (Sharru).	4 <i>kásas</i>	2 <i>kásas</i> per <i>kharwár.</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 Ghulám 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 *jágir* in the tracts known as Togháchi and Murádwáh and levies revenue as follows :— From the total produce, 2½ *kásas* per *kharwár* are first set apart on account of a cess called *chúku* 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 *jágir*, 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 Amírábád. 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 2½ *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 1½ *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 Gohránzais 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 *jágir* 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 1½ *kásas* at Phuléji Hasan Khán ; 3½ *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 *jágirs* 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 Sáhib 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 *balái* 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 *khitr*s 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 *balái* 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 *band*s 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 *balái* 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-nasháni* 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 *balái* 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*) *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*.

LAND REVENUE.

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 *jágirári* rights, and Muhammad Baká 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 *jágirári* rights belonging to Mír Wali Muhammad Khán is still pending (1907).

In conclusion, mention may be made of the *nisf ambári* (*Jágr at Sháhpur*) (half revenue assignment) held by the sons of the late Saiad Achhan Sháh at Sháhpur, partly with the Méngal *jágirárs* 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, Nasírábád 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.
Dádhar	...	...	...	2,200
Bhág	...	...	...	6,975
Lahri	...	...	...	4,500
Nasírábád	...	...	...	385
Gandáva	...	...	...	2,600
Total				Rs. 16,660

## Intoxicating drugs.

Intoxicants, leases for the sale of which are sold periodically, include country spirits, opium, *chars* and *bháng*, the contract being known as *gutta*. Separate contracts are given for each of the five *niábats*, but as already stated, in Bhág, Nasírábád, and Lahri the excise and octroi contracts are combined. These excise contracts date from the time of Mír Mehráb Khán II (1816-7 to 1839), but were more rigorously enforced by Mír 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 Nasírábád, 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 Gazetteer*. Hemp (*bháng*) 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 *ákkári* i. e. country spirits and Rs. 550 for *maskrát* i. e., for opium, *bhang* 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 *bhang*.

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; Mirpur 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 Gasetteer*. 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. MISCELLANEOUS REVENUES.

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 (*masbúhí*) in the town of Jhal which vary from Rs. 20 to Rs. 100; *Jisya*, or the Hindu poll tax, about Rs. 160 and his revenue on the manufacture of saltpetre at Panjuk about Rs. 50 to Rs. 60. MISCELLANEOUS REVENUES OF THE TRIBAL CHIEFS. Magassi chief.

At Gáján the Zahri chief sells the following contracts:— Zahri chief.  
(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 *Jisya* from certain Hindus of Gáján.

The Rind chief of Shorán derives revenues from the following sources:— Rind chief.  
(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) *chungí* 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. sold in 1904 for a period of three years realised Rs. 3,060; (6) *mahsúl-t-marwéshi* or *daláli*, 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 one 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 receipts 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 *pañcháyat* 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.

*Jágitrdás* in Dádhar *niábat*.

Mír Ahmad Khán Hásilkhánzai, Shahwáni, and K. B. Mír Rasúl Bakhsh Raisáni, levy (1906) in their respective *jágitrs* 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 at Naushehra from the *pañcháyat* 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 *pañcháyat*.

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 Mir 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 *jágirári* 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 *jágirárs* 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 *jágirárs* and the local Saiads.

Méngal  
*jágirárs*,  
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 *niábát* and include the *niábát* 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 *niábát* 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 *amlá* 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 *amlá* 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 *amlá* in the different *niábats* in 1905 are given in the following table :—

<i>Niábát.</i>	<i>Sadábáshi.</i>	<i>Panjábáshi.</i>	<i>Dahábáshi.</i>	<i>Sowar.</i>	Footmen.	Menials.	Monthly cost.
							Rs.
Gandáva .. ...	1	1	2	6	20	1	315
Nasirábád ...	...	...	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, Síbi, 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 Síbi District on the railway line between Mithri and Jhatpat, and in the Síbi *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 Síbi District.

services  
maintained  
by the Bri-  
h Govern-  
ment.

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 *niúbats* possesses a cattle-pound called *dhak* and the receipts, which form part of the item of revenue called *bádi hamái*, are credited to the *niúbat* revenues. These pounds are managed by the *niúbat* 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, *kásis*, and *mullás*, are wholly illiterate. Female education is still unknown. Some of the *kásis*, 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 *kásis* 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>9</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 Gasetteer*. 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 *Yundáni* 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, *ustdkhudus*  
(*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 (*sardoi*), 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*  
*Aseedarach*), *sát 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 sani-  
tation 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.

### 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°3'N and 67°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 *dharmśála* 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-Shahidán*. 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 Rahim. 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 *wasir*, 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 Bibi 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 473 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 retailshops, 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 *nawáb*, 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.



**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  $29^{\circ} 29' N.$  and  $67^{\circ} 39' E.$ , 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  $120^{\circ}$ . \* 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 Tiri 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  $28^{\circ} 41' N.$  and  $67^{\circ} 26' E.$  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 Láháris. The country, in which Gáján is situated, originally belonged to the Khán of Kalát, and is said to have been conferred in *jágr* upon the present owners, the Zarrakzai, by Mír Nasír Khán I, as compensation for the life of Mír 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 Láhári 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 242 $\frac{1}{2}$  *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 Dallu Rai, a Hindu ruler, the ruins of forts built by whom are also to be found in Pishin and Sibi. The principal shrines are those of Kázi Somáil, Mandau Sháh and Sháh Muríd. About three miles north of the village, is the Gahélav forest, the scene of one of the early fights, between the Rinds and Láháris 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 *right* 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

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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 *dharmshálas*. The *niábat* establishment consists (1907) of a *mustaufi*, a *náib*, a *já-nashín*, 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.

Haji (elevation 337 feet) lies in 29° 15' N., and 67° 50' E., on the right bank of the Nárí river about 16 miles north of Bhág and about 7 miles from the Lindsay railway station.

It is named after Háji Muhammad Khán I, the Shahwání chief to whom it was first granted by Nasir Khán I for services rendered at Delhi. Háji 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 (*jisya*) on Hindus and duty on sale of vegetables (*píri*); 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 *sireh* oil is pressed. Háji 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 Háji 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 Háji for the local cultivation. The Nári *thána* (Dandor) levy post is about 2 miles east of Háji. 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. *Wudéra* Jalál Khán levies octroi duty on imports and exports; one-third of the proceeds is retained by him and two-

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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°17'N. and 67°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 2½ 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 *khabbar*, 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 Pír 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

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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 Chhattá 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 Láshári 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 Khan, 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 *júdr*, melons and wheat, and vegetables are also grown. The British Government maintains a levy post (1 *risáldár*, 1 *duffadár*, 5 *scwars* and 1 *muharrír*); 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 Bráhuís 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 Korís. 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 Bárúzais prior to 1740, when, on Kachhi being handed over to the Bráhuís, the Bárúzais 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



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Chandrámái, Ráhéja, and Bhútáni sections; there are also Jats of the Burra, Sorangi, Buréja, Joya, Suhéja, 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 Mían Núr Muhammad, Kalhora, in the time of the Magassi chief, Bhút Faqír. The principal crops are *juár*, *bájri*, *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 (*chárpáis*) and saltpetre. Country rifles are also repaired at Panjuk.

Sanni, the headquarters of the Jatois, lies in 29° 9' N and 67° 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 Perozáni 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 Zágh-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 *jágír* or *indm* 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 Jándrihar, 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 Nasir 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

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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-kigarhi (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, Pír 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-khéis* 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 Májbhi 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.

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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 headquarters 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 Kabán (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 tahsil, and Sháhpur, for purposes of political control, is included in the Nasírábád Sub-division. The intermediate stages lie in the Lahri *niábat* of Kalát, but the Political Agent, Sibi, exercises political control over the Dombki and Kahéri tribes. There are villages and *banias*' 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.

---

## No. 2.—Jacobábád-Dádhar Route via Kandū 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>baniyas</i> ' shops. There is an alternative 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 abundant; water is obtained from the Nári, but is scarce after February or March.
Bhág	25	84	.....	The road is good. Supplies abundant. Water is obtainable 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 Bánh hills. Supplies obtainable. Water from irrigation channels is abundant and good.

NOTE.—Rojhán is in the Nasirábád 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 *jágirs* 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 *jágir* 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 Khudáidád 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 *jágir* 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 Baka, his brothers and relations in Nála Béla, Páséra, Tikan, Kandi and Wáh Kharra, etc., shall be exempt from *batái*, *jholi* and *karbi*.

Sardár Shakar Khán Méngal shall be entitled to levy *batái* as usual in all the remaining lands belonging to the Kahéris in Tikan and Páséra. The *jholi* shall be recovered at 2 *kásas* per *kharwár* and *karbi* (or *juár* stalks) at 2 *bár* (loads) from each Kahéri proprietor in lands under the *batái*; 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:—

*Daláli* or brokerage and *tadda* (literally matting) on bullocks sold or bought, *Daláli* 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 *ábkári*, 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 Kandi, 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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**BALUCHISTAN DISTRICT GAZETTEER SERIES.**

**VOLUME VI-B.**

**JHALAWAN.**



**Text and Appendices.**



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## JHALAWAN GAZETTEER.

### CHAPTER I.—DESCRIPTIVE.

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

PHYSICAL  
ASPECTS.

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

PHYSICAL  
ASPECTS.

## Scenery.

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

## Boundaries.

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



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

PHYSICAL  
ASPECTS.

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

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

Hill ranges.  
South Harboi.

PHYSICAL  
ASPECTS.

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

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

Geological  
formation.

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

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

PHYSICAL  
ASPECTS.

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

Vegetation.

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

The Múla  
hills.

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

PHYSICAL  
ASPECTS.

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

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

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

WESTERN JHALAWAN RANGE. 7

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

PHYSICAL ASPECTS.

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

Inhabitants.

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

Geological formation.

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

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

Vegetation.

This range, which bounds Jhalawán on the west, is a conti-

Western

PHYSICAL  
ASPECTS.

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

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

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

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

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

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

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

The Central  
Jhalawán  
range

PHYSICAL  
ASPECTS.

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

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

Geological  
formation.

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

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



and Sháshán, Mardois in Bauno, and Raisáni Méngals, Khidránis and Mardois in Garri. Ghulámáni Méngals, Sheikh Sásolis and Nathwánis inhabit Drákhél and the adjoining hills. PHYSICAL ASPECTS.

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

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

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

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

## PHYSICAL ASPECTS.

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

## Peaks.

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

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

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

## Inhabitants.

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

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

PHYSICAL  
ASPECTS.

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

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

Geological  
formation.

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

Vegetation.

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

The Pab  
range.

PHYSICAL  
ASPECTS.

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

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

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

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

PHYSICAL  
ASPECTS.

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

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

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

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

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

and the Poráli river, is almost exclusively occupied by M'engals, while west of the Poráli the inhabitants are B'izanjas.

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ASPECTS.

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

Rivers.

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

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

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

The Múla  
river.

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

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



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

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

The Koláchi  
or Gáj river

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

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

The Gidar  
Dhor or Hin-  
gol,

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

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

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\* For an account of Hingláj, see *Gazetteer of Las Bésa*.

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

The Hab  
river.

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

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

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

**PHYSICAL ASPECTS.**

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

**Rivers of minor importance.**

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

**The Sukléji river.**

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

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

Opposite Gazg the bed is about 230 yards wide, and the river takes a sharp curve eastwards, being joined at the same time by

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

Classification-	Geological Formations-	Principal Exposures-	PHYSICAL ASPECTS.
Senonian (Upper Cretaceous).	<p>Volcanic conglomerates, strata with <i>Cardita Beaumonti</i>.</p> <p>"Pab sandstones" massive, rather coarse, sometimes of enormous thickness, accompanied by volcanic material.</p> <p>Olive shales with numerous ammonites, occasionally interbedded with volcanic ashes.</p> <p>Limestones and calcareous shales with <i>Hemipneustes</i>.</p> <p>Of the same age as the various Senonian rocks above mentioned, are some enormous intrusive masses consisting of dolerites, basalts, and serpentines, the underground representatives of the volcanic conglomerates. All these volcanic rocks are representatives of the Deccan Trap of the Indian Peninsula.</p>	<p>These various beds are scattered all over the district. The Pab sandstones attain an enormous thickness in the range of that name which consists largely of them.</p> <p>Largely developed west of Khuzdár, about Nál, Wad, and west of the Poráli valley.</p>	
Lower Cretaceous.	<p>"Lituola beds:" flaggy porcellanic limestones and shales, buff or pale green, containing numerous small <i>foraminifera</i>, principally of the genus <i>Lituola</i>.</p> <p>"Parh limestone:" porcellanic, regularly stratified limestones, intensely white, except the lowermost beds which are of a red colour.</p> <p>"Belemnite beds:" black splintery shales containing fossil belemnites in abundance.</p>	<p>These formations surround the outcrops of Jurassic beds. They attain a vast thickness in the neighbourhood of Khuzdár and Zidi, where they build up lofty ranges.</p>	
Middle Jurassic.	<p>"Massive limestone," of grey colour, several thousand feet thick,</p>	<p>Forming huge anticlinal hills the principal ones being the eastern spurs of the Mulki and Palki ranges, the southern continuation of these ranges forming the lofty hills Belau, Hazár-Méshi, Chilok, and other unnamed masses rising in the angle between the upper and lower Múla valleys, the enormous anticlinal domes of Zardak and Sumbaji to the south-west of Karu, several massive anticlinal domes south of Zahri, the unnamed anticlinal domes south-west of Khuzdár and north of Zidi, the tall massive ranges east of the Poráli.</p>	
Lias (Lower Jurassic).	<p>Dark-grey, almost black, regularly stratified limestones, several thousand feet thick, sometimes interbedded with richly fossiliferous dark calcareous shales.</p>		

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

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

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

## Botany.

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

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

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

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

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

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

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

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

## CLIMATE, TEMPERATURE, AND RAINFALL.

"The climate of Jhalawán from its northern border to as far south as Bághwána, in latitude  $27^{\circ} 55'$  N. is not unlike that of Sarawán, but from this parallel of latitude down to its extreme southern border, it is very much warmer. Snow rarely falls south of the Khuzdár and Bághwána valleys. So early as the beginning of November, Cook found the cold at Kapoto, a march or so south from Kalát, very great, the thermometer showing a minimum of  $24^{\circ}$  during the night. Again when at Khuzdár (3,300 feet above the sea level) towards the latter end of February, he states that the thermometer fell many degrees below freezing point; severe frosts took place nightly, succeeded by intensely cold winds and heavy rain, the mountains being covered with snow. When at Matt\* (5,330 feet) in the north-western portion of the province, and about 25 miles south-west of Súráb, the thermometer which on the 16th of April had risen to  $90^{\circ}$  during the day, fell in the night to  $32^{\circ}$ , showing the great variation of  $58^{\circ}$  during the twenty-four hours."† The Zahri, Khuzdár, and Bághwána districts have locally a bad reputation for fever during the summer and autumn.

## Seasons.

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

## Rainfall.

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

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\* In Gidar valley c-15 miles from Súráb.

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

## HISTORY.

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

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

## The Monhols.

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

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

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

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

\* Tate's *Kalá'*, page 19.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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\* Pottinger's Travels, p. 36.

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

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

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



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

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

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

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

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

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

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

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

\* Blue Book, I, page 8.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

\*Blue Book, II, page 107.

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

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

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

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

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

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

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

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

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

He induced most of the Jhalawán Sardárs, who had now left Gauhar Khán and whom it was most desirable to prevent from rejoining him, to return with him to Quetta, and to lay their grievances before the Agent to the Governor-General and the Khán, and these Sardárs were present at the installation of His Highness Mír Mahmúd Khán in November, 1893, and heard the announcement, that in future His Highness would set apart a sum of Rs. 50,000 annually to be paid in return for services rendered by them. The question of the succession of Yusuf Khán to the Jhalawán chiefship was discussed and endeavours were made to ascertain the opinion of the Chiefs and it was found that though some vigorously supported the claims of Yusuf Khán, others as strongly advocated the nomination of Abdul Karím, who had once before been selected to fill the appointment. As the opinion of the Sardárs was constantly fluctuating, it was decided to send for Yusuf Khán from Aligarh in January, 1894, in order to form an opinion of his fitness for the sardárship. In February, 1894, the case was put before the Sibi *jirga*, which decided in favour of Yusuf Khán; at the same time he was reconciled with Umar Khán, Músiáni. The details as to the distribution of the Jhalawán subsidy were worked out on the same occasion, and the decision arrived at included monthly allowances to all the important Sardárs while a sum of money was ear-marked for the establishment of *t'ánas* at Muhammad Astafin, Khurásán, and of a Mángal *thána*.\* All this failed to exercise a beneficial effect on Gauhar Khán, who continued to give trouble. At this time he estranged his brother, Pasand Khán, by marrying his son, Yusuf Khán, to a Kambrári girl whom Pasand Khán wished to marry himself. He resuscitated the dispute with the Músiánis in 1895, and quarrelled with so many of the Jhalawán sardárs that it was hoped that they would give him up before long, as he had few places of

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\* The Khurásán *thána*: was located at Zahri and the Mángal *thána* at Sárúna.

## HISTORY.

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

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

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

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

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

**Inscriptions  
near Pandrán.**

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

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



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

HISTORY.  
Inscriptions  
near Khuzdár.

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

Ancient  
tombs.

Tombs in  
Hinidán.

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

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

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

Cave tomb  
in Pandrán.

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

**Turka-ná-Hadíraghák.**

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

**Ancient pottery.**

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

**Nál potter.**

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

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

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

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

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

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

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

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

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

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

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

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

In 1901 rough estimates of population were obtained through the headmen of the tribes, which showed 54,891 houses or families in an area of about 21,128 square miles, and a population of 224,073, the number of villages being computed at 299 in 1902-3. Of the total, 223,692 (males 114,806, females 108,886) or 99.8 per cent. are Muhammadans and 381 Hindus. The incidence of population per square mile is about 10 persons, while there is only one village in about 70 square miles. Most of the people still cling to their nomadic habits. Owing to increased security of life, there has in recent times been a considerable increase in population.

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

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

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

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

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

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

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

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

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

Age statistics, vital statistics, infirmities, infant mortality, comparative number of sexes and civil condition.

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

Marriage customs.

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

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

**Marriage ceremonies.**

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

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

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



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

POPULATION.  
Bride-price.

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

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

Rights of the wife in her dower.

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

System of exchange.

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

Marriage expenses and gifts.

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

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

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

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

**Penalties for adultery.**

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

**The status of woman and rights to property.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Correspondence and literature.

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

while the Hindu traders use Sindi, both as the medium of correspondence and for keeping accounts.

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

	Zahri ... ..	47,617
	Méngal ... ..	62,136
	Muhammad Hasni ... ..	52,751
	Bizanjau ... ..	15,909
	Kambrári ... ..	4,315
	Mírwarí (this tribe was not censused in 1901) ... ..	.....
Bráhuís	Gurgnári ... ..	3,925
	Rodéni ... ..	1,565
	Sumalári ... ..	3,275
	Kalandráni ... ..	6,308
	Sájdí ... ..	6,063
	Nicháráni ... ..	1,830
	Pandrání ... ..	840
	Rékízai ... ..	1,277
	<b>Total... 207,311</b>	
	<hr/>	
Others	Khán's subjects ... ..	6,245
	Nakíbs ... ..	856
	Loris ... ..	4,177
	Servile dependants ... ..	5,103
	Hindus ... ..	381
	<b>Total... 16,762</b>	
	<hr/>	
	<b>GRAND TOTAL... 224,073</b>	

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

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

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

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

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

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

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

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

Main divisions and *Pallav sharík*.

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

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

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

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

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

**Zahris.**

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

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



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

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

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

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

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

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

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

some of them are also to be found near Malkhor and in the dry crop area in Gidar. The Gichkízai and Míránzai live in Jambúro, the Dallújav at Habu; and the Ahmadzai and the Rahzanai in the Hab river valley.

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

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

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

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

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

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

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

Sásolis.

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

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

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

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

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

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

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

#### Músiánis.

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

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

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

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

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

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

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

**Méngals.**

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

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



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

The tribe, as at present constituted, comprises sub-divisions bearing the names: Sháhízai (101), Tuk-Sháhízai (234), Pahlwánzai (1,369), Shádmánzai Pahlwánzai (1,844), Raisáni (771), Báránzai, Mahmúdzai, Mardoi, Sheikh, and Lahri, all of whom except the Lahris are *Ráj-o-kabila*, and exempt from poll tax, while there are 16 *khafi*, or revenue paying clans besides a few Rodéni Natwáni, Sásoli, Siáhpád, Sheikh Ahmadi, and Mírwári *hamsáyaa*.

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

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

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

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

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

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

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

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

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

POPULATION, since 1901 about the *Jágir-dári* rights\*. These lands are shared by the Sháhízai, Pahlwánzai, and Raisáni sections.

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

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

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

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

POPULATION  
Muhammad  
Hasnis.

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

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

The tribe, in Jhalawán, is divided into several clans; those exempt from poll tax (*Ráj-o-kabila*) include the Karamalízai, Mazárzai, Kéchízai, Gájíkhánzai, and Shéruzai. The Hárúni, Shahdádzai, Sumáli, Zangiáni Usafi, and Husaini are also exempt from the tax. The *goshi* include the Jongozai, Dilshádzai, Bangulzai (except Rahmánzai section), Nindwáni, Chákarzai, Bijjárzai, Chanarwáni, Sobázai, Fakírzai, Siáhízai, Durrakzai, Zirákáni, Sháhozai, Kéharái, Mandavzai and Kalágháni.

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

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

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

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

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

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

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

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

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

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

**Bízanjans.**

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**POPULATION.** Khisundún or the part of the valley between Rodénjo and Hájika and the Dasht-i-baddu of Rodénjo.

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

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

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

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

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

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

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

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

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

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

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

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

Sájdís.

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

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



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

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

The present Chief of the tribe is Mír Sága.

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

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

Nícháris.

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

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

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

The Pandránis used to supply 200 men as *sán* and their lands were subject to payment of revenue to the Khán known as *dan* and *kalang*. The former took the shape of 6 maunds of madder, but is no longer imposed, as madder is not now cultivated, while the latter consists of 6 *gunis* or about 30 maunds of rice per annum. 1

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

POPULATION.

Rékízais.

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

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

Characteristics of main tribes.

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

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

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

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

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

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

Tribe.	Average Cephalic Index.	Average Nasal Index.	Average Stature.	Average Orbito-Nasal Index.
			C. M.	
Kalandráni .. ..	82·0	59·8	...	121·2
Músiáni (Zahri) ..	80·0	63·1	168·1	116·4
Muhammad Hasni ...	81·9	60·9	167·1	115·9
Méngal ... ..	82·8	54·5	...	120·6

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

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

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

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

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

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

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

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

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

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



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

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

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

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

1. That the dispensation of the Prophet Muhammad has come to an end and he has been superseded by the Mahdí.
2. That the Prophet Muhammad's mission was to preach and spread the doctrines of the Korán in their literal sense, but that it remained for the Mahdí to put new constructions on their meaning. That the Mahdí was in fact the *Sáhib-e-táwíl* of the Korán.
3. That prayer (*namáz*) has been dispensed with, and that instead of *namáz* people should resort to *zík*.
4. That the fast of the *Ramzán* need not be kept.
5. That the recognised formula of the Muhammadan faith should be dropped and the formula *la iláha illalláh, Muhammad Mahdí Rasúl-ullah* should be adopted instead.
6. That instead of *zakát* at the rate of one-fortieth, *ushr* should be given at the rate of one-tenth.
7. That the world and the goods of the world should be avoided.

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

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

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

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

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

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

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

Social life.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

Women's  
dress.

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

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

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

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

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

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

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

Disposal of  
the dead.

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

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

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

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

Amusements  
and festivals.

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

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

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

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

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

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

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

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

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

**Rules of honour.**

(1) To avenge blood.

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

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

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

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

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

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

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

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

**System of reprisals.**

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



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

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

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

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

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

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## CHAPTER II.—ECONOMIC.

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

AGRICULTURE  
General conditions.

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

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

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

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

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

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

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

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

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

Seasons of the year, sowing and harvest.

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

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

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

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

Staple food grains: Wheat

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

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TURE.

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

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

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

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

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

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

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

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

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

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

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CULTURE.

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

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

## Barley.

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

## Zuhri.

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



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

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

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

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

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

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

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

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

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

Other crops.

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

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

Stimulants.  
*Bhang*.

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

Tobacco.

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

Rotation,  
out-turn, and  
manuring of  
crops.

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

## AGRICULTURE.

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

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

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

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

## Extension and improvement.

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

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

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

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

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

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

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

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

Domestic  
animals.

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

Camels.

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

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

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

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

Breeding.

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

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

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

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

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



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

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

Shearing.

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

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

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

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

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

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

Cream  
cheese.

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

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

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

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

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

## Skins.

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

## Hiring milk goats and sheep.

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

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

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

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

## Wages of shepherds.

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

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

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

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

Diseases of sheep.

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

Goat diseases

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

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

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

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

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## Values.

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

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

Pasture  
grounds.

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

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

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

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

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Irrigation.

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

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

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

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

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

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

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

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



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

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

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

Water-mills.

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

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

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

RENTS,  
WAGES, AND  
PRICES.  
Rents.

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

Produce rents  
Method of  
distribution  
of the grain  
heap.

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

statement shows the distribution between landlord and tenant in important localities

LOCALITY.	When tenant supplies labour only.				When tenant supplies labour and bullocks.				When tenant supplies labour, bullocks, and half seed.				When tenant supplies labour, bullocks, and full seed.			
	Irrigated land.		Unirrigated land.		Irrigated land.		Unirrigated land.		Irrigated land.		Unirrigated land.		Irrigated land.		Unirrigated land.	
	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.
Buráb ...	...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Gidar ...	...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Do. (Rékizais) ..	...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Nichára ...	...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Pandrán ...	to	& food	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Norgáma (b) ...	to	& food	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Mishk ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Hisar ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Titak ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Bághwána ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Khuzdár ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Karsh ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Chaku ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Wad ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Nál ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Orásah ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Mashkai valley ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Garg (c) ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Múla pass ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to
Mirwari country ...	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to	to

As in Ornách.

Notes—(a) Applies to rice cultivation for which manure is also supplied by the tenant.

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

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

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

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

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

Wages.

RENTS,  
WAGES AND  
PRICES.  
Agricultural  
labourers.

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

Village  
servants.

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

Loris.

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

Gazirs.

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

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

RENTS,  
WAGES AND  
PRICES.

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

*Darbáns.*

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

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

*Kotwál.*

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

*Kárez diggers.*

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

*Prices.*

\* A Mashkae maund is 2½ seers.

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

RENTS,  
WAGES AND  
PRICES.

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

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

WEIGHTS  
AND  
MEASURES.

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

Measures  
of grain.

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

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

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

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

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

<i>Kása.</i>			
Súráb	...	...	4 seers, 5 chittacks.
Níchára	...	...	4 „ 6 „
Zahri	...	...	4 „ 4 „
Gidar	...	...	4 „ 5½ „
<i>Man.</i>			
Bághwána and Zidi	...	...	2 seers, 2 chittacks.
Khuzdár	...	...	2 „ 1½ „
Karkh and Jébri	...	...	2 „ 2½ „
Wahér	...	...	2 „ 3 „
Wad	...	...	2 „ 9 „
Nál...	...	...	2 „ 3½ „
Mashkae	...	...	1 „ 7 „
Pélár	...	...	2 „ 0 „
Jáu	...	...	2 „ 4 „

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

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

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

WEIGHTS  
AND  
MEASURES.

an indefinite measure which varies with the stature of the customer, and is measured from the projecting bone of the customer's elbow round the end of the middle finger, with arm and hand extended and back to the second knuckle joint. The *baniás* have also an iron *harish*, which measures about 10 *girahs* or  $22\frac{1}{2}$  inches. In the household of tribesmen cloth is measured by the span (*gidisy*). For measuring *káréz* tunnels, the depth of wells, and mud walls the Kandahári yard, which is equal to about  $3\frac{3}{4}$  feet, is used.

Superficial  
measures.

The term *jora* or *juft* is frequently used both in irrigated and unirrigated land, but has no definite value. It represents the land which can be brought under cultivation by a pair of oxen, and is approximately the area in which about  $6\frac{1}{2}$  maunds of seed could be sown. Irrigated land is generally spoken of in terms of the water attached to it, such as *shabána*.

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

Measures of  
time.

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

## Coinage.

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

MATERIAL  
CONDITION  
OF THE  
PEOPLE.

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



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

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

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

FORESTS.

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

## FORESTS.

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

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

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

## Olive.

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

## Parpuk.

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

## Mar.

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

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

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

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

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

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

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

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

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

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

The minor forest products include —

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

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

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

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

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

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

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

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

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

FORESTS.  
Minor forest  
products.

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

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

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

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

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

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

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

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

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

\* \* \* \* \*

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

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

\* \* \* \* \*

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

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

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\* In the Gahwaro hill near Khuzdár.—Ed.

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

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

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

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

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

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



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

MINES  
AND  
MINERALS.

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

Lead mines  
in Sékrán.

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

ARTS AND  
MANUFACTURES.

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

Embroideries.

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

ARTS AND  
MANUFACTURES.

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

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

Carpets and  
rugs.

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

<sup>\*</sup> *Indian Art at Delhi*, by Sir George Watt. (Calcutta, 1903).

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

ARTS AND  
MANUFACTURES.

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

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

Coarse cloth  
or *kora*.

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

## Dyeing.

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

COMMERCE  
AND TRADE.

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

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

COMMERCE  
AND TRADE.  
Existing  
trade.

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

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

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

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

*Gwáchi*  
system.

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

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

COMMERCE  
AND TRADE.

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

Classes  
engaged  
in trade.

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

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

Modes of  
carriage.

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

Transit dues.

COMMERCE  
AND TRADE.

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

Name of sardár.	Locality where <i>sunj</i> is levied.	Rate.
Sardár Pasand Khán, Zarrakzai.	Hussoi in Múla pass.	Rs. 4-8-0 per camel load on merchandise, such as oil, tobacco, cloth <i>ghá</i> , and wool passing through Múla pass.
Sardár Shákar Khán, Méngal.	Wad ... ..	R. 1 per camel load of 9 maunds merchandise, such as <i>ghá</i> , wool, oil, cloth, dates and tobacco through the Wad valley.
Sardár Kahéra, Bizanzau.	Nál ... ..	R. 1-4-0 per camel load on <i>ghá</i> , wool, and cloth passing through the Nál valley.
Sardár Shakar Khán, Méngal.	Wad ... ..	Rs. 5 on each camel load of merchandise, such as <i>ghá</i> , wool, oil, and cloth. Rs 2-8-0 per camel load (8 maunds) of tobacco. On dates An. 1 per 30 seers.
Sardár Rustam Khán Muhammad Hasni.	Between Koda and Tank-i-Maskhae only on exports and imports from and to Jébri.	R. 1 on each camel load of the following articles:— Dates, grain, salt, and tobacco irrespective of weight of load carried by each camel.
Sardár Kahéra Khán, Bizanzau.	Nál ... ..	Rs. 5-8-0 on each 8' maunds of wool and <i>ghá</i> exported from Nál. On tobacco imported into Nál R. 1-4-0 per maund. On cloth imported into Nál Rs. 2-8-0 per load.

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



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

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

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

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

(b)—At Norgáma—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**History of periods of scarcity.** According to local tradition, 1870 and 1879 were years of severe distress caused by failure of rain, wheat selling at about  $5\frac{1}{2}$  seers to a rupee. This distress led to the Bráhuís selling their girls in marriage to the *zamíndárs* of Sind, a practice which has since been continued.

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

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

### CHAPTER III.—ADMINISTRATIVE.

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

ADMINISTRATIVE  
STAFF.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Internal  
tribal admini-  
str.

