Baluchistan District Gazetteer Series.

VOLUME III,

SIBI DISTRICT.

TEXT

COMPILED BY

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Price Re. 3-8 or 5 Shillings.

BOMBAY:
PRINTED AT THE TIME PRESS
1907.

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PREFACE.

THIS volume deals with the administered areas of the Sibi District, including the Nasírábád, Sibi, Sháhrig and Kohlu tahsíls, as well as with the Marri and Bugti tracts, which are under the control of the Political Agent, Sibi, and of which a separate description is given in Chapter V. The same officer also exercises political control over the Dombkís and Kahéris, but as these tribes reside within the limits of the Lahri Niábat of Kachhi in Kalát State territory, their affairs are only briefly touched upon in this volume, and a more detailed account will be found in the *Gazetteer of Kachhi.*

The greater part of this work consists of original matter collected and collated by Rai Sáhib Diwán Jamiat Rai with the help of the Gazetteer staff. The Rai Sáhib has also personally served in the district, and his varied and intimate knowledge of the country has been of the greatest assistance.

Much useful information has been derived from Dr. Duke's Report on the Thal Chotiáli and Harnai Districts (1883), Mr. Bruce's Report on the Marri and Bugti tribes (1884), Mr. Dames' Report on the Sibi District (1879), Mr. Colvin's Note on the Administration of the Nasírábád Niábat (1898), the Settlement Reports of the Sháhrig and Sibi tahsíls written by Mr. E. G. Colvin, C.S.I., I.C.S., and Khán Bahádur Mír Shams Sháh, and from the Baluchistán Census Report of 1901 compiled by Mr. Hughes-Buller, I.C.S. The articles on the Khost Colliery and the Petroeum borings near Khattan have been supplied by Mr. A. Mort, Mining Manager, Khost Colliery in Baluchistán. Much of the material has also been reproduced with the necessary local adaptations from Mr. Hughes-Buller's Gazetteer of the Quetta-Peshin District.

My thanks are due to Major Macdonald, the Political Agent, Sibi, who has passed and corrected the drafts, to Díwán Ganpat Rai, C.I.E., Extra Assistant Commissioner of Sibi, for much useful information furnished in connection with the Marri and Bugti tribes, and to the local officials for the prompt manner in which they attended to the numerous references made to them.

A. McCONAGHEY, MAJOR.

2nd December 1906.

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SIBI DISTRICT.

CHAPTER I

DESCRIPTIVE.

PHYSICAL ASPECTS.

Situation and dimensions.

THE District of Sibi is situated between north latitudes 27°55′ and 30°38′ and east longitudes 67°17′ and 69°50′. The total area is 11,281 square miles, but this includes the Marri and Bugti country (7,129 square miles), which is only under political control, leaving 4,152 square miles of directly administered territory. The Dombki and Kahéri tribes of the Lahri *niábat* of the Kalát State in Kachhi (1,282 square miles) are also politically controlled from Sibi. The portions under political control occupy the centre, east and south of the District; and the areas under direct administration form protrusions in the north-western, north-eastern and south-western corners.

Origin of name.

The District derives its name from the town of Sibi, or Síwí as it was written in earlier times, and local tradition attributes the origin of the name to Síwí, a Hindu lady of the Séwa race, who is said to have ruled over this part of the country in former times.

Boundaries.

The District is bounded on the north by the Loralai District; on the south by the Upper Sind Frontier District; on the east by the Déra Ghází Khán District of the Punjab and on the west by Kachhi, the Bolán Pass and Quetta-Pishín.

The northern boundary has never been formally delimited, but the following rough line is recognised for purposes of administration. Starting from the western corner at Kach Kotal, the first portion separates the Sháhrig tahsíl from Pishín, and runs in a north-easterly direction to Súrghund where it meets the Loralai boundary. It then turns in a south-easterly direction to the Siálu peak, whence still pro-

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ceeding in the same general direction it follows the watershed of the low range of hills separating the Thal plain from the Marri country as far as the Han Pass; it then turns abruptly to the south-west forming the apex of an acute-angled triangle, and follows the watershed of the Jandrán range as far as Bor, dividing Kohlu from Bárkhán; at Bor it again turns sharply to the south-east, and subsequently proceeding in a general easterly direction joins the Punjab boundary at the Pikal peak to the south of Chacha Mat.

The southern boundary, which divides Nasírábád from the Upper Sind Frontier District, was finally demarcated in 1886, and forms a general line running west and east. Starting from the Léni tower, which forms the tri-junction of the Sind, Punjab and Baluchistán boundaries, it runs due west for about 50 miles to Murád Ali; it then turns to the south-west to a point about 2 miles south of Mamal, where there is a landmark erected by General John Jacob. From Mamal it proceeds in a south-westerly direction to Khaira Garhi, following the main road between that place and Rojhán; from Khaira Garhi it continues in the same direction to Panj Khabar where it meets the junction of the Sind-Kalát boundary. The total length is about 120 miles.

The eastern boundary separates the Marri and Bugti country from the Déra Ghází Khán District of the Punjab. It has been demarcated for its whole length by officers deputed from time to time, by the Punjab and Baluchistán Governments, and runs northwards from the tri-junction of the Punjab, Sind and Baluchistán boundaries near the Léni tower, along the Sulaimán range, sometimes following the watershed and sometimes the eastern base of the hills, as far as the Pikal peak which forms the junction of the Sibi, Loralai and Déra Ghází Khán districts.

The southern portion of the western boundary divides Nasírábád and the Marri and Bugti country from Kachhi. From Panj Khabar, it runs in a north-easterly direction to Sháhpur, whence it proceeds almost due north until it strikes the boundary of the Sibi tahsíl, when it turns to the west and crosses the Sind Pishín Railway at Pírak Pír Takri about 7 miles south of Sibi (mile 444⅓ from Karáchi). After Sibi it runs in a north-westerly direction along the watershed of the Takri, Shabán and Nodgwár hills to a point

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above Pír Ismáíl, where it forms the boundary between the Quetta-Pishín District and proceeds in a northerly direction to Kach Kotal.

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Configuration.

No area in Baluchistán presents such strongly marked variations, both physical and climatic, between its different parts as the Sibi District. Two portions of it, the Sibi and Nasírábád tahsíls, which lie respectively at the apex and base of Kachhi, consist chiefly of a level plain of alluvial soil formed by the clay deposited by the Bolán, the Nári and other hill torrents. This part of the country, or *pat* as it is locally termed, is extremely low as regards elevation, no portion of it being much higher than 500 feet above sea level, and its chief characteristics are its dead level surface, excessive heat in summer and a scanty and uncertain rainfall.

The *pat* is described by Hughes* as "a boundless, treeless, level plain of indurated clay of a dull, dry, earthy colour, and showing signs of being sometimes under water. The soil is, in general, a hard baked clay, quite flat, probably deposited by the numerous torrents holding their transitory but violent courses over the surface parched up in the intensely hot summer season, where water is scarce, but highly productive when a careful system of irrigation can be brought to bear on it."

The remainder of the District consists entirely of mountainous country rising in a series of terraces from the lower hills of the Sulaimán range. These hills include Zén (3,625 feet) in the Bugti country, and Bambor (4,890 feet) and Dungán (6,861 feet) with Butar (about 6,000 feet) in the Marri country. North-westward the mountains stretch to the watershed of the Central Bráhui range in Zarghún and Khalífat with an elevation of 11,440 feet. The lower ranges of the Sulaimán mountains which stretch to the boundaries of Kachhi and Nasírábád with a general descent to the plains consist of what are well described by Sir Thomas Holdich as "narrow, rugged, sunscorched treeless ridges, composed chiefly of recent clays and conglomerates, which preserve an approximate parallelism in their strike, likening the whole system to a gigantic gridiron.

* *Hughes' Baluchistán*, Chapter I, page 13.

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Narrow little 'subsequent' valleys between these sharp banked ridges contribute an intermittent flow of brackish water to the main arteries, and these again break transversely across the general strike of the minor ridges ere they debouch into the Indus plain. And if we transfer the general view of a system of steep narrow parallel ridges, alternating with equally constructed valleys, and give an altitude to the hills such as will carry their peaks 8,000 feet above sea-level; clothe them with a scanty vegetation of grass, wild olive, and juniper; widen out certain intermediate valleys, and fill them with occasional bunches of tamarisk jungle and coarse grass, admitting narrow bands of cultivation bordering streams that are occasionally perennial, we shall gain a fair general conception of the Baluchistán of the highlands lying west of the Sulaimán and extending to the newly defined frontier of Afghánistán." *

With the exception of the eastern side of the Marri and Bugti country, the drainage of the whole of this area is carried off by the Nári, which in traversing the Marri country is known as the Béji. On the south it is joined by the three considerable hill-torrents known as the Chákar or Talli, the Lahri, and the Chhatar rivers. All of these streams are subject to high floods, which irrigate the fertile lands of Kachhi.

Hill Ranges. Central Bráhui Range.

This mountain range occupies the northern part of the Jhalawán and the whole of the Sarawán country in the Kalát State and part of the administered areas of Baluchistán, and forms the upper portion of the great systems to which Pottinger gave the name of the Brahooic mountains. The range lies between 27°57′ and 30°36′ N, and between 66°31′ and 67°52′ E, and includes the whole mass of mountainous country between the Múla river on the south and the Pishín Lora and Zhob rivers on the north. Between the Múla and Quetta the strike is north and south, but a few miles north of the latter place the range turns sharply to the east, and, continuing in a gentle curve gradually turning north-east and northwards, becomes at length merged into the system of the Sulaimán range which forms the mountainous barrier between Baluchistán and the Punjab.

* *India*, by Colonel Sir Thomas Hungerford Holdich, K.C.M.G., K.C.I.E., C.B., R.E., Chapter II, page 37.

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The general formation is a series of parallel ranges which, as already described, contain in their midst the narrow valleys which form the upper highlands of Baluchistán.

The principal valleys in this part of the District are the Zawar* or Harnai valley, which extends from the Chappar mountain to the Ganéji Rift or, as it is now called, Spíntangi, with a length of 56 miles and an average breadth of 6 miles; the Kach valley, about 4 miles long and 1½ wide, which lies between the Píl and Bibai hills; the Kowás valley which is separated from Kach by the Lawarai Kotal; and the Ziárat valley which lies near the north-east end of the range and is the summer head quarters of the province.

The hills of this range in the District are composed chiefly of massive limestone, well exposed in Khalífat, which passes into an enormous thickness of shales. Zarghún consists of conglomerate belonging to the Siwálik series and coal is found in the hill ranges south of the railway between the Chappar Hills and Harnai.

Subsidiary ranges. Zarghún.

The name of Zarghún is derived from the Pashtú word meaning "flourishing." It lies about 15 miles east-north-east of Quetta and forms the apex of the Central Bráhui range, which here spreads out eastward and south-eastward on either side of the Harnai valley. The main ridge which separates Quetta-Pishín from Sibi, stretches in a half circle from west, through north, to the south-east; from the centre of this curve another ridge stretches in a south-westerly direction, thus forming three ridges more or less parallel to one another. Between these ridges are deep *tangis* or ravines with precipitous sides which can only be crossed with the greatest difficulty. The two highest peaks, known locally as Loe Sar or big peak (11,738 feet), and the Kuchnae Sar or little peak (11,170 feet), are both on the Quetta side of the boundary. The drainage on the Sibi side is carried off by numerous torrents flowing in the direction of Sángán. The lower slopes are thickly wooded with juniper and an area of about 11,000 acres is preserved as a Government forest, the locality being known as the Tor Shor reserve. The indigenous population consists of a section of the Pathán tribe of Dúmars, who are mostly pastoral, but some of whom of recent years have commenced to cultivate

* Locally known as the Zawarah.

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land in the neighbourhood of Zarghún Ghar. In the summer months a fair number of Pathâns, both from the Hanna valley and from the Khost and Harnai directions, bring their flocks to graze.

Khalífat.

To the north of the Harnai valley the principal peak is Khalífat, with an altitude of 11,440 feet which is the highest in the District, a magnificent mountain having a sheer drop of 7,000 feet on to the Sháhrig plain. It stretches from the Mángi Railway station eastwards to Kholízgai, the points of its termination towards Kowás being called Táranghar. About half way up the southern slope, the ascent of which is not difficult, is the shrine of Malang Sáhib, a Táran saint of some celebrity, who according to local tradition, in consequence of the refusal of Ashraf Khán, a Pánezai Mángi, to give him the usual share of his crop, caused a land-slip to take place in the Píl Rift or Khum Tangi, by which the cultivation of Mángi was stopped for seven generations. It is only a few years ago that the embankments made by the land-slip gave way and the lake which had been formed thereby dried up.

From the summit, where there is a small shrine or *ziárat* of the type commonly met with in Baluchistán, a fine view is obtained; to the south Sángán and Gharmob and Bádra with Sibi beyond can be seen, and on a fine day in the farthest distance may be observed the white outline of Shikárpur more than a hundred and fifty miles distant in a straight line. To the west lies Zarghún, and behind it the eastern peak of Takatu is visible; on the north-west is the valley of Pishín with the slopes of the Khwája Amrán beyond it. On the east are a succession of peaks appearing one behind the other, and extending into Marri country.

The few inhabitants of the slopes consist of the Akhtiárzai section of the Pánézai Kákars and some Táran Saiads, the former being well known as *shikáris* and expert mountaineers. The lower heights of Khalífat and the ranges to north, north-west and north-east, and especially in the neighbourhood of Ziárat, are well wooded with juniper and undergrowth; and the juniper reserves, which are mentioned in the section on **Forests**, are chiefly found in this part of the District. To the south and south-east the hills are generally bare and devoid of vegetation.

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The principal subsidiary ranges are :—

(1) The Chappar, a bare range of limestone hills lying to the west of Khalífat and to the south of Mángi. The famous Chappar Rift, through which the railway runs, is situated near the western extremity of the Khalífat range, and is an extremely narrow gorge about two and a half miles in length with perpendicular sides several hundred feet in height.

(2) The Píl mountain (9,730 feet) which lies to the south of the Kahán* valley, and is cleft by the Mángi Tangi or Píl Rift which runs down from Kahán to Mángi. The name is derived from the Persian word *pil* or *fil*, elephant, the mountain being supposed to resemble the shape of the head and back of that animal.

(3) The Bibai range which runs eastward from Ahmadún and the highest peak of which is 9,934 feet.

(4) The Súrghar range (10,064 feet).

(5) The Khusnob range (9,950 feet). which ends in the Shahídán slopes above Ziárat-i-Shahídán, so called because three Pánézai children were martyred there by the Marris.

(6) The Jánaksar range (9,670 feet) to the north of the Zandra.

(7) The Zharghat range which ends in Kato (10,247 feet), on the northern slopes of which the station of Ziárat is situated.

(8) The Batsargi range (10,088 feet).

(9) The Nishpa range with the peaks of Tezarni, Shin shobína (10,654 feet), Sangur, Khazobai and Loeghar. This range extends from Wangi Tangi to Wám Tangi and forms the boundary between the Púi valley and Harnai, and the road from Ziárat to Sanjáwi (Smallan) via Chautér passes along the foot of its northern slopes.

(10) A succession of peaks the highest of which are Dongar Sar, Khun Sar and Pánghar intervene between this point and the Marri border. The Pánghar hill is the highest peak of the Pán range which encloses the Harnai valley on the north. This range is divided from the mass of hills on the west by the Mehráb Tangi, along which runs the main road from Harnai to Loralai.

* *Note.*—The village and the valley are locally known as Kánr.

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Sulaimán Range.

Sulaimán Range (28°31,′ 32°4′ N; 67°52,′ 70°17′ E). The hills in the Marri and Bugti countries belong to the south-western portion of this range. From the Kapíp tableland between the Shínghar and Mizri Roh mountains, the general line of the watershed takes a south-westerly direction to the Kohlu plateau, and thence winds in a generally southerly direction over a succession of *shams** to the Zén range in the Bugti country. On the east it is flanked by parallel serrated ranges, and on the west these flanking ranges take an east and west direction and meet the central Bráhui range. South of the divide is a succession of terraces and valleys, gradually descending on both sides to the south-west and south into the plains of Sibi, Kachhi and Nasírábád.

Ranges in the Marri country.

The principal mountains and ranges in the Marri country commencing from the north-west corner and working to the east are :—

(1) The Dungán (6,861 feet) range of hills, which separates the Béji river route from the Sémbhar pass route.

(2) The Lakar range (6,820 feet), which intervenes between the Pur plain and the Kuriák valley.

(3) The Siálu range (8,112 feet), which forms the northern boundary of the Pur plain separating it from the Thal plain in the Duki tahsíl.

(4) The Tikel or Tikhél (6,880 feet) and Butar (6,770 feet) hills on the north of the Kohlu valley, dividing it from the Loralai District The Kuba Wanga pass (4,900 feet) leading through Gursa or Girsani is at the east end of the Kohlu plateau.

(5) The Jandrán range, which runs about north-east and south-west, separating the Kohlu plateau from the Khétrán country. This range is particularly steep and inaccessible and can only be crossed by certain passes, the principal of which are the Han and Bibar Tak in the north and the Már, Daulla Wanga, Luniál, Nariál, and Mezhlare passes in the south. The highest peak has an elevation of 6,720 feet.

(6) The Siáh Koh, dividing Philáwagh from Nisáu. This range runs in an easterly direction from the middle

* *Sham*, a Baluchi name for the upland water-parting plains which form a common feature throughout this country.

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of the Jandrán range and terminates at the junction of the Philáwagh and Kála *nullahs*. It has three conspicuous peaks, the highest and the most eastern having an elevation of 5,505 feet.

(7) The Kúp hills, a small range lying partly in Bugti country and dividing Philáwagh from Kalchas and the Sham plain.

(8) The Chappar mountain (4,674 feet), which encloses the Makhmár valley on the south. It is a conspicuous landmark and is said to be the abode of the "*Mamh*" or Baluch bear.

(9) The Sir Ani range (3,790 feet) lying to the east of Kahán and forming the boundary between the Kahán valley and the Bugti valley of Lobh.

(10) The Shatrak range (3,800 feet), forming the northern boundary of the Kahán valley. To its west is the Túrk-i-Koh, with the Dojámak pass between Kohlu and Kahán crossing over it. The Tatra hill (4,020 feet is to the north, and behind it is the Rastráni range with an elevation varying from 3,000 to 4,000 feet. The continuation north-west of the Tatra is the Tadri, and running to the north-west of Túrk-i-Koh are the Larga Bára hills, the continuation of which to the west is called Kodi.

(11) The Danda range, which bounds Kahán on the south. Its continuation to the west is called Nafusk (3,756 feet), Bambor (4,890 feet) and Gúrandáni.

(12) The Sunari range which is situated in the centre of the Marri country between the Béji and Chakar rivers, and runs north and south forming a large mass of hills, the highest peaks of which have an elevation of 5,740 and 5,630 feet.

Bugti Ranges.

The principal mountains in the Bugti country are :—

(1) The Bambor, Nafusk and Danda ranges, already mentioned, the southern slopes of which belong to the Bugtis, and which divide their country from that of the Marris.

(2) The Zén range (3,630 feet), north of Sháhpur, Tong and Gandoi, forming the southern extremity of the main south-east watershed of the Sulaimán mountains.

(3) The Mír Dost Zard hills which lie to the west of the Sham plains and form the boundary between the Bugtis

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and Gorchánis of the Déra Gházi Khán District. The sources of the Kalchas, Sori and Sangsíla rivers rise in these hills.

(4) The Khalandri hills (3,508 feet), dividing the Kalchas valley from the Shori valley to the south.

(5) The Kúp range (2,730 feet), a small range of hills connected by a low watershed with the Marri hills of the same name. This range divides the Kalchas and Philá-wagh plains, forming the southern boundary of the latter.

(6) The Pír Koh range (3,650 feet) which lies between the Páthár and Siáf rivers. The Traki or Takri pass, about 7 miles north-west of Déra Bugti, which is a narrow gorge or rent in the rocks, formed the stronghold of the Bugtis when their country was invaded in 1845 by the force under Sir Charles Napier.

(7) The Giandári range (4,143 feet) on the eastern border, which forms the boundary line between the Bugtis and the Mazáris of the Déra Gházi Khán District.

Rivers.

As has been already explained, the drainage of the District, with the exception of the eastern side of the Marri and Bugti country, is carried off by the Nári river and its affluents, the general lie of the drainage being roughly speaking directed from north to south.

The Nari.

The Nári river rises at Tsri Momanrgai in longitude 67°4′ at the watershed between the Sháhrig and the Bori tahsíls, 4 miles to the east of Spérarágha. Here the river or hill torrent, which has no perennial supply of water, is known as Bábai. It flows in an easterly direction for about 32 miles up to the Chína village, then turns to a south-easterly direction, and about 48 miles from Chína is joined by the Mara river from the north, and about 2½ miles further on the north-east by the Séhán and Watagán rivers which have permanent water. Here the river is known as the Loralai. It then takes an abrupt turn to the south, and passes through the Záti Tangi, a gorge which is about 4 miles long and lies between the Kru and Gadábar ranges, and the river is henceforth known as Anambár. Flowing for about 10 miles in the Lúni country, it is joined from the north-east by the Lákhi stream and 8 miles below by the Naréchi stream which has perennial water, and is now known as the Béji river. A little below its junction with the

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Naréchi river and about 4 miles from Chotiáli, the river is crossed at Gháti Pul by a masonry bridge. It flows in a south-westerly direction for about 48 miles, and is joined near the village of Quat by the Dáda stream from Harnai, which has also perennial water. Following the same course for another 9 miles, the Sángán stream, which has permanent water, falls into the Béji about a mile below the Bábar Kach railway station. Hence it turns to the south and through the Nári gorge debouches into the Sibi plain. PHYSICAL ASPECTS.

The total length of the river from its source at Tsri Momanrgai to its exit into the Sibi plain is about 190 miles.

The river having to carry off the drainage of the enormous catchment area of the Anambár and Naréchi rivers beside contributions from several mountain torrents, is between Chotiáli and the Nári gorge subject to very sudden and high floods in the autumn, when it becomes a roaring torrent fifty feet deep rushing in places between precipitous banks. A railway line now runs through this part which has six bridges between Sibi and Bábar Kach, a distance of 23 miles.

The bed of the river for the greater part of its length is covered with shingle, but from the Záti Tangi to the Gháti Pul it passes through soft soil and the crossing is unsafe except at regular fords. At its exit from the Nári gorge, the water is led by means of a dam and channel to a masonry regulator where it is distributed into four small canals which supply the irrigation water for Sibi and the neighbouring villages.

Tamarisk, rushes, and tall reeds grow in many places along the bed and banks of the river, and *shísham* and *suféda* are also found in that part of the river which lies in the Lúni country. Writing in 1600 about "the wonders of Sibi" Mír Masúm, the historian of Sind, who was at one time governor of the Sibi district, says:—"On the banks of that river, snakes are very numerous, very long and thin, and of those bitten by them few survive. The people of that tract of the country, from the time of attaining to manhood wear long expansive drawers of untanned leather that they may

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be protected from injury from these snakes. I, the author of this work, reached that part and noticed that ground, at a time when they had irrigated some of their fields, and when I urged my horse through them, at every pace snakes were seen. I desired to dismount near the stream as the weather was very hot, but out of fear of these snakes, I went some distance away and dismounted in the plain. It is probable that the Nári may have been named after these snakes."

Tributaries of the Nári. Dáda River.

The Dáda river, which joins the Béji at Quat Mandai, after passing through the Spíntangi or Ganéji Gap, carries down all the drainage of the Zawar or the Harnai valley as well as that of the large catchment area of the Ziárat hills. The Dáda, which in its upper reaches is known as the Kach, Mángi, Khost and Harnai rivers, does not form one valley, but is divided into several catchment areas, from which the drainage escapes through the ranges by a series of narrow defiles or *tangis*, technically known as valleys of erosion. The best examples of these defiles in this area are the Chappar rift, the Píl rift or Mángi Tangi, the Kásim Tangi and the Mehráb Tangi above Harnai.

Sángán River.

The Sángán river, which meets the Nári at Bábar Kach, collects the drainage of the southern slopes of the Zarghún range, of the Sángán valley, and of the large catchment area of the hills to the south of the railway line.

Talli (Chákar) River.

The Talli stream, which is known also as the Sundímari, Chákar, Karmári, Manjra and Gurk in different localities, rises in the hills bordering Kohlu near Kui, and flows due west through the centre of the Marri country to Talli on the borders of the Sibi tahsíl, whence it turns south-west and leaves the District near Gurgéj. Its perennial water is either all drawn off for irrigation or loses itself in the sandy bed of the stream soon after passing Talli.

The Chákar Tang, just below the junction of the Manjara and Khattan streams is a formidable pass, and the immense boulders which obstruct it are traditionally supposed to be the buffaloes belonging to the Baloch hero Mír Chákar Khán, which were changed into stone at his prayer and

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obstructed the passage of the Turkoman horse, who were pursuing him. PHYSICAL ASPECTS.

The Lahri river which is known as the Nál or Gandhár in the Marri country carries off the drainage of the Makhmár, Sori Kaur and Kahán valleys, besides receiving other affluents of less importance. It is a fine stream at Tratáni, but is lost before it reaches Lahri except during floods. Lahri River.

The Chattar is known in the Bugti country as the Siáháf, which with its affluent, the Páthár, drains the north and north centre of the Bugti territory. These two streams join at Sangsíla, and the course of the river then proceeds in an easterly direction until it strikes the Kachhi border below Phuléji, the stream being now known as the Chattar. Chatta-River.

The other principal streams which do not flow into the Nári are: the Shori which rises in the Mír Dost Zard hills in the Bugti country and after being joined by the Tasso, crosses the Punjab border near Rabrodoni; and the Hérán which rises in the hills south of Déra Bugti and flows due south in the direction of Léni where it is lost in the sand hills. Other streams.

The following account of the geology of the district has been furnished by Mr. Vredenburg of the Geological Survey of India :— Geology.

The geological formations that have been observed in this district are:

Siwálik (Miocene and Lower Pliocene).

Khirthar, Laki } Middle Eocene.

Senonian (Upper Cretaceous).

Lower Cretaceous.

Jurassic.

That portion of the district which is bounded on the north-east by the railway line from Spintangi to Mudgorge consists almost entirely of Siwálik beds. The southern portion of the Marri and Bugti country south of latitude 29° 30′ consists principally of Siwálik and eocene beds; the part north of that same parallel consists mainly of eocene and cretaceous. The north-western corner of the district, that is

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the portion situated north-east of the railway line from Spintangi to Mudgorge, consists chiefly of cretaceous and jurassic rocks. The tongue-shaped prolongation of the district which intervenes between Sind and Kachhi to the north of Jacobábád is situated in the alluvial plain of the Indus.

The hill ranges gradually curve round from a south-west strike which they exhibit along the eastern portion of the district to a north-western one in its western part, the strike being east-west in the intervening area. The Siwálik area situated south-east of the Spintangi to Mudgorge railway line has the structure of a broad shallow syncline. The other hill ranges consist of alternating synclinal and anticlinal flexures, very broad and shallow in the southern Bugti hills, closer set and steeper in the northern and north-western part of the district.

Unlike what one usually observes in countries where denudation has followed a normal course, the ridges represent anticlinal domes, while the synclines form the intervening valleys. This results partly from the deficient rainfall owing to which denudation has remained in a rudimentary state, 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 deeply encased river beds, situated at the bottom of narrow gorges, and cannot therefore gather sufficient volume on the hill slopes to produce any appreciable erosion.

The following are a few particulars regarding the various formations exposed:—

	GEOLOGICAL FORMATIONS.		PRINCIPAL EXPOSURES.
Siwaliks (miocene and lower pliocene).	Upper	Coarse conglomerates.	The region south-west of the railway line from Spintangi to Mudgorge, with the exception of the eocene limestone ridge adjacent to the railway: the hills adjoining the plains of Kachhi, Sind and Déraját; the broad synclinal valley of Déra Bugti.
	Middle	Sandstones, conglomerates and red gypsiferous clays.	
	Lower	Fine-grained calcareous sandstones.	

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Geological Formations.			Principal Exposures.	Physical Aspects.
Middle eocene.	Khirthar.	"Upper Khirthar," white massive limestone with *Nummulites complanata*; "Middle Khirthar," white or buff limestone with *Nummulites aturica*, *N. laevigata* and *N.* (*Assilina*) *spira*.	Range intervening between the Siwálik area, and the railway line from Spintangi to Mudgorge.	
		"Lower Khirthar," gypsiferous shales with *N. laevigata* and *N.* (*Assilina*) *exponens*.	Clay-shales of Mudgorge.	
	Laki.	"Laki beds." Limestones, shales, sandstones and coal-seams. These beds contain nummulites belonging to the species *N. aturica* and *N.* (*Assilina*) *granulosa*.	Harnai valley; probably a considerable portion of the Bugti hills.	
Senonian (Upper cretaceous).		Calcareous shales, sandstones and limestones, the upper beds containing strata with *Cardita Beaumonti* amidst layers largely made up of volcanic material; the lower beds with *Hemipneustes*, ammonites and other upper cretaceous fossils. The volcanic rocks associated with the *Cardita Beaumonti* beds are the representatives of the Deccan Trap of peninsular India.	Widely spread north of latitude 29° 30′ and in the north-west corner of the district.	
Lower cretaceous.		"Parh limestones," regularly bedded white and red porcellanic limestones, overlying black splintery shales known as "belemnite beds."	These beds are exposed principally in the north-western corner of the district, surrounding the outcrops of jurassic rocks.	
Middle jurassic.	Callovian.	"Polyphemus beds," thin-bedded dark limestones named after the large ammonites belonging to the species *Macrocephalites Polyphemus* which occur in them.	Sembar pass at the boundary between the Loralai and Sibi districts.	
	Bathonian and Bajocian.	Massive grey limestone of enormous thickness (several thousand feet).	Hill masses of Kushnob and Khalífat in the north-western portion of the district.	
Lias (Lower Jurassic).		Alternations of dark coloured shales and limestones with *Spiriferina* and many other liassic fossils.	Southern cliffs of Khalífat.	

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PHYSICAL ASPECTS.

Near Déra Bugti, some remarkable mammalian bones have been found, apparently at the base of the Siwáliks. They belong to *Mastodon angustidens* and other mammalia of middle eocene age and are older therefore than the Lower Siwálik fauna of other Indian regions, which is upper miocene. The locality where these fossils were collected has not been surveyed in detail; and it is doubtful whether the beds in which the fossils occur are real Siwáliks, or whether they might be fresh-water representatives of the marine Gáj and Nári series which are so extensively developed in other parts of Baluchistán.

The two sub-divisions of the middle eocene known as the Kírthar and Laki are so much alike that they cannot be distinguished from one another except by the fossils which they contain. It is important to distinguish them, because the coal seams that constitute the chief mineral wealth of the province are restricted to the Laki series. Both the Khírthar and Laki series are extensively developed in the district, but their exact distribution has not been ascertained. Other minerals of value besides coal are petroleum which was extracted for some time at Khattan, and alabaster which occurs amongst the eocene strata at Mámand and in the Harnai valley.

Detailed geological descriptions will be found in Oldham s descriptions of the Harnai valley and Thal-Chotiáli country in Volumes XXIII and XXV of the *Records of the Geological Survey of India;* in Townsend's description of the Khattan region, and Griesbach's description of the Harnai Valley respectively in Volumes XIX and XXVI of the same series; and Blanford's description of the Bugti Hills in Volume XX of the *Memoirs of the Geological Survey of India.* The fossils have been described by Lydekker and by Noetling in series X and XVI of the *Palæontologia Indica.*

Botany.

A description of the botany of the District extracted from an Account of the Vegetation of Baluchistán compiled by Messrs. J. H. Lace and W. Botting-Hemsley,* is given in Appendix I. A list of the local names of some of the commoner trees and plants found in the District is also given in the same appendix.

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* *Linnean Society's Journal of Botany,* Volume XXVIII.

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PHYSICAL ASPECTS.
Fauna.

The wild animals include the wolf, the jackal, the hyena and the fox, all of which are common in most parts of the District. The black bear and leopard are also occasionally met with in the Ziárat, Jandrán and Lákhi hills. The straight horned *márkhor* and the mountain sheep or *gadh* are found in most of the higher hills, the latter being the more numerous and living in less inaccessible places. In the lower parts of the District the ravine deer and occasional wild pig are to be met with. Hares are common, and the coney or Afghán Mouse-Hare (*Lagomys rufescens*) is frequently to be seen among the rocks of the Ziárat hills at elevations over 6,000 feet. Writing in 1882†, Dr. Duke said: "There is an animal, however, which deserves notice and that is *mamh* or small bear of these hills * * * * * All sorts of wild stories are told by the natives about the *mamh*. My belief is that it is the common sloth bear or *Ursus labiatus*, but Mr. Blanford, a high authority, says it is a brown bear and that it is a distinct species which should be called *Ursus gefrosianus*. All the skins that I have seen, have been those of a small animal, quite black with a white spot at the setting on of its neck in front." Later on he writes that "Mr. Blanford, on further examination * * * has come to the conclusion that the *mamh* is only a race or variety of the Himalayan black bear—*Ursus torquatus*."

Many legends are told by the inhabitants of this animal, and among others that, except in the presence of man, it always walks on its hind legs, that all *mamhs* are females, and that each seizes a man and forces him to cohabit with her after laming him to prevent his escaping, all the young being invariably female *mamhs* like the mother.

Among the indigenous game birds the chikor and sisi are found in large numbers in the higher altitudes, and the partridge, both black and grey, and the quail in the plains. The "*ubara*" or lesser bustard, known as the *tilúr*, and the sandgrouse, of both the imperial and the pintail variety, are cold weather visitors and are found in large numbers in the Sibi plains in the months of November and December. In the winter many varieties of duck and teal visit the coun-

† Surgeon-Major O. T. Duke.—*A Historical and Descriptive Report on the Districts of Thal-Chotiali and Harnai*, Calcutta (1883.)

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PHYSICAL ASPECTS.

try, but owing to the want of standing water they are not seen in any large numbers in the upper parts of the District. Parrots swarm in Nasírábád, but they do not appear to be able to cross the large intervening area of *pat* and are not seen in Sibi. Ravens and magpies are found in all the higher hills, and among birds of prey are the vulture, the lammergeyer, the golden eagle and several varieties of hawks. The smaller birds have never been completely studied. There are many varieties, but the numbers are small, and the chief characteristic of the greater part of the District is the extraordinary dearth of animal and bird life and the general stillness of the country as compared with other parts of India.

Among reptiles are snakes of many kinds, the majority of which are poisonous, lizards, scorpions, centipedes, etc.

Fishes.

In the lower portions of the Nári river near the plains, the fishes found are those of Hindustán and include many of the common sorts. The *mahseer* (*Burbus mosal* or *tor*) is plentiful throughout, and large fishes exceeding twelve pounds in weight have been caught in the Anambár Gap above the Duki plain. In the highland portions of the Nári drainage system the low-country fishes give place to the mountain barbels of the genus *Oreinus*, which have not been satisfactorily classified and present a great individual variation. Loaches (*Nemacheilus*) are ubiquitous.

In the lower reaches of the Nári and especially in the neighbourhood of Bábar Kach alligators (vernacular, *sansár*) are occasionally to be found.

The Nasírábád canals are well stocked with fish, which belong to the varieties found in the Indus.

Climate.

The climate of the District is generally dry, but the temperature is as varied as the physical aspects. Thus while the highlands possess a climate which is pleasantly cool in summer and extremely cold in winter, the plains of Sibi and Nasírábád suffer from the great heat common in Upper Sind, which has the unenviable reputation of being the hottest place in India. The low situation of these tracts, the fact of their being bordered on the west and north by bare and lofty hills, and the general want of forest and water, are considered to be the chief causes of their exceeding high temperature. Nasírábád has a mean temper-

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ature in July of 96°, and is subject to the effects of the simoom; the summer begins in March and lasts till the end of October. The Marri and Bugti country and the Sháhrig tahsíl (2,300 to 4,500 feet) possess a climate intermediate between the extremes of the plains and the highlands. PHYSICAL ASPECTS.

The average mean temperature of Sibi and Nasírábád is about 96° in the summer and 60° in the winter months. The highest temperature of the hottest days in summer frequently rises to 110° and less frequently to 120°. In average years the lowest temperature of the night is a few degrees below freezing point (32°), and the average temperature of a winter day ranges between 40° and 80°. At Sháhrig the average mean temperature of the day time is about 88° in July and about 46° in winter. Statistics of the temperature in the upper highlands are not available.

In the highlands the seasons are well marked, and the year is divided into four seasons known by the Afgháns as *psarlae*, *dobae*, *manae* and *żhamae* or *zamae*. The main characteristics of each season are briefly expressed in the Pashtú proverb, *psarlae mámúr*, *dobae tanúr*, *manae ranzúr* and *zamae zarúr*, that is to say: spring is teeming, summer sweltering, autumn sickly and winter needy. Seasons.

Like other parts of Baluchistán the District lies outside the monsoon area, and the rainfall is irregular and scanty. The rainfall varies with the altitude ranging from 3 to 4 inches in Nasírábád, 4 to 5 in Sibi, and nearly 12 inches in Sháhrig, where the vapour-bearing clouds strike Khalífat and empty their contents into the valley. Rainfall.

The stations at which rainfall is recorded are Sibi, Sháhrig, Bábar Kach and Kach, details for which are given in table I, Vol. B. Sháhrig receives the largest amount 11·51 inches, Kach comes next with 11·06, whilst Sibi and Bábar Kach receive 4·95 inches and 6·09 inches respectively. In the highlands the largest rainfall occurs during the winter months namely from October to March, the heaviest falls being recorded in January, February, and March. In the plains the greatest rainfall occurs during the months of July and August.

In the highlands the mountainous character of the country affects the direction and force of the winds, which in many places partake largely of the character of draughts travers- Winds.

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PHYSICAL ASPECTS.

ing the funnel-like valleys. The prevailing direction is westerly, and the cause producing the winds from this quarter is believed to be the great heat arising from the plains, which induces a steady current of air to blow from the west so long as this cause is in action. In the autumn and early winter the wind shifts to the south-east and east-south-east. Between January and March the direction is very variable, and at this time there are often cold, bitter winds blowing from the north. The winter rains are caused by the south-west wind known as the *kháráni*, and the summer rains by the south-east wind.

In the plains the prevailing winds are the west wind in the winter and the south wind in the summer. The *lú* or *lukh* (Punjabi *jhola*), a scorching hot wind of the desert, is frequent during the months of July and August, and causes much damage to the trees and vegetation. Nasírábád is subject to the simoom, and both it and Sibi are liable to frequent and severe sandstorms.

The following description of the *lú* is taken from Hughes' Baluchistán* :—

"It is this (the *báde simún* or *juloh*) which makes travelling in parts of the Kuchhi province at certain seasons of the year almost wholly impossible; and Cook, who has given this subject great attention, has come to the conclusion that it is caused by the generation in the atmosphere of a highly concentrated form of ozone by some intensely marked electrical condition. * * *

"Cook gleaned the following items of information concerning the *juloh* :—1st: That it is sudden in its attack. 2nd: Is sometimes preceded by a cold current of air. 3rd: Occurs in the hot months, usually June and July. 4th: Takes place by night as well as by day. 5th: Has a straight and defined course. 6th: Its passage leaves a narrow, knife-like track. 7th: Burns up or destroys the vitality of animal and vegetable existence in its path. 8th: Is attended by a well marked sulphurous odour. 9th: Is like the blast of a furnace, and the current of air in which it passes is evidently greatly heated, and 10th: Is not accompanied by dust, thunder or lightning."

* *The Country of Baluchistán* by A. W. Hughes, F.R.G.S., F.S.S.

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PHYSICAL ASPECTS.

Floods.

Heavy floods are of frequent occurrence and often invade the lower valleys with great suddenness and rapidity. In 1885 when the Sind-Pishin Railway was under construction, the Harnai valley was visited by a series of violent floods, and one of these, which lasted for six days in April, "swept away several bridges and many miles of temporary roads, caused numerous accidents, and did an infinity of mischief, destroying camping grounds, giving rise to malaria and stopping the supply of food. After an interval of five weeks the floods again came down, more severe than ever; the temporary bridges that had been erected were swept away, and the line was cut in two; and this state of successive catastrophes went on without cessation till the end of May."*

Severe floods also occurred in the Nári in 1894 and 1900, on both of which occasions considerable damage was done to the railway line.

Earthquakes.

Slight shocks of earthquake are not uncommon, but in recent times there only appear to have been two occasions on which serious damage has been caused. The first occurred in January 1852 at Kahán in the Marri country, when a part of the fort was thrown down together with a large number of houses, burying many men, women and children. At the same time a large cave in a hill close by, in which a portion of the tribe were living, fell in and buried a large number of people. In all 260 Marris, including women and children, and 80 Hindus are said to have been killed. The second disaster occurred ten years later in the Kohlu valley, when the villages of Fázil Shahr (now Karam Khán Shahr), Dáda Shahr and Oriáni were levelled to the ground.

HISTORY.

The history of the district centres chiefly round Sibi, or, as it was sometimes written, Síwí, which owing to its position at the mouth of the Bolán Pass, has always been a place of considerable importance and has figured prominently in the annals of the country. Cut off from the rest of Baluchistán by belts of intervening hills, Sibi itself during the earlier part of its history appears to have followed the fortunes of Kachhi and Multán rather than those of Khurásán. In the older maps the country between the Bolán Pass and the

* *The Life and Times of General Sir James Browne*, page 254.

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HISTORY.

Déraját is marked as Sewistán, but this name has now passed out of common use among the natives of Baluchistán and authorities differ as regards the accurate definition of its boundaries. It is difficult at this period to arrive at any correct solution, as alterations in the course of the Indus river have modified the local divisions of territory, districts have become intermingled, and names have been inaccurately applied in the narratives of the earlier writers. It is held that the name of Sewistán is erroneously given to this part of the country, which was a dependency of the Bhakkar district of Multán and never formed a part of the extensive province of Sewistán or Sewistán of Tatta or Sind. The name, however, has been generally adopted in earlier histories, and in the absence of conclusive proof to the contrary, it would seem desirable to retain it. All local traditions assert that the former rulers of this part of the country, including Kalát, were Hindus who were called Séwas. As history shows that Muhammadan dynasties have held Baluchistán from about the seventh century, an earlier period must be looked for for the date of these Séwas, and it is not improbable that they were connected with the Rai dynasty of Sind whose genealogical tables include two rulers named Sihra.

Early History.

A tribe known as Sibi or Sibia is mentioned in the histories of Alexander's invasion of India, but beyond a similarity of names there is nothing to show that they were connected with the modern town of Sibi. Prior to and at the time of the rise of Islám, Sibi seems to have formed a portion of an extensive Hindu kingdom on the Indus, which at the time of its first contact with the Arabs was ruled over by Sihra Rai, whose capital was Alor, a populous city near Bhakkar. This monarch was killed in Makrán in a battle with the Arabs,* and after the death of his successor Sahsi, the kingdom passed into the hands of Rai Chach, the Brahman who ruled Sind for forty years. Chach is said to have marched from Armabéla (apparently Béla) through the Jhalawán country to Kandabil (possibly the modern Gandáva), and to have afterwards encamped on the banks of the river Sini or Sibi,

Brahman Dynasty.

* According to Mír Masúm, the historian of Sind, these enemies were the Persians, of whom "a great army of the Bádsháh of Nímroz invaded Kich and Makrán from Fars by way of Kirman."

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which may be identified with the Nári of the present day. He is described as having compelled the inhabitants of this part of the country to pay him a tribute of a hundred horses and a thousand *dirhams** of money. HISTORY.

The first Muhammadan invasion under Muhammad Kásim, the Arab general of the Caliph Walíd, took place during the reign of Dáhir, the son of Chach. The seizure of an Arab ship at a Sind seaport drew upon him the wrath of the Caliph, whose victorious army was led by Kásim through Makrán to Sind and conquered the country up to and including Multán. The first Muhammadan invasion A.D. 711.

In the interval that elapsed before the next Muhammadan invasion, nothing is known of the history of the district, but, at the beginning of the eleventh century, Sibi and the neighbouring country formed part of the Ghaznivid empire under Mahmúd, who captured Multán in 1004. Second Muhammadan invasion A.D. 978.

In the time of Nasíruddín, Kabácha, who asserted his independence in Sind during the reign of Altamash, the slave king of Delhi, Sibi is mentioned as forming one of the seven kingdoms of Sind tributary to Multán and as being ruled by Rána Wakija, son of Punnun Channun, a petty Muhammadan feudatory of Hindu descent. A.D. 1004. A.D. 1225.

The subsequent history is obscure, but about 1250 the town of Sibi and its dependencies are said to have been held by Rai Sihra, the head of the Langah tribe of Multán, who, according to Tod, were Hindus by descent and a branch of the Solanki Rájputs, but according to native writers a branch of the Jats. In the confusion which followed the withdrawal of Timur after the sack of Delhi, Multán became independent under the Langahs, and Sibi seems to have been recognised as a dependency of that province, though the actual possession appears to have alternated between the rulers of that province and those of Kandahár. A.D. 1250.

In 1470, Sultán Husain Mirza of Herát is said to have made over the territories of Shál (Quetta), Pushang (Pishín) and Sibi to Amír Shujáuddín Zunnún, the Arghún, but according to the *Ain-i-Akbari*, the "Siwí fort" was conferred as a fief in 1488 on Sháh Bég, the son of Shujáuddín A.D. 1470.

* A *dirham* equals about 2 pies of Indian money.

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HISTORY.

Zunnún, by Jám Nizámuddín of Sind, generally known as Jám Nanda.

Arghun Dynasty. A.D. 1511.

About 1511, Sháh Bég marched against Sibi to resume his fief and captured the town after a severe struggle. After rebuilding the fort, which he strongly garrisoned, Sháh Bég returned to Kandahár. He was, however, compelled to retire before Bábar, and evacuating Kandahár made his head-quarters at Shál and Sibi. In 1517 he led an expedition into Sind and defeating Jám Feroz, the son of Jám Nanda, captured and sacked Tatta in January 1519. Sháh Bég died in 1522 when leading another expedition against Guzarát and was succeeded by his son Mirza Sháh Husain.

A.D. 1519.

A.D. 1543—44.

In 1543 Sháh Husain bestowed the Government of Sibi on Sultán Muhammad Khán (sometimes written Sultán Mahmud), son of Mír Fazal, Kokaltásh, a favourite of his father. According to Mír Masúm, Sultán Muhammad "took several forts which had been held by Beeloochees for many years. He severely twisted the ears of these vicious people of Kohistán, bringing them under subjection." It was about this time (1543) that Humáyún passed through Sibi on his retreat from India.

A.D. 1554.

Sháh Husain died in 1554, and after his death his territory was divided between Mirza Isa, Tarkhán, who had been appointed Governor of Tatta and Sultán Muhammad, the latter retaining the territory of Bhakkar. In 1573 Sultán Muhammad tendered his allegiance to the Emperor Akbar, and his territory, hitherto held by him independently, was confirmed to him as a fief. Sultán Muhammad died in the following year and was succeeded as Governor of Bhakkar by one Saiad Muhammad. At this period Sibi appears to have come into the possession of the Panri tribe of Ghurgusht Patháns or Afgháns, who had first begun to acquire power on the decay of the Arghún rule.

In 1576 an expedition was sent against Sibi under Saiad Abul Fazal, the son of the governor, who captured the fort in spite of a valiant resistance by the Panris. Shortly afterwards the Mughal contingent was withdrawn and the Panris again took possession of the country. This led to another expedition in 1587 which was repulsed with loss, and in 1595 there was a third expedition which resulted in the capture of the fort. Mír Masúm of Bhakkar, the historian of Sind, who

A.D. 1595.

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was then appointed as governor, has left the following description of Sibi as it appeared in his time "The territory of Síwí and Ganjábah (Gandáva) is thus situated. The range of Sitpur stretching along the banks of the great river (Indus) as far as the village and lands of Kin, reaches as far as Síwí; and Bátáh, which is one of the places dependent on Kandahár, lies between. From this place the territory (Síwí) having assumed the shape of a complete semi-circle, again approaches the banks of the river. This intermediate space is all *dasht* (open plain); and the route leading to Kandahár runs through the midst of this *dasht*. The length of the territory, from the river to Síwí, is one hundred *kuroh* (*kos*) and the breadth is sixty *kuroh*. Over the greater part of this tract the *samúm* blows for a period of four months in the year and the period during which it prevails is the hot season. In the *dasht* of Síwí there used to be forts and inhabited places, but they are gone to ruin." HISTORY.

In the time of Akbar, Sibi was assessed to revenue as a *mahál* of the Bhakkar *sarkár* of the Multán *súba*, and paid 1,381,930 *dirams* in cash and furnished a contingent of 500 cavalry and 1,500 infantry. During the reign of Jehángír and Sháhjehán, the province of Sewistán seems to have been kept in the utmost subjection, but in the reign of Aurangzéb "on account of the disturbed state of the frontier districts of the Multán *súba*, and the excesses of the marauding Baloch tribes," the Shahzáda Muhammad Muizzuddín, grandson of the emperor, was appointed as governor or, "Názim of the Multán *súba*." At this time Sibi and its dependencies were held by the chief of the Panri tribe Mirza Khán Bárúzai, who had received the title of Nawáb and also administered the affairs of Upper Sind.

His son Nawáb Bakhtiár Khán, who had been entrapped into opposing the Názim's forces, was killed in 1700 and "a *farmán* of congratulation was despatched to the Prince together with a dress of honour and a jewelled dagger for his services in rooting out the rebel Bakhtiár." A.D. 1700.

In 1712, Yár Muhammad, Kalhora of Sind, was appointed governor of Bhakkar by Muizzuddín, who had succeeded to the throne of Delhi as Jehándár Sháh, and received the title of Nawáb and afterwards that of Khuda Yár Khán Abbási. 1712. Kalhora Dynasty of Sind.

In 1730-1, Abdulla Khán, the Bráhui Khán of Kalát, was 1730 to 1731.

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HISTORY. killed while fighting with Núr Muhammad, the son of Yár Muhammad.

1739. Nádir Sháh. In 1739, the provinces west of the Indus were annexed to the Persian empire by Nádir Sháh, and Núr Muhammad was delivered over into the hands of Mohabat Khán of Kalát that he might avenge the death of his father. The Bráhui chief, however, declined the commission of murder, and Nádir Sháh compelled the Kalhora prince to cede Kachhi or Kach Gandáva to the Khán as an equivalent or atonement for the blood of his father. Kachhi is accordingly always spoken of as having been acquired for Kalát by the blood of Abdulla Khán.

A.D. 1747. Durrani Dynasty. After Nádir Sháh's death, the Panris seized the opportunity to again acquire Sibi and Sángán, and the Durránis found it convenient to confirm the Bárúzai chiefs in the position which they established, but as *hákims* or governors rather than as independent rulers. The Bárúzais were never able to assert their authority in Zawar (the Harnai valley) or in Thal, and it would appear that, for purposes of revenue, these two districts were worked or occasionally raided by agents from Pishín or by the Durránis of Quetta.

A.D. 1839. The Bárúzais retained their position during the rule of the Bárakzais, and at the outbreak of the first Afghán war in 1839, Misri Khán, the head of the Panri tribe, tendered his services to Sháh Shuja and was taken into British service with a number of his followers, who were styled the "Baloch Levy."

A.D. 1841. In March 1841, Mr. Ross Bell, the Political Agent in Upper Sind, deputed one of his assistants with a detachment of troops, under the command of Colonel Wilson of the Bombay Cavalry, to collect the arrears of revenue due from the Khajaks of Sibi on behalf of Sháh Shuja. The detachment was accompanied by Misri Khán, and on the Khajaks refusing to comply with the demands, attacked the town, but were repulsed with heavy loss, losing fifty-three men killed and wounded and four officers including Colonel Wilson. Reinforcements from Bhág were sent up under General Brooks, but before they could arrive the Khajaks abandoned their town, the defences of which were then demolished. The Khajaks were permitted to return during the following year and the town was rebuilt.

From November 1841 to September 1842 an Assistant

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HISTORY.

Political Officer resided at Sibi. When the British troops were withdrawn from Afghánistán on the termination of the war, the district was handed over by the British to the Khán of Kalát, but it does not appear to have been occupied by him, and in 1843 again came under the Bárakzai rule.

A.D. 1843.
The Marris and Bugtis.

The immigration of the Baloch tribes into India from Kéch and Makrán appears to have been coincident with the time of Bábar and Humáyún, and their hero Mír Chákar, Rind, is said to have allied himself with the latter and accompanied him to Delhi. About this time the Rind Baloch commenced to overrun the hills of the present Marri country, and according to tradition Mír Chákar himself stopped for some time near the defile which bears his name. It was at this time that the Usbegs were pouring down from the north, and it is probable that the wandering tribes of the Rind and Láshári were retiring before them. On their arrival in Sewistán they came into collision with the Arghúns (Turks), and Marri legends relate that Mír Chákar fled before the Turks as far as the Chákar Thank, where, in answer to his prayer, his buffaloes were petrified into large boulders which checked the advance of his pursuers. The Turks then encamped outside the Tangi on a plain which is still known as Turk Khand or the Turk's flat.

The Baloch continued to increase in strength and importance, and by degrees the hilly country to the north and north-west of Kachhi was occupied by the Marris, a powerful tribe formed, as will be described later, by a confederation of refugees and deserters from other clans. The hills to the south of this tract were held by the Bugtis, who, like the Marris, made raiding and robbery their principal occupation. Both tribes were claimed as subjects by the Kháns of Kalát, and during the reign of the great Nasír Khán (1750-1793) seem to have been kept well in hand; but on his death the reins of authority were relaxed, and during the effete rule of his successor and the weakness of the Bárúzais, these tribes as well as the Dombkis extended their devastations in all directions. They were at the same time engaged in a constant round of intestine warfare and blood feuds among themselves. This unsatisfactory condition of affairs was found existing when the British Government first came in contact with the tribes in 1839; and to it

A.D. 1839.

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HISTORY.

may be attributed the losses which Lord Keane's army suffered during its march to Afghánistán through Kachhi and the Bolán. After Lord Keane's army had passed through the Bolán, a small force was despatched under the command of Major Billamore to punish the offending tribes. The detachment marched from Sukkur through Shikárpur and Phuléji to Lahri and was at first employed in punishing the Dombkis and Jakhránis, who fled to the hills under their leader Bijár Khán. Major Billamore then proceeded against Kahán, which was occupied without serious opposition. The British force left the hills in February, 1840, and in the month of April a detachment was sent under the command of Captain Lewis Brown to occupy Kahán permanently. This small garrison, which suffered many losses, was besieged in Kahán till September, when, on the relieving column under Major Clibborn having been severely defeated in the Nafusk Pass, it was compelled to accept terms from the Marris* and evacuate the fort.

Expedition against the Bugtis, 1845.

From the date of the evacuation of Kahán, there was little communication between the British and the Marris till 1845, when Sir Charles Napier undertook the chastisement of the Jakhránis, Dombkis and Bugtis and entered into negotiations with the tribe through Captain Jacob† to close the line of retreat to the north. The Baloch were driven into the Traki near Déra Bugti where they were compelled to surrender.

Bugti Raids, 1846.

This campaign, however, does not appear to have had any permanent effect, and the following year witnessed a succession of raids on the part of the Bugtis into Sind territory, which culminated in the great raid of the 1st of October, 1846, when Lieut. Merewether‡ of the Sind Horse killed over 600 of them near the Zamáni river.

The raids by the Marris and Bugtis 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 country with

* The details of these events are given in Chapter V, which deals with the Marri and Bugti tribes.

† General John Jacob, C.B., founder of Jacobábád.

‡ Afterwards Colonel Sir W. L. Merewether, K.C.S.I., C.B., Commissioner of Sind.

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their families and property to reside in Sind. The tract of country in the Nári river is almost entirely deserted." HISTORY.

Both tribes were subsidised by the Khán of Kalát after the treaty of 1854, but their conduct showed no improvement, and in 1859 Mír Khudádád Khán 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. A.D. 1862.

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. As Deputy Commissioner of Déra Ghází Khán he entered into direct relations with the Marris and Bugtis in 1867, and proposed that these tribes should be subsidised on a regular system by the Government. This proposal was supported by the Bombay and Punjab Governments but was strenuously opposed by Sir William Merewether, who, notwithstanding the Khán's acknowledged inability to govern them, still considered him the owner and sovereign of the lands inhabited by the Marris. In 1870 a conference was held at Mithankot between the Punjab and Sind authorities with the ultimate result that Captain Sandeman's proposals were sanctioned and allowances were granted to the tribesmen. The immediate result was that the raids on the Punjab and Sind borders ceased, though they continued in every other direction and even extended as far as Kalát itself. The trade of the Bolán and of Kachhi was stopped, and the last feat of the Marris was to destroy the town of Kirta in the Bolán. Then followed Sir Robert Sandeman's two missions to Kalát in 1875 and 1876, which resulted in the establishment of the Baluchistán Agency at Quetta in 1876, when the relations with the Marris and Bugtis became closer and they were dealt with independently of the Khán. From this date the improvement in the conduct of the tribesmen was rapid and remarkable, until the Marris were thrown off their balance by the disaster at Maiwand and the sudden withdrawal of the troops from the Harnai valley. On the 6th of August, 1880, a band composed of the Tingiáni, Chhalgari and Bijaráni

A.D. 1867. Sir Robert Sandeman.

A.D. 1875–6.

The Kucháli Raid, 1880.

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HISTORY.

sections attacked a convoy as it was passing through Kucháli. Forty-two men were killed and a large amount of Government property, including treasure amounting to Rs. 1,25,000 was looted. In consequence of this and other outrages in different parts of the country, the Government of India determined to send a military expedition to punish the tribe, and advantage was taken of the return of the Kábul-Kandahár Field Force to despatch a brigade under General MacGregor for this purpose (October 1880). The force marched through the Sémbhar pass, Thal and Kohlu without opposition and occupied Kahán, where the chief Mehrulla Khán and the leading headmen tendered their submission. A fine of Rs. 2,00,000 was imposed, of which Rs. 1,25,000 were paid, Rs. 25,000 were remitted, and the Quat-Mandai lands were occupied as security for the payment of the balance.

Formation of the District.

Up to the second Afghán War Sibi continued to be held by the Bárúzai chiefs as governors of the Afghán rulers; but owing to the constant raids and encroachments of the Marris, the country was, at the request of the *sardárs* and people, occupied at the commencement of the war by a detachment of troops from Jacobábád, and the administration of the District was controlled by a Political Officer (Captain Curzon Wyllie) under the direct orders of the Agent to the Governor-General. This officer was also placed in charge of the Bolán Pass.

A.D. 1878.

The first phase of the war closed with the treaty of Gandamak (May 1879), by which Sibi, Harnai and Thal-Chotiáli were handed over by Yákúb Khán to the British Government. The treaty was shortly afterwards abrogated by the massacre of the British Resident at Kábul and the deposition of Yákúb Khán, and at the close of the second phase of the Afghán war it was decided at the strenuous instance of Sir Robert Sandeman to retain the areas ceded by the treaty, though final orders for permanent retention were not passed till 1882.

In 1879, a Political Officer (Captain Reynolds) with head quarters at Jacobábád was placed in charge of the Khán's lands irrigated by the Sind canals, all matters connected with the railway and the affairs of the Bugti tribe. The administration of Sibi was also shortly afterwards added

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to his charge. At this time Captain H. Wyllie held charge of Pishín and the Kákar tribes, while the Harnai and Thal-Chotiáli Districts, which include the Harnai valley, Sángán, Duki and the Thal-Chotiáli country were administered by Surgeon-Major O. T. Duke, who was also in political charge of the Marris. HISTORY.

Murder of Captain Showers.

In 1880, the state of the country became unsettled owing to the events in Afghánistán, and on the 24th of March Captain Showers, the Commandant of the Baloch Guides, together with a number of his men was ambushed and killed in the Uzhda Psha pass near Dirgi by the Pánézai Kákars. A survey camp under Captain Fuller, R.E., was shortly afterwards looted near Fuller's camp, and Sir Robert Sandeman himself, who had immediately moved up from Harnai with a small detachment of troops, was attacked at the foot of the Chappar hills. It was considered advisable at this juncture to avoid isolated military operations, and the Kákars emboldened by the inaction of the Government assumed an openly defiant attitude. In August 1880 after the disaster at Maiwand the Pánézais reinforced by contingents of the Sárangzais and Zhob Kákars under Sháh Jehán, Jogízai, attacked the Kach fort, which was held by 300 men of the 16th Bombay Infantry. The Kákars were repulsed with considerable loss and the troops following up their advantage burnt the villages of Kach and Ahmadún. In 1881 the Pánézais and Sárangzais surrendered to Sir Robert Sandeman, and their country, which had hitherto been attached to Pishín, was placed under the charge of the Political Agent, Thal-Chotiáli.

The Bozdár column.

At the close of 1881, when the troops were returning to India from Kandahár, a small column, designated the Bozdár column under the command of General Wilkinson, was sent from Quetta to Déra Ghází Khán through the Kákar, Tarín, Marri and Lúni districts. The march was successful, and this part of the country which had only been partially explored was thoroughly opened up. In December 1882 Sibi was transferred to the Thal-Chotiáli District, and the Political Agent was also placed in charge of the Bolán Pass and in political control of the Bugti, Dombki and Kahéri tribes. Taking advantage of the return of troops from Kandahár, a small column was sent in April 1883 into the

1882.

1883.