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

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

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



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

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

JUDICIAL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

5 per cent. on their value. The Bīzanjan Chief similarly retains a *kāzi* at Nāl for the disposal of cases in his tribe. JUDICIAL

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

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

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

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

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

The cost of the administration of the various *niábats* is met from the Kalát State treasury, while the Native Assistant, his establishment, the levies employed in local *thínas*, the postal levies between Kalát and Khuzdár and allowances to various tribal Chiefs, are paid from the Khán's Fund. The expenditure under this latter head in 1904-5 was as follows:—

	Rs.	a.	p.
1. Native Assistant and his establishment ... ..	7,592	3	7
2. Allowances to tribal Chiefs ... ..	30,000	0	0
3. Postal service between Kalát and Khuzdár ... ..	720	0	0

FINANCE. 4. Levy *thána* at—

				Rs.	a.	p.
Zahri	...	...	...	3,988	15	0
Súráb	...	...	...	2,265	15	6
Khuzdár	..	...	...	3,480	0	0
Sárúna	...	...	...	3,191	13	4
Mashkae	...	...	...	1,713	9	2
Total	...	...	...	52,952	8	7

LAND  
REVENUE.

The only information about the systematic assessment of revenue in early times is to be found in the *Ain-i-Akbari*, which was written about 1590, when the district formed part of the empire of the Emperor Akbar. Kalát with its neighbourhood is described as Kalát-i-Níchára, and formed the southern boundary of Kandahár Sarkár. The revenue was levied partly in cash and partly in kind, and the country was also required to furnish a specified number of horsemen and footmen. Kalát-i-Níchára supplied 30 Baloch horses, 30 camels, 500 horsemen, and 500 footmen. Bághbánán or Bághwána and Batar or Patar, which is identifiable with the well known valley of Pélár in the Mírwári country, are similarly shown in the *Ain-i-Akbari* to have formed two *maháls* of Sécwistán. The revenue of Bághwána is shown to have been 19,48,152 *dáms* \* or about Rs. 18,264, and that of Pélár 20,20,884 *dáms* or Rs. 18,940.

The *Ain-i-Akbari* does not explain the extent of the country from which the revenue paid by Kalát-i-Níchára, Bághwána, and Pélár was derived; but it seems not improbable that Kalát-i-Níchára represented what is mentioned here as Upper Jhalawán and the country north of the Central Jhalawán Range, including the Súráb-Gidar valley, Mashkae river valley, Zahri valleys, and the valleys of the Mishk-bél and Pissi-bél Rivers; Bághwána seems to have represented the present Jhalawán, comprising the valleys of Bághwána, Khuzdár, Nál, Grésha, Wad, Koláchi river,

\* 1 *tuman* = 800 *dáms*.  
40 *dáms* = 1 *tabrézi*.  
1 *tabrézi* rupee = 3 Indian rupees.

{ Vide *Ain-i-Akbari*, Vol. I, page 31, and Vol. II, page 393, also Dr. Duke's *Report on Harnai and Thal Chotiali*, page 4.

Karkh and Chaku; and Pélár included the Mírwári country and the valleys of Pélár, Nondrav, Jáu, and Mashkae. Colour is lent to this theory in the case of Kalát-i-Níchára by the fact that it paid no revenue in money or kind, but only supplied 30 Baloch horses and 30 camels, for both of which Zahri and the surrounding country were famous in Abul Fazal's time. It may also be assumed that, whilst the cultivators of the lands in Bághwána and Pélár supplied the money, the men-at-arms were found by the tribesmen of the hills. No evidence exists as to payment in money, kind and animals being continued to Nádir Sháh and the Afghán rulers, under whose practical suzerainty the country passed in later times; but it is certain that the country continued to furnish a contingent of men-at-arms, and the exploits of Nasír Khán I with his Bráhui contingent in Khurásán are still a subject of common talk among the people; the system was known as *sán*, and under it each tribe supplied a given number of men in proportion to its total strength, the distribution being made among the various clans, sections, and sub-sections. The supply of *sán* is alleged to have been discontinued in the time of Nasír Khán I (1750-1 to 1793-4), in whose time the Ahmadzai power reached its zenith. Henceforward, the Kháns of Kalát gradually acquired a large measure of independence of Kandahár and its rulers. As the organised society known as the Bráhui confederacy assumed shape, two bodies of men were affected each in a different way. The Khán's *ulus* who held the fine, irrigated lands of Súráb, Bághwána, Khuzdár and Mashkae continued, as in Akbar's time, to find revenue in kind, but did not ordinarily supply men-at-arms, whilst each of the Bráhui tribes either undertook or was required to supply to the Khán a certain number of men-at-arms as its share of the burden of the confederacy. This was known as *gham*, *gham kashi*, or *lashkar-gíri*, and was entirely distinct from the *sán* supplied to the suzerain power, though both systems were worked on much the same lines. The basis of the system of *gham* appears also to have resembled the *gham-i-naukar* system found in the neighbouring district of Pishín which was under the direct rule of the Afgháns. As soon as the word went forth that a certain number of men were required, the Chief and his headmen (*takkaris*) were

LAND RE- responsible for collecting and leading them. So strict was the  
VENUE. system, that it is said that, when the call for arms was given, even  
the shepherds on the hill-sides were bound to drop their crooks  
and join the ranks. For the time during which they were employed,  
they and their men received payment in cash and kind from the  
Khán's treasury termed *roz-o-jira-o-kadim*.

The statement below shows, so far as can be ascertained, the  
number of men for which each tribe in Jhalawán was responsible :—

	Men.
Zahris ... ..	1,000
Nícharis * ... ..	300
Méngals-Sháhízais... ..	1,000
Magassis with Dínáris and Láháris ...	1,000
Jattaks ... ..	700
Pandránis ... ..	200
Sásolis ... ..	300
Khidránis .. ..	300
Muhammad Hasnis ... ..	500
Bízanjaus ... ..	300
Kalandránis, Gurguáris, and Sumaláris...	600
Mírwaris (with Kehar said to be a <i>takkar</i> of the Sájdís) ... ..	300
Sájdís ... ..	300

A tribe sub-divided and distributed among its various clans  
(*takkar*) the number of men for whose production it was  
responsible. Each share was made proportionate to the  
numerical strength and influence of the clan at the time of the  
original distribution.

Modern  
revenue  
history.

No material change has taken place in the revenue system  
which, indeed, is chiefly interesting for its antiquated character.  
No systematic record of rights has ever been made, and information  
as to individual holdings in irrigated areas has always to be  
sought from the time-keeper, *ráis*, whose information on all  
subjects connected with his area is complete.

\* The Nícharis had 4 *Saráárs*, each of whom supplied an equal number :  
Bahádur Khánzai, Ramadánzai, Khuzhdádzai, and Bhádzinzi.



In the Jhalawán *niábats*, as almost everywhere else in the Kalát State, the hand of Nasír Khán I is to be traced, for he introduced an improved system by causing the receipt books known as *wahi* to be given to the *dároghas* and *xábíts* (both these offices combined are now held by the *náíb*s) in which all items of receipt of fixed revenue, whether in cash or kind, were recorded. The distribution of these books appears to be the only attempt ever made by the Kháns at the introduction of a systematic method of revenue collection. LAND RE-  
VENUE.

In Jhalawán the system of keeping the accounts is primitive and impossible to check, and constant opportunities for corruption are offered to the Khán's revenue officials. When the crops are ripe, the *náíb* sends out his officials to supervise harvesting, and when the grain is ready for division he, with his *munshis*, visits each village and takes the State share by *batái*, and his *munshis* prepare a record of the localities and the amount assessed. As no systematic check is kept on the *náíb*'s proceedings, and only a general settlement of accounts is made at uncertain intervals, it has been hitherto no uncommon occurrence for large arrears to be found outstanding on these occasions, resulting in the confiscation of the property of the official concerned.

Before dealing with the system of assessment of the revenue in the areas held by the Khán, some explanation of the character of the tenures in different parts of the country is required. In the absence of any record of rights, and indeed of any reliable records at all, the subject is one which necessarily presents many difficulties. So far as opportunity has arisen, however, careful enquiries have been made by the Gazetteer party working in the district, and though it has been found impossible to verify every statement, the facts here embodied are believed to be correct in the main. On the whole, it may be asserted that the land tenures are interesting but complicated. For a full understanding of them, attention may once more be directed to the fact that three different classes of land exist in the district side by side with one another. The first is that on which the Khán collects revenue and which is held by the cultivating classes attached to him and Land tenures  
and *jágtra*.

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VENUE.

known as his *ulus*, with the exception of certain classes in the Zahri *niabat* and Gazg. The cultivators in these last named tracts rank with the tribesmen, and to the Khán and his officials their responsibility is limited to matters connected with the land and its revenue. This area held by the *ulus* also includes the State lands known as *séri* in the Khuzdár *niabat*. The second class consists of tribal territory held by the Bráhui tribesmen, and acquired generally by conquest or in compensation for blood. The third is known as *jágir*, *i.e.*, land or water lying within localities originally paying revenue to the Khán, but of which the revenue has subsequently been assigned by the Khán either to tribes or to individuals. Of this class there are three tracts: a piece of land in Mashkae (Bént) granted to the Bízanjaus by Mír Máhmud Khán I as compensation for men killed by his order in Khuzdár; the Jháláro land in Karkh granted to the Sásoli Chief, and the land in Surkh in the Súráb valley granted to the Rékízais by Mír Nasír Khán I as dower for a girl he married from the tribe. In tribal territory the land, as already mentioned, is not liable to pay revenue to the Khán, as the responsibility of the tribesmen towards the Bráhui confederacy ended with the supply of *gham* in the shape of men-at-arms. In those parts of Súráb, Mashkae, Zahri, and Khuzdár *niabats* and Gazg, which are subject to the Khán's direct control, revenue was, and is, collected from the cultivators.

The terms *sarkári*, *bohar* or *buhángar*, *bhotári*, and, *bazghari*, descriptive of the land tenures of the country, are defined as follows:—The *sarkári* is the revenue paid to the Khán from the produce of an unirrigated and embanked field, and varies from one-eighth to one-sixth of the produce. The rent paid by the tenant to the landholder is known as *bohar*, *bhotári*, or *buhángar*. It varies on irrigated lands from one-tenth to one-third of the produce and on unirrigated land from one-fifth to half, while the residue, which forms the tenant's share, is known as *bazghari*.

The origin  
and charac-  
ter of proprie-  
tary right.

Turning to the question of the origin of the proprietary right now held by the tribesmen in the land, it appears that in most cases it has originated either in conquest, in occupation of unowned land, or in payment of compensation for blood.

Most of the district is alleged to have been conquered in the Mírwári-Jadgál fight, an account of which is given under **History**, and all tribes taking part in the fight had a share in the land. The exact distribution is not now known, and in times subsequent to the fight lands have, in some cases, changed hands. As a result of a feud between the Khidránis and Sásolis on one side and the Móngals on the other, the Khidránis obtained a part of the Dánsúr plateau; similarly the Sháhizai Móngals obtained a part of Drákálav valley as compensation for the blood of eighteen men from the BÍzanjau. In recent years, since the country has become comparatively settled, some of the nomadic tribes have taken to agriculture and acquired land either by purchase or the *had-bazghari* system mentioned later. Among these may be mentioned the Sumaláris of Koda and Korásk; the Muhammad Hasnis in the Mírwári country; and the Raís and Kabnis in Zahri. The custom of giving land in payment of bride-price obtains among the Baluchi-speaking tribes, viz., the Mírwáris, BÍzanjau, and Sájdi, and it is being gradually followed by Móngals also. Some of the Khán's *ulus* have also acquired alienable rights by embanking lands and by opening new sources of irrigation. Among these may be mentioned the cultivators of Bághwána; the Kúrds, Gazgis, and Nigháris of Súráb; and the Kehars of Mashkae. Land, whether irrigated or unirrigated, in which an alienable right has been acquired, is called *milk* or *mírás*.

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But, whilst the origin, in most cases, of proprietary right may be attributed to one or other of the causes defined above, certain other forms have grown up on a more complicated basis, due to the peculiar conditions of the country, and will now be described. They are: *Had-Bazghar*, *Fasal-batéra*, and *Shat bazghar*.

Forms of pro-  
prietary  
rights.

The *Had-bazghar* form of proprietorship is to be found in dry-crop tracts and is a development of the system known as *lat-bazghar*. A full description of *lat-bazghar* will be found in the succeeding section on tenants. It will suffice to say here that, under it, waste land is given on a written agreement to a tenant on the understanding that he will acquire an occupancy right in the land so embanked. It is, however, a

The Had-  
Bazghar.

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condition of the agreement, that if at any time the proprietor wishes to eject the tenant without just cause, he will either assign to him proprietary right in one-third or one-fourth of the land embanked, or pay him in cash one-fourth of the cost of the labour for embanking the land. The more difficult the task of reclamation, the larger the amount of compensation assigned to the ejected tenant. The *had-bazghar* system is in vogue in all the unirrigated tracts throughout Jhalawán and has produced a somewhat peculiar body of proprietors, many of whom are members of alien tribes. They came first as *hamsáyahs*, entered into matrimonial relations with the tribesmen, engaged as tenants, and subsequently obtained occupancy rights. The system appears to have originated at a time when the value of land had not been realised and when the feudal or *sán* system was in force.

Custom of  
periodical  
distribution.

In the majority of cases, individual permanent possession is the rule on irrigated lands. A very few cases exist in which the unirrigated land in tribal areas is still held jointly by sections, and such lands are generally cultivated by persons other than the proprietors, as in Koda, Korásk, and Sájid, who pay rent in kind which is annually collected and divided among the proprietary body. The irrigated crown lands in Chaku are redistributed by the cultivators for each crop. In the same manner, the hills in which the *gwan* or pistachio tree grows are held jointly by tribal sections; the fruit is collected by the headmen in season and divided among the tribesmen.

Tenant and  
their rights.

Tenants generally are known as *bazghar* throughout the district except Jébri, Mashkae, and the Mírwári country, where, as in Makrán, they are called *sharík*, or partners. The tenants on the crown lands (*séri*) of Bághwána are all tenants-at-will, and are liable to ejectment after harvesting the crops sown by them. Those cultivating the Khán's lands in Súráb, Mashkae, Zahri, and Khuzdár, as also the cultivators of tribal lands of the Iltázais and Zahrís in Khuzdár and Bághwána, have acquired occupancy rights. A permanent division of water has taken place in each *niábat* among the different sections cultivators, and possession has to this extent become hereditary. Cases of alienation seem to have occurred in Zahri

and Khuzdár *niábats* in the irrigated area. The tenants-at-will in irrigated areas have to perform certain services for their landlords, such as the occasional supply of a load of firewood, the transport of the landlord's grain from the threshing ground to his house, and assistance in repairing his hut. The first of these services is also required of tenants in dry-crop areas. Tenants cultivating crown lands furnish *bégár*, which is described later.

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In dry-crop areas, whether in the Khán's or in tribal areas, the tenants are of three kinds—*lat-bazghar* or *had-bazghar*, *fasal-batéra* and *shat-bazghar*.

Tenants in  
unirrigated  
tracts.

The *lat-bazghar*, who almost invariably holds his land on a written agreement (*patta* or *ragam*), is a tenant who has reclaimed waste land and brought it under cultivation by clearing the bushes and plants and constructed embankments for irrigation. The system is known as *lat-bandi*, and prevails both in the tribal area as well as in Khán's *niábats*. So long as a *lat-band* tenant continues to maintain the embankments in repair and cultivates the land, he cannot be ejected, and the occupancy right which he acquires is alienable, and can be sublet with or without the landlord's permission.

*Lat-bazghar.*

*Fasal-batéra* is said to mean either "crop bird" or "crop changer," and is applied to a tenant who cultivates land already embanked, whose lien on the land ceases after he has raised the crop sown by him. His position is that of a tenant-at-will as in permanently irrigated lands.

*Fasal-batéra.*

Finally, mention may be made of the *shat-bazghar*, i.e., the tenant who has nothing but a "stick." He is in reality only a labourer engaged to help in the cultivation and paid by a share in the produce, which varies from one-tenth of the produce and food, to one-sixth only and without food. A somewhat similar class are the *agarav* tenants of Harboi and its neighbourhood, who are employed in places remote from inhabited villages and are given their food and one *kása* out of every fifty *kásas* of seed, which is sown for them in a separate plot, the whole produce of which they appropriate without any deductions.

*Shat-bazghar.*

The various headmen, both in the tribal as well as the Khán's areas, have been named in a previous section, and their duties

Headmen and  
their re-  
muneration.

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have been explained both with regard to the collection of men-at-arms and revenue. All Chiefs possess a special share in the tribal land by virtue of their office, but this is not the case with headmen of clans and sections, except in a few cases in which a plot of land or a special share in water or some share in produce has been set apart for them as a mark of respect. Most of the Chiefs also enjoy allowances from the Kalát State.

The headmen in the area under the Khán belong to the leading families among the Khán's *ulus*. They are men of considerable influence and proprietors of large areas. All disputes arising among the cultivators and relating to land or water are settled with their co-operation. They also act as the spokesmen of the cultivators. The foremost among these are the *arbábs*. The *arbáb* of Bâghwána is the premier in Bâghwána and the *arbáb* of Khuzdár in Khuzdár. All headmen, whether *arbáb*, *raís*, or *míráb* have hereditary positions, but are liable to ejection for general unfitness.

Remunera-  
tion.  
Zahri irri-  
gated areas.

The system of remunerating the headmen varies with the character of assessment prevailing in each area and no uniformity is observable. Thus in the Zahri irrigated area (Norgáma), which pays revenue to the Khán at the rate of one-sixth of the produce, each *raís* of a *puk* or 20 *shabánas* of water is entitled to cultivate one *shabána* free of revenue.

Súráb irrigat-  
ed lands.

In the Súráb irrigated lands, one *kása* of grain is levied on each *zamíndár's kharman* or heap of grain at each harvest, as *mírábí* or wages for distribution of water, but it is appropriated by the State; another *kása* is levied as *raísi*, half of which is paid to the *raís*.

Bâghwána  
irrigated  
lands.

Each section of cultivators in Bâghwána have a *raís* of their own, to whom each *zamíndár* has to give one *kása* from his total produce at each harvest. The *arbáb* of Bâghwána is allowed by the State half a *shabána* of water in Nokjo stream in the Mír's village free of revenue; while the Gori Singi *raís* is paid a fixed allowance of 200 Jhalawán maunds. Besides these, a man's load of wheat with the straw is recovered from every *zamíndár*, and of the total thus collected two-thirds are appropriated by the State and one-third given to the *raís*.

In Khuzdár irrigated lands, the *arbáb* of Khuzdár is given one *kása* of wheat on every *guni* of 50 *kásas* of the total produce as *arbábi*, while the *raisi*, which is one *kása*, is taken out of the *mián-kharch* heap by the cultivator.

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REVENUE.  
Khuzdár irri-  
gated lands.

Out of the total income to the State from irrigated and unirrigated tracts in Chaku, one-eighth is paid to the heads of the Sabzaláni and Shakaráni Jámots.

Chaku.

The two *gazírs* or messengers supplied by the cultivators to serve the *náib* at Mashkae take alms (*pindag*) from the *zamíndárs* and also enjoy the *gham* or revenue derived from the Zurrat Jágah land in Bént close to the Gajar village.

Mashkae.

In areas which are not under the Khán's direct jurisdiction every *rais* is granted, as remuneration, either an assignment of land and water varying from one *pás* to one *shabána*, or is exempted from labour for repairing and cleaning sources of irrigation or receives a *kása* of grain from the produce of each *zamíndár's* holding at each harvest.

In tribal territory as well as in Khán's *niábats*, the *rais* of an unirrigated tract receives a *kása* or half a *kása* of grain from every 50 *kásas* of produce, and some sheaves of wheat (*báhu*) per *jora* or per holding. Where the State levies revenue, the *raisi* is paid out of the *mián-kharch* heap.

Remuneration  
to *raises*, etc.,  
in dry-crop  
areas.

Assessment to revenue is every where known as *batái* and lands which pay revenue are known either as *ghami* or *gham-kash*.

Character of  
assessment.

The system of *batái*, under which revenue is collected in the Khán's *niálat* in Jhalawán, is the same as in Sarawán. The crop cut on a holding is collected at a central place, threshed, and the cleaned grain heap stamped by the *niábat* official, *taypodár*. The *náib*, accompanied by a weighman and other officials, visits the locality, when the main heap is divided into smaller ones of equal size, *khori* or *dhér*, according to the rate of revenue. Thus, if one-sixth is to be taken, six heaps are made, a separate heap being set apart to meet cesses and wages of village servants which are described later on. This heap is known as

*Batái*.

- LAND REVENUE.** *mián-kharch.* Any grain remaining on the threshing floor from the heap is known as *bun-joháni* or *kháki-katali* and is appropriated by the cultivator.
- Appraisalment.** In a few tracts, such as Dasht-i-gorán, the revenue in kind is fixed by appraisalment (*dána-bandi*) and this method also applies to date revenue in Mashkae.
- Rates of revenue.** The character of the assessment in different parts of the district is too elaborate and complicated to be described in general terms. The system differs in every locality and even in the case of lands watered from different sources. That in vogue in irrigated areas again differs from that in day-crop tracts. Each area will, therefore, be treated separately.
- Súráb níabat.** In the State irrigated lands in the *Súráb níabat*, the State supplies, seed and takes two-thirds, of the produce as rent and revenue, leaving one-third to the cultivator who provides labour and plough oxen. In unirrigated tracts, the cesses payable to the State and the *zamíndár* are taken out of the *mián-kharch* heap, and the rate of revenue varies from one-sixth to one-fourth, the cultivator supplying labour, bullocks, and seed.
- Zahrí níabat.** With the exception of Pandrán, Mishk, and Gazg which are separately mentioned, the rate of revenue in irrigated lands is one-sixth of the produce.

(a) In Pandrán, the fixed assessments were known as *dan* and *kalang*. The rate of the former was originally .6 maunds of madder, which was in former times considerably grown in the country, and was paid, when the madder crop failed, in rice, one *kása* of rice being equivalent to one seer of madder. The State assigned the *dan* to various individuals. The madder cultivation has in late years almost entirely ceased and the *dan* is not now levied. The *kalang* is a fixed payment to the State of 6 *gunis* (about 26 maunds) of unhusked rice annually.

(b) Mishk.—In Mishk, cash assessments prevail, the rates, which are different for various sources of irrigation, being known as *dan* or *mér*. The following are the rates on the principal channels: Dehzéri Rs. 6, Daho Rs. 3, Than R. 1-8-0, Munjbáran 200



*kásas* of wheat, Pughuti Rs. 6 ; and a lump payment of Rs. 17 per annum on all lands between Singén, Kalát, and Kándhi. The assessments are, as a rule, recoverable in cash, but sometimes are realised in rice or wheat at rates determined by the *niábat* officials which are generally higher than the prices current at the time.

(c) Gazg.—The revenue of Gazg includes that of Johán in Sarawán and is leased to a contractor for a fixed payment in rice, the terms varying with each *ijáru* or contract.

In the Zahri *niábat*, the State levies no other cesses from its tenants, but they are required to provide, free of cost, *dhúsa*, *karbí*, or green fodder for the *náib's* horses, and supplies for the Khán's camp or his officials when visiting the district on State business.

In the Khuzdár *niábat*, generally, and more especially in Khuzdár and Bághwána valleys, there are three distinct descriptions of irrigated lands known as the (a) *Rayatí* ; (b) *Sarkári* ; and (c) *Séri*. Khuzdár  
*niábat*.

The lands cultivated by the Khán's subjects are called *rayatí*, and the State levies one-sixth of the produce as revenue in addition to the *lawázima* or cesses.

In *sarkári* tracts, the State levies half of the produce, if it provides seed, and one-third if the seed is provided by the tenant, cesses being levied upon the common grain heap in either case.

In the *séri* tracts, all agricultural requisites are supplied by the State, which recovers five-sixths of the produce, leaving one-sixth to the cultivator who provides labour only. In these tracts, few or no cesses are levied.

Similarly, the unirrigated tracts in both the localities of Bághwána and Khuzdár are divided into three classes—*rayatí*, *sarkári*, and *séri*. In the unirrigated *rayatí* tracts, the amount of revenue levied by the State varies from one-eighth to one-fourth of the produce, plus the *niábat* cesses ; while in the *séri* tracts, which lie generally in Bághwána, the rates of revenue vary from one-third to five-sixths of the produce ; where one-third is recovered, the State supplies half seed, the other half as well

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as labour and bullocks being provided by the cultivator ; while in the tracts where the State recovers five-sixths of the produce, the tenant only supplies labour and retains one-sixth of the produce.

**Zidi.** In Zidi the rates of revenue vary from one-sixth to one-fourth in the irrigated area, and from one-eighth to one-sixth in the unirrigated tracts.

**Karkh and Chaku.** In Karkh and Chaku divisions of the Khuzdár *niábat*, the general rate of assessment is one-sixth in irrigated areas, but in some of the Karkh streams the rate is one-third, while in the unirrigated tracts the rate is one-eighth and the usual *niábat* cesses are also levied.

**Mashkae niábat.** In Mashkae proper, the rate of assessment in irrigated areas is one-fourth and in Nokjo one-sixth of the produce, and a few cesses are also levied ; the Nokjo rate being also prevalent in all unirrigated tracts. The tenants do not give a share of the straw to the State, but are required to supply fodder, free of cost, for the *náib's* horses and to the Khán's camp or any State officials who may come there on State business.

**Gwarzjak.**—This part of the Mashkae valley belongs to Sir Nauroz Khán, the Naushérwáni Chief of Khárán, who levies revenue in his irrigated lands at the rate of one-fifth of the produce. It is remarkable that the Chief has been able to purchase from the *zamíndárs* a good deal of their land and now employs them in the same tracts as tenants-at-will, paying them only their wages.

**Assessment of gardens.** In Bághwána, Khuzdár, and Mashkae, where pomegranates abound, one-fourth of the produce is taken as State revenue, the same rate being levied on dates in Mashkae.

**Cesses.** Cesses which are known as *lawázima* or *kharcha*, are everywhere paid from the common heap set aside as *mián-kharch* already referred to. Their character is almost the same in irrigated and unirrigated areas.

**Súráb niábat.** When the grain heap is ready for *batái*, the first step is to recover the *kharcha* or cesses. When the total heap measures

5 *gunis* or more, the full amount of the cesses is levied, when below 5 *gunis* half the full amount, and when the produce is still less this amount can be further reduced by the *náib*.

The full rates of the *kharcha* or cesses total up to 27½ *kásas* and are made up of the following items:—

*Bhut*, *samand*, and *kháki katali*, each 5 *kásas* per *kharman* or grain heap belonging to a single *zamindár*; *lawang*, *miráb*, *sarishládár*, *kárdár*, *tappodár*, and *kotwál*, each one *kása* per *kharman*; *kásgi* and *náibi*, each 2 *kásas* per *guni* of 50 *kásas*; and 2½ *kásas* per *guni* as the *zamindár*'s share of the *kháki katali*.

*Samand*, as its name implies, is the cess imposed by Mír Khudádád Khán for his horses; *kháki katali* is the refuse of the grain heap; but the share due to the State is taken from the clean grain at the top of the heap, while the *zamindár* takes his share from the bottom.

*Lawang* was originally instituted as remuneration for a minstrel of that name kept by the Khán at Súráb,

*Miráb* is the title of the supervisor or distributor of water; *sarishládár* and *kárdár* are *niábat* officials; the *tappodár* is the *niábat* official who places his seal (*tappa*) on grain heaps; the *Kotwál* is the gate-keeper of the Súráb village; and the *kásgi* was formerly paid to the State Minister. These cesses, though recovered in the name of the various officials, are, since the reign of Mír Khudádád Khán, appropriated by the State. The only item which still goes to an official is the *náibi* or the *náib*'s cess.

In these two *niábats*, the State does not take a share of the straw, nor are any cesses levied in Zahri, but the *náib* and his officials in Mashkæ levy the following cesses in unirrigated tracts generally, and sometimes in irrigated areas also: *Náib* one *kása* or two Mashkæ maunds per *guni* or *gwálag*; *Jánashín* 3 *kásas*; *munshi* one *kása*; *sepy* one to two *kásas*; and *Havildár* one *kása* per *kharman*.

Zahri and  
Mashkæ.

The principal cesses levied in Khuzdár are—*Tappa* 3 *kásas*; *Muni* 8 *kásas*; *náib*, *Jánashín*, *sarishládár*, *kárdár*, *patwárt*, *Khudás niábat*.

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each one *kása*; and *Lámbu* (another former State bard) half *kása* per *kharman*; *Kásgi* 2 *kásas* per *guni*, and *nutrib*, *darbán* and *dharwái*, each half a *kása* per *guni*. These cesses total up to  $16\frac{1}{2}$  *kásas* per *kharman* and  $3\frac{1}{2}$  *kásas* per *guni*, but they are seldom levied in full. The amount realised is not paid to the officials concerned but is credited to the State. In *Khuzdár* proper, the cesses above referred to are levied at lower rates. In irrigated areas they vary from 6 to 12 *kásas* per *kharman* and 1 to  $3\frac{1}{2}$  *kásas* per *guni*, while in unirrigated areas they vary from 3 to 6 *kásas* per *kharman* and 1 *kása* per *guni*. In addition to these, both in irrigated and unirrigated areas, 1 to 4 *lawázima* are levied. A *lawázima* totals up to about  $27\frac{1}{2}$  *kásas*, and is composed partly of wheat and partly of barley. The statement below shows the number of *lawázima* levied in irrigated areas in each tract:—

Name of stream, village, etc.	No. of <i>lawázima</i> levied in	
	Wheat.	Barley.
Bánzgír	2	2
Khand	4	2
Khuzdár	4	2
Niám Jo	4	2
Lizzo with 2 <i>náibi shabánas</i>	1	$\frac{1}{2}$
Jar Bélo and Ubián, each	2	1
Khoshk	1	...
Malghuzár	1	...
Akhiro	2	1
Báiki	2	1
Sorgaz	3	1
Katan ( <i>séti</i> )	1	...

In the Sunni *khushkára*, 2 *lawázima* of wheat and one of barley are levied; *Khoshk*, *Kahnak*, and *Jar Bélo* each pay one *lawázima*, and *Niámjo*, *Guldír*, *Lizzo*, *Akhiro*, and *Sorgaz* half a *lawázima* in wheat.

## Zidi.

In *Zidi* irrigated tracts, the amount of cesses recovered for the State amounts from 1 to  $4\frac{1}{2}$  *kásas* per *guni* and  $1\frac{1}{2}$  *kásas* per *kharman*, while in the unirrigated tracts the amount is not fixed. The cesses totalling  $18\frac{1}{2}$  *kásas* per *kharman* are made up of—*kásgi*

8 *kásas*; *náibí* 3 *kásas*; *tappo* 3 *kásas*; *sarishtédár*, *kárdár*, *Já nashín* and *patwáí* each one *kása*; and *Lámbu*  $\frac{1}{2}$  *kása*; and those per *guní* are *ahingar*, *najjár*, *fakír*, and *darbán* each one *kása*, and *dharwái*  $\frac{1}{2}$  *kása*, total  $4\frac{1}{2}$  *kásas*.

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The cesses levied in Karkh and Chaku amount to  $14\frac{1}{2}$  *kásas* per *kharman* and are—*kásgi*  $4\frac{1}{2}$  *kásas*; *náibí* 2 *kásas*; *tappo* 3 *kásas*; *sarishtédár*, *kárdár*, *Jánashín*, and *patwári* each one *kása*; *Lámbu* the minstrel and *dharwái* each half *kása*.

Karkh and  
Chaku.

A sketch of the revenue conditions prevailing in the country would not be complete without some reference to certain special prerogatives which the Khán has to particular exactions or services. These ordinarily consist of—(a) *sursát* or supplies provided gratis to the Khán, ordinarily for 3 days, during his visit to any locality, or to his *náibs* and *niábat* officials, and (b) *bégár* or unpaid labour supplied to the Khán on various occasions. When supplies have to be provided, the cultivators divide the burden among themselves in proportion to the lands in their possession. The system in force in each *niábat* may be briefly mentioned.

Special pay-  
ments and  
services.

In *Súráb* and *Khuzdár*, the *zamíndárs* have to supply fuel and fodder to the *náib*. In the former *niábat*, each *zamíndár* gives 2 bullock loads of fuel annually, and each owner of a *jora* of unirrigated land has to give a netful of *bhúsa*.

When the *náib* of *Khuzdár* is in *Bághwána*, each *zamíndár* in the *rayatí* lands supplies him with a load of firewood daily, and on his absence any *niábat* official stationed there obtains as much fuel as he requires for use. The *zamíndárs* of *Serí* lands in *Mír's* village give the *náib* 57 bullock loads of fuel annually, and those cultivating 8 *shabánas* of *Kamál Khán's Serí* lands, 16 loads. The *zamíndárs* of *Katán* irrigated lands give 15 bullock loads of fuel, and in other irrigated tracts 15 loads every month to the *náib* of *Khuzdár*. During the *náib's* stay in *Zídi* and *Karkh*, he is kept supplied with fuel.

When the Khán's camp or stud marches from and to *Kachhi*, the *zamíndárs* have to guard it from stage to stage within their areas and to supply transport if needed. This is called *bégár*.

LAND  
REVENUE.

When the Khán's stud is located in a particular place, it is the duty of the *zamíndárs* to cut lucerne from State lands for fodder, and repairs to the Khuzdár fort are also done free of cost by the *zamíndárs* of Bághwána, Khuzdár, Zídi, and Karkh, who also repair the State granaries in the fort.

## Watermills.

There are two water-mills in Khuzdár and two in Bághwána, one in each locality being revenue free ; while on the other, revenue is levied at one-fourth of the gross income. Nine water-mills in tribal area (Súráb 3, Pandrán 2, Norgáma 2, Hisár 2) pay no revenue.

Revenue-free  
grants and  
allowances.

The Kálát State has granted grain allowances, etc., in the following two cases in Jhalawán :—

(1) The keepers of the shrine of Pír Sultán at Zabri receive annually one *kharwár* of wheat, one *kharwár* of *juári*, 8 seers of oil and two pieces of country cloth.

(2) The descendants of Pír Sháh Kamál of Zídi, who now reside in Sind, are paid through their agent in Khuzdár one-fortieth of the total amount of grain collected as State revenue from the whole *niábat* of Khuzdár including the flats in the Koláchi river, and Karkh and Chaku ; one-third of the revenue realised from Karkh ; and Rs. 100 per annum from the octroi receipts of the *niábat*. This amount was formerly Rs. 300, but was reduced by Mír Khudádád Khán. The cultivators of unirrigated land in Khuzdár *niábat* also pay 5 Jhalawán maunds per *jora* to the descendants of the Pír annually.

Revenue levied  
in tribal  
areas.

In concluding the account of the revenue of the district, mention may be made of payments made by the tribesmen to their Chiefs and headmen. These payments are of three kinds, known as the *bíjjár*, *purs*, and *máli* or *khaf*.

*Bíjjár* is the contribution paid on the occasion of weddings, or to pay off heavy fines ; and *purs* are the contributions paid in cash or kind on the occasion of deaths, by the tribesmen among themselves. In the case of Chiefs of tribes and headmen of clans, these payments are levied as a matter of right from the *khaf* clansmen, while men belonging to superior tribes known as *Ráj-*o*-kábíla* cannot be forced, but, make these contributions voluntarily.

The *máli* or *khaf* is an annual payment and is recoverable from each separate hearth or family, the rates varying from one to two sheep per family per annum or Rs. 2 to Rs. 5 in cash. Where two sheep are recovered, one has to be a milch ewe known as *doshi* and the other a male called *koshi*. This tax is levied upon such clans and sections as are considered of inferior status and are in consequence known as *khafi* or *goshi*. A detailed list of the *khafi* or *goshi* sections in each principal tribe and clan is given in Appendix III, and necessary details are also given in the population section in the account of each tribe.

*Sung* is levied both on imports and exports at the following rates in the Khán's *niábats* at Súráb, Mashkae, Khuzdár, Karkh, Chaku, and Grésba near Nál:—

Post.	Piece-goods per maund.	Sugar and other commodities per maund.	Oil per camel load.	Gñ per camel load of 6 maunds.	Wool per camel load of 8 maunds.	Grains per camel load.
	As.	As.	Rs.	Rs.	Rs.	As.
Súráb... ..	9	4	2-0-0	11-0-0	4-8-0	5
Mashkae and Grésba.	8	4	2-0-0	11-7-0	5-7-0	...
Khuzdár including Bâghwána, Karkh and Chaku.	9	8	2-8-0	11-8-0	4-8-0	5
Zahri ... ..	...	...	...	11-4-0	4-8-0	4

No reliable statistics are available but it has been estimated that the annual receipts in Khuzdár amount to about Rs. 1,500, and in Súráb, Grésba, and Mashkae to Rs. 3,500 per annum.

The Chief of the Bîzanjau tribe levies *sung* at Nál and that of the Méngal tribe at Wad, from *banias*, both on exports and imports, at rates given in Chapter II under section **Commerce and Trade**

## MISCELLANEOUS REVENUES.

In tribal areas where *sung* is not levied, the tribal Chiefs impose an annual shop tax on *banias*, varying from Rs. 25 to Rs. 80 and known as *shalwár* (trousers).

## Country liquor and intoxicating drugs.

No tax is levied by the State or the tribal Chiefs on intoxicating drinks and drugs. Liquor and opium are imported by *banias* from Kachhi, the former for home consumption solely and the latter for use as a drug. *Bhang*, *charas*, and *gánja* which is an inferior kind of *charas*, are made in fairly large quantities in Níchára and Norgáma, and a little in Súráb and Bághwána, and small quantities of *bhang* and *charas* are carried by individuals to Kachhi. The indigenous population who are Muhammadans do not use country liquor, while the consumption of intoxicating drugs is solely confined to mendicants and the menial classes.

## Stamps.

No stamps have yet been introduced in the Jhalawán *niábats* but on applications presented to the Native Assistant, Jhalawán, court fees are levied in cash, the rates being As. 8 on ordinary petitions, and Rs. 7-8 per cent. on petitions appertaining to purely civil matters, e.g., the recovery of property, money, land, etc.

## Salt.

Earth salt for consumption in Lower Jhalawán is generally imported from Las Béla, while Central and Upper Jhalawán use Kachhi, and to some extent, Wád-i-Sultán or Khárán, salt. The importers are the nomadic Bráhuís and the Hindu shop-keepers; the former pay no revenue, while the latter are required to pay R. 1 per camel load as duty. Salt is bartered for grain; when wheat is dear, it fetches twice its own weight of salt, but when harvests are good, salt is worth its own weight of wheat, and twice as much of barley or *juári*.

## PUBLIC WORKS.

No public works of any importance have been carried out either by the British Government or the Kalát State in the district. But a beginning was made in 1904-5 when the State built Levy *thánas* at Khuzdár, Súráb, Mashkae, and Zahri at a total cost of Rs. 2,750.

## ARMY.

A brief history of the Kalát State army is given in the *Sarawán Gazetteer*; and it now amounts to 600 men both cavalry and infantry. Six artillery men with a gun are stationed permanently in the Khuzdár fort and six infantry men at Mashkae; during harvest times, small parties of infantry are



sent from Kalát to Súráb and Zahri to assist the *náibs* in ARMY. maintaining order and guarding grain heaps before the State revenue is levied.

The British Government keeps no levies in the Jhalawán LEVIES. district. The levies maintained by the Kalát State include two distinct bodies, viz., the *amla* and the levies stationed at the various tribal *thánas*. A brief account of the *amla* is given in the *Sarawán Gazetteer*. In Jhalawán, 3 officers, 5 sowars, and 19 footmen are employed in Khuzdár and 1 officer, 2 sowars, and 6 footmen in Súráb.

The tribal levies are recruited, as in Administered Areas in Tribal Levies. Baluchistán, from among the tribes in whose jurisdiction the posts are situated, and an influential man is put in charge. Their duties consist in preventing friction between the Khán's subjects and the tribesmen and the investigation of crime.

The system of tribal *thánas* was introduced in 1894 immediately after the assumption of the Khánate by Mír Mahmúd Khán, and posts have been established at important centres. These levies are now in immediate charge of the Native Assistant, Jhalawán, and under supervision of the Political Adviser and general control of the Political Agent, Kalát.

The distribution of the tribal levies in 1906 was as under:—

Post.	STRENGTH.				REMARKS.
	Officers.	Writers.	Sowars.	Footmen.	
Zahri ..	3	1	6	...	Established 1894.
Sárúna ...	3	1	6	...	Méngal Service, 1894.
Lár (Kásméji).	1	1	1	5	Méngal Service, 1903.
Súráb ...	1	1	4	4	Mixed Service, 1903.
Khuzdár ...	1	...	15	...	Native Assistant's Escort.
Wad... ..	...	...	5	..	Méngal Service, 1904.
Mashkae ...	2	1	4	4	Muhammad Hasni Service, June 1904.

**Levies.** In 1879, the British Government sanctioned an allowance of Rs 400 per mensem for Sardár Gauhar Khán, Jhalawán Chief, which, owing to his misconduct, was stopped in 1881, but he was subsequently given a service of Rs. 300 per mensem in the Bolán Levies. This is still continued to Sardár Pasand Khán. For the sake of convenience, the amount is credited to the Khán's funds from which it is, with an additional sum of Rs. 100, paid to the *sardár*.

On the accession of Mir Mahmúd Khán to the Kalát Khánate, a sum of Rs. 50,000 per annum was set apart for payment to Jhalawán Chiefs, for the administration of the Kachhi frontier and Khurásán, and monthly allowances were sanctioned for the principal tribal Chiefs out of this grant in 1894. The *sardárs* receiving these allowances held themselves responsible for maintenance of peace and order among their tribes, for preventing their tribesmen from doing damage in the territories of the Khán and of the British Government and for the surrender of offenders.

Each Chief receiving Rs. 300 or Rs. 400 per mensem was to maintain 1 writer and 4 sowars for carrying on the affairs of his tribe, those receiving Rs. 200 per mensem to maintain 1 writer and 3 sowars, those getting between Rs. 70 and Rs. 100 to keep 1 sowar. In a few cases, modifications have been made since 1894 in the allowances sanctioned for the Chiefs, and the present (1906) distribution is shown in the following table:—

Name of Chief.	Monthly allowance paid.	Number of writers and sowars which the Chief is required to maintain.	
		Writers.	Sowars.
Sardár Pasand Khán, Zarakzai.	Rs. 400 *	1	4
Sardár Shakar Khán, Sháhizai Méngal.	300	1	4
Sardár Rustam Khán, Muhammad Hasni.	300	1	4

\* Includes Rs. 300 per mensem paid by the British Government.

Name of Chief.	Monthly allowance paid.	Number of writers and sowars which the Chief is required to maintain.		LEVIES.
		Rs.	Writers.	
Nawáb Kaisar Khán, Magassi.	300	1	4	(3 sowars in Kachhi).
Wadéra Sardár Rind.	300	1	4	(3 sowar in Kachhi).
Sardár Kahéra Bízanjau.	300	1	4	
Sardár Sháhábáz Gurgnári.	300	1	4	
Sardár Mubammad Ali Khán, Jattak.	200	1	3	
Sardár Zahri Músiáni.	200	1	3	
Sardár Páhár Sásoli.	200	1	3	
Sardár Sultán Mubammad. Hárúni.	200	1	3	
Sardár Mazár Bájoi.	100	...	1	

No regular jails exist either in the Khán's *niábats* or at tribal head-quarters. Under the indigenous system prevalent in the district, nearly every crime is punished by payment of compensation or fine, and imprisonment is only inflicted in default of payment or failure to find security, the period being indefinite and release being obtained on payment of compensation or fine. Prisoners are kept in the stocks in the Khán's *niábats* at Khuzdár and Súráb; and at the head-quarters of the Zahri Chief (Ghat); Méngal Chief (Wad); and Hárúni Muhammad Hasni (Gurgut in Súráb). When thus detained, the tribal headmen supply food to the prisoners, while the prisoners detained by *wáís* have to be fed by their relatives or at their own expense.

Education is practically non-existent, and no recognised system of public or private instruction exists. The only education

**EDUCATION.** imparted to a few village boys is the instruction in the *Korán* followed in a few cases by elementary teaching in Persian. Such instruction is given by the *mullás*, who occasionally visit the country and stay in village mosques, the majority of whom are Afgháns. Most of the Jhalawán tribesmen are consequently illiterate. The only exception to this are the Kázi Khéls of Níchára, the members of which are well-versed in religious doctrines and are generally conversant with Persian also.

**MEDICAL.** There are no medical institutions in the district.

**Prevalent diseases.**

The general health of the district may be said to be good and no part can be pointed out in which disease is especially prevalent. Zahri (Norgáma and Mishk), Bághwána, and Khuzdár have, however, a bad reputation for malarious fevers which prevail from August to October. In November to March, fever is often accompanied by cough. Owing to bad water in some places and the inferior food of the poorer classes, diseases of the digestive organs are not uncommon.

**Epidemics.**

Epidemics are usually small-pox (*putav* or *grumpuk*), measles (*surkhko*), cholera (*waba* or *dáki*), and a remittent fever (*bhalla hih*) which is possibly typhus. Small-pox appears every two or three years, being generally imported by the nomadic Bráhuís from Sind, Kachhi, or Béla. In recent times, one of the important outbreaks of the epidemic was that of 1900-01 which affected nearly the whole of the district and caused considerable mortality in Níchára, Mishk (Zahri), Gidar, Wad, Bághwána, Mashkae, and other places. Among the people of Singén near Mishk and Mashkae, it was said to have raged very severely. It disappeared in autumn when the nomadic Bráhuís began to move on their annual migration to Kachhi, Sind, and other places.

A serious outbreak of the *bhalla hih* is said to have occurred in Níchára about 1890-91 with a very high rate of mortality amounting to 60 per cent. of those affected. It visited with equal severity both the nomadic and the permanent villagers. The bedding of a patient who died of this fever was, at the beginning of the outbreak, placed in the water-stream of Níchára some way above the watering place of the people and the epidemic spread

among the people who used this water. It is said to have occurred in Súráb, Gidar, and Bághwána during 1900-01 causing heavy mortality. According to local accounts it is of two kinds, red and yellow, the former being the worse and more dangerous. The varieties are distinguished by the red or yellow colour of the eyes of the patient.

Cholera, which is rare, is said to have occurred five times since 1857. It first occurred in 1858-9 when it was imported by the Khán's camp from Kachhi via the Múla pass to Jhalawán; whence it spread in Khuzdár, Bághwána, Súráb, and Zahri causing some slight mortality in the areas affected. The second outbreak occurred in 1876, when Jám Ali Khán's camp affected with the disease passed through Jhalawán on their way back from Mastung to Béla. Súráb, Gidar, Bághwána, Nál, and Wad were affected. The third outbreak was in 1886, when Mír Khudádád Khán's camp, infected with the disease from Kachhi, passed through the Múla pass to Khuzdár affecting all the localities on their way to Kalát; the localities affected on that occasion were the same as in the first case with the addition of Níchára. In 1900, cases imported from Makrán occurred in Gwarjak and Mashkae. The last occurrence was in 1903, when some infected persons from Sarawán brought dried mulberries to Súráb where about 12 persons who ate the mulberries died. No remedy is known to the people, but the shrines of Pír Sultáu Arif of Zahri and Saiad Sháh Mír of Nál are believed to possess power to prevent the epidemic.

Vaccination is still unknown to the people and never practised by any among them, its place being taken by inoculation, *tukka*, among all tribes except the Sájdis who profess the Zikri faith, avoid inoculation and depend on the charms of their *mullás*. The method of *tukka* is the same as is in vogue in Sarawán. Each tribe or clan has its own inoculator, the Méngals of Wad are visited by the Chishti Saiads of Mastung; the Bízanjau have a Saiad of their own from Kalát who resides at Nál; the Nícháris are attended by the Saiads of Níchára and the Pandránis by a Gharshín Saiad of Pandrán; Zahri is visited by some Shais from Kachhi and also some Saiads. In Khuzdár and Bághwána, the late Háji Sáhíb Mír Abdulla of Bághwána and some of the

Vaccination  
and inocula-  
tion.

**MEDICAL.** Maliks practised inoculation which is still performed by the former's descendants.

**Indigenous remedies.** The chief local remedies are *sil* or *dāgh*, that is, wrapping the patient in the skin of a freshly killed goat or sheep, or branding; charms of *mullis* and Saiads play also an important part and there are various plants and shrubs which are used as drugs. The detailed description given in the *Sarawán Gazetteer* applies to Jhalawán also.

**Village sanitation and water supply.** Sanitary arrangements are primitive and in most places non-existent. In the villages in irrigated areas, where manure is required for the fields, the sweepings are collected in front of the houses. The sanitation of the majority of the villages, almost everywhere, is fairly good, partly owing to their being small and little crowded and partly owing to their being vacated for the greater part of the summer season when the inhabitants prefer living out of doors, as well as occasionally in winter when they depart to Kachhi. Those who live in tents (*gidán*), as soon as excessive filth has accumulated, or an epidemic has occurred in the encampment, move their tents elsewhere. The mud houses, vacated during the spring and summer in favour of the open air and during the winter on occasional tours of the inhabitants to Kachhi, account for the deserted villages that one finds so frequently.

The supply of drinking water is drawn from springs, streams, or *kárézes*, and from wells or pools in the *khushkáva* tracts of Zahri, Gidar, Grésha, Nál, Wad, Mashkae, Koda, Jáu, and several other small tracts. Even where wells are handy, the nomads prefer to drink spring water if it can be had within a reasonable distance. The water of Níchára springs is said to be excellent, while that of Zahri, Bághwána, and Khuzdár is considered laden with extraneous substances and of inferior quality.

There is a great scarcity of good drinking water in the valleys of Grésha, Korásk, Jáu, and the Langréji part of the valley of Wad. In the same way, considerable difficulty is experienced during the harvest season by the land owners in Hámiri, Házir Kash, etc., in the Harboi division, when water has to be carried

from long distances. The people have to depend on rain water collected in pools from which animals are often watered and which is frequently dirty. MEDICAL.

The Survey Department of the Government of India has prepared and published maps of the whole district on the scales of  $1'' = 8$  miles and  $1'' = 16$  miles, and parts of the district on the scales of  $1'' = 2$  miles and  $1'' = 4$  miles. SURVEYS

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## CHAPTER IV.—MINIATURE GAZETTEER.

MINIATURE  
GAZETTEER.

**Baghwana** is a valley lying about 4,500 feet above sea level, and lies in  $27^{\circ}56'$  N. and  $66^{\circ}38'$  E. It is a basin surrounded by hills with a slope to the south through which the drainage is taken off by the Rabát river. In the centre of the valley is a large low-lying tract known as the *khar* where water collects for several months after heavy rain, and whence it is sometimes taken off for irrigation purposes. The land is chiefly subject to rain crop cultivation, but there are two tracts of irrigated land under the Sámbán spring and the Nokjo *káréz*. The Sámbán stream has two watermills under it, one belonging to the Khán of Kalát and the other to the Iltázais. The water is divided into three shares two of which contain 30 *shabánas* each and the third  $11\frac{1}{4}$  *shabánas*. The whole of the first share of 30 *shabánas* belongs to the Iltázai family. Of the second division, 14 *shabánas* belong to the Iltázais and 16 are in possession of the Khán of Kalát. In the third division, the Khán of Kalát holds 4 *shabánas*, the Iltázais  $5\frac{1}{2}$ , and two other persons  $1\frac{3}{4}$ . Nokjo belongs entirely to the Khán of Kalát.

The principal villages are Muhammad Khán, Kamál Khán, Mír-ná-Shahar, and the Bájoi village on the east of the valley under the Shambalak pass where the headman of the Bájoi tribe resides. The most numerous inhabitants of the valley are the Bájois, a few Kambráris, some Muhammad Hasnis and Méngals; and the Sumaláris visit the valley in summer. The Khán's *ulus* includes the Kúrd, Notánis, Gorisingi Raís, Bandíjas, Mahmúdánis and Notwánis. Bághwána is under the Khuzdár *niábat* and a *jánashín* is stationed at Mír-ná-Shahr which is about 14 miles north of Khuzdár and where there is a *bania's* shop. There are two shops at Kamál Khán and one at Bájoi where ordinary supplies can be obtained. Pomegranate orchards abound in irrigated parts of the valley.

**Chuttok**, which is also known as Kíl, is a curious and attractive gorge in the Kíl river, a tributary of the Múla about 6 miles west of Jánh; close to the gorge are remains of several



*gabrbands* or dams of the fireworshippers which indicate that the water of the Kíl was in former times extensively used for irrigation. The gorge itself is about 150 yards long and hardly more than 5 yards broad and is of sheet rock covered with fern locally known as *zámur*, and at its entrance the river has formed a deep pool of water. The farther end of the gorge is blocked by a huge sheet of rock beyond which was the Jukkur orchard which contains pomegranates and vines but is now deserted. Owing to natural difficulties and attractive scenery, local tradition believed that the gorge and the orchard were the habitat of fairies and holy spirits of departed saints.

About ten paces from the entrance of the gorge there is a mine of *khághal* (ferrous sulphate) from which small quantities of ore are extracted and used in dyeing. Another mine exists at the northern end of the gorge.

The gorge is said to have been visited by Mír Nasír Khán and other Kháns of Kalát on their periodical visits to Kachhi through the Múla pass.

**Dhrun**, a lofty sandstone mountain, lies south of Jáu and its height above the surrounding country is about 4,000 feet. The prominent peaks are the Gamoi Buri 3,871 feet and Shak 5,177 feet. Its length from east to west is about 30 miles and width about 9 miles. It consists of a series of precipices and narrow sloping ledges, and its steeply scarped sides are accessible by three routes. The easiest of these routes, which is from the east, starts from the Dhrún Kaur or hill torrent and winds over spurs and along rifts in the side of the mountain. It is fit for lightly laden hill bullocks and donkeys and is known as the Mazan-ráh or the grand road. The second route from the north-east of Dhrúni Gharr is only a foot path, and the third from the west, known as Shak, is extremely difficult in places and is rarely used even by footmen. At the top of the Dhrún is an enormous basin, the sides of which are about 1,000 feet higher than the centre and here there is a small patch of alluvial ground which is owned by the Gwabrámzai Mírwaris and is cultivated by a couple of families of the Umrári Bizarjaus. About the centre of the basin are the

MINIATURE  
GAZETTEER.

ruins of an old fort, Dhrún-i-Kalát, the erection of which is ascribed by local tradition to one Shérdil, and its destruction to an army of Timurlang.

The Dhrún Kaur rises at a spring near the highest part of the mountain, flows from west to east, roughly dividing the mountain into two and joins the Arra river where the latter enters the gap between Washápi and Dhrún. Its banks are well wooded and at intervals in its downward course are water-falls 60 to 70 feet high, at the foot of which there is always a pool of water containing fish. About half way down, the gorge expands into a circular basin between two water-falls. About the centre of this basin is a large pool of a remarkable blue colour due to its great depth. Into this, water trickles from a pool above, over rocks covered with fern, the whole forming a scene of striking beauty. Along the slopes of the hills date palms abound. There are herds of ibex, and a few *márkhor*, panther, and black bear (*mam*) are met with.

**Gajar**, which lies about 4, 120 feet above sea level, is the headquarters of the Mashkae *niábat* and the Khán's *naíb* lives here. The old fort built by Nasír Khán I is in ruins. The village has about forty huts and four *baniás'* shops, the principal inhabitants being the Sájdí, Kéhar, Kambrári, Mírwarí, and Nakíbs, while Muham mad Hasnis inhabit the neighbouring hills. The water is obtained from the Mashkae river and is somewhat brackish. Supplies are procurable from three *baniás'* shops. Gajar is important as routes to Makrán, the Mírwarí country and Las Béla traverse it. The village is surrounded by date palms which extend from Kándiri in the north to Gwarjak in the south, but the fruit is of inferior quality.

The **Gidar valley**, which is chiefly occupied by the Rodéni and Kalandráni, Kambrári, Gurguári, Sumalári, Muhammad Hasni and Ríkizai Bráhuís, lies in the south-south-east of Súráb. There are about 28 permanent villages, the important one being Gidar. This village which has an elevation of 5,325 feet above sea level lies in 28°18' N. and 66°4' E. and is owned by the Rodénis. Close to it is another village belonging to the

Kambrári headman. Both the villages are in the centre of the plain and travellers from or to Panjgúr and Makrán usually halt at this point. A Hindu shopkeeper lives here, from whom supplies can be had, and drinking water is obtained from the Gidar Dhor river. The villages are not fortified but are commanded by a narrow belt of hills on the edge of which they are built. A *raís* or local representative of the Súráb *náib* lives in the Rodéni village and is in charge of the Khán's lands.

The Gresha valley is bounded on the north by the Hor hill, east and south-east by the Nál Kaur and the Sháshán hills, south by the Burfda and Rabát hills and on the west by the Gwaniko and Garri hills. The Zabád hills divide it into two parts, the eastern portion being called the *Mazanén* or larger Grésha and the southern as *kisánén* or smaller Grésha. The soil of the valley is alluvial and fertile, but the cultivation almost entirely depends on rains; the irrigated area which is insignificant lies in Tégháb and is watered by a *kaurjo* or cut taken from the Nál Kaur. Drinking water is obtained from wells, the depth of which varies from 50 to 80 feet. The principal crops are wheat and *juári*. The valley belongs to the Sájdí tribe. There are three permanent villages in the valley, viz., Sardárai Kalát where Sardár Sáka, the Chief of the Sájdí tribe, resides, Shakar Khán, and Gambúli. Most of the people live in blanket tents which are also used in spring and autumn by the inhabitants of permanent villages.

The Grésha village lies on the Kachhi-Makrán main route, and routes lead from it to Khárán via Koda and Beseima, and to Wáshuk via Rakhshán over the Razak, Páliáz, Soráni, and Síchi passes. It is about 20 miles from Nághai Kalát. It has about 20 huts round a fort which was built in 1882.

Gwarjak village (3,030 feet) is situated on the bank of the Mashkae river and possesses a *bania's* shop. The fort is perched on a semi-isolated bluff scarped on all sides, and is about 120 feet above the river bed; it has a double tier of loop holes. There is no path to the fort and people are drawn up and let down by ropes. Its garrison consists of a *havildár* and 6 *sepoys* from Khárán.

MINIATURE  
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The fort is said to have been taken by the Khán's troops under Sháhghási in 1867 when Pírdád, the representative of the Khárán Chief, was blown from a gun. In 1900, Jalál Khán, a sepoy who deserted from the Khárán Chief, took up his position in the fort by treachery and would not surrender until the Chief offered him pardon.

The greater part of the land and water belongs to the Khárán Chief, who employs the Shámbev as tenants and recovers from them one-fifth of the produce as revenue. Some Nakíbs and servile dependants of the Mírwáris also work as tenants.

**Hazarganji**, which is the southern continuation of the Nál valley, is separated from it by the Maruki jungle and the Kút and Ponz hills. Hazárganji proper lies along the western bank of the Nál Kaur, while the tract of country on the eastern bank of the Kaur is locally known as Bhándárau. After the Mírwári-Jadgál fight, to which a reference has been made in the section on **History**, Hazárganji proper was allotted to the Hamalári Bízanjau, and Bhándárau to the Sheikh Sásolis, but in the time of the present Bízanjau Chief, Sardár Kahéra Khán, some exchanges of land were made between the Sásolis and Hamaláris.

The Hazárganji and Bhándárau lands are irrigated by a channel taken from the Nál Kaur near Ponzag, one-third of which belongs to the Láduzai Sásolis, who also share the remaining two-thirds with the Bízanjau Chief.

Hazárganji is one march from Nál on the way either to Wad, Ornách or the Mírwári country (Jáu). The Bízanjau Chief has a mud fort here surrounded by huts in which the servile dependants of the Chief and others carrying on the agriculture of the place reside. Two *bánias* who own shops in Nál reside in Hazárganji during the whole summer and the harvest season.

**Hisar** is the largest division of Zahri and is separated from Norgáma by the Siáh hill on the north-east. The soil of a considerable portion (known as Dák) is impregnated with saltpetre and is consequently barren. There are large tracts of *khushkáva* and the irrigated cultivation is limited. The principal sub-divisions

are the Malghuzár, Cháb, Kumbi, Kotre, Dugan, Dák, and Gazán and there are eighteen permanent villages, but the population in no case exceeds thirty households. The principal villages are Gatt, the headquarters of the Zarrakzai Chief of Jhalawán, and Balbal, the headquarters of the Músiáni headman. The permanent sources of irrigation are Khor and Nokjo springs which form the joint property of the Zarrakzai and the Músiáni; Gazán stream of which 11 *shabánas* belong to the Zarrakzais and one *shabána* to the Sásolis; Kumbi, Dau, Chashma, Rádháni and Usafáni streams all of which belong to the Músiánis. The principal *khushkáva* tracts are Hurmuzén, Panchikán, Zálíkán and Mamái.

The Jau or Jhau valley lies south of Pélár from which it is separated by the Gazi river, while the lofty Dhrún limits it to the south; on the east the line of watersheds east of Dhrún divides it from the Las Béla territory; on the west it is divided from Nondrav by the Mián Garr hills which are also called Sér-i-Latt. The length of the area from the junction of the Gazi river with the Nál Kaur to Kurrági is about 32 miles. In the northern part of the valley is a large alluvial tract, while in the south the ground is undulating and stony. The whole plain along the banks of the Nál Kaur, where there is almost a forest of tamarisk, *kahúr*, *kabar*, *kalér*, and *bér* trees, some of them of considerable size, reminds one of some parts of Sind. The scenery of the country is rather picturesque, particularly when looking towards the south where the lofty sandstone heights of Dhrún, Kund, Washápi and Kochav tower in tiers of precipitous rock a thousand feet above the plain.

The drainage of the valley is carried by the Hingol which is better known here as the Nál Kaur, and which within the limits of Jáu is a dry water-course except at a short distance below Kurrági where there is a permanent flow of water. The people do not, through idleness and ignorance, use the water between Kurrági and Sor where there are numerous flats of rich soil on its banks. Arra and Már are the next large streams which receive the whole drainage of the Bulbási plain and the eastern range of hills and carry it to the Hingol.

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The principal *khushkâva* tracts along the eastern banks of the Nál Kaur are Gazi-dap, Bagári Zilag, Kúto, Gajjaroi-dap, Malán, Sistagán, Lanjár, Shánk, Kundi, and Kurrági; while those on the western bank of the river are the Gili, Jauri, Shandi, Kumbi, Kuch, and Wádi. The population of the valley was estimated in 1903 to be 1,026 families or about 5,000 souls, the principal tribes being the Gwahrámzai, Mírwári, Bízanjau, Muhammad Hasní, Korak, Sájdi, Sínhav, Gador, and Búrozai. There are sixteen permanent villages in the valley, each consisting of a few mud huts. These villages are only occupied during the summer, the people living in blanket tents the greater part of the year. The most important of these villages are Kúto, Lashkar Khán's village in Lanjár, Safar Khán's village, or Shánk, and the Méni village to the south of Kurrági which is the headquarters of the Gwahrámzai Mírwáris, and where good and plentiful water is obtainable from the Nál-Kaur river. Lashkar Khán, Nindwáni Bízanjau, acts as a *náib* or deputy of the Bízanjau Chief and has two *banias*' shops, a dyer's shop, and a Lori blacksmith in his village. Ordinary supplies are procurable, but water is obtainable in small quantities only from deep wells.