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HISTORY. Kach-Kowás valley to punish the tribes who had taken part in the murder of Captain Showers and the attack on Kach. The tribesmen surrendered unconditionally, and it was decided that the Kákar country which had already been added to the Thal-Chotiáli District should be assessed to revenue. In the same year Captain G. Gaisford was appointed as Assistant Superintendent of Levies and *ex-officio* Assistant to the Political Agent, Thal-Chotiáli, and was posted to Duki. The post of Assistant Superintendent
1886. of Levies was abolished in 1886 when the Bori valley was taken over, and the appointment was changed to that of an Assistant Political Agent with his head quarters at Loralai. The Bárkhán and Khétrán valleys were occupied
1887. in 1887 and added to the Thal-Chotiáli Agency. In March of the same year the Political Agent was relieved of the charge of the Bolán Pass, which was transferred to the Quetta-Pishín District.

In November 1887 the Kach-Kowás and Harnai valleys, Sibi, Duki and Thal-Chotiáli were declared parts of British India, and for the purposes of administration as regards these tracts, the designation of the Political Agent was changed to that of Deputy Commissioner.

1890. On the formation of the Zhob Agency in 1890, the Bori valley, Sanjáwi and Bárkhán were transferred to that Agency; but the Loralai Cantonment and station remained under the Political Agent, Thal-Chotiáli, and became the head quarters of the District. In the same year the Police were re-organised and placed under the Assistant Political Agent who was also District Superintendent of Police. Owing to the disputes between the Zarkúns and the Marris, Kohlu was brought under British protection and added to the Thal-Chotiáli District in 1892. In February 1891 Sanjáwi was again transferred to Thal-Chotiáli, and Bárkhán was added in April 1892. In January 1894 the Loralai Cantonment and station were handed over to Zhob. The Assistant Political Agent was relieved of Police work in November 1897 and the force was placed under the District Superintendent of the Quetta Police. On the reconstruction of the Districts in October 1903, the Bárkhán, Duki and Sanjáwi tahsíls were transferred to the new Loralai District, the name of the Thal-Chotiáli District was changed into

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that of the Sibi District, and the Nasírábád *niábat*, which had been taken over on lease from His Highness the Khán, was added as a sub-division. For purposes of administration the District, as now constituted, is divided into three sub-divisions, Sháhrig, Sibi and Nasírábád, and the Political Agent also exercises political control over the Marri, Bugti, Dombki and Kahéri tribes. HISTORY.

The following officers have held the appointment of the Political Agent :— List of Political Agents.

Mr. R. I. Bruce, C.I.E....	1882 to 22nd September 1885.
Captain G. Gaisford	to 24th December 1885.
Mr. R. I. Bruce, C.I.E....	to 25th July 1886.
Captain G. Gaisford	to 25th October 1886.
Mr. R. I. Bruce, C.I.E.	to 2nd May 1887.
Captain I. MacIvor, C.I.E.	to 7th April 1890
Major C. E. Yate, C.S.I., C.M.G. ...	to 23rd September 1891.
Captain H. M. Temple (in addition to his duties as Political Agent (Kalát and Bolán)	to 24th November 1891.
Major C. E. Yate, C.S.I., C.M.G. ...	to 19th April 1892.
Lieut. A. H. McMahon	to 16th April 1893.
Captain C. A. Kemball	to 19th September 1894.
Captain H. L. Showers	to 1st December 1894.
Major I. MacIvor, C.I.E....	to 16th March 1896.
Lieut.-Col. G. Gaisford	to 14th March 1898.
Lieut. C. B. Winter	to 9th April 1898.
Captain M. A. Tighe	to 15th March 1899.
Captain C. Archer	to 4th April 1899.
Captain H. L. Showers	to 1st May 1899.
Captain R. A. E. Benn	to 22nd May 1899.
Captain W. M. Cubitt	to 11th October 1899.
Captain C. Archer...	to 31st March 1901.
Major F. Macdonald	to 9th March 1902.
Captain A. McConaghey...	to 1st February 1903.
Captain H. Gough...	to 19th February 1903.
Captain S. G. Knox	to 18th October 1903.
Major M. A. Tighe...	to 31st March 1905.

There are no imposing structures of any kind to indicate the condition of the country in ancient times, but many mounds, said to be the ruins of old cities, with local traditions attached to them, are found scattered throughout the district. ARCHÆOLOGY.

A mound about 628 yards in circumference and about 135 feet in height above the level of the surrounding country is Damb or Kuhna Kila.

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HISTORY. situated in the Usmáni land near the Lúni village about 8 miles from Sibi. It is said to be the ruins of an ancient city founded by a semi-mythical infidel king named Dallu Rai, who, according to local tradition, married his own daughter contrary to all usage and established custom, and thereby incurred the wrath of the deity who destroyed his city. The fact that somewhat similar mounds are found in the Bolán in Pishín and near Appozai in the Zhob valley, which are also assigned to Dallu Rai and have similar local traditions, is not without interest. It was on this mound that the notorious Háji Khán Kákar of Barshor, who was some time governor of Pishín under the Bárakzai, built a fort, the ruins of which remain and which have given the present name of *kuhna kila* or the old fort to the locality.

Old mud forts. The ruins of ancient mud forts are found near the villages of Ahmadún and Manra in the Ziárat hills. These are ascribed, like most other ruins, to the Mughals. There are also forts at Sángán and Sibi which are attributed to the Mughals, though the Sibi fort has probably a more ancient origin.

Cairns in Kohlu. Small cairns and heaps of mud are found on the road between Kohlu and Bárkhán, and according to tradition mark the destruction of a large *káfila* by snow during the reign of Mahmúd of Ghazni.

Armenian inscriptions. In 1901, certain inscriptions were discovered by R. S. Díwán Jamiat Rai, then officiating as Extra Assistant Commissioner of Sibi, in the Ush Narai or Camel's Pass, about 2 miles from Kach. The impressions were sent by Dr. Vogel, Archæological Surveyor of the Punjab Circle, to M. Ed. Drouin, a specialist in Semitic Epigraphy and Secretary to the *Société Asiatique* at Paris, who has thus recorded his opinion :—

"The inscriptions are in Armenian letters and have been engraved on the stones by people who belonged to the Armenian colony established in Baluchistán in the beginning of the seventeenth century. Two of these inscriptions are dated 1050 and 1067 of the Armenian era (1606, 1618 A.D.). We know from the historians that Tahmásp (1524-1576) and Sháh Abbás (1584-1629) ravaged Georgia and Armenia: Tahmásp in 1547 and Abbás in 1600, 1603 and 1618. A large number of Armenians were transported into several

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parts of the Persian Empire : Isfahán, Afghánistán, Makrán, etc." HISTORY.

"The inhabitants of Djulfa, a town of Aderbadsan, built near Isfahán, a town which they called New Djulfa (Armenian Nor Djougha).

"I have communicated my decipherment to Mr. Barmadsian, an Armenian scholar living in Paris, who has agreed that the writing was an old Armenian writing rudely engraved on the stone. Consequently there remains some doubt with regard to the missing or obliterated letters. I must remark that the Armenian Era is generally accepted at 551-552 A.D." In connection with this Dr. Vogel writes that "the inscriptions contain only a name and a date, but are of interest in connection with the historical fact referred to above. The explanation of their origin offered by M. Drouin possesses much probability, but cannot, at present, be considered certain.

* * * * * *

"Ush Narai is a barren pass on the main road from Kandahár to Sind and the Panjab. In old days this road was much frequented

* * * *

"From ancient times Armenian merchants carried on an active trade with India through Persia, which flourished especially under the reign of the Mughal Emperors, Akbar and Jahángír. In Agra and other places in India, there existed extensive Armenian colonies, to which numerous sepulchral inscriptions still bear evidence.* On the other hand it should be noticed that no Armenian colonies can now be traced in the Kalát Agency. We should therefore have to assume that the reputed settlers of the seventeenth century, on their conversion to Islám, have become completely merged in the indigenous Bráhui and Baloch tribes. It is of interest that at Kábul an Armenian colony, established in the reign of Tahmásp and Sháh Abbás, has survived up to the time of Shér Ali Khán. They had preserved Christianity

* Cf. N. J. Seth. *History of the Armenians in India* (London, 1897), pp. 25, 37, 78. An extensive Armenian cemetery exists at Súrat, detached tombs are found at Behár (*Cunningham, A.S.R.*, Vol. 1, 37), and in the Hyderábád State (*Cousen's Lists of Remains in H. H. the Nizám's Territory*, pp. 63 and 64).

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HISTORY. and lived in the Bála Hisár near Sháh Shahíd gate, but are said to have been banished by the late Amír Abdur Rahman.

In view of the above facts, may we not suppose that Armenian traders left their names carved on these stones as a record of their having crossed the Camel pass on the high road from Persia and India."

POPULATION. Ethnographical history.

Little or nothing is known of the early ethnographical history of the District, but it is certain that the Afgháns, Baloch, Bráhui and Jat, who now occupy it, are comparatively recent immigrants. As already described in the section on **History**, Sewistán prior to the Muhammadan invasion formed a portion of a Hindu kingdom with its capital at Alor on the banks of the Indus, and the country would appear to have been thickly populated. Mír Masúm, writing in 1600, speaks of the ruins of several ancient cities in the neighbourhood of Sibi. All local tradition asserts that both Sibi and the Harnai valley were held by a Hindu dynasty called Séwa, but there is nothing definite to show how the ancient inhabitants were gradually supplanted.

The Afgháns who now occupy the Sháhrig tahsíl, the Kohlu tahsíl and part of Sibi, appear to have entered the District from the north-east, emigrating from their homes round the Takht-i-Sulaimán. The Tarins, it is believed, came into the District about the fourteenth century and the Kákars, who branched off from the parent stock in Pishín, somewhat later.

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 evidence that they were numerous and were making raids and forays in all directions. The Jats, who represent about 25 per cent. of the total population of the administered area, are a collection of Muhammadan tribes without any common origin, and it is possible that some of these may be the descendants of the original Hindu inhabitants who were converted to Islám at the time of the Muhammadan conquests. The Bráhuis, who are found chiefly in the Sibi and Nasírábád tahsíls, are mostly nomads, though a few have acquired land and become permanent settlers. They are all offshoots from the parent stock inhabiting Kalát territory

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POPULATION.

Density.

The first regular census of the District, the results of which have been published, was carried out in 1901. The District was divided into three divisions for the purpose: (*a*) the towns, railway bazars, etc., in which a synchronous enumeration was made on the standard schedule; (*b*) the tribal areas, i.e., the Marri, Bugti, Dombki, Kahéri and Umráni country in which estimates were prepared through the headmen of tribes, the same method being followed in Nasírábád which was then a *niábat* of the Kalát State, as was also the case with the Marris occupying the western portion of the Kohlu tahsíl; and (*c*) the remainder of the District in which a rough house-to-house enumeration was made by the subordinate staff. This was not synchronous.

The results arrived at gave a total population of 73,893, of which 7,924 were censused on the standard schedule and represent, in the main, the non-indigenous population of the District. This figure (73,893) does not include the Marri and Bugti country (38,919) which has been dealt with in Chapter V, or the population of the Dombki, Kahéri, and Umráni country (19,542) which forms part of the Lahri *niábat* of Kachhi in Kalát. A detailed statement containing the principal census statistics will be found in table II, Volume B.

In 1901 the total number of occupied houses in the administered area was 15,178: 1,391 in the towns and 13,787 in the villages, and of the total population the urban part numbered 4,551 and the rural 69,342. The incidence of population per house in the urban area was 3·2 and in rural areas about 5. The average population per square mile was about 18, the highest being 42 in Nasírábád. In the Marri and Bugti country the population was 7 per family and 5 per square mile.

Towns and villages.

The only town in the District is Sibi, which has grown up since the British occupation, and is inhabited largely by an alien population.

In pre-British days the number of villages was smaller, the people being obliged to live together for offensive and defensive purposes. This was especially the case in Sibi, which was exposed to constant raids by the Marris, and where in 1879 Mr. M. L. Dames found that there were only 7 inhabited villages, while the country was studded

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Population. with the ruins of no less than 40 deserted villages. There is now a tendency to spread out, and new villages and hamlets are gradually springing up. In 1901, the number of inhabited villages in this tahsíl, including Sángán, was 32, the total number in the whole District being 238 or one village in every 17 square miles. Nasírábád has 1 village in 9½ miles, Kohlu 1 in 15 miles, Sháhrig 1 in 17 miles, and Sibi 1 in 42 miles. There are a very few villages which have a population of over 1,000 souls. The most important places are mentioned in Chapter IV in the *Miniature Gazetteer* of each tahsíl.

The Marri and the Bugti country, which has an area of 7,129 square miles, has only 5 villages, the majority of he population being nomads.

Growth of population. Previous to 1891 no regular census was attempted, and in that year the operations were confined to the Sibi and Sháhrig tahsíls. The only information available as regards earlier years is derived from the rough estimate of Sibi and Sángán (13,900) made by Mr. M. L. Dames in 1879 and of the Zawar valley (4,822) by Dr. O. T. Duke in the same year. The growth of population, therefore, cannot be illustrated by reliable figures.

In 1901, the population of Sibi (excluding 846 in Sángán) was 19,680 against 13,401 in 1891 or an increase of 47 per cent. In the Sháhrig tahsíl there were 16,573 persons in 1901 against 16,241 in 1891 or an increase of 2 per cent. This comparatively small increase in the Sháhrig tahsíl is due to the fact that a considerable portion of the alien population which existed in 1891 has since left the District.

Besides the improved methods on which the census of 1901 was carried out, the increase in the population of the District may be attributed partly to the greater security to life which has attended the British occupation. It may also be presumed that the rise in the standard of living, which has undoubtedly taken place among the indigenous population, has led to more frequent marriages and a consequent increase in the birth rate.

Migration. The majority of the indigenous population in the plains are settled, but in other parts of the District there is a constant flow of migration, the causes being the nomadic habits of the tribes, the variations in the climate, and the

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periodical visitations of scarcity and drought which compel the people to seek more favourable districts. **POPULATION.**

The Sárangzai, Pánézai, Dúmar and Wanéchi tribes of the Sháhrig tahsíl are largely flock-owners, and spend the summer in the hills and the winter in the Zawar valley. Large numbers of Marris migrate to the Kohlu valley, Duki and Bárkhán in the summer months in search of grazing, and the Sibi plain is a regular resort in the winter for Bráhuis, Ghilzais, Marris and Bugtis. Large numbers of Jats from the lower portions of Kalát also regularly visit Sibi during the spring harvest, when they work as labourers. In time of scarcity and drought Marris, Bugtis and the people of Sibi dependent on dry crop areas migrate to Nasírábád and Sind.

Immigration from India.

In 1901, 5,547 persons (males 4,264 and females 1,283) were enumerated in the old Thal-Chotiáli District who had been born in the provinces of India, 2,144 who belonged to other parts of Baluchistán, 238 who had been born in Native States of India, and 522 born in countries adjacent to India, chiefly Afghánistán.

The province in India from which most immigrants come is the Punjab (3,721), and Sind and the United Provinces come next with 862 and 821 respectively. The immigrants from Native States represented 89 from the Punjab, 74 from Kashmír and 40 from Rájpútána. The immigrants from the Punjab are drawn principally from the Districts of Amritsar, Siálkot, Jhelum, Jullundur, Hoshiárpur, Gujrát, Gurdáspur, Gujranwala and Ráwalpindi.

Age statistics, vital statistics, infant mortality, and infirmities.

No detailed record of age was attempted in 1901 except in towns, military stations and bazars along the railway line which were enumerated on the standard schedule; in the District adults were merely distinguished from minors. Out of a total population of 60,658, which represent the principal indigenous tribes of the District, there were 32,507 males, including 19,479 adult males, and 28,151 females. The number of male children under 12 years of age was 13,028. Out of the 4,551 persons, representing the population of Sibi town, 1,323 were under 20 years, 2,356 between 20—40 years and 748 between 40—60 years.

Vital statistics were not recorded in the District. A summary enquiry regarding the birth and death rate during the year 1905 was made by the tahsíl officials by selecting

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POPULATION. a few villages in each tahsíl, the result obtained indicating 4·7 per cent. of births and 4·5 of deaths on the total population of those villages during the preceding 12 months. The birth rate for boys was 2·6 and for girls 2; while the death rate for male children was 1·5, of female children 1, of adult males 1·1 and adult females ·88. According to these enquiries the highest birth rate was 7·2 in Kohlu and the lowest 3·7 in Sibi, while the highest death rate was 9·8 in Nasírábád and the lowest 2·6 in Sibi. Longevity among the indigenous population, more especially in the highlands and in dry crop areas, appears to be infrequent owing to constant exposure to the severity of the climate and to bad nutrition.

A summary enquiry made by the tahsíl officials in certain selected villages shows that in a population of 11,605 the total number of afflicted persons was 109 or ·94 per cent. of which 74 were males and 35 females.

Comparative number of sexes, and civil condition.

The disproportion of women to men in the stations and bazars was very great, there being only 326 women to every thousand men. In the Sibi town, where the population is more settled, there were 437 women to every thousand men.

Among the rural population there were 28,151 women and 32,507 men or 866 women to every thousand men. Among the Baloch, who form the major portion of the population, the proportion of females to males was 854 to 1,000. The Afghán s had 907, the Bráhuis 813, the Jats 849 females to 1,000 males, while the proportion among the Khétráns and Saiads was 846 and 879 respectively. No record was made of the civil conditions of the indigenous population.

Marriage customs.

Among the indigenous classes every man marries as soon as he possibly can, but the payment of bride price (*walwar* or *lab*) compels many to wait till middle age. This is specially the case with the poorer nomadic classes among the Kákars. Marriage almost invariably takes place after puberty, one of the most important reasons being the heavy domestic duties which devolve on a wife and which can only b performed by a full grown woman. The situation is thus expressed by one of the leading *zamíndárs* of Nasírábád: "It does not pay us to bring home a child-wife, feed and clothe her. We only marry a woman when she is fit to be a wife, to do all household work and help us in our avocations."

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So far as can be ascertained polygamy is rare, except among the well-to-do, though the people have no objection to a plurality of wives up to the limit of four prescribed by Muhammadan law. The summary enquiry instituted by the tahsíl officials, to which a reference has already been made, elicited that in a population of 11,605, the number of married males was 2,716 or 23·4 per cent., of whom 159 or 5·8 per cent., only had more than one wife. The wealthy, who are the only class with the means to pay *walwar* more than once, take more wives than one, either for pleasure, or, sometimes for the sake of offspring. Polygamy is occasionally forced on the poor among the Afgháns by the custom which requires that one of the surviving brothers or cousins must marry a widow. Cohabitation with concubines (*kanís*) is permitted by custom. POPULATION.

Among the Baloch and Jats, marriage with the near relations is general, as the system of exchange largely prevails, and it is also preferred among most other tribes because exchanges can be easily arranged, the bride price is less, the parties are already mutually acquainted, and their tribal relations are strengthened by the marriage tie.

Marriage ceremonies.

Among the well-to-do the bridegroom is generally about twenty and the bride four years his junior, whilst among the poorer classes both the bridegroom and the bride are generally older. In rare cases infant betrothals take place, and then only among very near relations. Ordinarily a man has nothing to say in the selection of his bride, but 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 about her personal appearance and other qualifications. Among the very poor or when marriage takes place among the well-to-do at an advanced age, the man makes his own choice.

Baloch marriage customs.

Among the Baloch *lab* or bride price is only paid when a bride belongs to a separate clan or tribe. Among endogamous groups there are three systems of marriage: (i) the *nang* when no stipulations are made: (ii) the *sa badal* also known as *kano wati* or system of exchange of girls between families, and the *pét* when the condition is made that a daughter born of the marriage will be given to a relation of the bride's parents. Among the Golas the *lab* is alway paid,

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POPULATION. the amount varying from Rs. 100 to Rs. 1,000 according to the position of the parties. The ceremony of *shir wata* which renders the betrothal (*sáng*) binding is thus performed. When the relations on both sides are assembled, the bride's father brings a cup of milk into which the bridegroom's father drops a few rupees. The cup is then handed round and the milk is sipped by all. The bridegroom's father presents the bride with a *suthan* (pair of trousers), *ghaga* (shift), *sari* (wrapper); a pair of shoes, a silver ring and ear-rings being sometimes added. The marriage day (*tith*) is then fixed, the usual time being immediately after the *rabi* or *kharíf* harvests, but the *tith* must not fall in the month of Muharram, or on the *Bára wafát*. When the date has been finally arranged, the bridegroom's father sends a seer of flour, half a seer of *gur*, and the same amount of *ghi* to the bride's father, this ceremony being known as *wanwáh*, and gives a feast to his friends and relatives, from whom contributions in money (*mana mokh*) are received. A few days before the marriage, a coloured thread (*gána*) is tied to the wrist of the bridegroom (*ghot*) and he is given a sword to protect himself from evil spirits. On the same day the women of the family grind 5 or 7 seers of corn (always an odd number), which is kept over for the use of the couple after marriage. This is called *buki*. The customs attending the ceremonies of *tith*, *gána* and the girding on of the sword are also observed by the Hindus of the Punjab, from whom they have probably been borrowed.

On the marriage day the wedding procession, accompanied by the females of the bridegroom's party, moves off to the bride's house, where a separate shed (*chhapar*) has been erected, in front of which there is a small channel filled with milk (*wahi khír*). The bride is placed in this shed, and at night after the guests have feasted, the *nikáh* is read by the *mullá*. After this the bridegroom is conducted to the shed and the heads of the bride and bridegroom are placed together seven times (*sar mél*). Horse racing, shooting at a mark and dancing are the chief amusements at weddings, and food is also provided for the guests by the bridegroom. Clothes, ornaments, and furniture are given to the bride by the parents on both sides, and she also receives her *haq-i-mahr* or dower, which ordinarily consists

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of a cow, buffalo or camel or a few rupees.

In cases of the re-marriage of widows no ceremonies are observed except the *nikáh.* On the death of her husband, the woman can return to her parents and for purposes of re-marriage is at their disposal, except in cases in which bride price (*lab*) has been paid when she is at the disposal of the heirs of her deceased husband.

Marriage customs among the Afgháns.

Among the Afghán tribes of the District the amount and payment of *walwar* (bride price) is the most important factor in all matrimonial arrangements, but the system of exchange of girls, which is known as *sarai*, *sarbada* and *kanowati* also prevails. The Pathán customs and ceremonies differ from those of the Baloch in many essentials and there are also many variations among the different tribes themselves, but the following account of the Kákar marriage ceremonies may be taken as fairly representative :—The girl having been approved, the father of the bridegroom with some of his relatives (*marakka*) goes to the girl's father and, if the preliminary overtures are well received, the amount of *walwar* is discussed and also the presents, which the father is willing to give to his daughter. If the father of the bride consents to the match, the *walwar* is fixed, and the girl's mother or grand-mother thereupon presents the bridegroom's father with a needle in the eye of which has been inserted a silk thread. Guns are now fired, sheep are killed and a feast is given to the bridegroom's party. This is the preliminary step in the betrothal and is known as the *hokra.* This ceremony of *hokra* is binding. After it has taken place, it is considered a want of good breeding on the man's part to retreat without a plausible excuse, and any one who does so is regarded with contempt. In the case of the woman the *hokra* is considered binding except under special circumstances, such as adultery on her part or strong suspicion of it.

After about a month a portion of the *walwar* is paid, and a party of the bridegroom's relations goes to the bride's father, who presents them with a silk kerchief, the colour of which is generally green, and which has silk rosettes or silver ornaments on the four corners. This is the *kozda* or betrothal, and at this time there are again general rejoicings, dancing, etc.

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POPULATION. When the *walwar* has been fully paid, a date is fixed for the marriage (*nikáh*), which is performed in accordance with Muhammadan rites at the bride's house. Besides the *walwar*, the bridegroom has to supply provisions to the father of the girl for the entertainment of the wedding guests. The father of the bride also gives presents which generally consist of a suit of clothes for the bridegroom, one or more dresses, a few silver ornaments and articles of household furniture for the bride.

In cases of widow re-marriage no ceremonies, except the *nikáh*, are observed. On the death of her husband the widow is considered to belong to his relatives, and if one of them does not marry her, she is usually married in the tribe on the payment of *walwar*, which is about half of that paid for a virgin.

Bride price. In the pre-British days the bride price paid by the Kákars was about Rs. 40, and was generally paid in kind. It now varies from Rs. 200 to Rs. 400 for a virgin and about half the amount for a widow, and is paid partly in cash and partly in kind.

Among the Makhiáni (Tor Tarins) of Sháhrig, the *walwar* varies from Rs. 200 to Rs. 600 for a virgin, that for a widow being about half. The *haq-i-mahr* varies from Rs. 12 to Rs. 38. The Makhiánis have a curious custom which also prevails among other Pathâns of the Sháhrig tahsíl, in Pishín and in many parts of Chágai, and in accordance with which the husband presents his wife with a share of the merit (*sawáb*) which he hopes to obtain after death by giving alms from his hearth (*angháraí*) in his life time. The share varies from one-sixth to one-third, and the gift saves the husband from the onus of giving any dower upon earth.

The *walwar* paid by the Wanéchis (Spín Tarins) varies from Rs. 100 to Rs. 250. The betrothal is followed by the ceremony of *psha khalásawal*, when the bridegroom is presented with a pair of red trousers, or a turban, and is afterwards permitted to visit the bride's family, though he may not meet the bride. The usual rate of *haq-i-mahr* is Rs. 12/8.

The Zarkuns. The price of a bride among the Zarkúns of Kohlu varies from Rs. 100 to Rs. 500, but it has been known to be as much as Rs. 1,000. A widow is valued at half the amount and the

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price of a divorced woman is still lower. The system of exchange of girls prevails among the Zarkúns and exchanges are also permitted between virgins and widows. POPULATION.

The Panri Afgháns of Sibi consider it derogatory to marry their girls to men of other tribes, though they take their brides from neighbouring clans. The Bárúzais marry their girls in their own clan and in such cases do not demand *walwar*. Among the Panris the ordinary rate of *walwar* varies from Rs. 200 to Rs. 500. The *haq-i-mahr* is Rs. 12 and the husband also presents his wife with a fourth share of the *sawáb*, to which a reference has already been made. The Panris.

The Sheikhs claim to be Saiads, but now form part of the Makhiáni tribe and follow their customs. With the exception of the Buknári Saiads, who do not give their daughters outside their own section, all other Saiads inter-marry with the tribe with whom they live. The ordinary *walwar* among themselves varies from Rs. 200 to Rs. 300, but the tribesmen are often willing to pay double the price for the honour of marrying into a Saiad family. Saiads.

The Jats of Sibi mainly follow the marriage custom of the Panri Afgháns with whom they have been living for generations. When inter-marrying among themselves the leading families of the Jats do not demand or pay *walwar*, but in other cases the rate varies from Rs. 200 to Rs. 500. In addition to the *haq-i-mahr* the bridegroom pays a small sum, generally Rs. 7, as *shír bahli* (lit. suckling) to the bride's mother. This custom is also observed by the Baloch of the Chágai District. After the death of her husband, the widow returns to her parents and is at their disposal as regards re-marriage. Jats.

The Jats of the Nasírábád tahsíl follow the marriage customs of the Baloch, but pay *walwar* which varies from Rs. 100 to Rs. 400. After the *sarmél* or the placing of the heads together, a small lump of cotton is placed alternately on the head of the bride and the bridegroom and each has to pick it. This is called the *gulchín*. Then the women of the family give a pinch of salt to the bridegroom who places it in the bride's hands, this part of the ceremony being known as *sihra*. A sheet with a sword or knife tied in each corner is then held over the bridegroom who is conducted to a *kandi* tree and is called upon to lop a branch with a single

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Population. stroke of a sword. This is done to prove his strength and manhood.

The code of morality among the Jat camel breeders and artisans is loose, and it is a common saying that a headman who gives his camels to a Jat to graze thereby also acquires a claim upon the affections of the Jat's wife. The rate of *walwar* varies from Rs. 5 to Rs. 100 according to the position of the parties.

Divorce. Divorce is rare among the Baloch as the usual punishment for infidelity is death and it is considered a disgrace to put away a wife for other reasons; it is also infrequent among the Panris and the better classes of Jat *zamindárs*. Among others the usual reasons for divorce are the disagreeable appearance or temper of the woman and immorality proved or suspected. The usual method of divorce is the throwing of three stones or clods of earth into the lap of the woman in the presence of two witnesses. The divorced woman has the status of a widow and can re-marry in her tribe, but if she is divorced for misconduct, tribal custom does not permit her to marry her seducer. Amongst the Zarkúns, 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. If a Wanéchi woman is divorced at her own request, the husband is entitled to recover about half of the *walwar* paid by him. Among the Tarins, Kákars and the Jats of Sibi, if a woman is divorced for her own fault, the husband claims compensation (*khulla*) from the man who marries the divorced woman. The amount is not more than one-third of the *walwar*.

Penalties for adultery. Before the British occupation, death was the punishment of a faithless wife caught *flagrante delicto*. This still holds good among the majority of the hill Baloch, but with the Pathans and also with the Jamáli, Umráni and Khosa Baloch of the Nasírábád tahsíl, the injured husband is generally ready to salve his honour with compensation in girls, money, etc., the amount payable varying in different tribes. No compensation is payable if both the seducer and the woman are killed. If both escape, the woman is divorced, and among the Makhiáni and Wanéchi Tarins, and Sanatia Kákars, she can marry her seducer when the compensation has been paid. Among most tribes there is no fixed rate,

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the compensation (*nék*), which generally consists of one or more girls and about Rs. 200 in cash, being determined on the merits of each case.

The status of woman and rights to property.

The position of women among the Afgháns of the highlands and among poorer classes of other parts of the District is one of extreme degradation. No sooner is a girl fit for work than her parents send her to tend the cattle, besides making her take part in all the ordinary household duties. Owing to the system of *walwar* in vogue, when she reaches nubile age, she is, for all practical purposes, put up for sale to the highest bidder. Her father discourses on her merits as a beauty or as a housekeeper in the public meeting places, and invites offers from those who are in want of a wife. Even the more wealthy and more respectable Afgháns are not above this system of thus lauding the human wares which they have for sale. A wife must not only carry water, prepare food and attend to all ordinary duties, but she must take the flocks out to graze, groom her husband's horse and assist in cultivation. She has no rights in property, and, if divorced, she can, as a rule, only carry away with her the clothes she is wearing. As a widow, she is only entitled to a subsistence allowance from her late husband's estate. In the household of a deceased Afghán, widows and girls are merely regarded as assets in the division of his property, and though the system is discouraged by Political officers, it is no uncommon thing to find that a son is willing to hand over his mother to an applicant for her hand on the receipt of the stipulated *walwar*.

In former days a brother, who did not wish to marry his brother's widow himself, could dispose of her in marriage to any one he chose and appropriate the *walwar*, but an appreciable change has occurred in the position of such widows, since an important decision was given by Mr. H. S. Barnes, then Agent to the Governor-General, in November 1892 in the case of Lukmán, Kákar, *versus* the Crown: "As regards a widow's power of choosing a husband," Mr. Barnes said, "Muhammadan Law must not be overridden by local inhuman and ignorant custom and in all disputes regarding widow re-marriage brought before the Courts in British Baluchistán or the Agency territories, the courts of law should follow the provision of Muhammadan law, in so far

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POPULATION. as that law gives to widows full liberty and discretion to marry whom they please; and no case of the kind should be committed to a *jirga* for settlement without a clear direction that, on this point of the widow's freedom of choice, no curtailment whatever will be permitted of the liberty and discretion which Muhammadan law allows her. The only point in which any concession to local tribal custom can be permitted, is that which relates to the payment which should be made by the new husband to the late husband's family. * * * * * In order to put a stop to the feuds which might otherwise arise from allowing widows to marry whom they please, it is admissible for courts to settle the sum of money which should be paid to the family of the widow's late husband by the man she proposes to marry. This is the point in the settlement of these cases, which may usefully be made over to a *jirga* for decision." This decision was re-affirmed by Sir James Browne in June 1895, in the case of Musammát Miryam, Yásínzai, when an order of the Political Agent, Quetta, debarring the widow from marrying any member of the Karozai, Sulaimánzai and Bárezai sections was quashed, and the woman was permitted to marry according to her own choice, subject to the payment of the *walwar*.

Among the Baloch and the wealthier classes of Jats the position of the woman is somewhat better.

Inheritance. Except among the Saiads and Pánézai and Sárangzai Kákars who follow the Muhammadan Law in such cases, the women are allowed no share in inheritance. Among the Makhiáni an exception is made in the case of a widow if her late husband has left no near male relations. Inheritance among males is governed by tribal custom, but is based on the general principles of the *shariat*.

Language. Language, at the census of 1901, was recorded in the old Thal Chotiáli District only in the case of 8,471 persons, who were censused on the standard schedule.* Of these only 1,561 spoke the vernaculars of Baluchistán; Sindi was spoken by 1,450 persons, Punjábi by 3,724 and Urdu by 1,261. The number of persons speaking European languages was 95, and of those speaking Persian 176. The language of the courts is Urdu, and

* *Census of India, 1901*, Vol. V-A, Table X.

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modified form of it, originally introduced in the District by officials who came in the early days of the British occupation from the Déraját, is making way among the indigenous population and especially in the villages round Sibi. POPULATION.

The principal dialects spoken by the indigenous population are Baluchi, Pashtú, Bráhui, Jatki and Sindi. The medium of correspondence, except in the case of official documents, is Persian among Muhammadans and Sindi among the localised Hindus.

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 Punjábi. Baluchi.

Pashtú is spoken by the Afgháns in the Sháhrig and Kohlu tahsíls, also in Sángán. The Khajaks of Sibi speak Pashtú which has a mixture of Sindi words and the Panri Afgháns speak Sindi in their homes. The Zarkúns of Oriáni speak Khétráni. The Makhiáni and Wanéchi Taríns of Sháhrig use a modified form of Pashtú which is known as the Chhalgari or Tarínáo. This dialect differs from the ordinary Pashtú of the Quetta District and according to the tradition the progenitor of the Wanéchis quarrelled with his father who cursed him saying "*warza, pa shabé dé sok ma pohézha*;" that is "begone, let no one understand thy language." Among the peculiar terms of Tarínáo may be included the following :— Pashtú.

English.	Pashtú.	Tarínáo.
Father	plár	piár.
Wind	bád	wágu.
Sun	nmar	mér.
Bullock	ghwae	lézhda.
Camel	úsh	wúsh.
Dog	spai	spa.
Milk	shodae	shwa.
Butter milk	sharambae	shamzi.
Clarified butter (*Ghí*).	ghuri	runráh.
Turban	pagrai	malastanr.

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POPULATION.

Jatki.

Jatki or Sindi is the dialect of the Jats of the plains, who represent about 25 per cent. of the total rural population of the District.

Races, tribes and castes.

The following table * shows the distribution by races and tribes of the indigenous inhabitants of the administered portion of the District :—

Baloch	Bugti ...	256
	Bulédi ...	5,134
	Dombki ...	1,078
	Magassi ...	613
	Marri ...	875
	Rind ...	9,945
	Umráni ...	1,098
	Others ...	151
	Total ...	19,150
Afgháns	Kákar ...	6,820
	Panri or Panni ...	3,656
	Tarín ...	6,468
	Zarkún ...	751
	Others ...	424
	Total ...	18,119
Bráhui	Bangulzai ...	1,261
	Lángav ...	383
	Zehri ...	173
	Lahri ...	201
	Méngal ...	824
	Pindráni ...	465
	Raisáni ...	168
	Shahwáni ...	118
	Others ...	139
	Total ...	3,732
Jat ...	Saiad ...	1,556
	Khétrán ...	958
	Abra ...	9,348
	Jat ...	2,402
	Bhangar ...	953
	Katpár ...	591
	Lori ...	285
	Sheikh ...	325
	Others ...	3,232
	Total ...	17,136

These figures do not include the population of the Marri, Bugti, Dombki, Kahéri and Umráni country which in 1901 was as follows :—

Marri country ...	20,391
Bugti country ...	18,528
Dombki, Kahéri and Umráni country ...	19,542

* Excludes 7 Dehwars.

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It will be seen that the Baloch are by far the most numerous in the administered area, while the tribal area is almost entirely populated by that race. Afghâns come next with 26 per cent., the Jats follow with 25 per cent., while the Saiads and Khétrâns contribute 2 and 1 per cent. respectively. **POPULATION.**

A Baloch tribe is not a homogeneous group, but has attained its growth by the gradual assimilation of a number of alien elements, the process being admission to participation in common blood feuds, then admission to participation in the tribal land, and lastly admission to kinship with the tribe. At the head of the tribe is the chief or *tumandár*, with whom are associated the *mukadam* or heads of clans as a council of war, the office of *mukadam* being hereditary. At the head of each section is a *wadéra*, whose office, like that of the head of the clan, is hereditary, the whole section combining to place the *pagri* on his head, just as the whole tribe combines in nominating a new chief. With the *wadéra* is associated the *mukadam* of the section, who acts as the *wadéra's* executive officer, his business being to communicate the *wadéra's* orders to the *motabars*, i.e., the headmen of sub-sections. The office of the *mukadam* of a section is not necessarily hereditary, a man of judgment or ability being often selected. Among the Marris there was another officer to whom special duties were assigned during raiding expeditions, namely, *ráhsan*, who held a hereditary office, accompanied all expeditions, and whose duty it was to kill any tribesman who fled from the line of battle. Besides an extra share in plunder, his principal privilege was that he incurred no liability to blood-feuds or payment of compensation. **Tribal constitution.**

An Afghân tribe differs in certain respects very materially from a Baloch tribe. Theoretically, it is constituted from a number of kindred groups of agnates; that is to say, descent is through the father, and the son inherits the blood of the father. The groups comprising the tribe are divided into a multiplicity of sub-divisions, which it is almost impossible to follow, but, for practical purposes, four are in common use, the *kaum* or main body, the *khél* or *sai*, representing both the clan, a group generally occupying a common locality, and the section, a group whose members live in close proximity to one another and probably hold common **Afghân tribe.**

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POPULATION. land, and lastly the *kahol*, a family group united by kinship. Affiliated with many tribes are to be found a number of alien groups known as *mindún* or *hamsáyah*. In such cases the test of kinship does not apply, and such groups, families or individuals are united to the tribe by common good and common ill. In other words, common blood-feud is the underlying principle uniting a tribe, but the conception merges into the fiction of common blood, i.e., connection by kinship.

The Afgháns are not organised under a common leader, as is the case with Baloch or Bráhui tribes, to whom the tribal officers, such as *mukadams*, *wadéras*, etc., are subordinate, but their democratic spirit chooses a leading man in each minor group. Heredity is always an important factor among the Baloch, but with Afgháns there is frequent chopping and changing, the weak giving way before the strong. Hence, individuality has far greater scope among Afgháns than among other races, but the retention of influence once acquired frequently depends on exterior support, such as that of the Government rather than that of the tribesmen themselves.

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

The origin of the Baloch.

"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 Láshári from Láshár; the Gishkáúris from the Gishkáúr, i.e., the Gish stream, which drains the Buléda valley; the Kuláchis from Kulánch, also situated in Makrán, and the Magassis from Magas in Persian Baluchistán. Again, there is to be found a strong tribe of Rinds at Mánd 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 tenth century, tells us that the

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Koch and Baloch inhabited the 'Irán Zanín, bordering on Hind and Sind.' Like Kochi or Kochai in Pashto and old Persian, the word Baloch simply means 'nomads' or 'wanderers.' POPULATION.

"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 their 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 horsemen riding crop-tailed horses in 664 A.D. at Kaikán, which lies somewhere between Kéj in Makrán and Khozdár, 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 Turanian stock.

"The authenticity of the tradition among the Baloch of the Indus valley, which centres round Jalál Khán, generally called Jalál Hán, from whom sprang four sons—Rind, Hot, Láshári, Korái, and a daughter, Mái 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 Oreitál or Horitái, 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 evidence that they were numerous and were making raids and forays in all directions."

In dealing with the Baloch tribes of the District it will be convenient to divide them into two groups, namely, those who are under political control like the Marris, Bugtis,

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POPULATION. Dombkis and Kahéris, and those who reside in the administered areas. Of the former the Marris and Bugtis are dealt with separately in Chapter V, and only a brief description is here necessary. The Dombkis and Kahéris also belong more properly to Kachhi, and the details of their origin and present constitution are given in the Gazetteer of that District.

Marris. In 1901 the Marri Baloch in the whole Province numbered 20,373 (males 11,465, females 8,908), the number of adult males being 6,898. Of this total 19,161 were in the Marri country, and the rest in Kalát and Las Béla. The tribe is divided into three main divisions: Ghazni (8,122), Bijaráni (4,700) and Loharáni, which clan also includes the Shiráni, originally Afgháns (6,369). Their *tumandár* or chief is Khán Bahádur Nawáb Khair Bakhsh Khán, who belongs to the Bahawalánzai section of the Ghazni clan and lives at Kahán.

Bugtis. The Bugti Baloch in 1901 numbered 15,416 (males 8,608, females 6,808), the number of adult males being 5,209. Of this number, 15,159 (males 8,480, females 6,679) were enumerated in the Bugti country. The tribe is divided into seven clans: the Durrag Nothání (1,778), Khalpar (1,542), Masori (2,928), Mondráni (510), Pirozáni Nothání (4,731), Rahéja (877) and Shambáni (2,874). The tribal head quarter is Déra Bugti and the present chief, who belongs to the Bibrakzai section of the Rahéja clan, is Nawáb Sir Shahbáz Khán, K.C.I.E.

Dombki. The Dombki, an important Baloch tribe who occupy a part of the Lahri *niábat* in Kachhi, 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 under the Kalát State and 809 in the Thal-Chotiáli (now Sibi) District. The principal clans are the Baghdár (521), Bhand (95), Brahmáni (549), Dinári (280), Dír Kháni (213), Gabol (51), Gháziári (169), Gishkauri (426), Khosa (169), Láshári (35), Mohamdáni (314), Mirozai (149), Shabkor (386), Singiáni (125), Sohriáni (255), Táláni (349) and Wazíráni (28). The present chief of the tribe is Mír Chákar Khán. The Dombkis are popularly supposed to have some of the best blood in their veins. In the days of General John Jacob, the tribe was famous for its marauding propensities, the most noted

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section in this respect being the Jakránis. A few of these are still found in Nasírábád, but the majority have migrated to Sind. 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. POPULATION.

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 *niábat*. The tribe is divided into four clans: the Buláni (70), the Moradáni (208), Qalandráni (179) and Tahiráni (306). The following description is given by Mr. Hughes-Buller in the Census Report of 1901:— Kahéris.

"The Kahéris are also a small tribe, but it is doubtful whether their classification as Baloch is correct. At any rate they are described by Mír Masúm 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 compatriot of the Prophet, and allege that they migrated with the Baloch from Makrán under their leader Niámat Sháh, who purchased the country from the Kurchánis, the price paid being a camel load (*chhatar*) of money, hence the name Chhatar, the present headquarters of the tribe. Their headman (1905) is Muhammad Baka Khán.

The total number of the Baloch in the administered areas of the District in 1901 was 19,150: males 10,330, females 8,820, representing 28 per cent. of the total rural population. The important tribes are the Rind, Bulédi and Umráni. Baloch tribes in the administered area. Baloch.

The total of Rind was 9,945 (males 5,384 and females 4,561). Of these 1,138 were in the Sibi tahsíl and 8,806 in the Nasírábád *niábat* or tahsíl. According to local tradition the Rinds are the descendants of Rind, one of the five children of Jalál Khán. In the Census Report of 1901 Mr. Hughes-Buller says that "it is with the Rinds that all the Baloch tribes endeavour to trace their connection. They are looked up to with deference by their neigh- The Rind.

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POPULATION. bours and all Baloch traditions centre round their hero, Chákar. Outsiders like the Bráhuis use the term 'Rind' as a generic word, equivalent to 'Baloch.' After being driven from Kirmán, the Rinds lived in Kéj and Kolwa, where they are still to be found. Thence they migrated into Sind and are now scattered through that Province and the Punjab."

The important clans in the District are the Jamáli, Khosa and Umráni. There are also the Chándias (756) who live partly in Sibi and partly in Nasírábád; the Gulám Bolak (608) in Sibi and the Láshári (796), Leghári (417) and Mughéri (269) in Nasírábád.

The Jamáli. The Jamális in 1901 numbered 3,088: males 1,673, females 1,415, the number of adult males being 1,022. They are divided into two main branches (*takkars*): Jamáli and Ramdáni. The principal sections of the Jamális are the Taharáni (also known as Shér Khánáni), Shahaliáni, Shahalzai, Mundráni, Sahriáni (originally Khosa), Dhoshli, Zanwráni (also Khosa), Waswáni, Bhandáni, Bábar, Tingiáni, Manjhi, Pawars, and Rehanwálas. The Bábar (whose headman is Muhammad Siddíq) and Waswáni (headman Dád Muhammad) are the strongest numerically. The Jamális now occupy that part of the Nasírábád tahsíl which is irrigated by the Begári Wáh canal, and their principal villages are Rojhán, Dur Muhammad, Rojhán west, Saméji north and south, Chauki, Shaho and Sobha. Local tradition asserts that the Jamális came to this country with Mír Chákar. The chief or *wadéra* is Khán Bahádur Lashkar Khán, Tahráni, and the other leading men are Mírs Khán Muhammad, Ramdáni; Mehráb Khán, Ramdáni; Sobdár Khán, Tangiáni; and Muhammad Khán, Shahibzai (1905). Before the opening of the Sind canals the tribesmen chiefly led a nomadic life, living on the produce of their flocks, supplemented by precarious harvests on dry-crop areas.

Khosa. In 1901 the Khosas in the District numbered 3,338: males 1,801, females 1,537, the number of adult males being 1,057. They are also found in Sind and in the Punjab. They claim descent from Hot, one of the five children of Mír Jalál Khán, and according to local tradition the founder of the tribe was one Koh-sar, whose name has become corrupted into Khosa. They are also sometimes called *muhánas* (boatmen) in memory of a certain occasion when some of

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the clan rowed Mír Chákar across the Indus. The name of Khosa would, however, appear to have a different origin and according to Dames "the reputation of being raiders and robbers, which the Baloch have always borne among their neighbours, has earned them many uncomplimentary epithets, which are found among the tribal names, for example Khosa, which in Sindi means a robber." * POPULATION.

The Khosas are divided into three branches: Baleláni, Khiloláni and Umráni, the majority of those in Nasírábád belonging to the Khiloláni branch, which is again divided into ten sections.

The Balelánis live in the Déra Ghází Khán District; their chief is Sardár Bahádur Khán, who is also chief of the whole Khosa tribe.

The Khiloláni.

In Nasírábád the leading man of the Khilolánis is Mír Hazár Khán. The Khilolánis now occupy large areas of land irrigated by the Sháhi Wáh canal, and their important villages are :—Mánjhipur, Bágar, Bola, Ahmadpur, Dodáika and Sháh Wáh. They also own lands in Mamal, Rojhán east, Sháho and Sobha in conjunction with the Jamális.

The Umránis.

In 1901 the numbers of Umráni or Umaráni residing in the District numbered 1,098: males 575 and 523 females. They claim their descent from Umar, brother of Ghazan and 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 the 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 twelve sections: Tangiáni, Balacháni, Ghanháni, Malgháni, Paliáni, Nodkáni, Jongháni, Sobháni, Setháni, Buriáni, Misriáni, and Diláwarzai. All these clans 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 the Buriáni. The last seven sections reside and own lands in Bhág Nári, their leading man being Wadéra Khudái

* *The Baloch Race*, by M. L. Dames, *Asiatic Society Monographs*, No. IV (London, 1904).

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POPULATION. Khán, Diláwarzai. The other sections are spread over the Upper Sind Frontier District and Nasírábád, the principal sections in the latter tract being the Tangiáni, Balacháni and Malgháni.

According to the local tradition the Umránis first occupied the Manjúthi lands when Mír Chákar went to the Punjab, and the division into the various sections is said to have been effected in the time of Fázal Khán, tenth in descent from Ali. Fázal Khán's brothers, Mondar Khán and Bhakkar Khán migrated to Lahar in Hyderábád (Sind) where their descendants still live. At the same time about 500 men of the Paliáni section migrated to Jacobábád. The rest of the tribesmen remained at Manjúthi in Kachhi until 1900 when they were compelled by drought and famine to migrate in a body to Nasírábád where the majority of them work as tenants, though some have also acquired land.

The Golas. The number of the Golas, who were shown in the Census tables of 1901 as a clan of the Bulédi tribe, amounted to 5,134 in the district: males 2,772 (including 1,660 adults) and females 2,362. Writing about the groups which form the Baloch tribes, Mr. R. Hughes-Buller says:—"They consist chiefly of elements which have been affiliated to the Baloch and have afterwards set up for themselves. As time passes, their origin is forgotten, and with it any social inferiority which may have originally existed. An instance of a group, which has only lately asserted Baloch origin, is to be found among the Golas of the Nasírábád *niábat*. Though enumerated with the Bulédis they are looked on by other Baloch as occupying a low place in the social scale. Common report assigns them a slave origin, and as the word *gola* means slave in Sindi, it is quite possible that the belief has some foundation in fact.*"

The Golas are divided into nine sections: the Pandáni, Karmiáni, and Satmáni, descendants of Aib Khán, and the Joliáni, Járáni, Kásháni, Tándláni, Rakhiáni, Shambáni, who are descended from Músa Khán. With the latter are affiliated the Kaliáni, Kalwáni, Kahgola, Dasowáni, Chhetta or Shér Kháni, and Chunriáni sections whose origin is not known. The tribesmen assert that their progenitors Aib

* *Census of India*, 1901, Vol. V-A., Chapter VIII, page 133.

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Khán and Músa Khán accompanied Mír Chákar as scouts or guides who are called *goláo* in Sindi, and that the present name of the tribe owes its origin to this source. They are also known as Mírali, from Mír Ali, the ancestor of the Bulédis. POPULATION.

The Golas are said to have migrated from Sind, when the canals were first opened out in Kalát territory and to have obtained lands on lease from the Khán. The descendants of Khair Muhammad and Gola Khán own lands in Deh Gola, but the majority of the tribesmen work as tenants. Their headman is Khán Bahádur Sohbat Khán, who has recently built the village of Sohbatpur.

The following statement gives a list of other sections of less importance found in the district :— Other Baloch tribes.

Tribe.	Clan.	Population in 1901.			Locality.
		Total	Males.	Females.	
Dombki	Gishkori	426	224	202	Own lands in dry crop areas in the Sibi tahsíl.
,,	Gurgéj	228	118	110	
,,	Hára	137	77	60	
Magassi Rind	...	605	348	257	Nasírábád tahsíl (chiefly tenants).
	Chándia	505	279	226	
	Gabol	102	58	44	
	Láshári	796	419	377	
	Leghári	417	240	177	
	Mughéri	269	154	115	
	Chándia Ghulám	251	125	126	Chándia village in Sibi.
	Bolak	608	329	279	Own lands and water at Bhakra in the Sibi tahsíl.

The Baloch has the reputation of being a good fighting man. He is tall and sparse in appearance, temperate in his habits and endued with great powers of endurance, being capable of sustaining prolonged fatigue on very poor food. The face is long and oval and the features aquiline. The hair is worn long in curls on either side of the face and the beard and whiskers are allowed to grow untrimmed. Until comparatively recent years the Baloch looked upon fighting as their trade and despised agriculture and the arts of peace. The majority of the tribesmen living in the plains of Nasír- Character and disposition of the Baloch.

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POPULATION. ábád and Sibi have now settled down to cultivate their lands, but the wilder tribes such as the Marris and Bugtis are still very indifferent about the improvement of their land, the rugged and waterless nature of which does not indeed lend itself to cultivation. Those who have settled down to agriculture are still very rough and ready in their habits.

On the whole the Baloch are easy to manage and are generally well affected. They are a frank, good mannered people and in the characteristics of truth and honour are superior to their Afghán neighbours. To their chiefs they are docile and obedient though their bearing to others is proud and independent.

The best characteristics are their fidelity, truthfulness, hospitality and the treatment of their women, and their faults, indolence, pride and perhaps oversensitiveness. Their tactics in war were never to attempt an attack unless the enemy could be surprised or was in inferior numbers. They always fought on foot, and this was the reason that the Baloch always rode mares, as a mare was easily tied up and was not likely to betray her master by whinnying as a horse would do. The Baloch proverb says "a man with his saddle on a mare has his saddle on a horse, a man with his saddle on a horse has his saddle on his head." The rule of war was never to molest women or children, and women could go out safely when their male relations were in the midst of war. Boys were considered fair prey as soon as they assumed the *toga virilis* in the shape of a pair of *paijámas*.

Afgháns. Next to the Baloch, the numerically important race are the Afgháns, which, in 1901, numbered 18,119: males 9,499, females 8,620, and represented about 26 per cent. of the rural population of the district.

Kákars. The total number of Kákars in the district in 1901 was 6,820: males 3,636, females 3,184. They represent 38 per cent. of the total number of Afgháns and 11 per cent. of the total rural population of the district. The Kákars are Ghurghusht Afgháns, their progenitor Kákar being a son of Dávi and grandson of Ghurghusht, son of Qais Abdul Rashid. The principal clans in the district are the Sanzar Khél (1,609) and Sanatia (5,014).

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Of the total number * of Sanzar Khéls the Dúmars represent 1,221 (males 653, females 568), all of whom are in the Sháhrig tahsíl and chiefly in the Zarghún hills. The other Kákars regard them as social inferiors on account of their being descended from a *dúm* or musician. The tribe, however, claim that Dúmar was one of the sons of Kákar. The majority are pastoral, though some of them have recently taken to agriculture. Their headman is Hasan Khán who holds a Jemadár's post in the levies (1905). The Dúmars man the levy posts at Khost, Nákas and form a portion of the head quarter levies at Sháhrig. They are generally quiet and well behaved. Writing in 1882 Dr. O. T. Duke said:—"The Dúmars formerly had a bad reputation as thieves, but they gave us absolutely no trouble. * * * The Dúmars of Zarghún are paid by the officer in charge of Quetta, and their harmlessness is shown by the fact that although my District encloses them on three sides, I have not had a single case against them during the past 18 months."

Males	854
Females	755
* Total	1,609

POPULATION.

In 1901 the total number of the Sanatia Kákars in the District was 5,014 (males 2,674, females 2,340), of whom 4,967 were found in the Kach-Kowás and Sháhrig circles of the Sháhrig tahsíl and 47 in Sibi. Páne, the progenitor of the Pánézais, was fourth in descent from Sanatia, while Sárang from whom the Sárangzais derive their name was third in descent. The number of the Pánézais and Sárangzais was 1,315 and 3,187 respectively in 1901. Their unsettled condition at the time of the Afghán war, the murder of Captain Showers (1880), their attacks on Fuller's Camp and Sir Robert Sandeman's escort and their subsequent attempt against the fort at Kach have already been described in the section on **History**. Of late years they have given no trouble and their general behaviour has been excellent. The majority of them still retain the primitive characteristics of a remote hill tribe. The chief occupation of the Pánézais is agriculture, but a large number of the Sárangzais are pastoral. The headman of the former is Waháb Khán and of the latter Halím Khán.

Sanatia clan.

The Pannis or Panris were originally a nomad tribe of the Ghurghusht Afgháns. The Sáfis, a branch of the tribe,

Pannis or Panris.

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POPULATION. are still found in considerable numbers near Ghazni, and another large section, now known as the Gaduns, reside in the Pesháwar District to the east of the Yúsufzai country. The branch with which this District is concerned appears to have wandered from the west to the Sulaimán hills and from thence to have spread gradually to the south. The Músakhéls and Isots of the Loralai District are Pannis, and another section found their way into Sángán from the Bolán Pass and gradually acquired Bádra, Quat-Mandai and Sibi. Eventually they got possession of, or were perhaps nominated by, the rulers of Kandahár to administer Bárkhán and the lands now held by the Marris. The descendants of the Panris are also found in Southern India where from time to time they have made a considerable figure in Indian history. Prior to the downfall of the house of Bábar, one of the celebrated free lances of the period was Dáúd Khán, a Panni, who was remarkable for his generosity and liberality which have passed into the proverb "*Bani ta bani nahin ta Dáúd Khán Panni*," that is to say if the worst comes to the worst, there is still Dáúd Khán to fall back upon.

According to a native* account, the local history of the Sibi branch dates from about 1470 when Bara Khán, the founder of the Bárúzais, ingratiated himself with the Mizri Kákars who were then in possession of Dádhar and married the daughter of the chief. On the decay of the Arghún rule, the Pannis increased in power and importance, and about 1570—1575 are found as being in possession of the Sibi fort and district. As already related in the section on **History** three expeditions were undertaken by the Mughals against them. The tribe is spoken of as having fought bravely and it seems to have retained its importance, as in 1695 Sibi and its dependencies were held by one Mirza Khán, a Bárúzai, who had received the title of Nawáb from the ruler of Delhi and also administered the affairs of Upper Sind. He was succeeded by his son Bakhtiár Khán who was killed in a collision with the Imperial troops in 1702. His successor Ismáíl Khán I is locally credited with having

* *Tazkir-ul-Bár*, or an account of the Bárúzais by Mullá Mahmúd Jaskáni Baloch (1300 H.).

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POPULATION.

built the town of Déra Ismáil Khán; he was succeeded by Isa Khán, who was followed by Ismáil Khán II who accompanied Nádir Sháh to Delhi and later on built the fort at Sángán. The Bárúzais of Sibi appear to have become separated from the Sángán branch at this period, and during the reign of Ahmad Shah, Durráni, Muhammad Khán, who had gone to Kábul to complain of Ismáil Khán, was granted a warrant dated 1759 in which Ahmad Sháh entrusted the Government of the Sibi District and the Bárkhán, Khétrán and Hasni dependencies jointly to both claimants. Muhammad Khán was killed by the Khajaks, a branch of the tribe who had greatly increased in strength and importance, and his successor Habíb Khán, who was also ultimately slain by the Khajaks, was obliged to abandon Sibi and retire to Kurk. The Khajaks had now become the most powerful section, and their importance is shown by the common Sibi proverb which says that, "though the Kákars may coquet in the hills, the Khajaks lord it in the plains." At the outbreak of the Afghán war in 1839, the nominal chief of the tribe was Shakar Khán, but the real power was in the hands of Misri Khán, who tendered his services to Sháh Shuja and was taken into British pay. In 1841, as already described in the section on **History**, the town of Khajak was occupied by British troops and dismantled. The power of the Khajaks was thus weakened, and shortly afterwards the Marris acquired a footing in the Sibi District. They dispossessed the Pannis of Bádra and Quat-Mandai and overran Sángán. Shakar Khán was succeeded by his son Doda Khán, but he was a weak chief and after Misri Khán's death the management of the tribe passed successively into the hands of Bakhtiár Khán and Shér Zamán Khán, the latter of whom was killed while endeavouring to stop a fight between the Bráhuis and the Marghazáni section of the Pannis. After Doda Khán's death the chieftainship of the tribe devolved on his eldest son Muhammad Khán after being unsuccessfully claimed by Sarbuland Khán, the son of Misri Khán. Muhammad Khán is still alive (1905), but owing to his great age and infirmities has resigned the Sardárship in favour of his eldest son Mír Mustafa Khán. The leading men in the tribe are Mír Sarbuland Khán, Mír Táj Muhammad, the head of the Bárúzais of Sángán,

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POPULATION. Ismáil Khán, Khajak, and Walhári Khán, Marghazáni (1905).

In 1901, the number of Pannis in the district was 3,656: males 1,871, females 1,785. They are divided into nineteen sections: Abdulla Khél, Ali Khél, Bághún, Bárúzai, Dávi, Dehpál, Janti, Khajak, Kurk, Laún, Lúni, Marghazáni, Mizri, Músa Khél, Naudháni, Piráni, Sáfi, Sodi and Usmáni.

The great majority of the tribe are agriculturists.

The Tarins. The Tarins are Saraban Afgháns, the descendants of Tarín, son of Sharaf-ud-dín, son of Ibráhím, son of Qais Abdul Rashíd. According to the tradition Tarín had four sons. Spín Tarín, Tor Tarín, Zhar Tarín and Bor Tarín. The term "Abdál," however, gradually superseded that of 'Bor Tarín' and came into special prominence when Ahmad Sháh Abdáli, commonly known as the Durráni, began his career of conquest. It is still used, though sparingly, and the Achakzais are usually localised by that name and regarded as a separate political unit. The same is the case with Tor or Spín Tarins, who, so far as common good and ill is concerned, have no connection with the Achakzais or with one another.

In 1901, the total number of Tarins in the district was 6,468: males 3,351 (including 2,027 adults) and 3,117 females. The local distribution of the tribe was 16 in Sibi, 49 in Nasírábád and 6,404 in the Sháhrig tahsíl. Of these 1,864 (males 978, females 886) were Spín Tarins and 4,547 (males 2,338, females 2,209) Tor Tarins, the number of Bor Tarins or Abdáls being only 51.

Spín Tarín. The Spín Tarins, all of whom are found in the Harnai and Kach-Kowás valleys of the Sháhrig tahsíl, include 178 Raisánis, 1,248 Wanéchis (males 666, females 582) and 438 'unspecified.' The Wanéchis migrated from Pishín and settled in the neighbourhood of Bábihán which, according to tradition, was obtained from the Khamis in exchange for a filly, (*bihánr*,) which is supposed to be the origin of the name. They are divided into two clans, the Zaragwals (or lowlanders) and the Khurásánis (or highlanders), the former belonging mainly to the Sanjáwi tahsíl of the Loralai District. The Zaragwals are divided into two main sections called the Daulatzais and Bihamdánis. Two sub-sections of the latter,

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the Hadiánis and Tihánris are looked upon as *fakirs* and receive certain fees (*thuk*) from the other Wanéchis. POPULATION.

During the early days of British occupation, Ismáil, the headman of the Wanéchis, gave some trouble, but both he and his people surrendered in the autumn of 1881 and undertook the responsibility of guarding the Ganéji (Spíntangi), Kuriák (Mélmazai) and Tíri entrances into the Zawar valley.