The **Jebri valley** extends from the hills to the north, as far south as a small pond, the tail of one of the *kárêzes* (Méhi) about a mile from the fort of Jébri. The village of Jébri, which lies at an elevation of about 3,265 feet above sea level in 27°18' N. and 65°45' E., has a fort and is the headquarters of the Muhammad Hasni Chief. The name Jébri is derived from *jêb* or pocket from the fact that after the Mírwári-Jadgál fight, the Mírwári Chief could allot only a small tract of country to the Muhammad Hasnis. The village has about fifty houses chiefly owned by servile dependants of the Chief, and one shop. The old fort was destroyed by an earthquake in 1893.

The village lands are irrigated by four small *kárêzes* and there are a good many date trees clustered thickly round the tower of the old fort and scattered away to the south for more than a mile.

The **Karkh valley**, which is known by the Jadgáls as Karu, has an elevation of about 2,600 feet; its general direction is

north and south and it is wooded throughout with tamarisk and near the villages with *mar* (*Prosopis spicigera*), mulberry and date trees. Its length is about 20 miles and breadth about 10 miles. The Karu stream flows from the south dividing the valley in half and with its various affluents drains the country and enters Kachhi at Sunt. The soil is fertile and alluvial and the principal crops are wheat, barley and *juári*. There are nine permanent villages in the valley occupied mostly by the Ajibáni, Akhundáni, Káreló, Káséro, and Chhutta Jadgáls with a few Nakíbs, and Jattak, Wérai, and Sásoli Bráhuís. The important village in the valley is Muni which has about 25 houses, and is the headquarters of the Khán's *já-nashín*, who is subordinate to the *naíb* of Khuzdár. Jháláro is next in importance which is a freehold of the Sásoli Chief who resides here in the winter.

Khuzdár, which lies in 27° 42' N. and 66° 37' E., in the valley of the same name at an elevation of 4,050 feet above the sea level, is an ancient place round which centres the history of Jhalawán before the Bráhuís rose to power. Frequent references have been made to it in the section on **History**. It is now the headquarters of the Native Assistant of Jhalawán, and also that of the deputy or *naíb* of the Khán of Kalát. It is situated on the main route from Kachhi to Makrán and from Kalát to Béla, being about 90 miles from Kotra and 110 miles from Kalát. It contains a mud fort which was built by Mír Khudádád Khán in 1870 when he was at war with the Jám of Las Béla. The present (1906) garrison consists of 3 officers, 5 sowars, 19 footmen of the *amla* levies and 6 artillery men in charge of a gun. There is a *bania's* shop from which supplies are obtainable, and drinking water may be had from the streams but is said to be injurious to health especially in summer and autumn when fever also prevails. Octroi duty is levied on imports and exports by the Khán and the annual receipts amount to about Rs. 1,500. There is a post office in charge of one of the clerks of the office of the Native Assistant, and the nearest telegraph office is at Kalát. There are several orchards in the valley, the principal fruit trees being pomegranates, mulberries and date palms.

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The **Koda** or **Kodak valley** lies in the western part of Jhalawán and is enclosed on the west by the lofty Mukk hills. The plain is tolerably extensive, stretching north-north-east and south-south-west for a considerable distance. This valley, as well as **Korask** which lies to its south, originally belonged to the Sájdis, and there are traces of ancient *kárézes* ascribed to the Arabs and now in ruins, which indicate that in ancient times there was considerable amount of cultivation. The Sájdis could not resist the raids of the Kháránis and Baloch from Seistán and had to abandon the cultivation. The Saiadzai Sumaláris, an enterprising clan, immigrated to the valley some generations ago and commenced cultivation. They also began a *káréz* in the southern end of the valley but as Sájdis would not share the expense with them, the project had to be given up. The cultivation is, therefore, at present all *khushkíva* and the drinking water is obtained from wells the depth of which varies from 25 to 40 feet and of which there are 7 in the valley. The Saiadzai Sumalári tenants who have acquired occupancy rights belong to the Hotmánzai, Zarrénzai, Jalálzai, Sakhtaki, Sanjarzai, Sheikh Huséni, Murfðzai and Búrakzai sections and pay, as rent, to the Sájdi landlords of Gréshta one-tenth of the produce. There is no permanent village in the valley, the Sumaláris live in tents, and periodically move to Rághai, Rakhshán, Khárán hills and Gréshta, and in winter some of them go to Sind.

**Korask**, [which lies to the south of Koda, also belongs to Sájdis and is cultivated by Aidozai, Kaisarzai, Shér Khánzai, Isázai and Sálárazai sections of Saiadzai Sumaláris who pay rent at rates varying from one-tenth to one-sixth to the landlords. A few families of Siáhpáds and Rakhshánis have also been affiliated with Sumaláris. The Aidozai Sumaláris have purchased the proprietary rights of some tracts from the Sájdis.

**Mamatawa** is a tract lying at the southern end of the valley of which Kapoto forms the upper portion. The principal portions are Bidrang, a watershed on the north between Spéki and Kapoto, and Láamboj. A single spring known as *chashma* belonging to the Muhammadzai Méngals and Nícháris irrigates the lands of the village, the rest being rain crop area. There is a



permanent village occupied partly by Muhammadzais, and partly by Nícháris. It is built on the remains of an ancient tumulus and lies under the high hill of Lokra. Other important hills in the neighbourhood are Bé-sawáb and Daghari-ná-mutt, both of which are over a thousand feet high. Bidrang is divided into three portions known as Ander, Kharmái, and Hamír-ná-band. The latter belongs to the Muhammadzais, as does also Ander, whilst the Zarrakzais own Kharmái which is cultivated on their behalf by Bájoí tenants. Close to the village is an old mound from which ancient pottery has been obtained.

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**Mishk** is an important division of the Zahri tract and comprises the country on both banks of the river of that name between Kándi and Saráp. It has five hamlets, *viz.*, Kand (13 houses), Káshumi (10), **Sarap** (30), Dehzéri (15), and **Mishk** (30). The irrigation water is supplied by 11 channels leading from the Mishk or Mishkbél river. These are: Kand, Dehzéri, Daho, Niámjo, Thán, Múnjárán, Pughuti, Shídári, Singén, Balájhér Laraghi, all of which are subject to payment of revenue to the Khán. As there is abundance of water, rice is cultivated to some extent, and there are several orchards, the principal trees being pomegranate, apricot, and mulberry.

The inhabitants are chiefly the Bánozai Jattaks, Dánya, and Saiadzai, and a few Lahris and Lotiánis. The ancient mounds in Saráp, Mishk, and Singén are of some archæological interest, and the local saints are Pír Kharre and Pír Saifuddín, whose shrines are situated in Saráp and Dánya villages.

Saráp is the headquarters of the Jattak Chief, while the headmen of the Dánya and Saiadzai clans live in Mishk village which is also known as Dánya-ná-shahr.

**Nal** is a long valley, in the Jhalawán district, extending from the broad belt of high rocky hills which separate it from the valleys of Gidar, Anjíra, and Khuzdár to the low hills which divide it from Jáu. Its length is about 30 miles, and the average breadth about 7 miles, but for about half its length, spurs of hills reduce the width to some 5 miles. Further south it is called Hazárganji; then Garuk which belongs to the Bizanjan Chief is cultivated by

MINIATURE GAZETTEER. Lángavs and beyond this the cultivated area on the banks of the Nál Kaur is called Lámbi. The upper part of the valley is almost entirely alluvial, but the southern half is more stony. The Nál country is drained by the Nál Kaur, which is usually dry in its upper reaches, but a short distance before it reaches Hazárganji an abundant supply of water wells up in it, and a full stream flows in the southern part of the valley. Tamarisk grows along the bed of Nál Kaur and other hill torrents, also on the banks of embanked fields, while in the plain the principal trees are *bér* (*Zizyphus jujuba*) and *mar* (*Prosopis spicigera*). The water supply in the southern half of the valley is insufficient for agricultural purposes, and irrigates only a few fields near the villages. Khurmáistán has a fair supply of water from a number of springs, and in the rest of the valley there are a number of wells from which good water is obtained for drinking.

The principal tracts into which the valley of the Nál is divided are Surúmago and Kháyán in the north; Dharnéli, Zíla, and Lághar Chib in the east; Máruki in the south; and Sari-Tégháb, Hunzi, and Khurmáistán in the west. The valley possesses alluvial soil of excellent quality in places mixed with sand, the best soil being that of the Dharnéli division. The valley belongs to the Bízanjan tribe. The Hamaláris have their headquarters in the village of Kháyán, which is also known as the Sardár's village or Sardár-ai-Shahr, and in it Sardár Kahéra Khán Bízanjau lives. This village has about 40 houses. The Umráni headman has his headquarters in the Sari-Tégháb and the Siáhpád headman at picturesque palm-crowned Khurmáistán.

The climate of Nál for the most part of the year is pleasant and healthy. The northern hills are sometimes covered with snow during severe winters, and severe winds are experienced during the winter season. The position of Nál which lies in 27° 40' N. and 66° 48' E. (3,834 feet above sea level) is of importance, as it commands several routes which are some of the principal high roads in the country. The Kalát-Béla route via Bárán Lak and the Bízanjau country, and Kachhi-Makrán route cross here. Routes lead from here to Panjúr via Rághai and Rakhshán, Khárán via Bescima and Ormára via the Mírwári

country. The village is known as Bakhál-tá-Shahr, and has 12 shops which carry on a considerable trade. Octroi duty is levied by the Bízanjau Chief on exports and imports; the principal articles of export are wool and *ghí*, while imports chiefly consist of piece-goods, sugar, and oil. MINIATURE  
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Historically, Nál is identical with Kaikanán, and the numerous mounds which exist indicate its importance in days gone by. The principal mounds are Sohr-damb, Laghor-zard, Gumbad Kháyán-ai-damb, Zard-damb in Kerkakan, Kuléri-damb, Tázi-damb, Tégháb-ai-damb (in Nál) and the Hunzi-damb.

Nichara is the biggest permanent village in the Jhalawán country. It consists of some four hundred houses lying snugly under the southern slopes of the great Ragh hill of the Harboi Range. It is also distinguished by exhibiting more points of resemblance to the Indian village system than are generally found in Baluchistán. There is a *kotwál* whose duty it is to announce the dates fixed for marriages from the village tower, to investigate thefts and to warn the people of general orders and instructions. For these duties he is given extra food and his share in the water of the Níchára stream is exempt from labour contributions. Most of the houses are double storied and this gives the place a look of affluence. The people are much addicted to the use of *charas* and tobacco and some gambling goes on. Near Níchára, lie several well-known rain crop areas. Among the minor may be mentioned Sohr at the top of the Dhuk hill, Giawan-kúh, Shíshár-tok so named from the *shíshár* trees growing there; Kuriách to the south of the Hamíri and Kohérav. The latter contains the little mound known as Kohén Kalát where, tradition says, that the Rinds first halted before descending to Kachhi. Among the more important are Hamíri the residence of Hamír the Jadgál from whom the Nícháris obtained their present possessions. The greater part of this valley belongs to Nícháris but the Bangulzais and Lahris also have shares in it. Lahr which is some four miles long and a mile wide is the most famous of all the tracts round Níchára. In former days nearly all the tribes of Sarawán and Jhalawán had small shares in it and the non-possession of a share was considered to mark a

**MINIATURE GAZETTEER.** foreign origin. The Lahraki Raisánis are still the largest shareholders and there are also Báránzai Méngals, Pandránis, Kambráris, Nícháris, Jattaks and Badduzai Bangulzais. The Khán of Kalát and the Zarrakzais also have a portion. In the Piandák to the west, the Báránzais have excavated two wells in the rock in which rain water is collected to afford supply to the cultivators. Pandrán Kash is owned by the Nícháris and Pandránis and is another of these rain crop areas. Khuddi, some five miles long lies to the north-west of Pandrán half of which is in the possession of the Nícháris and Makáli Méngals and half in that of the Pandránis. Surkhén is famous for its wheat and belongs to the Nícháris, Báránzai Méngals and Mandaváni Bangulzais. At the head of the valley of Surkhén lies Sar-i-Shér which belongs to the Nícháris. There is little or no water in Surkhén and the cultivators have to bring their supply from long distances.

**Nondrav**, general elevation 1,680 feet, is a fine *khushkawa* valley situated between Jáu and Awarán separated from them by two parallel lines of low slaty hills, viz., Barídi Latt situated between Awarán and Nondrav and the Mián Garr between Jáu and Nondrav. It is a long and narrow tract of land stretching from north-east to south-west. Its length from the Doléji Bidrang to Páu is about 30 miles, while its breadth is from 6 to 7 miles, though the cultivable part of the valley is very narrow. The northern part of the valley is well embanked and fairly well irrigated by the floods of the Chfl river, but the middle and southern portions of it, known as Joi and Alang, are not so well cultivated owing to the high banks of the river, the difficulty of raising the water and the inferiority of the soil.

The valley is thinly populated, the number of inhabitants not exceeding 600. The principal are the Mírwaris, Karam Sháhzi section in Sar Nondrav, Gwahrámzai in Joi or central Nondrav, Fakírzai in Alang and Súmárzai in Kappar; and the Usafi Muhammad Hasni own a portion in the central part known as Mardángo. The tenants include Sájdís, Usafi Muhammad Hasni, Bízánjaus, Gurgnáris, and Sumaláris. The only permanent village is Dil Murád which has a small fort surrounded by mud huts. The valley is covered with tamarisk trees, *kahúr* and *babur*, and ravine deer and partridges are numerous.

Routes lead from Dil Murád village to Ján via Sér pass to Awarán via Baríd pass, to Gushánuak in Kolwa via Chigirdi and to Nál via Pélár and Nál Kaur.

The important river draining the country is the Chíl which is said to be of much importance to the country and further traces of *gabrbands* on its banks indicate that water was used for irrigation in ancient times.

The Norgama valley which is about as broad as it is long, viz., 7 to 8 miles, lies north-east of Gatt and is bounded east and west by ranges having a north-north-east strike. The principal peak on the west is Sháhmoz, which rises nearly 2,000 feet above the valley, has a sprinkling of juniper trees and good grazing in summer. The range on the east is called Sapilao. The northern boundary is formed by a mass of hills, while Siáh hill on the south separates Norgáma from Zahri. The valley has fine scenery and is well supplied with irrigation water from the Soinda river from which six channels have been taken off. Of these, the Saitáni, Dáru and Sirmári belong to the Khán who also shares Jagasúr and Shábégzai with the Kambráris. In the last named two channels and also in Summawári, which are exempt from revenue, the principal owners are the Kambráris, Zarrakzais, Iltázais of Kotra, Sháhizai Méngals of Wad, the Lotiánis, and the Fakírs of Sultán.

The Norgáma village, which is the most important one in Zahri, has about 150 scattered houses. It is the headquarters of the Khán's *náib*, has a *bania's* shop and a levy post (6 men). The principal inhabitants are Lotiáni, Rafs, Kambrári, and a few Zarrakzais.

Pír-ná-Shar, which is famous for the shrine of Pír Sultán, lies about 1 mile to the south-east of Norgáma and is much frequented by people from all parts of Jhalawán. It has three *banias'* shops, a couple of shoe-makers and a goldsmith.

The Ornach valley lies about 50 miles south of Nál and its height above the sea level is about 3,000 feet. Its length from the skirts of the Kúri hills on the north, to Kunáru hills on

**MINIATURE GAZETTEER.** the south, is about 11 miles and its breadth from east to west from Dauro hill to the skirts of the Súrgar is about 6 miles. It is drained by the Kud river, which at its source to south of Drákalav is known as Turkabar, below that as Zai and still lower in Ornách as the Ornách. The northern part of the valley has a moderate supply of water from *kárézes* and at the centre it receives perennial irrigation from the water of the river (Kud), and has several groves of date palm trees. The valley is well wooded with jungles of *mar* (*prosopis spicigera*), tamarisk and *parpuk* trees and the *lára* bush, and has excellent pasturage. The lands are owned by various sections of the Bízanjau tribe. The principal cultivable tracts on the eastern bank of the Kud river are Raġhmás, Bit, Dal, Réko, Kahn, Dúda, Chakuli, Káréz, and Kork and those situated on the western bank are Shari, Kinaro, Káréz, Bérot Kund, Hurra-bit, Chaunál Kund, Karajiná-bit, Chib, Bárán-ná-bént, Kulli and Lágharchib. The principal crops are wheat, barley, and *juári*, and *moth* is also grown. There are 14 permanent hamlets, the important ones being the village of Pír Muhammad and the village of Sardár Allahdína, the former of which has two *banias'* shops.

Routes lead from Ornách to Wad via Drákalav, Béla via Bárán Lak, and to Jáu via Lakatar and Rár, the last named being unsuited for pack animals.

**Pandran.**—The pretty little village of Pandran, containing some 150 houses, lies in a pretty basin united on three-sides by the Hasháfi hill and on the south-east by the Kohér Kalát and the Dák hills. The situation of the village is on a side of the hill sloping eastward. The houses are clustered round a large rock and the place is dotted here and there with orchards of pomegranates and mulberries, the whole presenting a very attractive appearance. The valley though small and irregular is known in different parts by different names, Búár lying on the north, the situation of the village being known as Kallag: the south-eastern portion is named Dáira and the south Khér. The population is mixed and consists of Pandránis, Gharshín Saiads, Nícháris, Joháni Bangulzais, Loris, Fakírs and two Hindu shopkeepers. Pandrán owes its importance to its position on the route from Kalát, Níchára

and Gazg to Zahri and the southward. The place is famous for the curious cave containing skeletons which lies close to the village. Rice is generally grown and also *mah*, a kind of black pulse. A good deal of trade is done with the neighbouring tribesmen, the imports being principally cloth, oil, sugar, and *gur*, and the exports wheat, *ghí*, and wool. The houses of the place are all double storied, the people occupying the upper stories in summer to avoid snakes.

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**Pelar.** The northern part of the Mírwári country, south-west of Jhalawán, is known as Pélár, the elevation of which varies from 2,011 to 1,548 feet above the sea level. The boundary of the Bízanzau tribe on the north is marked by the Machi river, a tributary of the Nál Kaur, and the southern boundary of Pélár is marked by another tributary of Nál Kaur, the Gazi river. The length of the valley is about 28 miles, while its breadth from Mazárgat on the west to Súrgarr on the east does not exceed 6 miles. From the northern extremity to the junction of the Guhlét river with Nál Kaur the valley is all waste, but below the Guhlét river there are several flats or *bénts* which are irrigated from the Nál Kaur. The principal flats on the east bank of the river are Shahwáni *bént*, Gurumpki, Durrai *bént*, Gajju and Patki, and hence extends to the Gazi river the dry crop area known as Koharo. The flats on the western bank of the river are Dád Muhammadi, Ali Murádi, Dil Murádi, Korak, and Chammag *bénts*, south of which lies a *khushkáva* tract as far as the junction of the Doléji river with the Nál Kaur. The *dámán* or stony plain stretches along the slopes of western hills and is uncultivable, but the existence of ancient dams or *gabrbands* indicates that, in times gone by, the valley was extensively cultivated. The principal trees are tamarisk, *khábar*, *kalér*, *mar*, *bér*, *písá*, and *hum* or *gíshítír*. The population was estimated in 1903 to be about 350 families or 1,750 souls, comprising Gwahrámzai Mírwáris, Usafi Muhammad Hasnis, Nindwári Bízanzau, Sájdí, Nakíb and servile dependants. The leading man among the Mírwáris is (1903) Karímdád, son of Jalál Khán, who resides in Korak, the only permanent village, where there is a mud fort and about 50 huts and two shops. A nice grove of date palms and an orchard of

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pomegranates exist near the village, and there is a considerable amount of rice cultivation.

**Pir Chhatta** is a little valley lying between the low range of hills which skirts the Múla river and the main range to its north. Owing to the number and frequency of the palm trees, the scenery of the place is very similar to that which is usually met with in Makrán. A family of Saiads has long lived here who have charge of the shrine. The produce of the date trees is said to be devoted to the use of the pilgrims who visit Pír Chhatta. The tomb of the saint lies near the top of the valley and is of the usual mud and plaster, surrounded by a wall. Close to the south of the tomb are some fine springs from which a large stream of water makes its way to Kotra. Where the springs rise, there is a pool full of big fish. The commonest variety of these are locally called *karrav*, and are of light colour with black stripes and reddish fins and tails. The dark coloured fish with large heads are called *khagga*. There is also a slate coloured fish somewhat similar to the *karrav* called *murra*. A small fair takes place here in the date season which is attended by some 500 or 600 people, Hindus and Musalmáns. When the fish are fed, the rush of fish to the food thrown in the water and the celerity with which it is devoured are remarkable.

The **Rodenjo valley** is separated from the Kalát valley on the north by the Sháh Mardán hill. It is bounded on the north by Dasht-i-Badu, on the south by the Koh-i-but and Pango hills, on the east by Saiad Ali and Kúki hills and on the west by Dasht-i-Gorán. The soil of the valley is mixed with stones. The village of Rodénjo, about 15 miles south of Kalát, is inhabited by Dehwár subjects of the Khán, is situated about 12 miles down the vaelly, is surrounded by a considerable amount of cultivation, and is well known for its excellent melons. The valley is visited for pasture by nomad Bráhuís in spring and summer. The lands are irrigated by the Rodénjo stream, which is said to have belonged originally to Dilshád Rodéni, who sold it to Dái Bíbi, a nurse of Mír Mahmúd Khán I, who bestowed it on Mullá Izzat, and it was confiscated by Mír Mehráb Khán. The stream is divided into 16 *shubánas* and belongs to the Khán.



The *khushk'toa* lands are irrigated by the Narián hill torrent. The keepers of the shrine of Sakhi Ramzán are given one *kurda* or small plot of wheat, lucerne, or any other crop sown, per *shabána* both in *rabi* and *khariif* and 12 bundles of the wheat crop. The Damb Kúki or Kúki mound lies to the east of the village. Aliábád, a small village and a *káréz*, lies about 1 mile to the east of Rodénjo, and is inhabited by some Saiads. The *káréz* is divided into 12 *shabánas*, of which 5 *shabánas* belong to the Khán, 2 *shabánas* have been purchased by a Hindu, and the remaining are owned by the Saiads of Aliábád. A Hindu shopkeeper from Kalát visits these villages in summer.

**Saruna.** The Hab river system is divided into two principal portions by the three big ranges of hills that run through the country from north to south, viz., the Hab valley proper, lying between the Kírthar and Kodo ranges, and (2) the Sárúna and the Kardagar-Sámotri-Wéra Hab valleys, lying between the Kodo and Pab ranges. Sárúna is separated from the Kardagar-Sámotri-Wéra Hab by the low Chappar ridge. The latter valley is called Kardagar in its upper portion, lower down it is called Sámotri after the stream of the same name, next it is known as the Bidrang and lastly it is called Wéra Hab in its lower portion. **Saruna** is a fine open valley, running nearly north and south and close on 70 miles long from Ari Pír Lak in the south to Lár Lak in the north. The lower or southern end is the most open, being about 10 miles wide with a large area (perhaps 50,000 acres) of fine cultivable land and richly covered with grass, small trees and shrubs. Higher up the valley becomes stony and hilly, with only occasional patches of cultivable land.

There have been long standing disputes over Sárúna and the Méngal-Chhutta boundary between these two tribes. The affairs first came to notice in 1892, when the Chhuttas claimed, as rent, one-fourth of the produce of certain fields cultivated by the Méngals, but the latter refused to pay more than one-sixth. In 1894 a Méngal *thína* was established at Sárúna to which the Chhuttas objected, and the dispute was referred to the Sibi *Sháhi Jirga* in 1899, but no decision could be arrived at without inspecting the

MINIATURE localities. In 1897, Sardár Pa sand Khan Zarrakzai put in a claim  
 GAZETTEER, to Sárúna stating that the Chhuttas were a Kalát tribe, and as such  
 came under his jurisdiction as head of the Jhalawán Bráhuís. His  
 claim also remained unsettled. In the winter of 1903, Major H. L.  
 Showers, C.I.E., Political Agent, Kalát, accompanied by several  
 tribal chiefs, the Political Adviser to His Highness the Khán and  
 the Wazír of Las Béla, visited the country and made a thorough  
 enquiry, when the parties agreed to refer the disputes to arbitra-  
 tors, the Chhuttas nominating Sardár Zahri Khán, Músiáni, and  
 the Méngals nominating Mír Azim Khán, Shahwáni. The award  
 of the arbitrators was unanimous, was accepted by the parties and  
 confirmed by the Political Agent, and a copy thereof, together with  
 a copy of the Political Adviser's proceedings, which contain a history  
 of the case, is reproduced in Appendix V. Briefly, the settlement  
 come to was as follows: The land known as Kocho, which had  
 the best cultivation, was given to the Chhuttas, while the tracts called  
 Randar and Ahmad were given to the Méngals, the hills called  
 Hai-ka-Dat forming the boundary between the tribal possessions;  
 that the Méngals should give *batái* at one-fourth of the produce  
 to the Chhuttas for the Kocho *lathbandi* done by them, and similarly  
 the Chhuttas should give to the Méngals *batái* at one-fourth for  
 their *lathbandi* in the Ahmad and Randar lands. As regards Wéra  
 Hab, the decision arrived at was that the portion north of the  
 Khat Bhutti watershed be retained by the Méngals and the  
 southern portion by the Chhuttas; and of the lands assigned to  
 the Chhuttas and situated between the watershed and Gorak, one-  
 fourth share (by *batái*) of the produce should go to the Bhútáni  
 Chhutta (Sardár Khél or Chief's family) and should be distributed  
 to the members of the family named.

The claim of the Zarrakzai Chief to bring the Chhuttas under  
 his control was not taken notice of, it being considered unten-  
 able.

The **Surab valley** is bounded on the north by the Pango hills  
 and Rodénjo watershed, on the east by the Dráj hills, on the  
 west by Garr or Zíri range, on the south by offshoots of the  
 Central Jhalawán range. The general trend of the valley is  
 from north to south and slightly west, and the length from the

Rodénjo watershed to Sháhdádzai is about 50 miles. Súráb proper is about half way. The breadth varies. Narrow at the head, the valley broadens considerably, narrows again until a gap in the hills towards Gidar is passed. Immediately after this the valley broadens again, the broadest portion being about 20 miles. The valley may be conveniently divided into three portions, viz., the northern portion consisting of the *khushkáva* tracts of Mal and Khísundún, with Máráp and Bitagu to the west divided off by low hills, the central portion of Súráb proper where there are a number of springs and permanent villages, and the southern portion of Gidar with Anjíra somewhat detached to the east. The northern portion is roughly 6,250 feet above sea level, the central 5,890 feet and the southern 5,160 feet.

MINIATURE  
GAZETTEER.

The climate is temperate, but subject to piercing winds in winter, when the valley is often covered with snow. In Súráb there are about sixteen permanent villages. These are often deserted in winter but are populated in summer; Súráb is chiefly inhabited by the Nigháris, who are the permanent inhabitants and the principal cultivators. There are also Hárúnis, Muhammad Hasnis Rékizais, and a few Rodénis.

The Súráb village (28° 30' N., 66° 16' E.; elevation 5,760 feet which is also known as Bakhál-tá-Shahr, is the most important trade centre in Upper Jhalawán. A few families of Hindu traders, who lend money and trade in wool and *ghí*, live here. It is the headquarters of the Khán's *náib* and is partly fortified. The other places of importance are the Gurgut, headquarters of that Hárúni headman, which has some fine orchards; Hájika, a pleasant place with a good supply of water; Mírání hamlet, where the Hárúni headman has recently built a fort for himself; the Máráp valley; Bíbi Sartháp, which contains the shrine of a Musalmán virgin, Bíbi Sartháp, and is a place of pilgrimage and where there is a cave; Nighár west of Bakhál-tá-Shahr; Anjíra a halting place on the Khuzdár Súráb route; Bitagu, where the Sannaris have recently dug a *káréz*, and Dan, the summer headquarters of some of the Sháhizai Méngals.

The Tutak valley, the head-quarters of the Kalendaráni Chief, is divided into two portions by the Trundén and Gézhdi

**MINIATURE** torrents. The principal localities are Mazhi to the north-west, **GAZETTEER.** Bunáp to the south-west, Gézhdi to the south, and Darváza to the south-east. There is a *káréz* in the centre of the valley in which the Bhádinzai or chief section of the Kalandráis own  $7\frac{1}{2}$  *shabánas* out of the 10 *shabánas* into which the water is divided. This *káréz* was recently constructed by Ghilzais at a total cost to the owners of some Rs. 5,000. The rest of the valley is under rain-crop or flood cultivation. Tútak is noted for the excellent carpets in the style of Kirmán rugs, which are manufactured by the Bhádinzais. Cultivation is carried on chiefly by the Kalandráis themselves and not by tenants from other tribes. There are vestiges of several old Arab *kárézes* still to be seen in the valley, and irrigated cultivation could in all probability be much extended. In close proximity to Tútak are Záwa and Moghali, both places belonging in part to the Khán of Kalát and partly to the Zahri Chief. The Itázais also have a small share in Moghali and the Musiánis in Záwa. Moghali is believed to have received its name from the fact of its being the headquarters of the Moghals in the days in which they held Khuzdár and the surrounding country. The cultivating tenants are Kéharai, Muhammad Hasnis and Umráni Méngals.

The **Wad Division** of the Jhalawán district, which lies north of the Bárán Lak and south of Khuzdár, belongs to the Méngals. The plain or valley, which composes it, is about 6 miles long (north-south) and about 15 miles broad, the soil in its greater part is sandy and cultivation is limited, the principal crops being wheat, millet, and *mung*. The climate is very unhealthy and the water in most places is brackish.

There are three villages in this plain; Bakhál-tá-shahr, which is divided into two quarters, the western quarter is occupied by Hindu traders and has about forty houses, and the eastern portion, about 100 yards distant, was formerly occupied by Méngals but has now been deserted. The Hindus of Bakhál-tá-shahr carry on considerable trade, the chief articles of export being wool and *ghí*, and those of imports, piece-goods, sugar, *gur*, oil, etc. The Sháhizai Méngals levy octroi in the village. About 2 miles south-west of this village is Ibráhim Khán's village, on

the right bank of the Poráli, which has about twenty houses and a well. The ground on the opposite bank of the river is very swampy and malarious.

MINIATURE  
GAZETTEER.

About  $2\frac{1}{2}$  miles north-east of Bakhál-tá-shahr is the village of the Méngal Chief, Sardár Shakar Khán, which has about twenty-five houses, the Sardár's house, which is the biggest, being strongly built and loopholed for defence. A small *káréz* issues from the range of hills to the east, and irrigates a few acres of ground close to the village.

The Zidi valley lies about 15 miles south-west of Khuzdár and is watered by several streams and a channel cut from the Koláchi river. The soil is, for the most part, gravelly and cultivation is limited. The Zídi or Khán's village, a hamlet consisting of about five huts, lies in the centre of the valley, is the headquarters of a *já.nashín* and has a *bania's* shop. The shrine of Pír Sháh Kamál which lies close to the village has enhanced its importance. The shrine is visited by tribesmen from all parts of Jhalawán and also from Kachhi and has a *káréz* (Wahandari) attached to it. To the south-east of Zídi, about  $2\frac{1}{2}$  miles, is Bhalaréjav, a village consisting of about 8 huts, the head-quarters of the Sásoli Chief, the inhabitants belonging chiefly to the Hotmánzai clan of the Sásolis. It has a *bania's* shop.