The majority of the tribe are pastoral and they are a quiet and well behaved people, superior in both character and physique to the other inhabitants of the valley.

The chief of the Wanéchis is Khán Sáhib Nawáb Khán who lives in the Sanjáwi tahsíl, and the leading men at Bábihán are Misri Khán, Zakriázai, and Zalla Khán, Daltáni, both of whom receive small allowances from the Levy service.

Tor Tarín.

In 1901 the number of Tor Tarins in the district was 4,547: males 2,338 (including 1,408 adults) and females 2,209, almost all of whom are in the Harnai and Sháhrig circles of the Sháhrig tahsíl. The most important section of the Tor Tarins in the district is the Makhiáni* who are divided into five sub-sections: Abduláni, Aspáni, Khamís, Khidráni and Sheikh. The Makhiáni tribe as now constituted is formed of an admixture of alien groups who have become affiliated from time to time. Thus among the Khamís are to be found Mashwáni Saiads, Sheikh Zari, and Yásinzai Kákars; and among the Khidráni are groups which were originally Zarkún like the Kaninání and Sanzar Khél Kákars like the Malazai.

* Males	2,333
Females	2,202
Total ...	4,535

According to Dr. O. T. Duke "the Tárin Patháns claim that their ancestors captured Harnai directly from the Hindus, whom they drove out about 600 or 700 years ago. The first Tarins who appeared in Zawar are stated to have belonged to the Khamís and Makhiáni sections. The Tarins were at that time nomads. After expelling the Zamins they divided their lands; the Makhiánis took Ghurmi as their share and the remainder of the valley fell to the Khamís* * * * * * * * *. After five generations, Sheikh Músa, a Jaláli Saiad from Uch in Bahá̇walpur, passed through the valley on his way to Bukhára and was persuaded by the people to stop

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POPULATION. permanently. He consented and married a Makhiáni woman, by whom he had two sons, Zabbar Khán and Mubárik, whose descendants are still scattered over the valley. The Saiad espoused the cause of the Makhiánis, who from the smallness of their numbers were liable to oppression at the hands of the Khamís. A rupture between the two tribes was brought about by an insult which the Khamís offered to a Makhiáni minstrel woman whom they stripped and degraded. The Makhiánis believe that under the supernatural influence of the saint, their forefathers, though few in numbers and armed mostly with dwarf palm twigs, were able to take a sanguinary revenge for the wrongs which they had suffered, while the Khamís were still further weakened by the ravages of cholera. Those that had escaped the sword and plague formed a weak remnant, which was reconciled to the Makhiánis by the intercession of the saint whose enmity they had provoked. Zawar was now re-divided and only one share in Khost fell to the Khamís, the rest going to the Makhiánis. The Makhiánis were too few in numbers for the effectual tilling of the Zawar lands, and they, therefore, invited outsiders to reside with them, to whom they gave lands free; many, too, of the lands have been bought and sold, so that the original division has been lost sight of in continual changes.*"

"Physically" says Dr. Duke, "the Zawar people are inferior in every way to the hill Pathán, their occupation as rice cultivators and the constant necessity for working in water during the flood seasons whilst repairing their embankments weakens their loins; at any rate they have the reputation of being very inferior husbands, and the small number of children in the Zawar valley fully justifies this assertion."

The chief occupation of the Makhiánis is agriculture, and their leading men are Malik Shápo, Sheikh Rahímdád Aspáni, and Sulaimán, Abduláni.

Zarkúns. In 1901, the Zarkúns of the Kohlu valley numbered 751: males 396, females 355. "They claim connection with the Panris, but their origin is doubtful. Owing to the raids to

* *Report on the Thal-Chotiáli and Harnai Districts*, Part III (Calcutta, 1883).

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which the tribe was constantly exposed through its proximity to the Baloch, it is probable that the nucleus of the tribe imitated the latter's example, and affiliated to itself a number of alien elements.*" The tribe is divided into three clans: Ghunji, numerically the strongest (373), the Pirozai, the smallest (24) and Sharáwani (354), whose name would appear to indicate that the nucleus of this clan consisted of Afgháns of the Saraban division, a word easily converted by an Afghán into Shárawan." POPULATION.

According to Dr. O. T. Duke, "the Zarkúns, who are stated to have originally belonged to the Músákhél tribe, occupied some 300 years ago, Kohlu, Mamand, Gamboli and the neighbouring hills under their Sardár Fíroz Khán. The Hasnis, who were expelled from Philáwar † by the Marris about 100 years ago tried unsuccessfully to take Kohlu from the Zarkúns." In January 1876 the Masori Bugtis attacked and looted the Zarkúns who pursued the party and killed 14 of them. A few months afterwards another body of Bugtis, which came to revenge the death of their comrades, was attacked by the Zarkúns, and its leader Haidar Khán was killed with 28 others. The Marris fomented the strife and gave passage through their country to a force, consisting of nearly all the Bugtis led by their chiefs, the Zarkúns were outnumbered, the Kohlu valley was sacked, 70 Zarkúns and 27 Bugtis were killed. The Marris, who had previously acquired Gamboli and Mamand from the Zarkúns, invited them to return to Kohlu and the Marri Chief Ghazan offered them an offensive and defensive alliance against the Bugtis. The Zarkúns returned to Kohlu and Ghazan died soon afterwards. In July 1878 the Zarkúns, few and weak, yielded to the Marris, who took three-fourths of the valley themselves and left a fourth to the Zarkúns, Mehrulla Khán, the Marri Sardár, taking Gulu Gozu as his *panjuk* (chief's share)." In 1891 owing to the continued encroachments of the Marris, the Zarkúns were taken under British protection and in 1892 a sub-tahsíl established in the valley. The chief occupation of the Zarkúns is agriculture and the headman is Dáda Khán, Sháráwani, who receives a monthly allowance of

* *Census of India* (1901), Vol. V-A, Chapter VIII, page 94.

† This point is doubtful. The expulsion of the Hasnis from Philáwar is also claimed by the Bugtis.

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POPULATION. Rs. 45 as a Jemadár of Levies and a special annual allowance of 100 maunds of grain and 50 maunds of *bhúsa* (1905). The head of the Ghunji clan is Samand Khán.

Bráhuis. In 1901 the Bráhuis numbered 3,732; males 2,059, females 1,673, of which 1,767 were in the Sibi, and 1,965 in the Nasírábád tahsíl. The principal tribes represented were the Bangulzais (1,261), Lángav (383), Méngal (824), Lahri (201), Pindráni (465), Raisáni (168), Shahwáni (118), and Zehri (173) with a few Kúrds, Muhammad Hasnis and Nícháris.

The majority of these Bráhuis are nomads and visit the District in the winter months only. A number of the Bijárzais, a section of the Bangulzais, live permanently at Kurk and are camel owners, and the Guhrámzais (Bangulzais) have acquired lands in Raza, Kaisar and Mal. Several Bráhuis have also settled down in Nasírábád as tenants on the lands irrigated by the Desert Canal.

Khétráns. This tribe belongs to the Bárkhán tahsíl in the Loralai District, but a small number—958 (males 519, females 439)—are now permanently settled in the Kohlu (145) and Sibi (813) tahsíls. The Hasni Section of the Dhara clan are principally found in the Sibi tahsíl, while in Kohlu the families belong to the Ispáni clan. They are chiefly agriculturists, and those in the Sibi tahsíl are affiliated with the Panris, with whom they intermarry and whose social customs they follow.

Saiads In 1901 the Saiads in the District numbered 1,556: males 828, females 728; of these 273 were in Sibi, 1,053 in Sháhrig, 224 in Nasírábád and 6 in the Kohlu tahsíl. The principal groups represented are the Táran (361), Maudúdi (259), Ahmadúnai (181), Péchi (142), Bukhári (71), Kádián (157), Gíláni (50), Khondi (31), and Kharshín or Gharshín (30), while 272 were undistinguished and classed as "unspecified."

Tárans. The Tárans claim to be descended from Abu Táhir, a Saiad who came from Bukhára and settled in Khost, but eventually leaving his family returned to Bukhára where he died and where his tomb is still shown. They reside in the western and northern parts of the Sháhrig tahsíl, where they own lands which they cultivate themselves. Their leading men are Rahmatulla, Mullás Bakhtiár, Hamíd, Mukím, Lutfulla, Abdul Ghafúr and Saiad Lál Muhammad (1905).

Maudúdi Chishti. The Maudúdi Chishti Saiads are the descendants of Khwája Maudúd who was born in 1039 A.D. and died in

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1133 A.D. at Chisht, a suburb of Herát. Khwája Muin-ud-din, who flourished in the twelfth century and whose shrine is in Ajmér, was a Chishti. In 1901, there were 165 Maudúdi Saiads in Sibi and 94 in the Sháhrig tahsil. In the former tahsil they chiefly subsist on charity and are given a fixed contribution of grain at each harvest; those in Sháhrig own lands in Shor Shahr, Kásim Kili, Raghni and Násik which they cultivate themselves. Their leading men in Sibi are Mahmúd Sháh, Bakhtiár Juman Sháh, Khair Sháh and Gharíb Sháh, and in Sháhrig, Akram Sháh and Jahán Sháh (1905). POPULATION.

The Ahmadúnai Saiads take their name from Saiad Ahmad, a descendant of Saiad Dur Jalál Bukhári, who came to the Kákar country eighteen generations ago during the time of the Mughals. He married the daughter of the governor of the place and founded the village of Ahmadún where his descendants still reside. They are peasant proprietors, and their leading men are Mullás Uméd, Kuddús, Sheikh Rakam and Abdul Naím. They are affiliated with the Kákars with whom they intermarry and whose social customs they observe. Ahmadúnai Saiads.

The Péchi Saiads claim their descent from Saiad Dalél and their head-quarters are in Púi valley in the Sanjáwi tahsil. A few of them are found in the eastern and western parts of the Sháhrig tahsil where they own small portions of lands. Their leading man is Mullá Yáhya (1905). Péchi.

The founder of the Kádián or Kázián family of the Saiads was Ismáil whose tomb is at Khost. They own lands in Khost, Ambo and Gachina and their leading men are Kamál Sháh and Mullá Barát. Kádián.

A few Bukhári Saiads are found in both the Sibi and Sháhrig tahsils. In the latter they are known as the Jaláli after their ancestor Saiad Jalál, one of the four Saiad brothers who came to Pishín from Bukhára in the fourteenth century. Their principal settlement is at Mián Kach which was founded by one Bare, so called from his being a dweller of the *baro* or desert, who came from Uch some two hundred and fifty years ago. He was held in great veneration by the Tarins and became known as the Mian Sáhib and his place of residence as Mián Kach. This gradua ly became "city of refuge" and was upheld as such by the neighbouring tribes Bukhári Saiads.

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POPULATION. who apparently recognised the common necessity for an institution of this kind. During the early days of the occupation of Harnai and especially at the time of construction of the railway, the settlement, which had become the resort of all the bad characters in the neighbourhood, gave much trouble. The leading Saiad Mír Afzal Sháh was imprisoned and his village was burnt by General McGregor's force when on its way to the Marri country. Saiad Afzal Sháh still survives (1905) and holds his lands rent-free. He has considerable local influence and especially among the Marris, who used to give him a share of the loot obtained during their expeditions. The leading man among the Bukhári Saiads in the Sibi tahsíl is Fakír Sháh, who owns lands at Kurk and Mizri and is also paid a fixed contribution of grain by the Kurks at each harvest.

Other Saiads

The Gíláni Saiads own lands at Sáfi Abdul Waháb in the Sibi tahsíl, and are given ti hes by the Marghazánis. Their leading man is Núr Dín Sháh. The Khondis live at Khajak and subsist mainly on alms and charity. The Kharshín or Gharshín are agriculturists and own land at Kurk in the Sibi tahsíl, and at Dirgi, Ambo and Sháhrig in the Sháhrig tahsíl. Their headmen are Murád Sháh of Kurk, and Mullá Sabzal. The Saiads of Nasírábád (224) are scattered throughout the different villages and are supported by alms and charity.

The Jats.

The nucleus of the race 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 Muhammadans, who are not Afgháns, Baloch or Bráhuis or Saiads or of representatives of those races who have fallen in the social scale and lost their nationality. Thus it is found that Aráins and Gujars, who constitute 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 include as Jats all those whose origin was doubtful or about whom nothing particular was known. Hence the term

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came to be used in some cases as equivalent to "others and unspecified." Mr. Hughes-Buller has explained in the Census Report of 1901 that a distinction exists among the Jats themselves. The camelmen and graziers among the Baloch are shown as a Jat clan within the tribe of the same name, but their name is pronounced with a soft 't' (Persian ت) as opposed to the hard 't' (ٹ). These camelmen speak a different language to other Jats, and many of their customs vary, but it has not been ascertained whether there is any real ethnical distinction.

As to the origin of the Jats Mr. Hughes-Buller says: "It is curious to note, in connection with the theory of their Central Asian origin, that they still retain traces of the custom of marriage by capture as it is in vogue in Central Asia, the bride being carried on a bullock or horse behind the bridegroom and married at the latter's house."

The tribesmen look upon the Jats as their social inferiors and this position is generally accepted by the Jats themselves. Baloch men may marry Jat women, but do not give their women in marriage to the Jats. Some of the tribes are of fine physique and the women of the camelmen are renowned for their beauty. 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.

In the Census of 1901 the total number of Jats in the district was 17,136: males 9,269, females 7,867, which represented about 25 per cent. of the total rural population. They were distributed over Sibi (4,762) and Nasírábád (12,351), and include 30 different clans or groups, the most numerous being the Abras 9,348 (males 5,075, females 4,273), of whom 1,947 were in the Sibi, 7,400 in the Nasírábád and 1 in the Kohlu tahsíl. They were again divided into 34 sections which included 266 Gola, 418 Hámbi, 491 Máchhi, and 119 Sumra in Sibi; and 334 Bhatti, 332 Burra, 681 Máchhi and 368 Sumra in Nasírábád. In the latter tahsíl 4,913 Abras were classed as "unspecified."

Among other important clans may be mentioned 953 Bhangar (in Nasírábád), 327 Cháchar (125 in Sibi and 202 in Nasírábád), 2,402 Jat or camel breeders (1,911 in Nasírábád and 491 in Sibi), 591 Katpár, 285 Lori (all in Sibi), 225 Péchua, 325 Sheikh, 116 Kori or weavers, and 58

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POPULATION. Núnáris or manufacturers of earth salt.

The majority of the Jats work as tenants, a few have acquired land in Sibi and Nasírábád, while others are engaged in menial occupations. The headman of the Abras is Hin at Ali who lives at Shikárpur, and the leading man in Sibi is Malik Kádar Bakhsh. The Jat (جت) with the soft *t* are chiefly camel breeders, but since the opening of the railway many of them have taken to agriculture.

Hindus. In the Census of 1901 the total number of Hindus in the administered area of the district was 6,569 and in the Marri and Bugti country 412. The former figure includes the alien Hindus residing at Sibi and in the bazars along the railway line; but both in Sibi and Nasírábád there is a considerable number of domiciled Hindus who are scattered throughout the country. Most of these belong to the Arora caste with a complement of Brahmins and *fakírs* of various persuasions. Their religion is an admixture of Sikhism and idol worship, but they are lax in their observances and drink out of a skin and use the same vessels as Muhammadans. Some of them also observe the Muhammadan fasts. It has, however, been observed that they have become much stricter since they came in contact with their brethren from India. Whilst subject to the Muhammadans they were not allowed to wear turbans or to ride anything but donkeys. This custom still prevails to great extent and a local Hindu is easily distinguishable by his red skull cap and *dhoti* (loin cloth).

They are chiefly engaged in trade, and are also the financiers of the tribesmen among whom they live. As a rule they are well treated, and many have acquired lands in Sibi and Nasírábád.

Religion. Of the total population of 73,893 censused in 1901, including natives of India, 66,807 or 90 per cent. were Muhammadans, 6,569 or 9 per cent. Hindus; 98 European and Eurasian Christians, 24 native Christians, 377 Sikhs, 14 Parsis and 4 Jews. In the Marri and Bugti country out of a total of 38,919, only 412 were Hindus.

Islám. The Muhammadans of the district belong to the Sunni sect. The Saiads and *mullás* alone know a little about the forms of their religion. The Afgháns and tribesmen in the plains are generally devout in performing their prayers at the stated times, in keeping the fasts, and in setting apart a

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portion of their income for *zakát*, but in other respects gross superstition takes the place of religion, and there is a general belief in the intervention of ancestors and saints in the pursuits of daily life. Saints are invoked to cure diseases, to avert calamities, to bring rain, and to bless the childless with offspring. Saiads and *mullás* also play an important part, and their amulets, charms and blessings are constantly invoked. Some of them are credited with the power of bringing rain, of curing disease, of granting children, of averting rust and locusts from the crops and of exorcising evil spirits. A list of the most influential *mullás* is given in table III, Volume B.

The following remarks were made by Mr. R. J. Bruce in 1870 in connection with the hill Baloch:—"They are nominally Muhammadans of the Sunni sect, but are particularly lax in their religious observances, and pay little attention to fixed times of prayer, pilgrimages, alms, tithes, fasts, etc., which orthodox Musalmáns set such value on. A Baloch on being asked why he was not keeping the Ramzán fast, naively replied that there was no necessity for his doing so, as his chief was keeping it for him. As might be expected from their lax form of religion, they are not at all bigoted. They are superstitious and believe in omens, such as particular days, particular stars, flights of birds, etc., also in charms and *jins* and tell the most ridiculous stories about the latter, which they firmly believe to be true.* "

This is still true in the main, but it would appear that the more travelled Baloch who have come in contact with other Muhammadans are becoming stricter in their observances and especially as regards the Ramzán.

A common superstition is that if any one calls to a tribesman as he is starting on a journey, he must sit down before going farther. If immediately after starting a hare crosses his path, he must return home and start again. Among the Makhiánis blood drawn from the ear of a cat is considered an efficacious remedy for snake bites. Before starting on a raid the Wanéchis were accustomed to pass under a sheet held up by two of their sacred class (Tehánris) or two of their elders; and this was considered to render them proof

* *Notes on the Déra Ghási Khán District and its border tribes*, by R. J. Bruce (Lahore, 1871).

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POPULATION. against the bullets of their enemies, though not against their swords. The same ceremony is observed in times of cholera. A Panni will not start on a journey on a Friday and a Bárúzai will not eat the flesh of an ewe. A Jamáli will not cut a *kandi* tree which is dedicated to a saint; will not face his house to the west, and will not travel to the east on the 1st and 2nd days of the month, to the south on the 3rd and 4th, to the west on the 5th and 6th, and to the north on the 7th and 8th. It is considered unpropitious to bury the dead on the 9th day, and a horse may not be broken in or a house roofed on the 10th. If a death occurs during the *panchak*, i.e., the first and last five days of a month, it is believed that it will be followed by five more deaths in the same family, unless the calamity is averted by driving an iron nail through the right side of the body or burying an effigy made of cloth.

There is a general belief in evil spirits and their powers of theft, and the grain on the threshing floor is encircled by a line drawn with a sword, and a copy of the Korán is placed over it until it can be measured for division, for fear lest evil spirits should interfere.

Occupation. Occupations were only recorded in detail in 1901 in the areas censused on the standard schedule, the population of which (in the old Thal-Chotiali district) was 8,471 or about 9 per cent. of the total population of the district. Of these 5,397 males and 113 females were recorded as actual workers, 339 agriculturists and 2,961 as dependants. Of the 5,397 (males) actual workers, 671 came under the head of "administration," 84 under "defence," 239 under "agriculture," 571 under "personal household and sanitary services," 1,409 under "various trades and professions," 1,449 under "transport," which included 1,306 men on the railway, and 462 under "earth work and labour."

Outside the towns and bazars, the family system of enumeration was followed, the occupation of the head of the family being assumed to be that of the remainder. The population of the administered areas in this case may be roughly divided into six classes by occupation:—landowners, cultivators, flockowners, traders, labourers and artisans. The landowners are the most numerous class, and the other classes are recruited from among them.

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They include the principal tribes of the district, viz., the Kákars, Taríns, Saiads, Panni and Zarkún Afgháns, Jamáli and Khosa Baloch and Jats. Most of these cultivate their lands themselves, except the Bárúzai Pannis, some of the Saiads and the wealthier Baloch *zamíndárs* of Nasírábád, who employ tenants. In the plains the tenants are the Jats and Bráhuis. The flockowners are chiefly the Husain Khánzai and Sarprékarae sections of the Pánezais, almost all the Sárangzais and Dúmars, and a few Makhiáni and Wanéchi Taríns of Sháhrig, the Marris of Kohlu and Quat-Mandai, and the Jat camelmen. The labourers are chiefly to be found among the Kákars, Jats, Golas and Bráhui nomads. The artisans indigenous to the country are the blacksmith, carpenter, weaver, leather workers and *núnári* or salt manufacturers, all of whom are classified under the term 'Jat.' POPULATION.

Social or class distinctions are little observed among Afgháns as a rule, though there are a few families, such as the Bárúzai among the Panni of Sibi, the Torzai among the Makhiáni, and some of the Saiads, who for various reasons claim a superior social status to that of their fellows. This superiority among the Bárúzais and Saiads is exemplified by their giving their daughter in marriage to selected individuals only; but among the rest, social position is on a uniform level, and even the title of a *malik* confers little distinction, and the holder of the title is treated as an equal by the villagers. In the absence of a Saiad or *mullá* precedence in an Afghán assembly is generally given to the oldest. Social life.

"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 Mai 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 our Baloch tribes. The Baloch are popular as a race, and the result is that Jats and others, who are not of pure Baloch origin, often term themselves Baloch, with the hope that some day they may be looked upon as true members of the race.

"In a Baloch tribe the particular group to which the chief or *tumandár* belongs, forms a small bureaucracy which takes

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POPULATION. special precedence in the tribe. The Bahâwalánzai among the Marris, the Rahéjas among the Bugtis, and the Shér Khánáni among the Jamális are instances in point. So great is the veneration of a Baloch tribesman for his chief that when an oath is required of him, instead of swearing by the Korán, he will swear by the head or beard of his chief. * * * * * Owing to the semi-military constitution of the Baloch tribes, individual precedence is also easily recognisable. At the head of all we have the chief or *tumandár*, whose pre-eminent position no one would dare to dispute. Each tribe is again sub-divided into a small number of main groups called *takkars* or clans, at the head of which is to be found a *mukadam*. Each *takkar* or clan is divided into a number of *phallis* or sections, at the head of which is a *wadéra*, and a *mukadam*. Each section is again sub-divided into sub-sections, at the head of which is a *motabar*. Within the tribe the head of each sub-division takes precedence in the order of his sub-division.*"

The Jats have already been mentioned as occupying an inferior position, and in the lowest grade are to be found certain subject races consisting chiefly of occupational groups and gypsies. These, however, are invariably included by the tribesmen under the generic term of Jat.

"Before the arrival of the British the Hindus merely resided among the tribes on sufferance in their capacity as useful agents for carrying on the small import and export trade which existed in former days * * * * * * * *. Their position was extremely degraded and may best be gauged by the fact that among Baloch, Bráhuis and Afghâns, there was an unwritten rule that in the course of raids and counter raids, women, children and Hindus were to be spared."†

The custom of *hál*.

A strictly Baloch custom is that by which any Baloch travelling is asked by those whom he may chance to meet for the news, commonly called *hál* by the Baloch themselves. The *hál* means the latest intelligence, which the traveller

* *Census of India*, 1901, Vol. V.-A., page 133.

† *Census of India*, 1901, Vol. V.-A., page 134.

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is bound to communicate forthwith. The interrogator in his turn reports the news he has gained to the first person he meets, and thus all sorts of intelligence are quickly spread amongst the Baloch. The custom is not confined to travellers, but when men of position meet, the *hál* must be given and received, in strict order of precedence. The enquiries are profuse and cover a wide range, but a reference should never be made to a wife or other female relatives.

When addressing a chief, the term *wájha sáin*, *dhani* (lord) are used, while for persons of sanctity the terms are *pír sáhib*, *sháh sáhib* or *mullá sáhib*.

Custom of hospitality.

With the Baloch hospitality is a sacred duty and may also be considered a part of his religion. A tribesman's door is open to all comers, and an enemy even may not come to his house without being supplied with the best the host can offer. Every Baloch, when attending his *tumandár*, is entertained at his *tumandár's* expense ; and when going on a journey he does not burden himself with carrying food but trusts to the hospitality of his neighbours.

Among the Afgháns hospitality is not so profuse as in the case of the Baloch and the custom is limited to relatives and friends, who are entertained according to their position. In every Zarkún village there is, however, a *darbán* whose special duty it is to look after the guests who are entertained on the common expense of the villagers. The Bárúzai *jágírdárs* of Kurk and Sángán, the Saiads of Mián Kach, and some of the wealthy *samíndárs* in Nasírábád and Sibi also maintain guest-houses in which all strangers are accommodated.

Co-operation amongst the tribesmen.

It is customary among the Sanatia Kákars, Makhiáni and Wanéchi Taríns, and Zarkúns, to raise subscriptions themselves on certain occasions, the system being known as *bijjár*, *baspan* or *sawál*. Such subscriptions are raised when an individual has been reduced to poverty owing to unforeseen circumstances, such as the burning down of his house, destruction of crops, when a heavy fine has been imposed, or when he is heavily in debt. Contributions are invited by the person in need from among his own tribesmen, who pay him in cash or kind according to their means. Among the Makhiáni Taríns, the neighbouring *samíndárs* co-operate in reaping the harvest (*hushar girue*) and while so employed are fed by the owner of the crop.

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POPULATION

Among the Baloch, *phor* takes the place of *baspan*, and a chief or *tumandár* may invite contributions on the occasion of a marriage or to meet the expenses of hospitality : he may also call for subscriptions on behalf of a needy tribesman, who is in debt or has a heavy fine to pay.

Contributions in cash known as *mana mokh* are paid by friends and relations among the Panni Afgháns, Jats and Baloch on the occasion of marriages, and, as in the Punjab, are treated as debts of honour to be repaid when occasion offers.

Food.

The majority of the people have only two meals daily, one in the morning and the other at sunset. In the higher parts of the district wheat is the staple grain food and is made into unleavened cakes (*patíri*) baked on a griddle. In the summer leavened cakes (*khamíri*) are usually eaten for the morning meal. Maize, rice and millets are also used. In the plains the staple grain foods are *juár* and *bájri*, the former being the most common. *Dál* and vegetables are also used, but wheat flour is only eaten by the well-to-do. The nomad tribes generally bake their bread in the form of *kák* or *kurnu*, which is made by wrapping dough round a hot stone and putting it on the embers.

Most people eat their bread plain and without relish, but an infusion of *krut* is sometimes poured over the pieces to which boiling *ghi* is added. Flockowners and Jats (camel breeders) use milk and its preparations, generally buttermilk, with their meals. *Ogra* or porridge made of crushed wheat or maize, boiled in water, with an addition of buttermilk or *ghi*, is popular among the Kákars.

Meat is eaten freely when it can be obtained, but it can seldom be afforded by the poorer classes. *Sajji* or mutton roasted before a wood fire is a speciality of the Baloch hill tribes and is partaken of on all special occasions and given to important guests. The use of *lándi*, a kind of biltong, is common among the well-to-do classes and also among some of the poorer people in the Kohlu and Sháhrig tahsíls. Another name for it is *parsanda* and it is known as *kadit* or *khadit* or *pattav* among the Bráhuis. It is generally made of mutton, but occasionally also of goat's meat, beef or camel's flesh, and is pickled in a mixture of salt and asafœtida, cut into strips and dried in the sun.

Now-a-days the diet of the wealthier classes is becoming

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more civilised. They drink green tea and *sharbat* and eat fowls and eggs. The use of intoxicating liquor is not uncommon among the Baloch and Jats of Nasírábád. **POPULATION.**

Fruit and vegetables.

In the highlands mulberries, grapes, apricots, pears and melons are largely eaten. The wild fruits in use are the *shinai* (*pistacia khanjak*), *sarga* (wild almonds) and the berries of the juniper tree which are made into a kind of porridge (*dusha*). The fruit (*táku*) of the dwarf palm is also used. Vegetables are not commonly eaten but in the hills many of the wild plants including the *khokhai* (wild onion), the young leaves of the asafœtida plant, *naghora shésgí* and *bushki*, etc., are often used. *Dál* and vegetables are grown in the plains, the fruits of the *bér*, *pilu*, *déla* and the seeds of the *gam* and *sawar* are also eaten.

Meals.

Except among the Kákars, the men and women eat separately.

Utensils.

The cooking utensils ordinarily in use are few and dirty; they consist of a tripod, a stone griddle, an earthen pot, a few drinking bowls, a wooden plate used both for kneading and eating, and a copper can with a spout (*gadwa*).

Dress.

A Baloch wears a long *jáma* like a smock frock down to the heels, *suthan* or loose trousers, a long *chaddar* 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, except among the Marris and Bugtis, coloured and embroidered coats are sometimes worn by the leading men. A Baloch woman wears a red or white cotton sheet over her head, and a *chola* or long shift resembling a night gown, which reaches down to the ankles and is prettily embroidered in front. She also wears red or white *paijámas*. The hair is worn in a long queue and the ordinary ornaments in use are bracelets, a nose-ring, a necklet and ear-rings. All Baloch men of full age carry a sword, and sometimes shields made of leather and studded with silver or brass.

Each tribe has its own distinctive marks either in the way of tying the *pagri* or in the cut of their clothes. These are difficult to describe but are readily recognised by the tribesmen themselves.

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POPULATION. The dress of the Jats and Pannis resembles that of the Baloch, but their shirts are shorter, and the Jats often wear *kháki* or blue trousers; the trousers of their married women are generally red and those of the girls white.

Among other Afgháns, the dress of a male consists of baggy trousers (*partúk*) or (*shalwár*) *jábai* or shirt which reaches to the knee, *patkae* or turban tied over a conical cap (*khwalai*), a *poti* or scarf and a pair of shoes or sandals. The women have a wrapper (*tikrai*) and a long shift (*rébún* or *kamís*) reaching down to the ankles, which in the case of married women is richly embroidered in front. In the highlands, felt coats (*kosae*) and *postíns* are worn in the winter. Sandals are usually worn but among the hill tribes these are being replaced by second-hand ammunition boots which can be bought for about Rs. 3.

The rise in the standard of living has led to a general improvement in the style of dress among the wealthier classes in all parts of the district, and the home made materials are being rapidly replaced by the finer Indian piece-goods and muslins. Better materials are also used for the dress of the women.

Hair. All the tribesmen Baloch, Afghán, and Bráhui as well as the Jats wear long hair which falls in curls on either side of the face. Among the Afgháns part of the hair of unmarried girls is made into fine plaits over the forehead and tied with a brooch (*sarúngae*) the mark of maidenhood, and the rest is tied in a single plait at the back. That of the married women is divided by a parting, brought round the ear and made into two plaits at the back.

Dwellings. The nomads of the highlands generally use blanket tents (*kizhdi*) made of goats' hair. A variation of the *kizhdi* is the summer shelter, which is covered with mats or bushes instead of blankets and is called *kudhal*. Many of the cultivators in the Zawarah valley abandon their villages in the summer and erect temporary encampments in the hills which are known as *ména*.

In the plains the shelters of the nomads are covered with mats made of the dwarf palm or of reeds and are known as *kiri*.

The settled inhabitants of the poorer classes live in mud-huts, consisting generally of a single room. The roof is

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POPULATION.

either flat or sloping, and is made of brushwood, plastered over with mud. In the Ziárat hills where juniper trees occur, the roofs are thatched with juniper bark, and somewhat resemble English cottages. The single room is employed for all purposes, including use as a cattle shed. The houses of the wealthier classes in Sibi and Nasírábád have been greatly improved in recent years, and consist of several rooms surrounded by a courtyard with separate sheds for cattle and stores of grain and *bhúsa*.

Disposal of the dead.

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* draws the *kalima* either on the forehead of the corpse or on a piece of pottery or clod which is placed under its head. Mourning lasts for three to seven days in the case of a person over seven years old, during which time visits of condolence are received and prayers are offered for the soul of the deceased. Relations and friends coming from a distance to condole with the family bring a sheep or some money as an offering and are entertained by the bereaved family. Among many of the tribes new clothes are not worn, and no pleasures are indulged in during the period of mourning. The members of the deceased's family among the Baloch and Jats of Sibi do not sleep on a bedstead, and the Baloch abstain from milk during this period. The mourning in the case of a child under seven years lasts from one to three days. Two stones are generally placed on the grave of a man, one at the head and one at the foot, and three on that of a woman, the third being in the centre. Among the Kákars long poles are erected over the graves of saintly persons as a mark of reverence.

Amusements and festivals.

The only in-door game is *chak* or *bet*, which resembles chess and is played by two or four players. Boys play with knuckle bones (*badai*) and are fond of marbles.

Of out-door games may be mentioned *hénda*, resembling prisoners' base, played by the Kákars, and *tír-kamán* or spear throwing which is practised by the Zarkúns. The Marris are keen marksmen and spend much time in shooting at a target. The well-to-do classes both shoot and course. Dancing (*attanr* or *jhúmar*) is popular among the men and women on all festive occasions. Among the Wanéchis and

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POPULATION. Jats mixed dances are held, but among all other tribes men and women dance separately.

The only festivals of consequence are the two *Ids*. Horse races, dancing and shooting at a mark and wrestling form the amusements on these occasions.

Shrines.

Shrines are ubiquitous in the district, almost every village grave-yard having a patron saint, who in his lifetime was a village or tribal elder. Reverence for such saints is especially strong among the Kákar and Tarín Afgháns. Their shrines generally consist of little more than a heap of stones, or a rough mud or stone enclosure, surrounded by some poles to which rags, horns and metal bells are attached.

Shrines in Sháhrig. Mano Nika.

In the Sháhrig tahsíl the best known shrines are those of: (1) Mano Nika, a saint of the Manra valley, who miraculously produced a spring of water and whose shrine cures many diseases and is specially efficacious for childless women; (2) Mián Shádi Nika of Kowás, who is said to have destroyed the old village of Kowás, the ruins of which are still pointed out; (3) Kharwári Nika, at Goshki near Ziárat; (4) Ismáil Nika, a Kádián Saiad at Khost who produced a spring of water near Khost village; (5) Sheikh Músa, whose shrine lies at about a mile and a half from the Sháhrig tahsíl, and who was the progenitor of the Sheikhs, and is said to have produced the water which irrigates the Sháhrig lands; and (6) Bare Sháh of Mián Kach.† The Wanéchis also attach great reverence to the shrine of Pír Bukhári, who turned the water of the Púi stream into milk (*pai* or *púi*) and thus gave its name to the Púi valley.

Shrines in Kohlu.

Pír Sháh Mahmúd, whose shrines are situated at Choti in the Jandrán hill and at Dathi in Bárkhán, is credited with having produced a spring of water; he is also supposed to have subsisted solely on the milk of the wild sheep. The shrine is held in great reverence by the Zarkúns of Kohlu, the Khétráns and by the Lúni Afgháns of Duki. The shrine at Maidán Gari of the Tawakli Mast Fakír, a Shíráni Marri who died in 1892, has also a great local reputation.

Shrines in Sibi.

In the Sibi tahsíl the important shrines are those of: (1) Male or the Akhund Sáhib near Sáfi; (2) Pírak Pír, a Marri saint; (3) Pír Háji and Pír Bukhári whose shrines are near

† Mentioned under Bukhári Saiads at page 69.

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Sibi ; (4) Sheikh Katte near Nári ; (5) Hotmán the Marri, at Quat-Mandai ; and (6) Saiad Núr Muhammad at Sángán. Another famous saint in the Sibi district was Saiad Bachan Sháh, who, in order to show his miraculous power to Nawáb Misri Khán, Bárúzai, cast his own son, Juman Sháh, into the fire and brought him out unhurt. POPULATION.

Names and titles.

Both among girls and boys, and especially among the Jats and Kákars, many names are to be found which are possibly of totemistic origin. They are those of animals or plants, such as *toti* (parrot) and *khabar* (tree) and references to colours such as *nilai* (bay) and *samand* (dun). In other cases the denominations used for men are those usual among Muhammadans, while, in the case of women, names beginning or ending with Bibí, Khátún, Náz or Báno are popular. Shortened forms of the long names given to men as Píru for Pír Muhammad, Durru for Dur Muhammad, etc., are frequently used. Among the Baloch and Jats, Pannis and Zarkúns, the names of the grand-parents are often given to the children of both sexes.

Among the domiciled Hindus, abbreviated names, such as Déú, Arú, Wihra, Tota are much used, and the names of the girls generally follow those of their brothers, thus, if the brother is called Tota, his sister's name would be Toti, and, if Ganga, Gangi.

No ceremonies are observed on the birth of a girl, and she is named by the mother or some female relative. The birth of a boy is announced thrice by the women attending the mother, guns are fired, and there are general congratulations. Among the wealthy Baloch, the man who conveys the first news to the father is presented with a camel or a horse. The boy is named on the third or sixth day, after consultation with a *mullá*. The ceremony of circumcision takes place before the seventh birthday.

In stating his name a man will generally add that of his sub-section, section, clan and tribe to which he belongs. The term *khán* is used both as a suffix and prefix, and in the latter case is considered a mark of honour among the Afgháns. The term *malik* is applied among the Afgháns not only to village headmen but also to large landowners and men of influence. Strictly speaking, the term *sardár* is confined to the chiefs of the Marri, Bugti, and Dombki tribes

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POPULATION. and to the head of the Bárúzai family of Sibi; but it is commonly applied by the Pánézais, Sárangzais, Zarkúns and Dúmars to their leading men. The term *wadéra* is used among the Baloch to distinguish the headmen of the various clans, and the word *mír* is also a title of honour. Among the Jats the term *raís* is given to their leading men. Among titles possessing a religious significance may be mentioned the prefix *sháh sáhib* or the suffix *shâh*, which are employed by Saiads; *sheikh* is also sometimes used in a similar sense. The terms *mullá* and *akhund* are applied to men who have some pretensions to religious learning.

Rules of honour. A knowledge of the rules of honour (*mayár*), which prevailed among the people before the British occupation and which still influence the actions of many of them, is not without importance from the point of view of administration, and a brief reference may be made to them here. They are gradually giving way before British law and order.

It was incumbent on a tribesman :—

(1) To avenge blood.

(2) To fight to the death for a person who had taken refuge with him. The refugee was called *hamsáyah* or *bhot*, and was always maintained by his protector so long as he remained under the latter's roof. An adulterer was, however, generally refused protection.

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

(4) To be hospitable and to provide for the safety of the person and property of a guest. Responsibility for the property of a guest does not appear to have been undertaken by the Pannis and Jats of Sibi, but a Tarín or Kákar of Sháhrig and a Zarkún was bound to recoup any loss.

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

(6) To pardon an offence on the intercession of a woman of the offender's family, a Saiad or a *mullá*, an exception being always made in cases of adultery and murder.

(7) To refrain from killing a man who had entered the shrine of a *pír* so long as he remained within its precincts; and also a man who, whilst fighting, begged for quarter with grass in his mouth, or a cloth round his neck or who put down his arms.

(8) To cease fighting when a *mullá*, a Saiad, or a woman

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bearing the Korán on his or her head, intervened between the parties. POPULATION

(9) To punish an adulterer with death.

System of reprisals.

In pre-British days blood had to be avenged by blood if the parties were of equal position and influence; but if the relations of the person killed were weak, the matter was 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, viz., his brother, father or cousin was slain. If, however, the offender belonged to another tribe, it was incumbent on the aggrieved party to kill one of the section, clan or tribe to which the former belonged. Such a system was liable to indefinite extension and led to interminable blood-feuds which continued until either the authorities or friends intervened to arbitrate. In such cases the losses on either side were reckoned up and compensation was paid to the side which had lost most.

Blood compensation.

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. The ordinary rate of compensation at present among the Jamális, Golas and Khosas is a girl and Rs. 200; Umránis, a girl and Rs. 200 or Rs. 1,500 if no girl is given; among the Jats a girl or Rs. 500; among the tribes in Sibi it is Rs. 200 in cash, a girl, a sword and a gun; and among the Pannis two girls. Among the Afghán tribes of Sháhrig it varies from Rs. 700 to Rs. 2,500, a larger portion of which is made up in kind; while among the Zarkúns of Kohlu the rate of payment is a girl, a sword or gun and Rs. 500. The loss of an eye or an arm counts as equivalent to half a life; and the compensation for a tooth varies from Rs. 10 to Rs. 60. In former days in Nasírábád a thief was made to pay eleven times the value of the stolen property.

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CHAPTER II.

ECONOMIC.

AGRICULTURE.

THE two dominant features which present themselves in connection with the general conditions under which agriculture can be carried out are the presence of large mountainous or desert tracts which can never be brought under cultivation and the comparatively small proportion of land which possesses perennial sources of irrigation. A large part of the cultivable area consists of land which is incapable of permanent irrigation and entirely dependent on rainfall. This cultivation however is always precarious and a fair crop cannot be expected with any degree of certainty oftener than once in about five years.

The conditions of the different parts of the district vary as greatly as the physical aspects. Nasírábád, as already stated, is provided with a system of canals; four out of the six circles of the Sibi tahsíl are irrigated by channels bringing a permanent supply of water from the Nári river, while the others consist largely of dry-crop area. The cultivation of the Kohlú plain depends chiefly on rain. In the Harnai valley water is abundant, but land is comparatively scarce, and in the Ziárat hills the cultivation is principally confined to the small valleys which are irrigated by springs or streams. The Marri and Bugti hills afford small opportunity for cultivation and their general conditions are dealt with separately in Chapter V.

Soil.

The soil of the plains of Sibi and Nasírábád is alluvium commonly known as *pat;* in the lower highlands it is sandy; in Kohlu it is much impregnated with salt; and clay and gravel occur at the higher elevations. The best soil is a light loam called *mat* or *lat*, which is found

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in the Sibi and Nasírábád tahsíls and is suitable for all crops. Next comes the *khauri*, which has a light clay surface, retains moisture and is especially suitable for *juár*. It is chiefly found in the Nasírábád tahsíl and at Marghzáni, Bostán, Dávi, Usmáni and Sáfi Pírak in the Sibi tahsíl. A dark loam called *tora mzakka* or *siáh zamín*, is found in the Sháhrig tahsíl, and is used for the cultivation of wheat, rice and *juár*. The other varieties are the *mithi*, which contains an admixture of sand and clay; the *thaddi*, a fertile soil found in Nasírábád; and the *dámán*, containing a mixture of gravel. The worst kind is the *kallar*, *kallari* or *kalráti*, which produces salt efflorescence; it is met with in all parts, but chiefly in the Sibi plain and in the south-eastern portion of the Kohlu valley.

Rainfall and system of cultivation in relation thereto.

The rainfall varies with the altitude from 4·95 inches at Sibi to 11·51 inches at Sháhrig. In the upper parts of the district the heaviest rainfall is in winter from October to March, while in the plains the most important rains are those which fall during the summer months. A good rainfall affects not only the rain crop cultivation but also the irrigated land and the springs, streams and *kárézes*, which supply the water for irrigation. For a really good harvest in the highlands rain or snow is required in December and January. This enables a large amount of rain crop land to be brought under cultivation and replenishes the sources of irrigation. In the dry-crop areas in the plains the cultivation of *juár*, which is the principal crop, is dependent on the summer rains which bring down the flood water from the hills. The lands in Nasírábád are mainly dependent on the periodical inundations of the Indus river which supplies the high level canals. These floods usually occur from June to September. In this tahsíl the local rainfall is very scanty (usually about 3 inches), and the *khushkába* cultivation is uncertain and precarious.

Irrigated and unirrigated areas in the District and sources of irrigation.

Table IV, Volume B, shows the irrigated and unirrigated villages in the District with their sources of irrigation. Of the 298 villages, 198 are wholly irrigated, 39 depend on flood water, 49 are partly irrigated, while 12 have no permanent source of irrigation.

Details of cultivable and irrigable area with sources of irrigation in the Sibi, Sháhrig and Nasírábád tahsíls which

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have been partly surveyed are given in table V, Vol. B. The following abstract shows the areas in 1904-05 :—

Tahsíl.	Total area surveyed Acres.	Uncultivated Acres.	Cultivable Acres.	Irrigable Acres.	Khushkába Acres.
Sibi	249,700 (*a*)	124,462	125,238	81,591	43,647
Sháhrig ...	40,314 (*b*)	27,053	13,261	10,250	3,011
Nasírábád ...	501,234 (*c*)	186,980	314,254	303,606	10,648
Total ...	791,248	338,495	452,753	395,447	57,306

(*a*) Does not include Quat-Mandai, Bádra, Tokhi, Pur and other tracts still unsurveyed.

(*b*) Does not include Warikha and other tracts which were not surveyed.

(*c*) Does not include the dry crop area of Lahri, Dombki, Sundari, Dhánda and Nasírábád estimated at about 21,538 acres.

Population dependent on agriculture.

In the administered area the bulk of the population is dependent on agriculture, but the highlanders, as a rule, combine flockowning with cultivation. The best cultivators are the Jats of Sibi and the Khosas, Golas and Jats of Nasírábád.

Seasons of the year. Sowing and harvest times.

Two principal harvests are recognised : the spring harvest which is known in different parts of the district as *sarav* (Sibi and Nasírábád), *ahari* (Marris) and *dobae* or *khushbar* (Afgháns); and the *sánwanri* or autumn harvest which is also known as *sohéli* (Marris) and *manae* or *savzbar* (Afgháns). Among revenue officials these harvests are known, as in India, as *rabi* and *kharíf*. In the Sibi and Nasírábád plains a third crop known as *chétri* is sown in the month of *chétr* (March) and reaped in the month of June. It chiefly consists of melons and of *juar*, which is intended as a fodder crop.

In the highlands the *rabi* crop is the most important and is appropriately called the *ghatt fasal* or major crop. It is sown between the months of October and December, and the harvesting extends from May till July according to the altitude. In the dry crop areas in the hills, the sowing of wheat takes place during the months of March and April. In the plains the crop is sown between the months

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of October and December and reaped in April. The *kharif* is sown between the months of July and August and cut between October and December. In the higher altitudes, where the crop matures more gradually, it is sown much earlier so that it may be harvested before the frosts set in.

The following are the chief crops produced at the two principal harvests :—

(1) Sibi and Nasírábád tahsíls—

Rabi.	Kharif.
Wheat (*Triticum sativum*).	Juár (*Andropogon sorghum*).*
Sarshaf (*Brassica campestris* var : *Sinapis dichatoma*).	Rice (*Oryza sativa*).
Jámba also called *túramíra* (*Eruca sativa*).	Til (*Sesamum indicum*).
Gram (*Cicerarietinum*).	Cotton (*Gossypium*).
Barley (*Hordeum vulgare*).	Indigo (*Indigifera tinctoria*).
Matar (*Pisum sativum*).	Bájri (*Pennisetum typhoideum*).
Tobacco (*Nicotiana tabacum*).	Mung (*Phaseolus mungo*).
Pálézát (*Cucurbita*).	Moth (*Phaseolus aconitifolius*).
Lucerne (*Medicago sativa*).	Kiring (*Setria Italica*).

(2) Shábrig and Kohlu tahsíls—

Rabi.	Kharif.
Wheat	Rice.
Barley.	Maize.
	Pálézát.
	Lucerne.
	Tobacco.
	Azhdan (*Panicum miliaceum*).
	Kangni (*Panicum Italicum*).

The only fibre crop other than cotton is jute (*san*) which is sown in small quantities in the Nasírábád tahsil during the *kharíf* harvest.

Table VI, Vol. B, gives the details for several years of the areas under the different kinds of crop in the tahsíls which have been surveyed.

In the Sibi tahsíl the area under crops in 1900-01 amounted to 37,717 acres : 18,170 acres under *rabi*, and 19,547 under *kharíf*; the areas under the principal crops being wheat 13,515 acres, oil seeds 4,248 acres, *juár* 18,314 acres, rice 199 acres and cotton 530.

* *Andropogon sorghum* is known as juar or juár in Nasírábád and Sibi, and as juári in Shábrig and Kohlu.

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AGRICULTURE.

In the Sháhrig tahsíl the area under crops in 1904-05 was 9,777 acres, including 44 acres under gardens; the *rabi* crops covered 6,191 acres and included 5,793 acres under wheat; while there were 3,542 acres under *kharif*, including maize 660 acres, and rice 2,368 acres.

The average area under crop in the Nasírábád tahsíl between 1893-4 and 1904-5 was 83,739 acres: *rabi* 16,675 acres and *kharíf* 67,061 acres. The principal crops were: *juár* 46,618 acres, wheat 2,656 acres, oil seeds including *til* 22,253 acres, rice 1,805 acres, cotton 108 acres and indigo 77 acres. The area under crop in this tahsíl increased from 57,663 acres in 1893-4 to 108,787 acres in 1903-4 and it fell to 102,736 acres in 1904-5.

Staple food-grains.
Juár.

The largest cultivation of *juár* is in Sibi and Nasírábád. The following varieties are recognised in Sibi :—*Chaububbi, turi, bor, tor, gáhri, míthri* or *milhra*; and *kaháni*, the last named, taking its name from Kahán in the Marri country, whence it was imported some years ago. The first four are the most generally cultivated. The grains of the *bor* and *mithri* are of a brownish tint, of the *gahri* red, and of all the other varieties white. The *chaububbi* is noted for the sweetness of the stalk and the *turi* fetches the best price. The *turi* and *mithri* are also commonly grown in Nasírábád, where the other varieties in use are the *baghdár, alakh, junpur, patásho, sáwara* and *sathri*. The *baghdár* and *alakh* are considered the best and are largely cultivated. The *baghdár, turi* and *sáwara* were originally imported from Kachhi and the remainder from Sind. The different varieties usually take from four and a half to five months to ripen, with the exception of the *sathri*, which matures early, being ready for the harvest in ninety days after the sowing; hence the saying—

> "*mahína panne* ; *mahína ganne* ;
> *mahína anne* ;" i.e., "one month
> leaves ; one month stalks ; one month grain."

In irrigated lands, where a good supply of water can be brought on to the ground, one watering is considered sufficient to prepare the ground for ploughing. After the ground has been ploughed, the seed is usually sown broadcast (*chhat*), this method being found to be more satisfactory than drilling. The seeds usually germinate in about four

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days, and on the seventh day the young plants show above the ground. There is no fixed time for sowing, which is dependent on the supply of water, the following being the names of the crops which are sown at different periods :— *Chétri* sown in March (*chétr*), *jéthi* sown in May (*jéth*) and *sánwari*, also called *agétri* or *agátri* which is sown in July or earlier if water is available. There is also a fourth crop called *péchhátri* which is sown in August and reaped in December or January. This is not regarded as a satisfactory crop and is only sown as a last resort. AGRICULTURE.

The *chétri*, which requires a watering in May, is reaped in June and is principally used as fodder. The stalks often sprout again, and if water can be given in July and again in September, produce grain in about November. This crop is known as *thadda* and *téjar*. The stalks of the *thadda* are considered as dangerous for horses and cattle. The *jéthi* is considered the best and safest crop, and "*Jéthi ghar wéthi*" is a common saying, meaning that the *jéthi* once sown is as good as garnered. When the ears have been harvested, the stalks, known as *tánda kána* or *bhannar*, are cut and stored for fodder. The ordinary method of threshing is that usual in India, a long pole being placed in the ground in the centre of the threshing floor and a number of bullocks being driven round it to tread out the grain.

The *juár* is a hardy crop and is not subject to many diseases. The stalk is sometimes attacked by insects, which are known as *kihyán*, *chirto* and *mákar*. *Kánri* is a kind of rust which attacks the ear. The hot south winds (*lú* or *jhola*) cause *jhola katti* or withering up of the stalks. Other diseases are *kumbi* caused by cold winds and want of moisture, and *mála* produced by over irrigation.

In the Sibi and Sháhrig tahsíls the cultivation of wheat is generally confined to irrigated lands except in years of good rainfall when it is also grown in dry crop areas. In Kohlu it is usually a *khushkába* crop, while in Nasírábád its cultivation is inconsiderable. Wheat.

The principal varieties grown in the plains are the *wáru*, *sarkhosha*, *réli lál* or *gáhri*, *réli píli* or *háldari*, *bárkháni* and *kaháni*. The first two are indigenous, *réli lál* and *réli píli* are so called because they were originally brought by rail from the Punjab and Sind, and *bárkháni* and *kaháni* have

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been imported from Bárkhán and Kahán. *Réli lál* is considered the best, has a beardless ear and is not subject to rust. The *wáru* is a bearded red wheat with a good ear, but it is a delicate crop and requires much water and cannot, therefore, be grown in dry crop areas. The wheat grown in the Sháhrig tahsíl is of two kinds, called *sra ghanam*, red wheat, and *spín ghanam*, white wheat. The seed obtained from Pur and Waríkha is generally preferred.

In the highlands the land to be tilled is ploughed over in the early spring, the first ploughing being called *shom*. The land is again ploughed in June. In October the land is watered, and when the surface is dried up the seed is sown broadcast and ploughed in. The ground is then divided into beds. The wheat sprouts in five or six days, the sprouts being called *súka*. The first watering is usually given at the time of sowing, the second in fifteen days, after germination of the seed, the third about the middle of January and the fourth known as *khozha obo* or sweet water early in March. After this, water is given regularly at intervals of ten or fifteen days until the grain has formed in the ears. In the plains wheat is sown in the months of October and November and the harvest is usually ready about the end of April. The harvest is reaped on the *lai* system in accordance with which the labourers receive a fixed share of the crop; in Sibi this work is generally done by the Bráhui nomads and Jats from Kachhi who come to the district in large numbers for this purpose. The method of threshing is the same as that followed in the case of *juár*.

Wheat in unirrigated land.

In unirrigated lands in the plains the ground is ploughed and harrowed after the summer floods and the seed is sown in October. In the upper highlands the cultivation is sometimes continued as late as March if there has been heavy snow.

Diseases.

The principal diseases to which wheat is liable are *kánri*, *ratti* and *wáwra*. The first is caused by severe cold which shrivels up the ears and turns them black. *Ratti* or *surkhai* (rust) attacks the crop after heavy rain if cold is followed by sudden heat and damp, cloudy weather. *Wáwra* is caused by the cold west wind (*kumbi*) which withers up young shoots during the winter.

Rice.

Rice is cultivated in the Nasírábád tahsíl and at Sángán, and more extensively in the Sháhrig, Harnai, Bábihán and

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Ghurmi circles of the Sháhrig tahsíl, where it is the principal *kharíf* crop. Six varieties are recognised in Nasírábád, viz :—*sukhdási*, *paráng*, *tor*, *sathri*, *sunehri* and *lári*, the first three being of the white and the remainder of the red variety. The sowing in Nasírábád and Sibi commences early in June and lasts up to middle of August, the harvest being ready in November and December. The rice generally is not of a good quality. In Sháhrig the three principal kinds are *sáda worízi* or *sáda soli*, a white variety ; *spíni worizi* or *saré soli*, which is yellowish in colour, and *sré worízi* or *tori soli* which is also white ; all are indigenous to the country. The *sáda worízi* is sown in March ; the *spíni worízi*, about a month later and the *sré worízi* in June. The first two are harvested in October and the third three months after the seedlings have been transplanted. The ground required for rice cultivation is first manured with the leaves and twigs of the plants known as *spánda* (*Peganum harmala*), *khamazúrgae* (*Withania coagulans*) and *sagha*. The field is then inundated and ploughed three or four times. The rice seed is steeped for three days, and then placed under a warm cloth for two days until it begins to germinate when it is sown. In about three weeks' time the plants are thinned out and transplanted (*nazún*). The field is always kept under water, which is frequently renewed until the ears are well formed. The general harvest begins about October, and the grain is threshed out (*sangah*) in the usual way by bullocks. The stalks (*palála*) are used as fodder for cattle. The principal diseases are known as *dangar rans* and *tortiki*, the former being caused by insufficient irrigation and the latter by the poverty of the soil. Rice can only be grown where there is a large supply of water, and in such places the crop is a favourite one, as it is certain and is not so liable to disease or damage as either wheat or *juár*. AGRICULTURE.

Maize (*makai* or *badaghar*) is cultivated almost exclusively on irrigated lands in the Sháhrig tahsíl, and forms the principal *kharíf* crop in the Kach-Kowás circle. The sowing takes place in the month of June and the harvest is reaped early in October. The usual diseases are known as *torkai* which turns the grain black and is caused by the cessation of the winds and a high temperature, and *chinjai*, which is due to scarcity of water. Maize.

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Oil-seeds. *Sarshaf* and *jámba*.

Oil-seeds are represented by three varieties, *sireh* or *sarván* (*Brassica campestris* Var: *sinapis dichotoma*), *jámba* (*Eruca sativa*) and *til*, all of which are cultivated in the Sibi and Nasírábád tahsils. The oil extracted from the *sireh* is sweeter than that of the *jámba*, and both the seed and oil sell at a better price. The *sireh* and *jámba* sowings take place late in August or in September and extend till October; in Nasírábád they are sometimes continued up to the end of December; *matar* or pulse (*Pisum sativum*) is often grown in the same fields and in dry-crop areas, *sarván* is also sometimes sown with *juár*. The crop requires little irrigation, and one watering is often considered sufficient. The young plant is commonly used as a vegetable, and the *gáj*, which is a variety of the *sireh*, is generally grown exclusively for this purpose. Both varieties are attacked by insects called *ulli málo* and *tid*, and in severe winter much damage is caused by frost. Later on the crops are liable to be damaged by the *káriwa* or hot winds.

Oil-seeds are largely exported to Sind, and the oil is also extracted in local presses known as *gáhnra*. The refuse *khar* or *nari*) is mixed with chopped straw and given to cattle, and the chaff (*kati*) is also used as fodder.

Til.

Til, known to the Jats as *tir* and to the Baloch as *kunchid*, is an autumn crop, generally sown in July or August. It is only grown in the Nasírábád and Sibi tahsils, and in the former represents about 13 per cent. of the annual area under crop. In the dry crop lands its cultivation is inconsiderable. There are two varieties, the *kára* or black and the *achha* or white, both of which were originally imported from Sind; the black variety is considered the best and is more extensively cultivated. The crop ripens in about four months and is harvested in October and November. Frequent waterings are necessary, and the crop is often cut before it is quite ripe in order to avoid the risk of losing the seed by the opening of the pods. It is tied in small bundles and the seed is shaken out by hand.

The stalks are useless as fodder for cattle, but are sometimes given to camels. The bulk of the produce is exported to Sind.

Gram.

Gram is only grown in the Nasírábád tahsíl and is included in the *rabi* harvest. The sowing takes place from the

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middle of September to the end of December and the crop is harvested between the middle of February and the end of April. It is grown on irrigated lands and does best in soft sandy soils. AGRICULTURE.

It is liable to be damaged by frost in winter, by hot winds in March and by caterpillars. It is chiefly exported to Jacobábád and Shahdádpur in Sind.

Cotton locally known as *wár*, *wanwár kapán*, and *karpás* is grown in both the Nasírábád and Sibi tahsíls; in the former it is confined to the *moki* or canal irrigated lands, and in Sibi is found only at Gullu Shahr, Bhakra and in the Talli *khushkába* tracts. It is not a favourite crop, as it requires much water and labour. The best season for sowing is the month of March, but in Sibi the sowings extend up to the end of April, and in Nasírábád there is a second sowing in May and June. The March crop produces the best outturn. Cotton.

Cotton growing would appear to be an ancient industry in Sibi as will be seen from the following extract taken from Mír Masúm's History of Sind written in 1600* A.D. "In Kor-zamín and Chhatur, which are districts of Síwí, cotton plants grow as large as trees, in so much that men pick 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 pods."

After the seed has been sown, regular waterings are required at intervals of 10 or 12 days till October. The plants blossom in August, the bolls burst in October, and at the end of the month the picking (*chúna*) is commenced and continues at intervals of 10 or 12 days till the end of January, the first picking being known as *lawa*. After the last picking the leaves are browsed by sheep and cattle, and the dry stalk is collected and used for fuel. A crop lasts for three years, the first year's crop being known as *rop*; the second

* Elliot's *History of India*, Vol. 1, p. 237, Dawson's edition.

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as *mundhi* and the third as *treh mundhi.* The second year's crop is considered the best, both as regards productiveness and quality. The only disease to which cotton is liable is the *mahla* which is caused by rains in November. The raw cotton (*wanwár*) is separated from the pods by women and children, and the cleaning is done in the homes of the people with the old fashioned hand-machine known as *aitri.* It is roughly estimated that an acre of ground produces from 125 to 200 seers of raw cotton, and that a maund of raw cotton yields about 11 seers of cleaned cotton. The average price obtainable for cleaned cotton is one rupee for 4 seers, and for uncleaned cotton Rs. 2-8-0 per maund. The cotton seed is excellent food for cattle and sells at from Rs. 1-14-0 to Rs. 2-8-0 per maund.

Indigo.

Indigo (*nil*) is grown in Rojhán in the Nasírábád tahsíl, the average area under crop being about 116 acres in a year. The crop is only grown on irrigated land. Sowing takes place in the month of June and the crop is harvested in November and December. It is usually sown every year, but it is possible and common to get crops for three years off the same plants. The first year's crop is known as *rop*, the second as *mundhi* and the third as *treh mundhi.* In the third year the yield of dye is small and the crop is generally kept for seed. The profits of the indigo vary greatly. If the canals fail early in the season, the plants are liable to wither, while if the supply is excessive, the dye is washed out and blight sets in. For about a month after sowing it is necessary to irrigate the land every third day, but at the end of this period irrigation every eighth day is sufficient. After being cut the plants are steeped in vats and the sediment which takes the form of a paste is made into small balls, in which form it is exported to Sind and the Punjab

Rotation and outturn of principal crops, etc.

The following extract is taken from a report written in 1900 by Mr. E. G. Colvin, then Revenue Commissioner, in connection with the settlement of the Sháhrig tahsíl:—

"Except for a few *maháls* which lie in the hills, the quality of the lands in all five circles is fairly uniform. The land

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available for cultivation is, as a general rule, limited, and the water available from the hill stream is generally (in the Harnai, Ghurmi and Bábihán circles almost invariably) more than sufficient for the land * * * * * The people are perpetually occupied in improving or at any rate maintaining the quality of their lands, and manage to cultivate a great portion thereof twice in the year or at any rate three times in two years." Manure is accordingly more commonly used in this tahsíl than in other parts of the district. The stalks of wheat and rice are also burnt, the ashes serving as manure; and for rice crops certain plants and branches of trees, as already explained, are buried in the ground. In other parts of the district manure is seldom used except for special crops near the villages and in Nasírábád for the cotton fields. The necessity is not so great owing to the system of allowing ground to lie fallow, which is possible owing to the large area of land available for cultivation. Land is seldom cropped twice in the same year except in Nasírábád when, if the *kharíf* has failed, the same ground is utilised for the following spring harvest; the system being known as *dubári*. In Kohlu land is generally allowed to lie fallow for one year; in Nasírábád for two to three years *sehsála* and *chársála*, while in Sibi the rule varies according to the extent of land available in each circle, from 2 crops in 3 years to 1 crop in 3 years and sometimes to even only 1 crop in 5 years. In dry crop areas and in lands irrigated by flood-water there is no precise rule, the ground being cultivated whenever opportunity offers.

There is no regular system of rotation. In Sháhrig, where much of the land is cultivated every year, wheat is often followed by rice, and rice by maize or *juár*; but the last named is not much grown, and it is the practice to grow wheat and rice in alternate years or to grow wheat or rice successively in the same plot for two or three years, the wheat being followed by rice and *vice versâ*. In other parts *juár* may follow wheat, but after *juár* the land is usually allowed to lie fallow before wheat or *juár* are sown again.

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The following statement shows the results of crop experiments, giving the outturn per acre of the various crops in the different tahsíls :—

—	Nasirábád. Maunds per acre.	Sibi. Maunds per acre.	Sháhrig. Maunds per acre.	Kohlu. Maunds per acre.
Juar	22	$17\frac{2}{5}$	.....	.....
Wheat.	.....	.....	.....	.....
Land irrigated and manured.	$18\frac{9}{10}$	.....	$13\frac{13}{40}$ to $21\frac{15}{40}$	.....
Land irrigated and not manured.	$17\frac{1}{2}$	$12\frac{1}{2}$	.....	19
Dry crop land ...	.....	.....	$13\frac{23}{40}$	$14\frac{1}{2}$
Rice	17 to 20	.....	19	.....

The average produce of *makai* in Sháhrig tahsíl is $17\frac{11}{40}$ maunds, and of *sireh*, *jámba* and gram in Nasírábád $6\frac{13}{40}$ to 23 maunds, while that of *til* varies from $6\frac{17}{40}$ to $11\frac{1}{8}$ maunds.

Fruit and vegetable production.

Gardens and orchards are not a feature of the district, and with the exception of the Harnai and Kach-Kowás valleys, little fruit is grown. The majority of the villages in these valleys have orchards, and the principal fruits are the mulberry, apricot and grape (a fine black variety of which is grown in the villages near Harnai) and *sinjid* (*Elæagnus hortensis*) in the Harnai valley, and the apricot, pear and *sinjid* in villages in the hills.

Pálézát.

The cultivation of cucurbitaceous crops (*pálézát*), which term includes various kinds of melons (*kharbuza* and *tarbúz*), cucumbers (*bádrang*) and pumpkins and gourd (*kadu*), is indigenous to the country, but its extent is limited. As regards vegetables, pumpkins, gourds, cucumbers and carrots appear to be the varieties indigenous to the country, and the *bánjan* (egg plant) and *pálak* (spinach) have only been recently introduced. The people of the country are, however, still ignorant of the use of kitchen vegetables, and their cultivation is chiefly confined to the neighbourhood of the bazars and railway stations. Of recent years, owing to

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the formation of a summer military camp at Ziárat, an impetus has been given to the cultivation of vegetables in the neighbourhood, and potatoes, onions and melons have been grown with great success at Kowás. The total area under gardens and orchards (including Government and Railway gardens) in the Harnai valley amounted to 44 acres in 1905. Mulberry trees are grown in considerable numbers in the Harnai valley, and the fruit ripens about the middle of May. The season lasts for about a month, and during this time the fruit forms one of the chief articles of diet among the people. It is chiefly eaten raw. An improved kind of mulberry, the leaves of which are suitable for sericulture, has recently been introduced, and large numbers of young trees have been grown from seed in the Government gardens.

In the plains little or no fruit is grown except at Sibi itself and at Mehrábpur in the Nasírábád tahsíl, where gardens have been started. Country vegetables such as pulse, gourds, radish, carrot and *brinjál* are grown in most of the villages, and at Sibi itself market-gardening is becoming a growing industry. The vegetables include the ordinary English and Indian varieties, and are exported regularly to Quetta during the winter months.

Experiments have recently been made with sugar-cane, both at Khost and Sibi, and samples produced at the former place have been pronounced to be "remarkably fine."

Extension of cultivation.

Owing to the many changes that have taken place from time to time in the composition of the district and the absence of reliable data during its earlier history, it is not possible to show the extension of cultivation by figures.

No statistics are available as regards the Sibi tahsíl during the first years of British occupation; but from an examination of the figures for the decade ending with 1901, it would appear that while the area of land irrigated from perennial sources has not undergone any very considerable increase, there has been a marked general extension of *khushkába* and *sailába* cultivation. This increase, however, cannot be illustrated by figures, as the cultivation is dependent on rainfall and varies from year to year according to the seasons. In the Sháhrig tahsíl, where the amount of culturable land is limited, the area actually under cultivation has increased rom 8,399 acres in 1899-1900 to 9,777 acres in 1904-5. In

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Kohlu there has been a marked increase, as prior to the British occupation in 1892 there appears to have been little or no cultivation except in the immediate vicinity of the villages.

The great increase has been in the Nasírábád sub-division, which prior to the construction of the canals was practically a desert waste, inhabited by a nomad population. With regard to more recent years, the area of land actually under cultivation has increased from 57,663 acres in 1893-4 to 102,736 acres in 1904-5. During the same period the cultivation of *júár* has increased from 30,944 acres to 49,486 acres, of wheat from 361 to 8,714 acres, and of rice from 868 to 4,141 acres. On the other hand there has been a falling off in the cultivation of both *til* and cotton.

Agricultural implements.

A list of implements used with the vernacular name of each, both in Pashtú and Jatki, will be found in appendix II.

The principal implements include the plough, which is known as *yivi*, *hal* or *har;* the plank harrow or scraper *kénr*, *khál*, *kén* with which embankments are made, and the clodcrusher 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 *rambae* or *ramba* or weeding spud; the *kodal* or hoe; the *dal* or *dhal* or wooden spade worked by two men with a rope for making small embankments; the sickle (*lor* or *dátri*) for reaping; the four or two-pronged forks (*chár shákha* or *tryang* and *doa shákha* or *biáni*) and the wooden winnowing spade (*dhrapae* or *dhalli*); the rake (*pára* or *pahora*) for collecting the grain and straw scattered on the threshing floor. There has been no appreciable improvement in these implements, though rakes, axes, hand-saws and knives of English manufacture are now sometimes used, and the use of iron for agricultural work is probably more general than in former days. Appendix III contains a list of revenue and agricultural terms.

Agricultural advances.

The Land Improvement Loans Act, XIX of 1883, and the Agriculturists' Loans Act, XII of 1884, have not been applied to the Agency, but the question of their extension is under consideration. Rules to regulate such advances have been promulgated under the executive orders from the Government of India, and are embodied in the Baluchistán Takávi

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Advance Manual, 1902. The annual grant for the whole Agency is Rs. 60,000, of which Rs. 8,000 are allotted for the Sibi district. The Political Agent is authorised, within the limit of his grant, to sanction advances not exceeding Rs. 1,000 in each case, and the Revenue Commissioner up to Rs. 3,000; the sanction of the Local Government is necessary for advances in excess of this amount. The ordinary rate of interest is 1 anna in the rupee or 6¼ per cent. per annum, but in a case in which the Political Agent is satisfied that the project is a sound one financially, and is likely to lead to an increase of revenue, which, within the term fixed for the complete repayment of the advance, will amount to not less than the whole interest ordinarily chargeable under the rules, he is at liberty to grant the advances free of interest. The advances can be granted either for works carried out by the Political Agent himself or by the agricultural population.

During the years 1897-8 to 1904-5, advances amounting to Rs. 12,790 were granted under the Land Improvement Loans Act, and Rs. 40,413 under the Agriculturists' Loans Act; the recoveries during the same period being Rs. 24,284* and Rs. 35,612 respectively. Details by tahsíls for each year are given in table VII, Vol. B. The largest amount has in each case been utilised in the Sibi tahsíl (Rs. 28,000).

The advances are ordinarily given for sinking new *káréses*, repairing and improving old ones, digging *nullahs*, making embankments (*bands*), sinking wells, and in times of drought and scarcity for the relief of distress and the purchase of seed and cattle. A tendency among the recipients to devote the advances to purposes other than those for which they were granted has been checked in recent years.

Repayments of advances taken for the improvement of *khushkába* lands are usually recovered yearly, and in other cases half-yearly instalments.

Suspensions are sometimes granted, but there have been no cases during the ten years ending 1904 in which advances have had to be remitted.

In the beginning the people had strong objections to paying interest, but their prejudices seem to have gradually disappeared and they now readily avail themselves of the loans.

* Includes recoveries made on account of advances given in previous years.

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The *zamíndárs* of the district are ready to take small loans, and these are freely given; but the majority are too poor to undertake large loans, and these are not encouraged unless there is a fair chance of success. In cases of large loans for important works interest is often exempted.

Agricultural indebtedness.

In the Material Progress Report of the Thal-Chotiáli district for the decade ending 1901, the Deputy Commissioner remarked :—

"The cultivators of the district are poor, but as a rule they are able to maintain themselves and have no very extravagant tastes. Indebtedness is therefore not general, but of late years the scarcity and famine, which have prevailed throughout the district, have had a bad effect, and indebtedness is now greater than it was a few years ago. The principal cause of this is the failure of the crops for several seasons. The custom of the payment of *walwar* is also a frequent source of debt. Figures showing the mortgage liabilities of the whole district are not available, but in the Sháhrig tahsíl, which has lately come under settlement, it is computed that the area under mortgage amounts to about one thirty-seventh of the total area of the tahsíl. The indebtedness in this tahsíl is known to be heavier than in most parts of the district. Special measures have now been taken to prevent the further transfer of land to aliens."

The succession of bad seasons would also seem to have increased the indebtedness of the people of the Sibi tahsíl, and the amount of cash loans raised on lands by cultivators during the four years 1899 to 1903 and entered in the tahsíl registers amounted to Rs. 99,368, of which Rs. 57,027 were on account of mortgages and Rs. 42,341 on account of sales. Dealing with the transfers of land, the report, referred to above, says :—

"Reliable statistics of sales and mortgages in this district are not available, as in many parts both sales and mortgages are often negotiated among the people themselves without the formality of registration deeds. The majority of these transactions are between the people of the country; and the number of aliens into the hands of whom lands have passed is inconsiderable. In Sibi, for instance, the total value of

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land sold to Hindus during the last ten years has only amounted to Rs. 11,692. The majority of these were local Hindus belonging to the villages."

The following statement gives figures of mortgages and sales which were registered in the district during the years 1903-4 and 1904-5 :—

Details.	Tahsíl.	Mortgages.		Sales.	
		Amount.	District Total.	Amount	District Total.
		Rs. a.	Rs. a.	Rs. a.	Rs. a.
Mortgaged or sold by cultivators to Hindus	Sibi ..	5,895 8		2,122 0	
	Nasírábád.	19,560 0		3,476 0	
	Sháhrig...	208 0		...	
	Kohlu ...	...		...	
			25,663 8		5,598 0
Mortgaged or sold by cultivators to cultivators.	Sibi ...	5,540 0		18,070 0	
	Nasírábád.	...		20,432 13	
	Sháhrig...	...		500 0	
	Kohlu ...	...		...	
			5,540 0		39,002 13
Mortgaged or sold by Hindus to cultivators.	Sibi ...	...		625 0	625 0
Mortgaged or sold by cultivators and Hindus to Government.	Sibi ...	...		382 13	382 13
Mortgaged or sold by Hindus to Hindus.	Sibi ...	...		300 0	300 0
Mortgaged or sold by aliens and contractors from the Punjab among themselves.	Sháhrig...	497 6		3,135 0	...
	...	...	497 6	...	3,135 0

The rates of interest charged to cultivators by the Hindu money-lenders vary in different localities, and according to the circumstances of the cases, ranging from 2 pies in the rupee per mensem or 12½ per cent. per annum to 1 anna in the rupee per mensem or 75 per cent. per annum. Interest

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for advances of grain is usually charged at the rate of 25 per cent. and is repayable in kind at the next harvest.

The cultivators also finance each other, and in this case interest is not mentioned or charged in a direct form. For religious reasons the orthodox will not pay interest in cash, but have no scruple about paying its equivalent in grain, and an arrangement is made either on these lines in grain, or the terms of mortgages are so arranged that the recoveries include enough to cover both principal and interest. The systems followed are the *ijára* or contract and the *salam*. Under the former system the land or land and water is mortgaged as security for an advance and the mortgager continues to cultivate it, but gives a fixed quantity of grain, as previously agreed upon, at each harvest to the mortgagee as interest until the loan is repaid. In Nasírábád the usual system is to mortgage the land with possession for a period of years settled by mutual arrangement. If at the lapse of this period the mortgager is unable to redeem his debt, the land is valued and such portion of it as is considered equivalent in value to the debt lapses to the mortgagee, while the remainder is handed over to the owner. This system also prevails in Kohlu and is known as *turána girao* by the Afgháns and *béri band* by the Baloch.

The *salam* system takes different forms; when a cultivator obtains a loan he agrees at the time to repay it at a fixed rate at the next harvest, this rate being generally much higher than that current at the time of the loan. Thus if a man takes a loan of Rs. 50 at a time when wheat is selling at the rate of 10 seers to a rupee, he will agree to repay the loan in wheat at the rate of 15 or 20 seers to the rupee. This system is also applied to advances of grain. If a man obtains 10 maunds of wheat when the sale price is 16 seers, he will either take the grain at a lower valuation, say 12 seers for the rupee, and agree to repay in cash at the current rate of 16 seers at the next harvest, or he will agree to repay the loan in grain at higher rate, say 20 seers to the rupee.

Domestic animals.

Horses, bullocks, camels, donkeys, sheep and goats are the principal domestic animals. Buffaloes are found in Nasírábád and Sibi, also occasionally in the Sháhrig tahsíl. Fowls are kept in most of the villages and fetch about 4 annas apiece. Eggs cost from 3 to 6 annas per dozen.

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The following table shows the number of camels, donkeys, cattle, sheep and goats and buffaloes belonging to the permanent inhabitants in each tahsíl in 1904:— AGRICULTURE.

Tahsíl.	Camels.	Donkeys.	Bullocks and cows.	Sheep and goats.	Buffaloes.
Sibi tahsíl	1,337	526	4,691	16,649	128
Kohlu tahsíl ...	638	792	1,979	32,339	...
Sháhrig tahsíl ...	100	923	5,020	44,690	10
Nasírábád ...	2,000	500	5,000	6,000	400
Total ...	4,075	2,741	16,690	99,678	538

The numbers in possession of the nomads are roughly estimated to be as under:—

Tahsíl.	Camels.	Donkeys.	Bullocks and cows.	Sheep and goats.	Buffaloes.
Sibi tahsíl	4,042	529	128	14,164	...
Kohlu tahsíl ...	150	9	2	9	...
Sháhrig tahsíl ...	1,017	389	77	2,227	18
Total ...	5,209	927	207	16,400	18

Information about the different breeds of horses in Baluchistán, their rearing and training, and the system of breeding adopted by the Army Remount Department will be found in a monograph published in 1905 under the authority of the Revenue Commissioner in Baluchistán.* Horses.

Sibi is the centre of horse-breeding operations in the lower part of the Agency, and the annual fair held in the month of February each year is one of the best for young stock in Northern India. It was first instituted in 1885, and table VIII, Volume B, shows the numbers of the animals which Sibi Horse Fair.

**Horses, Horse-breeding and Horse Management in Baluchistán,* by R. Hughes-Buller, I.C.S., with an appendix by Major H. M. Patterson, Army Remount Department.

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have been exhibited during the ten years ending with 1904, and the amount of the expenditure incurred in prizes and other items. This expenditure varies from Rs. 3,278 to Rs. 4,176, and is met by contributions from the Imperial and Provincial Revenues and Local Funds.

Difficulties arise in analysing the results, owing partly to a change in the system of the registration of ponies which took place in 1900, and partly to the absence of figures for northern and dealers' horses. It may be assumed, however, that the number of these is on the decrease owing to the prohibition of export of horses from Afghánistán and to the fact that a great number of dealers' horses are disposed of in a fair which takes place in Sind earlier in the year. In only two years, 1900 and 1903, have serious decreases occurred. In the first year this appears to have been due to the prolonged drought of four years which culminated in 1900, whilst the diminution in 1903 is attributed to large purchases made by speculative settlers from the colonies on the Jhelum Canal and the Punjab. On the whole it may be said that the number of exhibits of local horses is being maintained, while the quality is undoubtedly improving.

In 1903 the horse-breeding operations, which had hitherto been carried on by the Civil Veterinary Department, were handed over to officers of the Army Remount Department. There are no local breeders of importance to be found in the district and most of the horses brought to the fair are bred in Kachhi and in the highland districts of Baluchistán, the principal importers being Bráhuis. The following statement gives statistics of branded mares, &c., in the Sibi district on March 31, 1904 :—

No.	Name of tahsíl.	Name of stand.	Nos. of stallions at each stand.	No. of branded mares in each tahsíl.	Number in each tahsíl.		Geldings.
					Colts by Government stallions.	Fillies by Government stallions.	
1	Sibi	Sibi	1	60	14	24	40
2	Nasírábád ..	Nasírábád ..	..	94	..	..	..
		Total ..	1	154	14	24	40

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The Quetta and Kalát stallions are brought down to Sibi in winter. During the winter, too, a stallion belonging to the Pishín Bazar Fund is sent to Sibi and the expenses connected with its keep are paid by the Sibi Municipal Fund. AGRICULTURE.

The bullocks bred in the Bála Nári and Bhág Nári which come from the districts of Kachhi are well known and are suitable for agricultural, siege train and army transport purposes. They are of two distinct types. The larger are 56 inches at the shoulder, white or fawn in colour, and with horns growing upwards and inwards. The other type is a smoky white in colour with black legs and neck, 42 to 48 inches at the shoulder and with horns growing slightly upwards and backwards. Both kinds fetch good prices, a pair selling for Rs. 100 and over. The cows are good milkers. The hill cattle are much smaller, but they are very hardy and can carry heavy loads for considerable distances. Prizes for cattle are also given at the Sibi Fair. The principal breeds known from their colour are *bagga*, *lál*, *jharra*, *kála* and *sáwa*. Cattle.

The importance and usefulness of the camel has decreased since the opening of the railways, but it is still the most common transport animal. The large majority of the animals kept by the permanent inhabitants are females, which are used for breeding purposes and are usually placed in charge of the professional Jat graziers. Camels.

The non-indigenous camels belong chiefly to the Lángav Bráhui nomads who visit the district during winter. Their estimated number is about 1,200 in an ordinary year. Other owners are the Bádúzai and Sháhozai Bangulzais, Pírkánis, Sheikh Husainis, Hárúnis and Muhammad Hasnis. In the Sháhrig tahsíl the transport trade between Harnai and Loralai and Fort Sandeman is in the hands of the Lángav and Ghilzai camelmen.

The principal breeds found in the district are known as the *baréla* or the Punjab camel; the *makráni* which comes from Makrán, the *kachhi* and the *doband* which is indigenous. The principal breeders in the district are Khosas, Jakránis and Jamális in Nasírábád, Bijjárzai Bangulzais, Marghzánis, Bárúzais and Jats in Sibi and the Marris in Kohlu.

The donkey is chiefly used for transport and by Afghán labourers for carrying building and embanking materials. Donkeys.

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They carry on an average about 2 maunds and their price varies from Rs. 20 to Rs. 25. The ordinary indigenous breed is poor, but a better stamp of animal is kept by the Hindus who use them largely for riding.

Sheep and goats.

The indigenous breed of sheep in the highlands is of the thick-tailed hornless variety, generally white in colour and of low build, the different kinds being known as *bhérá* or *bhéri* and *khetráni*. Other varieties found in the Harnai valley are the *sra mézh*, which is brownish in colour, and the sheep from the Marri hills which are lighter in size and have smaller tails. In the plains the indigenous sheep is known as the *kuk* and has a small tail. The different varieties of the goat are the *márak*, *gorak*, *modi* or hornless variety, *koshi*, *gáhri*, *kamtar* and *barbari*. The *kamtar* which has long white ears and the *barbari* which is usually brown and white in colour with short ears are considered the best.

A goat produces about 12 ounces of wool each year, a sheep 2 to 3 pounds and a camel about 2 pounds. Goat hair (*dás*) is used by nomads for making ropes, sacks and *kishdi* blankets; and camel wool (*milis*) for sacks and a rough cloth. The price of sheep's wool depends on the Karáchi market, to which it is exported, and exhibits considerable variations, being sometimes as low as Rs. 13 and sometimes as high as Rs. 22 per maund. The buyers are chiefly middlemen.

Average value of each kind of animal.

Male camels vary in price from Rs. 50 to Rs. 70; female camels fetch from Rs. 50 to Rs. 65; ordinary small ponies can be purchased from Rs. 50 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 Rs. 100. The price of a cow depends on the quantity of its milk and ranges from Rs. 25 to Rs. 100. Sheep fetch from Rs. 5 to Rs. 10; goats from Rs. 5 to Rs. 10, and lambs and kids from Rs. 2 to Rs. 3-8.

Pasture grounds and grazing.

In the upper parts of the district the area of pasturage is practically unlimited, and in normal years the hill sides are covered with grass and numerous small cruciferous and leguminous plants which afford excellent grazing for sheep and goats. Good camel grazing is obtainable in most places. In the irrigated tracts *bhúsa*, green wheat and barley (*khid* or *khasil*) and green stalks of maize and *juár* are also

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used in their seasons as fodder for horses and cattle. In years of continued drought the Marris and Bugtis and the people of Kohlu, who have but little cultivation, are often brought to considerable straits and in exceptionally bad seasons are forced to emigrate with their flocks and herds to Sind and Nasírábád. There are no restrictions as regards grazing except in the Government forests; though cultivated areas are protected, and in many places small areas in the immediate neighbourhood of cultivation are reserved for local use. In the administered areas the principal tracts noted for good pasturage are the Barg in Kohlu, and the Khawazarai, Sahra Nishpa, Tormana, Pán, Pur, the Zarghún hills and Sham, Aghbarg and Lakrai in the Sháhrig tahsíl. The local names of the principal grasses found in Sháhrig are *sábá sargari*, *murgha*, *barwaz*, *shakna*, *khoryás*, *káz* and *ghasiána*; and the *gandíl*, *síwar*, *chopa*, *chábar* and *sumokh* or *sáwar* in Kohlu.

In the plains numerous grasses spring up in great luxuriance after the floods. Of these the *Panicum antidotale* called by the natives *gam* is the most important, often forming large bushes. The *Eleusine flagellifera* and a species of *Eragrostis* are also abundant. In Nasírábád a grass known as *wi* is cultivated and watered and is stored for the use of horses. In the autumn and winter the stalks of the *juár* and maize (*karbi*) which are grown in large quantities are used as fodder. Camels find abundant fodder in the salsolaceous plants, tamarisk, *kikar*, *kandi* and other trees and bushes. In addition to the *gam* and *wi*, the principal grasses are *khiv* or *khinv*, *gandhil*, *sáwra*, *sinr*, *darab* and *char*.

Cattle diseases.

No scientific enquiries into prevailing cattle diseases have ever been made. Mention may, however, be made of a few of the more common diseases known to the cultivators, their characteristics and the local remedies. In most cases the branding iron is resorted to and the *mullá's* charm is regarded as the best specific. Among cattle the most fatal disease is *sirao*, *siár* or *gau marg*, the symptoms of which are discharges of fluid from the nose, loss of appetite and eruptions on the lungs. It generally proves fatal in about fifteen days, and the animal appears to be in great pain. Animals that survive this period are made to inhale the

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smoke of *gangu* (*Orthonnopsis intermedia*). Branding on the forehead and back is resorted to and a mixture of whey is administered. This disease is possibly pleuro-pneumonia. Other common diseases are foot and mouth disease (*muháro*), known to the Afgháns as *karáo* and to the Baloch as *cháro*. Branding on the forehead or back is usually practised in the case of the former. An animal sick with *káliwa* generally succumbs at once and no treatment is known. Diarrhœa (*bhuk*) and *phiphri* (lung disease) are also not uncommon, but are seldom fatal. In both cases branding is the usual remedy. Other cattle diseases known in Kohlu are *tapp* or *choripat*, which is a swelling of the legs followed by lameness; and *gulgand* or *gulgandah*, a swelling of the throat. *Surpa* is peculiar to camels, the symptoms being a cough and discharge of fluid from eyes and nose. It is possibly acute bronchitis. The remedies include branding the upper lip, chicken soup and a preparation of pepper, *ajwáin*, dried ginger, cloves and cinnamon mixed in a quarter of a seer of molasses. Segregation is generally resorted to in cases of *khullok* or *tokhae* (cough) and *garr* (itch). For itch the camelmen apply a mixture made of the ashes of the *kirar* tree and subsequently rub the body with mustard or kerosine oil. *Sínaband* or *bharij*, which causes lameness and is probably due to over-fatigue and over-driving, is common. Branding and a mixture of urine, molasses, liquor and *gur* are the usual remedies.

Among goats *buzmarg*, known also as *buzmár* or *wuzmár*, is the most fatal disease. The symptoms are the same as the *sirao* and it is probably the same disease. It causes great mortality and is very infectious. "A hundred goats" says the local proverb, "are only one meal for the *wuzmár*." A kind of inoculation is practised by taking a portion of the lung of a diseased animal and mixing it with equal quantities of powdered cloves, pepper, turmeric, aniseed and ginger, and inserting the mixture in a slit in the ear of each of the remainder of the flock. Other diseases are *muháro*, a species of foot and mouth disease, itch, for which the animal is anointed with a mixture made of the body of a snake boiled in *ghi*, *bhuk* (diarrhœa); *phiphri* (a lung disease) and *dukh*. The two last named are fatal. A sheep afflicted with *tak* is said to stagger, fall and die at once. Post-mortem examinations show that the flesh has assumed a dark-red colour. No

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local remedy except a *mullá's* charm is known for it. Sheep also suffer from small-pox (*zari gurpukh* or *luni*), foot and mouth disease (*kuráo*, *cháro* or *muháro*) and a disease known as *rál* by which worms are produced in the stomach. All are fatal and no specific remedies are known except charms. AGRICULTURE.

Canals are found only in the Nasírábád tahsíl, and the area irrigated by them formed 90 per cent. of the total cultivated area in the tahsíl (1905). These canals are the Begári and the Desert or Sháhíwáh, both of which are taken off from the river Indus. The former, which has two branches, the Núrwáh and the Sírwáh, irrigates the lands of the circles of Kháupur, Muhammadpur and Sírwáh. Canals.

The Begári is the largest channel in the western system of the Jacobábád canals, and it is said to have been originally begun in the time of Núr Muhammad Kalhora, and takes its name from the fact that *begár* or impressed labour was employed. In 1851 the canal at its head was only 24 feet wide with a depth of 9 feet; it was enlarged in 1852 to 1854 and again extended in 1856. Schemes for a still further extension are now under consideration (1905).

The Desert canal irrigates lands in the following circles:—

(1) Lahri Dombki circle, where 68 per cent. of the area under cultivation is under canal irrigation; (2) Sanari (with 80 per cent. of the cultivation under canal irrigation); (3) Mánjhipur (99 per cent.); (4) Dhándáh (72 per cent.); (5) Sohbatpur with the whole of the cultivated area under canal irrigation, and (6) Nasírábád (75 per cent.)

This canal has four branches, the Sháhíwáh, Frontier Rájbha, Uch Rájbha and Manjúthi Rájbha.

The basis of the Desert or Sháhí canal is an old channel of the Maqsúd Wáh, which is also said to have been begun in the time of the Kalhoras. This channel was improved in 1870 by local landowners. In 1873 the work was taken over by Government and the canal was widened and extended, and subsequently much improved. The capital outlay up to 1899 amounted to Rs. 12,72,581. The canals were made primarily with the object of benefiting the Upper Sind Frontier District. A secondary object, however, and especially in the case of the Desert Canal, was to supply water to the large tracts of land in Kalát territory, thereby introducing a powerful stimulus to the settlement and pacification of the

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country on the Sind border. The canals in the sub-division are under the general supervision of the Executive Engineer of the Begári Division.

The details of the area cultivated during each of the twenty-four years between 1881-2 and 1904-5 by both canals and the amount of the revenue are shewn in table IX, Vol. B. During the ten years ending in 1901, the annual area irrigated in Kalát territory averaged 72,173 acres and the revenue Rs. 72,359. Of these, 37,223 acres were under the Desert Canal and 34,950 acres under the Begári Canal, the average revenue being Rs. 37,405 and Rs. 34,954 respectively. In 1904-5 the irrigated area amounted to 71,348 acres under the Desert Canal and 31,737 under the Begári Canal (total 103,085 acres) and the revenue assessed was Rs. 1,07,021 and Rs. 31,759 respectively, making a total of Rs. 1,38,780.

The largest area under cultivation and the largest amount of revenue was during 1903-4, for which the figures were as follows :—

	Area cultivated.	Assessment.
Desert Canal	68,302 acres.	Rs. 1,02,617
Begári ,, ...	40,486 ,,	,, 40,489
	108,788	Rs. 1,43,106

Until 1903, when the *niábat* was leased to the British Government, the administration was carried on under a dual system, a tahsíldár and a staff of patwáris, paid by Government, assessing the demand at each harvest, and the Khán's *náib* or deputy making the actual collection.

The water of the canals is either brought to the land by gravitation, in which case the system is known as *moki*, or by the lift system (*charkhi*), the water being raised by means of Persian wheels. The main canal is known as *wáh* and the branches as *rájwáh* and both are maintained by Government. From the *rájwáh*, *nullahs* are taken off by the cultivators and subsidiary channels taken from the *nullahs* are known as *lár*. The *charkhi* used on the canals is either drawn by one or two bullocks; that drawn by two bullocks is known as *air* and irrigates about 2 *bighas* in twelve hours; the other drawn by one bullock is called *urla* and irrigates about 1½ *bighas* in the same time.

The canals are generally filled in June and are generally closed about the end of January.

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Nári Gorge scheme.

The only other irrigation work executed by Government is that known as the Nári Gorge scheme, by which the permanent water of the Nári river is taken off for the irrigation of the Sibi cultivation. In former times the water was drawn off by means of temporary or *kacha* dams, which were constantly being washed away by floods. A masonry regulator was completed in 1904 at a cost of Rs. 22,517, and is working successfully (1905).

Sources of irrigation.

The sources of irrigation are given in detail in table IV Vol. B, and include, in addition to the Nasírábád canals, 20 streams, 19 *káréses*, 152 springs and 28 wells. Of the total amount of land under cultivation in the administered district in 1904-5, the area under permanent irrigation was represented by 90 per cent. in Nasírábád, 77 per cent. in Sháhrig, and 65 per cent. in the Sibi tahsíl.

Streams.

The principal streams are the Nári in Sibi tahsíl; and the Sháhrig, the Nasaka, the Tormana, the Sraghára, the Chanukán and the Shufa in the Sháhrig tahsíl.

The Nári stream.

The permanent water of the Nári is taken off at Nári Gorge and diverted into channels, which distribute it among the villages in the neighbourhood of Sibi. The different shares and the details of the distribution* are given in the following table :—

Serial No.	Circle.	Mauza.	Quantity of water.	Remarks.
1	Kurk	Lúni	4	
2	,,	Sáfi Abdul Waháb	8	
3	Sibi	Sáfi Pírak		
4	,,	Bostán	8½	
5	,,	Marghazáni		
6	,,	Mizri	3	
7	,,	Dehpál	6	
8	,,	Municipal Sibi	4	
9	,,	Railway Department ...	1	
10	,,	Bhakra Ghulám Bolak ...	2	
11	,,	Bhakra Shakar Khán ...	1	
12	Kurk	Kurk	9	
13	,,	Usmáni	1	
14	,,	Dáwi	1	
15	,,	Gullu Shahr...	4	
16	Khajak.	Khajak	16	
		Total ...	68½	

* This distribution is taken from the Settlement Report of 1904.

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Flood irrigation.

The greater portion of the flood-water passes through to Kachhi. A small *wáh* has, however, recently been taken off by Walhári Khán Marghazáni, a *zamíndár* of Sibi, near the Nári station, and irrigates the Kach lands 5 miles below Sibi.

Flood irrigation (*sailába*) is inconsiderable except in Kohlu and in the Talli and Mal circles of the Sibi tahsíl. The principal floods occur in the Lahri or Siár river in Kohlu; the Mushkáf *nullah*, the Talli and Nári in Sibi. There are also numerous small mountain torrents. The usual method is to throw a mud embankment across the bed of the river or stream to divert a portion of the water into channels (*wáh*) which lead to the land required to be irrigated. These dams, which are locally known as *ganda* or *chháp*, are constructed jointly by the cultivators of each locality, the labour and expenditure being supplied in proportion to their shares in land. They are constructed at intervals along the bed of the stream, and being only of a temporary nature are liable to be washed away or greatly damaged by every big flood; but they effect their purpose by diverting a portion of the water into the irrigation channels. The *ganda* is constructed of mud, broad at the foundation and narrow at the top; the *chháp* is a species of break-water made by driving piles into the river-bed and filling up the spaces with mud, trees and bushes. The principal flood-water cultivation is along the banks of the Talli stream which has four *chháps* and eight *gandas*, namely, Bálawáh, Héthlawáh, Sangar, Sáñ, Khuh Máchhi, Kaisar, Raza, Cháchar, Chándia, Makhan Béla, Korzamín, and Gohrámzai. The labour and time spent in the construction and repair of these dams is considerable, and owing to the uncertainty of the floods, the cultivation at its best is precarious.

Springs.

The springs are found mostly in the Sháhrig tahsíl which has 144 out of the total of 152 in the whole district. The area in this tahsíl irrigated by springs was estimated at 4,963 acres during the Settlement of 1902.

Kárézes.

The *kárézes* * are few in number and unimportant. In

* A full description of the history and the methods of working a *kárés* is given in the *Gazetteer of the Quetta-Pishin District*, Chapter II, pp. 142—145.

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1905 the total number was 19, of which 14 were in the Sháhrig tahsíl and 5 in Kohlu. In the former tahsíl the total irrigable area was 549 acres, the principal *kárézes* being the Lowar *kárézz* and Kúz *kárézz* at Kowás which irrigate about 300 acres, and the Khushdil *kárézz* at Zandra which irrigates 200 acres. AGRICULTURE.

In the Sháhrig tahsíl, owing to the limited nature of the cultivable land and a good supply of permanent water from streams and springs, the *kárézz* is not an important source of irrigation. In Kohlu, *kárézes* have only been started in comparatively recent years, but the locality appears to be favourable, and it may be expected that their numbers will increase considerably. The question regarding the distances which should be preserved between *kárézes* in this locality is under consideration.

As, owing to various causes, the general level of *kárézes* and channels appears to be gradually sinking and the question of lowering the depth of the water-way under bridges and culverts on the railway and military roads is frequently raised, it will be useful, for the purposes of district administration, to quote the following extract from a memorandum, dated the 4th of October 1899, by Major Ramsay, C.I.E., Officiating Revenue Commissioner:— Depth of channels.

"The Agent to the Governor-General in his letter No. 3680, dated the 28th June 1892, to the Manager, North-Western Railway, laid down that, to avoid future disputes in every case in which a water course for irrigation or a *kárézz* crosses the railway line, the railway should obtain the signature of the Civil Officer to some drawing or other document, explicitly stating that it is his wish and recommendation that the floor of the culvert should be laid at a certain reduced level. If after obtaining the signature of the Civil Officer the railway built the culvert in accordance with the drawing, there would be no further responsibility on the railway. This clears up all disputes in the case of culverts that have been lowered at the request of the Civil Officers. If the railway have protected themselves by obtaining the signature of the Civil Officers, they are free from further claims. If they have not done so, they are responsible in the same way that they would be if the culvert had not been lowered."

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The orders of Government are contained in letter No. 2444-E., dated the 1st of December 1893. They are as follows:—

"The railway should pay for all alterations required in existing culverts owing to the normal deepening and repairing of kárézes crossed by the line: the necessity for such alterations being decided by a Committee of Civil and Railway Officers. The Governor-General's Agent having the casting vote.

"The same rule to be applied to existing *kárézes* which cross military and other roads.

"Regarding passage for the water of new *kárézes*, the orders are that each case is to be dealt with on its merits and submitted separately for orders.

"As showing what is included in the term 'normal deepening and repairing,' it may be noted that the case which gave rise to the reference to the Government was that of the Gadezai *káréz*. This culvert had to be lowered 7 feet, and the Government decided that the railway should bear the cost. Now as the bed could not have been lowered 7 feet by ordinary cleaning or *khatkashi*, the *káréz* must have been deepened, consequently the inference is that if a zamíndár wishes to deepen his káréz, the railway is obliged to provide a way for his water at the cost of the railway . * * *.

"If a zamíndár wishes to have a culvert lowered, the District Officer should ask the Executive Engineer concerned to visit the place with him, and then submit a report showing whether both officers agree that the work is needed. Having come to the conclusion that it is needed, a written statement should be taken from the sharers in the *káréz* showing how far it is proposed to lower the culvert, and also clearly stating that the sharers are aware that the Government will not again alter the level of the culvert except at the cost of the sharers; further that the cost will have to be paid in cash to the department concerned, and the sharers will not be allowed to do the work themselves."

Wells.

The number of irrigation wells in 1905 was 28 (23 in Nasírábád and 5 in Sháhrig). For purposes of irrigation, the Persian wheel (*charkhi*) is invariably used. The average cost of a masonry well in Nasírábád, where the depth varies from

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25 to 60 feet, is estimated at about Rs. 600. On the Sháhíwáh, where the level is lower, the cost is sometimes estimated at as much as Rs. 1,000. The area irrigated by a single well varies according to its depth from 5 *bighas* to 10 acres.

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Division of water.

Permanent sources of water are divided into a number of shares, the usual unit of division being the *shabánaroz* or the flow of a day and night.

The minor divisions of a *shabánaroz* differ in various parts of the district, but those in commonest use are indicated in the following table :—

Sháhrig Tahsíl.

(1) Kowás circle—The lowest unit is a *pal.*

8 pal = 1 shingri.
4 shingri = 1 wakt.
2 wakt = 1 shabánaroz.

(2) Mángi circle—The lowest unit is a *shingri.*

8 shingri = 1 shabánaroz.

(3) Ahmadún circle—The lowest unit is a *hauz.*

2 hauz = 1 kanar.
8 kanar = 1 shabánaroz.

(4) Kach circle—The lowest unit is a *nim shingri:*

2 nim shingri = 1 shingri.
2 shingri = 1 sáya.
4 sáya = 1 wial
2 wial = 1 shabánaroz.

Sibi Tahsil.

(5) Sángán circle—The lowest unit is a *nim cháryak.*

2 nim cháryak = 1 cháryak.
2 cháryak = 1 oma.
2 oma = 1 shabánaroz.
2 shabánaroz = 1 pakha.

Another method of dividing water in the Sháhrig tahsíl is by *taghár* which is the term applied to a wooden water-divide, which is pierced with holes according to the number of shares in which the water is divided. The water passing through each hole (*wadh*) is carried off by a separate channel. These channels are again sub-divided, and the turns of water given to each plot of cultivation are determined by lot (*puch-cha-andázi*). The *taghár* is also sometimes made of stone.

The division of the Nári water is carried out in the first stance by a masonry regulator at the Nári Gorge, where

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the water is taken off from the river. Every village has a right to a certain number of shares which are permanently fixed, each share being known as *páo*. The *páo* is divided into *dahánas*, the number of which vary in different localities; and the *dahána* is again sub-divided into *ráhkis* the number of which also varies in different villages according to the requirements of the cultivation attached to each village. The village distribution is made by means of the *shal* which resembles the *taghár*. The minor divisions are regulated by time, and for this purpose the day and night are divided into periods of 6 hours (*cháryak*) and again into periods of 3 hours (*ním cháryak*). The time by day is calculated by means of a rough sun dial, and at night by the position of the moon and stars.

In Nasírábád the necessity for such minute divisions does not exist and the canal water is taken off into their separate *nullahs* by the land owners. Where these *nullahs* do not exist and the supply of water is small, the several cultivators who hold land in one block (*thála*) receive their turns of water by rotation (*wárabandi*), the flow being regulated by time. It is the rule, however, that the lands lying nearer the source of the water have the prior claim to irrigation. The system is known as *chakbat*. The internal distribution in each block is arranged in the same way, each block being divided into a number of small units. Thus for instance the Deh Mal is divided into 4 blocks (*thála*), each of which is again sub-divided into 8 parts. The custom which allows the lands higher up the stream to claim the prior right to irrigation is also observed on all lands irrigated by flood water in the Sibi tahsíl and is known as *sarwarkh*.

Water mills.

There are 43 water mills in the district, of which 38 are in Sháhrig and 5 in Sibi. The stones used in Sibi and Sháhrig are imported from Amritsar and Multán in the Punjab, and cost from Rs. 30 to Rs. 40; in the Ziárat hills they are obtained locally from the Warozha and Sagar hills near Warchúm and Ahmadún.

Mills are generally constructed by the owners of the land and water, and the initial expenditure varies from about Rs. 150 to Rs. 300. The miller (*asewán*) is usually given about one-fourth of the proceeds as his wages, and the owner pays the Government revenue. The out-turn of a mill varies with

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the water power. It is estimated at about 2½ to 7½ maunds in Sháhrig and about 5 maunds in Sibi in a day of 12 hours. The charge for grinding (*muz or shágirdána*) is generally levied in the shape of a share of the corn to be ground, and is about one-twentieth of *juár* and maize and one twenty-fifth of wheat. AGRICULTURE.

In parts of the district where there are no mills, grinding is left entirely to the women and is done with the quern or hand mill (*méchan*) consisting of two grooved stones about a foot and a half in diameter. Hand mills.

Reference will be found to the character of the tenures and the tenancies in the district in a subsequent section. As might be expected in a backward country in which crops are liable to great variations, rent almost always consists in a share of the grain heap. RENTS, WAGES AND PRICES. Rents.

In such cases the distribution in unirrigated lands is generally made on the principle of an assignment of one-fourth of the produce for each of the chief requisites of cultivation, i.e., 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 in the distribution of the produce on various kinds of land, and a brief account is, therefore, given of the rates generally prevalent in each tahsíl. Produce rents, method of distribution of the grain heap.

In Nasírábád, the revenue, water rate and the cess on canal irrigated lands are paid by the landlord, the tenant supplying seed, bullocks and labour. After deducting from 2 to 4 *kásas* from each *kharwár* for miscellaneous expenses, the produce under flow irrigation (*moki*) is divided equally between landlord and the tenant; under lift irrigation (*charkhi*) their respective shares are two-fifths and three-fifths. Under both systems, if the tenant provides labour only, he is entitled to one-half of the produce, and the landlord has the right to feed his cattle on the green fodder. To these general rules there are some exceptions in respect of lands irrigated by flow, as for instance in the Sohbatpur circle, where the landlord's share is three-fifths of all crops, except wheat of which he gets two-fifths. In the Khánpur *tappa*, the landlord receives five-ninths in all villages excepting Mamal, where his share is three-fifths. Nasírábád tahsíl.

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RENTS, WAGES AND PRICES.

Dry crop lands in the Nasírábád tahsíl.

In the case of dry-crop lands the tenant generally finds the seed, bullocks and labour, and receives half the produce after the Government share has been deducted. But if the landlord provides the bullocks, his share is three-fourths of the net produce.

Sibi tahsíl.

In the irrigated lands of the Sibi tahsíl the usual arrangement is that the tenant provides labour and the bullocks, and, after the revenue has been deducted from the gross produce, pays the landlord from two-fifths to one-half of the balance. When the tenant provides labour only, the landlord's share varies from one-half to five-sixths. In dry crop lands the tenant generally supplies the seed, labour and bullocks, and pays the landlord from one-twentieth to one-tenth of the net produce, but if he supplies labour only, the landlord receives from one-fourth to one-half.

Shábrig tahsíl.

In irrigated lands in the Sháhrig tahsíl when the tenant supplies the labour only, he generally receives one-sixth of the produce, the revenue demand being paid by the landlord; with these exceptions that in the Sháhrig circle his share is one-fourth of the rice crop, and in the Harnai circle one-tenth of the wheat. When the tenant finds the labour and bullocks, he receives one-third of the produce, the revenue being paid by both the landlord and tenant in proportionate shares. When he also provides seed, the produce is equally divided between him and the landlord. In dry crop areas the rent (*bohál*) is generally one-tenth of the net produce, the tenant providing all requisites.

Kohlu tahsíl.

In the irrigated lands of the Kohlu tahsíl, when the tenant supplies labour only, he pays two-thirds of the net produce to the landlord, but if he supplies the seed, labour and bullocks, the produce is equally divided. In *khushkába* lands, when the tenant supplies labour only, he pays the landlord two-thirds; when he supplies labour and bullocks, one half; and when he supplies labour, bullocks and seed, from one fifth to one-fourth.

In other cases the rates are settled by mutual agreement.

Cash rents.

As already remarked, cash rents are rare. They prevail only in the municipal lands at Sibi and Harnai, and in certain parts of the Nasírábád tahsíl. The rates for the Sibi municipal lands vary from Rs. 2-8 to Rs. 4 per acre; the municipal lands at Harnai pay Rs. 10 per acre, which includes revenue

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as well as rent; while the rates in Nasírábád range from Rs. 2 to Rs. 10 per acre, the revenue demand, water rate and cess being paid by the landlord.

RENTS, WAGES AND PRICES.

No cooly class exists among the cultivating population; tenants-at-will perform certain services for the landlords, whilst the household work of the richer men is performed by their servile dependants. In the Sibi tahsíl, at harvest time, the labourers, who are generally Bráhui nomads and Jats from Kachhi and include men, women and children, receive a share of the crop, generally one-twentieth. In Kohlu, a fixed quantity of grain is given daily to each reaper, the average rates being 6 seers of grain for boys, 10 seers for women and 12 seers for the men. In Sháhrig, the crops are usually gathered by the *zamíndárs* themselves, but if labourers are employed, they are given from 5 to 6 seers of grain a day. In Nasírábád, the wages are paid partly in cash and partly in kind and vary in different circles, the average rate for men being from 3 to 4 annas and 3 to 4 *pátis* of grain per diem.

Wages.

Shepherds are generally engaged by the year, and are given their food, a proportion of the lambs and kids born during the year, part of the wool and occasionally clothes. In Sibi, a shepherd receives annually, in addition to clothes and shoes, two sheep or goats for every ten animals entrusted to his charge, 6 *kásas* (42 seers) of wheat, the same quantity of *juar* and from 4 to 5 rupees in cash. In the Sháhrig tahsíl, when the cattle belong to several persons, the usual wages are half a *path* of grain per animal per month in addition to his food, which is supplied in turn by the different owners. When the flock belongs to one man, the wages of the shepherd are paid at the following rates:—from October to March 1/6th of the male and 1/20th of the female lambs born during the year; from April to July one rupee for every ten sheep and goats, 1 seer of *atta* per diem and a pair of shoes; and from August to September 1/4th of the wool shorn from the flock. In Kohlu, a shepherd receives, besides food, 12 rupees per annum, 1/6th of the wool, and 1/6th of the male and 1/15th of the female lambs and kids born during the year. In Nasírábád the wages are usually paid in cash and vary from 2 to 3 rupees a month in addition to food.

Shepherds, goatherds and cattle herds.

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RENTS, WAGES AND PRICES.

Camelherds.

Camelherds in Sibi receive 8 annas per camel per annum, and in Nasírábád a fixed wage of about 4 rupees per mensem in addition to food. In Kohlu, the usual remuneration is 1 rupee and 12 seers of grain per camel per annum.

Village servants.

Each important village has one or more headmen, whose remuneration is mentioned in the section on **Land Revenue.** There is also generally a *mullá* who conducts prayers, teaches children and officiates at marriage, funeral and other domestic ceremonies, and who lives by the fees, alms and *zakát* of the villagers. The *zakát* is supposed to comprise 1/10th of the produce from land and 1/40th from the live-stock; but this portion is not set aside in all cases, and in the course of time the tithe has been compounded for a fixed payment in kind. Thus, in the Sibi tahsíl, the *mullá* is entitled at the harvest time to 2 *kásas* (14 seers) of grain from each heap, one *kása* being dedicated as an offering to the Prophet and being known as the *rasúlwáe*, while the other is given in the name of the Korán, and is called the *Koránwáe*. In Kohlu, the cultivators pay their *mullás* in the month of Ramzán at the rate of 3 seers of grain for every male member of the community. In the Nasírábád subdivision, in addition to the ordinary *mullá*, each large village maintains a *saiad muqím* (local saiad), a *saiad murshid* (spiritual guide) and a *maulvi sáhib*, the duty of the last named being to interpret the law and to arbitrate in cases affecting inheritance, matrimony and domestic occurrences. The *saiad muqím* receives about a *kharwár* * of grain at each harvest, or a plot of land rent free which is known as the *séri mírán*. The *saiad murshid* is given 1 rupee per annum for every male in the community, the donation being known as *thuk* or *dan*. The remuneration of the *maulvi sáhib* varies in different areas, but consists generally of a plot of land rent free, and from 1 to 2 *kharwárs* of grain per annum.

The only ubiquitous village servant is the blacksmith who makes and repairs the implements of husbandry, but in many places the carpenter, the water superintendent (*raís jamadár* or *náib*), the water and the crop watcher (*tohae*), the barber, the guest server (*dáva* or *darbán*), the potter, the minstrel (*langa* or *dúm*), the snake doctor

* A *kharwár*=27 maunds.

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(*márwála*) and the locust charmer (*malakhwála* or *pír mákar*) are also met with.

The blacksmiths in Nasírábád and Sibi and the carpenters in Sháhrig receive no fixed remuneration, but are paid in cash according to their work. In the Sháhrig villages, the annual payment made to the blacksmith consists of as large a load of harvested wheat as he can carry off, 1 *kása* (5 seers) of grain for each *shabánaroz* of water and a piece of dried meat in winter. Each flockowner also gives him the wool shorn from a single sheep and the butter extracted from one milking of the whole flock in spring. Blacksmiths in Kohlu receive one-fortieth of the produce of the *kharíf* and *rabi* harvests, 4 seers of grain for every 5 maunds sown, 2 seers of grain in summer from every household, one-tenth of the meat dried by each family for use in winter, and one-tenth of the meat of sheep and goats slaughtered on special occasions. As is the case in Sháhrig he also receives from flockowners the wool shorn from a single sheep and the butter extracted from one milking of the whole flock. In the Nasírábád tahsíl the wages of the carpenters vary, but consist approximately of about 22 *daris* or 3 maunds 17 seers per *urla* (water lift worked by 1 bullock). In the irrigated villages of the Sibi tahsíl a carpenter receives 10 *kásas* of *juár* for every *dahána* of water and 1 *kharwár* (10½ maunds) of wheat for every *páo* of water, whilst in the *khushkába* tracts the wages vary from 2 to 4 *kásas* of *juár*.

The water superintendent (*raís*, *náib* or *jamadár*), who is in charge of the division of water and of the maintenance of water channels, is compensated in some places by a special allowance of land and water free from rent and in others by payment in grain at fixed rates. The *tohae* or water watcher is known in Sibi only and receives 12 maunds of wheat at the *rabi* harvest and 20 maunds of *juár* at the *kharíf*. The *samíndárs* of Nasírábád employ *karáwahs* or crop watchers whose wages vary from Rs. 4 to Rs. 5 per mensem.

Potters are found in the Nasírábád and Sibi tahsíls only, and in the former receive fixed wages, generally in kind, varying from 6 *daris* to 3 *kásas* per *jora*.

A minstrel (*langa* or *dúm*) is maintained in all the more important villages, and is remunerated ordinarily by alms and gifts given on special occasions, but in some places he is

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RENTS, WAGES AND PRICES.

also paid certain fixed allowances of grain, which vary in each tahsíl and sometimes in the different villages of a tahsíl.

The *márwála* or snake doctor is found in the Kohlu tahsíl only, and receives a fixed allowance of 2 seers of wheat at the *rabi* harvest from each family.

Locust charmers are also met with in the Nasírábád and Kohlu tahsíls where they are known as *pír mákar* and *malakhwála* respectively. The former ordinarily reside in Sind and only visit the district when their services are required; on such occasions they are usually presented with a sheep or goat. In Kohlu one Mughal Sháh, a Saiad of Chotiáli, is the recognised *malakhwála* and receives a regular payment at the rate of 4 annas per *jora* at each harvest.

Sweepers.

Sweepers are found in the Nasírábád tahsíl only, and are known as *bálásháhi*, and their remuneration consists of three quarters of a *dari* of grain per *kharwár* at each harvest, or about Rs. 3 per mensem in addition to food.

Cooly work proper is a peculiarity of the industrial centres, which have grown up since the British occupation, and in which a plentiful supply of labour from Makrán, Afghánistán, Sind and the Punjab is always to be found. Before the opening of the railway, the rates paid to this class were high, but in 1893 efforts were made by the principal Government Departments to reduce monthly wages to Rs. 10 or 5 annas a day. In 1901, suggestions were made for the adoption of a daily rate of 5 annas 4 pies a day, but except in Nasírábád and Kohlu the rate remains at about 6 annas a day. In the coal mines at Khost, the colliers earn from Rs. 12 to Rs. 15 per mensem according to the nature of their work. Good Afghán navies can also earn 8 annas a day.

Labourers.

Domestic servants and almost all skilled labourers are imported from India, chiefly from Sind and the Punjab, and their wages are higher than those usually prevalent in India. The rates of pay for menial servants, such as sweepers, *bhishties*, *chaukidárs* and office peons vary from Rs. 8 to Rs. 10 per mensem. The wages of skilled labourers and artisans vary from Rs. 30 to Rs. 45. Indigenous coolies, when employed as day labourers by the local people, are paid their wages at the following rates :—In Nasírábád an

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ordinary cooly receives 4 annas per diem, a rice-husker Rs. 3-8 per *kharwár*, a bricklayer from Re. 1 to Rs. 2 per 1,000 bricks and a weaver Re. 1 per 42 yards of cloth (*khadar*). In Sibi a cooly gets 3 annas per diem with food, whilst in the Sháhrig tahsíl he is given 4 annas per diem. Ploughmen in Sháhrig are given, besides food, 4 *paths* of grain per man per diem, the bullocks and plough being supplied by the *zamíndár*.

Kárez digging, which is a special occupation, is in the hands of trans-border Afgháns, chiefly Ghilzais, who visit the district in winter. They generally work in parties of four, and, in addition to such other payment as may be agreed upon, usually receive food from their employers. *Kárezes* are found only in the Sháhrig and Kohlu tahsíls, and the food allowance ordinarily consists of 35 seers of wheat, 1 rupee on account of meat and *ghí* and a seer of salt and half a seer of tobacco per man per month. The owner also supplies the windlass (*charkh*), all necessary tools, oil for lamps and loin cloths (*lang*). The money wages, paid in addition to the food allowances, vary with the nature of the soil in which the *kárez* is extracted, and the following rates may be regarded as fairly representative :— *Kárez diggers.*

Sháhrig Rates.

(*a*) For a well 3 feet long, 2 feet broad and 4 feet deep, Re. 1 to Rs. 1-8.

(*b*) Tunnel 4 feet long, 2 feet broad and 3 feet high, Re. 1-4 to Re. 1-8.

Kohlu Rates.

(*a*) For a well 5 yards deep..... Re. 1

(*b*) Tunnel 3¾ yards long..... ,, 1

(*c*) Open channel 16 yards long..... ,, 1

On the Begáríwáh, wages for digging old channels vary from Re. 1-9 to Rs. 7-6, and those for digging new ones from Rs. 2 to Rs. 14 per 1,000 cubic feet. In the Sháhíwáh, wages for the former vary from Rs. 2 to Rs. 5-8 and those for the latter from Rs. 4 to Rs. 8 per 1,000 cubic feet.

Wheat is the staple food grain in the highlands, and *juár* in the tahsíls of Sibi and Nasírábád. Firewood and chopped straw for fodder also form important items in the domestic economy. Prices.

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Rents, Wages and Prices.

The prices of staple articles for each tahsíl for the twelve years ending with 1904 are shown in table X, Vol. B. The average price of wheat in the Sibi tahsíl during this period was 14¼ seers per rupee, the lowest rate being 9⅛ seers in February 1897, and the highest 20 seers in February 1895.

The average rate of *juár* in the same tahsíl for the twelve years ending with 1904 was 21 seers to the rupee, the lowest being 10½ seers in July 1900 and the highest 32 seers in February 1894. In 1905 the average price of wheat was 12½ seers per rupee and of *juár* 14 11/16 seers.

Writing in 1887 in connection with the conversion of the revenue levied in kind in certain villages in the Pishín District into cash assessment, Sir Oliver St John said :—"The prices of wheat in Quetta and the assigned districts in future years will, it would seem, be mainly governed, like those in Northern India, by the English market. The present is an abnormally dear year, wheat has been scarce in the Punjab and too dear for export to England. The railway has therefore exercised little influence on prices here. Supposing, however, that wheat falls to its normal price in the Punjab and Sind, it is obvious that its cost in Quetta should fall to the rate prevailing at Sukkur plus the cost of transport from Sukkur to Quetta." The truth of these words is exemplified by the approximation of prices in places on or near the railway line with those prevailing in Sind and parts of the Punjab as shown in the following table which gives the price of wheat in February 1905 :—

Nasírábád	12⅜	seers per rupee.
Sibi	12½	do.
Sháhrig	12	do.
Jacobábád	12	do.
Shikárpur	14	do.
Multán	14¾	do.
Montgomery	16	do.
Lahore	16	do.

Weights and Measures.

Measures of weight.

Before British occupation the seer in general use consisted of 88 tolas. Indian weights, with a seer of 80 tolas and a maund of 40 seers, have now been introduced throughout the district. The weights in general use are those of 5 seers, 2½ seers, 2 seers, 1 seer, ½ seer, *páo* or ¼ seer, *adh páo* or ⅛ seer, chittack, half-chittack and *duka* or one-fourth of a

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chittack. Bulky articles, such as coal, fuel, fodder are usually dealt with in large bazars by the maund of 82 or 100 lbs. Spring balances are also used by some of the shopkeepers in the larger bazars, but the people of the country still mistrust this method of weighment. **WEIGHTS AND MEASURES.**

The weights used by the goldsmiths are those in use in other parts of India, the lowest unit being a *múng* or grain; 2 *múng* make 1 *ratti*, 8 *rattis* 1 *másha* and 12 *máshas* 1 *tola*. The rupee, eight-anna, four-anna, and two-anna pieces are also used as weights, representing respectively 1 *tola*, 6 *máshas*, 3 *máshas*, and a *másha* and half. **Troy weights.**

Outside the towns and bazars grain is still sold by wooden measures and not by weight, these measures being of different capacity in different parts of the district. The following are the measures in ordinary use:— **Measures of grain.**

Nasírábád Tahsíl.

(*a*) Area irrigated by Sháhiwáh canal. *Toya* is the unit which contains about 6¾ chittacks of *múng*.

2 toya	=	1 páti
2 páti	=	1 pinki
4 pinki	=	1 dari
4 dari	=	1 pai
4 pai	=	1 toka
10 toka	=	1 kharwár.

(*b*) Area irrigated by the Begáríwáh.

I. Mamal village.

Toya (17·28 chittacks) is the unit.

6¼ toya	=	1 dari
16 dari	=	1 toka
10 toka	=	1 kharwár.

II. Rojhán and the Muhammadpur *tappa*, exclusive of Nála Sháhalzai.

Toya containing 12 chittacks of *múng* is the unit.

9 toya	=	1 dari
16 dari	=	1 toka
24 toya	=	1 kása
6 kása	=	1 toka
10 toka	=	1 kharwár.

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WEIGHTS AND MEASURES.

III. Nála Sháhalzai and the Sírwáh *tappa*. The unit is the *toyi* containing 4½ chittacks of *múng*.

4 toyi or chuthai	=	1	páti
4 páti	=	1	toya
4 toya	=	1	kása
30 kása	=	1	khai
2 khai	=	1	kharwár.

The weights of different kinds of grains vary, the average proportion of a *kharwár* of grain of each kind being as follows :—

múng	=	27	maunds.
wheat	=	26	do.
juár	=	25	do.
bájri	=	26½	do.
sarshaf	=	22	do.
gram	=	27	do.
kunjud	=	20	do.
kirang	=	10	do.

Kohlu Tahsil.