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**APPENDICES.**

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**JHALAWAN GAZETTEER.**

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## APPEN

## Alphabetical List of Common

Brahui Name.	Scientific Name.	Description or English name where known.
Addena ... ..	.....	A grass ... ..
Adirka .. ...	.....	Do. ... ..
Aghut ... ..	<i>Sonchus oleraceus</i> ... ..	Do. ... ..
Alócha ... ..	<i>Prunus communis</i> ... ..	Plum ... ..
Amrod or Amrot ... ..	<i>Pyrus communis</i> ... ..	.....
Anár ... ..	<i>Punica granatum</i> ... ..	Pomegranate ... ..
Anár trik ... ..	<i>Dodonaea viscosa</i> ... ..	A wild tree ... ..
Angür ... ..	<i>Vitis Vinifera</i> ... ..	Grapes ... ..
Anjír ... ..	<i>Ficus carica</i> ... ..	Figs ... ..
Apurs or Hapurs ... ..	<i>Juniperus excelsa</i> ... ..	Juniper ... ..
Archin ... ..	<i>Prunus amygdalus</i> ... ..	Wild almond ... ..
Avéshk ... ..	<i>Clematis orientalis</i> ... ..	.....
Bádám ... ..	<i>Prunus amygdalus</i> ... ..	Almond ... ..
Baibru ... ..	<i>Withania somnifera</i> ... ..	.....
Bakarwali ... ..	<i>Convolvulus arvensis</i> .. ..	.....
Bar or Bhar ... ..	<i>Solanum Indicum</i> ... ..	.....
Bíbi Bítav ... ..	<i>Pycnocycla aucheriana</i> Dene...	.....
Birori ... ..	<i>Alhagi Maurorum</i> ... ..	.....
Bishkhaf ... ..	<i>Eremostachys vicaryi</i> , Benth...	.....
Boe-Mádrán ... ..	<i>Achillea santolina</i> , Stocks ... ..	.....
Bundi ... ..	<i>Haloxylon Griffithii</i> , Bunge ... ..	Barilla plant ... ..



## DIX I.

## Trees and Plants in Jhalawán.

Locality where found.	Brief remarks as to local uses.
Pab hills ... ..	Fodder for cattle and sheep, etc.
Do. ... ..	Fodder for cattle, sheep and goats.
Do. ... ..	Do. do. do.
Súráb and Níbhára ... ..	
Bághwána gardens ... ..	
Do. ... ..	
Kírtar Range... ..	The pounded leaves are applied to wounds which have begun to heal.
Bághwána gardens ... ..	
In hills and gardens ... ..	
Part of Harboi in Jhalawán and Drákhél and Pharás hills.	Timber and fuel.
Pab ... ..	
Harboi hills in Jhalawán ... ..	A fodder, used also as a vegetable.
Súráb ... ..	
Wild plant, Pab ... ..	Fodder for sheep and goats.
" " Wad ... ..	Do. do. do.
Wad ... ..	The fruit used for making cheese and the leaves are fodder for goats.
Wild plant ... ..	A thorny plant eaten by camels.
Pab ... ..	Fruit eaten by men and the leaves by sheep and goats.
Wild plant ... ..	
Khuzdár ... ..	The flowers used as medicine, and as fodder for sheep and goats.
Wild plant ... ..	Used as fuel, and as fodder for sheep and goats. Poisonous to camels.

Brahui Name.	Scientific Name.	Description or English name where known.
Chambarak ... ..	Malcolmia Africana ... ..	Barilla plant ...
Charmáing ... ..	.....	A wild-plant ...
Chítirk ... ..	Caragana ulcina, Stocks ...	.....
Dandánshán ... ..	.....	Wild plant... ..
Daghám ... ..	Scorzonera ... ..	.....
Dhátúra ... ..	Datura fastuosa, Linn. ...	.....
Dranna or jir ... ..	Artemisia ... ..	Wild bush ... ..
Drab or Drug ... ..	Eragrostis cynosuroides ...	.....
Gandarém ... ..	.....	A wild plant ...
Gandíl... ..	Eleusine flagellifera ... ..	A grass ... ..
Garbust ... ..	Lepidium draba ... ..	.....
Gaz (also see Kirri) ...	Tamarix orientalis ... ..	Tamarisk ... ..
Gét ... ..	Salix acmophylla ... ..	Willow ... ..
Gorka ... ..	Stipa capillata... ..	A hill grass ...
Gul-i-Guláb ... ..	Rosa Damascena ... ..	Persian rose ...
Gwan ... ..	Pistacia kharjak ... ..	Terebinth tree ...
Gwángir ... ..	.....	.....
Gwanik ... ..	.....	.....
Hatám-bai ... ..	Erysimum repandum... ..	Wild grass... ..
Hawe ... ..	Cymbopogon Iwarancusa ...	Do. ... ..

Locality where found.	Brief remarks as to local uses.
Súráb and Upper Jhalawán ...	When green, used as a vegetable, when dry, as fodder for cattle.
Pab hills ... ..	Used as a medicine for chest diseases.
A common wild plant found everywhere.	Used as fuel, also as fodder for camels, etc.
Common in Central Jhalawán hills.	The seed is used as a remedy for toothache.
Harboi hill skirts ... ..	The roots are eaten as a vegetable during the spring.
Common in Upper Jhalawán gardens.	A poisonous drug. Leaves sometimes applied to wounds.
Do. do. ... ..	Fodder for sheep, goats, cattle, donkeys and horses. Also used as fuel.
Common everywhere ... ..	Fodder for cattle.
Do. do. ... ..	A remedy for coughs, both in men and camels.
Do. do. ... ..	Fodder for cattle, sheep, goats, etc.
Common everywhere in wheat and barley fields.	Used both as a vegetable by men and as fodder for animals.
Common everywhere in river beds and plains.	Fuel and fodder for camels.
Common everywhere in gardens and streams.	Timber and fuel.
Common everywhere in hills	Fodder for cattle and horses.
Súráb and Zahri gardens ...	
Common everywhere in hills.	Fruit much prized by the people. Excellent fuel.
Sárúna ... ..	Used as a remedy for coughs and chest affections.
Eághwána ... ..	Seed used for colic in cattle and horses, etc.
Everywhere in hills and plains.	Fodder for sheep and goats.
Everywhere in hills ... ..	Fodder for sheep and cattle.

Bráhuí Name.	Scientific Name.	Description or English name where known.
Héshwarg ... ..	Bharya stricta, Dene. ... ..	A wild bush ... ..
Hum ... ..	Periploca aphylla ... ..	A wild plant ... ..
Husén bútav ... ..	.....	Do. ... ..
Ispédár ... ..	Populus alba ... ..	.....
Izghand ... ..	Thymus... ..	.....
Jag ... ..	Dalbergia sissoo ... ..	.....
Jághun ... ..	Salsola Kali ... ..	.....
Jaur ... ..	Nerium odorum ... ..	Sweet scented oleander.
Jhil ... ..	Indigofera pauciflora ... ..	.....
Kabar ... ..	Salvadora oleoides ... ..	Wild tree ... ..
Kahéro ... ..	Ehretia obtusifolia ... ..	.....
Kaj ... ..	.....	A grass ... ..
Kalér ... ..	Capparis aphylla ... ..	.....
Kalpóra ... ..	Tecurium stocksianum, Boiss. ... ..	.....
Kándár ... ..	.....	.....
Kapot-Káwa ... ..	Fumaria parviflora ... ..	.....
Karag ... ..	Calotropis gigantea ... ..	.....
Karkáwa ... ..	.....	.....
Kárwan Kushi ... ..	Pterophyrum Olivieri ... ..	.....
Káshun ... ..	Saccharum ciliare ... ..	Grass ... ..
Kasúr ... ..	Pistacia mutica ... ..	.....

Locality where found.	Brief remarks as to local uses.
Everywhere in hills ... ..	A cooling drink is prepared from the leaves. A drug for purifying the blood.
Do. do. ... ..	Fodder for camels, also used as fuel.
Do. in hills and plains ... ..	Fodder for goats and sheep ; used as a drug for fever and stomachache.
Upper Jhalawán gardens ... ..	Wood used as timber.
Harboi hills ... ..	Drug for fever. Fodder for goats.
Pír Kalandar ... ..	Timber.
Wahér ... ..	Fodder for goats, sheep and camels.
Everywhere in ravines ... ..	A poisonous bush.
Sárúna ... ..	Fodder for goats and sheep.
Mírwarí country ... ..	Fodder for camels.
Kirthar hills near Karu ... ..	Fruit eaten. Leaves used as fodder for camels.
Everywhere in hills ... ..	Fodder for sheep, goats and cattle, etc.
Everywhere in Lower Jhalawán ... ..	Fodder for camels, sheep and goats. Fruit eaten by the people.
Harboi hills ... ..	Used as a cure for fever.
Everywhere in hills ... ..	Fodder for cattle, horses, sheep and goats.
Harboi hills ... ..	Fodder grass.
Everywhere in Central and Lower Jhalawán, in plains and ravines.	Poisonous. Flowers eaten only by goats.
.....	A fodder grass ; also a drug for fever.
In Upper and Central Jhalawán hills,	Used as fuel.
Everywhere in ravines ... ..	Fodder for cattle, horses and donkeys.
All hills ... ..	Fruit eaten and wood used as fuel.

Brahui Name.	Scientific Name.	Description or English name where known.
Khartuso ... ..	.....	A wild bush ...
Khuléf ... ..	Goldbachia laevigata ... ..	.....
Kikir ... ..	Acacia Arabica ... ..	.....
Kisánkúr ... ..	Peganum harmala ... ..	.....
Kul ... ..	Typha angustifolia ... ..	.....
Kunar or Pissi Bér ... ..	Zizyphus jujuba ... ..	.....
Kunchito ... ..	.....	.....
Lára ... ..	.....	.....
Maoh ... ..	.....	Date palm... ..
Maghémbar ... ..	.....	A wild bush ...
Manguli ... ..	Orthonnopsis intermedia, Boiss.	.....
Mármútk ... ..	Boucerosia aucheriana ... ..	.....
Mátétav ... ..	Salvia nepeta... ..	A wild bush ...
Mazh ... ..	.....	A wild plant ...
Millinj .. ..	.....	A wild grass ...
Nal ... ..	Phragmites communis ... ..	Reed ... ..
Naromb ... ..	Ephedra pachyclada ... ..	Wild bush... ..
Panérband ... ..	Withania coagulans ... ..	The cheese maker or Indian rennet
Parmúzak ... ..	.....	Wild grass ...
Parpuk ... ..	Tecoma undulata ... ..	Wild tree ... ..

Locality where found.	Brief remarks as to local uses.
Common everywhere ... ..	Fodder for camels, sheep and goats, also used as a drug for boils and impurities of the blood.
Everywhere in fields ... ..	Fodder for cattle, flocks and camels.
Ornách ... ..	Timber. Gum also used.
Common in plains ... ..	Seed used as a drug for stomachache, also used as incense for driving away evil spirits.
Koláchi and Mashkae rivers...	Leaves are used as matting for thatching huts.
Wad ... ..	Fruit eaten.
Central Jhalawán hills ... ..	Leaves used as a fomentation in cases of headache.
Common everywhere in plains	Fodder for camels, sheep and goats.
Mashkae valley and Ornách ... ..	..... ..
Pab and Harboi hills ... ..	Fodder for camels and goats.
Upper and Central Jhalawán ...	Twigs used as fuel.
Common in hills everywhere...	Used as a drug for fever.
Harboi hills ... ..	Used as a drug for fever, also as fodder for goats and sheep.
Harboi hills and Pab ... ..	Fodder for goats and sheep.
Do. do. ... ..	Do. do.
Lédav river ... ..	Reeds used for the stems of water pipes.
Harboi hills ... ..	The twigs are used for tanning <i>mashak</i> leather, also as fuel. The ashes are mixed with tobacco for chewing.
Common everywhere ... ..	Seed used both as a drug and for making cheese.
Pab hills ... ..	Fodder for sheep.
Wad and Sárúna ... ..	Leaves eaten as fodder by camels. Wood used as timber, made into pots and also as fuel.

Brahui Name.	Scientific Name.	Description or English name where known.
Pathk... ..	Populus Euphratica ... ..	Wild tree ...
Pichli... ..	.....	Wild plant ...
Pipal... ..	Daphne oleoides, Schrieb ... ..	.....
Pish ... ..	Nannorhops Ritchieana ... ..	Dwarf palm ...
Pissi (See Kunar) ... ..	Zizyphus jujuba ... ..	.....
Piun pulli ... ..	Matricaria lusiocarpa ... ..	Wild plant ..
Pochko ... ..	Althaea Ludwigii... ..	.....
Púrchink ... ..	Mentha sylvestris ... ..	Wild lavender ...
Puzho... ..	Convolvulus Microphyllus .. ..	Wild plant ...
Rang ... ..	Astragalus Squamosus, Bunge.	Do. ...
Righit... ..	Suaeda monoiea ... ..	Do. ...
Rítách ... ..	Euphorbia caeladenia... ..	Do. ...
Riza ... ..	Cuminum cyminum ... ..	Cumin ... ..
Rúsh ... ..	Sisymbrium Sophia ... ..	Wild plant. ...
Sadagh ... ..	Haloxylon Griffithii .. ..	Do. ...
Sehchob ... ..	.....	Wild tree ... ..
Shaftálu ... ..	Prunus Persica... ..	Peaches ... ..
Shámpastír ... ..	Sophora Griffithii, Stocks ... ..	Wild bush... ..
Shinz ... ..	Alhagi Camelorum ... ..	Camel thorn ...
Shírgona ... ..	Latunionis Leobordea ... ..	Wild bush... ..
Shíshár ... ..	Fraxinus xanthoxyloides ... ..	.....
Simsok ... ..	Nepeta glomerulosa ... ..	Wild plant ..



Locality where found.	Brief remarks as to local uses.
Mashkae river bed ... ..	Wood used as fuel, and the charcoal prepared from it in the manufacture of gun-powder.
Common everywhere in fields	Used as a vegetable by the people.
Do. do. hills.	Poisonous to all animals.
Central and Lower Jhalawán...	Leaves made into mats, fruit eaten and stem used as fuel.
Wad ... ..	Fruit eaten. Good timber.
Harboi hills ... ..	Used as a drug for fever.
Common everywhere ... ..	Fodder for camels and sheep.
Common in Upper Jhalawán...	Fodder for camels and goats, also used as a cooling drug.
Common everywhere ... ..	Fodder for goats and sheep.
Wad ... ..	Fodder for sheep and goats.
Wad ... ..	Fodder for camels, sheep and goats.
Wad ... ..	Bait for fish.
Harboi hills ... ..	Condiment.
Upper Jhalawán fields ... ..	Fodder for camels, and cattle; seed used as a drug for fever.
Wad ... ..	Ashes used as washing soda.
Harboi and Pab hills...	Fuel; also supplies good walking sticks, etc.
Zahri and Wad gardens ... ..	.....
Common everywhere in Upper Jhalawán.	Fuel.
Common everywhere ... ..	Fodder for camels.
Do. ... ..	Poisonous.
Harboi hills ... ..	Fuel.
Do. ... ..	Decoction used as remedy for coughs and fever.

Brahui Name,	Scientific Name.	Description or English name where known.
Sinjit or Sinjid ..	Elaeagnus hortensis ... ..	Trebizond date or Bohemian olive.
Sof ... ..	Pyrus malus ... ..	Apple ... ..
Srëshko ... ..	Eremurus vehtinus ... ..	.....
Shénalo ... ..	.....	.....
Talkha ... ..	Cenlanria Pieris ... ..	Wild plant ... ..
Togha ... ..	.....	Wild tree ... ..
Tolapiasi ... ..	Zizyphus Spina ... ..	Do. ... ..
Tusso ... ..	Spiræa Brahuica ... ..	Wild bush .. ..
Tát ... ..	Morus ... ..	Mulberry ... ..
Washdár or Khwashdár.	Glycyrrhiza glabra ... ..	Liquorice... ..
Zámur ... ..	Cocculus leaeba D. C....	Plant ... ..
Zárch ... ..	Berberis vulgaris, Linn. ...	.....

Locality where found.	Brief remarks as to local uses.
Súráb ... ..	Fruit eaten dry, timber.
Súráb and Bághwána ... ..	.....
Harboi hills ... ..	Used as a vegetable.
Do. ... ..	Fodder for camels, also used as fuel.
Common everywhere in fields.	Fodder for camels and cattle.
Harboi and Pab hills ... ..	Timber.
Wad and Pab ... ..	Fruit eaten by men and much coveted by the jackal and wild bear.
Common everywhere ... ..	Used as a drug for purifying the blood.
Common everywhere in gardens.	.....
Zíri hills ... ..	A remedy for coughs. Indian <i>mulathi</i> .
Múla Pass ... ..	Ever-green plant. Leaves used as a poultice for sore eyes.
Harboi and Zíri hills ... ..	Fruit eaten and roots used as a drug for jaundice.

## APPENDIX II.

### THE BRAHUI-JADGAL WAR.

1. Cheerful was that reign and happy was that time:
2. Cheerful were those rambles, roamings and rides:
3. Cheerful were those days, but the retrospect is like a piercing dagger—
4. Those days when Nighár, the abode of Omar, son of Míro, was (cool) at the sun's zenith:
5. When Omar and Mahnáz<sup>1</sup> were living in a cool house with a wind-catcher;
6. Cheerful indeed was that time and many are the pleasant stories about it,
7. When Malik Bijjár Khán of a thousand endearments was born.
8. His nurse was wont to cherish that stay of the heart with tenderness:
9. His mother would rock him, the light of her eyes:
10. Servants would carry him giving him from hand to hand:
11. And ardent were the prayers to God to make him the granter of a lakh.<sup>2</sup>
12. First he was made to learn the Korán:
13. Its meaning was explained to him word by word:
14. And learned men taught him every day:
15. His mother would throw gold over his head at every moment.
16. In those days was Omar at the zenith of his power:
17. The whole world was aware of the might of Omar, son of Míro:

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<sup>1</sup> His wife.

<sup>2</sup> i.e., that he might grow up extremely generous.

18. He was the chief of the tribes and champion of the nomad encampments :
19. To all the Bráhui tribes he was an iron fence of safety :
20. He was an even-handed and just scion of the kingly Quraishis :
21. He was a root-sucker from the tree of Mír Hasan :
22. He was the best gift of Gwárám <sup>1</sup> and Bráhím <sup>2</sup> :
23. He was a living type of Hamza and Abbás.
24. Omar was peacefully seated in his ruling fort
25. When of a sudden the Jámots overspread the country as a cloud :
26. From Hab and Salúra <sup>3</sup> came Mír Chota <sup>4</sup> :
27. Many were the Jadgáls with *Karár Mot* :
28. The Kachhi Jadgáls as far as Pách :
29. Jadgáls of Karkh and Chaku as far as the upper limit of the Múla river :
30. Of Béla and Las and as far as Wad and Ornách :
31. In all directions the Bráhuís were put to fire and sword.
32. Suddenly they brought the news to Omar :
33. "The Jadgáls have come from the direction of Las and Kachhi:"
34. "They have thrown their dice for you and for Súráb."
35. "You are the chief of the tribes and the *Mír* of nomad encampments :"
36. "You are the spiritual leader and the object of veneration of all the Bráho :"
37. "You are the avenger of your people in every place:"
38. "The Jadgál has come up with his forces and equipments:"
39. "The Bráhuís have fled on receipt of the news."

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<sup>1</sup> and <sup>2</sup> Progenitors of the principal Bráhui tribes.

<sup>3</sup> i.e., Sárína.

<sup>4</sup> Presumably the Chhuttas.

40. Up sprang Omar from his seat :
41. He girt his loins for war and strife :
42. He closed with and fought the Jadgáls.
43. On that side were the Jats and on this side were the  
Mírwári :
44. But Omar with his brothers was slain :
45. Jadgáls rushed upon the palace of Omar :
46. All the men were slain but the women escaped :
47. They did not share the fate of Omar.
48. Gorgind <sup>1</sup> was not present on that day :
49. But Qalandar <sup>2</sup> died first of all :
50. Mahnáz with Bijjár in great distress
51. Like a bird on the wing went flying away :
52. She was related to the Khwájas <sup>3</sup> of Mastung,
53. For Mahnáz was descended from Saiads:
54. She lived in Pishing <sup>4</sup> for three or four years :
55. But one day Bijjár said to his mother :
56. "The evil-minded have killed Omar, son of Míro:"
57. "And have seized the country from Dan to Súráb:"
58. "The Jadgáls have ground down the country from place  
to place:"
59. "And have blackened my face with their hands:"
60. "My relations are in mourning everywhere:"
61. "Ahmad and Mehráb are in the country of Séva:"
62. "The hilly Sumál<sup>5</sup> has gone to the hills:"
63. "The Méngals have gone to the stony flats and streams of  
Nushki:"
64. "Gorgind was burned with impotent rage for Omar Khán:"

---

<sup>1</sup> Gorgind, the ancestor of Gurgnáris.

<sup>2</sup> Qalandar, the forefather of the Qalandráris.

<sup>3</sup> The Khwája-khéls still live in Mastung.

<sup>4</sup> Pishín.

<sup>5</sup> Sumaláris.

65. "But Hála and Túho were very sad,"
66. "For their hearts were pierced for the fate that befell my comrade:"
67. "I cannot now feel at ease in my home,"
68. "For death is better than a servile life:"
69. "Either will I follow my friend:"
70. "Or I will fight with the wicked enemy:"
71. "I will not permit them to walk in my territory:"
72. "To avenge the blood of my saintly father"
73. "I will fill Nighár with blood."
74. Mahnáz thereupon instructed him thus:
75. "Gird on, Malik Bijjár, the jewelled sword:"
76. "And proceed to the neighbourhood of Súráb:"
77. "There wait at the top of the hill till it is sunset:"
78. "Gosho, the old slave of your father"
79. "And grief-remover is living in Nighár:"
80. "Bear then in mind the marks on the body of Gosho:"
81. "His ears are long like those of the hill goats:"
82. "His hair is thick and abundant like that of the village goats:"
83. "He is taller than the people of his age:"
84. "He has six fingers on each hand:"
85. "These are marks whereby to identify him:"
86. "Reveal thy secret to that bosom friend:"
87. "Quite alone and very secretly:"
88. "And follow Gosho's advice:"
89. "Collect thy brethren when it is dark."
90. Bijjár started by the will of God:
91. Like the Jogis<sup>1</sup>, who catch the snakes:
92. He went on begging from village to village:
93. Picking his way in the dark night

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<sup>1</sup> Snake charmers.

94. Till he reached his destination and sat beneath the outer wall.
95. Early in the morning at the rising of the morning star
96. He found Gosho in the vicinity of the place :
97. Gosho had with him bullocks for ploughing the land :
98. Bijjár ran to meet him as he was turning his plough-share :
99. Sardár Bijjár examined Gosho
100. According to the instructions and marks given by his mother :
101. Looking at the length of the ears, his hair and his manner of walking,
102. He was certain that it was assuredly the form of Gosho
103. When Gosho examined Sardár Bijjár :
104. He recognised the features to be those of Omar,
105. And his heart verified that which he had seen with his eyes :
106. They consulted among themselves like bosom friends :
107. Both of them went towards the hills :
108. Then Gosho said to Gazzén
109. "Malik Bijjár will remain in the Súráb *tank*."
110. "There bring him secretly bread and water :"
111. "Keep watch upon him and do not sleep."
112. "I shall go hence in the direction of Máráp :"
113. "Like the hunter I will take possession of the watering place :"
114. "First of all will I take the news to Gorgind :"
115. "Many a time has Hála asked the astrologers for Bijjár :"
116. "For the Bráho are much vexed with the Jadgáls."
117. Then went Gosho to the door of Gorgind :



118. He got from him the water-channel of Ghézhdaghán  
as a gift for conveying the good tidings :
119. The women bound their hair as if for a marriage :
120. The shepherds of the hills gripped their clubs tightly :
121. The camelmen abandoned the thought of their herds :
122. Whence the stallion camels broke their strings :
123. Durrak danced with the children in his delight.
124. Gorgind communicated the news to Sumál :
125. When speaking, his mouth foamed like that of a stallion  
camel :
126. The Bráho tribesmen began to assemble:
127. Gosho retraced his steps in great delight :
128. He went and first talked to the Jadjáls thus
129. "Come forth and give me a *band*<sup>1</sup> of land for my blood  
compensation:"
130. "Come forth and divide the produce of the melon plot  
and take your share."
131. "See, Shakar<sup>2</sup> has started from his home:"
132. And Gosho said in his heart: Behold, he has fallen  
into the trap.
133. Bijjár with his companions on the flat
134. Was sitting concealed behind the embankment of the  
field :
135. The Jadjál, like an intoxicated drunkard,
136. Overpowered by what he has imbibed,
137. Descended from the watch tower of the fort commanding  
the village,
138. And came forth to the melon field to take his landlord's  
share.
139. Bijjár shouted in the height of ire :

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<sup>1</sup> An embanked field.

<sup>2</sup> Shakar presumably was Gosho's landlord.

140. "Come, my brethren, for it is my marriage!"
141. "This is the day fixed for my wedding."
142. He shouted thus to and encouraged his splendid brethren :
143. The proud Mírwarís sprang forth, and out
144. First of all Túho with his fine stature,
145. With his bay horse and physical strength,
146. With his bow and dagger,
147. Rode forth to wield the sword roaring like a lion.
148. After him Gorgind shouted aloud :
149. He was riding his swift fort-taker :
150. With his bow and armour-piercing sword :
151. He sprang forth out like a hungry wolf :
152. He scattered the enemy like a Turk from Kábul.
153. After him rushed Hála forth,
154. Uttering shout after shout like thunder following upon  
thunder :
155. Gosho also followed with his brother and son :
156. Gazzén struck with the sword and Gosho with stones,
157. The one like a wild beast and another like a lion sprang  
and leaped.
158. On one side Sohráb Khán with his relations
159. Was like a wolf among the flock of sheep :
160. On the other side, Háji Sopak did mighty execution
161. With his bow and the heavy strokes of his sword :
162. The lion-hearted hero killed many a person :
163. And the Jadgál fled like a camel colt attacked by lions.
164. Gwárám and Háji accompanied by the Saláhi :
165. Mírán accompanied by the lions of Jalamzai :
166. The Halidáni accompanied by the Nighári <sup>1</sup>:
167. Set their forces towards the fort and the palace.

---

<sup>1</sup> The sections here mentioned still form part of the Mírwarí *rāj* in Jáu and Mashkai.

168. Bijnár with his relations went in pursuit of the Jadgáls.  
 169. Bijnár Khán made another fierce attack  
 170. Immediately after the first blow struck by those lions.  
 171. Bravo for the *Nawáls* of my tribe :  
 172. Gorgind with innumerable forces ;  
 173. Hála accompanied by his peerless brethren ;  
 174. Túho with his eagle-like black horse  
 175. Whose neighing is pleasing to my ears,  
 176. Which, in its frenzy at the leaping and jumping  
 177. In the pursuit and annihilation of the Jadgáls,  
 178. Foamed like a newly tushed camel.  
 179. Then Gosho placed his hand on his ears :<sup>1</sup>  
 180. And besought : "Oh ! Stay your hand from the massacre  
 of the enemy :"  
 181. " For you have avenged the blood of Omar tenfold :"  
 182. " You have uprooted the Jadgáls from the very root."  
 183. Then Gosho addressed the frenzied  
 184. Bijnár Khán, the mighty swordsman :  
 185. " Hurrah ! hurrah ! We have won the day :"  
 186. " We have snatched the fort of Nighár from the enemy :"  
 187. " Thank God that Malik Bijnár Khán is safe :"  
 188. " For he is the golden crown of all the Bráho :"  
 189. " He is the chief of the country : and master of the  
 tribes :"  
 190. " He is the avenger of blood which has been lost and is  
 unavenged :"  
 191. " He is the tender green bud springing from the dried  
 offshoot : "  
 192. " Come and assume the '*dastár*'<sup>2</sup> of chieftainship of  
 the tribe, if you will :"

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<sup>1</sup> i.e., in token of entreaty.

<sup>2</sup> The turban.

193. "Collect your brethren from place to place :"
194. "Send information to Ahmad and Mehráb :"
195. "Have no doubt of the faith of Túho and Gorgind :"
196. "But Sumál, who is sitting with his heart split in twain,"<sup>1</sup>
197. "Let him wander alone in the Máráp hills :"
198. "Delay not but proceed to the Béla-Lak :"<sup>2</sup>
199. "Tread and trample the Jat everywhere beneath your feet :"
200. "Send news to the lion of Khárán, "
201. "The fort seizer Malik Dostén—"<sup>3</sup>
202. "The just and generous head of the Naushérwáíus, "
203. "The Kaianian King, Dínárs' burden lifter. "
204. "Gwárán and Sopak are thy well-wishers :"
205. "From the very first they have been loyal to Míro."<sup>4</sup>
206. "Five hundred in number are your pearl-eared Nigháris :"
207. "Morning and evening are they in your presence :"
208. "Some day will they die beneath your eyes. "
209. "The Siáhpáds, though they be Jadgáls, yet belong to your tribe ;"
210. "They have left the Jadgáls and are now your brethren ;"
211. "Zangi with Sohráb is full of courage ;"
212. "Though they wear boots, they are loyal<sup>5</sup> to you."
213. On hearing this, Bijjár grew angry :
214. He sent news down and up :
215. First a force started from Nál :

---

<sup>1</sup> From fear.

<sup>2</sup> i.e., the Jáu Lak.

<sup>3</sup> Dostén was father of Dínár Naushérwáni.

<sup>4</sup> The Gwáránjo and Sopak Sásolis, though Jats, were friendly to Míro.

<sup>5</sup> A play on the word Siáhpád (black feet) who are said always to have worn black boots.

216. And Usuf Jadgál came to oppose it :
217. They fought the first fight near the Simán :
218. The Jadgáls were defeated but Dínár <sup>1</sup> was killed :
219. The brave son of Malik Dostén died :
220. But they drove the Jadgáls as far as Garruk :<sup>2</sup>
221. And they seized Hazárganji as far as Nál.
222. The Jadgáls fled secretly,
223. And left far behind them Wad and Ornách.
224. Then Bijjár became wroth as the waves of the sea :
225. Malik Dostén went with the advancing force :
226. He was met at Gharr-e-Siáh
227. By the remaining Jadgáls who were driven from the slopes of the hills.
228. Everywhere rises the roar of forces on both sides :
229. From Mand <sup>3</sup> to the Poráli the country was ravaged.
230. The wounded *dédár*<sup>4</sup> tree (*Tappi dédár*) is the boundary of the Bráho :
231. Bijjár's boundary limit is up to Gazzo and Chári :<sup>5</sup>
232. His line of demarcation is up to Kishán :<sup>6</sup>
233. On that side his boundary is the Béla Lak,
234. On this side his limit is the pass by the Hingol ford :
235. Towards Kolwa his boundary is Tír-Téj :
236. Up to Damo-i-Gwahrám and the upper sources of the Ráj river :
237. Above is the Bráho and below is the Jadgál.
238. Bijjár's gift to Hamal <sup>7</sup> is Nál :

---

<sup>1</sup> The Naushérwáni Chief's son.

<sup>2</sup> A place on the Nál Kaur about 20 miles south of Nál.

<sup>3</sup> Mand is the watershed beyond the Bárán Lak.

<sup>4</sup> Dédár is probably *Euphorbia royleana*.

<sup>5</sup> Perhaps Kanarchári in Béla.

<sup>6</sup> Presumably Kisháni near Iskalku.

<sup>7</sup> The Hamalánis are the chief section of the Bizanjau.

239. Hamal is the farrier of the high honoured Bijjár :
240. Twenty maunds of barley is his food allowance for a month ; <sup>1</sup>
241. He is *náib* of the place but not the owner.
242. Omar is the goat-keeper and shepherd of the flocks : \*
243. Nindah is the cowherd of the Sardár.
244. The country of Wad is the share of Dostén :
245. Gréscha is his blood compensation and Gajjar is his town
246. Because his heart is very sore for Dínár his son.
247. Tamar <sup>2</sup> son of Usuf Hotak
248. Is the *náib* of Ornách up to Sarlak.
249. Half of Jíwa up to Zard-é-Súráb,
250. Páriko up to the water channel of Khurmaga, <sup>4</sup>
251. Bijjár granted to Sohráb Jat :
252. Karkh and Chaku as far as Zídi and Bághwáua,
253. Bijjár gave to the young Mehráb :
254. Khad-i-Mastung as far as the pass leading to Khuzdár:
255. The Sardár granted to <sup>5</sup> Ahmad and Kambar :
256. Gázhdghán up to Khulkuna Khad, <sup>6</sup>
257. The land of Lákorián and the upper part of Chahd,
258. The Jébri *Káréz* up to the Jauri Pass,
259. Khisun Dún and Dasht-i-Bado,
260. Were given to Gorgind and *Sardár* Durrak:
261. Sumál alone was left without a share,
262. For he took no part in that attack and fight :

---

<sup>1</sup> A play on the name Bizanjau (*Bist man jau*).