I. Among the Marris the unit is the *chuthai* containing 2½ chittacks of wheat.

2⅖ chuthai	=	1	ním pinki
2 ním pinki	=	1	pinki
2 pinki	=	1	mángo
2 mángo	=	1	topa
2 topa	=	1	pai
2 pai	=	1	kásagh
10 kásagh	=	1	tang
2 tang	=	1	khai or gawáne
3 khai or gawáne	=	1	kharwár

II. Among the Zarkúns the *lap* is the unit containing about ⅙th of a seer of wheat.

2 lap	=	1	pán
1½ pán	=	1	tsloram
2½ tsloram	=	1	paropi
1⅗ paropi	=	1	path
2½ path	=	1	topa
40 topa	=	1	ghund.

The weight of *juár* and barley is 1 and 2 chittacks per seer respectively less than that of wheat, while the weight of *bájri*, *china* and *múng* is equal to that of wheat.

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Sibi Tahsíl.

I. Circles other than Sángán.

The unit is the *paropi* or *thúla* containing 1¾ chittacks of wheat.

2 paropi	=	1 mánga
2 mánga	=	1 pinki
4 pinki	=	1 topa
4 topa	=	1 kása
30 kása	=	1 bori
2 bori	=	1 kharwár or kharár.

II. Sángán circle.

The unit is the *paropi* or *pinki* containing 6 chittacks of wheat.

4 paropi or pinki	=	1 topa or path
4 topa or path	=	1 kása
10 kása	=	1 kharwár

The weight of a *kása* of each kind of grain at Sibi is as under :—

wheat	=	7 seers
múng	=	8 do.
moth	=	7 or 8 seers
bájri	=	7 seers
til	=	5 do.
juár	=	6 to 7 seers
coriander	=	3 seers
sarshaf	=	6 do.
barley	=	5 do.

In Sángán the *kása* of wheat or rice is taken as weighing 6 seers.

III. In Quat-Mandai the unit is the *pinki* (wheat ¾ seer, *juár* ⅝ seer).

8 *pinkis* make 1 *dari* and 20 *daris* make 1 *kása*.

Sháhrig Tahsíl.

1. Kach and Kowás circles.

Mánga is the unit containing 10 chittacks of wheat.

2 mánga	=	1 path
4 path	=	1 kása
50 kása	=	1 ghúndae
80 kása	=	1 kharwár.

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WEIGHTS AND MEASURES

II. Other circles.

Lap (handful) is the unit, containing approximately 2 chittacks of wheat.

2 lap	=	1 tsloram
2 tsloram	=	1 mánga
2 mánga	=	1 path
10 path	=	1 shának
20 shának	=	1 ghind.

Miscellaneous measures.

In the highlands, green fodder, such as lucerne or maize, is usually sold as standing crop by *kurdas* or plots, the area of which varies, and bundles of dry lucerne (*mora*) are sold by the number.

In the plains standing crops such as *juár* and green corn are sold by the square cubit (*hath hatha*). *Bhúsa* in Kach-Kowás is sold by the sack (*khurjín*), a *khurjín* being usually about 3 yards long and 1 yard wide. Fodder and fuel is generally sold by the camel, donkey, or bullock load, or by the *péti* or load which a man can carry on his back. It is also sold by the *trangar* or sack load.

Linear measures.

In the towns and bazars, the standard yard of 16 *girahs* or 36 inches is used, but the people of the country still employ the cubit (*hath*). The latter is 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, when extended straight, and back to the lower knuckle joint. In every village there is generally a man whose *hath* is considered as the standard of measurement and who is referred to in all cases of dispute. In Sháhrig and Kohlu 2 *haths* make 1 Kaláti or Kandahári yard, and a standard yard is equal to $1\frac{3}{4}$ *haths*. In Nasírábád a *hath* is equal to 1 foot and $9\frac{3}{4}$ inches in length, $1\frac{1}{3}$ *haths* being equal to a standard yard. In Sibi, the local measure in use is the *gazi* which is about 7 *girahs* in length. Cloth is also measured by the *hath* (about 10 *girahs*), $1\frac{2}{3}$ *haths* being equal to a standard yard.

Superficial measures.

During the settlement in Sháhrig and Sibi, the measures adopted were acres, roods and poles, and these are beginning to be recognised by the people. In the revenue papers in Nasírábad, the area is shown in *karis*, *zanjirs*, *gathas* and acres; 16 *karis* making 1 chain (*zanjir*) and 40 square *zanjirs* or *gathas* 1 acre. In the greater part of the district, how-

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WEIGHTS AND MEASURES.

ever, irrigated land is known by the proportion of water attached to it, while unirrigated land is sold by *joras*, *yavgis* or *bands*. Thus, the land and water under a permanent source of irrigation are both divided, and the amount of land is recognised which is attached to a *shabánaroz* or *ráhki* of water or other minor division. The term *jora* is frequently used, but has no definite value, merely denoting the amount of land that can be ploughed by a pair of oxen in twelve hours. In Nasírábád, the usual local standard of measurement is the *kána*, which is 5 cubits (*haths*) in length and equal to 7½ standard feet; 20 square *kánas* making 1 *wiswa*, 20 *wiswas* 1 *jarib* or *bigah*, and 2 *jaribs* 1 acre, which, according to this calculation, comprises 45,000 square feet or 5,000 square yards, being 160 square yards in excess of the standard acre.

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

Measure of time.

People who resort to the towns and frequently come in contact with Government officials know the English months, but, as a general rule, in that part of the district where Pashtú is spoken, the Muhammadan lunar year is still observed. The Arabic names of the months and their local equivalents are given below :—

Arabic name.	Local month.	Remarks.
Muharram ...	Hasan-Husain.	
Safar	Safar-Sapar or Saparrah.	
Rabi-ul-awal ...	Olnai, Unrmai, Urmai or Lumrai Khor and Awalam Khor.	The Wanechis call it Pezani khor.
Rabi-us-sáni ..	Doem, Dimia, Dauma or Dumia Khor.	
Jamadi-ul-awal..	Dream or Tream khor or Dre-ama khor.	
Jamadi-ul-sáni...	Tsloram or Tsre Khor... ...	The Wanechis call it Balami Khor.
Rajab	Khudai Miásht, Másht or Mást and Khudai Tála Mást.	
Shábán	Barát	The Zarkúns call it Rasúl Miást.

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WEIGHTS AND MEASURES.

Arabic name.	Local month.	Remarks.
Ramzán... ...	Roza or Ramzán Miás.	
Shawál	Urkai or Wurkai Akhtar, Alak or Halag Akhtar or Kuchanai Akhtar.	
Ziqád	Manzi Mián, Manj Mián, or Manz Miást, or Wára Akhtar Miást.	
Zilhaj	Loe-Akhtar or Loe-Id.	

In other parts of the district the months in use are those observed by Hindus in Northern India and are :—Wisákh, Jéth, Arhar, Sánwanr, Bhadra, Asu or Asún, Katen or Katín, Manghar or Maghar, Poh, Mángh, Phagunr or Phagan and Chétra.

The seasons recognised by cultivators and flockowners are described in the section on **Agriculture.** The days of the week are those recognised by Muhammadans, Friday (*juma*) being the first day. The names of the days in the Pashtú speaking districts are Juma (Friday), Hafta (Saturday), Yakshamba (Sunday), Doshamba (Monday), Sehshamba (Tuesday), Chárshamba (Wednesday), Panjshamba (Thursday): and in Sibi and Nasírábád, Juma, Chhanchanr or Sakhri, Achár or Artwár, Sumar, Angára, Arba and Khamís.

The divisions of the day most generally recognised are those connected with the Muhammadan hours of prayer, viz., *sahár* (morning), *mápashín* or *nimáz-i-péshín* (afternoon), *mázigar* or *nimáz-i-digar* (sunset) and *mákhustan* or *nimáz-i-khuftan* (9 to 10 p.m).

Currency. Before the British occupation the *kaldár* or British Indian rupee was sparsely used, the coins most generally current in that part of the district which was under Afghán rule being known as Zamán sháhi or Kábuli and Kandahári. In Nasírábád the Ikesháhi rupees introduced by the Mírs of Khairpur (Sind) formed the standard coinage. At the present time Indian money is exclusively used throughout the District,

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WEIGHTS AND MEASURES.

the names given to each coin in the different areas being as follows :—

Name of coin.	Sibi and Nasírábád tahsíls.	Sháhrig.	Kohlu.
Rupee ...	Kaldár, rupia or rupayo.	Rupi, kaldár, rupia, kaldárae or chehra sháhi.	Rupai or rupi.
Eight - anna piece.	Adhri-abbási or níma rupia.	Kandahári, habási, abási, nímkai athani.	Abási or habási.
Four - anna piece.	Páoli	Páola, paopli, páoli or choani.	Misgáli or pae.
Two - anna piece.	Sháhi	Sháhi or doani ...	Sháhi or sáhi.
One anna ...	Adh-sháhi ...	Ana	Ana.
Half-anna ...	Taka, tako or adhani.	Dabal paisa or taka.	Dabal or taka.
Pice	Paisa or paiso ...	Pais	Paisa or paiso.
Half-pice ...	Adhéla or ním paisa.	.....	Ním paisa or ním paiso.
Pie	Pái or páhi ...	Páwae	Pái.

MATERIAL CONDITION OF THE PEOPLE.

The bulk of the people are poor, but there has been a steady improvement in their condition generally throughout the District since British occupation, consequent on a settled Government, the cessation of internal feuds and an immunity from external raids. The railway and the extension of roads have also opened out better markets, and straw, fuel and fodder, which formerly had little or no value, now fetch good prices. The increase or prosperity is especially marked in the Nasírábád sub-division, where the extension of the Sind canals has changed the bulk of the inhabitants from nomad tribesmen living in tents and dependent on a precarious dry-crop cultivation into a body of settled and fairly well-to-do agriculturists. The more prosperous condition of the country is shown by the higher price of land and water, the better material used for dress both by men and women, the extension of agriculture, in the improvements of the villages and

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MATERIAL CONDITION OF THE PEOPLE.

in the general rise in the bride price (*walwar*) and marriage expenses.

Writing in 1902 in connection with the decade, 1891-1901, Major Tighe, the Political Agent, said :—"*Khushkába* cultivation and crops irrigated from flood water from rivers and torrents has been extended to a very great extent. The extension of communications has been steadily carried on within the last ten years and roads have been gradually opened out in the outlying parts of the District. These roads have had a great political effect in tranquillizing the country and opening out inter-communications between the tribes. They have also had the effect of increasing trade between the different parts of the District. The value of land has increased considerably since the advent of the British Government, and this is chiefly owing to the establishment of a settled Government and the consequent general feeling of security."

But this same improvement in the general condition of the country and the feeling of security, alluded to above, has led to a higher standard of living and among some of the *Zamíndárs* to habits of extravagance. This, coupled with the fact that money can easily be borrowed, has brought about a state of indebtedness in certain parts of the District, which has already been mentioned in the section on **Agriculture**.* This condition has been aggravated by a cycle of unfavourable seasons, which have lately visited the District and have added greatly to the difficulties of those cultivators who are dependent on dry-crop cultivation. The Marris and Bugtis, whose conditions are somewhat different to the inhabitants of the administered areas, are dealt with separately in Chapter V.

FORESTS. Area under forest.

The district possesses fifteen forests, covering an area of about 107 square miles. Juniper (*juniperus excelsa*), wild olive (*Olea cuspidata*), *shísham* (*Dalbergia sissu*), tamarisk (*jhau*) (*Tamarix Indica*), *babúl* (*Acacia Arabica*), *kandi* (*Prosopis spicigera*), *karil* (*Capparis aphylla*) and *pílu* (*Salvadora*) are the principal trees.

The forests of Pil, Shahídán, Zargat, Dehpál, Gulu Shahr, Abdul Khéli, Lahri, Nári bank, Bakhra and Wám Tangi were reserved in 1890, Wám Kach in 1891, Talli in 1892,

* Section on Agricultural Indebtedness, Chapter II—Economic, pages 102-104.

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Gohar and Kach Mángi in 1894, Torshor and Súrghund in 1895 and Batsargi in 1904. FORESTS.

The juniper forests which cover an area of about 68 square miles are Pil (1,280 acres), Shahídán (2,520 acres), Zargat (2,760 acres), Gohar (1,500 acres), Kach Mángi (9,400 acres), Súrghund (7,500 acres), and Batsargi (7,680 acres), all in the vicinity of Ziárat in the Ziárat range and Torshor in the Zarghún hills. Juniper reserves.

One-third of the area of the Kach Mángi reserve is available in rotation for the grazing of cattle and flocks belonging to certain individual right owners ; and certain villages are permitted to pasture a limited number of cattle and flocks in a portion of the Gohar forest which has been specially marked off for this purpose. The question regarding the grazing in the Basargi reserve is still under consideration (1905.) With these exceptions, the remainder of the reserves are closed to grazing.

Súrghund (total area 16,000 acres) lies partly in the Quetta-Pishín and partly in the Sibi District. The portion in Sibi has an area of 7,500 acres, and the Sárangzai, Timarzai and the Braimzai tribes have the right of pasture in certain selected portions of this area.

The Torshor reserve (11,000 acres) is situated in the Zarghún range, and is bounded on the west by the Quetta forest reserves of North and Central Zarghún. Certain Dúmars have the right to pasture a limited number of their flocks and herds within one-third of the area in such localities as may be fixed from time to time by the Forest Department. Outside these reserves the juniper is also found more or less in 50 square miles in the neighbourhood of Ziárat.

The juniper in these forests is almost gregarious, but is mixed with an underwood of *Zarga* (*Prunus eburnea*) and *Mákhi* (*Caragana*), other trees met with are the ash and pistachio, which, however, are not found in any great numbers. The juniper only grows in hilly country, and apparently there are two essentials to its existence, viz., absolute altitude, that is to say, it must have a certain minimum altitude, and relative altitude, that is, its absolute altitude must be less than that of the hills in the neighbourhood which afford it protection. Subordinate to these conditions there must be a certain degree of moisture. Juniper.

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FORESTS.

In places where these favourable conditions exist, accompanied by limestone formation or limestone mixed with other stones, the juniper is generally found at altitudes from 6,500 to 8,500 feet, but more vigorously from 8,000 to 8,500 feet. The wood is light, and, though not strong, withstands the action of moisture to a remarkable degree. It is used for making water channels (*tarnáwas*), house posts and beams. In the highlands the bark of the tree is largely used for roofing huts, and temporary shelters known as *manhas*. The trees are extremely slow in growth and never attain a great height, few being over 60 or 70 feet. The fruit, which is known as *pálo* by the Pathâns, appears in spring and is believed by the people to ripen in the third year. For food the berries are boiled in a small quantity of water, when they become like jelly and are blackish in colour. After extracting the kernels, the jelly, which is locally known as *dosha*, is eaten by the poorer classes and more especially in times of scarcity. It is also believed to be a cure for colds. The jelly is sometimes mixed with *ghí* and used for lining the skins (*zik*) in which *ghí* is stored, as the resinous substance sticks to the skin and prevents percolation. The green leaves are also used for medicinal purposes. Up to the present time the berries have not been found to be of any commercial value. No experiments seem to have been made in the artificial reproduction of juniper, and the Extra Assistant Conservator states that measures on a large scale for artificial reproduction are not practicable for want of sufficient moisture and on financial grounds. In the closed areas natural regeneration is showing signs of improvement, but it has not been uniformly successful owing chiefly to the impoverishment of the soil, caused by heavy browsing previous to reservation.

Shísham and olive reserves.

The *shísham* is found in the forest reserves of Wám Tangi (area 1,233 acres) and olive in Wám Kach (2,320 acres). Both these reserves are situated in the hilly country to the north-west of Harnai in the Sháhrig tahsíl. The *shísham* (*sissu*) is indigenous to this part of the country, and is found up to a height of about 4,000 feet; the growth is, however, small and the largest trees seldom exceed a height of 35 feet with a girth of from 3 to 4 feet. The wood is hard and durable, does not warp and is highly esteemed

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for all purposes where strength and elasticity are required. Most of these trees are fit for fuel and the number of those that can yield valuable timber is small. The wild olive, which is locally known as *kahu* or *showan*, is also found in considerable quantities, but the growth is scattered, and the trees seldom attain a height of more than 15 feet. The wood is hard and durable, and is largely used for agricultural purposes and for beams, and also makes good fuel. The leaves are also used for feeding goats, and oil is occasionally extracted from the fruit. This is small in size and of an acid flavour, and, except as mentioned above, does not appear to be used otherwise for either domestic or medicinal purposes. The wild olive is also found in the Torkhán hills of the Sháhrig tahsíl and the Bábartak, Jandrán and Pitao hills in the Kohlu tahsíl.

Mixed forests in the Sibi tahsíl.

The forest reserves in the Sibi tahsíl are Nári bank 1,226 acres, Bakhra 1,688 acres, Lahri 427 acres, Gulu Shahr 725 acres, Dehpál 599 acres, Abdul Kheli 197 acres and Talli 6,180 acres. The principal trees are the *jhau* (*Tamarix Indica*), *pilu* (*Salvadora Persica*), *kandi* (*Prosopis spicigera*), *karil* (*Capparis aphylla*) and *babúl* (*Acacia Arabica*). The *jhau* or tamarisk predominates in the Nári bank, Bakhra and Lahri reserves, while the *pilu* is most common in the remainder.

In the Talli forest the villagers of Talli and Kaisar and certain sections of the Marris possess the right to graze cattle and sheep over two-thirds of the area up to a maximum of one head of cattle for every five acres open to grazing. They are also entitled to obtain free of charge wood for their own building and agricultural purposes, provided no such wood is procurable outside the boundaries of the reserve.

The *babúl* or *kíkar* is indigenous to the plains of Sibi and Nasírábád, and forms one of the important roadside trees at Sibi. The wood is hard and durable and is used for fuel and for agricultural implements and rafters. The bark is largely employed in the manufacture of native liquors, and is also used for tanning purposes and the leaves furnish good grazing for camels.

The *jhau* (*Tamarix Indica*) is a moderately sized tree which grows well on sandy and saline soils along stream beds. The wood is white and fairly hard, and is used for firewood and agricultural implements.

The *kandi*, also known as *jand* or *kanda*, is a moderate sized deciduous thorny tree, found in all parts of the Sibi and

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FORESTS. Nasírábád tahsíls. The wood is of poor quality, but makes good fuel. The bark is used in tanning, and the pods and leaves furnish fodder for cattle and camels. It is also used for pickles.

The *karil* (*karin*, *karár*, *déla*) is a thick growing shrub, found on the *pat* in the Sibi and Nasírábád tahsíls. The wood is hard and close-grained, and is chiefly used for small beams and rafters, for which it is in great request, as owing to its bitter taste, it is not attacked by white ants. The fruit is also eaten, and when unripe is made into pickles and condiments.

The *pílu* is a moderate sized tree which grows readily in poor and sandy soils. The wood is strong and durable, and is largely used for agricultural and domestic purposes. The leaves furnish good fodder for camels, cattle and sheep. The berries are largely eaten by the poorer classes and more especially in years of scarcity and drought.

Reserved trees. There are no protected or unclassed forests in the District, but the following trees, growing naturally on waste lands at the disposal of Government, are held to be reserved trees, the cutting and lopping of which are regulated by the rules contained in the Agent to the Governor-General's Notification No. 2271, dated the 27th of February 1901 :—

Scientific name.	*English name.*	*Local name.*
Juniperus excelsa	Juniper	Obusht, Wana or Shrawan.
Pistacia khanjak	Pistachio	Khanjak.
Do. mutica	Do.	Showan.
Fraxinus xanthoxyloides...	Ash...	Shang.
Olea cuspidata	Olive	Kahu, Showan.
Dalbergia sissu	Shísham	Zagha.
Acacia modesta	Acacia	Palos, Phulai.
Zizyphus nummularia ...	.....	Karkan.
Do. oxyphylla ...	.....	Gurgula.
Tecoma undulata	Tecoma	Rohrai, Lahura.
Prunus eburnea	Wild almond ...	Zarga.
Populus Euphratica ...	Poplar	Spína, Padah, Bahn
Tamarix articulata ...	Tamarisk... ...	Gaz, Lai.
Do. Indica	Do.	Jhau, Farash.
Periploca aphylla	.....	Barrar, Báta.
Prosopis spicigera... ...	.....	Kandi.
Salvadora Persica	.....	Pílu.
Capparis aphylla	.....	Karil.

Minor products. Among minor forest products may be mentioned the *písh* or dwarf palm, cumin seed (*síra*) and hyssop *súfa*. The asafœtida plant is also found in the Sháhrig tahsíl, but the

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quantity is too small to be worth while collecting in a systematic manner. **FORESTS.**

The dwarf palm (*Nannorhops ritchieana*) or *pish*, *mazari* and *dhora* as it is locally called in different parts of the District, is found in large quantities in Kohlu and in the Sháhrig, Harnai and Bábihán circles of the Sháhrig tahsíl, and is used for making baskets, ropes, sandals and matting, which are also exported to Quetta and Sibi.

Cumin seed. The *zíra* (*Cuminum cyminum*) is found in Zarghún Ghar in the Kach, Mángi and Sángán valleys, and in the Jandrán and Bhar hills in Kohlu. The amount of cumin seed collected in the District in a favourable year is estimated at about 500 maunds and the average selling price is Rs. 10 per maund.

Hyssop. Hyssop (*Nepeta ciliaris*) is also found in the Zarghún and Khalífat hills. The annual produce is estimated at about 40 maunds and the market rate varies from 2 to 2½ seers for the rupee.

Liquorice. Liquorice, *mulathi* or *khwazhawalgi* (*Glycyrrhiza glabra*) grows in the hills in the neighbourhood of Sháhrig and Sángán, and from 50 to 100 maunds are exported annually to Sind and the Punjab.

Game rules. Shooting is prohibited in the reserved forests except under licenses granted by the District Officer, the fees varying according to the periods. The close season for game birds extends from the 1st of March to the 31st of August, and the shooting and snaring of the females and young of *márkhor-gadh* and deer are prohibited.

Forest establishment. The reserved forests are in the charge of two Deputy Rangers, who are subordinate to the Extra Assistant Conservator of Forests, and are assisted by 24 guards recruited, as far as possible, from the people of the country.

No timber of reserved trees can be cut for sale without a permit from the Chief Forest Officer; but, except in areas where special orders to the contrary exist, villagers can cut the trees named in the margin for bonâ fide private use without any permit, and can collect or cut for fuel the dry fallen timber of any tree. Villagers wishing to cut any other reserved trees for bonâ fide private purposes must apply to the Tahsíldár, who is authorised to grant permits to cut

Tamarix articulata.
Do. Indica.
Acacia modesta.
Tecoma undulata.
Periploca aphylla.
Zizyphus nummularia
Do. oxyphylla.

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FORESTS. timber for these purposes in reasonable quantities. This is eventually reported to the Forest Officer.

Arboriculture. A small establishment is maintained at Sibi for planting roadside trees within municipal limits. Annual grants are also given to the head quarters of each tahsil, and nurseries have been started at various centres for trees suitable for distribution to the *zamíndárs*.

MINES AND MINERALS. Minerals of a commercial value and the localities where they are to be found in the District have been described in the records of the Geological Survey of India, Vol. XXIII, Part 3 of 1890, and XXVI, Part 4 of 1893. The principal minerals are coal, petroleum, gypsum and earth salt.

Coal. The following account of the working of coal mines by the North-Western Railway at Khost has been furnished by Mr. A. Mort, the Mining Manager:—"At Khost is worked a thin seam of coal which crops out in the hill-side to the south-west of the Sind-Pishín loop of the North-Western Railway. The seam lies in the Gázij shales (Middle Eocene) which are overlain by the Upper Eocene (nummulitic), limestone and the Siwálik sand stones and shales.

A typical section of the seam shows	Roof shale, top coal ... 9 inches Black shale ... 5 ,, Bottom coal ...18 ,, Black shale, .. 9 ,, sand stone or shale.	Total 2 ft. 3 inches.

The angle of dip is 45° to 55°.

"The seam is considered workable along a length of hillside of about 2 miles near Khost station, and for a separate short length at a place 4 miles to the North-West, opposite Zardálu station.

"Analyses of the coal may be found in Professor Wyndham Dunston's report on Indian coals, published by the Imperial Institute, London. It ranks high amongst Indian coals in heating power and is low in ash; but though it has to be used as a locomotive steam fuel, its richness in volatiles makes it more really suitable for gas-making. It is excellent house coal, though very friable.

"The outcrop fringe of coal, to an average depth of 50 ft., has been won by dips from surface; below this, access to

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the seam (and drainage) was secured by level adits (tunnels) 200 to 500 ft. long, driven from convenient *nullahs* in the hillside. Still lower, points in the seam have been conveniently reached by slant tunnels from the surface; and beyond this winding dips in the seam itself are being pushed down.

"From the tunnels or winding dips levels are driven east and west in the coal-seam at intervals of about 300 ft., and from each of these the coal is worked upwards (on a system which may be technically described as 'step-longwall to the rise') until the worked out level, 300 ft. above, is reached. The coal is sent down to the level by shoots 50 ft. apart. Elaborate timbering of the roads and working faces is necessary. The seam is a rather gassy one. Ventilation is effected by furnace or fan. Safety lamps are used exclusively in the main workings; regular inspections are made and strict discipline maintained. The coal-trams from the mines are conveyed along a hillside tramway of 18 inches gauge and across a trestle bridge over the river to the railway siding; here they are hoisted up an incline and the coal tipped over a fixed bar screen and picking shoot into wagons.

"Most of the labour is employed through a contractor. The miners are paid per tram of coal and can easily earn 12 annas to 1 rupee per shift of eight hours. Night and day shifts are worked. The miners are mainly Mekránis and Afgháns, the latter coming in the winter only. Work other than coal cutting is mostly done by Punjabis. The local Kákar Pathan will only work under ground in famine times, but he benefits much indirectly from the colliery's existence. The average daily number of men employed is about 650, and the saleable output is 36,000 tons per year. Thus it takes about six employés to account for each ton of coal won daily. Since 1887, when the colliery first started in a very small way, to 1905 inclusive, about 3½ lacs of tons of coal have been extracted. Some 37 per cent. of the coal output is dust (passing between bars spaced ¼ inch apart). The dust was formerly coked, but is now nearly all made into briquettes, with the addition of 6 per cent. of English soft coal-pitch as agglomerant. Both coal and briquettes are used almost exclusively for steam-raising in locomotives. The book rates of issue to the locomotive department are at

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MINES AND MINERALS.

present Rs. 10 per ton for coal, Rs. 6 for dust, and Rs. 12 per ton for briquettes. Because of the distance of other sources of supply, these rates are economical to the railway, and the colliery a valuable property to it. The capital outlay to date has been about $3\frac{1}{2}$ lacs of rupees, but this is more than covered by the book profit."

Petroleum. Khattan.

The Editor is also indebted to Mr. A. Mort for the following note on the Khattan petroleum and the prospects of working the oil at Spintangi:—

"Khattan (a local word meaning "asphalt") is the name of a place in the Marri country, Baluchistán, 43 miles by road east of Bábar Kach station, Sind-Peshin State Railway. There, in a desolate valley, in bare eocene strata, two or more springs of hot calcareous water, saturated with sulphuretted hydrogen, issue out of a fault or crack in the rock; and with the water come frequent globules of black, tarry oil. The amount of oil so issuing is quite insignificant, though the traces of asphalt or dried oil in the strata give evidence of long continuance of the flow.

"A few hundred feet away from the springs, on a convenient piece of flat ground, boring was commenced on 17th September 1884 at the expense of the Government, P. W. D. The Canadian system of boring was employed; and from commencement of operations to stoppage early in 1892, Mr. R. A. Townsend, a Canadian, was in charge. Some six holes were put down at Khattan itself within short distances (about 50 feet) of each other; the deepest of these, of which I can find record, was 534 feet; diameter of hole 8 inches at top, $4\frac{3}{4}$ inches at bottom. It passed through broken nodular limestone (approximately 200 feet thick) and then into shales with thin limestone bands. Oil was obtained at 28 feet, at 62 feet, at 92 feet, at 115 feet, at 125 feet, at 133 and at 374 feet, all but the last point being in the nodular limestone. The oil along with the water was got by pumping.

* * * * *

"On a large sample of Khattan oil sent to London, Dr. Boverton Redwood reported that it is like the Californian "Maltha" or black viscid petroleum, from which asphaltum (pitch) is got by sun drying. Its density at 60° F. is nearly that of water; at higher temperatures it is lighter than water and floats. The sample had in it 4 per cent. of floating

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solids (presumably sulphur and carbonate of lime) and 6 per cent. of water.

* * * *

"The yield of oil from the borings varied greatly: on 23rd February 1888, Mr. Townsend stated that he could outturn 2,500 barrels of oil per six days, this means 15,000 gallons or 60 tons per day. Early in 1890 Mr. Oldham noted that four wells were being pumped, yielding a total of 30 barrels per day only; at the close of 1891 pumping ceased, as little but water was obtained, and the Khojak works (on which the oil was used as fuel) were completed. The total output between 1886 and 1892 was 777,225 gallons. Afterwards for twelve months from March 1893, Messrs. MacBean & Company pumped the bore holes and produced 60,000 gallons of oil, which was sold to the railway at 3 annas per gallon. Mr. MacBean appears to entertain no doubt that more could have been got had he been able to employ more staff at Khattan; the rate of 3 annas per gallon delivered at Bábar Kach seems to be about the least working expense at which oil could be put on the railway at Bábar Kach (from 1 anna to 1 anna 7 pies, being cost of camel carriage from Khattan).

"The total expenditure of Government on the Khattan operations amounted to Rs. 6,46,259, of this about 1½ lacs was for 11 miles of 4-inch pipes through which the oil was to be forced from Khattan to Kaura Duff, through the Chákar gorge; these were ordered but never used; and cost may be deducted; there was also a three-mile line of small pipe bringing drinking water to Khattan; for this also credit could be got as likewise for the portable boiler and engine, deep well pumps, roofing materials, etc. The net loss was probably about 4 lacs of rupees.

* * * * *

Khattan oil would be more valuable to the railway now than it was formerly. As a fuel it was worth not more than 1½ times its weight of Khost coal, and so could not possibly compete; but it is mainly as a possible substitute for pitch, the agglomerant used in fuel-briquette manufacture, that it is to be now considered."

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MIN S AND MINERALS.

Other possible oil supplies near Spíntangi.

Borings were also commenced in 1891 at Pír Koh, near Spíntangi, but were abandoned after they had reached a depth of 560 feet, as no signs of petroleum were discovered.

Gypsum.

Gypsum occurs in considerable quantities near Khattan, and also at Tung near Spíntangi.

Limestone and building stone.

"Limestone * is extremely abundant throughout the area occupied by nummulitic rocks, and even in the Siwálik area the pebbles in the stream beds are almost all composed of limestone. It is of great purity as a rule, in fact its only fault seems to be that it produces too fat a lime. * * * * * * *

"Building stone is abundant. The sand stones of the Gházij group are quarried near Sháhrig, but the best stone is that obtained from the lower bed of the Siwálik series, where they have not been too much disturbed. Among the lower hills near Násik, quarries might be established, where an excellent free stone could be obtained in blocks of large size; the quality, however, is not good enough to establish an export trade, and for local purposes the nearest stone available is used."

Building stone occurs in several places in Wanga, Jandrán and the hills to the north of the Kohlu tahsíl.

Mitti.

A saponine drab-coloured earth, resembling Fuller's earth and called *mitti*, is obtained from a place called Zaotak, 2 miles from Lásézai in the Kohlu tahsíl. It is used by the indigenous population as a substitute for soap.

Earth salt.

The manufacture of salt was carried on near the village of Mamal in the Nasírábád tahsíl until stopped by the orders of the Government of India in 1905. The method of manufacture was rough and primitive. A platform was made, on the top of which the salt-impregnated earth was piled, and round the platform low retaining walls were built; water was poured on the top of the platform, and after oozing through the earth was run into a reservoir and thence into vats. Round the vats were placed shallow pans made of sun-dried mud, in shape like ice pans, and into these the water was ladled. As the water evaporated, a crust of salt was formed, and the pans were filled and refilled till, at the

* Page 109, Oloham's *Country adjoining the Sind-Pishin Railway.*

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end of some fifteen days, they were full of salt. The salt was then dried in the sun. The manufacture could only be carried out during the hot months of the summer and then only in fine weather. This kind of salt was much appreciated by the local inhabitants, who much prefer it to the imported sea salt from Sind or rock salt from the Punjab, sold in the bazars. The Mamal salt is an earth salt of an unusually fine quality. This salt is known as *nún* and the salt manufacturers, who are a race apart, are called *núnárs*. They originally came from Sind and the Déra Ghází Khán District of the Punjab when the salt works were stopped in those provinces. For further details regarding the manufacture and sale of salt, see section on Salt in Chapter III, Administrative.

MINES AND MINERALS.

There are no important arts and manufactures in the District, and the art of cotton weaving, which appears to have been a considerable industry in the plains of Nasírábád and Sibi in former times, is rapidly giving way before the invasion of Indian piece-goods, which can now be obtained in all parts of the country.

ARTS AND MANUFACTURES. General conditions.

The following interesting note, written by Mr. Lockwood Kipling on some of the special Baloch industries of the Déraját hills, applies equally to the Marri and Bugti country:—

Baloch woollen weaving.

"In the border hills in this District there is an interesting domestic industry of woollen weaving, the products of which resemble the Arab or Semitic type of woven fabrics more than any other work found in India. The coarse and everyday forms of this pastoral craft are rough goats' hair ropes, the rude cloth on which grain is winnowed and cleaned, corn sacks, camel bags and the like, which are used throughout this District and the Déraját Division generally.

"More highly finished forms are camel trapping saddle bags, *shatranjis* or rugs, and similar articles woven by Baloch women in a somewhat harsh, worsted-like yarn, dyed in a few sober colours. The patterns are as simple as the material, but they are always good, and there is a quality of tone and colour in the stuff which more costly fabrics seldom possess. In addition to the woven pattern, saddle bags are ornamented with tassels in which white cowries are strung, and with rosettes skilfully and ingeniously worked in floss silk of different colours, and *ghogis* (small oblong shells like seeds) sewn to the borders. The rugs have great wearing

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ARTS AND MANUFACTURES.

qualities, as warp and weft are both in hard wool; but being often crookedly woven, they do not always lie flat * * *.

There are no signs that the Baloch weaving will grow to any thing more than it is at present—a household occupation for merely local use. The work is, however, interesting as an example of the instinctive "rightness" and propriety of design and colour which seem to be invariable attributes of pastoral industries."

Embroideries.

Embroideries in silk are also worked by the Baloch women, but are for private use and seldom find their way into the open market. The following description of specimens of local work sent to "Indian Arts Exhibition of Delhi" in 1903 is given by Sir George Watt, K.C.I.E. :—"Baluchistán—Under the chapter devoted to darn and satin stitches, mention has been made of certain forms of embroidery met with in Baluchistán, but it is necessary to say something of the double herring bone stitch that is abundantly used by certain classes of people of that country. The following notes taken from the collections on view may exemplify the points of greatest interest. Quetta—No. 2992-A cotton dress with long front pocket, embroidered in purple magenta silk. The threads are carried from opposite sides diagonally over a band and are made to loop around each other in the middle. This stitch is used to cover long strips which start from a sort of cross on the shoulders and stretch down over the breasts like imitation straps. No. 2903 illustrates another form of Baloch embroidery done by the Bugti women. Bands of yellow and green cotton are sewn on to the cotton garment in a sort of patchwork; they are then embroidered over the surface, the stitch being usually that above described, but often with two threads simultaneously looping around each other midway. It is customary, when appliqué is resorted to, for the embroidery to consist mainly of large circular buttons or medallions in yellow, red and purple. So also No. 2904 shows a silk dress in opaque yellow, embroidered in orange, green, brown, and dull brick-red. The stitch used is mainly herring boning, the threads looping through each other. But in this instance large patches are literally woven by the needle in the manner in which a stocking may be repaired. Lines appear to be run across in one direction, and the return threads are subsequently worked

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through these in regular meshes until the whole surface is covered." ARTS AND MANUFACTURES.

Coarse white felt coats known as *khosas*, made of sheep's wool which are generally woven by the Pathâns in the highlands during the winter, are made by the women in the villages. Felts.

A mention of the dwarf palm has already been made in the section on **Forests**. Articles made from this plant, such as sandals, ropes, mats and baskets enter largely into the domestic economy of the people, and are also exported to Quetta and Sibi. Dwarf palm.

Rough utensils for domestic use are made by the women, and potters are found in many of the larger villages in the plains. The work is usually rough and primitive, but in the Kurk village near Sibi the manufacture of *gharas* and *surâhis* is a speciality, and these articles fetch a good price in the local markets. Pottery.

Leather work, consisting of saddles and horse gear, embroidered shoes and sword belts, is carried on at Muhammadpur in the Nasírábád tahsíl and at Lahri in Kachhi. The sword belts made at the latter place have considerable local repute, and are extensively worn by the Baloch and Bráhui tribesmen. The leather used is of a dark-red colour, ornamented with green, and then embroidered in minute circles, compacted between parallel lines; the work is in golden yellow silk and in a minute form of chain stitch. Leather work.

A detailed description of the leather industry at Lahri is given in the *Gazetteer of Kachhi*.

There are two steam flour mills in the Sibi town belonging to Sindi merchants from Shikárpur. One of these, known as the 'Kemball Steam Flour Mill,' was established in 1895 and the other in 1902. The mills employ 22 men including 2 mistris, and the outturn of each is estimated to be about 14 maunds of flour per hour. The wages charged for grinding and cleaning are 5 annas a maund and a seer of corn. The flour is largely used in the town of Sibi, and is also exported to the surrounding villages and to the stations on the Sind- Steam flour mills.

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ARTS AND MANUFACTURES.

Pishín section of the North-Western Railway. The annual outturn of both mills is about 30,000 maunds.

Potash.

Sajji, which is a species of carbonate of soda, is produced from a bush called *khár* (*Salsola Griffithii*). The *khár* is cut in December and January, dried and then placed in a hole in the ground and burnt. A cross stick is inserted into the ashes, which are then covered over with earth for eight days, at the expiration of which the *sajji* is drawn out in a hard mass by means of the stick. The best quality sells at Sibi at the rate of Rs. 1-4 per maund. Inferior qualities are also made from the plants known as *lánra* (*Salsola fœtida*) and *lánri* (*Suœda fruticosa*). All these are found in the dry crop areas of the Sibi tahsíl, in the Muhammadpur and Sírwáh circles of Nasírábád and in the Kohlu tahsíl. The monopoly of manufacturing *sajji* in the Sibi tahsíl is sold annually by auction, and the income thus derived shows an average of Rs. 1,018 for the last six years (1905). The exact quantity produced during the year is not known, but the railway traffic returns show that 4,910 maunds were exported by rail from Sibi in 1904 and 8,933 maunds in 1905.

COMMERCE AND TRADE.

The local exports and imports of the ancient province of Sewistán were at all times insignificant, and this part of the country in relation to trade was important only on account of the numerous trade routes which traversed it. Formerly there appears to have been a considerable transit trade between the Punjab and Khurásán and Kandahár which passed through the routes in the District, but since the opening of the railways, the caravan traffic, except as far as local centres are concerned, has greatly diminished.

In former times the greater part of the trade from Sind and Sibi to Quetta and Kandahár passed through the Bolán Pass, but in the early days of British occupation the merchants, who were subjected to heavy tolls and to vexatious exactions on the part of the Khán's officials, turned their attention to the Harnai route which had now been rendered safe and practicable. A greater part of the trade in 1881 was thus diverted from the Bolán, and the returns kept at the Gandakíndaff post showed the following results of the traffic

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by the Harnai route for the first twelve months ending with the 31st of August 1882 :—

	Camels.	Donkeys.	Bullocks.	Ponies.	Carts.
Sibi to Kandahár	9,974	2,720	467	38	...
Kandahár to Sibi	6,546	2,235	28	44	...
Sibi to Quetta...	2,458	327	254	2	...
Quetta to Sibi...	112	25	.....	..	...
Local Traffic.					
Between Sibi and Kach ...	859	274	268	12	...
" " " Thal ...	1,047	561	555	9	29
Total ...	20,996	6,142	1,572	105	29

The growing popularity of the Harnai route seriously affected the Khán's revenues, and eventually an agreement, dated the 8th of June 1883, was made with Mír Khudádád Khán by which the jurisdiction of the Bolán Pass was transferred to the British Government on the payment of an annual subsidy. The Government at the same time sanctioned the levy of tolls on both routes as a tentative measure with effect from the 1st of September 1883. During the latter half of the year 1883-84 the dues thus collected on the Harnai route amounted to Rs. 2,411-4-0, the value of the merchandise passing by this route during the same period being computed at Rs. 1,71,047-8-0. These tolls were permanently abolished by the orders of the Government of India on the 15th of May 1884, and since the construction of the railways and the opening out of the Bolán, the caravan traffic on the Harnai route has practically ceased.

The trade between Sibi and Thal was also subject to tolls levied by the Marri Chief at Gamboli at the following rates :— Camel Rs. 1-8-0, pony Re. 1-0-0, bullock 12 annas, donkey

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COMMERCE AND TRADE.

6 annas; and the revenue thus realised during the year ending with 31st of August 1882 amounted to Rs. 2,206.

Character of trade. Nasírábád.

The bulk of the trade of Nasírábád is almost entirely with Sind, and the chief imports are piece-goods, molasses, sugar, tobacco and oil, while the principal exports are *juár* and *bájri* grains, oilseeds, gram, wheat, rice and cotton. No reliable figures are available as regards either the imports or exports, but the latter are far in excess of the former; and the tahsíldár who has made rough local enquiries estimates the value of the imports at Rs. 76,000 and of the exports at over 23 lakhs. These figures, however, should be received with caution.

Kohlu.

As is the case with Nasírábád no figures are available for the Kohlu trade. The chief article of export is grain, of which it is reported some 10,000 maunds are sold to the Marris and other neighbouring tribes in favourable years. The principal imports are cloth, sugar and molasses.

Sibi.

Sibi is the chief centre of trade in the District, and imports considerable quantities of articles for consumption in the town and outlying villages and for the Marri hills. The export trade consists chiefly of *juár*, wheat, *sarshaf* and *bhúsa*, the latter being sent to Quetta and the remainder to both Quetta and Sind. The principal minor trading centres are Spíntangi, which is the market for Thal, Duki and the northern end of the Marri country; Harnai which is the forwarding station for Loralai and Fort Sandeman; and Khost from which some 11 lakhs of maunds of coal are annually exported for use on the North-Western Railway.

The subjoined statements give the maundage of the chief articles of imports and exports at Sibi, Bábar Kach, Spíntangi, Harnai, Sháhrig, Khost and Kach.

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IMPORTS.

Names of Articles.	Sibi.		Babar Kach.		Spintangi.		Harnai.		Sháhrig.		Khost.		Kach.		Total.	
	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.
	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
Piece-goods, Indian and English ..	1,622	2,002	136	124	1,377	2,487	3,270	4,276	198	208	140	112	135	109	6,878	9,318
Tea	12	9	..	..	..	..	34	..	..	...	8	3	..	..	54	12
Rice	560	7,831	274	398	2,224	4,749	2,745	6,069	635	1,384	807	1,129	449	518	7,694	22,078
Iron	685	1,235	..	..	71	123	1,493	1,844	..	..	700	..	159	536	3,108	3,738
Oil	883	1,713	..	22	139	170	1,396	1,736	..	..	393	402	298	110	3,114	4,119
Ghi	1,723	1,711	26	22	67	55	1,829	1,722	185	112	414	691	107	156	4,351	4,469
Gram and pulse	4,503	10,179	97	2,186	492	2,173	16,106	44,879	565	386	1,241	524	1,400	1,463	24,604	61,790
Juár	..	8,625	..	2,859	539	2,884	..	1,499	756	831	1,325	2,361	..	208	2,620	19,267
Wheat, wheat flour and barley ..	4,827	9,179	189	65	303	1,298	46	2,406	2,130	3,428	11,517	17,291	1,580	2,288	20,592	35,955
Sugar	2,625	3,552	18	17	253	260	3,778	4,620	196	190	314	352	425	492	7,609	9,483
Fruits and vegetables	6,187	5,421	...	..	...	516	9	2,055	276	..	783	528	701	112	7,956	8,642
Firewood ..	17,182	24,163	..	...	..	..	..	..	..	..	..	..	..	..	17,182	24,163
Coal	6,145	2,664	..	...	..	..	..	...	..	11	..	..	..	..	6,145	2,675
Jagri (molasses)	3,808	4,447	..	..	416	702	..	2,729	180	196	320	246	..	..	4,724	8,320
Timber	4,295	3,335	..	..	..	..	..	..	..	..	..	..	..	..	4,295	3,335
Stone and lime ..	..	56,472	...	..	..	..	..	..	..	..	91	..	..	..	91	56,472
Others	14,431	19,777	1,859	13,060	857	1,817	31,900	21,862	3,252	3,456	6,389	9,662	11,078	13,050	69,766	82,684
Total ..	69,493	162,313	2,599	18,753	6,738	17,240	62,905	95,707	8,373	10,202	24,342	33,301	16,338	19,042	190,783	356,560

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EXPORTS.

Names of Articles.	Sibi.		Babar Kach.		Spintangi.		Harnai.		Shahrig.		Khost.		Kach.		Total.	
	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.	1904.	1905.
	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
Wheat and wheat flour	41,218	25,449	11,201	9,320	20,841	12,699	5,750	1,866	727	818	3,113	4,163	1,257	285	84,107	54,600
Juári	50,120	4,554	112	54	....	18	....	66	....	28	....	444	183	84	50,415	5,248
Bhusa	43,626	52,791	2,244	11,089	....	482	446	2,691	352	1,203	209	566	..	136	46,877	68,958
Sarshaf ..	702	876	....	....	....	....	....	....	....	....	....	....	..	..	702	876
Gram and mung ..	5,280	1,268	....	....	....	....	....	....	68	....	19	....	19	..	5,396	1,268
Wool	1,551	743	161	237	4,135	4,463	5,605	5,697	108	111	6	14	238	144	11,804	11,409
Sajji	4,910	8,935	....	....	...	....	....	....	....	....	....	....	..	..	4,910	8,935
Coal	.....	....	.....	....	....	....	....	....	....	....	1,091,881	102,582	..	..	1,091,881	102,582
Salt	416	161	....	....	....	....	....	....	....	....	....	....	..	..	416	161
Firewood ..	....	750	....	....	....	....	....	....	....	....	....	....	..	..	....	750
Bones for manure..	....	716	....	....	....	....	....	....	....	....	....	....	..	..	....	716
Ghí	....	....	7	....	37	196	....	35	....	....	....	....	129	19	173	250
Rice	....	.....	383	....	48	....	1,377	....	43	....	35	....	..	..	1,886	....
Others	10,202	13,934	601	550	462	697	7,295	7,747	2,767	3,702	1,168	1,745	3,328	2,981	25,823	31,356
Total ..	158,025	110,177	14,709	21,250	25,523	18,555	20,473	18,102	4,065	5,862	1,096,431	109,514	5,154	3,649	1,324,380	287,109

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COMMERCE AND TRADE.

The following table shows the imports and exports of Sibi for a certain number of selected years :—

Year.	Exports.	Imports.	Total.
	Maunds.	Maunds.	Maunds.
1893	118,524	1,110,536	1,229,060
1898	181,496	147,764	329,280
1903	227,696	155,540	383,236
1904	158,023	75,531	233,554
1905	110,177	162,315	272,492

The year 1893 was exceptional, as the Mushkáf Bolán line was then under construction, and the general average for ordinary years in round numbers is about 130,000 maunds for imports and 165,000 maunds for exports.

Classes engaged in trade.

Trade is generally in the hands of either local or Sindi banias, who maintain shops in all the towns and in the larger villages. The carrying trade is chiefly in the hands of Ghilzai and Bráhui nomads and of the Jats. At Sibi there is a *panchait* of the Hindu trading community, and fees at the rate of 2 annas 6 pies for every rupee paid as octroi are collected from each Hindu shopkeeper. Half of this collection is spent on the various Hindu religious institutions in the town, and the remaining half is distributed as alms.

MEANS OF COMMUNICATION.

Sind-Pishín Railway.

Description and early history.

The Sind-Pishín section of the North-Western State Railway, a State line of the standard gauge, enters the Sibi District near Jhatpat, 45 miles from Ruk junction and 361 miles from Karáchi. It traverses the District for 199 miles and then enters the Quetta-Pishín District at Kach Kotal (Bráhimán Kotal) and terminates at Chaman on the border of Southern Afghánistán. From Kach Kotal the distance to Quetta is 42¾ miles and to Chaman 89¾; the total length of the line in Baluchistán being 312 miles. For administrative purposes the first portion from Jhatpat to Pírak Takri (82 miles) is included in the Nasírábád sub-division; the next 15 miles as far as Nári Gorge lie in the Sibi tahsíl; while from Nári Gorge to Spintangi (34 miles) the line runs through the Marri country, the tract being technically known

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MEANS OF COMMUNICATION.

as the Kohlu Railway tahsíl and being under the control of the Extra Assistant Commissioner, Sibi. The remainder of the line is in the Sháhrig tahsíl.

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 plains. 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 scare following the battle of Maiwand, however, brought the operations to a standstill, and the changes in ministry caused the work to be abandoned till 1883. It was then continued intermittently as the "Harnai military road" till July 1884, when the work was recommenced in earnest. Notwithstanding great difficulties and epidemics of cholera which broke out in 1885, the construction was steadily pressed on, and was completed under the supervision of General Sir James Browne as far as Quetta and Kila Abdulla in 1887, the railway being opened for traffic on the 28th of August of the same year. The line suffered severely from heavy floods in 1888, 1889 and 1890, which necessitated heavy expenditure in repairs and improvements; and during the exceptionally wet winter of 1890-1 the hillsides near Mud Gorge began to move, and numerous and gigantic slips occurred in February and March 1891. This made it clear that another line of communication was absolutely necessary, and orders were issued for the construction of the Mushkáf Bolán railway.

From Jhatpat to Sibi the country consists of *pat* or desert plain practically void of all vegetation. From Sibi to Nári the country remains open, and the line then enters the Nári Gorge and follows the river as far as Bábar Kach, crossing and recrossing it by six bridges. After leaving Bábar Kach, the line crosses a shingly plain to Gandakíndaff, and traverses the tortuous Kucháli defile in which are situated three bridges

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MEANS OF COMMUNICATION.

and three tunnels. The gradients now become steeper, and from Bábar Kach to Kucháli station the rise is 425 feet in about 7 miles, and thence through Dalújál to Spíntangi station about 560 feet in 13 miles. The country now becomes more open, though the line still rises rapidly from 1,800 feet at Spíntangi station to 2,475 feet at Sunari, 2,950 feet at Harnai, and 3,362 feet at Nákas.* At Nákas the line enters the valley of the Syádha river over which there are four bridges, and rises 616 feet in 6 miles to the top of the Punga Ghát, from which point to Sháhrig station there is a slight descent through open country. The railway now descends about 170 feet in the next 3½ miles, and then follows the Akhtamar river through Khost station to Dirgi (4,765 feet), passing over four bridges. After Dirgi, it passes through the famous Chappar Rift, of which the following description is taken from the life of Sir James Browne† :—

"The Nári Gorge traversed, the line ascends along a mountain valley presenting no difficulties greater than are ordinarily met with in mountain lines until the Chappar Rift is reached, a curious freak of nature which will certainly before long become a favourite place of interest for Indian tourists. Here the great spurs of a rocky mountain, many hundred feet in height, cross the drainage of the country and present apparently a perfectly insuperable barrier. On close approach there appears, however, a great rift transverse to the line of mountain, several hundred feet high, and with just width enough for laden camels to pass along the stony bed, through which the waters, from what might have been an extensive lake, now find their way. In dry seasons the bottom of the rift presents merely the appearance of a very narrow rocky stream, difficult but not impracticable for a horseman; but in floods a grand volume of water rushes through with a depth of from 30 to 40 feet. The character of the rock forbids the idea of traversing it by means of a ledge, and the plan adopted was that of two lines of continuous tunnels, one on each side of the rift, ending at points opposite and on a level with each other, where they are connected, and the rift is spanned by an iron girder bridge. To have constructed these tunnels in the ordinary way from

* The place is locally known as Nasaka.

† *Life and Times of Sir James "Buster" Browne*, by Lt.-General McLeod Innes, pp. 256 and 257.

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MEANS OF COMMUNICATION.

either end would have involved a great expenditure of time owing to the extreme hardness of the rock, and it was determined to effect the task by means of the combination of a number of adits or approaches or short tunnels from the precipitous sides of the rift, with the interior passages, and it is in the construction of these that the engineers and workmen were called on to display a degree of physical courage as great as is ever needed in any operation of life. The only way of making these adits or subsidiary tunnels was by letting down workmen with ropes from the top of the cliff several hundred feet above the point of operation. The first man down had to gain a footing by driving a crowbar into the perpendicular wall; after the first crowbar others were driven in, and then a platform was erected from which blasting operations could begin. So singular and difficult a piece of engineering has probably seldom or never been accomplished before, and the name of the gallant officer, Captain Buchanan Scott, who led the way in this perilous task, deserves perpetual record in connection with the work. Six openings were made on one side of the cliff for one tunnel and six on the other, and galleries driven into them till points were reached from where the main tunnel could be constructed right and left, so that the work could be carried on by fourteen separate gangs; and in this way the whole tunnel was blasted out in a few months.

"The tunnel completed, there remained the erection of the girder, and this is about 220 feet above the bed of the gorge. The erection of it was not the least of the difficulties overcome by the ingenuity and energy of General Browne and Captain Scott. This is the bridge which was opened by H. R. H. the Duchess of Connaught, the first lady, we believe, who ever visited the spot, and was named 'Louise Margaret' in her honour. The elevation of the Chapper Rift is about 5,300 feet or 1 mile above the sea; from thence the line rises with a ruling gradient of 1 in 45 till the summit level of 6,800 feet is reached, first, however, passing through another very difficult point known as Mud Gorge. Here the difficulty is not rock, but a mountain mass, which is little better than hard mud, which had already made several bad slips, carrying away the whole of the line, and threatening more slips in the future. It will be some time

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before the régime of Mud Gorge will be thoroughly established, and the line attain a tone of durability." MEANS OF COMMUNICATION.

After passing the Mud Gorge arching (1,080 feet long) and three bridges, Kach station is reached at mile 561⅝ from Karáchi, and 2 miles further on is the summit of the Bráhimán or Kach Kotal (6,534 feet) which divides the District from Quetta-Pishín.

The details of the principal routes in the District are shown in table XI, Volume B, and table XII, Volume B, contains a list of the Dâk Bungalows and Rest Houses. Roads.

The principal route is that which leads from Sibi to Quetta via Harnai and Kach. In former times it was largely used by *káfilas*, and in the early days of British occupation became a formidable rival to the Bolán route, but since the opening of the railways and the abolition of the transit dues in the Bolán, it has lost its importance, and at the present time there is little or no regular caravan traffic. The road passes for many miles through the beds of hill torrents, more especially between Sibi and Sunari and is liable to damage by floods. It is not kept in repair, and in its present condition is unfit for wheeled traffic and in many parts is difficult for laden camels (1905). The chief branches that take off from this line are (*a*) the Sibi Kahán road, (*b*) the route from Bábar Kach to Quetta via Sángán, (*c*) the important artery connecting Bábar Kach with Khattan, Kahán and Kohlu via Mamand, (*d*) the route from Bábar Kach to Gáti bridge (73¼ miles), of which 57¼ miles are in this District, and (*e*) from Spintangi to Thal and Duki (55½ miles), of which 33½ miles lie in the District. Sibi-Quetta road.

The first 22 miles (Harnai to the Ushghára Kotal) of the Harnai-Loralai and Fort Sandeman road, which runs through the Mehráb Tangi, the Dilkúna defile and across the Smallan valley, lie in the Sibi District. The first portion, as far as Loralai, was constructed immediately after the occupation of the Bori valley in 1887, and has subsequently been metalled and rendered fit for wheeled traffic. Its cost is computed at Rs. 10,600 per mile, and the maintenance charge in 1905 amounted to Rs. 505 per mile. Harnai road.

The tonga road from Kach to Ziárat, 32¾ miles, was constructed in April 1899. It is bridged and partially metalled and is suitable for light wheeled traffic. The Kach-Ziárat road.

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average cost of construction was Rs. 2,152 per mile, and its maintenance charges per mile amounted in 1904-5 to Rs. 112.

Marri and Bugti routes.

The routes connecting the District with the Marri-Bugti country and the Lahri *niábat* of the Kalát State are described in table XI, Volume B, and in the *Miniature Gazetteer* of the Marri-Bugti hills.

Other routes.

The other important routes are :—(*a*) The Smallan-Ziárat road (40½ miles), of which 8 miles on the Ziárat side lie in the District, (*b*) The Duki-Gumbaz-Kohlu-Bárkhán road and (*c*) the first 8 miles of the Sibi-Rindli road.

The annexed table shows the road mileage on the 31st of March 1905 :—

Description.	Total.	Maintained from Military Funds.	Maintained from Provincial Revenues.
Cart roads, partially bridged and metalled.	110·25	39·5	70·75
Tracks and paths	453·25	8	445·25
Total ...	563·50	47·5	516·00

These figures do not include 6½ miles of roads in and about Sibi, which are maintained from Local Funds.

Transport.

Camels are the principal means of transport throughout the greater part of the District. The number of these animals possessed by the permanent inhabitants is estimated at about 4,000, while about 5,000 are computed as belonging to the various nomad tribes who, with the Jats, monopolize the great bulk of the carrying trade. The Bráhui nomads are found in the District during the greater part of the year, and in the winter the country is visited by considerable numbers of Ghilzais. The rates vary according to the supply and demand and are usually fixed by private arrangement between the traders and the carriers, but the following may be taken as fairly representative :—From Harnai to Loralai and Duki from 7 to 12 annas per maund ; from Harnai to Fort Sandeman from Re. 1-2 to Rs. 2 ; and from Spintangi to Thal and Duki from 6 to 8 annas and from 8 to 10 annas per maund

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respectively. The usual rate of hire for a camel from Sibi to Kahán is Rs. 3, and from Déra Bugti to Jacobábád and Rojhán from Rs. 3 to Rs. 4, and from Rs. 2 to Rs. 2-8 respectively. MEANS OF COMMUNICATION.

Country carts are found in the Nasírábád and Sibi tahsíls only, their numbers being 200 in the former and 120 in the latter. The usual rates of hire vary from 8 annas to Re. 1-4 per diem. Donkeys and bullocks are also largely used for local transport, the numbers of the former being 2,741, belonging to the permanent inhabitants and about 900 to nomads. The bullocks are chiefly owned by the *zamíndárs* and have already been referred to in the section on **Agriculture**. Single horse tcngas or *tumtums* ply regularly on the Harnai-Loralai road, and are subject to rules issued by the Agent to the Governor-General in October 1902 under section 20-A of the Stage Carriages Act (XVI of 1861). The fare from Harnai to Loralai is Rs. 12, and from Loralai to Fort Sandeman Rs. 36 for a single and Rs. 50 for the return journey. There is also a regular tonga service beween Kach and Ziárat in the summer months, the fare being Rs. 13 for the single journey.

Camel contracts.

The question of camel transport has always presented much difficulty, and conferences and committees were held in 1884, 1887, 1890 and 1891 to consider the subject. The conference which assembled in September 1891 under the presidency of Mr. (now Sir Hugh) Barnes, the then Revenue Commissioner in Baluchistán, drew up an elaborate set of rules and a draft agreement, the terms of which were approved by the Government of India. This conference recommended the division of the whole Baluchistán Agency into two independent circles, the contract in each circle being held by a separate contractor. The second circle included the Sibi, Loralai and Zhob Districts, for which a contract was concluded for a period of three years ending with the 30th of September 1894. On the termination of this contract a committee was again assembled under the presidency of Major McIvor in November 1894, when it was decided that it was impracticable to maintain a uniform schedule of rates for the whole Agency, and that as regards the Kalát and Quetta-Pishín Districts, the supply of camel carriage and the rates to be paid might be left to the ordinary laws of supply and demand. It was, however, considered desirable to retain the existing arrangements in Zhob, Sibi and Loralai; and the contract

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system with certain modifications still remains in force (1905).

The Military Works Services and the Supply and Transport Department have separate contracts. A new factor has recently been introduced by the recruitment of two Camel Corps by Government, the 58th Silladar Camel Corps raised in 1901 and the 81st Ghilzai Camel Corps raised in 1905 with its head-quarters at Quetta. Both these corps are employed in carrying trade in peace time.

Telegraph offices.

The District is well provided with telegraphs, all head quarter stations being connected by wire. There are also offices at all stations on the railway, and several of the Post Offices are combined with Telegraph Offices. The latter are denoted by the letter C in the statement below, which also shows the names of the Post Offices and their functions :—

Post offices.

Name of Post Office.	Head, Sub or Branch Office.	M Can issue and pay Money Orders.	S Can transact Savings Bank business.	C Combined Post and Telegraph Office.	D Departmental Office.
Yateábád... ...	Branch	M	...	...	...
Bellpat	,,	M	S	...	...
Lindsay	,,	M	S	...	...
Nuttál	,,	M	S	...	...
Mithri	,,	M	S	...	...
Sibi	Head	M	S	...	D
Sibi Railway Station.	Railway Mail Service.	...	...	...	D
Bábar Kach ...	Branch	M	S	...	...
Spintangi... ...	,,	M	S	...	...
Harnai	Sub	M	S	C	D
Sháhrig	,,	M	S	C	D
Khost	Branch	M	S	...	D
Mángi	,,	M	S	...	...
Kach	,,	M	S	...	...
Ziárat*	Sub	M	S	C	D
Kohlu	Branch	M	S	C	D

The mails from Harnai to Loralai are carried daily by a tonga service, the contract for which is renewed annually under the orders of the Political Agent, Loralai. The up journey takes about 11 hours, and the down journey about 9 hours. The mails from Kach to Ziárat during the summer

* The Ziárat combined office remains open from about the middle of April to middle of October.

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season are also carried by a tonga service, the contract for which is likewise renewed annually. The mails to Kohlu via Duki and Gumbaz are carried twice a week by Postal levies. There is no regular service to the Marri and Bugti tracts, Government letters being carried when required by the tribal levies.

Means of Communication.

The conditions of the different parts of the District are very dissimilar; and while Nasírábád is fully protected by its canals, and part of the Sibi tahsíl and the upper highlands have a large proportion of irrigated land with a good supply of permanent water, Kohlu, the tracts occupied by the Marris and Bugtis, and the large *khushkába* areas in the south of the Sibi tahsíl are almost entirely dependent for their crops and fodder on a favourable rainfall. In these parts periods of scarcity are constant and frequent, although acute famine is unknown owing to the migratory habits of the people and the proximity of fully protected areas in Nasírábád and Sind, where ample means of subsistence exist for all who are willing to work. Except in the Marri and Bugti tracts, where the majority of the inhabitants are pastoral, a fair harvest of either wheat or *juár* is ordinarily sufficient to carry the local indigenous population through the year. The primary cause of scarcity is the failure of the autumn and winter rains, and recent experience has shown that the people can tide over one or two years of drought, but that a combined failure of both crops and grazing for consecutive seasons causes a crisis and reduces them to considerable straits. The other causes of agricultural loss which, if combined with other influences, may cause scarcity are the visitations of locusts, the appearance of *surkhi* or rust in the crops, and the ravages of the *tidái* or grasshoppers. Failure of the harvest in Sind and the Punjab also affects the prices of staple grains.

Famine. Scarcity and its causes.

Local tradition speaks of constant scarcity, and Masson notices a ten years' drought from 1830 to 1840. In recent times there was a succession of unfavourable seasons between 1897 and 1902, during which period there was much distress in most parts of the District. Produce-revenue adjusts itself automatically, and during the first two years some remissions and suspensions in assessed areas, combined with assistance for the purchase of seed and stock, were

Periods of scarcity.

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found to be all that was required. But on the culmination of the drought in 1900-01, relief works, consisting chiefly of the construction and repair of roads, had to be opened and doles of grain were distributed. The details of the relief afforded to the Marris and Bugtis are given in Chapter V. As regards the remainder of the District, a sum of Rs. 3,542, allotted by the Indian Famine Relief Fund, was distributed among the destitute *zamíndárs* of the dry crop areas of the Sibi tahsíl, revenue and grazing tax to the amount of Rs. 1,744 were remitted, whilst Rs. 94 were suspended. Advances to the amount of Rs. 30,223 were also given to agriculturists for the purchase of seed grain and plough bullocks, and relief works costing about Rs. 23,198 were opened.

The years 1904-5 and 1905-6 were also periods of drought and scarcity in the tribal areas and the *khushkába* lands in the Sibi Tahsíl, and in 1905-6 doles, amounting to Rs. 14,000, were given in equal shares to such Marri and Bugti tribesmen who had greatly suffered from past years' scarcity and were in great need of help. Relief works, costing Rs. 9,725-9-10, were opened near Sibi for the *zamíndárs* of Mal and Talli and the Marris of Quat-Mandai, Kohlu, etc.

The majority of the permanent inhabitants of the upper parts of the District and of the irrigated villages in Sibi do not usually move in times of scarcity, but those who, like the Marris and Bugtis and the *zamíndárs* of Mal and Talli, possess only a small quantity of irrigated land, and are dependent on dry crop cultivation and on flocks, migrate in large numbers to Sind. Thus for instance, the greater part of the Bugti tribe left their country in the autumn of 1905 and migrated with their families and flocks and herds to Nasírábád and Sind.

Visitations of locusts.

The District has been visited by locusts on several occasions. During 1891-2 swarms of locusts devastated the country and caused great damage to the autumn crops. A second visitation occurred in 1897 when the locusts destroyed a considerable portion of the crops and grazing. In 1901, the upper part of the District was again attacked by innumerable swarms of flying locusts which first appeared in March, and laid eggs in almost every circle, producing multitudes of crawling locusts early in May. Writing about their destruc-

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tion the Political Agent said: "Energetic measures were taken to destroy the eggs and young locusts, but, owing to the vast expanse of the country and the comparative paucity of inhabitants, any concentrated action was most difficult. Later in the season the locusts were attacked by maggots which were hatched from eggs laid in the thorax of the insects by a species of fly. Large numbers of locusts perished from this disease * * * *. It was noticed that the fruit trees attacked by locusts did not bear any fruit during the following season." FAMINE.

As already referred to above the greatest safeguard against famine lies in the migratory habits of the people, and the proximity of protected areas. The extension of the railway has also led to a levelling effect on the retail prices of food at places near the line, and it may be assumed that the effect of adverse local conditions in such places on the price of staple grains will be reduced to a minimum in all years in which a good harvest is assured in Sind and the Punjab. It is doubtful whether there is much scope in the District for large irrigation schemes, and the widest source of protection probably lies in the extension of embankments for catching flood water, though, as such schemes are dependent on rainfall, they cannot be regarded as entirely protective. Protection.

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CHAPTER III.

ADMINISTRATIVE.

ADMINISTRATIVE DIVISIONS AND STAFF.

Sibi District is composed of two Districts which are technically distinct: the Sibi District which contains the Sibi and Sháhrig tahsíls and forms part of British Baluchistán, and the Kohlu, Nasírábád and Railway District which comprises the tahsíl of Kohlu, the Kohlu Railway tahsíl that is the railway line between Nári Gorge and Spintangi stations, the Nasírábád tahsíl and Nasírábád Railway tahsíl, which includes the railway from Jhatpat to Pírak Pír Takri in the Sibi tahsíl. This District forms part of the Agency territories. For purposes of administration, the District, as a whole, is divided into three sub-divisions: Nasírábád including the Nasírábád tahsíl proper and the Nasírábád Railway tahsíl; Sibi including Sibi, Kohlu and the Kohlu Railway tahsíl; and Sháhrig.

The ordinary head quarters staff consists of a Political Agent for areas included in Agency territories, who is also styled Deputy Commissioner for areas in British Baluchistán; an Assistant Political Agent and Assistant Commissioner, who is in charge of the Sháhrig Sub-division; and an Extra Assistant Commissioner, who holds charge of the Sibi Sub-division. A Munsif is located at Sibi, who exercises judicial powers in the Sibi tahsíl. An Extra Assistant Commissioner is in charge of the Nasírábád Sub-division. The Police force is under the control of the District Superintendent of Police, Quetta-Pishín District, there being an Honorary Assistant District Superintendent of Police in immediate charge. In each of the tahsíls of Nasírábád, Sibi and Sháhrig, Tahsíldár and Náib Tahsíldár are stationed. The Kohlu tahsíl has a Naib Tahsíldar only, who exercises the powers of a

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Tahsíldár. Their principal duty is collection of Government revenue, but they also exercise judicial powers. ADMINISTRATION AND STAFF.

The officers in charge of the sub-divisions supervise the collection of the revenue, occasionally personally attend to *batai* and *tashkhís*, and, in subordination to the Political Agent, control the tribes within their limits. The village revenue staff consists of Patwáris or Tapadárs, and Kánúngos or Supervising Tapadárs, who are paid servants of Government, and the village headmen, known locally as *wadéras*, *maliks* or *lambardárs*, who help in the collection of revenue and are ordinarily remunerated in all tahsíls, excepting Nasírábád where no payment is made, by payment of 5 per cent. on the gross collections (*haq-i-malikána*). The strength of the staff (1905) is shown below :—

Tahsíl.	No. of Circles.	Kánúngos or Supervising Tapadárs, and Muhásibs.	Patwáris or Tapadárs.	Headmen.
Nasírábád	9	3	9	48
Sibi	7	4	8	101
Kohlu	2	1	2	11
Sháhrig	5	3	5	170
Total ...	23	11	24	330

The Political Agent exercises control through the Extra Assistant Commissioner, Sibi, over the Marri and Bugti tribes, and also over the Dombki and Kahéri tribes in the Lahri *niábat* in Kalát territory. Control in tribal areas.

So far as the Marri and Bugti tribes are concerned, as little interference as possible is exercised in their internal affairs, which are managed by their own chiefs and headmen. But all murders, disputes in which resort is had to fighting, other quarrels which are likely to lead to a serious breach of the peace, and cases in which the infliction of the Marris and Bugtis.

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ADMINISTRATION AND STAFF.

punishment of imprisonment is considered necessary by the chief, are reported to the Political Agent, and are eventually referred to the tribal *jirga* for decision, provided both parties in the case belong to the same tribe. Cases in which the parties belong to different tribes are also reported to the Political Agent, and are referred to a joint *jirga* composed of the chiefs and headmen of both the tribes concerned. The awards in all cases are submitted for confirmation to the Political Agent through the Extra Assistant Commissioner, Sibi. Similarly, if one party in the case is a Marri, Bugti, Dombki or Kahéri and the other party a tribesman of the Loralai District, the case is referred to a joint *jirga*, which usually assembles at Gumbaz or Bárkhán, and the awards of these joint *jirgas* are subject to confirmation both by the Political Agent, Sibi, and the Political Agent, Loralai. Cases between the Sibi and Déra Ghází Khán tribes are referred to the Fort Munro *jirga*, and the *jirga* awards are subject to the approval both of the Political Agent, Sibi, and of the Deputy Commissioner, Déra Ghází Khán.

Dombkis.

As in the case of the Marris and Bugtis, 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 award, on receiving which he passes final orders. As the Dombki country is more easily accessible than the Marri and Bugti country and the people are more advanced, the references are somewhat more frequent than is the case with Marris and Bugtis, but care is taken by the Political Agent not to interfere more than is absolutely necessary in purely Dombki cases. The 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*, dated the 8th of February 1898. The main provisions of this award are: that the 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 Risáldár

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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 present Kahéri headman, Muhammad Baka Khán (1905), has very little influence in the tribe, and almost all cases occurring in Chhattar and Phuléji are referrèd to local or *sháhi jirgas*, according to the nature of the cases, the awards being subject to the approval of the Political Agent. The Kahéris are gradually losing their cohesion as a tribe, a natural effect of peace and advancing civilisation, 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. Kahéris.

Between 1878-1889 certain Indian Laws were made applicable to the District, as then constituted, under the authority of the Government of India. In 1890 the Baluchistán Laws Law and Regulation, the Forest Law and Regulation, and the Civil Justice and Criminal Justice Law and Regulation were enacted for the Agency Territories and British Baluchistán and applied to the District. The last two were modified in 1893 and re-enacted in 1896. The circumstances of the District have not so far necessitated the enactment of any special laws for it. The Stage Carriages Act has been applied to carriages plying on the Kach-Ziárat and the Harnai-Loralai roads; and the whole of the Public Gambling Act, III of 1867, has been extended to all the villages in the Harnai revenue circle of the Sháhrig *tahsíl*, to the Civil station of Ziárat, to all railway stations and bazars at those stations, and to the military station, railway station and town of Sibi. Sections 13, 14 and the last 26 words of section 15 of the Indian Arms Act have been extended to the Municipality of Sibi, to all railway lands in British Baluchistán, to the civil station of Kohlu, to Ziárat and to the bazars at all the railway stations in the District. JUDICIAL. Special Laws.

Legal practitioners are not allowed to practise in the courts generally, but a pleader may appear in a court in any

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particular case, whether civil or criminal, with the permission of the Agent to the Governor-General and Chief Commissioner. Petition writers are of two grades and their appointment is regulated by rules issued by the Judicial Commissioner in 1898. On the 31st of March 1905 there were four first grade and seven second grade petition writers in the District.

Administration of Civil and Criminal Justice.

The Political Agent and Deputy Commissioner combines the offices of Magistrate of the first class, District Magistrate and Sessions Judge, and is a Justice of the Peace. In respect of civil justice he possesses jurisdiction to try original suits without limit as regards value. A decree or order made by him in an original suit of value not exceeding five hundred rupees and in appellate suits the value in which does not exceed one thousand rupees, is final and subject only to revision. In criminal trials no appeal lies in cases in which he passes a sentence of imprisonment not exceeding one year, or of fine not exceeding one thousand rupees, or of whipping, or of all or any of these punishments combined. The Political Agent is also a Registrar for Births, Deaths and Marriages. The following table shows the subordinate courts, their ordinary powers and the courts to which appeals lie :—

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Courts.	Powers in Civil Suits.	Powers in Criminal Cases.	Court to which appeal lies.	Remarks.
Assistant Commissioner, Sibi, and Assistant Political Agent, Kohlu, Nasírábád and Railway Districts.	Rs. 10,000. Judge, Court of Small Causes, up to Rs. 500; powers to hear appeals from decrees and orders of Tahsíldárs and Náib Tahsíldárs throughout the District.	1st Class Magistrate. Summary powers. Sub-Divisional Magistrate. Power to hear appeals from decisions of 2nd and 3rd class Magistrates in the Sibi and the Kohlu, Nasírábád and Railway Districts.	Deputy Commissioner, Sibi, and Political Agent, Kohlu, Nasírábád and Railway Districts. Revision to High Court.	*Notes*— (1) A decree or order made in an original suit of value not exceeding Rs. 50 by a Tahsíldár or Munsif, or not exceeding Rs. 100 made by an Assistant Political Agent, Assistant Commissioner, or Extra Assistant Commissioner is final, but is subject to revision. The revision of orders or decrees in cases not exceeding Rs. 50 in value tried by Tahsíldárs or Munsifs, otherwise than as Judges of Small Cause Courts, lies with the Political Agent and Deputy Commissioner. (2) No appeal lies in a criminal case in which a Magistrate of the first class passes a sentence of imprisonment for a term not exceeding six months only, or of fine not exceeding Rs. 500 only, or of whipping only. (3) The Assistant Political Agent and Assistant Commissioner in actual practice exercises judicial powers in the limits of the Sháhrig tahsíl only. (4) The Munsif exercises judicial powers in the Sibi tahsíl and on the Railway line from Nári to Spintangi. (5) The Tahsíldár of Nasírábád exercises civil and criminal powers in Nasírábád Tahsíl and on the Railway line from Jhatpat to Mithri inclusive.
Extra Assistant Commissioner, Sibi.	Rs. 10,000. Judge, Court of Small Causes, up to Rs 500. Hears appeals from decrees and orders of the Tahsíldár and Náib Tahsíldárs of Sibi and Kohlu and of Munsif of the Sibi Tahsíl.	* 1st Class Magistrate. Summary powers. Sub-Divisional Magistrate. Appeals from decisions of 2nd and 3rd class Magistrates in Sibi, Kohlu and Kohlu Railway tahsíls.	Ditto.	
Extra Assistant Commissioner, Nasírábád.	Rs. 10,000. Judge, Court of Small Causes, up to Rs. 500. Hears appeals from decrees and orders of the Tahsíldárs and Náib Tahsíldárs of Nasírábád.	1st Class Magistrate. Summary powers. Sub-Divisional Magistrate. Appeals from decisions of 2nd and 3rd class Magistrates in Nasírábád and Nasírábád Railway tahsíls.	Ditto.	
Munsif, Sibi	Rs. 300. Judge, Court of Small Causes, up to Rs. 50.	2nd Class Magistrate ..	Extra Assistant Commissioner, Sibi. Revision to High Court.	
Tahsíldár, Sibi	Rs. 300	Ditto ..	Extra Assistant Commissioner, Sibi.	
Tahsíldár, Sháhrig ..	Rs. 300. Judge, Court of Small Causes, up to Rs. 100.	Ditto ..	Assistant Commissioner, Sibi. Revision to High Court.	
Tahsíldár, Nasírábád ..	Rs. 300	Ditto ..	Extra Assistant Commissioner, Nasírábád.	
Náib Tahsíldár, Kohlu ..	Rs. 300	Ditto ..	Extra Assistant Commissioner, Sibi.	
Náib Tahsíldár, Sibi.	Rs. 50	3rd Class Magistrate ..	Ditto.	
Náib Tahsíldár, Sháhrig	Rs. 50	Ditto ..	Assistant Commissioner, Sibi.	
Náib Tahsíldar, Nasírábád.	Rs. 50	Ditto ..	Extra Assistant Commissioner, Nasírábád.	

* The Extra Assistant Commissioner, Sibi, exercises magisterial powers in the limits of the Sháhrig tahsíl also.

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Civil Justice.

Table XIII, Volume B, gives details of the civil suits disposed of by various courts in the old Thal Chotiali District. In the quinquennial period, 1893-4 to 1897-8, the average annual number disposed of was 1,804, of which 1,237 were original, 36 appellate and 531 cases for execution of decree; during the quinquennial period ending with the 31st of March 1903, the annual average fell to 1,753, and in 1904-5 to 1,318, of which 822 were original, 13 appellate and 483 cases for execution of decree. During the year 1904 the total number of original suits instituted in the courts was 744,* and their aggregate value was Rs. 81,653, or an average of about Rs 110 per case. The number of cases, the value in which exceeded Rs. 500, was 4 only; whilst the number of those, of which the value was under Rs. 100, was 648 or about 87 per cent. of the total. The majority of these civil suits occur in the town of Sibi and the Railway bazars, most of the parties being people from India engaged in trade and labour. The Hindus residing and trading in important villages also generally resort to the civil courts. Of the 744 cases decided in 1904, 705 or about 95 per cent. were suits for money or moveable property; the remainder consisted of suits relating to immoveable property (17); the right of pre-emption (5); miscellaneous (15) and matrimonial claims. The number of the last named cases was 2.

In 18 cases only appeals were preferred, and this small number is due to the restrictions on this class of cases contained in the Civil Justice Law and Regulation, to which reference has already been made.

The majority of civil suits instituted are for money and moveable property. The gradual fall in the number of suits may be ascribed to the decrease of population in the railway bazars, consequent on the cessation of large works on the railway and elsewhere which attracted a large alien population and gave rise to petty suits for debt, wages and advances for works.

Appeals and applications for revision in civil cases are generally filed in complicated cases or where the subject matter in dispute is not of a trifling nature. The results of appeals to the Deputy Commissioner, the Assistant Political

* These figures are for the calendar year, while those given in the table are for the financial year.

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Agent and the Extra Assistant Commissioners and of applications for revision to the Deputy Commissioner between 1901 and 1904 are given below :— JUDICIAL.

—	Civil appeals upheld.	Amended.	Remanded.	Rejected.
1901	3	2	2	6 (a)
1902	2	7	1	11 (b)
1903	3	7	2	2 (c)
1904	7	8	3	... (d)

(a) 2 pending at the end of the year.
(b) 7 " " "
(c) 1 " " "
(d) 1 " " "

The Political Agent remarks in respect of execution of decree cases "that the judgment debtors generally pay money by instalments, as the suits are of the nature of simple money matters, and there are very few cases in which applications are infructuous."

Criminal Justice.

Details of the criminal cases disposed of in the old Thal Chotiali District during the decennial period ending with the 31st of March 1903 are given in table XIV, Volume B. The annual average during the quinquennial period, 1893-4 to 1897-8, was 578, of which 557 were original and 21 appellate. In the second quinquennial period the annual average fell to 442, of which 429 were original and 13 appellate. In 1904-5 the total number of criminal cases disposed of was 332, of which 316 were original and 16 appellate. The petty nature of the crime thus dealt with is indicated by the fact that 98 per cent. of the average number of original cases disposed of during the second quinquennial period were decided by courts subordinate to the District Court, and in 1904-5 out of 316 original cases 315 were disposed of by these courts. During the calendar year 1904 the number of cases brought to trial was 269, of which 35 or 13 per cent. were petty cases, punishable under Local and Special Laws. The decrease was due to the restriction from the year 1902

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JUDICIAL. of the police powers to the crime committed in towns, railway stations and bazars, the crime occurring among the indigenous population being dealt with by the levies.

Jirga cases. The system of the disposal of disputes of all sorts by the elders of villages or tribes is indigenous to the country; the procedure is simple and has many advantages. It has been regularised from time to time by certain special regulations, the latest being the Frontier Crimes Regulation (III) of 1901, which has been applied and extended to the Agency Territories and British Baluchistán with certain modifications. The system possesses special advantages when worked in conjunction with the Levy system, under which crime in certain areas outside the towns is investigated by the headmen and levies. At the same time it requires continuous supervision by the District Officers to prevent abuses such as spring from ignorance and partiality. Ordinary cases are referred to a Council of Elders of not less than three members, selected from among the headmen of villages and leading men of tribes, while those which involve any question of principle or affect two or more tribes or two districts are referred to the *sháhi jirgas*, which assemble in Sibi in the winter and in Quetta in the autumn, or to the inter-provincial *jirga*, which is held at Fort Munro once a year in September. It is the function of the *jirga* to come to a finding of fact on the issues placed before them, and its award is then submitted to the Deputy Commissioner, with whom alone lies the power of passing final orders in the case of determining and awarding punishment under the Regulation. Ordinarily the Political Agent may sentence an offender to seven years' rigorous imprisonment; a sentence exceeding this term up to a maximum of 14 years must be confirmed by the Agent to the Governor-General and Chief Commissioner. No appeal lies from awards passed by the Political Agent and Deputy Commissioner, but his orders are subject to revision by the Agent to the Governor-General and Chief Commissioner.

The annual average number of cases decided in the quinquennial periods from 1893 to 1898 and from 1898 to 1903

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was 369 and 855 respectively, the numbers referred to local, *sháhi* and other *jirgas* being as under :—

—	Quinquennial period from 1893-4 to 1897-8.	Quinquennial period from 1898-9 to 1902-3.	1904-5.
Sháhi jirgas	107	122	35
Local jirgas	137	278	524
Fort Munro jirgas	125	203	61
Marri-Bugti jirgas	.....	252	4

Of the 624 cases disposed of during 1904-5, 9 were cases of murder, 46 of robbery, 38 of adultery, 21 of adultery with murder, 149 of cattle-lifting, 29 of land revenue, 42 of betrothal and marriage, whilst 238 cases concerned miscellaneous matters; 48 were inter-provincial and 4 were cases between the Marri and the Bugti tribes. Details will be found in District table XV, Volume B.

Local, joint, Sháhi, and inter-provincial jirgas.

Almost all cases occurring among the tribesmen of the District are referred to local *jirgas*, and they include murder, adultery, matrimonial suits, theft, cattle-lifting and land, etc. It is the policy to restrict investigations by the police, so far as possible, to cases occurring among the non-indigenous inhabitants of the towns and bazars. Ordinary cases between the tribesmen of the Sibi and the Loralai Districts are referred to joint *jirgas*. Cases in which no satisfactory settlements have been arrived at in local or joint *jirgas*, important and serious cases of adultery, murder, matrimony and immoveable property and those affecting tribal custom or two districts or tribes are referred to Sháhi Jirgas. All cases between the tribesmen of Sibi and the Déra Ghází Khán Districts, serious cases among the tribesmen of the District which require an early settlement and cannot be postponed till the Quetta and Sibi Sháhi Jirgas, and cases in which the parties belong to places in the neighbourhood of Fort Munro are referred to the inter-provincial *jirga* held there in September every year. As cases occurring between

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JUDICIAL. tribes in Baluchistán on the one hand and in the Punjab on the other frequently assume serious proportions, if not nipped in the bud, certain rules, under which reports of inter-provincial cases are made to the Political officers concerned, were framed in September 1882 by Mr. R. I. Bruce, C.I.E., First Assistant to the Agent to the Governor-General in Baluchistán and Mr. (now Sir Frederick) Fryer, Deputy Commissioner, Déra Ghází Khán, and were notified in *darbar* to the assembled chiefs. They run as follows :—

Rule I.—In all cases of theft or other crime occurring under such circumstances that the members of one tribe suspect that the offenders belong to another tribe, an immediate report must be made to the Political officer in charge of the tribe which has suffered, and, if no report is made within one month of the occurrence of the case, no redress shall afterwards be given unless good cause be shown for the failure to report.

Rule II.—In cases in which cattle or other live-stock are missing, and it has not been ascertained whether the cattle or other live-stock have been stolen or have strayed a report must be made that the property is missing; and should the property be afterwards ascertained to have been stolen or misappropriated, a subsequent report will be required setting forth what tribe or what persons are suspected. Notice that the property is missing must be sent in within a month of its being missed.

Rule III.—In cases Nos. 1 and 2 it is not necessary that the thieves or the tribe to which they are supposed to belong, should be named in the first instance; but information on these points must be given as soon as it is obtained.

Rule IV.—In all cases in which members of one tribe seek refuge with any other tribe on account of any crime they may have committed, or on account of alleged grievances, the chiefs of the tribe to which such refugees belong must send an immediate report stating with what tribe the refugees have taken shelter.

Rule V.—The chief of any tribe in which a refugee may seek shelter shall inform the Political officer in charge of his tribe as soon as the act comes to his notice.

Rule VI.—Whenever a case which has been duly reported is settled without the intervention of a Political officer

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a report must be submitted by the chief of the tribe or tribes showing the manner in which it has been settled, and such settlement shall be subject to the approval of the Political officers concerned.

Rule VII.—All reports made under these rules to a Political officer shall be at once communicated by him to the Political officer who may be in charge of any tribe or tribes implicated in the report.

System of selection of members.

Local *sardárs*, *motabars*, and *maliks*, who are conversant with the customs of the people and who are men of influence are selected to sit on the local *jirgas;* whilst chiefs and headmen of standing among the tribes, especially those whose tribesmen are concerned, are chosen as members of the Sháhi Jirgas. In the case of the Fort Munro Jirgas, invitations to attend are generally confined to chiefs of important tribes.

Prevalent crime.

Of the cases which go before the *jirgas*, cattle-lifting is most prevalent among the Marris and Bráhuis, adultery in the Sibi and Sháhrig tahsíls and the Marri country, and adultery with murder in the Marri country and in some parts of the Sibi sub-division. Among the Marris and pure Baloch tribes it has long been the custom for both adulterer and adulteress to be killed, and if the former escapes the latter is generally killed. For the last few years, however, such murderers have been imprisoned, and this has had a deterrent effect in following the above custom. The Marris and Bugtis were given a *sanad* by Sir Robert Sandeman in which they were assured, among other things, that the British Government would not interfere in their matrimonial affairs, and consequently there are many cases among the Marris of the deliberate murder of their wives. In comparison with the Marris the Bugtis do not seem to take so much advantage of this state of affairs. Perhaps this is because they are so much better managed by their chief and his family.

Acceptance of findings by parties and appeals.

In the majority of cases the awards of the *jirgas* are acceptable to the parties concerned.

Fanatical outrages.

Fanatical attacks on Europeans especially and non-Muhammadans were unfortunately of somewhat frequent occurrence in the old Thal Chotiali District, and during the decade ending with the 31st of March 1903 there were 12 such cases, the most conspicuous being the outrage committed, in

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JUDICIAL. October 1896, by six Thingiáni Marris at the Railway stations of Sunari and Dalujál in which eleven men, including a European platelayer, were murdered; that perpetrated on the 14th of March 1898, at the Smallan Dâk Bungalow by one Arsala, an Utmánkhél of the Bori tahsíl, on Lieutenant-Colonel Gaisford, the Political Agent of the District, and an attempted attack on Captain and Mrs. Spence by Niáz Muhammad Bráhui of Saríáb in the Quetta-Pishín District on the 11th of February 1899 at Sibi. The majority of these cases may be ascribed directly to religious fanaticism, but other causes, such as family or tribal quarrels and physical incapacity, frequently contribute to induce the murderers to turn fanatic and court death as the penalty of their act. Closer acquaintance with British methods, however, the general pacification of the country, the enforcement of village and tribal responsibility and the presence of strong bodies of troops and police are resulting in a gradual diminution of the crime.

Fanatical cases are dealt with under the Murderous Outrages Regulation, IV of 1901. Among its more important provisions may be mentioned the power which it gives to the Sessions Judge or Deputy Commissioner of the District or to any Magistrate of the first class specially empowered by the Local Government or the Sessions Judge or the Deputy Commissioner, after the commission of an offence, to try a fanatic, to pass orders as to the disposal of the offender's body if he is convicted, and to forfeit all his property to Government. No appeal lies from any order made or sentence passed under the Regulation, and the court may, on the recommendation of a Council of Elders or after such inquiry as it may deem necessary, take measures against any community or individual with whom a fanatic is or has been associated in circumstances which satisfy it that, by reasonable prudence or diligence on the part of the community or individual, the commission or attempted commission of the offence might have been prevented. They include fine and forfeiture of revenue-free grants, remissions and allowances.

Registration. The provisions of the Indian Registration Act, III of 1877, were adopted for guidance from 1881 and the Act was formally extended to the District in 1890. The Political Agent and Deputy Commissioner is the Registrar and the Tahsíldárs of Nasírábád, Sibi and Sháhrig and the Náib Tahsíldár

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of Kohlu are Sub Registrars within their respective Sub-districts. The Munsif of Sibi is Joint Sub-Registrar of the Sibi Sub-district. The people of Sibi are beginning to realize the advantages afforded by registration, whilst those of Kohlu and Sháhrig are still ignorant of them. A Registration office has been opened in Nasírábád since 1904. Prior to that documents covering large transactions between the people of that place and Sind were registered in the Sind offices, chiefly at Jacobábád. In Kohlu, transactions are made by verbal agreements, whilst in Nasírábád and Sháhrig they are drawn up by the petition-writers or *mullás*. Mutation Registers have not yet been opened in Nasírábád. They exist in Kohlu, but the people do not take advantage of them. Mutation Registers have been started in Sibi and Sháhrig from the year 1903-4. Table XVI, Volume B, shows in detail the number of documents registered, the revenue realized and the expenditure incurred in connection with registration during each of the twelve years 1893-4 to 1904-5, and the following abstract indicates the general nature of the small amount of work which is done :—

Annual average of 10 years, 1893-4 to 1902-3.						1904-5.					
Documents registered.			Total realizations including copying fee.	Total expenditure.	Number of offices.	Documents registered.			Total realizations including copying fee.	Total expenditure.	Number of offices.
	Optional.						Optional.				
Compulsory.	Relating to immoveable property.	Others.				Compulsory	Relating to immoveable property.	Others.			
			Rs. a. p.	Rs. a. p.					Rs. a. p.	Rs. a. p.	
44	1	50	237 12 10	115 1 2	4	64	8	16	272 4 0	142 1 9	5

Details of the documents relating to mortgage and sale of immoveable property, which were registered in the Sibi, Nasírábád and Sháhrig Sub-districts in the year 1904-5, show

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JUDICIAL. that, excluding transactions between non-agriculturists, 4 mortgages out of a total of 17 mortgages and 27 sales out of an aggregate of 37 sales took place between cultivators themselves. The number of sales and mortgages by agriculturists numbered 5 and 13 respectively, the transactions generally taking place with Hindus, who have been settled in Sibi and the surrounding villages for several generations. The total number of documents affecting immoveable property registered in the district during the calendar year 1904 was 69, of which the registration of 67, valued at Rs. 40,739, was compulsory, whilst that of 2, valued at Rs. 145, was optional. Those affecting moveable property numbered 21 and were valued at Rs. 4,687, whilst 11 miscellaneous documents were registered.

FINANCE. Historical. On the first formation of the Tnal Chotiali District, the revenue and expenditure were classed as Imperial and included in the general accounts. In 1890 the Police and Levy services were provincialised, and in the following year the revenue and expenditure of Kohlu were also included under the Special Revenues. From the 1st of April, 1897, a fresh quasi-provincial settlement was sanctioned for a period of five years for the whole of the Baluchistán Agency, including the Kohlu, Sibi and Sháhrig tahsíls. The settlement was again renewed from April 1, 1902, and now includes the Nasírábád tahsíl (1905).

Table XVII, Volume B, shows the provincial revenue receipts of the Sibi, Sháhrig and Kohlu tahsíls for the period from 1897-8 to 1902-3, and for the whole District for 1903-4 and 1904-5. The principal sources of income are Land Revenue, Excise and Stamps, to which are added minor items under Salt, Law and Justice, Jails, Registration, Assessed Taxes, Public Works and Miscellaneous. The annual receipts during the quinquennial period of 1897-8 to 1901-2 averaged Rs. 1,71,680, to which Land Revenue contributed Rs. 1,38,204, Excise 12,194, Stamps 8,820 and other items Rs. 12,462. In 1902-3, the receipts amounted to Rs. 1,62,841, while in 1904-5 they rose to Rs. 2,98,623, the increase being chiefly due to the inclusion of the revenues of the Nasírábád

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tahsíl. Out of the total amount, Land Revenue contributed Rs. 2,37,957 or about 80 per cent. Excise Rs. 25,288, Stamps Rs. 11,542, Law and Justice Rs. 12,281 and the balance of Rs. 11,555 was made up of Salt, Registration, Jails, Medical, Miscellaneous and Public Works.

FINANCE.

LAND REVENUE. Early revenue history.

The *Aín-i-Akbari* informs us that in the time of the Emperor Akbar, at the end of the sixteenth century, the districts or *maháls* of the Chalgari or the Harnai valley formed part of the province of Kandahár, while Sibi belonged to Multán. The former District was required to furnish a force of 200 horse and 300 footmen, 12 *tumans* in money and 415 *kharwárs* of grain, and the latter paid 1,381,930 *dáms** equivalent to about Rs. 13,000, and furnished a force of 500 cavalry and 1,500 foot. The revenue paid by Kohlu and Nasírábád cannot be ascertained, as they did not constitute separate districts.

Sháhrig tahsíl. Early revenue history

Under the Afghán rule, Kach, Kowás and Ahmadún were associated with the *mahál* of Pishín for administrative purposes. They originally paid no land revenue, but were required to furnish a number of men-at-arms or *naukars* for the service of Government. Subsequently the liability to military service was commuted to a money payment. In 1833 A.D. Pishín was assigned to one Khushdil Khán, a deputy of the governors of Kandahár, as a *jágír*, and the revenue on Ahmakún and Khawás was fixed at 120 and 480 Kandahári rupees respectively. The tax fell entirely on the Taríns and Raisánis, the Pánézais and Sárangzais being exempt from all payments.

Referring to the revenue paid by the inhabitants of Zawar (Harnai) valley, Dr. Duke † wrote as follows in 1882 :—

"The Mekhiánis state that Nádir Sháh was the first prince

---

* *Note.*—1 *tuman* is equal to 800 *dáms*.
40 *dáms* equal to 1 *tabrézi* rupee.
8 *tabrézi* rupees equal to 3 Indian rupees.

Vide Ain-i-Akbari, Vol. I, page 31, and Vol. II, page 303. Mr. Duke's report on Harnai and Thal Chotiali, page 4, may also be consulted.
1 Kandahari rupee = ½ Indian rupee.

† *Dr. Duke's report on Harnai and Thal Chotiali*, pages 96 *and* 97.

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LAND REVENUE.

who taxed them. Ahmad Sháh Durráni imposed a house tax, and doubtless he took a capitation and cattle tax. So long as the Durránis ruled at Kandahár, these taxes were paid in an irregular manner, but, since the transfer of the seat of power to Kábul, no definite system of taxation has been followed until quite lately. Occasional revenue raids were carried out sometimes by the Batézais of Pishín, who took Zawar on their way to Thal or Sibi and sometimes by the Durránis of Shálkot. The Bárúzais of Sibi endeavour to prove that Zawar was included in their districts by Ahmad Sháh Durráni, but this fact is not mentioned in the *sanad* given to them by him. The Zawar people entirely deny their assertion, and, as has already been shown in the chapter on Sewistán, there is no doubt that Zawar has always been held as a separate district or *máhal.* The revenue raids above alluded to were most oppressive. It is probable that the Amír granted the Zawar revenues in payment of claims, and that the claimants had to get all they could without any assistance from the Amír. On some occasions they took as much as Rs. 6,000 *Kaldár* * at one visit and they always drove off a number of sheep. The Bábihán people at one time assumed a permanent attitude of rebellion; they left their homes and lived in the hills to the north of Bábihán for five years. At length the Zawar people appointed a deputation in 1874 or 1875 to visit the Amír Shér Ali Khán at Kábul. The Amír received the *Maliks* and arranged a tax of Rs. 624 *Kaldár* on the Mekhiánis and Rs. 300 on the Wanéchis; further one lamb in 40 and one sheep in 100 were to be given. The Harnai people have no documents to produce in support of this statement, and I put down the amounts exactly as given by themselves. On the return of the deputation, the Zawar people held a jirga and arranged for the proper distribution of the tax amongst themselves. Zawar from Khost to Bábihán inclusive was divided into 340 *pakhas* or shares; this division was made on an estimate of the value of the soil, of

* *Note.*—British Indian rupees.

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the availability of the water-supply, etc., of each *pakha*. The shares fell as follows :— LAND REVENUE.

Number of villages.	Total *pakha* of each village.	*Mudfi.*	Balance.
Sunari	1	...	1
Loara Tuka	10	...	10
Béli	½	...	½
Zabarwal	1½	...	1½
Harnai	125½	5½	120
Ghurmi	68	1	67
Gachína	21	...	21
Nákas and Raghni	17	1	16
Chhajju and Wargi	16	...	16
Dom Kach	2	...	2
Punga	6	...	6
Sháhrig	60	...	60
Khost	12	...	12
Total ...	340½	7½	333

"This arrangement has to a certain extent been since modified by the interchange of lands by purchase and sale, but its general lines are perfectly understood by the people, who have no difficulty whatever in arranging for the alteration in incidence of taxation which these transfers of land revenue have involved."

Modern revenue history.

During 1879 and 1880, Kach Ahmadún and Kowás formed part of Pishín tahsíl. The details of the revenue recovered during the former year are not available, but in July 1880 Captain H. Wylie, the Political Officer then in charge, collected 65¼ maunds of grain and a small sum of Rs. 486 on

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LAND REVENUE.

account of a poll-tax on sheep and cattle, the total collection amounting to Rs. 3,914. In 1881 the assessment was fixed at 1,000 maunds of grain, divided into 20 shares to be paid as shown below :—

Taríns, 10 shares	Kowas	454	maunds.
	Ahmadún	46	,,
	Dirgi	100	,,
	China	100	,,
Pánézais, 6 ,, ...	Kach Amadún, Kazzha and Kahán	100	,,
		800	,,
Sárangzais, 3 shares		150	,,
Isakhéls, 1 share		50	,,
		1,000	,,

This assessment, which was assumed to represent approximately one-sixth of the gross produce, continued up to the end of 1888-9. In 1889-90 the assessment was fixed at 3,300 maunds of grain, and subsequently up to 1895, when cash assessments were introduced, the revenue was collected by appraisement or *kankút*, the rate being one-sixth of the total produce. In the Harnai valley, revenue was first levied in 1880 at the rate of one-sixth of the gross produce of the villages of Harnai and Sunari, the collections amounting to Rs. 7,502. In the following year, 1881-2, revenue was collected from the whole valley and amounted to Rs. 14,121.

From 1882 to 1895 the revenue of the whole of the Sháhrig tahsíl was assessed by *kankút* or appraisement at the rate of one-sixth of the produce. In 1895 a cash assessment was introduced by Major McIvor, which amounted to Rs. 21,948 and was levied on all villages having a permanent source of irrigation on the basis of the revenue taken by *kankút* during five preceding years. This assessment was first sanctioned for three years, but was subsequently extended up to the 31st of

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March 1901, and the annual income up to the year 1900-01 was as under:— LAND REVENUE.

Years.	Rs.	a.	p.
1895-6	21,912	0	0
1896-7	20,569	12	6
1897-8	20,645	13	10
1898-9	21,968	3	6
1899-1900	22,004	13	9
1900-01	21,948	4	9

The tahsíl was brought under Settlement in 1901-2, and the revenue obtained during that year under the new system amounted to Rs. 30,581 including grazing tax.

In 1904-5 the total land revenue was Rs. 27,332 as shown below:—

	Rs.
Land Revenue.	
(*a*) By fixed assessment	19,647
(*b*) By temporary cash assessment ...	6
(*c*) By *batai* or *tashkís* in kind	1,710
Grazing Tax.	
(*a*) Settled inhabitants—	
(i) By enumeration	4,719
(ii) By *ijára*	...
(*b*) Nomads—	
(i) By enumeration	650
(ii) By *ijára*	...
Miscellaneous, including water mills, etc.	600
Total ...	27,332

Sibi tahsíl. Early Revenue history.

The revenue of Sibi under the Afghán Government varied considerably from time to time, both in amount and in the method of its collection. In 1839 A.D. the sum of Rs. 11,000 appears to have been realized, but it is not known whether it was levied in kind or cash. The next collection, of which accounts are available, was in 1842, the last year of the temporary occupation of the District by the British Government. This collection was made in kind at the rate of one-third of the produce of the *rabi* harvest and one-fifth of the *kharíf*, and the total revenue thus realized amounted to Rs. 36,845 (*rabi* Rs. 33,957, *kharíf* Rs. 2,888). For the next few years, after the British evacuation, the same system

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of revenue was maintained by the Bárúzai *sardárs* and the annual collections averaged about Rs. 30,000. In 1846 a return was made to the former system of a permanent cash assessment, and the revenue in kind was commuted for a fixed payment of Rs. 10,000 a year, which was collected through the *sardár* of the Bárúzai tribe, in whose family the office of *náib* or local governor was hereditary. The whole of this amount with the exception of Rs. 400 was assessed on lands irrigated from the Nári river, and was distributed according to the shares (*páos*) of water, which were divided among the different tribes. No revenue was taken from the Kurks, as their lands formed the *jágír* of the Bárúzai chief. The lands now known as the "Municipal lands," which had been granted by the Afghán Government to the Bárúzái chiefs and were called the *bághát* or garden lands, also paid no revenue. The details of the Sibi assessment were as under :—

			Rs. a. p.
Panis	Marghzánis 8 *páos* at 220-4-0 each	= 1,762-0-0	5,725 8 0
	Sáfis 8 ,, ,, ,,	= 1,762-0-0	
	Dehpáls 6 ,, 220-2-8 ,,	= 1,321-0-0	
	Mizris 4 ,, 220-2-0 ,,	= 880-8-0	
	Khajaks 8 *páos* at 337-0-0 each, one share being held by each section		2,696 0 0
	Nodhánis of Gulu Shahr 2 *páos* at 337-0-0 each	= 674-0-0	774 0 0
	Tax on Hindus and *kamíns* of Gulu Shahr.	100-0-0	
	Ghulám Bolaks 1 *páo* at 337-0-0	= 337-0-0	504 8 0
	Shakar Khán Marghzáni for land at Ghulám Bolak purchased from the Raisánis about ½ pakha pay	167-8-0	
Mal			100 0 0
Sáng			100 0 0
Sulphur Mine			100 0 0
			10,000 0 0

This system continued up to the year 1878, when Sibi was ceded to the British Government.

Modern Revenue history.

In 1878-9, which was the first year of British re-occupation, the revenue was collected in accordance with the existing Afghán practice, and the total income thus obtained amounted to Rs. 9,683. In the following year the system of collection in kind was reverted to, and under the orders of Sir Robert Sandeman the Government share of the produce

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was fixed at one-sixth of the total produce of both the spring and the autumn harvests. In addition to the above, 4½ *kásas* of grain per *kharwár* were taken on account of certain cesses. The change was followed by a large and immediate increase of revenue which amounted to Rs. 33,930 in 1879-80 and to Rs. 58,674 in 1880-1. In 1891 the cesses were abolished and the revenue rate was raised from one-sixth to two-ninths of the produce. This rate is still in force (1905). In Sángán the rate is one-fourth, half of which is paid to the Bárúzai Jágírdárs; in Lákhi it is one-sixth; and in Quat-Mandai one-twelfth, the Marri chief receiving an equal amount The assessment of the Sibi Municipal lands varies from Rs. 2-8-0 to Rs. 4 per acre. Up to 1899 the whole of the income derived from these lands was credited to the Sibi Municipal Funds, but in April 1900 it was decided that these funds should contribute a sum of Rs. 746-11-0 to the Provincal Revenues per annum on account of revenue, the assessment*, which was fixed for a period of ten years, being based on one-fourth of the Municipal receipts from the lands under cultivation.

The total revenue of the tahsíl in 1904-5 amounted to Rs 42,808 as detailed below:—

Land Revenue.

	Rs.
(*a*) By fixed assessment...	
(*b*) By temporary cash assessment ...	2,018
(*c*) By batai or *tashkhís* in kind ...	35,666

Grazing Tax.

(*a*) Settled inhabitants—	
(i) By enumeration	1,046
(ii) By *ijára*	1,451
(*b*) Nomads—	
(i) By enumeration	1,437
(ii) By *ijára*	
Miscellaneous, including water mills, etc....	1,190

The revenue is levied mostly by batai, *tashkhís* or appraisement being only resorted to in cases of small isolated plots of land.

Writing in 1885 on the subject of the introduction of cash

* Papers relating to Settlement of Sibi Municipal lands, 1899, pp. 24 to 26.

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assessment into the Agency, Mr. R. I. Bruce, C.I.E., at that time Political Agent of the then district of Thal Chotiali, said: "It would in my opinion be very premature to think of introducing cash collections into Sibi. It is to the lands watered from hill torrents that we must look mainly for our future increase in the Sibi revenues, and in all probability it will take about ten years before the revenues of the country in that direction are fully developed. Moreover, it seems very questionable whether cash collections are suitable for lands watered by hill torrents where the fluctuations of produce are so incalculable and where the people are poor and cash is scarce. The floods on this frontier are so uncertain and variable that often successive dry seasons occur, followed by a season of copious floods and a bumper harvest. In the dry seasons, the people seek other means of livelihood, and they do not feel the small quantity of Government grain taken from them as a hardship, while they would be sorely tried to pay any average cash assessment; whereas a good flood season pays the Government for many years of failure, leaving the people abundance and to spare. Besides in a small compact and very fertile tract like that of Sibi, where supervision is, comparatively speaking, easy, some of the chief objections to collections in kind do not apply."

The revenue survey of the Sibi tahsíl was completed in May 1901, but it was not considered advisable to impose a cash assessment, and the revenue at the present time (1905), with the exception of that on certain miscellaneous crops, is still levied in kind.

The following table shows the rates of cash assessment on miscellaneous crops in the tahsíl :—

Name of place.	*Rabi sabs khurda* per acre.			Sweet melons per acre.	Water melons per acre.	Onions per acre.	Lucerne per acre.	Carrots and other vegetables per acre.	*Kharif sabs khurda* per acre.		
	Rs.	a.	p.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	a.	p.
Sibi, at two-ninths	11	1	10	4	4	4	6	4	6	10	8
Sángán, at one-fourth	12	8	0	6	6	6	...	6	7	8	0
Quat-Mandai at one-sixth ...	8	5	4	6	6	6	...	6	5	0	0

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Government takes no share of the straw of the *bájri*, *sháli*, *china*, *kangni* and *sarshaf* crops, but as regards all other crops the share of the straw is the same as that of the grain (1905). Up to the year 1880 no share of *bhúsa* was taken in the Sibi tahsíl. In 1881, it was taken at one netful (about 2 maunds) per *páo* of water and the rate was doubled in 1882. In 1884, a fixed amount of 8,000 maunds was taken from the irrigated lands. In 1896-7 the share was fixed at one-sixth, and this rate was continued up to March 1898, when it was raised to two-ninths, the rate at which the grain was assessed. Up to the end of the year 1895-6 the Government share of the *karbi* was fixed each year, and was paid for by the *zamíndárs* in cash at the rate of 4 annas per load. During 1896-7 it was assessed at 20 bullock-loads per *páo* of water and was paid for in cash at 6 annas a load. In 1898 an agreement was made for a term of five years with the *zamíndárs*, by which 1 maund of *karbi* was assessed for every maund of *juár* and was paid for in cash at the rate of 9 pies per maund. This assessment was renewed in 1902 for a further period of five years and is now in force (1905).

Kohlu tahsíl. Early revenue history.

Before the British occupation, this valley was independent and paid no revenue. The Zarkún and the Marri chiefs, however, recovered the following taxes from their respective tribes:—

Taxes levied by the Zarkún Chiefs.

(1) One sheep for every flock of fifty or above (*dan*).

(2) 1 seer of grain for every milch cow above three years of age.

(3) 50 *pats* (2½ Government maunds) of wheat from each *zamíndár* at the *rabi* harvest.

(4) An equal share of the loot obtained by a raiding party consisting of ten men or under, and a *panjuk* or one-fifth in other cases.

Taxes recovered by the Marri Chief.

(1) *Panjuk* or one-fifth of the loot.

(2) A sheep or a goat from each flock as *mehmání*.

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LAND REVENUE.

In addition to the above, import and export duties known as *sung* were levied on all merchandise passing through the valley at the rate of 4 annas per camel load. The duties levied from the villages of Oriyáni, Malikzai and Shírini were taken by the Zarkúns, and those collected from other villages by the Marris. The annual income of the Zarkún chief from this source is said to have amounted to about Rs. 50.

Modern revenue history.

Excluding revenue free-holdings, there are three descriptions of revenue paying land in the Kohlu valley : (1) the land belonging to the Zarkún tribesmen, (2) the *mírás* or lands assigned to the Marris by the Zarkúns when the former were called in to assist the Zarkúns against the Bugtis, and (3) the *sarkharíd* or lands purchased by the Marris from the Zarkúns before the Muranj Settlement of 1892. The Zarkún lands pay one-sixth of the produce to Government ; the *mírás* lands one-twelfth to Government and one-twelfth to the Marri chief, and the owners of the *sarkharíd* land pay one-twelfth to Government and 30 *gínds* or about 120 maunds of grain per annum to the Marri chief. The revenue is taken partly by batai and partly by *tashkhís*. In 1892-3, the first year of British occupation, when one-half was remitted, it amounted to Rs. 6,269, and in the present year (1904-5) to Rs. 12,122 as detailed below :—

Land Revenue.

		Rs.
(*a*)	By fixed assessment	...
(*b*)	By batai or *tashkhís* in kind ...	8,767

Grazing Tax.

(*a*)	Settled inhabitants—	
	(i) By enumeration	181
	(ii) By *ijára*	2,675
(*b*)	Nomads—	
	(i) By enumeration	284
	(ii) By *ijára*	...
	Miscellaneous, including water mills, etc.	215
		12,122

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The rates of cash assessment on miscellaneous crops per acre are Rs. 8-5-4 for spring crops cut for fodder, Rs. 8 and Rs. 5 for melons, Rs. 12 for onions and Rs. 5 for lucerne, vegetables and autumn crops cut for fodder.

Násírábad tahsil. Early revenue history.

Nasírábad formed part of the District of Kachhi, which was granted in 1740 by Nádir Sháh to the Bráhuis in compensation for the death of Mír Abdulla, the Ahmadzai Khán of Kalát, who was killed by the Kalhoras in the battle of Jándrihar near Sanni. From that time and until the construction of the Sind canals, the revenue was levied by the division of produce (batai), the rates of which varied from one-sixth to one-fourth. In addition to batai, the State levied the cesses known as the *jholi* and *lawázima*, varying from 2 to 3 *kásas* of grain per *kharwár*.

The State also levied transit duties on merchandise, etc., at the rate of annas 4, 2 and 1 per camel, bullock and donkey load, respectively.

Modern revenue history.

When the question of the extension of the canals into the Kalát territory was first mooted, it was agreed between General John Jacob, on behalf of the British Government, and Mír Nasír Khán II, Khán of Kalát, that the revenue derived from the lands irrigated by the Sind canals should be equally divided between His Highness and the British Government. This agreement came into force in 1843, and was subsequently reaffirmed by Sir Robert Sandeman and Mír Khudádád Khán in 1877. It appears to have been the custom in earlier days to lease a given quantity of land for a term of seven years on the condition that the lessee should pay revenue on one-third of the whole at a uniform rate of Rs. 2 per acre. The system was abandoned in 1885, and the land actually brought under cultivation was measured at each harvest and revenue was taken at the rate of Rs. 2 per acre, half of which was paid to the Khán of Kalát as land revenue, and the other half credited to the Bombay Government as the water rate. After the construction of the Frontier Rájbha, Uch and Manjúthi branches of the Desert Canal, the water rate on the lands irrigated by the two former branches was raised in 1900-1 to Rs. 1-8-0 per acre, and in 1902-3 the higher rate was imposed on the lands watered by the Uch and Manjúthi branches. A small cess at the rate of 6 pies per acre has been levied since 1888 to meet the moiety of the cost of pay

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of the Tahsíldár and the additional establishment, the other half being paid by the Bombay Government. Since August 1904 the cultivation of rice, which requires more water than other crops, has been restricted, the special rates being Rs. 3 per acre on authorised cultivation and Rs. 6 per acre on unauthorised cultivation. The question of revising the assessment on lands irrigated by the canals is under consideration (1905).*

As is the case in other parts of the Agency, the dry crop lands are assessed at one-sixth of the produce. The land revenue in 1904-5 amounted to Rs. 1,23,451, of which Rs. 1,22,822 were realized by cash rates from irrigated lands, and Rs. 629 by batai or *tashkhis* from the dry crop area. The water rate during this year amounted to Rs. 1,38,780, which was credited to the Bombay Irrigation Department.

Sale of revenue grain.

In tahsíls, where the revenue is levied in kind, the Government share of the grain is sold by public auction, the final bids being subject to the sanction of the Revenue Commissioner. The sales take place at the time of the batai, the usual condition for purchasers other than *zamíndárs* being that the delivery must be taken over at the threshing floors or at certain centres fixed with the approval of the Revenue Commissioner, to which the *zamíndárs* are required to carry the grain free of charge.

---

* The rates temporarily sanctioned for the Desert Canal are :—

		Rs.	a.	p.
Kharif	*Rice* (authorised) ...	3	0	0
	,, (unauthorised)	6	0	0
	Other crops—			
	Flow ...	2	8	0
	Lift ...	2	4	0
Rabi	Bori ...	2	8	0
	Flow ...	3	0	0
	Lift ...	2	12	0
Dubari	Watered ...	1	0	0
	Unwatered ...	0	8	0

For the Begári Canal rates are—

Rice ...	As for Desert.
Other crops ...	Rs. 2 per acre.
Dubari ...	As for Desert.

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LAND REVENUE. The batai system.

The rough-and-ready methods adopted for the collection of the revenue in kind are indicated by the following account by Captain G. Gaisford of the proceedings in Duki, which may be taken as typical of all parts of the Agency:—On his arrival in the district, in May 1883, he found the *rabi* harvest in progress. The tahsíldár was engaged in realizing one-sixth of the grain as the Government share. He had guards (*karáwas*) posted at the villages to see that no grain was surreptitiously removed from the threshing floor before the batai or division was made. The men employed consisted of one or two servants of the Tahsíldár and some local men and Punjabis. Captain Gaisford soon saw that the system was bad and that the *karáwas* were not to be depended upon. As they were merely employed temporarily and had nothing to look forward to, their one object was to make as much and to do as little as possible. As a rule, the villagers made them comfortable, killing a sheep for them occasionally and providing them with the best of everything. In consequence Captain Gaisford advocated the employment of native cavalry sowars, and the following system was adopted: The villages were divided into groups, and each group was put in charge of a duffadár, who was responsible for it. Each village had two sowars told off to it; one of these had to remain at home, while the other patrolled round the crops and threshing floors. The sowars were sent out before the grain was ripe, and then their chief duty was to see that the cattle were not allowed to trespass in the standing crop. As the wheat and barley was cut, it was collected and taken to the threshing floors, which were located as centrally as possible. Gleaners were permitted on ground from which the sheaves had not been removed. Energetic women were watched, and it was found that none could collect and beat out more than 5 seers of corn daily. This was, therefore, the maximum amount that any woman or boy was allowed to take into the village; and for this the sowar at the door was responsible.

When the grain had been cut, collected, trodden out, winnowed and cleaned, each man made his portion into a large heap. Under the supervision of the duffadár these heaps were divided into six equal lots. One was taken for Government and then put into bags, loaded up and taken to

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the granaries by the *zamíndárs*. The wheat was measured by the country measure, or *path*, as it was put into the bags, and at the granary it was weighed before being stored. The wheat was sent off usually under charge of a levy sowar, who was given a *chálán* by the duffadár, who took the batai. Each sowar was given a *thappa* or stamp, and as soon as the wheat had been trodden out or was in a more advanced stage, it was the sowar's duty to affix a mud seal on every heap at nightfall. At daybreak each seal was again inspected, and, if found intact, the *zamíndár* was permitted to continue his work. If broken, the heap was investigated. Sometimes dogs and jackals were the cause, sometimes the grain had been stolen. Each case was investigated by the duffadár and a report sent to the tahsíldár. If the tahsíldár and his subordinates were fairly active and actually on the move, the system was found to work fairly well, and the *zamíndárs* were not dissatisfied.

This system is, with slight modifications, still followed where revenue is taken by batai. Troops are, however, no longer employed, their place being taken by the sub-divisional and tahsíl officials, assisted by local levies and occasionally by paid *mushrífs or karáwas*.

Recapitulation.

In 1904-5 the land revenue of the district, including grazing tax, amounted to Rs. 2,37,957, to which Sibi contributed Rs. 42,808, Kohlu Rs. 12,122, Sháhrig Rs. 27,332 and Nasírábád Rs. 1,55,695. The total revenue for the same year from all sources amounted to Rs. 2,98,623.

Settlement and their periods. Sháhrig settlement.

In 1899 proposals were submitted by Mr. E. G. Colvin, then Revenue Commissioner, to extend the settlement operations to the Sháhrig tahsíl. The principles laid down for the settlement were that it should be summary, but still such as to be much in advance of the arrangements already in force, and to supply an authoritative record of rights; that the assessment was to be light, and that little increase of revenue was to be expected; that unirrigated land of any considerable value should be excluded from the fixed assessment; that the value of one-sixth of the gross produce might be expected as the basis of the assessment; that it would be inexpedient to impose any considerable enhancement upon the revenue collections of the last few years; that the Government share of the produce from division of crops

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should be valued at such average prices as might be fairly expected to be maintained for the next ten years; and, finally, that the result should be used as a maximum standard for purposes of check rather than as one to be necessarily worked up to. The survey was to be field to field.

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The settlement operations were begun in 1899 and completed in 1900. In the Sháhrig, Harnai, Bábihán and Ghurmi circles, where the division of fields was minute, the survey was made on a scale of 32 inches to the mile, and in the Kach-Kowás circle on that of 16 inches to the mile. The assessment worked out to Rs. 20,745, excluding the privileged tenures in the irrigated areas, and the period of settlement was fixed at ten years from 1st of April 1901, on the understanding that the cultivation from all new sources of irrigation in estates subject to assessment would not be liable to additional revenue during the period of the settlement. The assessment was confined to irrigated areas, including small dry-crop tracts up to 20 acres forming parts of the irrigated *maháls*, while in other unirrigated tracts the revenue was and is still (1905) levied by batai at the rate of one-sixth of the produce. The final sanction of the Government of India to the settlement was accorded in July 1901, and it was laid down that "the effect of the new rates (which are high) should, however, be carefully watched during the term of the settlement."

Sibi settlement.

The first proposal to carry out settlement operations in the Sibi tahsíl was made by Mr. (now Sir) Hugh Barnes in February 1899, when he reported that the people were ready for a cash assessment in lieu of the existing collection of revenue by batai, and pointed out that it was necessary to ascertain and define, while there was yet time, the rights of Government in the many acres of waste lands still existing in the Sibi tahsíl. The proposal to undertake settlement operations was approved by the Government of India in March 1899. In October of the same year, it was decided that it would be desirable to postpone the revenue survey, as there had been two bad years which rendered it unlikely that the people would be willing to accept a reasonable cash assessment.

The traverse survey of the tahsíl was completed during the winter of 1899-1900 and the revenue survey in May 1901.

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In the meantime Mr. Colvin, the Revenue Commissioner, had officially represented his opinion as follows :—

"I do not at present recommend attempting to impose a settlement for a period of years. The people are strongly opposed to this, and a settlement by consent would involve a considerable loss of revenue, while a settlement on any other terms would probably be politically unwise in this part of the country. Moreover there are large tracts of *khushkába* or dry crop cultivation, which do not lend themselves to cash assessment." These views were supported by the Agent to the Governor-General, and approved of by the Government of India in March 1901.

The settlement operations in Sibi have, therefore, been confined to the preparation of revenue survey and record of rights.

The survey was made on a scale of 16 inches to the mile. The Sángán, Talli and Mal circles, as well as the cultivated *saılába* lands in the Sibi, Kurk and Khajak circles, were subjected to a field to field survey, while a *thákbast* survey was carried out in the irrigated lands belonging to the villages of the last three circles. The Badra, Quat-Mandai and Tokhi valleys, Government forests and Sibi Municipal lands were not included in the settlement survey, the last mentioned having already been surveyed in 1899.

Review of existing assessments (1905).

As uniformity does not exist, it will be useful to summarise briefly, in the form of a statement, the various systems of revenue prevailing in different parts of the District.

Area.	Description.	Revenue system.	Period of settlement, if any.
Sháhrig...	Irrigated land.	Cash assessment ...	10 years, from 1st April 1901.
	Unirrigated.	Tracts of 20 acres and under, lying within the limits of the irrigated *máhals* are not assessed. All other tracts pay revenue at one-sixth of the produce.	

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Area.	Description.	Revenue system.	Period of settlement, if any.
Sibi ...	Irrigated and unirrigated lands.	The Sibi, Kurk, Khajak, Talli and Mal circles pay revenue in kind at two-ninths of the total produce; the Sángán circle pays one-fourth of the produce, half of which is made over to the Báruzai *jágírdárs*; Lákhi (in Sángán) pays one-sixth; and Quat-Mandai, one-twelfth of the produce, an equal share being levied by the Marri chief.	Sibi Municipal *máhal*. Cash assessment of Rs. 741-11-0 for 10 years from 1st April 1900.
Kohlu ...	Irrigated and unirrigated.	On *mirás* lands, and on such lands as were acquired by the Marris previous to 1892, revenue is taken at one-twelfth, an equal share being paid by the cultivator to the Marri chief. On all other lands the rate is one-sixth.	
Nasírábád.	Irrigated ...	Cash assessment at the rate of Re. 1 per acre under cultivation. The water rate is Re. 1 per cultivated acre, except on the Frontier Rajbha, Uch and Manjúthi branches of the Desert canal where it is Rs. 1-8. A cess of 6 pies is also levied on each acre under cultivation.	
	Unirrigated.	Revenue in kind at one-sixth of the produce.	