<sup>2</sup> Omar is the forefather of the Omrári Bizanjau and Nindah of the Nindwári Bizanjaus. Both live round Jáu, the former being flockowners and the latter cultivators.

<sup>3</sup> Tamar, the ancestor of the Tamrári Bizanjau.

<sup>4</sup> Khurmaga is apparently Khurma-is-tán in Nál.

<sup>5</sup> Ahmad the ancestor of the Ahmadzai Kháns.

<sup>6</sup> Khulkuna Khad is near Anjira.

263. From Zíaratgah to half of Tútak,
264. From Raushanáp <sup>1</sup> to the Jébri Zak,
265. From Joé-mírán <sup>2</sup> up to Gurgut,
266. And to the Ráni-Sar hillock,
267. From Sérak to Awáb Rék,
268. From Gabr Rék to Salám Bék,
269. From Jhalawán to the sands of Wáshuk,
270. To Hála and Túho alone were bestowed
271. By the best *Mír*, the descendant of Omar, son of Míro:
272. He granted Sarawán <sup>3</sup> to Sháhbég :
273. From Dasht-é-Gwárán <sup>4</sup> up the border of Cháti,
274. From Surma-Sing up to the Máráp hills,
275. Were granted by Bijjár to the Méngals <sup>5</sup> as an extra share,
276. For the Zagr at this time renewed his brotherhood and relationship :
277. Khárán up to the Kásagi Lop <sup>6</sup>
278. The light of our eyes granted to Háji Sopak :
279. The Mauli water-channel up to the Siagwári hill,
280. And to the last stream of the Trundén river,
281. The brave Khán granted to Gwárám :
282. Gwandán was given to Saláhi :
283. He granted Matt <sup>7</sup> to the young Zarak :
284. Half of the Tútak up to the Gházi hill,

---

<sup>1</sup> Raushanáp is near Sháhdádzai in Gidar.

<sup>2</sup> Presumably Mírání near Gurgut in Súráb is meant.

<sup>3</sup> i. e., Sarawán in Khárán. It is still inhabited by the Sháhbégzai Kambráris.

<sup>4</sup> Presumably Dasht-i-gorán.

<sup>5</sup> i. e., the Zagr Méngals of Nushki.

<sup>6</sup> Kásagi Lop is in Khárán and owned by the Lopah Sísolí.

<sup>7</sup> In Gidar.

285. And to the other side of the Hákáni hill <sup>1</sup>,  
 286. First of all Bijjár granted to Halíd :  
 287. Jalambzai was the first to issue forth with the sword,  
 288. And was therefore given an extra share :  
 289. Bijjár granted Surchill <sup>2</sup> to Adam,  
 290. From the Kalghali Pass up to Níli Bél :  
 291. He granted to Mírán <sup>3</sup> a piece in Lákorián,  
 292. A *Kahn* <sup>4</sup> or *Káréz*, the water of which is as deep as  
     a man's height,  
 293. From Damb-i-Máráp to Havar-Trikki:  
 294. The *Sardár* granted as a share to Zírak <sup>5</sup>  
 295. From the boundary of Dan as far as Tútak,  
 296. And a water-channel from Nighár for Gosho (himself):  
 297. From Sang-i-Súráb to Zangi Ghat,  
 298. The Anjíra stream to the plain of Zahri,  
 299. And to the Khúndár land,  
 300. The support of the world gave to Gosho and Gazzén.  
 301. And the best offshoot of the house, Omar, son of Míro  
     (declared thus )  
 302. "Whoever be the real brother of Gosho ;"  
 303. "Or be his son, relative or caste-fellow ;"  
 304. "Or be a relative of his father and mother ;"  
 305. "He is free by the order of Bijjár from this very day."  
 306. Bijjár, son of Omar, is the *Mír* of the Bráho :  
 307. He is the religious leader and the place of veneration of  
     all the tribes :  
 308. Bijjár, son of Omar, is the giver of lakhs :

---

<sup>1</sup> The Hákáni Pass.

<sup>2</sup> Sorchil is in Gidar.

<sup>3</sup> Ancestor of the Míránzai Gurgnári.

<sup>4</sup> *Kahn* means a *Káréz*.

<sup>5</sup> Ancestor of the Zírakári Muhammad Hasnis.



309. His name is mentioned everywhere in poems and records :
310. His name is Bijjár son of Omar, the man-eater :
311. He is the chief of all the Bráho tribes.
312. Now look you well to the extent of his country :
313. From Khad-i-Mastung to Mand-é-Háji : <sup>1</sup>
314. From Mand-é-Háji to Raushan-áp :
315. From Raushan-áp to Saráp :
316. From the Awárán to the Ali stream :
317. From Jáu and Hingol as far as Kisháni :
318. Bijjár even took revenue from Béla.
319. The owner of Nál got Nál by service :
320. Hála obtained Khárán by relationship :
321. You may take an oath on the Korán,
322. These tribes do not own these places but by mere gift or present.

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<sup>1</sup> In Mungachar.

### APPENDIX III.



STATEMENT showing the principal tribes, clans and sections exempt from revenue or revenue paying included in each, approximate population, names of headmen and allowances enjoyed by them and number of men-at-arms formerly supplied by each tribe in Jhalawán to the Khán of Kalát.

Statement showing the principal tribes, clans and in each, approximate population, names of headmen men-at-arms formerly supplied by each tribe

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment, of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
I. Zahri ...	Zarrakzai ...	Dosténzai ...	Ghat (Zahri)...	Adénazai ... ..
		Mangehzai ..	Gazán( Zahri)	Hasráni ... ..
		Sháhízai ...	Do. and Múla pass.	Alaudínjau ... ..
				Bághbáni ... ..
				Bábak ... ..
				Dégiáni ... ..
				Bilélzai ... ..
				Husráni ... ..
				Gujjar ... ..
				Jallábzai ... ..
				Jattakzai ... ..
				Sartakáni ... ..
				Sabhái ... ..
				Shahol ... ..
				Sundar ... ..
		Sháhozai ... ..		
		Zahri Channál ...		
		Mírozai.		
		Jamáláni ... ..		

sections exempt from revenue or revenue paying included and allowances enjoyed by them, and number of in Jhalawan to the Khán of Kalát.

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sás or number of men in-arms supplied to the Khán by the clan.	Gham land in Kachhi.
múlia paying to the tribe or clan.				
Locality.	7	8	9	10
6	7	8	9	10
Gwaníko and Bágwána. Gurumbáwát Múla pass. Zálíkán (Zahri). Hisár (Zahri). Kutánav. Kodrav hills. Zálíkán (Zahri). Maniálan (Múla pass). Hab River. Zálíkán (Zahri). Do. Hisár (Zahri). Férozábád. Kutánav. Férozábád. Gwaníko and Bágwána. Pishak and Hab River. Nomada.	1895	Sardár Pasand Khán, son of Baté Khán Zarrakzai, Rs. 400.	1,000	Gáján.

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rajo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
	Khidrání ...	Shábozai ...	Malkhor and Bághwána.	.....
		Míbári ...	Gidar, Bághwána and Kappar.	
		Gichkízai ...	Jambúro.	
		Míránzai ...	Do.	
		Dalliján ...	Habu.	
		Ali Murádzai...	Hab river.	
		Rahzanzai ...	Do.	
	Jattak ...	Bánzazai ...	Mishk ...	Shahwání ...
		Umarání ...	Kóhav (Múla pass).	Samalání ...
		Shábozai ...	Drab ...	Khamsázai ...
		Gazgi ...	Gazg ...	Kalúzai ...
		Aliáni...	Múhánch ...	Bullozai ...
		Adróáni ...	Mandréjav ..	Bandúzai ...
		Súmárání ...	Do. ..	Durrízai ...
		Jahángirání ...	Múla hills ..	Hapursízai ...
		Azíz Muham-madzai,	Gazg ...	Shinsízai ...
		Haibatzaí ...	Do. ...	Jalálzai ...
		Alfánzai ...	Mishk...	Zúmakári ...
		Rahímdádzai...	Do. ...	Honarári ...
				Járúzai ...
				Saiadzai ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi,
mália paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	13,825	Sardár Karím Bakhsh, son of Sháho, Sháho-zai.	800	
Gazg and Hádir Kash. Nomads. Nagáu hills. Nomads. Múla hills. Gazg hills. Nomads. Do. Do Múla hills. Nomads. Darnélt. Dasht-i-Kalán. Nomads.	12,221	Sardár Muhammad Alí Khán, son of Asad Khán, Bánzozai. Rs. 200 out of Khán's funds.	700	Ráhóju.

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Bájo-kabila</i> , i.e., exempt from payment of <i>málá</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
	Sásoli ...	Hotmánzai ...	Zídi ...	Sopak ...
		Garr Sásoli ...	Garr hills ...	Jiandzai ...
		Sheikh Sásoli	Sásol ...	Gwáranjau ...
				Dégláni ...
				Lahri ...
				Pandráni ...
	Músiáni ...	Bohírzai ...	Hisár (Zahri)...	Dina ...
		Bullízai ...	Do. ...	Kutiáni ...
		Khánzai ...	Hattáchi (Múla pass).	Mullázai ...
		Dáhozai ...	Réko (Zahri).	Wéráhi ...
		Durrázai ...	Kulái (Zahri).	Khaléshak ...
		Mahmadáni ...	Mahmadáni (Zahri).	Déwan ...
		Rádbáni ...	Kohtré (Zahri)	Ghároka ...
		Usufáni ...	Do. ...	Sohrábáni ...
		Rind ...	Mishk ...	Nakíb ...
	Bájoí ...	Sabzal Khánzai	Bájoí (Bághwána).	Mamojav ...
		Kandúzai ...	Do. ...	Chhánga ...
		Káimkhánzai	Do. ...	Bhatár ...
		Adénazai * ...	Do. ...	Jumázai ...
		Bohírzai * ...	Do. ...	Alízai ...

IN THE CLAN.	Total strength of clan.	Name of head man of the clan and the allowance he receives.	Siz or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.	6	7	8	9
Gidar, Koláchi and Simán river. Koláchi river. Lákorian and Páriko. Pír Ibráhim. Koláchi river. Zídi.	4,404	S. Pahár Khán, son of Jahán Khán, Hot-mánzai, Rs. 200 per mensem out of Khán's funds.	300	
Kharzán (Mula pass). Do. do. Jánh (Múla pass). Karkh. Hisár (Zahri). Hab river. Mishk (Zahri). Bághwána. Múla pass.	2,090	S. Zahri Khán, son of Umar Khán, Bohirzai. Rs. 200 out of Khán's funds.	.....	Pathán in Gandava nábat.
Bájoi (Bághwána). Do. Do. Do. Do.	3,089	Mír Mazár Khán, son of Nazar Khán, Sabzalkhánzai. Rs. 100 out of Khán's funds.	.....	* These sections pay no <i>mália</i> and are connected with the Bájoi in all good and ill.



TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Bájo-kabila</i> , i.e., exempt from payment of <i>málla</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
		Gwáránjan ...	Bájo (Bághwána).	Hamalzai ... ..
		Bádháni ...	Do. ...	Pahardínzai ... ..
		Hasanzai ...	Do. ...	Kohfzai ... ..
				Dáhfzai ... ..
				Nákámzai .. ..
	Lotiáni ...	Sálehzai ...	Norgáma ...	.....
		Badáni ...	Zahri valley.	
		Hirind ...	Lédav river.	
		Bhatár ...	Mishkbél.	
		Wadagot ...	Iskalku.	
		Kabni... ..	Zahri (Norgáma.)	
		Lotiáni ...	Mishkbél.	
		Mítházai ...	Zahri valley.	
		Baddúzai ...	Zahri valley.	
	Sannári ...	} All these are the minor clans of the Zahri tribe and pay no <i>málla</i> .	Bhapav.	.....
			Gidar.	
			Dasht-i-Gorán and Súráb valley.	
	Nathuáni ...		Bághwána and Múla pass.	.....
	Ráís ... ..		Norgáma ...	

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sás or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Férozábád.	.....	.....	.....	* These sections pay no <i>mália</i> and are connected with the Bájoi in all good and ill.
Bághwána.				
Do.				
Bághwána and Sásol				
Bághwána and Nál,				Gáján.
.....	1,238	Mír Shahbáz Khán, son of Safar Khán.	.....	
.....	2,263	.....	.....	
.....	1,632	.....	.....	
.....	347	.....	.....	
.....				Gáján.

TRIBE.	CLAN.	SECTIONS INCLUDED		
		Rájo-kabila, i. e., exempt from payment of <i>mália</i> .		Khaf or Goshi, i. e., Chief of the
		Name of section.	Locality.	Name of Section.
1	2	3	4	5
	Dánya ...	All these are the minor clans of the Zahri tribe and pay no <i>mália</i> .	Mishk and Múla pass.	.....
	Mahmúdári ...		Bághwána ...	.....
	Chúharzai ...		Do. ...	.....
	Trásáni ...		Zahri ...	.....
	Salmánjáa ...		Do. ...	.....
	Jám ...		Múla pass ...	.....
	* Saiadzai ...		Mishk... ..	.....
II. Mengal...	Sháhízai ...	Bráhmzai ...	Wad ... ..	Mír Háji clan (23,489).
		Rahmatzai ...	Do. ... ..	Gargéjzai clan (465)
		Bhádínzai ...	Wad, Kalát and Mastung.	Ghulámáni clan (3,442).
		Tuk Sháhízai...	Tuk (Wad) ...	Mahmúdzai clan (1,051)
				Khidrání clan (951)...
				Makkáli clan (938) ...
				Gwahrání clan (4,308).
				Umarání clan (4,975)...
				Sháubav clan (99) ...
				Angalzai clan (211) ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
mália paying to the tribe or clan.				
Locality.	6	7	8	9
.....	2,011		.....	Gáján.
.....	1,185		.....	
.....	176		.....	
.....	914		.....	Gáján.
.....	35		.....	
.....	292		.....	
.....	...		.....	
<b>Total of Zahri Tribe.</b>	<b>47,274</b>			Gáján. *This clan is not shown in the census table but its population is estimated at about 50 souls.
Sárúna Wad. Sásol and Goru.  Drákálav, Aréñji river. Wad and part of Har- boi hills in Jhalá- wán. Langréji Wad. Drákálav Wad. Pab-hills near Tuk.	Sháhfzai (335).	S. Shakar Khán, son of S. Núrddia Khán, Bráhimzai Sháhfzai, Rs. 300 out of Khán's funds.	1,000	Chhattar and Phuléji.

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Bájo-kabila</i> , i.e., exempt from payment of <i>mátiá</i> .		<i>Khasi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
				Gazgizai clan (572) ...
				Mullázai clan*(379) ...
				Chhuttav clan (589)...
				Kúrd clan (226) ...
				Gungav clan (189) ...
				Sumálári clan (1,019).
				Siáhíjav clan (353) ...
				Natwáni clan (200) ...
				Sásofi clan (524) ...
				Siáhpád clan (455) ...
				Rodéni (176)... ...
				Sheikh Ahmadi clan (316).
				Mírwáni clan (218).
	Pahlawánzai ...	Pallízai ...	Wad ...	.....
		Shádmánzai ...	Wad and Mastung.	.....
	Raisául ...	Sanjarszai	Wahér and Pab hills.	
		Bljárzai ...	Do.	
		Jumázai ...	Do.	
		Mírozai ..	Do.	
		Kalandarzái ...	Do.	

IN THE CLAN. . .	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sum or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
mália paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Wahér and Wad.				
Do. do.				
Lobijal,				
Sárúna.				
Do.				
Nomads,				
Jíwa.				
Sárúna.				
Pinjori Wad.				
Wíra Hab.				
Mauli.				
Kakahír hill and				
Méchándar Wad.				
Bádari Wad ... ..	45,145			
	8,213			
.....	771			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i>		<i>Khafí</i> or <i>Goshá</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Mirkázai ...	Wahér and Pab hills.	
		Chimirzai ...	Do.	
		Walídádzai ...	Do.	
	Muhammadzai.	Husénzai ...	Wad, Drákálav and Mámátá-wa.	.....
		Jangánzai ..	Do.	
		Kéchtzai ....	Do.	
		Pindokzai ...	Do.	
	Mardoi ...	Murádzai ...	Férozábád	.....
		Ahmadzai ...	Do.	
		Abdur Rahmánzai.	Do.	
		Chákarzai ...	Do.	
		Salfzai ...	Do.	
		Dosténzai ...	Do.	
		Rahfmdádzai.	Do.	
		Mírozai ...	Do.	
		Sámadfzai ...	Do.	
		Isiáni ...	Do., Sárúna and Wad.	
		Shákhulfzai ...	Férozábád.	
	Sheikh ...	Rahmatzai ...	Wad (Nomads).	.....
		Jaurakzai ...	Wad and Bágh-wána.	

APPENDIX III.

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Size of number of men in arms supplied to the Khán by the clan.	<i>Gham</i> land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	4,163			
.....	3,808			
.....	2,043			



TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mátia</i> .		<i>Khaf</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Sáhakzai ...	Nomads.	
		Nindavzai ...	Do.	
		Chibízai ...	Gidar.	
		Murídzai ...	Tú t a k and Archino	
	Lahri... ..	Baloch Khán-zai.	M é h á n d a r (Wad).	.....
		Mazárzai ...	Do.(Nomads).	
		Mírkhánzai ...	Do. (do.)	
		Mangehzai ...	Do. (do.)	
		Barfízai ...	Do. (do.)	
		Adamzai ...	Do. (do.)	
		Sabzalizai ...	Do. (do.)	
	Báránzai ...	Gháibízai ...	Iskalku ...	.....
		Héjibzai ...	W a d a n d Drákálav.	
		Hotízai ...	Do. (do.)	
		Nodzai ...	Do. (Nomads).	
		Gwahrízai ...	Do. (do.)	
		Baloch Khán-zai.	Do. (do.)	
		Baddúzai ...	Do. (do.)	

IN THE CLAN. <hr/> <i>mália</i> paying to the tribe or clan. <hr/> Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sám or number of men in arms supplied to the Khán by the clan.	<i>Gham</i> land in Kachhi.
6	7	8	9	10
.....	1,094			
.....	1,584			
Total of the Mengal Tribe.	62,136			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Gosi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
III. Muham- mad Hasni.	Karamalízai ...	Karamalízai ...	Jébri ... ..	Dilhádzai clan (190).
		Kéchízai ...	Jébri and Mashkae valley.	Bangulzai (1,480) ...
		Shérízai ...	Do. ...	Nindwáni clan (1,360). Chákarzai clan (140). Bijárzai (125) ... Chanarwáni (270) ... Sobhízai (128) ... Fakírzai (132) ... Sihízai (280) ... Sháhízai (545) ... Durakzai (7,550) ... Hasni (1,530) ...  Zirakáni (3,950) ... Sháhozai (2,475) ... Keharái (1,330) ... Yusufi (2,930) ... Nindavzai (1,285) ... Zangláni (3,150) ... Kalághzai (280) ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Nomads (Mashkae valley).	Karamalí-zai 831.	S. Rustam Khán, son of S. Shahbáz Khán, Karamalí-zai. Rs. 300 out of Khán's funds.	500	
Nomads,				
Do.				
Do.				
Do.				
Do.				
Do.				
Do.				
Do.				
Do.				
Do.				
Do. (Mashkae valley).				
Nomads,				
Do.				
Do.				
Tútak and Bághwána.				
Nomads,				
Do.				
Do.				

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabils</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
				Mandavzai (3,330) ... 2,700) ..
	Hárúdi ...	Mastíkhánzai	Gurgut (Súráb).	Mardánsháhi ...
		Bádínzai ...	Gidar ...	Férozai ...
		Báfhkánzai...	Súráb and Dasht.	
		Isfáni ...	Do.	
		Dínári ...	Nomads.	
		Sámadíni ...	Do.	
		Jiandzai ...	Súráb.	
		Khánzai ...	Do. (Nomads).	
		Umaráni ...	Do. (do.)	
		Kéchizai ...	Do. (do.)	
		Yaka Sowárzai	Hájíka.	
		Sheikh Huséni	Súráb, Kahnak, Nushki and Quetta.	
		Sumáli ...	Súráb, Dasht and Dasht-i-gorán.	
	Mazárzai ...	...	Gidar (Kalghali).	.....
	Shahdádzai ...	...	Gidar (Shahdád zai).	.....

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khan by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Nomads.				
Do. ... ..	84,160			
Máráp and Gwandán hills.	12,710	Mír Sultán Muham- mad, son of Pír Bakhsh, Mastíkhán- zai. Rs. 200 out of Khan's funds.		
Súráb and Gídar valley.				
.....	177			
.....	5,050			
Total of the Muhammad Hasni tribe ...	52,751			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i. e., exempt from payment of <i>mália</i> .		<i>Kháf</i> or <i>Gosh</i> , i. e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
IV. Bizanjau	Hamalári ...	Fakír Muham-madzai.	Nál ...	Notáni (653) ...
		Dost Muham-madzai.	Do.	Channál (2,565) ..
		Bohírzai ...	Do.	
		Gwaránzai ...	Jáu.	
		Kamákhánzai	Nál.	
		Nindwáni (991)	Khatéchk, Nál and Haran-bav.	
		Báhurzai (535)	Nál.	
		Sásoli (435) ..	Hazárganji.	
		Sheikh Ahmadi (39).	Nál (Tobro)	
		Járázai (273) ...	Nál.	
		Shahristánzai (211).	Do.	
		Darmánzai (44)	Do.	
		Shahmurádzai (116).	Do.	
		Ghaibzai (45) ...	Do.	
		Malikdádzai (146).	Do.	
Aidozai (82) ...	Do.			
Karkhízai (135).	Do.			
Safarzai (156).	Do.			
Nokbandozai (86).	Do.			

APPENDIX III.

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IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Size or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
Localities paying to the tribe or clan.				
6	7	8	9	10
<p>Súrgarr hills and Ornách.</p> <p>Do. Pélár, Jáu and Nál Kaur.</p>	110	S. Kehara Khán, son of Fakír Muhammad Hamalári. Rs. 300 out of Khán's funds.	300	<p>Náwra, Hásil, Untum and Bakhshu in the Bhág wábat.</p> <p>* These are minor clans of the Bítzanjau tribe and share good and ill with the Hamalári clan.</p>
<p>Total Hamalári clan.</p>	2,651			



TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Kháf</i> or <i>Gosh</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
	Tambráni ...	Alam Khánzai.	Ornách ...	Jámakári (307) ...
		Gájízai ...	Do. ...	Gabaráni (181) ...
		Darwéshzai ...	Do. ...	Motak (165)... ...
		Fakírzai ...	Do. ...	Káséro (109)... ...
		Sodavzai ...	Do. ...	Umarzai (176) ...
		Wacházai (89).	Drátálav and Ornách.	Gwaránjan (362) ...
		Ludházai (225).	Dasht hills, Poráli and Ornách.	Rodénzai (56) ...
		Mughalzái (188).	Drákálav ...	Mahmúdári (443) ...
		Mullái (42) ...	Ornách ..	Shahdádzai (85) ...
		Channál (86)...	Do.	
		Tálakzai (202).	Do.	
	Umaráni ...	Fakírzai ...	Nál ...	Bulbánzai (410) ...
				Miánzai (95) ...
		Dosténzai ...	Jáu...	Lakúzai (78) ...

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
wália paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Ornáoh and Kúri hills.	174	Mir Allahdina, son of Alam Khán, Alam-khánzai.		
Ornáoh.				
Tránoh hills.				
Éúrgarr hills.				
Ornáoh.				
Nomads,				
Súrgarr hills.				
Nomads.				
Do.				
Total Tambráni clan.	3,017			
Éúrgarr and Ornáoh...	1,018	Mir Shafi Muhammad, son of Muhammad, Fakírzai.		
Do.				
Aáo river.				

TRIBE.	CLAN	SECTIONS INCLUDED		
		<i>Rajo-kabila</i> , i. e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i. e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Jáfarzai (129).	Súrgarr and Ornách.	Harúnzai (103) ...
		Ghaibzai (59).	Nál ... ..	Nangarzai (81) ...
		Rádhazai (200).	Poráli ... ..	Mélárzai (140) ...
		Táúszai (86) ...	Ornách ... ..	Bahadurzai (123) ...
		Walídád z ai (40).	Poráli... ..	Umarzai (114) ...
				Jumázai (149) ...
				Behánzai (173) ...
				Rahmatzai (147) ...
				Bijaráni (118) ...
	Siáhpád ...	Mandavzai ..	Khurmáístán (Nál).	Anamáni ... ..
		Haibatzai ...	Páriko ... ..	Hájízai ... ..
		Músájau ...	Tégháb ... ..	Jangizai ... ..
				Músiáni ... ..
				Zúmakáni ... ..

<p>IN THE CLAN.</p> <hr/> <p><i>mátiá</i> paying to the tribe or clan.</p> <hr/> <p>Locality.</p>	<p>Total strength of clan.</p>	<p>Name of headman of the clan and the allowance he receives.</p>	<p>Size or number of men in arms supplied to the Khan by the clan.</p>	<p>Gham land in Kachhi.</p>
<p>6</p>	<p>7</p>	<p>8</p>	<p>9</p>	<p>10</p>
<p>Ado river. Súrgarr. Do. and Kuléri river. Arra river. Do. Laksar hills. Do. Hingol river. Súrgarr hills and Béla</p>				
<p><b>Total Umaráni clan.</b></p>	<p><b>2,245</b></p>			
<p>Jiwa and Páiko ...</p>	<p>...</p>	<p>Mír Mandav, son of Dád-i-Karím.</p>		
<p>Grésha and Kharán.</p>				
<p>Khárán.</p>				
<p>Pab hills.</p>				
<p>Kolwa.</p>				
<p><b>Total Siahpád clan.</b></p>	<p><b>2,833</b></p>			
<p><b>Total of Bizan-jau tribe.</b></p>	<p><b>15,909</b></p>			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rajo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khizi</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
V. Mirwari tribe.	Mírwári ..	Fakírzai ...	Manguli, Kalát and Kolwa.	Háld ... ..
		Gwahrámzai ...	Pirándar, Pélár and Jáu.	Kotwál ... ..
		Karamsháhzi.	Nondrav ..	Gazbur ... ..
		Súmárzai ...	Mashkae ...	Kallécháu ... ..
		Jiandzai ...	Do. ...	Jalambáni ... ..
				Rustamári ... ..
				Saláhi... ..
				Kanarzai ... ..
		Gujar ... ..		
		Korak ... ..		
VI. Kambrari tribe.	Sobázai ...	Sobázai (100).	Tok and Gidar.	Kiázai (3,490) ...
		Abrázai (100).	Mungachar.	
		Báránzai (184).	Mastung.	
		Míránzai (42).	Nimargh.	
		Khushhálzai (150).	Mashkae, Kháran and Kalát.	
		Iltázai Kambrári (99).	Zabri.	
		Channáls (150).	Gidar and Chhátí.	.....

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Size or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
máwa paying to the tribe or clan.				
Locality.	6	7	8	9
				10
Mashkae valley ...	Not censused in 1901.	Jám Khudadád, son of Wali Muhammad.	300	(With Kehars said to be a takkar of Sájidis.)
Do. ...				
Do. ...				
Jáu ... ..				
Do. ... ..				
Mashkae valley ...				
Gidar... ..				
Mashksé valley ...				
Jáu ... ..	200	S. Kádir Bakhsh, son of Saádat Khán.		
Pélár and Jáu ...				
Tok, Gidar, Bághwána, etc.				
....	4,115			
<b>Total of the Kambrari tribe</b>	<b>4,315</b>			

TRIBE.	CLAN.	SECTIONS INCLUDED			
		<i>Rájo-kabíla</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafí</i> or <i>Goshi</i> , i.e., Chief of the	
		Name of section	Locality.	Name of section.	
1	2	3	4	5	
VII. Gurg-nari.	Shábégzai ...	Shábégzai ..	Chad (Gidar)...	Míránzai clan (630) ...	
				Asghalzai (522) ...	
				Mahmúdári (728) ...	
				Yusufáni (597) ...	
				Siáhízai (668) ...	
			Khidri (740) ...		
VIII. Sumalari.	Hotmánszai ...	Khudádádzai...	Toba Gidar ...	Saiadzai (1463) ...	
		Balochkhánzai.	Do. ...	Búrazzai (343) ...	
		Murídzai ...	Murídzai ...	Koda ...	Balokhánzai (182) ...
		Mahmúdári ...	Mahmúdári ...	Nomads ...	Gwahrámzai (120) ...
		Sakhtaki ...	Sakhtaki ...	Do. ...	Loki Tappuri (12) ...
					Dádúzai (126) ...
					Rázánzai (71) ...
			Sheikh Huséni (65) ...		

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.				
6	7	8	9	10
Lákorián, Jiwa and Gidar.	40	S. Shabbáz Khán son of Muhím Khán. Rs. 300 out of Khán's funds.	600 including Gurgnári and Sumálári.	
Nomads (Gidar).				
Nomads (Jhalawán and Kolwa).				
Nomads.				
Nomads (Jhalawán and Panjgúr).				
Do.	3,885			
<b>Total of Gurgnari tribe.</b>	<b>3,925</b>			
Koda and Korásk ...	112	S. Bhai Khán ...	Included in Gurgnári.	
Nomads.				
Do. ...	228			
Do. ...	246			
Do. ...	277			
Do.				
Do.				
Do.				
<b>Total of Sumalari tribe.</b>	<b>3,275</b>			



TRIBE.	CLAN.	SECTIONS INCLUDED			
		<i>Rájo-kabíla</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khafi</i> or <i>Goshi</i> , i.e., Chief of the	
		Name of section	Locality.	Name of section.	
1	2	3	4	5	
IX. Kalan-drani.	Férozsháhzai...	Bhádfnzai ..	Tútak ... ..	Sáhakzai (298) ..	
		Rahímdádzaí... ..	Do. ... ..	Míránzai (521) ...	
		Shérkhánzai ... ..	Do. ... ..	Lahrizai (243) ...	
		Saiadkhánzai.	Do. and Ar-énji river.	Jallábzai (218) ...	
	Sanjarzai ...	Keharazai ...	Tútak ... ..	Chandérwani (635) ...	
		Dodázai ... ..	Do. ... ..	Hasanári (612) ...	
		Sanjarzai ... ..	Do. ... ..	Khidro (372) ...	
		Shádénzai ..	Shádénzai ... ..	Bunáp ... ..	Baddájav (388) ...
				Búrakzai (246) ...	
				Sumáilzai (648) ...	
Siábizai (343) ...					
Darwéshzai (386) ...					
Lotáni (475) ... ..					
Saláhizai (219) ...					
X. Rodeni ..	Yakúbkhánzai	Baháfur Khánzai.	Súráb and Kir-dgáb.	.....	
		Khudádádzaí..	Sarawán.		
		Táj Muham madzai.	Do.		

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Size or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
mália paying to the tribe or clan.				
Locality.	6	7	8	9
Bunáp ... ..	200	S. Ali Muhammad, son of Férozsháh.	Included in	Gurgnári.
Do.				
Poráli river.				
Tútak.				
Do.				
Do.				
Gidar (Zard) ... ..	156			
Koráchau ... ..	348			
Khulkunkad (Gidar).				
Tútak.				
Shoraf in Tútak and Mungachar.				
Tútak.				
Do.				
Mazhi.				
Total of Kalan-drani tribe.	<u>6308</u>			
... ..	169	Mír Habib Khán, son of Khán Muham-mad.	.....	Táj in Bála Nári.