Statistics of land revenue.

In those parts of the District in which revenue is still levied in kind, the aggregate amount collected fluctuates with the character of the agricultural seasons and the prevailing prices. Table XVIII, Vol. B, shows the revenue in kind of Sibi, Sháhrig and Kohlu tahsíls for each of the eight years from 1897-8 to 1904-5 and the average price at which each article was sold. The principal items are wheat and *juár*. The largest amount of wheat collected was 29,749 maunds in 1897-8 and the smallest 16,005 maunds in 1902-3. The

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largest amount of *juár* was 26,027 maunds in 1902-3 and the lowest 6,876 maunds in 1904-5. Table XIX, besides embodying the figures obtained from table XVIII, also shows the land revenue realised in cash, such as fixed assessments, temporary contracts, tax on water mills and grazing tax during the period 1897-8 to 1904-5. The annual average receipt of the above three tahsíls for the quinquennial period ending with the year 1901-2 was Rs. 1,38,204, the highest amount, Rs. 99,002, being contributed by the Sibi tahsíl and the lowest Rs. 8,908 by the Kohlu tahsíl.

Land tenures, *jágírs.*

The land tenures of the District are of a simple nature. Government is the sole collector of revenue except in Kurk, Sángán and Quat-Mandai in the Sibi tahsíl and on the lands acquired by the Marris in the Kohlu valley prior to the Marunj Settlement of 1892. The tenures in Quat-Mandai and Kohlu have already been mentioned.

Bárúzai *jágírs.*

The assignments which comprise the *jágírs* of Kurk and Sángán originated in the influential position held by the Bárúzai sardars in the Sibi District during the Afghán occupation of the country.

Kurk *jágír.*

The *jágír* of Kurk, the estimated value of which is Rs. 10,000 a year, is held under the authority of a *sanad*, dated the 8th Moharrám 1201 A.H., bearing the seal of Tímúr Sháh, and was confirmed by the Government of India in January 1899 to the heirs of the Bárúzai Sardárs of Sibi in perpetuity, subject to the conditions of loyalty and good behaviour. The *jágír* consists of 9 *páos* of water, of which the Kurks and Nodhánis own 8 and 1 respectively and which are further sub-divided into 22 and 3 *dahánas*. These tribes pay revenue to the Bárúzais at the rate of one-fourth of the produce of wheat, cotton, and *bhúsa* and one-fifth of *juár* and barley. Rebates, which are locally known as *inám*, are granted to the Kurks at the rate of one-sixth of the *juár* and barley and 21 *kharwárs* of wheat, in addition to one-tenth of all grain produced on 5 out of the 22 *dahánas*, and to the Nodhánis at the rate of 9 *kharwárs* of wheat and one-sixth of the produce of the *kharíf* harvest. These rebates are granted on the condition that the tribes in question maintain the water channels and the embankments on the Nári river. In

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addition to the revenue, the Bárúzais also collect the following cesses :— LAND REVENUE.

(1) Náibi...	3	*kásas*	per *kharwár.*
(2) Kárdári	5	,,	per *dahána.*
(3) Footman	2½	,,	,,
(4) Khidmatgár ...	1	,,	,,
(5) Fakír (in charge of the tomb of Dáda Khán)... ...	1	,,	,,

At the present time (1905) the *jágír* is divided into six shares as under :—

(1) Wali Muhammad, son of Shér Zamán Khán, Sardár Muhammad Khán, son of Sardár Shakar Khán and Adam Khán, son of Rahim Khán, in equal shares ...	1⅔ shares.
(2) Akbar Khán, Sarbuland Khán and Ismáíl Khán, sons of Misri Khán, in equal shares	1⅔ ,,
(3) Bakhtiyár Khán, son of Isa Khán	1⅔ ,,
(4) Musá Khán and Fateh Khán, sons of Hazár Khan, in equal shares	1 share.

The Sángán *Jágír* is held on the authority of *sanads* or warrants issued by Ahmad Sháh, Durráni (about 1176 H.) in favour of the Bárúzais of Sángán, and is valued at about Rs. 4,362 per annum. The revenue is levied by batai at the rate of one-fourth, one-half of which, or one-eighth of the total produce, is assigned to the Bárúzais. The *jágír* is divided into the following three main shares :— Sángán *jágír.*

(1) Táj Muhammad Khán, son of Shérdil Khán, Núr Muhammad Khán and Sáhib Khán, sons of Zulfiqár Khán, in equal shares ...	1 share.
(2) Sháhbáz Khán and Umar Khán, the minor sons of Bahrám Khán, in equal shares ...	$\frac{1}{15}$th ,,
Murtaza Khán and Surda Khán, sons of Arsala Khán, in equal shares	$\frac{2}{15}$th ,,
Yár Muhammad Khán, the minor son of Sálho Khán	$\frac{1}{5}$th ,,
Mír Alam Khán, Rahdil Khan and Mehrdil Khán, sons of Hazár Khán, in equal shares	$\frac{2}{5}$th ,,
(3) Mehráb Khán and Samandar Khán, sons of Ghafúr Khán, in equal shares	1 ,,

The *jágír* has been enjoyed by the Bárúzais of Sángán since the occupation of Sibi by the British, but the question

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of its future conditions and of the period of its continuance are under consideration (1905).

Quat-Mandai valley.

The Quat-Mandai valley was taken over in 1880 after the Kucháli raid, and the revenue is now (1905) assessed at the rate of $\frac{1}{12}$th of the total produce, the Marri chief taking an equal share. The circumstances which led to the occupation of the valley are detailed in Chapter IV, *Miniature Gazetteer of Sibi.*

The origin and the character of the tenants.

Most of the cultivators are peasant proprietors, the only other classes represented in the District are tenants, the majority of whom are only temporary. In earlier times the greater part of the land remained uncultivated and was gradually occupied by the different tribes, first for grazing and then for cultivation, being divided among the sections either in proportion to the number of families or among individual males. In other cases land was obtained by conquest and divided on the same system. Land was also acquired as compensation for the loss of men killed in the course of blood feuds; and *hamsáyas*, who had sought protection with tribes, were sometimes admitted into the tribe and given a share in the tribal lands. Thus the Khajaks, Nodhánis and Gohrámzais, who had first settled in the Sibi tahsíl as *hamsáyas*, were given their lands by the Bárúzai chiefs of Sibi. Cases of acquisition by purchase are also met with, and the Wanéchis are said to have purchased the greater portion of the lands at Bábihán from the Makhiánis, the price being a colt or *behán* which, according to local tradition, accounts for the name of Bábihán. The lands purchased by the Marris from the Zarkúns in Kohlu, before the occupation of that valley by the British Government, are known as *sarkharíd.* Kachhi, which includes Nasírábád, was given to the Bráhuis as compensation for the death of Mir Abdulla Khán of Kalát, who was killed by the Kalhoras of Sind. Among the Sáfis and Kurks of Sibi and the Zarkúns of Kohlu, land and water has also been acquired in lieu of bride price (*walwar*) and blood money (*khún baha*).

In these various ways a body of peasant proprietors has arisen, owning their own lands and cultivating their own

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fields, the irrigated land being for the most part owned by individuals, though, in some cases in the Sibi tahsíl, periodical division takes place.

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In the Sháhrig, Kohlu and Nasírábád tahsíls, both irrigated and unirrigated lands are permanently divided (*pukhta taqsím*). In Sibi the *khushkába* and *sailába* lands are divided; but the irrigated lands, with the exception of those in the Sángán circle and in the Sibi municipal limits, are held jointly and are undivided. For purpose of cultivation these lands are divided into blocks, which are termed *awáras* and which bear distinctive names and are cultivated in turn. Thus, if a *mauza* consists of four *awáras*, one *awára* only is cultivated in the year and the others are allowed to lie fallow. Generally speaking, the boundaries of these *awáras* are not permanently defined, but are liable to change according to the requirements of the cultivators. At the time of sowing the *zamíndárs* make a temporary (*khám*) partition of the *awáras* into *dahánas*, and the land within each *dahána* is held in common and jointly cultivated. If a *dahána* has several proprietors, the produce is divided among them in accordance with their shares of water.

Custom of periodical distribution

In the Sháhrig tahsíl the land is cultivated mostly by the owners themselves, but tenants (*bazgars*) are also sometimes employed. No occupancy rights are recognised, except in the dry crop areas of Waríkha, where a tenant cannot be evicted so long as he maintains the embankments, does not intentionally allow the land to lie waste and pays the landlord's rent. In the Sibi tahsíl there are three kinds of tenants, i.e., occupancy tenants, *lathband* tenants and tenants-at-will. The occupancy tenants are found in the villages of Sáfi, Pírak, Bostán, Marghazáni, Mizri, Kurk, and Sáfi Abdulwaháb of the Sibi and Kurk circles, and number 35 in all (1905). Their rights, which are hereditary (*maurúsí*), were conferred by Nawáb Bakhtiyár Khán, Bárúzai, in recognition of their services in the field. They cannot be ejected and their rents are fixed at various rates in the different villages. The *lathband* tenants are met with in dry crop areas irrigated by flood water, and are considered to hold the same

Tenants and tenancies.

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status as occupancy tenants, but are subject to certain conditions. Tenancy right is acquired when, with the permission of the landlord, the tenant brings waste land under cultivation by constructing *laths* or embankments to hold up the flood water, and he retains an alienable right so long as he keeps the embankments in good order, cultivates the land and pays the landlord's rent. If he fails to fulfil the conditions, he can be ejected on compensation being paid for the labour expended on construction, such compensation being generally determined by arbitration. The rents paid by these tenants vary from one-twelfth to one-twenty-fourth of the produce, and are further dealt with in the section on **Rents.** The tenants-at-will are locally known as *ráhaks* or *bazgars*. They have no vested rights in the land they cultivate, and are usually appointed for three harvests, i.e., *Chétri*, *Sáwnri* and *Ahári*, and they cannot leave their tenancy or be ejected until the three harvests are over.

In Kohlu and Nasírábád the land is cultivated by the proprietors themselves or by tenants-at-will.

Size of holdings.

The information available with regard to the size of holdings is incomplete, no distinction having been made in the iterature on the subject between the number of holdings in irrigated and in dry crop areas. The following remarks, therefore, must be received with caution :—

In Sháhrig the total number of holdings recorded at the settlement was 6,934, and the area of irrigated land, including gardens, was 9,229 acres, which would give about 1⅓ acres as the size of a holding. Besides this, there were 9,225 acres of cultivable land which would add about another 1⅓ acres to a holding. In this tahsíl the area of culturable ground is limited, and the greater portion is brought under cultivation every year and sometimes bears two crops in the same year. In Sibi the total number of holdings was 2,808, and the area of *abi*, *sailába* and *khushkába* lands 125,231 acres, which allows about 44¼ acres as the area of a holding. The amount of the annual area from which good crops may be raised in this tahsíl with certainty by each cultivator cannot be ascertained, as no distinction has been made between

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the number of holdings in the irrigated and dry crop areas. **Land Revenue.**

In the Nasírábád tahsil the record of rights has not yet been prepared (1905), and the total area belonging to each *samíndár* is not known.

Headman, *Malik* or *Wadéra*.

The headman, *malik* or *wadéra* as he is locally called, has always been a prominent figure in the village and tribal organization, and his duties have consisted in arbitrating between disputants, in keeping order and peace, and in collecting the State demand where revenue was imposed. In the tribal areas, where little interference has taken place with the ancient system of tribal Government, he still plays a part of no little importance. Elsewhere the powers of the headmen have been somewhat curtailed since the introduction of the British administration and of the settlement, and rules have been framed for their appointment and removal. They are generally men who are proprietors of large areas in a *mahál*, and who command respect from their tribesmen. Their duties are primarily to assist in the collection of the Government revenue, to keep order and to inform the tahsíl officials of the occurrence of any serious crime and of other important matters. A certain number are employed in the levy service.

Remuneration of headmen.

The *maliks* in the Sháhrig and Kohlu tahsíls are paid *lambardári* allowance (*haq-i-malikána*) on the gross land revenue, including grazing tax and tax on mills, at a uniform rate of 5 per cent. In the Nasírábád tahsíl no payment is made. In the Sángán circle of Sibi tahsíl *haq-i-malikána* is also paid at the rate of 5 per cent. In the irrigated villages in the other circles of Sibi, the allowance under the Afghán rule was 2½ to 3½ *kharwár* of grain for every *páo* of water. In 1898 this rate was changed to 5 per cent., but the amount is divided among all the *samíndárs* according to their shares in the water, and each headman receives a *lungi* worth Rs. 20 or Rs. 25 in addition to his own share.

Incidence.

In Sháhrig, the minimum incidence on the irrigable area is Rs. 1-15-5 per acre in the Bábihán circle, and the maximum Rs. 3-5-4 in the Ghurmi circle, the average of the five circles

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of the tahsíl being Rs. 2-4-10. The maximum incidence per acre on the area irrigated annually is Rs. 2-14-11, the average being Rs. 2-8-11. The following table shows the incidence of each circle in the tahsíl :—

Circle.	Incidence on irrigable area.			Incidence on area annually irrigated.		
	Rs.	a.	p.	Rs.	a.	p.
Sháhrig	1	15	11	2	7	1
Harnai	3	3	3	2	7	3
Bábihán	1	15	5	2	4	10
Ghurmi	3	5	4	2	2	6
Kach-Kowas	2	4	1	2	14	11

As already stated, the revenue in the Sibi tahsíl is still realized in kind, but the calculations made in the course of the revenue survey with regard to the average annual revenue recovered from the *abi* and the *sailába* and *khushkába* cultivations gave the following results :—

Circle.	Annual receipt per cultivated (irrigated) acre.			Annual receipt per cultivated (*sailába* and *khushkába*) acre.		
	Rs.	a.	p.	Rs.	a.	p.
Sángán	5	3	8	1	1	9
Sibi	3	6	6	0	2	1
Kurk	1	12	1	0	9	6
Khajak	3	0	0	0	2	3
Talli	.....			0	11	8
Mal	.....			0	7	9

The incidence on irrigated and *khushkába* lands in the Sángán circle is higher than in other circles, as the revenue is taken at one-fourth, and also because the rainfall is

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somewhat greater than in the rest of the tahsíl. The low incidence on irrigated lands in the Kurk circle is due to the fact that the Bárúzais possess a large *muáfi* in this village amounting to 13,970 acres. The *sailába* lands of Talli, Kurk and Mal are all irrigated by floods from the Talli torrent and possess the right of taking water (*sarówarkh*) in the order named; hence the low figures shown for Mal, which in unfavourable seasons receives little or no flood water.

Distribution.

In Sháhrig the internal distribution of the assessment at the time of the settlement was made in accordance with the wishes of the proprietors either by land or by water only. The distribution by land was made in two ways, namely, by the proportionate rate of incidence (*parta nishat*), or by a summary incidence on the total irrigable area (*parta sarsari*). The distribution by the proportionate rate was determined on the basis of a standard fixed with reference to the qualities of the land, while the method of distribution by summary incidence was only resorted to in those circles which possessed one quality of land throughout. The distribution by water followed the recognised shares in the water. The following table shows the nature of the assessment made in the various circles :—

	Mauzas.
By proportionate rate of incidence on land ...	63
By summary incidence on the entire irrigable area of the village	14
By water	21

Date of payment.

In the Sháhrig tahsíl the fixed cash assessment is payable on the 1st of February in one instalment, while in Nasírábád the assessments on the *rabi* and *kharíf* crops on canal irrigated lands are payable in two equal instalments, those for *rabi* falling due on the 15th of June and 15th of July, and those for *kharíf* on the 15th of February and 15th of March respectively.

System of remissions and suspensions.

In areas in which revenue is levied in kind, the results of indifferent seasons or calamities adjust themselves automatically, and the necessity for suspension or remission of revenue seldom arises. Where the revenue is paid in cash, the Political Agent may direct that the whole or part of the land revenue falling due in an estate be suspended in cases of severe and continued calamity. All orders thus issued must

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be at once reported for the sanction of the Revenue Commissioner, who may cancel or modify them. Similarly proposals for the remission of land revenue have to be reported to the Revenue Commissioner, who may sanction remissions up to a maximum of Rs. 250. Cases involving larger sums require the sanction of the Local Government. Remissions for grazing tax and of the tax on water mills are sometimes granted when there is unusual mortality, due to a drought and scarcity of fodder, or when a mill has, owing to no fault on the part of the proprietor, not been in working order. Remissions of revenue, water rate and cess on canal irrigated lands in the Nasírábád tahsíl are governed by rules contained in Circular No. 54 of 1883 of the Commissioner in Sind as revised on the 12th of March 1892. Under these rules applications for remissions have to reach the tahsíldár by certain fixed dates.* This officer conducts his enquiries in the presence of the applicants, and the Extra Assistant Commissioner personally checks a certain percentage of the entries. The remissions are sanctioned by the Revenue Commissioner on the recommendation of the Political Agent, and all such recommendations should reach him in the case of *kharíf* claims on or before the 1st of April and in the case of *rabi* claims before the 15th of June. Ordinarily remissions are not granted when the value of the gross produce, including *karbi*, straw, etc., exceeds or equals double the amount of the assessment. When it is less than this, Government takes one-third of the value of the actual produce, and the remainder of the assessment, after deducting the sum, is remittted to the *zamíndárs*.

Exemption from revenue of improvements.

In connection with the settlement of the Sháhrig tahsíl, the Government of India ruled that cultivation from all new sources of irrigation in estates subject to the fixed assessment should not be liable to any additional revenue during the

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Kharíf.

* (*a*) Injury by floods or deficient water supply to all crops except rice	30th September.
(*b*) Injury from other causes to all crops except rice	15th November.
(*c*) Injury of any kind to rice crops	31st October.

Rabi.

Injury to all kinds	15th March.

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term of the settlement. In areas which are not subject to a fixed cash assessment, the rules are :—(*a*) that when waste land is reclaimed with the aid of a *takávi* loan and is brought under cultivation, no revenue may be assessed on it until the expiration of three years, reckoning from the beginning of the harvest first reaped after the reclamation was effected. If no *takávi* loan was obtained, the period of exemption may be extended to four years ; (*b*) when *khushkába* land has been improved by irrigation with the aid of a *takávi* loan, the period of exemption is four years ; in the case of waste land which has been improved by irrigation or of an improvement either of *khushkába* or waste, which has been made without the aid of a loan, the period of exemption may be extended to five years ; (*c*) new water mills, constructed with or without the aid of Government loans are, on sufficient reasons being shown, exempt from taxation for two or three years as the case may be. In special cases these periods may be further extended.

Waste lands.

No final decision has yet been arrived at in regard to waste lands. Under Afghán rule the right to all waste lands was vested in the State. In the draft of the proposed Land Revenue Regulation for Baluchistán which is still (1905) under consideration, a provision has been included giving Government the presumptive right to all lands comprised in hills, forests, and to unclaimed or unoccupied land.

Restrictions against transfer of land to non-agriculturists.

Under the provisions of the Baluchistán Civil Justice Law and Regulation, agricultural land cannot be sold in execution of a decree without the sanction of the local Government, and it is usually made a condition of the sale that the land shall not be sold to non-agriculturists. In the draft Land Revenue Regulation, a provision has been made that no agricultural right in land shall be alienated by transfer, sale, gift, mortgage or other private contract to any person, (1) who is not entered in a record of rights as a member of the proprietary body of an estate, or (2) if the transferee is resident in a part of Baluchistán where no such record of rights has been prepared unless the transferee is a Pathán or Baloch land owner, and unless he is approved by the headmen of the village where the land is situated. This draft has not yet (1905) become law, but in the meantime, in accordance with executive orders passed from time to time, land cannot

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be sold or mortgaged with possession to aliens without the permission of the District Officer.

Government lands.

In the course of the settlement of Sháhrig, 83 pieces of land with a total area of 1,425 acres, of which 83 acres were irrigable, were found to belong to Government. The majority of these lands were obtained by purchase from time to time by various Government departments. Those belonging to the Sháhrig bazar and Ziárat Improvement Funds pay no revenue, but all other lands are liable to assessment whenever cultivated. Areas used as gardens are exempt from revenue so long as they are used as such.

In the Sibi tahsíl, the Government lands are (*a*) those within the limits of the Sibi Municipality, consisting of 1,675 acres of culturable land, which pay an annual revenue of Rs. 746-11-9 to the Civil Department; and 55,42 acres of waste land in the Mal and Talli circles (details as per margin), which were declared the property of Government after the Settlement Survey of the tahsíl. Of these lands an area equal to 50 per cent. of the cultivated area in each of these circles was made over to the *zamindárs*, leaving a balance of 33,993 acres in the Mal, and 18,223 acres in the Talli circle in the possession of the Government. The land given to the *zamindárs* is liable to resumption unless brought under cultivation within five years with effect from the 1st of January, 1903.

Uultivated	...	1,960 acres.
Culturable	...	51,634 ,,
Unculturable	...	1,832 ,,
		55,426

Water mills.

The number of water mills in each tahsíl is shown in the following statement :—

Tahsíl.	Revenue-free.	Revenue-paying.
Sháhrig	1	37
Sibi	2	3
Total ...	3	40

In Sháhrig 1 water mill is revenue-free, 33 pay a fixed asessment for the term of the Settlement, and the remain-

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der are assessed annually, the basis of assessment being one-sixth of the receipts. The average annual assessment on each mill amounted in 1903-4 to Rs. 11-15-3. In Sibi, 2 water mills are revenue-free: 1 belongs to the Sibi Municipality and pays rent at the rate of Rs. 100 per annum, while the remaining 2 are assessed annually. The revenue from these 2 mills during 1903-4 amounted to Rs. 6.

Grazing tax or *tirni*.

Grazing tax was known in Afghánistán as *sar rama*, and the rates levied by the Afgháns in Pishín and Shorarúd were Re. 1 for a camel; 8 annas for a cow; 6 annas for a donkey; and 1 anna for a sheep or goat. This system of taxation does not appear to have been extended to more remote districts, and the revenue accounts of Sibi prior to the year 1846, when the District was farmed out on contract to the Bárúzai chief, do not contain any entry on account of grazing tax. In 1880, a sum of Rs. 486 was recovered on this account from the Kach Kowás valley, but with this exception no *tirni* was levied in either the Sibi or Sháhrig tahsíls until June 1890, when the tax was imposed throughout the Agency. The revised schedule was—

	As.		As.
Male camel	8	Female camel	1
Buffaloes	8	Cattle	6
Donkeys	4	Sheep and goat	1

Animals which are exempt include horses, bona fide plough bullocks and milch-cows kept for private use by villagers.

The above rates prevail throughout the District (1905), except in Kohlu where the Marris are taxed at half rates. The question of levying the tax in the Nasírábad tahsíl is under consideration. Collections are carried out once a year by the tahsíl establishments with the aid of the headmen, either by actual enumeration of the cattle or by temporary contracts (*ijará*). Headmen who assist are paid 5 per cent. on the collections as their remuneration. The income derived from the grazing tax collected throughout the District during 1904-5 was as follows:—

	Rs.
From settled inhabitants	10,072
From nomads	2,371
Total ...	12,443

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LAND REVENUE.

Grazing tax is credited into the District accounts under Land Revenue, and the average collections from Sibi, Sháhrig and Kohlu tahsíls for the quinquennial period ending with the 31st of March, 1902, show that the sum obtained from it amounted to about 9 per cent. of the total land revenue receipts of these tahsíls.

Revenue-free grants in Sháhrig.

The revenue-free grants in the Sháhrig tahsíl are classed under two heads :—

(1) Grants in favour of the Saiads on religious grounds.

(2) Grants in recognition of good service rendered to the British Government.

The total annual value of these *muáfis*, as confirmed by the local Government in 1901, was Rs. 284-14-7, all grants being sanctioned for the lives of the incumbents, and being subject to the usual conditions of loyalty and good service. A new *muáfi*, valued at Rs. 10-8-9 per annum, was sanctioned in 1902, and grants valued at Rs. 19-4-3 per annum have since been resumed in consequence of the deaths of certain incumbents. The value of the existing *muáfis*, therefore, at the present time (1905), is Rs. 276 per annum.

Saiad *muáfi*, in Mian Kach, Shahrig tahsíl.

The principal religious *muáfi* in the tahsíl is that enjoyed by Saiad Afzal Sháh, the chief of the Saiads of Mián Kach in the Bábihán circle. It consists of an exemption of revenue on 61 acres and 26 poles, and was in the first instance granted in the early eighties jointly to all the Saiads. In 1901, after disputes lasting over several years, the co-sharers renounced their claims in favour of Saiad Afzul Sháh.

Revenue-free grants in Sibi.

The important *muáfis* in the Sibi tahsíl which have already been referred to in the section on **Land Tenures** are those of Kurk and Sángán belonging to the Bárúzais, and Bádra held by the Langháni section of the Marri tribe. The annual value of each of these grants is as under :—

		Rs.
(1)	Kurk *muáfi*	10,000
(2)	Sángán ,, ...	4,462
(3)	Bádra ,, ...	3,000

No. 1 is in perpetuity and the case of No. 2 is still (1905) under consideration. The Bádra *muáfi* was granted for his

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life-time to Khán Sáhib* Haji Dur Muhammad Khán, Langháni Marri, for the good services rendered by him and his tribesmen at the time of the Kucháli raid. In addition to the above there are four small *muáfis*, aggregating 103 acres with an approximate annual value of Rs. 70. These grants are for the lifetime of the present incumbents.

Revenue-free grants in Kohlu.

In the Kohlu tahsíl the private lands belonging to the Marri Nawáb at Pharai and Gulu Gozu are exempt from revenue. The grant is in perpetuity, and was sanctioned under the terms of the Marunj Settlement of 1892 in consideration of certain rights in the Kohlu valley ceded to the British Government. The area is 2,944 acres and the estimated value about Rs. 727 per annum. In 1893 assignments were also granted to seven Marri headmen for their lifetime on the condition of loyalty and good service. In connection with these assignments, the following orders were passed in 1904 by the Agent to the Governor-General (Colonel C. E. Yate) :—"The *muáfis* granted under the terms of the Marunj Settlement are to be left intact, and the orders now conveyed relate only to the *muáfis* granted in 1893. These *muáfis* were granted for the lifetime of the recipients, and no promise was made for their continuance to their heirs. Of the seven original grantees, two are dead, namely, Fateh Khán and Mir Hazár Khán. The *muáfi* enjoyed by the latter lapses to Government. In the case of the former, however, the continuance of the *muáfi* to his two sons, Khuda Bakhsh and Khudádád, was sanctioned in July, 1899, as a temporary arrangement pending the settlement of Kohlu. Of the two sons, Khuda Bakhsh has died, and his share, therefore, lapses to Government. The share of Khudádád and the *muáfis* enjoyed by the remaining five headmen, viz: (1) Mirzihán Khán, (2) Kote Khán, (3) Shér Dil, (4) Dád Ali, (5) Mir Hazár Khán Ghazni are to be resumed on the death of each man." The total area of these revenue-free holdings is 1,032½ acres and the annual value Rs. 1,083. In addition to the above, small *muáfis* of the annual value of Rs. 20 and Rs. 31 are enjoyed by the

* Dur Muhammad Khán died in January 1906 and the question of the resumption of the *muáfi* is under consideration. This *muáfi* is liable to a nominal revenue demand of two annas per acre.

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keepers of the shrine of the Tawakli Mast Fakír, and by Samand Khán, Zarkún, respectively.

Grain allowances.

The following chiefs and headmen receive annual grants of grain :—

(1) Nawab Khair Bakhsh Khán, the Marri chief, 10 *kharwárs*, Adam Khán, Ghazni Marri, 5 *kharwárs*.	15 *kharwárs* or 150 mds. of *juár*.
(2) Dáda Khán, Zarkún of Kohlu...	100 mds. of wheat and 50 mds. of *bhúsa*.

The allowances of the Marris, which were granted in April, 1892, in lieu of certain rights acquired by the Marri chief and Mír Adam Khán in the village of Talli, are paid from the Talli or Sibi revenues, and have been sanctioned until further orders. The grant to Dáda Khán, the Zarkún headman of Kohlu, was also made in 1892 in consideration of good service rendered by him to Government.

The following cash allowances, sanctioned in June 1879, are granted in perpetuity in the Sibi tahsíl in lieu of annual *ináms* or gifts given by the Afghán Government prior to the cession of the district to the British :—

The Bárúzai chief of Kurk	Rs. 100
Shakar Khán, son of Khalifa Yakub of Khajak	,, 77
Kázi Muhammad Usmán of Kurk	,, 20
	Rs. 197

Total value of the *muáfis*.

On the 31st of March, 1905, the total annual value of the grants and assignments was Rs. 17,077, of which Rs. 10,197 were in perpetuity, and Rs. 6,880 for the lives of the holders or for fixed terms. The total land revenue, excluding the arrears of previous years but including the *haq-i-malikána* payable to the headmen during 1904-5, amounted to Rs. 2,21,774, so that the value of the revenue-free holdings represents rather more than 7 per cent. of the land revenue.

Financial results.

The following table shows the financial results of the changes which have taken place so far as the land revenue—

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FINANCIAL RESULTS.

which includes grazing tax, cess and water mills—is concerned since the British occupation :—

	Revenue under native rule in year immediately preceding British occupation.		Revenue in first year of administration.		Revenue in 1904-5.	
					Land revenue collected in cash.	From division of produce, miscellaneous and grazing tax.
	Year.	Amount. Rs.	Year	Amount. Rs.	Rs.	Rs.
Sháhrig ...	...	.....	1880-1	11,416	20,253	7,079
Sibi ...	1877	10,000	1878-9	9,683	3,208	39,600
Kohlu ...	...	.....	1892-3	6,269	215	†11,907
Nasírábád...	1902-3	1,27,403	1903-4	*42,435	1,22,822	629

Record of rights and its maintenance.

The record of rights prepared in the Sháhrig tahsíl comprises the *fahrist-i-mália*, or list of assessment; *shajra*, or survey map; *khasra*, or field index to the map; *fahrist-i-mahálwár*, or list showing all documents relating to an estate; *shajra-i-nasab*, or genealogical table of the proprietary body; *fard-i-taqsím-i-áb*, or list showing rights in water; *katauni*, or list of holdings which shows all owners and co-sharers, and also tenants and mortgagees with possessions; *fard-i-ásiáb*, or list of mills; *iqrár-náma-i-mália*, or engagement for revenue; *fard-i-máfiyát*, or list of revenue-free holdings; and the *khéwat*, or record of the shares and revenue responsibility of each owner or member of the proprietary body. With the exception of the *fard-i-mália* and *iqrár-náma-i-mália*, the record of rights of the Sibi tahsíl contains all other documents prepared in Sháhrig, and in addition the genealogical table of the *jágírdárs* and the *dastúr-ul-amal* or village customs relating to the *haq-i-topa* (rights of proprietors), names of *awáras* (plots of land in villages cultivated by turns) shares of produce assigned to *mullás* and village menials, and rules regarding irrigation and tenancy rights.

The village revenue staff is required to keep this record up to date, and every *patwári* has to maintain for each of the *maháls* in his charge a harvest inspection register, a return of crops, a register of mutations, a yearly total of trans-

* This figure represents revenue for *kharíf* harvest only.

† Excluding Rs. 32,444, arrears of 1903-4, recovered during 1904-5.

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FINANCIAL RESULTS.

fers, a statement of the revenue demand and of the persons from whom it is due, and a yearly register of area showing how every acre in each estate has been dealt with, i.e., whether it has been cultivated, left fallow or newly broken up.

MISCELLANEOUS REVENUE.

Salt.

The salt used in the Sibi district consists of Punjab rock-salt and the Ségi, Zhob and Kachhi earth salt. The first is known as Lahori salt, pays duty at the mines, and is imported chiefly for use by the Indian population residing in the Sibi town and in the bazars of the district. The indigenous population commonly use earth salt. The salt manufactured at Ségi in the Pishín tahsíl pays no duty on exports to places other than the Quetta town and the Pishín and Kila Abdulla bazars, while that produced in Zhob is not taxed. The import of Kachhi salt into Sibi was permitted in 1882 on the payment of a duty of 8 annas a maund, in 1892 the duty was raised to Re. 1, and in June, 1895, to Rs. 1-8, and formal orders were issued by Government in January, 1902, legalising the imposition of this duty in British Baluchistán and the Agency Territories. The amount realised from this taxation in 1904-5 was about Rs. 1,210. During the years 1893-4 to 1902-3 the total quantity of salt imported into Sibi was 14,610 maunds, on which Rs. 18,762 were levied as duty. Kachhi salt is manufactured at Gájan in Kalát territory, the salt pans being owned jointly by Sardár Pasand Khán, Zarrakzai and Wadéra Sardár Khán, Rind. Salt was also manufactured at Mamal in the Nasírábád tahsíl, where the works were first opened in or about 1878, when the manufacture of earth salt was prohibited in Sind and the local salt workers, known as *núnáris*, crossed over into Nasírábád, then a *niábat* of the Kalát State. The right to manufacture and sell this salt was leased annually to contractors by the Khán of Kalát, and the amount of revenue thus realised is said to have varied from Rs. 5,000 to Rs. 7,000 per annum. The annual out-put was estimated at about 7,000 maunds, of which about 2,000 maunds were exported to Quetta and Sibi, 1,000 used locally, and the remainder sold to the inhabitants of the neighbouring *niábats* and to the Marri and Bugti tribesmen. There appears to have been no manufacture in 1903-4, but in the May of the following year the

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works were re-opened. These were prohibited in the following August under the orders of the Government of India, and it has now been decided that the salt administration of the Nasírábád tahsíl should be amalgamated with that of Sind. The question of compensating the Baluchistán Agency for loss of revenues under the head 'salt' is under consideration. MISCELLANEOUS REVENUE.

The method of manufacture of potash (*khár*) has already been described in the section on **Minerals.** It is chiefly made in the Sibi, Kohlu and Nasírábád districts. The potash produced in Sibi has been taxed since 1884, but no tax is levied in other tahsíls, where the quantity of the manufacture is trifling. The monopoly at Sibi is sold annually by public auction, and the contractor has the sole right to all the *khár* bearing plants which are known as *lána* and *láni*. The manufacture is largely dependent on the rainfall and consequently the amount of the out-turn varies from year to year. During the five years 1900-1 to 1904-5, the receipts from the sale of the monopoly averaged about Rs. 1,120 per annum. *Khár.*

The import, possession and transfer of opium and poppy heads is governed by rules issued by the Local Government in 1898 under the Opium Act. The cultivation of poppy is prohibited, and the supply required for local consumption is imported from the Punjab, under pass, by licensed vendors who make their own arrangements for procuring it. Such imports pay no duty. Opium.

The exclusive right of retailing opium, preparations of opium other than smoking preparations, and poppy heads for ordinary purposes, is disposed of annually by auction by the Deputy Commissioner subject to the sanction of the Revenue Commissioner, the number of shops at which sale is permitted having been previously fixed. In 1904-5 the number of such shops was 46. Medical practitioners and druggists can obtain licenses to sell opium, etc., in forms other than smoking preparations and poppy heads, for medicinal purposes only, on payment of a fee of Rs. 10 per annum. Smoking preparations may not be bought or sold, and must be made up by the smoker from opium in his lawful possession, and then only to the extent of 1 tola at a time. The ordinary limits of private possession are 3 tolas

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MISCELLANEOUS REVENUE.

of opium and its preparations (other than smoking preparations), and 1 seer of poppy heads. In 1904-5 the consumption of opium amounted to 2 maunds 25 seers and of poppy heads to 11 seers. The revenue realised was Rs. 2,302.

Intoxicating drugs.

Besides opium, the intoxicating or hemp drugs, which are controlled by regulations, are *gánja*, *charas*, and *bhang*. Prior to the time of the Hemp Drugs Commission, the only restriction imposed was to farm out, by annual auction, the monopoly of the vend of these drugs at shops sanctioned by the Deputy Commissioner. The local cultivation of the hemp plant is prohibited. The contracts for retail and wholesale vend were separated in 1902, and at the present time (1905) the number of licensed shops is 46. The ordinary source of supply of *gánja* and *bhang* is Sind, and that of *charas* the Punjab, but *bhang* and *charas* are also imported to a small extent from Kalát and Afghánistán. In February 1902, revised rules were issued under which the farmers are permitted to import the drugs from other British Provinces, and these, when so imported, are stored in a bonded warehouse established at Sibi, where small fees are levied and issues to licensed vendors are taxed. The ordinary rates* of duty on drugs imported from British territory are Rs. 4 per seer on *gánja*, Rs. 80 per maund on *charas* and Rs. 4 per maund on *bhang*; but imports from foreign territory are taxed at double rates. The contracts for the right to sell the drugs, both retail and wholesale, are sold annually by auction by the Deputy Commissioner subject to the sanction of the Revenue Commissioner, who also fixes the number of shops. The ordinary limit of private possession is 1 seer in the case of *bhang* and 5 tolas in the case of *gánja* and *charas*. The consumption in 1904-5 was: *gánja* 2 chittacks, *charas* 15 maunds 27 seers, and *bhang* 106 maunds 32 seers, and the revenue amounted to Rs. 3,850. The fees from the bonded warehouse amounted to Rs. 4,189.

Country spirits and rum.

The manufacture and vend of country spirits are combined under a monopoly system. The right to manufacture and sell country liquors, including rum, is farmed annually by auction, the number of shops at which liquor and rum are to be sold by the farmer or his agent being fixed previously.

* *Note.*—The question of the revision of these rates is under consideration (1906).

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MISCELLANEOUS REVENUE.

The number of such shops in 1904-5 was 46. More than 1 seer of country liquor cannot be sold to any one person at a time except with the permission, in writing, of an Excise officer authorised on this behalf by the Deputy Commissioner. The revenue in 1904-5 was Rs. 13,579 for country liquor and Rs. 926 for rum.

Distillation of country liquors.

Two distilleries have been provided by Government in the District, one at Sibi and the other at Nasírábád, at which country liquor is distilled by the contractors who obtain the farm. The still and the buildings are kept in repair by Government, but everything else is found by the contractors. The materials ordinarily used are molasses (*gur*) and *kikar* or *babúl* bark. When preparing for fermentation 1 maund of *gur* is mixed with 8 seers of bark and 2 maunds of water, the wash being ready for use in a fortnight or 20 days in Sibi and in 12 days in Nasírábád. Liquor of low strength, obtained from the first distillation of 6 hours, is called *kacha*, or *chirakh*. This *chirakh*, after a second distillation lasting for about 12 hours, is known as *kora doátsha*. The amount of liquor thus obtained is about 20 seers. Flavoured liquors are prepared by the addition of spices such as *kamálpatr*, *gul khaira* (marsh mallow), *jaijal* (nutmeg), *indarjau* (*Nerium antidycentricum*), *sálab misri* (salep), *iláchi* (cardamom), *turanj* (citron), *guláb* (rose leaves), *saunf* (aniseed), *sund* (dry ginger), and *gázar* (carrot seeds). In Sibi the price varies from Re. 1 to Rs. 1-4 and in Nasírábád from 10 to 12 annas per quart bottle according to the quality of the liquor. The question of the continuance of the Nasírábád distillery with reference to the smuggling of liquor across the Sind border is under consideration (1906).

Foreign liquors.

Foreign liquors, which term includes liquor other than rum manufactured in other parts of India and imported into the District, are sold under wholesale and retail licenses, which are granted by the Deputy Commissioner on payment of fixed fees. These amount to Rs. 32 per annum for wholesale licenses, and vary from Rs. 100 to Rs. 300 per annum for ordinary retail shops. There are also hotel, refreshment room and dâk bungalow licenses; and in the case of ordinary shops, opened at places where the sale of liquor is small and likely to continue for a short time only, a license may be given at a reduced fee at the discretion of the

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MISCELLANEOUS REVENUE.

Deputy Commissioner. The most important conditions of retail licenses are that no quantity of liquor greater than 2 Imperial gallons or 12 quart bottles, or less than 1 bottle, shall be sold to any one person at one time, and that no spirituous liquor, except spirits of wine and methylated spirits, shall be sold for less than Rs. 1-8 per bottle. The latter provision is mainly intended to safeguard the revenue derived from country spirits. During 1904-5 eleven retail licenses were issued and the fees amounted to Rs. 443.

Methylated spirits.

The import, possession and sale of methylated spirits is controlled by rules issued by the Revenue Commissioner in December 1900, and no fees are charged for licenses. In 1904-5, two licenses were issued.

Consumers, consumption and aggregate revenue.

As a general rule in the upper parts of the District, the consumption of opium, intoxicating drugs and liquors is chiefly confined to the Indian population residing in the bazars, and the local people have neither the means nor the inclination to consume excisable articles. In the Nasírábád tahsíl, however, the use of *bhang* and liquors appears to be comparatively large both among the Hindus and the local Muhammadans.

Table XX, Volume B, contains details of the consumption of and revenue from the principal articles in the old Thal-Chotiali District. In 1904-5 the consumption per thousand of the entire population was 1 seer of opium, 1 maund 17 seers of *bhang*, and 8½ seers of *charas*. The revenue shows a considerable decrease during the last fifteen years, the chief reason being the completion of large works on which many workmen from India were engaged. In 1902-3, the total revenue had fallen to Rs. 14,132-11-2 from Rs. 28,149 realized in 1889-90. Since the addition of Nasírábád tahsíl, the revenue has again risen and the receipts of the District in 1904-5 were Rs. 25,288.

Stamps.

The Indian Stamp and Court Fees Acts and the rules made under them are in force. Licenses for the sale of judicial and non-judicial stamps are issued by the Deputy Commissioner to petition-writers and others who obtain their supply from the sub-treasuries at Sháhrig, Sibi, Nasírábád and Bárkhán, and are paid commission at rates varying from 12½ annas to 6¼ rupees per cent. on different kinds of stamps. In March 1905 there were eleven licensed vendors

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in the District. In 1904-5 the receipts, excluding fines, amounted to Rs. 11,185, of which Judicial stamps realized Rs. 9,311 and non-Judicial stamps Rs. 1,874. MISCELLANEOUS REVENUE.

The Income Tax Act (II of 1886) has not yet been applied to Baluchistán, but the tax is levied on the salaries of Government servants by deductions from their pay bills, and on the salaries of officers paid from municipal and local funds. The receipts in 1904-5 amounted to Rs. 1,726. Income tax.

There are three local funds in the District, namely, the Sibi Municipal Fund, the Sháhrig Bazar Fund and the Ziárat Improvement Fund. The income and expenditure of the last named are treated as a sub-head of the Sháhrig Bazar Fund. The average receipts and expenditure of these funds for 5 years ending with the 31st of March 1902, and the actuals for each of the 3 years 1902-3 to 1904-5 are shewn in table XXI, Volume B. LOCAL FUNDS.

The Sibi Municipal Fund was formed in the early eighties when the Sibi town was the terminus of the railway, and is governed by the rules issued by the Government of India in August* 1883. The Deputy Commissioner is the Administrator and Controlling Officer, and the Revenue Commissioner has the powers of a Local Government. The Extra Assistant Commissioner is authorised to incur expenditure within the sanctioned budget grants up to a limit of Rs. 25. Sibi Municipal Fund.

The principal sources of revenue are (*a*) Octroi †, which is levied in Sibi, Kurk, Khajak and Gulu Shahr according to a schedule of rates sanctioned by the Local Government; (*b*) public gardens and lands and rents of *serais*, buildings and sites; (*c*) conservancy cess imposed at rates varying from 4 annas per house to 8 annas per shop in the Sibi town; (*d*) fees from educational institutions.

The fund is expended on objects of public utility in the places from which the revenue is raised. The chief items of expenditure are on establishments for tax collecting, conservancy and watch and ward; the maintenance of gardens, roads, and arboriculture; contributions towards medical

* Finance and Commerce Department Resolution No. 2831, dated 31st August 1883.

† *Note.*—The schedule of rates and the rules which regulate the tax are embodied in a collection of printed papers entitled "*The System of levying and collecting Octroi in Baluchistán*, 1900."

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LOCAL FUNDS.

institutions; the maintenance of schools and libraries and on public works.

In 1884-5, the first year of the formation of the fund, the revenue amounted to Rs. 23,291 and the expenditure to Rs. 24,586. In the quinquennial period of 1897-8 to 1901-2 the average annual income was Rs. 24,743, and the average expenditure Rs. 23,326. In 1904-5 the net receipts amounted to Rs. 24,166 and the expenditure to Rs. 21,866. In that year the octroi contributed 60 per cent. of the total revenue, and the expenditure on education was about 18 per cent. The closing balance of the fund on the 31st of March 1905 amounted to Rs. 19,030.

Sháhrig Bazar Fund.

The Sháhrig Bazar Fund was declared to be an Excluded Local Fund in 1892. The fund is governed by rules issued by the Government of India in February 1900 as modified in April 1902. The Assistant Political Agent is the Administrator, the Deputy Commissioner of the District the Controlling Officer, and the Revenue Commissioner has the powers of a Local Government. The principal sources of revenue are (*a*) proceeds of lands assigned to the fund at Sháhrig and Harnai; (*b*) conservancy cess levied in the bazars at Spintangi, Harnai, Sháhrig and Khost; (*c*) octroi, which is levied in the Harnai, Sháhrig and Khost bazars; (*d*) rents of houses and shops.

The expenditure is chiefly incurred on establishments for conservancy and watch and ward, education, public gardens and public works.

In 1891-2, the first year of its existence as an Excluded Local Fund, the receipts amounted to Rs. 13,314, and the expenditure to Rs. 6,995. In the quinquennial period from 1897-8 to 1901-2 the average annual income was Rs. 6,803 and the average expenditure Rs. 6,915, while during 1904-5 the receipts amounted to Rs. 6,839 and the expenditure to Rs. 6,444. The fund has lost much of its importance since the days of the construction of the railway, but with the closing of large works and the gradual development of the District, both the income and expenditure have exhibited a tendency to become fairly stationary. The closing balance in favour of the fund on the 31st of March 1905 was Rs. 7,516.

Ziárat Improvement Fund.

The Ziárat Improvement Fund was first formed in 1890, when it was assisted by annual contributions from the several

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Excluded Local Funds of the Agency at the rate of 2 per cent. of their income. LOCAL FUNDS.

Between 1890-1 and 1895-6, the receipts and expenditure of the Fund averaged Rs. 3,870 and Rs. 3,846 respectively. In 1896, the contributions were discontinued, and the Fund was formed into a branch of the Sháhrig bazar fund. In 1899, the following taxes were imposed with the sanction of the Government of India :—

Tax on servants	...	Re. 1 per mensem per servant.
Conservancy tax...	...	Rs. 4 per house per mensem. Rs. 2 per tent ,, Re. 1 per shouldari ,,
Water tax ...	...	Rs. 5 per house or camp per mensem.
Bazar Chaukidári	...	By assessment.
Tax on butchers...	...	Rs. 7/8 per shop per mensem.

In April 1902 the tax on servants was abolished, the *chaukidári* and water taxes and slaughter fees were retained, and the following modifications were made as regards other taxes :—

(1) On house and camp combined. Rs. 5/8 per mensem.
(2) On camp alone ... ... ,, 3/8 ,,
(3) On house alone ... ... ,, 4 ,,

A tax of Re. 1 was also imposed on all *tumtums* or other wheeled carriages bringing passengers or goods into Ziárat. In May 1902, the payment of Rs. 100 per annum by each of the offices of the Agent to the Governor-General, the Revenue Commissioner and the Deputy Commissioner, Sibi, was sanctioned as a contribution towards the sanitation of the station. Between 1896-7 and 1902-3, the annual average revenue and expenditure of the Fund amounted to Rs. 3,128 and Rs. 3,049 respectively.

In 1904-5 the receipts were Rs. 4,320 and the expenditure Rs. 3,161.

Important civil works in the District are carried out by the officers of the Military Works Services. The Assistant Commanding Royal Engineer of the Loralai Sub-district, with his head quarters at Loralai, exercises general control, and the civil works of the Sibi District are under the Garrison Engineer of Loralai, who has under him two Sub-divisional PUBLIC WORKS.

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PUBLIC WORKS.

Officers, one of whom is in subordinate charge of civil works in the Sháhrig, Sibi and Nasírábád tahsíls, and the other in charge of those in the Kohlu tahsíl.

Civil works which cost Rs. 1,000 and over are provided for in the Public Works budget, and are generally carried out by the Military Works Services. Works of a petty nature and those required in places remote from head quarters are executed under th. orders of the Deputy Commissioner. Civil works of this class are supervised by the Assistant Political Agent, who is assisted by a Sub-overseer paid from the Provincial revenues. The Sind canals in the Nasírábád tahsíl are in the charge of the Executive Engineer of the Begári Canals in subordination to the Superintending Engineer of the Indus Right Bank Division.

Important Works.

Reference will be found in the section of **Means of Communication** to the railways and principal roads, and a separate account of the Begári and the Desert Canals has been given in the section on **Canals**, and of the Sibi Water Works in the article on "Sibi Town." The following are the principal buildings in the District :—

Work.	Year when completed.	Approximate cost.
		Rs.
Political Agent's house (Sibi)	1878	5,275
Post Office (Sibi)	1878-80	5,047
Telegraph Office (Sibi)	1878-80	7,914
Tahsíl and thána (Sibi)	1881-2	34,607
Civil Hospital (Sibi)	...	7,067
Thána (Harnai)	1883	6,300
Tahsíl and thána (Sháhrig)	1883	12,573
Agent to the Governor-General's Circuit house (Sibi)	1884	38,373
Jail (Sibi)	1886	20,114
Police Lines (Sibi)	1887	15,373
Political Agent's house (Ziárat)	1891	16,689
Agent to the Governor-General's house (Ziárat)	1891-2	39,012
Levy post and Police lines (Sháhrig)	1893	8,001
Political Agent's Office (Sibi)	1895	8,056
Levy Lines (Sibi)	1895	4,558
Political Agent's Office (Ziárat)	1896	15,007
Victoria Memorial Hall (Sibi)	1903	38,800
Agent to the Governor-General's Office (Ziárat)	1902-3	6,292

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In addition to the houses here mentioned there are at Sibi :— PUBLIC WORKS.

1. The Assistant Political Agent's house (called Mosley's house)

and at Ziárat :—

2. Revenue Commissioner's house.
3. First Assistant's house.
4. Second Assistant's house.
5. "Pentonvilla" for Political Agent, Loralai.
6. Forest Officer's house.

A list of the Rest-houses in different parts of the District is given in table XII, Volume B.

Levy posts have been built at various places ; the buildings in charge of Civil Officers are : at Kuriák, Gamboli, Kandi, Tung Kurk, Mizri, Khajak, Chándia, Talli, Mal, Sángán, Quat, Lehri, Phuléji, Sháhpur, Asréli, Herán, Khajúri, Gandoi, Goranári, Súi, Nasírábád, Usta, Kohlu and Malikzai ; and those in charge of Public Works Department : at Sibi, Nárigorge, Tandúri, Bábar Kach, Dalújál, Kucháli, Spíntangi, Gandakíndaff, Rojhán, Gandaka, Mánjhipur, Sohbatpur, Sanri Malguzár, Sunári, Harnai, Nákas, Sháhrig, Khost, Dirgi, Mángi, Mudgorge, Kach, Torkhán, Dilkúna, Zandra, Ziárat and Spérarágha. Levy posts.

The station of Sibi was first temporarily occupied by troops in 1839, and was evacuated on the conclusion of the first Afghán war in 1842. On the outbreak of the second Afghán war, Sibi was again occupied, and in 1882, the following posts in the District, in addition to Sibi, were held by troops : Kach, Dirgi, Sháhrig, Harnai, Spíntangi, Kucháli, Gandakíndaff, Kaláti kila, Quat, Talli, Mal, Lahri, Phuléji, Sháhpur, Gandoi, and Súi. The majority of these garrisons were withdrawn in 1883, and the posts were made over to the local levies, Kach and Súi, which were evacuated in 1890 and 1891 respectively, being the two last to be given up. ARMY.

At the present time (1905) the only troops permanently quartered in the District consist of a small detachment of 50 rifles at Sibi, which supplies a guard over the Sub-treasury. Troops are occasionally sent from Quetta to Sibi during the winter months.

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LEVIES.

Between 1877 and 1882 payments for tribal services were sanctioned for the protection of the various passes, the telegraph lines and for carrying the mails. At this time a number of isolated posts were garrisoned by small detachments of regular troops, a system which the military authorities were anxious to abolish. With this object a committee was assembled at Quetta in 1883, under the presidency of Sir Robert Sandeman, to consider the revision and re-distribution of the Levy services. Besides recommending the withdrawal of regular troops from several posts and their occupation by levies, the committee laid down certain general principles for future guidance. They drew a sharp line between active and pensioned service, and decided that all persons drawing pay, whether chiefs or others, who were not pensioners, must render an equivalent in service. Levies, they also considered, should be local, and tribal responsibility enforced. The chiefs nominating and the men nominated should, as a rule, belong to the immediate neighbourhood of the post in which they were employed. These principles are still the back-bone of the levy system. Under it service is given to chiefs or headmen in localities where they have influence, and they can nominate their men, subject to confirmation by the Deputy Commissioner or the officer in charge of a Sub-division. A nominee of a chief or headman may be rejected on the score of physical unfitness, bad character or other sufficient cause. The men bring their own weapons, and the sowárs their own mounts, the latter being subject to approval.

At the time when the committee of 1883 met, the services in the Sibi district cost Rs. 9,389-8-0* per mensem, and comprised a telegraph service between Kucháli and Kach holding 6 posts and costing Rs. 730 per mensem, a postal service between Sibi and Dirgi and Gandakíndaff and Tung costing Rs. 1,141-8-0, a service from Afghán tribes in Harnai, Kach, Mángi and Dirgi costing Rs. 1,298, and frontier levies, including the Marri and Bugti services, costing Rs. 6,220. Detachments of the Baloch Guide Corps, a relic of the days when the affairs on the Baloch border were managed by the Superintendent of the Upper Sind Frontier, were also located

* These figures only represent the levies stationed in those parts of the District which are now included in the new Sibi District.

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at Dirgi, Harnai, Spintangi, Kucháli, Quat-Mandai, Kaláti Kila, Nari gorge, Sibi and the Sind Frontier posts.

Under the revised scheme the total monthly cost of the levies in the District was increased to Rs. 11,504-8 per mensem, Rs. 690 being allotted for the telegraph, Rs. 1,219-8 for the postal, and Rs. 9,595 for the political services.

The "political services" comprised 16 headmen, 32 Resáldárs and other officers, 214 Sowars, 74 footmen and 4 clerks and the monthly cost was Rs. 9,595. Under this scheme several posts along important lines of communication were manned by the levies; the Baloch Guide Corps was disbanded and the posts named in the margin were placed under the Superintendent of Levies. In 1886 the appointment of Superintendent was abolished and the posts under his control were transferred to the Political Agent. On the completion of the railway line, the majority of the levies hitherto employed in the Marri country under "Postal and Telegraph services" were, in consideration of the additional responsibility thrown on the tribe by the opening of the railway line through their country, transferred in 1887 to the head of "Political Levies" and the levy service redistributed accordingly. In 1889, another committee was assembled to consider the working of the levies and police, and the outcome of their deliberations was the sanction by the Government of India to the provincialisation of both services. The levy system was revised in 1890, and in the same year certain services were transferred to the newly created Zhob District. The outposts of Kach and Súi, hitherto held by military detachments, were also handed over to the levies in July 1890 and April 1891 respectively. In 1895, certain reductions were made owing to the partial failure of revenues in Zhob, and in March 1898 the levy service was again reorganised.

Post.	Monthly Cost. Rs.
Kach	... 750
Talli	... 710
Mal	... 580
Lahri	... 480
Phuléji	... 380
Sháhpur	... 455
Garanári	... 455
Gandoi	... 480

In October 1903, the new Loralai District was formed, and the tahsils of Duki, Sanjáwi and Bárkhán with their establishments were transferred to that District, while the Nasírábád tahsíl was added to the new Sibi District. The

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LEVIES. total strength of the levies in December 1905 was 722, consisting of 140 headmen and officers, 436 sowars, 120 footmen and 26 clerks. Their monthly sanctioned cost is Rs. 16,256-9-5, and they are distributed in 63 posts, the details of which are shown in table XXII, Volume B.

Duties of levies. The levies in this District may be classed as those employed in the administered districts and those maintained in the tribal areas. The former are no longer merely stationed at posts for the purposes of watch and ward, but are actively employed on police, executive and revenue work, and perform the duties which in more regular provinces would be carried out by the rural police, village *chaukídárs* and tahsíl *amla* generally. They are also employed in keeping up communication between different parts of the country where there are no postal systems, and providing escorts and guides. The levies in the tribal areas are employed under the orders of the chiefs in the management of the tribal tracts, the maintenance of law and order, and in guarding the roads and passes within their limits. Further details in connection with the levies in the Marri and Bugti country are given in Chapter V.

POLICE. A police force was first sanctioned for Sibi, Harnai and the railway in 1879, and in 1882 the force consisted of one inspector, one deputy inspector, one jemadár, 50 sowars, 21 sergeants, and 100 constables. At this time the pay of the different grades varied in different parts of the Agency, and the question of putting them on a uniform footing was taken up by the committee already referred to, which assembled in 1883 to consider the revision of the levy services. The revised strength of the police, recommended by this committee and sanctioned by Government, comprised 2 deputy inspectors, 2 *muharirs*, 21 sergeants, 1 jemadár, 5 duffadars, 55 sowárs, 90 constables, 10 footmen, 10 *barkandázes*, 4 *chaukídárs* and 2 menials; and the total monthly cost was Rs. 3,566 per mensem. In 1886, the police force of the District consisted of 207 men of all grades, including 58 railway police, and cost Rs. 4,934 per mensem. The railway police included a European Inspector on Rs. 200 per mensem. In February 1889, a committee was assembled under the presidency of Colonel Sir Robert Sandeman to consider the general question of the administration of the police and

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levies, and the outcome of its deliberations was the appointment of an Assistant Political Agent, who was to be District Superintendent of Police, and of a Native Inspector at Rs. 150 per mensem, the raising of the pay of the European Inspector to Rs. 250, and the provincialisation of the police and levy services. In 1890, reductions were made in the numbers of both the District and the railway police, the *batta* or allowance paid for dearness of provisions was abolished, the scale of the pay raised, and the Deputy Commissioner made *ex-officio* Deputy Inspector-General for Police. The European Inspector was given the honorary rank of Assistant District Superintendent of Police, and placed in executive charge of the railway police. In April 1897, the Government of India sanctioned the appointment of a District Superintendent of Police on Rs. 600 for the Quetta-Pishin District and North-Western Railway Police within the limit of the Baluchistán Agency, a police officer being deputed from the Punjab who was to receive an allowance of Rs. 100 per mensem while employed in Baluchistán. Mr. S. Wallace joined in August 1897, and in November 1897 was also placed in charge of the Thal-Chotiali District Police. The powers conferred on Political Officers in 1890 in regard to the police were now withdrawn. The arrangement whereby an officer was obtained from the Punjab was reconsidered in 1899, and a local appointment of a District Superintendent of Police on Rs. 400 per mensem rising by annual increments of Rs. 40 to Rs. 600 was sanctioned.

From time to time it has been held that the proper agency for the detection of crime in the District was the local headmen and the levies, rather than the foreign policemen, and that the system of tribal responsibility should be more generally extended. In April 1902, an order was issued by the Agent to the Governor-General in which it was laid down that it was the duty of all *lambardárs* or headmen to keep a watch on their villages, and to report the misconduct of any one or the advent of any suspicious persons; it was also their duty to detect crime and, when cases were taken up by the Government, to help in their detection by giving direct information or furnishing clues. The headmen were also held to be responsible in the case of the tracks of thieves not being traced beyond their villages. In 1903,

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POLICE.

the police force was again reconstituted and it was decided that the investigation and detection of crime should in future be more largely entrusted to levies, and that except in the larger towns and bazars on the railway, the duties of the police should be more especially confined to guards and escort duty.

Total Strength.

On the 31st of March 1905 the Police force of the District totalled 311 and included one European inspector, 9 deputy inspectors, 54 sergeants, 22 mounted men and 222 constables. They were distributed as under :—

Guards, escorts and miscellaneous duties including reserve and sick, &c.	128
Sibi City Thána	16
Harnai Thána...	12
Sháhrig Thána	20
Kohlu Thána	9
Nasírábád Thána	22
Khost, Zardálu, Mal and Talli Chaukis ...	8
At 19 Railway Stations	63

Twelve men were also employed on temporary guard duty provided for special purposes and paid for by the employers. Details of the distribution are given in table XXIII, Vol. B. The District police and the Railway police from Jhatpat to Kach Kotal are directly under the charge of the European Inspector of Police in subordination to the District Superintendent of Police at Quetta. The head-quarters of the local police office are at Sháhrig in the summer and at Sibi in the winter.

Sibi Municipal and Sháhrig Bazar Fund Police.

The cost of the force employed in the Sibi town and in the bazars of Khost, Sháhrig and Harnai is charged against the Provincial Revenues, to which the Sibi Municipal fund contributes Rs. 152 and the Sháhrig bazar fund Rs. 114 per mensem. The strength of the force in each place is as under :—

	Constables.
Sibi town	12
Khost	2
Sháhrig	4
Harnai	3
Total ...	21

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POLICE. Railway Police.