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khaf</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
	Zahrozai ...	Ramadánzai ...	Súráb, Gidar and Sarawán.	...
		Rahzanzai ..	Do.	
		Karímdádzai..	Do.	
		Pr Muham-madzai.	Do.	
		Anámzai ..	Do.	
	Jiandzai ...	Fatehkhánzai.	Súráb a n d Gidar.	.....
		M u b á r a k khánzai.	Do.	
		Chhuttazai ...	Do.	
		Lohárzai ...	Do.	
	Jamálzai ...	Jamálzai ..	Sarawán ...	.....
	Nangarzai ...	Durkhánzai ...	Nomads.	
		Faiz Muham-madzai.	Do. ...	.....
XI. Sajdi ...	Gichkízai ...	Sákázai ..	Gréscha ..	Notáni ... ..
		Sundwáni ...	Gichk... ..	Gador... ..
		Mákakári ...	Do. ...	Ajtáni ... ..
		Bízanári ..	Gréscha ..	Bháét... ..
		Témurári ..	Do. ...	
	Mahmúdáni ...	Mah m ú d á n i Sundozai.	Do. and Mash kae.	.....

APPENDIX III.

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Size or number of men in arms supplied to the Khan by the clan.	Gham land in Kachhi.
<i>mālīa</i> paying to the tribe or clan.  Locality.				
6	7	8	9	10
.....	676			
.....	413			
.....	149			
.....	218			
<b>Total of the Rodeni tribe.</b>	<b>1,565</b>			
Grésba, (now mostly in Karáchl).	2,733	S. Sáka, son of Khán Muhammad.	300	
Las Béla State and Kéch Makrán.				
Grésba.				
Drakopi Dap, Panjgúr.				
.....	1,405			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khaf</i> or <i>Goshi</i> , i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
	Ahmadári ...	.....	Gréssha, Koda and Sájid.	.....
	Sáyári ...	.....	Gréssha ...	.....
	Sangor ...	.....	Gréssha, Kéch, Basol and Pasni.	.....
<b>XII. Nichari</b>	Bhádurkhánzai	.....	Níchára ...	.....
	Ramadánzai ...	.....	Do. ...	.....
	Bhádínzai ...	.....	Do. ...	.....
	Khwashádázai.	.....	Do. ...	.....
	Ghulámzai ...	.....	Do. ...	.....
	Lahraki ...	} Connected... by good and ill.	Lahr ...	} ..... .....
	Lahri... ...			
<b>XIII. Pand-rani.</b>	Pandrání ..	Muhammadzai.	Pandrán ...	.....
		Motání ... ..	} Do. and neighbouring hills as far as Iskalku.	
		Ramadánzai Jogzai ...		
	Zarrakzai ...	Kallúzai ...	*Majority of the people having emigrated on different occasions to Sind and other parts of the country.	

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Size or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
mália paying to the tribe or clan.				
Locality.				
6	7	8	9	10
.....	815			
.....	495			
.....	615			
<b>Total of the Sajdi Tribe.</b>	<b>6,063</b>			
.....	19	Gauhar Khán, son of Fazi Muhammad.	300	
.....	342			
.....	94			
.....	274			
.....	809			
.....	189			
.....	103			
<b>Total of the Nichari Tribe.</b>	<b>1,830</b>			
.....	97	Mír Fateh Muhammad son of Gul Muhammad.	200	

TRIBE.	CLAN.	SECTIONS INCLUDED		
		<i>Rájo-kabila</i> , i.e., exempt from payment of <i>mália</i> .		<i>Khaf</i> or <i>Gorhi</i> , i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
XIV. Reki-zai.	* { Khurásáni ...	Khalilzai ...	... ..	... ..
		.....	.....	.....
		Gharshín Saiads.	.....	.....
	Békizai ...	Khairázai ...	Gidar and Súráb.	.....
		Gwahrámzai ...	Do.	
		Afghánzai ...	Do.	
		Lashkarízai ...	Do.	
		Fakírozai ...	Do.	
	Muhammadzai.	.....	Gidar... ..	.....
	Jangízai ...	.....	Do. ..	.....
	Sabzalízai ...	.....	Do. ...	.....
	Mullázai ...	.....	Do. ...	.....
	Surkhi ...	.....	Do. ...	.....
	Bégúzai ...	.....	Do. ...	.....
	Chaunk ...	.....	Do. .	.....
Sabbágázai ..	.....	Do. ..	.....	

IN THE CLAN.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sex or number of men in arms supplied to the Khán by the clan.	Gham land in Kachhi.
<i>mália</i> paying to the tribe or clan.				
Locality.	6	7	8	9
				10
.....	199	.....	...	
.....	6	.....	...	
.....	39	.....	...	
<b>Total of the Pandrani Tribe.</b>	<b>340</b>			
.....	326	Mír Músa Khán, son of Shafí Muhammad.		
.....	185			
.....	180			
.....	31			
.....	362			
.....	70			
.....	30			
.....	71			
.....	22			
<b>Total of the Rekizai Tribe.</b>	<b>1,277</b>			

\* These two are affiliated groups which share good and ill with the Pandránis.



No.	NAME OF TRIBE.		
		Dominant Classes.	Khán's Subjects.
1	Zahri Tribe ... ..	47,617	(a) 1,023
2	Méngal... ..	62,136	.....
3	Muhammad Hasni ... ..	52,751	.....
4	Bízanjan ... ..	15,909	.....
5	Kambrári ... ..	4,315	.....
6	Gurgnári ... ..	3,925	.....
7	Sumálári ... ..	3,275	.....
8	Kalandráni ... ..	6,308	.....
9	Rodéni ... ..	1,565	.....
10	Sájdí ... ..	6,063	.....
11	Níchári ... ..	1,830	.....
12	Pandrání ... ..	340	.....
13	Békízai ... ..	1,277	.....
14	Khán's Subjects ... ..	.....	5,222
	Tota ... ..	207,811	6,245

Jámots, etc., of Karkh and Chaku who

(b) The Muhammadan population totals 223,692 (males 114,806, females

## TRACT.

POPULATION.					REMARKS.
Others.					
Servile dependants.	Loris.	Nakibs.	Hindus.	Total.	
263	386	650	47	49,986	
1,492	2,067	.....	35	65,730	
474	213	.....	39	53,477	
1,553	641	.....	162	18,265	
262	158	.....	.....	4,785	
405	320	.....	.....	4,650	
.....	.....	.....	.....	3,275	
213	184	.....	.....	6,615	
.....	.....	.....	.....	1,565	
.....	.....	.....	.....	6,063	
132	20	.....	1	1,983	
.....	33	.....	13	386	
309	83	.....	.....	1,669	
.....	122	206	84	5,634	
5,103	4,177	856	381	224,073 <sup>(b)</sup>	

were classed as Sásolis during the census of 1901. 108,886) and Hindus 381 or less than one per cent. of the total.

## APPENDIX IV.

*Principal Routes in Jhalawán.*

- I. Kachhi-Mashkae-Makrán Route.
  - II. Kalát-Béla Route *via* Súráb, Khuzdár and Wad.
  - III. Kalát-Panjgúr Route *via* Súráb and Zayak.
  - IV. Kalát to Kotra *via* Pandrán and Zahri valley.
  - V. Hab River Route.
  - VI. Gidar-Dhor Route (Gidar to Nál and thence to Jáu).
  - VII. Nál to Khárán, *via* Koda and Beseima.
  - VIII. Nál-Béla Route, *via* Bárán Lak.
  - IX. Sáin Route: Khuzdár to Jhal *via* Karkh, Chaku and Gáji Lak or Sáin-ná-Kand.
  - X. Gidar to Jébri *via* Koda and Korásk.
  - XI. Wad-Karachi Route *via* Déi Lak and Sháh Biláwal.
  - XII. Lak Harbáb Route.
  - XIII. Lakh River Route: Tútak to Gréshe *via* Páriko and Lakh River.
-

## MAIN ROUTE I. \*

## KACHHI, MASHKAE, MAKRAK ROUTE.

Kotra to Mashkae (Gwarjak) via Múla Pass, Khuzdár and Nál.

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Pír Chhatta ...	8	8	A path to Panjuk and Jhal.
2	Kúhav ...	13	21	From Naulang which is passed <i>en route</i> , a bad track goes via the Lédav river to Kándi in the Mishk Bél. The stages are Múhánch, Shúr, and Pír Kalandar.
3	Jánh ...	12	33	
4	Kharzán ...	8	41	Path to Karkh and Chaku:—  (1) Halting places <i>en route</i> are Drugi (10 miles) and Warúma (10 miles). From Drugi another route leads directly to Chaku over the Drugi Kotal, but is impassable for loaded camels.  (2) At Hattáchi, which is passed between Jánh and Kharzán, a foot-path leads to Jhal via Sabzakáni.
5	Pír Lákha ...	7	48	Path to Karkh and Chaku, the only halting place is Wéláwal which has a moderate supply of water from wells. This route to Chaku is preferable to that last mentioned.
6	Nar or Ráhika ...	8	56	A caravan route by the Pissi Bél or Anjira river to Zabri, Pandrán and Kalát (vide Route IV).

\* The nearest station is Nuttal on the North Western Railway, but Mushkáf station is also a convenient starting point for large parties and camps, as there is less difficulty in procuring supplies and water.

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
7	Goru ... ..	9	65	<p>Paths to :—</p> <p>(1) Zídi : Water being scarce at Goru, it is better to go direct by a long march to Zídi, where supplies are plentiful.</p> <p>(2) Sásol via Básun Káni. This is the best route to Sásol. One march.</p>
8	Khuzdár ... ..	19	84	<p><i>En route</i> from Goru to Khuzdár, a track runs to Sásol by the Sásol river to the east of Halwái. At Khuzdár the main route through the Jhalawán country from north to south is crossed and several roads bifurcate here in different directions. Routes to (1) Kalát via Bághwána (<i>vide</i> Route II), (2) Béla via Wad (Route II) and (3) Lak Phúsi and Karáchi via Khidrání country (<i>vide</i> Route V).</p>
9	Férozábád (Mardoí head- man's village).	12	96	<p>(1) To Sékrán and thence to Bághwána via Kappar. Good road but no supplies at Sékrán. Sékrán 8 miles and Bághwána (Mír-Ná-Shahr) 12 miles. (For Bághwána see Route II).</p> <p>(2) To Malkhor via Harrán Ghar and thence to Bághwána via Khar and Ghoráwa. Road easy. Distance to Malkhor 7 miles and from Malkhor to Bághwána (Mír-Ná-shahr) 13 miles.</p> <p>(3) To Sékrán and thence to Tútak via Chár Mati Pass. The Chár Mati Pass is traversable for loaded camels but with considerable difficulty. To Sékrán 8 miles, Sékrán to Tútak 12 miles. (For Tútak, see Route II).</p> <p>(4) To Jadgál and thence to Páriko. Two easy marches. (For route from Páriko see Route XIV).</p> <p>(5) To Wahér via Trédák. Only a footpath.</p>

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter-mediate distance.	Total.	
10	Nál ... ..	15	111	<p>(1) At the skirts of the Bano Hill, a footpath, traversable with difficulty by camels, leads to Harambho via Kullán river. From Harambho either Wad or Nál can be reached. Hamzah Chakul is an alternative halting place to Harambho for caravans bound for Wad.</p> <p>(2) Nál to Jáu via Hazárganji and Pélár (vide Route VI).</p> <p>(3) There are alternative roads to Wad, the first via Hazárganji and the second via Harambho. Each route takes two marches, the former being preferable for supplies. The Harambho route is the shorter.</p> <p>(4) A footpath runs from Khurmáistán to Gréscha avoiding Tégháb and crossing the Kuléri hill. One short march.</p>
11	Tégháb (Gréscha) valley.	7	118	<p>(1) Gréscha to Khárán via Koda (vide Route VII).</p> <p>(2) Gréscha to Rághai valley (Singén Kalát), a halt being made at Korásk.</p> <p>(3) Gréscha to Gidar via Gidar-Dhor and Pélár and Jáu (Route VI).</p>
12	Bánhari... ..	24	142	Footpath to Jáu via Doléji, about 70 miles.
13	Jébri via Barída Kotal.	20	162	<p>There is an alternative route via the Jauri Pass to Jébri. The road via Barída Kotal is preferable.</p> <p>Paths to:—</p> <p>(1) Koda (Route X); (2) to Pélár via Bahár Kand, a footpath.</p>

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter-mediate distance.	Total.	
14	Gajar ... ..	22	184	Footpaths to Pelár, (1) via Chur Churri and (2) Bahár Kand.
15	Gwarjak ... ..	8	192	Path to Kolwa via Manguli Kalát.
For further stages see Route IV in the <i>Gazetteer of Makran</i> .				

## GENERAL DESCRIPTION.

*Length, 192 miles, 15 stages.*

This is the main route from east to west of the Jhalawán country. In old days, when Multán was at its zenith, it undoubtedly formed the link between Persia and Makrán and that city. In winter, when camel transport is difficult to procure in the highlands round Quetta and Kalát and the Bráhnis have moved to Kachhi, it is an easy route to Kéch and Panjgúr. The road bifurcates at Gwarjak, that going west leading to Panjgúr and that leading south-east to Kolwa and Kéch.

Kotra is the headquarters of the Iltázai Chief; Pír Chhatta is included in the Khán's *niúbat* of Gandáva; from Kúhav to Ráhika the inhabitants are subject to the Zabri Chief; supplies

at Goru, Zídi, and Khuzdár are found by the Khán's *náib* of Khuzdár; Férozábád is the headquarters of the Mardoí headman; Nál of the Bizanjau Chief; Tégháb is under the Sájdí headman of Grésha; Jébri is the headquarters of the Muhammad Hasni Chief and Bánhari is under him; the Khán of Kalát has a *náib* at Gajar, and the Naushérwáni Chief has a *náib* at Gwarjak.

One of the chief attractions of this route is that there is a plentiful supply of water at all points lying in Jhalawán except Goru, and it is unnecessary to halt here as a forced march will bring the traveller to Zídi.

Supplies of flour (*atta*), *ghí* and grain for horses are procurable in large quantities only at Kotra, Khuzdár, Nál, Jébri and Gajar; of these places, Kotra and Khuzdár are the most important as there are watermills there and not in the other places. At the latter, supplies of ground corn are expensive as it is the custom for persons grinding corn to take one-fifth of the raw produce as payment.

Fuel is procurable by purchase only at Kotra, Khuzdár, Nál, Jébri and Gajar. There is plenty of fuel procurable close at hand at all other stages, but previous arrangements must be made to cut and stack it.

Fodder for horses is procurable in large quantities at Kotra, Zídi, Khuzdár, Nál, Jébri and Gajar on previous notice; at all other places with the exception of Nar or Ráhika, Goru and Bánhari, a small quantity of fodder for a dozen horses or so can be procured locally on short notice. Supplies of fodder can be sent from Zídi to Nar or Ráhika and Goru; to Bánhari or Jaori from Jébri and to Pasht-Koh on the Panjgúr route from Mashkae.

Sheep, fowls and eggs can be obtained at short previous notice at all places except the four above mentioned; a supply of milk can be relied on only at Kotra and Khuzdár, Nál, Jébri and Gajar.



## MAIN ROUTE II.

Kalát to Béla via Súráb, Khuzdár and Wad.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
1	Kalát to Rodén-ja.	16	16	<p>A route from Kalát to Milk via Laur (17 miles), Nichára (7 miles), T a h l a g á n (13 miles), Gazg (11 miles), Shah-ná-khal (11 Miles) and Milk (8 miles). Hence the route enters Kachhi, Shorán, the headquarters of the Rind Chief, being 28 miles from Milk. Paths lead from Nichára to Pandrán via Baghur Kash (Route IV) to Mámatáwa via the Jurgi rift; and to Gishk via Ragh Kotal.</p> <p>(1) Dasht-i-gorán, Zurrati and Khárán. The Singindáz Pass lies to the west of the Shah-i-Mardán Hill. After crossing the pass and before reaching Shahzá-i-ná-Dún, a path branches to the right and leads to Zurrati and thence to Khárán. This was the main caravan route from Kalát to Khárán in former times, but has since been supplanted by the road through Nushki, vide <i>Khárán Gazetteer</i> Route I.</p> <p>(2) Nímargh. The ordinary halting place on this route is the Sinjáwa spring, where water is procurable. This avoids halting at Zíarati. This road is much preferred by camel-men to that via Chhappar and Khand-i-Nímargh. Horsemen reach Nímargh by this route in one day.</p> <p>(3) Kapoto. This is a footpath only. From Tok it crosses the narrow neck of hill at the junction of the Chuhél and Dráj hills and descends into Malán river, and thence to Kapoto.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
2	Gandagén or Kot.	16	32	<p>Kot takes its name from the caravan serai built by Kalát merchants in old days.</p> <p>The Gandagén road follows the west side of the valley. There is an alternative route by the east side via Khísun-Dún (13 miles) and Hájika (9 miles). The most convenient place for halting on this road is the latter.</p> <p>From Khísun-Dún a footpath, known as Kand-i-Ríkhami, crosses the Dráj hills to the Kapoto valley.</p> <p>(1) Gandagén to Máráp via Bitagu, one march.</p>
3	Súráb ... ..	12	44	<p>Paths to Gidar and Panjgúr (Route II).</p> <p>(2) To Mámátáwa via the Táriki river. They first march to Gezh-daghán and thence to Mámátáwa.</p> <p>(a) From Mámátáwa there is a road to Langári valley and Jurgi Pass. This is passable for camels.</p> <p>(b) There is another road via Langári over the Taláruk Pass and the Chir-Kumb to Pandrán via Malghawé river, one march.</p> <p>(c) A footpath leads from Mámátáwa to Pimázi on the top of the Résbak hills and thence to Ghat.</p> <p>(d) Another footpath runs from Mámátáwa to Bhappav via the Húnd Pass.</p> <p>(3) Zahri (37 miles). A halt may be made at Bhappav (24 miles). This route avoids Anjira. It is easy for all animals.</p> <p>(4) Chad. Good road over flat plain.</p> <p>(5) Khárán via Archini at the south of the Máráp valley and Landi Gwandán. This is a mere track used occasionally by Bráhui nomads. It is unfit for loading animals and dangerous during floods as it descends the Lillir river.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
4	Anjira ... ..	14	58	<p>Routes to (1) Gazán. From Gazán the route from K a c h h i via Pandrán and Pissi Bél (vide Route IV). A halt may be made at Ghar, but no supplies are procurable.</p> <p>(2) To Bághwána via Garmáp (11 miles), Déwáni (11 miles) and Noghai via Kotanav (13 miles). This road is the old trade route and is good for all animals of burden.</p> <p>(3) A short cut for foot-men and horsemen to Chad via the Sarmanli river and Zarraki Kotal. The Zarraki Pass over the Dobánzil hills is somewhat difficult for camels.</p>
5	Záwa or Tútak...	21	79	<p>Paths to :—</p> <p>(1) Gidar via Jiwa and Mauli, the road, crosses three passes <i>en route</i>, the Lughúsht, or slippery pass, north-west of Tútak, the pass between Jiwa and Mauli and that between Mauli and Gidar. A long march through the Lákorián valley. If necessary, a halt can be made at the spring at Jiwa. Tútak, which is only two miles beyond Záwa, is preferable as a halting place as supplies are procurable there.</p> <p>(2) To Lukh river route (Route XIV).</p> <p>(3) To Férozábád via Bájori and Chár Mati. One march.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
6	Bághwána (Mír- ná-Shahr).	13	93	<p>Paths to :—</p> <p>(1) Malkhor via Ghoráwa. One march.</p> <p>(2) Férozábád via Kappar.</p> <p>(3) To Páshta-Khán via Shambalak Pass. One march, but a halt may be made at Bájoí head man's village, if necessary. The Shambalak is very difficult for about 30 yards, but could be easily improved.</p> <p>(4) To Zahri via Kapoto Kotal (miles 8). There is a short cut over the Kapoto Pass, suitable for horsemen and messengers. It joins the route from Anjira to Garmáp for a short distance and then again branches off north-east ward via Kambar Thok.</p>
7	Khuzdár via the Chukako Pass.	15	108	<p>An alternative route to Khuzdár lies through the river-bed known as Járá Ghar. At Khuzdár the main route (No. 1) from east to west is crossed.</p> <p>For side and cross roads see this route. The Chukako Pass is quite easy.</p>
8	Pír Umar ...	13	121	<p>Paths to :—</p> <p>(1) Zídi via Simán river (14 miles).</p> <p>(2) Gumbad for Hab river route (No. V).</p>
9	Wahér ...	14	135	<p>The halting place in Wahér is on the Dád-i-Karim <i>káráz</i>.</p> <p>(1) Footpath to Tuk via Khani Pass. The path can be crossed by riding animals, but with considerable difficulty.</p> <p>(2) Nál via Harambho. Two marches, halting at Harambho.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
10	Wad, Bakhál-tá-Shahr via the Jauri river.	15	150	Paths to:— (1) Tuk which is good.  (2) A footpath through the Pab hills to Dánsur.  (3) Route (No. X) to Ujátho and Sind.  (4) A caravan route (No. XI.) to Karáchl via Déi-Lak, Bhúngi Sháh Biláwal.  (5) To Nál via either Harambho or Hazárganji (vide Route 1).
11	Drákálav ...	13	163	Path to:— (1) Nál via Ucharo and Hazárganji. This is a bad road. Halts are generally made at Ucharo and Hazárganji. The pass between these two places is difficult.  (2) Béla via Ornách (Route VIII).
12	Mámir ...	12	175	Path to Ornách. One stage, easy going.
13	Mand crossing Bárán Lak.	7	182	Footpaths to Poráli via Tibi river (c. 11 miles) and (2) to Ornách via Dasht (c. 25 miles).
14	Básun Káni ...	14	196	Footpath to Poráli via Thátári river.
15	Hinár Gad ...	10	206	
16	Kohán Wát ...	9	215	The stages beyond Kohán Wát are Wallapat and Béla, which lie in the Las Béla State.

## GENERAL DESCRIPTION.

Length, 215 miles; 16 stages.

A road from Kalát to Wad via Khuzdár is under construction (1906). This is the principal route in Jhalawán running from north to south. In the early part of the nineteenth century, owing to the dangers of the Bolán Pass and the importance of Soumiáni as a port, the route was much used by Afghán and Kalát traders. Pottinger and Christie traversed it in 1810, and Masson passed through it thrice between the years 1826 and 1840. The lower part between Béla and Wad is known to the people of the lowlands as the Kohán Wát or hill road, but to the Bráhuís it is generally known as the Bárán Lak and Mand road.

Owing to the growth of Karáchi and Quetta and the construction of the railway through Kachhi, it has now lost much of its former importance and is no longer used as a through route.

Caravans now follow the northern portion to Quetta, traffic along the central part is usually diverted to Kachhi or Shikárpur, whilst the southern part is a feeder only for those localities of which Wad, Nál and Ornách are the centres. Trade finds its way from here via Béla to Karáchi. During the summer and autumn, this forms the best road to Khuzdár and Wad.

From Kalát to Drákálav the road passes through valleys or across the easy passes which divide the valleys. With the exception of the Simán of which the banks are somewhat precipitous, rivers which are met with present no obstacle.

Below Drákálav the difficulties of the route begin, the Bárán Lak having to be crossed.

From Kalát to Anjira the road traverses the country which is subject to the Khán of Kalát. Tútak, the next halting place, is the headquarter of the Kalandráni Chief. The Khán of Kalát holds authority in Bághwána and Khuzdár. Pír Umar is subject to the Khidrání Chief, and hence to Drákálav the Méngal country is traversed. Drákálav belongs partly to the Méngals and partly to the Bízanjais, and the latter hold the remainder of the country through which the road passes up to the apex of the Béla plain.

The water supply at all stages is plentiful. Supplies of flour, of grain for horses and of *ghí* are obtainable at Kalát, Súráb, Bághwána, and Khuzdár at all times of year. There are water-mills at all these places. At Wad, supplies are uncertain, depending, as they do, on the rainfall. Supplies of firewood should be arranged for beforehand at all stages. At Tútak it is expensive as it has to be brought from a distance.

Fodder in the shape of chopped straw is procurable in plenty at the places where flour is procurable. At Rodénjo it should be arranged for from Kalát; at Gandagén and Anjíra from Súráb; it is well to send straw from Khuzdár to Pír Umar; at Wahér, Wad and Drákálav small quantities only are obtainable locally. Coarse grass is to be obtained between Drákálav and Béla. Fowls and sheep are procurable everywhere up to Drákálav except at Anjíra and Pír Umar in the winter.

## ROUTE III.

## Ka'at-Panjgúr Route via Súráb and Ziyak.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total	
3	Súráb ... ..	...	44	From Kalát to Súráb, 3 stages, 44 miles (vide Route II).
4	Gidar ... ..	17	61	(1) Gidar to Nál (Gidar-Dhor Route VI). (2) Gidar to Khárán via Jhur and Siah-Thák. This is the road usually followed by caravan traffic between Khárán and Gidar. The stages are Jhur (8 miles) and then Siah-Thák in Khárán. (3) Footpath from Gidar to Khárán via Sang-i-Nawisht and Hajámo. (4) Gidar (Toba) to Mastung via Máráp (vide <i>Sarawán Gazetteer</i> , Mastung-Panjgúr Route). (5) Gidar to Anjíra via Sarmauli. Fit for camels; one march. (6) Gidar to Jíwa. Fit for camels; a halt can be made at the Mauli wells, if necessary.
5	Wajo ... ..	12	73	
6	Ziyak ... ..	16	89	(1) To Gréscha via Koda. This is an important connecting link between Routes I and III. Water is plentiful from wells at Koda and some supplies procurable. There is plenty of wood. (2) Ziyak to Khárán via Bescima and Garruk river (Route VII).

*Note.*—From Zayak the best road runs via the Gichk and Rághai valleys and leads to Dhuléri (16 miles), Shingri (17 miles), Singén-Kalát (8 miles), Saráp (16 miles), Saka-Kalát (22 miles)—Route II in the *Gazetteer of Makrán*.



## GENERAL DESCRIPTION.

Length 89 miles ; 6 stages.

The road, which connects at Súráb with the main road from Kalát to Wad and Béla, is that usually followed by caravans taking goods to and from Panjgúr. From the latter place lies the main route to Jálk, Dizak and Bampúr. From Súráb to Wajo there are no difficulties *en route*. West of the latter place, the road crosses the Kalghali pass which can be negotiated without difficulty, and hence to Panjgúr either the route via the Rághai and Gichk valleys or via the Rakhshán valley may be followed. The former is the preferable route owing to the larger and more frequent supply of water.

No flour or other eatables for natives are obtainable between Súráb and Zayak. Fodder is procurable at Gidar. Fuel is obtainable at all places except Wajo. Gidar is under the Khán's *Náib* of Súráb; supplies can be arranged for Wajo from the Muhammad Hasnis of Shabdádzai and Kalghali villages; Zayak is in Khárán territory.

## ROUTE IV.

## Pissi Bel Route.

Caravan Route from Kalát to Kotra via Pandrán, Zahri,  
and Pissi Bél.

No.	Stage.	Approximate distance,		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Kapoto ... ..	17	17	<p>On the way when past Záva, paths lead to Ali Dasht and Rodénjo via Tok.</p> <p>(1) To Níchára via Jurgi Rift. This is the best road from here to Níchára, but all camels have to be unloaded at the Jurgi rift. Hence the road via Chashmai next mentioned is preferred.</p> <p>(2) An easy road from Kapoto to Níchára via Surkhén and Chashmai.</p> <p>(3) Footpath to Rodénjo via Tok.</p> <p>(4) Kapoto to Mámatawa via Ispékhí. From Kapoto to Mámatawa there is an alternative road via Langárl.</p>
2	Pandrán via Taláruk and Chir Kumb.	14	31	<p>Taláruk is the pass between the Langárl and Khudi valleys. It is slippery for horses, but camel owners prefer it to the long way round by Jurgi or Chashmai to Níchára. The Chir Kumb road through the Malghawé river is quite easy.</p> <p>Paths from (1) Pandrán to Níchára. There are alternative roads to Níchára, each being one march; these are (a) via Shif-Shifaka and Baghur Kash and (b) via Pandrán Kash and the Bibáuo pass. Both are quite easy, but that by Baghur Kash is the shortest.</p> <p>(2) Pandrán to Gazg via Hámir and Abréz pass (vide Route II). Water at Hamiri uncertain. Rain water obtainable during rainy season only. No supplies procurable.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
3	Norgáma... ..	15	46	<p>Norgáma derives its importance from being the headquarters of the Khán's representative (<i>Já-nashín</i>) and at the mouth of the Soinda river, several routes branch from it.</p> <p>(1) Páshta Khán (Mishkbél route).</p> <p>The road forms a loop to the main road via Pissibél. It is shorter but is avoided by caravans on account of the deep pool known as Dréh situated south of Khazmi. The pool sometimes fills up but generally it is impassable. The stages are Mishk (11 miles) and Kándi (18 miles). From Kándi to Páshta Khán is 13 miles. From Kándi there is a path to Pír Kalandar and via the Lédav river to Kotra. (Main route I). Plenty of fuel and water, but no fodder on this route.</p> <p>(2) To Khári near Gáján in Kachhi via Kuchakáni (the Tákári road). This is a donkey road which was formerly much used. It is now used, chiefly by footmen and horsemen who wish to reach Kachhi quickly. In addition the watershed between Zahri and Sun-i-Sultán three passes have to be crossed, the most difficult of which is Kuchakáni (the Dog's Spring). Mádagén is also very difficult. The stages are Sun-i-Sultán, Sháh-ná-Khal, Narélak, Mádagén and Khári.</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
4	Gazán ... ..	16	62	<p>This is a long march and, if necessary, a halt can be made at Ghat, the headquarters of the Zarrakzai Zahri Chief, or at Baltal, the headquarters of the Músiáni headman.</p> <p>(1) A track runs from Ghat to Mishk to the south of the Siáh hill. Mishk has plenty of supplies.</p> <p>(2) Path from Gazán to Anjíra (Route II), one march.</p> <p>(3) Gazán to Mishk.</p>
5	Chári ... ..	14	76	<p>The two stages between Gazán to Páshta Khán can be shortened by halting at Mordán only.</p>
C	Gurumbáwát ...	11	87	<p>Path to Déwáni via the Shahr Áwa river. This is difficult for camels to traverse. For Déwáni (Route II).</p>
7	Páshta Khán ...	9	96	<p>(2) Path to Bághwána (Mír-ná-Shahr) via Shambalak (Route II). A halt may be made at the Bájoi headman's village if required.</p> <p>(2) Zahri via Mishkbél. See remarks against No. 3 Norgáma.</p>
8	Nar or Báhika...	13	109	<p>At Nar or Báhika, Main Route I is joined. For Kotra see Route I.</p>

## GENERAL DESCRIPTION.

Length 109 miles; 8 stages.

The Pissibél route is preferred to that via Khuzdár and Múla (Route I) by all the people of northern Jhalawán, viz., Kalát, Rodénjo, Dasht-i-Gorán, Súráb, Gidar and Zahri.

Upto the reign of Mir Nasír Khán II, and in the early days of the reign of Mir Khudádád Khán, this route was much preferred by the Kháns of Kalát, who by it were able to start later from Kachhi on their return journey to Kalát, or when going to Kachhi to avoid visiting Bághwáua and Khuzdár on account of their unhealthy water. Their predilection for this route was so great that the *zamindárs* of Khuzdár and Bághwáua, as proved by the custom of the Khuzdár *niabat*, were compelled to supply all the *sursát* at Páshta-Khán and Nar.

Mír Mehráb Khán, even at the risk of fighting with the Zarrakzai Chief at Badu Kushta followed the Pissibél route.

At present it is preferred by all nomads as it is the shortest route to Kachhi.

Water obtainable from wells at Kapoto, from springs at Pandrán, Norgáma and Gazán and from Pissibél river at other places; fuel plentiful. There is a *bania's* shop at Pandrán from which native rations in small quantities can be obtained. Supplies can be had by giving previous notice, through the Khán's *náib* at Kalát for Kapoto; *Já nashín* of Zahri for Pandrán, and Norgáma and the Zarrakzai Chief for Gazán; the Músiáni Chief for Chári to Nar.

## ROUTE V.

## HAB RIVER ROUTE.

Khuzdár to Sind via Lak Phúsi and to Karáchi via Levy Tracts.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Simán river ...	10	10	From Kotra in Kachhi to Khuzdár (Route I).  From Kalát to Khuzdár (Route II). Paths to (1) Zídi and (2) Wad or Nál via Wahér.
2	Gumbad ...	12	22	Path to Pir Umar (Route II).
3	Lasso (Daniár river).	12	34	
	Tori-ná-Tar, Lambar valley.	17	51	
4	Máhrí ...	13	64	(1) Route to Wad, which crosses the Ujatho and Chúri passes, is much used by Sind <i>banias</i> moving between Tando Rahím Khán, Lak Phúsi and Wad. Halting places are Lohéndav and Chúri or Bullí Pír.  (2) To Sárúna via Lar Lak. If travelling by this route, a halt should be made at Sori lying on the Gatauron at the south end of the Máhrí valley. The stages from Sori to Sárúna are :—  (1) Tangav Pír. (2) Qasíméjl. (3) Akkapat.  The halting places vary with the supply of water, which is found in pools in the river beds. The Lar Lak consists of two mountain passes, that to the south being rendered somewhat difficult, on the north side by sheet rock. There is plenty of fuel and <i>bishum</i> grass, but no other supplies are available.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
5	Dabba Prosh ...	9	73	On this march the Karránr Lak is crossed.
6	Bannshi ...	20	93	Across the Katáro Lak and passing Pír Khalíl.
7	Lak Phúsi Thána	11	104	A path from Lak Phúsi to Jambúro in Khidrání country about 10 miles. From Lak Phúsi Thána, which lies about four miles across the Zard Pass from the foot of the Lak Phúsi Pass, the Kírthar Range may be crossed by the Phúsi Pass into Sind. Lak Phúsi Thána lies in the Levy Tracts of the Las Béla State and from here the road continues eight marches directly down the Hab river valley to Loharáni Lang where the river is crossed and Sind is entered. Kotíro is the central place on this road whence roads lead westward over the Trepóri Pass to Fárúna and thence to Wad and Shah Biláwal and eastward over the Muséfari Pass and Lak Garré to Sind. For particulars, see <i>Gazetteer of Las Béla</i> .

## GENERAL DESCRIPTION.

Length 104 miles ; 7 stages from Khuzdár.

This route has now lost much of its importance. In former days it was known by the inhabitants of Karáchi as the Patháni Wát, i.e., Pathán Road, and was one of the direct lines of communication between Kandahár and Afghánistán, and the coast. At no time, however, does it appear to have rivalled the Kohán Wát or Porali River Route (No. II) from Béla.

After entering the Levy Tracts, the roads over the passes of the Kírthar Range, known as Lak Phúsi, Lak Rohél and Lak Garré, meet the Hab River Route at right angles, and much of the traffic down the latter is diverted over the passes into Sind. In fact, these passes form the most accessible means of communication from Quetta with the southern part of the Jhalawán country, the route from Dádu station on the North-Western Railway via Lak Garré to Sárúna being that most commonly taken by caravans. The Hab River Road with its connection—the Lár Lak road to Sárúna—is one of the most unattractive routes in the whole of the Jhalawán country. Throughout, it lies through stony valleys or rough river beds. On the main route the Karár and Kataro passes have to be negotiated below Máhri. The former presents some difficulty to loaded camels.

The places, where a sufficient watersupply exists, are generally pools in the torrent beds and the stages are, therefore, liable to change if floods or other agencies happen to have caused the pools to disappear. Fuel is sufficient except at Simán river, Gumbad and Lasso; but, with the exception of this and of a little *káshum* grass as fodder for horses, no supplies of any kind are to be obtained between Khuzdár and the Levy Tracts. Even here little but fuel and grass is procurable. In a rainless year even grass would be difficult to obtain.

As far as Kotíro in the Levy Tracts, the main road lies through the Khidrání country. The road to Sárúna from Máhri lies in the Móngal country after the Lár Lak has been crossed. The inhabitants throughout depend almost entirely on the trade with Sind in *písá* (dwarf-palm) for their livelihood. Here and there a small crop of wheat or *juári* is raised to supplement the income thus obtained. At Máhri, which is the temporary residence of a Hindu shopkeeper in summer, there is more rain-crop cultivation than in any other place, but even this does not exceed the area cultivable by one hundred and fifty pairs of plough-oxen.



## CARAVAN ROUTE VI.

## GIDAR DHOR-ROUTE.

## Gidar to Jáu via Nál.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
1	Sháhdádzai ...	11	11	Súráb to Gidar or Chad, 18 miles (Route III). If coming from the northward, it is best to come from Súráb to Chad instead of Gidar and thence to join the Gidar-Dhor Route. This obviates the necessity of crossing the Gidar-Dhor.  Path to Páriko via Shur Kotal, one march.
2	Chuttok...	20	31	On this march, the road crosses the Gidar-Dhor river several times and winds its way through tamarisk jungle.
3	Tégháb ...	18	49	Between Chuttok and Tégháb, the Lukh River Route (No. XIII) joins the Gidar-Dhor Route. And the road to a certain length goes by the side of the river without difficulty. Tégháb is on the main Kachhi-Makrán Route (No. I).
4	Nál ...	8	57	See Route I.
5	Hazárganji ...	12	69	Paths—(1) to Wad. (2) Ornách (See Nál-Béla Route via Ornách, No. VIII).
6	Khatéchk ...	23	91	(1) A difficult footpath to Jébri and (2) to Ornách (Route. VII).
7	Machi—crossing over the Pasélak Pass.	16	107	(1) A difficult footpath to Ornách.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
8	Korak (Pélár) ...	22	129	(1) Path to Nondrav, halting at Doléji. A footpath to Mashkae (a) via Churchuri; (b) via Bahár Kand.  (2) A footpath to Ornách via Rár or Guhlét, difficult for laden animals.
9	Kúto ... ..	18	147	(1) To Ornách via Haftár Dara and Dára-Band Passes; difficult for laden animals.  (2) To Las Béla via Chagah river.
10	Jáu (Lashkar Khán's village).	16	163	(1) To Las Béla via Jáu Lak.  (2) To Nondrav via Sér Pass.  (3) To Kolwa via Zíráat or Masjid and Páu known as Chigirdi Route.  (4) To Hingláj, halting at Kurragi, Dhrúni Kaur, Soba, Haibo, Pohl, and Nání Hingláj. Very difficult travelling.  (5) Ornách via Ado and Lákátar.  (6) Panjúr via the Sér and Barith passes leading to Awárán (Route X) and thence via Duráski river to Panjúr, vide <i>Makrán Gazetteer</i> , Routes I and IX.

## GENERAL DESCRIPTION.

Total length 163 miles ; 16 stages from Gidar.

This is the usual road from Kalát to Nál or Kolwa and can be taken by large parties as it possesses unlimited supplies of fire-wood and water. *Káshum* grass is plentiful along the river and a little chopped straw is to be got at Gidar and Chad, at the former place through the Khán of Kalát's *náib* and at the latter through the Gurgnári Chief. Floods might stop the road ; otherwise the going for camels is good. At Shabdádzai, the Shabdádzai section of the Muhammad Hasnis will find supplies on notice, the Bízanjau Chief at Chuttok and Sájdí Chief at Tégháb. The route beyond Nál to Jáu is not of much importance for trade, and is mainly used by nomads. This portion of the route is not very difficult, but supplies are scarce with the exception of fuel and hill grass as there are no permanent settlements between Khatéchk and Korak (Pélár). Water is, however, procurable at all places ; and supplies in small quantities can be arranged for through the Bízanjau Chief at Hazárganji and Khatéchk, and at Korak through the Mírwári headman of the place. A Hindu *bania* from Mashkae keeps a shop at Korak for the greater part of the year. At Kúto and Lashkar Khán's villages small quantities of *karbí* and chopped straw are obtainable through the *náib* of the Bízanjau Chief, who resides at Lashkar Khán. Water at these two places is from wells, is brackish, and the supply is limited. Supply of water from Gidar-Dhor (called here Nál Kaur) and camel grazing plentiful at Kurragi, a Mírwári village about nine miles south of Lashkar Khán's village.

## ROUTE VII.

Nál to Khárán via Bescima.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Tégháb .. ...	8	8	Tégháb is situated on the Kachhi Makrán main route.
2	Koda ... ..	14	22	Across the easy Gwanik pass. A road leads from Koda to Jébrí via Korásk.
3	Ali Muhammad (in Bescima).	15	37	A good road leads to Gidar via Zayak and the Kalghali pass. There is also a route south west to Panjgúr via Rakhshán.
4	Drug ... ..	8	45	Tracks lead from here to— (1) Gidar via Jhur, and (2) Shiréza and thence to Panjgúr via the Rakhshán valley.
5	Dáll ... ..	10	55	A route fit for laden animals runs to Gidar via Siahták river. The distance is about 24 miles.
6	Garruk... ..	17	72	At Pír Sultán between Garruk and Dáll an alternative route from Khárán-Kalát via the Soráp Pass joins this route. It is shorter than the route via Garruk. A path suitable for footmen but difficult for animals leads from Garruk to Gidar via the Hajámo Pass.
7	Khárán-Kalát ..	22	94	Routes lead from Khárán-Kalát to Nushki, Dálbandin, Padag, Panjgúr and Máshkél, vide <i>Khárán Gazetteer</i> .

## GENERAL DESCRIPTION.

Length 94 miles; 7 stages.

This is the main and most direct caravan route from Nál to Khárán. It is easy for all transport animals. Water is procurable at all the halting places and fuel is obtainable from the jungles. There is camel grazing along the route, but supplies must be carried, though a certain quantity of *dhúsa* and *karbi* would probably be obtainable if arrangements were made through the Sájdí headman of Grésha and the Chief of Khárán. Ample supplies could be collected at the head quarters of the Khárán Chief at Khárán-Kalát.

## ROUTE VIII.

## Nál-Béla Route via Ornách and Bárán Lak.

No.	Stage.	Approximate number of miles on map.		REMARKS.
		Inter-mediate distance.	Total.	
1	Nál to Garruk or Dát.	16	18	Path to Khatéchk (Gidar-Dhor Route VI).
2	(Pí-) Gáhéto ...	17	35	Route good and fit for laden camels.
3	Ornách (Pír Muhammad village).	15	50	(1) Path to Wad via Drákálav, 2 marches.  (2) Footpaths to: (a) Jái via Lákátar; (b) Pélár via Rár.
4	Tarav-ná-dír (crossing over Bárán Lak).	15	65	(1) Path to Wad via Mámír and Drákálav (Route 11). (2) Footpath to Ornách via Khíro Pass.
5	Salav ...	18	83	
6	Kohán-wát ...	17	100	Alternate route to Wad via the Poráli river joins here.
7	Béla ...	20	120	Head-quarters of the Jám of Las Béla.

## GENERAL DESCRIPTION.

The total distance is about 120 miles; 7 stages. The route, which lies up to Kohán-wát in the Bízanzáj country, is chiefly used by traders of Nál, and is fit for laden camels. Native rations in small quantities can be obtained at Nál and Ornách from the local *baniás'* shops. Water is plentiful at all places except at Gáhéto where there is a small spring. Fuel from jungles. Small quantities of *karbí*, *dhusa* or hill grass can be procured if previous notice is given; at Dát through the Bízanzáj Chief of Nál, at Gáhéto, Ornách, Tarav-ná-dír through the Tambrári-Bízanzáj headman of Ornách, and through the Las Belá State at Salav and Kohánwát.

## ROUTE IX.

## SAIN ROUTE.

Khuzdár to Jhal via Karkh, Karu, Chaku and Gáji Lak,  
otherwise known as Sain-ná-Kand.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Khuzdár ...	14	14	<p>Khuzdár may be reached either by the Kachhi-Makrán or by the Kalát-Béla Route (Routes I and II).</p> <p>(1) Zidi to Simán river, thence to Lak Phúsi and Sind or to Karáchi via Khidrání country (Route V).</p> <p>(2) Zidi to Gáj River. Lak Harbáb and Sind (Route XII).</p> <p>(3) Zidi to Wad via Pír Umar. Pír Umar (13 miles) and Wabér (14 miles from Pír Umar) are the halting places on this route.</p>
2	Máíghati ...	12	26	<p>(1) A good path leads to Nar in the Múla Pass.</p> <p>(2) From Máíghati to Pír Lákha via Wéláwal (Route I).</p>
3	Karkhor or Karu.	17	43	<p>(1) Karkh to Kinji in Sind via Híjo Pass. Lightly loaded camels alone can go by this route.</p> <p>(2) Dáriáro via Résai and Bari. Thence to Sind. This is only a footpath. There is a small rest-house at Dáriáro.</p>
4	Chaku ...	7	50	<p>(1) To Kharzán via Drugi.</p> <p>(2) To Kharzán via Warúma. These are alternative routes. (See Route I.)</p>

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
5	Bakhor ... ..	11	61	Bakhor lies near Tibri on the east side of the Gaji Lak.
6	Márko Lak ... ..	11	72	(1) A footpath to Kamtam, about 7 miles.  (2) Pír Lákha Lahráni, thence to Bárija and Shádibar. A difficult road crossing the Márko Lak, only fit for very lightly loaded camels.
7	Dhorari ... ..		84	

## GENERAL DESCRIPTION.

TOTAL DISTANCE 84 MILES ; 7 STAGES.

This route, which passes through areas which are in all cases subject to the Khán of Kalát up to Chaku, is much used by nomads, passing to and from Sind, and by the traders to Karu and Chaku. It is the only good road for reaching Karu and Chaku. The only difficulty along the road is Gaji Lak.

Fuel is abundant throughout, and water at all places except Máighati where, however, it is easily obtained by digging.

All kinds of supplies, grain, flour, fodder, *ghí*, sheep and fowl are procurable at Zídi, Karkh and Chaku on short notice to the Kháu's *naib* of Khuzdár, who has representatives at Zídi and Kara. There are shops at all these places throughout the year.

At Máighati, Bakhor and Márko, *káshum* grass is available. Fodder can be sent from Karu to the former place and from Chaku to the latter two.

At Pír Lákah Lahráni, water is scarce and can only be obtained for drinking purposes on purchase from the Fakírs.

Dhorari is in the Magassi area.



## ROUTE X.

## GIDAR TO JEBRI VIA KODA AND KORASK.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Kalghali ...	4	4	Good road to Shahdádzai via Doai.
2	Wajo ...	8	12	Wajo is at the water parting between Kalghali pass and Zayak. Water procurable from springs in the Kalghali torrent at the mouth of the pass.
3	Zaiyak ...	16	28	(1) Zayak to Khárán via Beseima, vide Route VII. (2) Zayak to Dhúléri or Pathk via Kámaráu or Kambarán pass. From Pathk or Dhúléri a road leads to Rakhshán and thence to Panjgur and another road leads to Rághai over an easy pass called Tash. (3) Zayak to Dhúléri or Pathk via Gwani pass. A path but fit for camels. (4) Zayak to Dhúléri or Pathk via Kashi pass. A path but fit for camels. (5) A footpath to Sájid via Sájid hill torrent and Sájid Khand.
4	Koda ...	16	44	An easy pass, the Hokar, is crossed <i>en route</i> . (1) Koda to Gréshe and thence to Nál via Gwanik pass, vide Route VII. (2) Koda to Gréshe via the Pérozi pass. A footpath but traversable by lightly loaded camels. (3) Koda to Dhúléri or Pathk (Rághai valley) via Khata Kand. A footpath. Camels can only be got over it with difficulty. (4) Koda to Korásk via the Nibing pass. Good for horses and not very difficult for lightly laden camels. (5) Koda to Korásk via Shakkol river. A common caravan route and quite easy.

No.	Stage.	Approximate distance.		REMARKS.
		Inter-mediate distance.	Total.	
5	Korásk ... ..	16	60	(1) Korásk to Grésha via Jauri pass. Crossable by loading camels with considerable difficulty. (2) Korásk to Dhúléri or Pathk via Dhúléri river. The usual caravan route to Panjgúr and quite easy. (3) Korásk to Grésha via Sohr-Karodi pass.
6	Jébri ... ..	23	82	At Jébri the road meets the main Kachhi-Makrán route (No. 1)

## GENERAL DESCRIPTION.

TOAL DISTANCE 82 MILES; 6 STAGES.

1. This route from upper Jhalawán and Gidar to Zayak is much used by caravans which import dates from Panjgúr.

2. Water is procurable without any difficulty at all stages, except at Korásk where it is obtainable in small quantities from a few springs at the skirts of the Duni hill about a mile from the centre of the valley. Fodder for horses is scarce. In years when rainfall has been sufficient, *barshonk* and *káshum* grasses could be obtained; and small quantities of *bhúsa* and *karbi* at Kalghali and Wajo by giving notice to the Mazárzai Muhammad Hasni headman of Zayak; at Koda and Korásk from the local Sumaláris.

Fuel from tamarisk jungles along beds of streams, except at Wajo where only wild bushes could be procured.

Fowls, milk and other articles of food are scarce. A few sheep are obtainable from the wandering shepherds who happen to come to get water from springs.

## ROUTE XI.

Wad-Karáchi Route via Dói Lal and Sháh Biláwal.

No.	Stage.	Approximate distance.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Wad to Thar ...	10	10	Wad may be reached from Khuzdár (Route II).
2	Bhalli-Pír ..	7	17	A path via Churi Pass to Lohéndav and Ujatho. This path then joins the Khidrání route at Ujatho. It is much used by Sind <i>banás</i> from Taudo Bahím Khán who travel via Lak Phúsi.
3	Kotori ... ..	10	27	
4	Pír-Banj ... ..	5	32	A footpath to Lohéndav via Abdári.
5	Pat ... ..	11	43	(1) Paths to Lohéndav via Bohra Lak. (2) Béla via Arénji.
6	Langaro ... ..	9	52	
7	Pundu-Fash ... ..	5	57	
8	Kalghali River.	6	63	Paths— (1) To Sárúna via Akkapat. (2) To Máhri via Lar Lak.
9	Muéri ... ..	7	70	Path to Sind via Muséfri Lak.
10	Bhungi ... ..	15	85	Path to Sárúna via Akkapat.
11	Pír Mubáarak ... ..	9	94	
12	Samotri River .	17	111	Halting place is known as Shatrakh Nak.
13	Sháh Biláwal ..	16	127	
14	Wíra Hab ... ..	16	143	From Sháh Biláwal the Levy Tracts of Las Béla are entered. It is three marches from Wéra Hab to Karáchi.

## GENERAL DESCRIPTION.

TOTAL DISTANCE 143 MILES; 16 STAGES.

Like the Khuzdár-Karachi route this road passes through the most difficult part of the Jhalawán country. It is used by traders from Karáchi as it avoids the heavy trade imposts in Béla. It is also much used by Méngal tribesmen moving between Sind and the Pab hills, who are principally engaged in the *pish* (dwarf-palm) trade. They cross from Sárúna over the Musúfri Lak and Katrach to Tando Rahím Khán. It is the main artery of communication between Wad and Sárúna and a trade route of some consideration joins it to the Khuzdár-Karáchi road.

Although the names given in the list of stages are those ordinarily used, it frequently happens that the supply of water fails, in which case longer marches have to be made to another source of supply. Horses can travel by the road and so can riding and loading camels, but considerable difficulties are to be met with. *Káshum* and *gorkah* grasses can be obtained between Wad and Bhungi; south of the latter place there is plenty of fodder. Fuel is everywhere to be found, but there are no other supplies.

Between Wad and Thar, the Sarkaro pass has to be negotiated and the Pillirki pass between Thar and Bhalli Pír.

Between Bhalli Pír and Kotori there are the Passé Lak which lies west of the Churi pass and the Gwar Khalak. The next obstacle is the Déi Lak which is crossed before reaching Dangaro. From Bhungi, which is situated at the northern end of the Sárúna valley, the country opens out and few or no obstacles to camel traffic are to be met with.

## ROUTE XII.

## LAK HARBÁB ROUTE.

## Zídi to Lak Harbáb and Sind.

No.	Stage.	Approximate distance on Map.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Zídi to Bánhari.	12	12	Zídi may be reached from Khuzdár (Route I).
2	Chánaro ...	8	20	
3	Gáj ...	15	35	
4	Kírtar ...	8	43	Summit of the pass.
5	Sind Police Thána.	10	53	
6	Sháh Godra, Sind	16	69	Nearest railway station to Sháh Godra is Lárkána.

This road is little used except by Sásoli, nomads, throughout whose country it runs. The Khán of Kalát has a good deal of land in the Kuláchi river, his representative being the Já-nashín of Zídi. Unshod horses and lightly loaded hill camels can traverse the road with difficulty. The road follows the course of the Kuláchi river up to Chanaro and would be dangerous in case of floods as it frequently crosses the bed of the stream. From Chanaro, hills are crossed until the Gáj river is reached, the two branches of which unite at the halting place known as Gáj. From Gáj to the top of the pass, the road is steep and is bad nearly up to Sháh Godra which lies in the Sind plains. Fuel and water are abundant everywhere and plenty of hill grass is obtainable; also a little chopped straw and *Juári* stalks at halting places in the river bed.

ROUTE XIII.  
LUKH RIVER ROUTE.

No.	Stage.	Approximate distance on map.		REMARKS.
		Inter- medi- ate dis- tance.	Total.	
1	Tútak to Páriko (Káréz).	10	10	Tútak lies on the Kalát-Béla Route (No. II).  (1) To Jíwa and thence to Gidar. This is an easy route for laden animals but little frequented for purposes of trade.  (2) To Nál crossing over the Hush-tir hills. This is somewhat difficult for laden camels and is used as a footpath.  (3) To Sckrán and Férozábád via Jadgál. A footpath.  (4) To Sháhdádzai (Gidar valley)- There are two passes to be crossed, the first into the Siáro river which is somewhat steep and the other Shúr which is steep on the west side. Both are quite fit for lightly laden camels.
2	Gidar-Dhor ...	14	24	(1) Gidar via Sháhdádzai (see Gidar-Dhor Route VI).
3	Gréscha ...	8	33	Gréscha is on the main Kachhi-Makrán route. For particulars see Route I.

This route, which lies in the Bīzanjau country from Páriko to Gidar-Dhor, is a good deal used by caravans from Mashkae and Khárán on their way to Bāghwána for purchase of wheat. The road presents practically no difficulties. There is plenty of water and fuel at all stages and supplies for a small party at Páriko; no supplies at Gidar-Dhor.

## APPENDIX V.

### Translation of the Arbitrators' Award dated the 28th of March, 1903, in the Saruna Boundary Dispute between the Chhuttas and Mengals.

We, Sirdár Zehri Khán, Músiáni, and Mír Azím Khán, Shah-wáni, arbitrators, accepted by the parties in the above case, visited the lands under dispute, on the 27th of March 1903. After seeing the lands lying between the Bhootáni graveyard and Kocho we found that the Randar land situated some two miles to the north<sup>1</sup> of the Sárúna thána is very little cultivated and what "Latbandi" there is has been done by the Ménagals and other Bráhnis as cultivators of the Ménagals.

We, the arbitrators, also inspected the Kocho lands situated some four miles to the east<sup>2</sup> of the Sárúna thána and found that its "Latbandi" has been mostly done by the Ménagals and only a little by the Chhuttas and other tribes.

We also examined the land called Ahmad situated at a distance of  $1\frac{1}{2}$  miles to the South-East<sup>3</sup> of the Sárúna Thána. Its "Latbandi" has been done like that of the Kocho land.

As regards the extent of the cultivation of these lands, Randar is the least cultivated, Ahmad more than Randar and Kocho most of all.

After making full enquiry, we, the arbitrators, are of opinion that the Kocho land which has the best cultivation should be given to the Chhuttas, while the remaining lands called Randar and Ahmad should be considered the property of the Ménagals.

As regards the boundary between these lands, we decide that the hills called Hai-Ka-Dat, which separate the Randar and Ahmad lands from the Kocho lands, should be fixed as the boundary, because in the former are found Ménagal graveyards and Ménagal encampments.

- 
- <sup>1</sup> Should be North-East.
  - <sup>2</sup> Should be South-West.
  - <sup>3</sup> Should be South-West.

We, the arbitrators, are also of opinion that the Chhuttas should now distribute the Kocho lands among themselves on the basis of their respective shares in the Randar and Ahmad lands (now to be relinquished) and on which they used to take *batái*, so that no Chhutta will be deprived of his rights.

Similarly, the Mángals should distribute the Randar and Ahmad lands among themselves in lieu on the basis of the shares they held in Kocho and on which they received *batái*, so that they too will suffer no loss (by the present exchange of lands).

The Mángals should give *batái* at one-fourth of the produce to the Chhuttas for the Kocho "Latbandi" done by them,<sup>1</sup> and similarly the Chhuttas should give to the Mángals *batái* at one-fourth for their "Latbandi" in the Ahmad and Randar lands.

This decision is therefore submitted for approval.

(Sealed) S. Zehri Khán, Músiáni.

(„) Mír Azím Khán, Shahwáni.

P. S.—The lands lying to the south of the Hai-Ká-Dat hills shall be the property of the Chhuttas, while those lying to the north of the hills shall belong to the Mángals and both parties shall have to give one-fourth *batái* for their respective "Latbandi" to each other.

(Sealed) Zehri Khán, Músiáni.

(„) Mír Azím Khán, Shahwáni.

Question put to the Plaintiffs (Chhuttas).

Do you accept the arbitrators' award which you have heard read over to you?

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<sup>1</sup> This means that though Kocho is now the property of the Chhuttas, and Randar and Ahmad are the property of the Mángals, the two tribes will continue to cultivate the *bawds* they have respectively constructed wheresoever situated. But Mángals cultivating in Kocho will pay *batái* to the Chhuttas and the latter cultivating in Randar and Ahmad will pay the Mángals.



Answer.

Yes. We have heard the decision and we accept it.

(Sealed) S. Dád Muhammad.  
 ( „ ) S. Sáleh Muhammad.  
 ( „ ) Wadéra Naushérwán.  
 ( „ ) Nabi Baksh.  
 (Signed) Jám Nauda.  
 (Sealed) Pír Bakhsh.

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Question put to the Defendants (Méngal).

Do you accept the arbitrators' award which you have heard read over to you ?

Answer.

Yes. We have heard the award and we accept it.

(Signed) S. Shakar Khán, Méngal.  
 (Sealed) Mír Wali Muhammad, Méngal.  
 ( „ ) Mír Hasan Khán.  
 ( „ ) Mír Alam Khán, Thánadár of Sárúna.  
 (Signed) Shafi Muhammad Sháhizai, Méngal.  
 (Sealed) Muhammad, son of Kamál, Míráji.  
 ( „ ) Rasúl Baksh, son of Jhanda, Míráji.  
 (Thumb impression) Ibrábím, son of Ján Muhammad, Ghulámáni.  
 ( „ ) Ghamshád, son of Pír Muhammad, Míráji.  
 ( „ ) Panian, son of Ghamshád, Míráji.  
 ( „ ) Azím Muhammad, son of Kamál Khán,  
 Míráji.

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Verified.

(Sd.) K. B. Kázi Jalál-Ud-Dín Khán, C.I.E.,

Political Adviser to His Highness the Khán of Kalát.

(Sd.) K. B. Ahmad Yár Khán,

Wazír of Las Béla.

H. L. Showers, Major,  
 Political Agent, Kalát.

**Translation of the arbitrators' award dated the  
28th of March, 1903, in the dispute between  
the Chhuttas and Mengals regarding  
the possession of the Wíra Hab.**

With regard to the dispute about the tract known as Wíra Hab, we, the arbitrators, find that this valley is divided into two parts by a well-marked watershed named Khat Butti, the upper or northern part consisting of the parts drained by the Kuriang, Samotri and Budiji streams and the lower or southern part of the portions drained by the Wíra Hab stream proper which takes its rise at the watershed above mentioned.

The upper part is entirely in the possession of Méngals. Their people, their *gots*, their flocks and their graveyards are everywhere. There are no Chhuttas, and S. Dád Muhammad admitted this to the Political Agent, Kalát.

On the other hand, in the Wíra Hab portion no Méngals were found during the Political Agent Kalát's visit, while the Chhuttas have many *gots* and *bands*.

Therefore, we decide that the watershed referred to should be the boundary between the two tribes, the Méngals keeping the upper portion of the valley and the Chhuttas the lower portion. The Méngals should renounce their claim to any share of Wíra Hab, and the Chhuttas should admit that the upper portion belongs to the Méngals. The lower portion being the best part of the valley for cultivation purposes, the Chhuttas have the best of the bargain in this valley and the fact should be taken into account at the settlement of the Sárúna Valley question.

The boundaries of the Kardagar-Samotri Budiji area down to the watershed are—east, the Chappar range, and thence along the hills as nearly as possible in a straight line to the Khatta peak. From the peak down the spur leading on to the watershed. On the west, to the top of the outer ridge (the one touching the valley) of the Pab range.

(Sealed) S. Zehri Khán, Músiáni.

( „ ) Mír Azím Khán, Shahwáni.

*P.S.*—Of the lands assigned above to the Chhuttas and situated between the watershed and Garok, a quarter share (by *balá*) of the produce should go to the Bhootánis<sup>1</sup> on account of their Sirdári rights. This should be distributed into five parts, one of which will go to Wadéra Dád Muhammad and Sáleh Muhammad with their brothers, one to Nabi Bakhsh and his brothers, one to Jám Nauda and his brothers, one to Noushérwán, and the fifth to Wadéra Dád Muhammad as Chief of the tribe.

(Sealed) S. Zehri Khán, Músiáni.

( „ ) Mír Azím Khán, Shahwáni.

Question put to the plaintiffs.

Do you accept the above award which you have heard read over to you ?

Answer.

Yes. We have heard the award and we accept it.

(Sealed) S. Dád Muhammad.

( „ ) S. Sáleh Muhammad.

( „ ) W. Naushérwán.

( „ ) Nabi Bakhsh.

(Signed) Jám Nauda.

(Sealed) Pír Bakhsh.

Question put to the defendants.

Do you accept the above award which you have heard read over to you ?

Answer.

Yes. We have heard the award and we accept it.

(Signed) S. Shakar Khán, Méngal.

(Sealed) Mír Wali Muhammad, Méngal

„ Mír Hasan Khán.

„ Mír Alam Khán, Thánadár of  
Sárúna.

(Signed) Shafi Muhammad, Sháhizai  
Méngal.

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<sup>1</sup> The Chhutta *Sirdár Khél*.

- (Sealed) Muhammad, son of Kamál,  
Meeráji.
- ( „ ) Rasúl Bakhsh, son of Jhanda  
Meeráji.
- (Thumb Impression) Ibráhím, son of Ján  
Muhammad, Ghulámáni.
- ( „ „ ) Ghamshád, son of Pír Muhammad,  
Meeráji.
- ( „ „ ) Panian, son of Ghamshád  
Meeráji.
- ( „ „ ) Azím Muhammad, son of  
Kamál Khán, Meeráji

Verified.

(Sd.) K. B. Kázi Jalál-ud-din Khán, C. I. E.,  
Political Adviser to His Highness the Khán of Kalát.

(Sd.) K. B. Ahmadyár Khán,  
Wazír of Las Béla.

H. L. Showers, Major,  
Political Agent, Kalát

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