The railway police are not a distinct body but form part of the District police. An inspector holds charge, and the total number of men employed is 63. Of these 15 men are employed in the Sibi Railway Thána, and the remainder are distributed at 18 stations. The Railway Department employ their own *chaukídárs*.

Chaukídárs.

Two duffadars and six *chaukídárs* are employed by the Sibi municipal fund for night watch at Khajak, Kurk and Gulu Shahr, and one *chaukídár* by the Sháhrig bazar fund at the Spíntangi bazar.

System of recruitment and training.

The police are enlisted chiefly from Punjabis and others, who come to Baluchistán from India in search of work, and the percentage of the people of the country employed in the force is 11. There seems no reason why local men of good character should not be obtained in time and with patience, but at present the majority seem unwilling to serve except in the immediate vicinity of their homes.

Measures taken to improve the status of the Police, etc.

Measures have been taken from time to time to improve the pay of the various grades. The revision, which was sanctioned in 1903, provided local allowances for certain posts of deputy inspectors and for all trackers; an increase from Rs. 17 to Rs. 18 per mensem in the pay of sergeants of the second grade; and the reconstitution of the proportions of the various grades of sergeants and constables so as to give a fairer scale and quicker rate of promotion. The rules regarding finger prints laid down in Punjab Government Resolution No. 1998, dated 3rd of September, 1903, were adopted in 1904 for taking the finger impressions of pensioners, but systematic measures for the identification of criminals by this method have not yet been introduced.

Arms.

The police have hitherto been armed with snider rifles and side arms, but the substitution of bored out Martini Henry rifles has been sanctioned, and the re-armament is being carried out (1906-7). An excellent weapon in the shape of a short, weighted hog-spear, with a crook let into the head, has been supplied to the municipal police at Sibi, Harnai, Sháhrig and Khost since 1904.

Cognizable crime.

Table XXIV, Vol. B., shows the details of cognizable crime for the old Thal-Chotiali District for the years 1899 to 1902 (both inclusive) and for the new Sibi District for 1903

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POLICE. and 1904. The average number of cases reported during the former period was 355, and the percentage of convictions 53.

During 1904 the number of cases was 249 and the percentage of convictions 8.

The figures given in the Table quoted above practically include all cases of cognizable crime which occurred in the old Thal Chotiali District, but for purposes of comparison as regards the working of the police and an examination of the crime in the District in later years, their value is vitiated by the changes effected in the formation of the Agency in October 1903, and by the introduction in 1902 of a new system of criminal investigation. In accordance with this scheme the District was divided for purposes of investigation into two separate areas, namely, *(a)* the "Political area" in which no regular census had been taken, and *(b)* that portion of the District which had been enumerated during the Census of 1901, and which included the town of Sibi, all bazars and the Railway limits from Kach to Jhatpat. In the latter area, the investigation of crime was undertaken, as heretofore, directly by the police. As regards cases which occurred in the Political area, the investigation was conducted by the thánadár with the aid of the local levies and headmen, and each case was reported in the first instance to the magistrate of the sub-division or to the tahsíldár, who, after personal enquiries, decided whether it should be dealt with in accordance with the ordinary judicial procedure or be submitted to a *jirga*. In the latter case the crime was not entered in the usual list of the police returns. The immediate result was that in 1902 the total number of cognizable cases shown in the police returns fell to 191 from an average of 396 in each of the four preceding years, and as compared with 473 cases reported in 1898-9. The figures, therefore, for the later years, which will be found in table XXIV, Vol. B, really indicate the state of crime in the towns and bazars. Outside these areas the important forms of crime are murders in adultery cases, cattle lifting and occasional robbery.

Generally speaking the District may be said to be remarkably free from crime; and though the average of murders is large, the great majority are committed in connection with adultery cases, in which in accordance

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POLICE.

with the traditions and customs of most of the sections of the population, the guilty persons are punishable by death. This class of murder, which is usually dealt with by *jirgas*, is gradually decreasing, as the people are coming more and more under the influence of civilization. Crime on the whole is fairly distributed among the several tribes residing within the District, and with the exception of the Marris, who were notorious cattle-thieves, no one tribe can be said to be a special offender as regards any particular class of crime. Rifle stealing is not a local crime, and the only two important cases which have occurred in recent years, i.e., the theft in 1894 of 4 rifles belonging to the military guard over the Sibi sub-treasury and the theft of 14 Martini-Henry rifles from the Volunteer Armoury at Sibi in January 1900, were committed by the relations of Pathán soldiers quartered in Sibi. In the more settled districts, disputes over women and about land and water are the most frequent causes of crime. These cases, however, are usually dealt with by *jirgas*. In the bazars the largest number of cases occurs in Sibi, and the principal offenders are Bráhuis, Punjabis, Ghilzais and domestic servants who commit petty thefts and occasionally house-breaking.

Trackers.

Much use is made of trackers, one of whom is attached to nearly every large thána. Some of them are recruited from Déra Ghází Khán; but many of the local tribesmen are experts, and the Marris and Bugtis are especially clever in tracking across hilly and rough country. Cases have been known of the recovery of lost animals, several months after their loss, by the trackers identifying their prints in areas far removed from the scene of the theft. A good instance in point was the following up of some camels which had been carried off from Tratáni in the Marri country to Larkána in Sind, where they were eventually recovered.

Prevention of crime on the Punjab border.

In 1900, a set of rules was framed by the Inter-tribal Jirga at Fort Munro, under the orders of the Commissioner of the Déraját Division dealing with the action to be taken in the case of offenders taking refuge in other tribes, and defining the responsibility of the chiefs and headmen in such cases. These rules are still in force, and as they are of importance as regards the administration of the tribal areas, they are given in full in appendix IV. The same appendix contains the rules

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POLICE.

Cattle pounds.

drawn up in 1902 with a view to checking cattle-lifting between Déra Gházi Khán and the Baluchistán districts on the border.

The District possesses 32 cattle pounds which are located at Sibi, Talli, Mal, Sháhrig, Khost, Harnai, Nasírábád, Khajak, Kurk, Gulu Shahr, Quat-Mandai, Sángán, Bhakhra, Mizri, Dehpál, Hámbi, Basti Bostán, Kote Shahr, Uriáni, Ziárat, Kach, Kahán, Pur, Spintangi, Usta, Gandákha, Sanari, Rojhán, Mánjhipur, Muhabatpur, Malguzár and Bagar. The first seven are managed by the Police and the remainder by the Civil Department; those at Hámbi, Basti Bostán and Dehpál being opened at harvest time only. Fines are levied at rates which vary from 1 anna per day for a sheep or goat to 8 annas per day for a camel, in addition to which feeding charges are also imposed. The receipts of all cattle pounds, with the exception of that at Ziárat which belongs to the Ziárat Improvement Fund, are credited to the Provincial Revenues under head "XVII Police," from which the charges for maintenance are also met.

JAILS.

The district jail at Sibi, which was built in 1886 at a cost of Rs. 20,114,* has accommodation for 67 male and 8 female prisoners. There are also subsidiary jails at Sháhrig, Harnai, Kohlu and Nasírábád which can hold from 15 to 20 prisoners each. Convicts whose terms of imprisonment do not exceed three months are kept in the subsidiary jails; those whose terms exceed three months but are less than six months are detained in the Sibi jail, while those whose terms exceed six months are sent to the Shikarpur jail. Murderous fanatics, sentenced to life imprisonment under section 2 of the Frontier Murderous Outrages Regulation (IV of 1901), are sent to the Hyderábád Central Prison. Juvenile prisoners are sent to the reformatory at Shikarpur and European convicts to the jail at Karachi. Civil prisoners are kept in both the district and subsidiary jails. The prisoners are employed in grinding corn for their own food, in making blankets for bedding and clothing, and on work in the public gardens and on the roads.

During 1904-5 the total daily average number of prisoners was 80: males 77 and females 3; and the total expenditure on establishment and contingencies for the year amounted to

* Does not include out-houses, &c., costing Rs. 5,786 and built in after years.

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Rs. 7,171. The number of prisoners in the jails on the 31st of March, 1905, was 69: males 64 and females 5. There is no lunatic asylum in the District, and such lunatics as are required to be detained in an asylum are sent to Hyderábád in Sind through the Deputy Commissioner of the Upper Sind Frontier at Jacobábád. **JAILS.**

EDUCATION. Early methods.

Before the British occupation no system of public instruction existed. *Mullás* taught the Korán by rote to boys and a few girls, and such men as aspired to a more extended knowledge of Muhammadan theology and law had to spend some years in Kandahár or in Sind in prosecuting their studies. *Mullás* charged no tuition fees, but were maintained by the *zakát* subscribed by the villagers, generally one-tenth of the produce of the lands and one-fortieth of the flocks, which every Muhammadan is required to set apart for charity, and also by alms given on various occasions and by marriage fees. This system is still maintained in many places in the District, and a rough estimate shows that in 96 such institutions about 861 boys and 65 girls were under instruction in 1903.

Growth of schools.

An Anglo-Vernacular middle school was first opened at Sibi in 1882, the cost of the building, establishment and other charges being met from the town funds.

The Barnes School.

In 1898, the present school building, known as the Barnes' School, was erected at a cost of Rs. 3,315, to which Provincial Revenues contributed Rs. 1,410, the additional cost being raised by private subscriptions. Books, furniture, etc., were provided at a cost of Rs. 1,000 and Rs. 2,950 was invested in a Scholarship fund, both these sums being also collected by private subscriptions. The appointment of a head master paid from Provincial Revenues was sanctioned, and the teaching staff was at the same time increased and the pay revised. A sum of Rs. 10 per mensem was sanctioned from Provincial Revenues in 1899 for scholarships for local students; and in the same year a Sindi department was added, and a boarding house provided for local boys. Between 1890 and 1904, 31 boys passed the middle school examination. The number of pupils in March, 1905, was 108.

Education of Europeans and Eurasians.

A school which admits European and Eurasian children of both sexes was established in Sibi in 1892. It follows the Education Code for European schools in the Punjab, and

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EDUCATION.

teaches up to the middle standard. The sources of income are fees and contributions paid by the Sibi Municipality and the North-Western Railway. The number of pupils in March, 1905, was 9.

Female education.

A Primary school for girls was established in Sibi by private subscription in January, 1897, and is now maintained from the municipal funds. Since 1899 it has been located in the old building formerly used for the boys' school. The school is divided, according to the vernacular language which forms the medium of instruction, into Urdu, Hindi and Gurmukhi departments, each department having five classes. Since its establishment a number of girls have successfully passed the upper primary examination. The number of pupils in March, 1905, was 48, of whom 32 were Hindus and 16 Muhammadans.

Education of Muhammadans.

Special efforts have been made from time to time to popularise education among the local Muhammadans, the more important measures being the exemption of local boys from certain tuition fees in Sibi; the entire exemption of monthly tuition fees in all village schools; the reservation of a certain number of stipends in the Barnes' school for local boys; the provision of a boarding house at Sibi; and the opening of a special class for Muhammadan girls, in which the Korán is taught.

Village schools.

Primary schools have been opened at Sháhrig (1894), Kowás (1896), Kohlu (1901), Khajak (1902), Sángán (1903) and Kurk (1903).

Miscellaneous.

Table XXV, Vol. B., contains the statistics of the number and class of pupils, the sources of income and the cost of each school during 1904-5. In March, 1905, there were 9 schools containing 301 pupils, of whom 136 were local Pathans, Baloch and others. The total cost of education in 1904-5 was Rs. 7,057, of which Rs. 4,162 were paid by the local funds, Rs. 1,995 contributed by Provincial Revenues, Rs. 840 by the North-Western Railway, while the balance was met from fees and private subscriptions. The cost of the Kowás, Sángán and Kohlu village schools is paid from the Provincial Revenues, and that of the Sibi Girls' school and the village schools of Kurk and Khajak from the local funds. The Barnes' school is maintained from local funds, assisted by a grant from Provincial Revenues. The public

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schools in the Sháhrig sub-division are managed by the Assistant Political Agent, Sibi, and those in the Sibi sub-division are under the control of the Extra Assistant Commissioner, Sibi, who is assisted in the management of the Barnes' school and the Girls' school by a committee representing the various native communities. The scheme of studies and the scale of tuition fees are based on the Punjab models. In 1903, an appointment of Inspector-General of Education was sanctioned for the North-West Frontier Province and Baluchistán, and a Personal Assistant to the Inspector-General of Education has since been stationed at Quetta. The latter is now in charge of all matters connected with the educational and physical training of the pupils. EDUCATION.

A public library was established at Sibi in 1888, and was named the "Gaisford Library" in 1898 in memory of the late Lieutenant-Colonel G. Gaisford. It has three classes of members, the rates of monthly subscription are annas 4, 8 and Re. 1, and it receives a monthly grant of Rs. 20 from the Sibi municipal funds. In March 1905, the library had 38 members, and possessed 672 English and 297 vernacular books; it subscribed to 14 papers and periodicals. Libraries.

The District possesses a civil hospital at Sibi, a civil dispensary at Harnai and railway dispensaries at Sháhrig and Khost. Separate statistics for each, covering the period from 1893 to 1904, will be found in table XXVI, Vol. B. MEDICAL.

There is also a Zenana Dispensary at Sibi which was opened in 1903, and was named the McIvor dispensary in memory of the late Major Ivar McIvor.

The Principal Medical Officer is the Agency Surgeon, who is also the Administrative Medical Officer of the whole Province.

The Sibi railway and civil dispensaries were first established in 1880; in the autumn of the following year they were amalgamated into a civil hospital under the charge of a Military Medical Officer who received an allowance of Rs. 150 a month. Since 1883 the hospital has been placed under the charge of an Assistant Surgeon, who has under him two Hospital Assistants, one of whom is paid for by the North-Western Railway. The Sibi municipal funds contribute a monthly sum of Rs. 140, and the balance of the expenditure is paid partly by the North-Western Railway and partly from Provincial Revenues. In 1904 the total number of in-patients The Sibi Civil Hospital.

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treated was 452 and of out-door patients 11,770, whilst 505 operations were performed.

The Sibi Female dispensary.

The Sibi female dispensary was established by subscription in 1903, and the present building was presented by Bhái Sant Sing, the Government contractor at the Khost Colliery. It is in charge of a lady Assistant Surgeon, and the monthly expenditure amounts to about Rs. 150, of which Rs. 30 are paid by Provincial Revenues, Rs. 70 by local funds, Rs. 20 by Dufferin Fund, Rs. 25 by interest of money invested in Government paper and the balance by private subscriptions.

Other dispensaries.

The Sháhrig and the Khost Railway dispensaries were opened in June 1887 and May 1889 respectively, and the civil dispensary at Harnai in 1890. The number of in-patients treated in these dispensaries in 1904 was 576 and of out-door patients 34,130.

Since 1904, the dispensary at Sanjáwi (in the Loralai District) is moved annually to Ziárat during the summer months.

Principal diseases and their causes.

The principal diseases are malarial fever, dysentery, eye diseases and diseases of the skin, ulcers and syphilis, whilst in the winter in the higher parts of the District the excessive cold causes attacks of pneumonia, catarrh, bronchitis and frost bites.

Malaria.

In his Medical Report for the year 1904 the Agency Surgeon records that in Baluchistán malaria is "at once the greatest primary cause of illness, and indirectly gives rise to a large proportion of the ill-health expressed in other terms." To show what can be done by preventive measures, Major Duke quotes the records of the Sháhrig Railway Dispensary, which is largely attended by the civil population of the tahsíl bazar and the villages in the neighbourhood. The average annual number of malarial cases treated between 1898 and 1900 was 2,827, and in 1900 there were 3,227 cases. The following year the number rose to 3,376 cases, and in 1902 special anti-malarial measures were enforced. Quinine was distributed, surface drainage and the kerosining of pools were adopted, and the malarial cases fell to 2,722 In 1903 these measures were continued, and in addition the cultivation of rice within a mile of the tahsíl was prohibited, and in that year the cases fell to 1,792. In 1904, with the continuance of these measures, there was a further decrease to 951 cases.

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At the same time in the dispensaries above and below Sháhrig in the last named year, there was in the one case a steady and in the other a marked increase of malarial cases. Thus 1904 was evidently not a healthy year in the District, and there is no evidence of any special exodus of the population. The effectiveness of the anti-malarial campaign would, therefore, seem to be clearly established.

Small-pox and measles.

Both small-pox (*kawae*) and measles appear to be endemic. The latter disease is fairly frequent, and is often attended with considerable mortality among the children. The local people consider it to be generally followed by dysentery and cough, doubtless owing to the absence of precautions during convalescence.

Small-pox is also a frequent visitor in all parts of the District, and its prevalence is probably due to the local practice of inoculation. Of later years, both the frequency and severity of the epidemics have been lessened by the introduction of vaccination, but the disease is still held in much dread by the tribesmen.

Cholera.

Cholera appeared in 1883 and 1884 in the Harnai valley during the construction of the Sind-Pishín railway, and again in the spring of 1885 when it caused heavy mortality among the workmen and the troops guarding the line. The disease also spread to all parts of the District, but the numbers of the seizures are not known, as no regular system of registration was then in force. The next serious outbreak occurred in the autumn of 1891, when there were over 300 seizures and 170 deaths among the railway coolies working at Mudgorge, Harnai and Dirgi. In the following year a few cases were reported in the Sibi District, and later on the disease spread to Sanjáwi, Duki and the Marri country, causing considerable mortality. In 1896, 11 cases and 10 deaths occurred among the coolies working in the Sháhrig mines. The infection is said to have been introduced from Afghanistán by the Powindahs moving down to the Punjab. Sibi was also infected and there were 58 seizures and 32 deaths. The last epidemic appeared in 1903 when the disease spread through the greater part of Baluchistán, but, as far as the District was concerned, was confined to the town of Sibi and the villages in the Harnai valley and the Ziárat hills.

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Writing in connection with the outbreaks of cholera in 1891 and 1892, the Agency Surgeon said :—

"The history of these two outbreaks of cholera closely resembles that of others already recorded in former years. The disease generally first appears among the people living in the Bolán or Nári systems of water-supply, which consist of exposed surface irrigation streams easily susceptible of pollution and infection, or it suddenly breaks out among workmen who are dependent on open, exposed streams for their water-supply. The disease is then carried from one exposed water-supply to another, and as these supplies are often limited in number and far apart, and, as the travellers generally travel long distance to their homes, infection is quickly and widely spread in all directions. In my opinion all open, exposed streams, especially those on the line of frequented roads or *káfila* tracks are never safe, as they are always exposed to pollution and infection from many sources. The only extensive and sudden outbreaks of cholera we have had in the last fifteen years in Baluchistán have occurred in villages or collections of men congregated along open streams; while, on the other hand, towns, villages and other communities, supplied with water taken direct from springs, artesian wells, or deep *kárézes* not susceptible of pollution or infection, have never developed cholera to any great extent.*"

Typhus.

A virulent epidemic of typhus fever broke out in 1903-4 in the tahsíls which had suffered from cholera, but the disease was local and did not spread into the outlying parts of the District.

Plague precautions.

Since 1896, an Inspection Camp has been maintained during the winter months at Sibi, where people coming by train from infected areas are examined and, if necessary, detained. During the summer the camp is moved to Hirok in the Bolan Pass. It is in charge of a Medical Officer whose salary is charged to the Provincial Revenues, while other expenses are paid *pro rata* by the local funds of the Agency.

Vaccination and inoculation.

Vaccination is optional, and in the greater part of the District inoculation is still in vogue. The advantages of vaccination are, however, beginning to be appreciated, and

* *Baluchistán Agency Administrative Report*, 1892-3, pages 183-184.

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between 1895 and 1902, 16,344 successful operations were performed by Government vaccinators in the old Thal-Chotiali District. In 1904 the number of operations in the Sibi District was 1,156. There appears to be no conscientious objection to vaccination, but the people are still ignorant and apathetic, and until quite recent years only resorted to vaccination when an outbreak of small-pox actually occurred.

Inoculation is practised by *mullás*, saiads and other persons of religious sanctity, whose services are requisitioned when an outbreak of small-pox occurs, and who are paid a small fee as an offering in cash or kind. Certain persons are generally considered specialists in the art, and the operation is either performed by them personally or by their deputies (*khalífa*). The method usually adopted is for a small incision to be made with a razor on the wrist of the right hand in which the small-pox powdered pustules, mixed with some aromatic substances, and a grain of wheat are placed. Among the Marris the incision is generally made on the left wrist. An eruption and fever generally occur within three days of the operation, and at this time the patient is fed on strengthening foods, such as meat, soup and milk, the details varying in different parts of the District. If no eruption or fever occurs within three days, the operation is repeated a second and sometimes a third or fourth time, until it proves successful. When suffering from the eruption, a patient may not be visited by women or other persons who for any reason may be considered "unclean" according to the custom of the country. The indigenous Hindus and many of the Muhammadans in the Nasírábád tahsíl consider small-pox as a divine visitation and take no precautions.

Indigenous Remedies.

While the people who live near places where there are dispensaries have begun to appreciate the advantages afforded by these institutions and freely visit them, those living in the remote parts still resort to their own simple remedies, of which some notice may here be given. In cases of consumption (*dig than*), the remedies are either to wrap the patient in the skin of a wolf and to feed him on donkey's milk and bread, or to brand him three times on both sides of the chest. In cases of typhus (*sarakh*), the patient is wrapped in the skin of a freshly slaughtered goat

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or sheep for about sixteen hours at a time, the process being repeated a second or third time if necessary. If the patient does not recover he is wrapped in a cow skin, and if this fails he is wrapped in a donkey skin. The disease is considered to be infectious and the patient is segregated. In cases of ague (*satakhi than*), charms and spells (*hudda*) are resorted to. A charm is recited by a *mulla*, and the patient places a handful of grain in an unused earthen vessel which is buried in the ground. The evil is thus transferred to the vessel and the man is cured. In cases of malarial fever and pneumonia, the most common remedy is to wrap the patient in the skin of a sheep or goat killed fresh for the purpose. Eye diseases are treated with fresh cow dung or the boiled yolk of an egg. In cases of dysentery, curds mixed with the powdered bark of the pomegranate are administered.

Working of the pice-packet system of sale of quinine.

The pice-packet system of selling quinine through the agency of the post office was introduced in 1895. During the first year, i.e., 1895-6, 2,890 packets were sold, the largest sale being in the Harnai post office (1,011 packets). In 1904-5 the sales had risen to 2,896, of which 1,268 were sold in Sibi.

Village sanitation and water supply.

Apart from the villages of Khajak, Kurk and Gulu Shahr, and the bazars at Khost, Sháhrig, Harnai and Spintangi, where fees are levied and sweepers are employed, no arrangements, official or private, exist for the sanitation of villages. The villages are dirty and the litter and filth are allowed to remain in the houses and streets until they are removed for manuring the fields. But the migratory habits of the people and specially of the Marris and Bugtis who never remain long in one place, assist in sanitation to a great extent, and after a lapse of time most village sites are changed. There is also a tendency among the *zamindárs* to desert the villages and build their houses near their fields.

In the highlands the supply of drinking water is drawn from springs, streams and *kárézes*, while in the plains it is obtained from canals, *nullahs*, wells, and pools in which rain water has collected. The wells offer a fairly protected source of supply, but the open channels, which are found in the greater part of the District, are, as already remarked, especially liable to pollution and infection, and are

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a source of danger in times of epidemics. On the whole the quality of the water throughout the District is good. MEDICAL.

The cantonment and railway at Sibi have been provided with a piped water supply from the Nári river at a cost of Rs. 1,15,000 furnished by military funds; and in 1905 the supply was extended to the town of Sibi.

The Survey Department of the Government of India has prepared and published maps of the whole District on the one-eighth, quarter inch and half inch scales. In connection with the settlement operations a cadastral survey was undertaken of all irrigated villages and certain *khushkába* tracts in the Sháhrig tahsíl during 1899-1900, partly on the scale of 16 inches to the mile and partly on that of 32 inches. In Sibi, *thákbast* survey on the scale of 16 inches to the mile was made in 1901 of the irrigated lands belonging to the Sibi, Kurk and Khajak circles, and a field to field survey, also on the scale of 16 inches to the mile of the Sángán, Talli and Mal circles as well as of the lands irrigated by flood water in the circles of Sibi, Kurk and Khajak. SURVEYS.

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CHAPTER IV.

MINIATURE GAZETTEER.

SIBI SUB-DIVISION.

The **Sibi sub-division** comprises the tahsíls of Sibi and Kohlu, and is in charge of an Extra Assistant Commissioner, who also exercises political control in the Marri-Bugti country and over the Dombki and Kahéri tribes in the Lahri *niábat* of the Kalát State in Kachhi.

Sibi tahsíl. General description.

The Sibi tahsíl, which includes the Sángán, Pur, and Quat-Mandai valleys and the Railway line from Pírak Pír Takrí to Spíntangi lies between 29° 21′ and 30° 15′ N, and 67° 11′ and 68° 9′ E., and has an area of 1,343 square miles. It is the most northerly portion of the Kachhi plain, from which it is separated by a ridge of low stony hills.

Boundary of tahsíl.

It is bounded on the north by the Sháhrig tahsíl, on the east by the Marri hills and on the south and west by the Kalát State territory.

Sangán valley.

The Sángán valley, which was transferred from the Sháhrig to the Sibi tahsíl in 1895, is bounded on the north by the Zawarah valley, on the south by the Dádhar plain, on the east by Bádra valley and on the west by the Bolán Pass. It is circular in shape, and consists of considerable stretches of alluvial soil affording about 4,500 acres of arable land; the remainder is stony and cut up by water courses.

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Quat-Mandai.

The Quat-Mandai valley is a continuation of the Bádra valley, and is enclosed on all sides by hills. It has an elevation of about 1,000 feet, and is a well watered plain with fertile soil. The valley belongs to the Marris and was occupied in 1880 in consequence of the Kucháli raid, when after General MacGregor's successful occupation of Kahán, the tribesmen tendered their submission and a fine of Rs. 2,00,000 was imposed; of this Rs. 1,25,000 were paid up, Rs. 25,000 were remitted by Government in consideration of the destruction of the crops, and the valley of Quat-Mandai was held as a security for the payment of the balance. At the same time in consideration of the services rendered by the Lángáni Marris both during and after the raid, the Bádra lands were exempted from payment of revenue during the life time of Khán Sáhib Háji Dur Muhammad,* the head of that section.

Pur valley.

The Pur valley is separated from the rest of the tahsíl by the Marri hills, and is about 10 miles in length and about 2 miles in breadth; it is bounded on the north by the Sialu hill which separates it from the Thal plain; on the south by the Mazarín, Sarukai, Saraghara and Lakara hills; on the east by the Narae or Puzhi hills and on the west by Tanga and Kada Wata. The valley is intersected by the Shahraghundi hillocks; the eastern portion being known as Karar and the western as Palosín, Pitao and Samghali. The soil is fertile, but there is no supply of permanent irrigation and the cultivation is entirely dependent on rain.

Hill ranges.

The Marri hills, the elevations of which vary from 2,071 to 2,444, separate the Sibi plain from the Bádra and Quat-Mandai valleys. The Sángán valley is shut in on the south by Torghar (2,912); on the west by Shabán (5,270); and the Dalujál (2,333) and Dungán (6,239) mountains intervene between Quat-Mandai and the Pur valley, which is separated from the Thal plain by the Siálu range (8,113) and Mazarín (6,322).

Drainage and rivers.

The main drainage of the tahsíl is carried off by the Nári, known as the Béji in Marri country, and its principal tributaries are the Kuriák and the Dáda. The Talli, also known

* Háji Dur Muhammad died in January 1906 and the question of the resumption of the *muáfi* is under consideration.

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SIBI.

as the Gurkh, which drains a considerable portion of the Marri hills, emerges into the Sibi plain through a narrow defile called Thank or Gurkh Between Nári and the Talli there are several minor torrents which drain the outer range of hills, the principal being the Arand, Gazi, Chimar, Pogáni, Churri, Kalgiri, Mal, Mahér and Karmún.

Forests.

The total area of reserved forests is about 33 square miles and includes the Dehpál, Gulu Shahr, Abdul Khéli, Lahri, Nári Bank, Bhakhra and Talli reserves, all of which are in charge of a Deputy Ranger of the Forest Department. The principal trees are the *kandi* (*Prosopis spicigera*), *karil* (*Capparis aphylla*), *pilu* (*Salvadora persica*), *jhau* (*Tamarix indica*) and *babúl* (*Acacia arabica*).

Climate, temperature and rainfall.

The average temperature of the Sibi plain in the summer months rises to 95° and 96° Fahr., while the winter months have a mean temperature of about 60°. The highest temperature of the hottest day in summer frequently rises to 110° in the shade and less frequently to 120°. In normal years the lowest temperature of the night in winter is a few degrees below freezing point and the temperature of the winter days ranges between 40° and 80°. Owing to the deficiency of rain the heat of the summer is continuous and prolonged.

The rainfall in the Sibi plain is scanty; the average for the fifteen years ending with 1904 being 4·95 inches, of which 1·77 inches fell in the half year ending with 31st of March and 3·18 inches during the second half, the months of July and August showing 1·26 and 1·05 inches respectively. At Bábar Kach (817 feet) the average is 6·09 inches; and it is somewhat higher at Sángán, for which, however, no actual figures are available.

History.

The early history of the tahsíl has been mentioned in Chapter I under **History.** The country was first occupied in 1878, and in 1879 was assigned by the Amír of Afghánistán to the British Government by the Treaty of Gandamak. It formed part of the charge of the Political Officer at Jacobábád up to December 1882, when it was transferred to the Thal-Chotiáli District. Sángán originally formed part of the Sháhrig tahsíl and was transferred to the Sibi tahsíl in 1895.

The Pur valley originally belonged to the Adwáni Taríns of Thal, but portions of it gradually passed into the possession

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of the Marris and Wanéchis, and at the present time (1905) the Adwánis, and Wanéchis own about one-fourth, while the remainder belongs to the Shahéja, Chhalgari and Mazaráni sections of the Marris. On the separation of Sháhrig from the Sibi sub-division it was transferred to the Sibi tahsíl in December 1904. SIBI.

In 1905 the Sibi tahsíl, excluding the Quat-Mandai and Pur valleys, contained 1 town (Sibi), and 32 villages; and the total population according to the Census of 1901 was 20,526* (males 11,719, females 8,807) as compared with 13,401 in 1891, showing an increase of about 53 per cent. Of these 3,598 were Hindus, 16,643 Muhammadans, 83 Christians and 202 others. The number of the Hindus included the local Hindus who are mostly of the Arora caste and have resided in the larger villages for several generations. The indigenous Muhammadans are of the Sunni sect and numbered 13,928 (males 7,312, females 6,616). The principal races and tribes are the Panni Afgháns (3,648); the Dombki (809) and Rind (1,138) Baloch; the Bangulzai (791), Méngal (357), Raisáni (147) and Lángav (246) Bráhuis; the Jat (4,762), Khétrán (813) and Saiads (273). Population.

The trade of the country is chiefly in the hands of the Hindus, while the principal occupation of the indigenous Muhammadans is agriculture.

The dialects spoken are Pashtú, Baluchi, Bráhui and Jatki.

Besides the Sibi town, the principal villages are: Kurk (2,288) the head quarters of the Bárúzais, Khajak (2,738), Talli (1,002), Gulu Shahr, a Nodháni village (773), Dehpál (624), Bhakra Ghulám Bolak (540), Chándia (586), Gashkori (527) and Sangan (846).

The average annual area under irrigated crops is about 38,700 acres, which are fairly equally distributed between the *rabi* and *kharif* harvests. The principal dry crop areas dependent on flood-water and rain are Talli, Mal and the Pur valleys, the cultivation of which varies in accordance with the amount of the rainfall. The principal crops of the spring harvest are wheat and *sarshaf*, and of the autumn harvest *juár* and cotton. A rough estimate made in 1904 of the agricultural stock belonging to the permanent inhabitants puts the number of camels at 1,337, donkeys 526, bul- Agriculture

* Pur and Quat-Mandai were included in the Marri tribal area.

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SIBI.

locks and cows 4,691, sheep and goats 16,649, and buffaloes 128. The numbers belonging to the nomads were estimated at 4,042 camels, 529 donkeys, 128 cattle, and 14,164 sheep and goats.

Communications.

The North-Western Railway enters the tahsíl near Pírak Pír Takri, about 7 miles below Sibi. At Sibi the line branches off into the Mushkáf-Bolán and the Harnai-Sháhrig sections, about 5 miles of the former and 42 miles of the latter (Sibi to Spíntangi), lying in the Sibi tahsíl. The principal roads leading from Sibi are the Sibi-Harnai-Pishín road and the Sibi-Rindli-Quetta road. The other important tracks are :—

(1) From Bábar Kach to Quetta via Sángán (83½ miles).

(2) From Bábar Kach to Kahán via Khattan (94 miles).

(3) Three separate tracks from Sibi to Kahán via Mal, Talli and Máwand respectively, the distance in each case being about 92 miles.

(4) From Sibi to Láhri (35 miles).

(5) From Sibi to Quat-Mandai by Khajak and Arand (32 miles); and (6) tracks leading from Sibi to the villages of Gulu Shahr, Kurk, Khajak, and Talli.

Administrative Staff.

The tahsíl staff consists of Tahsíldár, a náib tahsíldár, a muhásib, 3 kánúngos and 8 patwáris. A munsiff also exercises civil jurisdiction within the limits of the tahsíl and has the powers of a judge of a court of small causes. The police force employed on district and railway work numbered 41 in 1905. The total number of the levies is 180, and the details of their posts and distribution are given in table XXII, Vol. B.

Land Revenue.

The Land Revenue of Sibi is recovered in kind at the rate of two-ninths of the produce; in Sángán the rate is one-fourth, half of the produce being paid to the Bárúzai *jágírdárs*; in Quat-Mandai it is one-twelfth, an equal amount being paid to the Marri chief. In the Pur valley the rate is one-sixth. Grazing tax is levied in both Sibi and Sángán. The annual average receipts for the years between 1897-8 and 1901-2 were Rs. 99,002, and between 1902-3 and 1904-5 Rs. 81,539, the decrease being due to unfavourable seasons. The grazing tax represents from 2 to 4 per cent. of the total land revenue.

Sangan, a village in the Sibi tahsíl, is situated in 29° 53′ N. and 67° 39′ E., at an elevation of about 1,690 feet

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feet. It is 25 miles from the Bábar Kach station and about the same distance from the Pishi station on the Mushkáf-Bolán railway. The irrigation is from a stream, which is divided into three channels known as the Laún or Píráni, Zhadún and Saudi *viálas*. The water is divided into 108 *shabánas*, of which 35 were originally allotted to the Bárúzais and 73 to aliens. The principal crops are wheat and rice of an inferior quality. Cumin seed is also collected in the neighbouring hills in years of good rainfall. Drinking water is good and abundant and is obtained from the Kamán stream and four wells. The hills round Sángán furnish good grazing for both camels and cattle.

The population of the village, which consists of mud huts, was 846 in 1901 (424 males and 422 females), the principal tribes being the Bárúzai, Laún, Saudi, Isot, Sharkún and Músakhél. The leading men among the Bárúzai are Táj Muhammad Khán, Mehráb Khán and Rahmdil Khán. The village contains six shops, three guest houses, a *masjid*, a primary school, a small levy post, a *patwár khána* and a small rest house for revenue officials.

Local tradition asserts that the country originally belonged to the Zamands, who were ousted by the Panni Afgháns under Husain. Bárú, the grandson of Husain, was the founder of the Bárúzai clan and the ancestor of the ruling family which now holds Sángán. The fort and village were built by Ismáil Khán, son of Mohabat Khán and sixth in descent from Husain. Ismáil Khán accompanied Ahmad Sháh, Abdáli, to the Punjab and was given the title of Nawáb and granted the Sángán valley as a *jágír*. In the time of Muhammad Azím, fourth in descent from Ismáil Khán, the power of the Bárúzai began to wane and the Marris seized Quat-Mandai and Bádra ; they also closed the caravan routes, and the valley was being gradually depopulated when the district was first occupied by the British in 1878. Zulfikár Khán, Hazár Khán and Gháfár Khán, the sons of Muhammad Azím, divided the property into three shares (*jams*), which are now known as the *jams* of Táj Muhammad Khán, Rahmdil Khán and Mehráb Khán (1905).

Sibi Town (Síwí), the head quarters of the district, is situated between 29° 33′ N. and 67° 53′ E. and is 88 miles from Quetta and 448 miles from Karáchi. It is a place of

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SIBI. considerable antiquity, and according to local tradition derives its name from Séwi, a Hindu princess of the Séwa race, who ruled over this part of the country prior to the era of the Muhammadans' invasions. Owing to its exposed position between the mouths of the Bolán and Harnai passes it has suffered from constant sieges, including an assault by the British in 1841.

The present town was built after the second occupation of 1878, and in its early days was known as Sandemanábád. The ground on which it stands was at one time a *jágír* of the Bárúzai chiefs of Sibi and was called the *bágháť* or garden lands; these have now been assigned to the municipality.

In 1886 the population was estimated at about 5,000, and there were some 800 shops and 1,000 houses. After the withdrawal of the troops and the completion of the railway works the prosperity of the town declined, and in 1891 the number of its inhabitants had decreased to about 2,900. The town has since regained some of its former prosperity, and at the time of the census of 1901 the population was 4,551 (males 3,166 and females 1,385).

Sibi is the winter head quarters of the local Government, and of the Political Agent of the District. The *Sháhi Jirga* also assembles at Sibi during the winter months and the proceedings are usually terminated by a public *darbár* held by the Agent to the Governor-General. The annual Horse Show is held about the same time. The most important building is the Victoria Memorial Hall, which was erected by public subscription in 1903, and in which the sittings of the *Sháhi Jirga* are held. In addition to the Government offices and quarters for officials the other principal buildings are the Dispensary, Barnes School (for boys), Girls' School, Gaisford Library, McIvor Zenána Hospital for women, Victoria Seráí, two *masjids* and two *dharmsálas*. The Cantonments are situated in the north-west corner of the town near the old fort. There are also extensive railway buildings, including workshops and quarters.

In 1904 the imports by rail amounted to 69,493 maunds and included piece-goods, grain, firewood, oils, *ghí*, tea, sugar and iron; the exports were 158,025 maunds, the chief items being grain, wool, potash, salt and straw.

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SIBI.

The supply of drinking water was formerly brought from the Nári River in open channels and collected in tanks. In 1904 a piped supply of water for the Mobilization Camp and Railway was completed at a cost of Rs. 1,15,000, and in 1905 the scheme was extended to the Sibi town at an additional cost of Rs. 6,800.

The revenue of the municipal funds, which are chiefly derived from octroi and conservancy cesses, amounted in 1904-5 to Rs. 24,166 and the expenditure to Rs. 21,866.

KOHLU TAHSIL. General description.

The **Kohlu tahsil** lies in the north-eastern part of the District between 29° 43′, and 30° 2′ N, and 68° 58′, and 69° 32′ E. It is a triangular plateau with an area of 362 square miles and about 3,900 feet above sea level. The general lie is east and west, the apex of the triangle being to the east and terminating at the Han Pass. The length of the tahsíl from east to west is about 40 miles and the breadth at the base of the triangle on the west about 18 miles. It is bounded on the north by the Suwran hills which separate it from the Duki plain, on the south and east by the Jandrán range and the Nikra hills which divide it from the Bárkhán tahsíl of the Loralai District, and on the west by the Koh-i-Sarad mountains which form the boundary between it and the Marri country. The length of the Kohlu plain itself is about 25 miles and the greatest breadth about 10 miles. The soil of the plain is chiefly alluvial, but in many places the ground is salt (*kallar*). The tahsíl is enclosed on all sides by hills; the Tikhel range (6,881) lying to the north, Batur (5,745) to the west; the Jandrán range (6,727) with Már to the south and Bíbartak (6,285) to the east. These hills are mostly barren, but in the Tikhel and Jandrán ranges there are patches of cultivation, the principal being the Girsani, Nisoba and Pharáhi valleys.

The best known passes, commencing from the east, are the Bíbartak, Már, Wanga (4,145), Nariál (4,430), Mézhliár, Sinni, Ormazhi or Bar (4,850) and Kuba Wanga (4,896).

The general lie of drainage of the valley is from east to west and there are several mountain torrents, the principal of which is the Lahri, known by the Marris as the Sénr, which traverses the valley from east to west. The other bigger streams are the Bor, which rises in the Pharáhi tract; the Rod Báladháka, which rises in the Garmor hills and joins

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KOHLU.

the Naréchi; and the Rod Barg. The Sénr has a small supply of perennial water near Nikra and also in its western portion below Kote Shahr.

Forests.

There are no reserved forests in the tahsíl. The principal trees are the *Pistacia khanjak*, *Acacia modesta*, the wild olive, (*Olea cuspidata*), and wild pomegranates in the hills; and the *bér* (*zizyphus*), tamarisk (*Tamarix indica*), *kirar* (*Capparis aphylla*), *pílu* (*Salvadora persica*) in the plains. The dwarf palm (*Nannorhops Richieana*,) is also found in most of the ravines.

Climate, temperature and rainfall.

No records have been kept either of the temperature or of the rainfall, but the climate of the plateau is intermediate between the extremes of the plains and the high lands. The rainfall appears to be somewhat higher than the average owing to the proximity of the hills.

History.

The district appears in earlier times to have been inhabited by the Bulédi Baloch, who deserted it about 300 years ago, when it was occupied by the present inhabitants, the Zarkúns, who were originally a branch of the Músakhél Afgháns. About 100 years ago the Hasnis, who had been ousted from Pheláwag by the Marris, attempted unsuccessfully to wrest Kohlu from the Zarkúns. In 1876, a party of Masori Bugtis invaded Kohlu to revenge the death of some of their tribesmen killed during a raid but were repulsed with loss. The Bugtis thereupon decided to make another expedition, and the Marris, who appear to have fomented the strife, gave a passage through their country to a large Bugti force, consisting of almost all the tribal warriors led by their chiefs. The Zarkúns were outnumbered, their villages were sacked and 70 of their tribesmen killed. The Zarkúns then deserted the district, but were persuaded to return by the Marris, who offered them an offensive and defensive alliance against the Bugtis. In 1878 the Marris, who had already acquired Gamboli and Máwand, partitioned the Kohlu valley into four shares, which were divided among the three principal Marri clans and the Zarkúns, the former obtaining three shares and the latter one share. According to this division, the Ghazni Marris obtained Arwa, Wanga, Pusht, Már, and Bhar; the Loharánis, Nariál, Kalikar, Sawar and Maidár; and the Bijaránis and Zarkúns Bágh, Bhar, Ziárat and Sonri in equal shares. Thus the

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Zarkúns became practically incorporated with the Bijaráni Marris. Gulu Gozu was allotted to the Marri chief, Mehrulla Khán, as his *panjuk* or Sardár's share. The Zarkúns were also permitted to retain the land within a radius of a mile round their villages of Oriáni, Malikzai and Shiráni, to levy *sung* in these villages and to tax the Hindus. KOHLU.

In 1891 the Zarkúns petitioned against the encroachments of the Marris and asked to be taken under British protection. The case was taken up by Major C. E. Yate, C.S.I., C.M.G., then Political Agent of the District, and with the consent of both Marris and Zarkúns was referred to a *Jirga* of the Baloch and Punjab Chiefs which assembled at Muranj in January 1892. The terms of their decision, which were accepted by both parties and approved of by the Agent to the Governor-General, were (1) that the British Government should take possession of the Kohlu valley and levy revenue at the usual rate of one-sixth of the produce; (2) that the original *sanad* given to the Marris by Sir Robert Sandeman on the 24th of August 1878 should be renewed; (3) that one-half of the revenue assessed on the land in the Kohlu valley belonging to the Marris should be considered as a grant to the Marri chief and headmen and be divided among them in shares to be fixed hereafter; (4) that Government should levy grazing tax within the limits of Kohlu, but that only half rates should be levied from the Marris; (5) that revenue should be levied in kind and not in cash, and (6) that an additional levy service of Rs. 195 a month should be given to the Marris and of Rs. 130 a month to the Zarkúns. The Muranj settlement.

In May 1892 a sub-tahsíl was established at Kohlu, the income being treated as a part of the Zhob Revenues. The sub-tahsíl was abolished in 1895, but was again established in October 1897. In 1898 the náib tahsíldár in charge was vested with the powers of a Magistrate of the 2nd class and with those of a Munsiff in 1902.

The internal distribution of the grants remitted to the Marris by the Muranj Settlement was determined by a Marri *jirga* at Fort Munro in September 1892, when it was agreed (1) that all remissions given on lands purchased from the Zarkúns should be the right of the actual owners, whether they were headmen or tribesmen; but that each owner

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KOHLU.

should pay a fixed* share of grain at each spring harvest to the Marri chief as *sardári* allowance; (2) that the remissions on lands given by the Zarkúns to the Marris, and known as *mirás*, should form the exclusive right of the Marri chief; and (3) each headman should give 3 *chhattis* or 18 maunds of grain annually to Mír Hazár Khán, Ghazni, the hereditary wazir of the Marris, who was also to receive one-fifth of the *sardári* allowance given to the chief.

Population.

According to the census of 1901 the total population of the tahsíl was 1,081 (males 594 and females 487). To this should be added 772 Marris who were included in the population of the Marri country. The principal tribes were the the Zarkún Afgháns (751), Marris (772) and Khétráns (145). There were also 21 local Hindus.

The head-quarters bear the same name as the tahsíl, and the buildings are situated in the middle of the plain near the village of Azád Shahr. The tahsíl buildings include a combined Post and Telegraph Office, a small rest-house and a primary school. There are 23 villages (including hamlets), the largest of which are Azád Shahr (261 inhabitants), Malikzai (207), Oriáni (258) and Karam Khán Shahr (253). The chief occupation of the inhabitants is agriculture, but the Marris also combine flock-owning.

Agriculture.

The permanent sources of water comprise 3 small streams, 7 springs and 5 *kárézes* which irrigate about 3 per cent. of the total area cultivated in each year. The rest of the cultivation depends on rain and on flood water from the hills which is collected by a series of embankments. The *rabi* or spring harvest is the most important, and the chief crop is wheat which forms the staple food of the people of the country. The autumn harvest is comparatively small and consists chiefly of *juár* with a small amount of millets, *mung* and *bájri*. A rough estimate made in 1904 of the agricultural stock of the tahsíl puts the number of camels at about 640, donkeys 800, cattle 1,980, sheep and goats 32,300.

Communications.

From Bábar Kach on the Railway line an unmetalled road leads via Mamand to Kohlu (distance 120 miles). This road was constructed mainly by famine labour in 1905 and is good except where it has to follow the beds of rivers. Kohlu is

* 20 *khais* or *chhattis* of grain or about 120 maunds.

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also connected with Bárkhán (distance 22 miles) by a good unmetalled road which runs over the Bíbartak Pass, and with Gumbaz (31 miles) by another road over the Suwran hills. Both roads are in good repair (1905). There are also tracks (1) to Vitákri (about 28 miles) by the Már pass (2) to Báladháka (about 17 miles) on the Gumbaz Bárkhán road through Kuba Wanga; (3) to Báladháka via Tirkha; (4) to Kahán (about 65 miles) via Rabi Wanga, Fazal Chél and Dojumbaktak; (5) to Pazha (42 miles) in the Duki tahsíl by the Girsin Wad pass and (6) to Hosri (about 22 miles) in the Duki tahsíl via Laharkhi. KOHLU.

The tahsíl is divided into the two circles of Oriáni and Kote Shahr, and the administrative staff consists of a náib tahsíldár, *a muhásib* and two *patwáris*. There are also 27 levies and 9 policemen. Administrative staff.

Land Revenue is recovered in kind at the rate of one-sixth of the gross produce, except on those lands which were in the possession of the Marris before the Muranj settlement and which pay one-twelfth. Grazing tax is levied at half rates from Marris and at full rates from Zarkúns. As almost all the cultivation of the tahsíl depends on rain the revenue is subject to considerable fluctuations. The average annual income between 1897-8 and 1901-2 was Rs. 8,908, and in 1904-5 it amounted to Rs. 12,122, of which grazing tax contributed Rs. 3,140. Land Revenue.

The **Shahrig sub-division and tahsil** lies in the north-western part of the District between 29° 49′ and 30° 37′ N, and 67° 14′ and 68° 22′ E and has an area of 1,595 square miles. It is bounded on the north by the Pishín, Bori and Hindubágh tahsíls; on the south by the Marri country and the Sibi tahsíl; on the east by the Sanjáwi and Duki tahsíls and on the west by the Sibi and the Quetta tahsíls. SHAHRIG TAHSIL. General description.

The tahsíl is divided into two well defined portions, namely, the hilly country to the north and west which is known as the Khurásán and is inhabited by the Dúmar, Pánézai, and Sárangzai Kákars; and the Zawarah or Harnai valley.

The larger valleys in the Kákar country are Kach, Kowás, Ziárat and Manra, and the principal hill ranges are Bebai (6,551′), Súrghund (10,690′), Ghwanza (8,880′), Kasa (11,105′), Pán and Khalífat (11,440′).

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SHAHRIG. The Zawarah valley extends from the Chappar mountain to the Spíntangi or Ganéji rift with a length of about 56 miles and an average breadth of 6 miles. It rises gradually from an elevation of 1,800 feet at Spíntangi to 4,764 feet at Dirgi, and has been described as consisting of "a long narrow, broken bottom, in many places intersected by ravines, but here and there smoothed out into a level plateau of limited extent, these plateaus being clothed with a fairly rich arable soil; in other places its basin is stony and harsh, but covered with low brush-wood of dwarf palm trees and with coarse grasses."* It is bounded on the north by the Khalífat mountain and the Pán range and on the south by a range of the Bráhuic mountains locally known as Gulu Sháh. The north-eastern extremity is closed by the Píl and Chappar hills, which are cleft by narrow and difficult gorges.

Rivers. The lie of the drainage is in a general southerly direction and the principal streams are the Mángi, Sháhrig, Harnai or Dáda and the Kuriák, which are fed by numerous small hill torrents and eventually join the Nári which forces its way into the Sibi plains through the Nári Gorge. The Mángi, Harnai and Kuriák streams have a perennial supply of water.

Forests. The reserved juniper forests are Píl (1,280 acres), Shahídán (2,500 acres), Zargat (2,760 acres), Gohar (1,500 acres), Kach-Mángi (9,400 acres), Tor Shor (11,000 acres) Súrghund (7,500 acres) and Batsargi (7,680 acres), making a total of 68 square miles. The olive and *shísham* reserves at Wám Tangi and Wám Kach comprise about 5½ square miles.

Climate, temperature and rainfall. The climate varies with the altitude which ranges from 1,800 feet at Spíntangi to over 8,000 feet at Ziárat. The only place in the tahsíl where temperature is recorded is Sháhrig (3,963 feet), which shows a mean average of 88° during the summer and 46° in the winter. Many parts of the Zawarah valley, and especially the circles of Sháhrig and Harnai, are extremely unhealthy and malarious during the autumn, owing probably to the large amount of rice cultivation and the swarms of mosquitoes which are bred in the swamps. The permanent inhabitants of the valley compare unfavourably in physique with the Patháns of Quetta and the hills. The people divide the year into the following parts: *mane* 40 days beginning about the 20th of August, *sáwri* 40

* *Dr. Duke's Report on the Harnai and Thal-Chotiáli Districts* (1883).

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days, *zamai* 100 days, *churmun* 40 days, *dobae* 40 days, *ahar* 40 days and *wasa* or the rainy season 60 days. SHAHRIG.

The average rainfall of the valley is higher than in other parts of the District, being 11½ inches at Sháhrig and 11·06 inches at Kach. The heaviest rain occurs in the months of January, February and March, and July and August.

The history of the District is given in Chapter I. The Kach-Hamadún and Kowás valleys originally formed part of the Pishín District, but were transferred to Thal-Chotiali in 1881. Pur, which formed part of the Duki tahsíl, was transferred to Sháhrig in 1897 and to Sibi in 1904. History.

The tahsíl contains 93 villages, and the total population according to the census of 1901 was 16,573 (9,421 males, 7,152 females) or about 10 persons to a square mile. Of these 15,583 were Muhammadans, 777 Hindu and 39 Christians. The indigenous inhabitants who are Musalmáns of the *sunni* sect and speak Pashtú, numbered 14,111 (males 7,428 and females 6,683). The Wanéchis speak a modified form of Pashtú known as the Tarínao or Chhalgari dialect. The principal tribes were the Sanzarkhél Kákars 1,535, Sanatia Kákars 4,967, Taríns 6,404 (including 1,248 Wanéchis and 4,525 Makhiánis) and 1,053 Saiads. Population.

Sháhrig (population 325) is the head quarter station of the tahsíl; it is connected by rail with Sibi (74 miles) and Quetta (81 miles) and has a small bazar, post and telegraph offices, a rest-house, a railway dispensary and a primary school. The larger villages in the tahsíl are: **Kach**, Ahmadún or Hamadún (670), **Kowas** or **Khowas** (878), Zandra (615), Miánkach (109), **Harnai** (252) and **Khost** (1,377).

Among the indigenous inhabitants the principal occupation is agriculture combined with flockowning.

Except for a few circles which lie in the hills the quality of the land in the tahsíl is fairly uniform. The land available for cultivation is limited, while the supply of water is generally (and in the Harnai and Bábihán circles invariably) more than sufficient for the land. The people are perpetually occupied in maintaining and improving the quality of their lands and manage to cultivate a greater portion twice in the year, or three times in two years. The permanent sources of irrigation are 13 streams, 14 *kárézes* and 144 springs. The irrigable area is about 10,000 acres, the dry crop cultivation Agriculture.

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SHAHRIG

representing about 23 per cent. of the total cultivated area. Wheat is the principal crop of the *rabi* harvest and rice and *makai* of the *kharif* harvest. A rough estimate made in 1904 of the agricultural stock of the tahsíl puts the number of camels at 100, donkeys 923, bullocks and cows 5,020, and sheep and goats 44,690.

Communications.

The Sind-Pishín section of the North-Western Railway traverses the tahsíl from Spíntangi to Kach Kotal. The important roads are shown in detail in table XI, Volume B, and include the Sibi-Quetta road; Harnai-Loralai road; the Quetta-Ziárat and Smallan road; and the Spíntangi-Sémbar-Duki road. Other important tracks are (1) Ahmadún to Pishín, (2) Ahmadún to Kánr through the Gogi Tangi, (3) Mángi to Ziárat by Kásim Tangi (21 miles), (4) Sunari to Waríkha (24 miles) and thence to Duki, and (5) footpaths also lead from Sháhrig to Ziárat by Wuch Aghbargi and Domiara (22 miles); from Sháhrig to Sángán; from Zardálu to Quetta by the Uzhda Psha pass (44 miles); from Zandra to Sanjáwi by Manra, Ghunz and Púi (61 miles); from Kowás to Hindubágh via Spérarágha and the Kalát Pír Tangi (41 miles); and from Spíntangi to Púi (21 miles).

Administrative staff.

The tahsíl is divided into five circles: Kach, Kowás, Sháhrig, Harnai and Bábihán. The Assistant Political Agent is in charge of the Sub-division, and the tahsíl staff consists of a tahsíldar, a náib tahsíldár, a *muhásib*, two *kánúngos* and five *patwáris*. The number of the police and levies located in the tahsíl are 70 and 176 respectively. There are 170 village headmen.

Land revenue.

A cash assessment fixed for ten years from 1902 has been introduced on irrigated areas, and revenue in kind is taken on unirrigated lands at the rate of one-sixth of the total produce. The incidence per acre of irrigable area varies from a maximum of Rs. 2-14-11 to a minimum of Rs. 2-2-6. Between 1897-8 and 1901-2 the average annual land revenue, including grazing tax and tax on water mills, was Rs. 30,294. In 1904-5 it amounted to Rs. 27,332, to which grazing tax contributed Rs. 5,369.

Miscellaneous.

Coal is worked at Khost, and the minor products are cumin seed (*zíra*), hyssop (*súfa*), asafœtida (*hing*) and the dwarf palm (*písh*).

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Harnai is a station on the Sind-Pishín section of the North-Western Railway 58 miles from Sibi and 97 miles from Quetta. It is situated in the Zawarah valley between 30° 6′ N and 67° 56′ E., at an elevation of 3,000 feet and is the forwarding station for Loralai and Fort Sandeman. A cart road takes off to Loralai (55½ miles) and Fort Sandeman (167¾ miles) with branches from Smallan (Sanjáwi) to Quetta via Ziárat (102 miles) and to Duki (22 miles). A regular service of tum-tums plies between Harnai and Loralai, the rate of hire being Rs. 14. Camels are the principal means of transport and can be obtained from the Government contractor at Harnai. There is a police *thána* (12 men), a levy post (13 men), combined telegraph and post office, Political rest-house, dâk bungalow, and a *sérai*. The water-supply, which is good and abundant, is obtained from the Harnai stream and springs; there are also five wells. Octroi and conservancy cesses are levied in the bazar and a small sanitary establishment is maintained. There are seventeen shops. The imports by rail in 1904 amounted to 62,900 maunds, consisting chiefly of stores for Loralai and Fort Sandeman, and the exports to about 20,470 maunds, which included grain, wool and *bhúsa*. SHAHRIG.

The villages in the neighbourhood are inhabited chiefly by the Makhiáni Spín Taríns. These Taríns are supposed to have first occupied the valley in the fourteenth century, but there is no authentic information regarding the earlier inhabitants. According to local traditions these were Hindus, and the name of Harnai is said to be derived from one Harnám Dás, a Hindu ruler of the place. In the beginning of the nineteenth century Mír Mustafa Khán, the Bráhui governor of Kachhi and the brother of Mír Mahmúd Khán I, Khán of Kalát, is described by Muhammad Sadík * as having made expeditions into Kákaristán and given over the country to be plundered by his troops. During one of these expeditions he captured and destroyed the fort at Harnai.

Kach or Kachh, a station on the Sind-Pishín section of the North-Western Railway, lies between 30° 26′ N. and 67° 18′ E., at an elevation of about 5,900 feet above the sea. It is 110 miles by rail and 115¾ miles by road from Sibi, 45 miles by rail and 28¾ miles by road from Quetta and is

* *Tate's Kálat*, page 44.

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SHAHRIG. connected by a cart road with Ziárat (32¾ miles). There is a rest-house close to the station, where a *khánsáma* is maintained from May to September. The goods traffic is chiefly connected with Ziárat, the imports being about 19,000 maunds and exports about 3,600 maunds in the year.

The Kach post lies about a mile and a half south of the station on a gravelly flat opposite the gap, through which the Akhtamar stream escapes into the Mángi valley. It was held by regular troops up to July 1890, when it was handed over to the levies. The levies, who are chiefly Pánézai Kákars, consist of one resaldar, one jemadár, 3 duffadárs, 8 sowars, 11 footmen and one munshi.

On the 16th of August 1880, a large body of Pánézai Kákars, led by Faiz Muhammad and Hakím Khán and reinforced by a strong contingent of Zhob Kákars under Sháhjahán Jogízai, attacked the post, which was then held by a detachment of 300 men of the 16th Bombay Infantry under Colonel T. W. Pierce. The attack was repulsed after three hours' fighting, during which the enemy lost about 200 killed and wounded. On the 18th the garrison, being reinforced by a body of cavalry under Major Mosley of the Baloch Guides, moved out against the villages of Kach and Ahmadún, which were occupied and burnt.

The Kach village is situated on the right bank of the Akhtamar stream, about 3 miles to the north-east of the Kach post. The inhabitants number about 155 persons (males 85 and females 70) and belong to the Pánézai and Isakhél Kákars. This village, which with Ahmadún and Kowás formerly formed part of Pishín under the Afghán rule, was transferred to the Sháhrig tahsíl in 1881.

Kowas, a village in the Sháhrig tahsíl between 29° 17′ N. and 68° 56′ E., is situated on the Kach-Ziárat road, 22 miles from the Kach railway station. In former days it formed one of the stages on the main caravan route between India and Persia, and was visited in 1614 by Messrs. Richard Steel and John Crowther, two merchants in the service of the East Indian Society, who have, however, recorded no information regarding it beyond that they were compelled to pay a heavy tax on their camels. It was thus described in 1880 by Colonel Sir Oliver St. John: "It is a flourishing village of

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about 200 houses, built on a small rising ground; there is no regular rampart to the town, but the outer walls of the houses are built touching each other without exterior openings of any sort in the whole enceinte save four small posterns, and thus form a continuous barrier. The material used is rubble stone in mud, and the roofs are flat * * * * For a space of seven or eight miles and for a breadth varying from a mile to a hundred yards, the culturable land was, at the time we passed through it, one sheet of ripe corn dotted with mulberry, willow and apricot trees, forming a scene of rustic beauty and fertility rare in this country. The fields are in terraces, the faces of which are carefully rivetted with stone; the river is kept within bounds by well constructed spurs of timber and brushwood, the water is economically distributed, and the channels clean and in good repair. In short the whole place bears unmistakeable signs of considerable prosperity and of more careful husbandry than I have seen anywhere in Afghánistán, save in the immediate neighbourhood of Kandahár."* At the present time there is a general tendency among the inhabitants to desert the village and build their houses on the borders of the fields; the cultivation also has greatly increased, and potatoes, melons and tobacco have been introduced with considerable success.

SHAHRIG.

The population in 1901 was 878 (males 442 and females 436), the principal tribes being the Spín Tarín, Pánézai Kákars, Saiads, and a few Bráhuis.

The patron saint of the town is Mian Shádi, whose shrine is close to the village and who is credited with having destroyed the old town of Kowás by an earthquake.

Khost, a station on the Sind-Pishín section of the North-Western Railway in the Sháhrig tahsíl lies between 30° 13′ N, and 67° 35′ E, at an elevation of 4,119. It is 9 miles from Sháhrig, 83 from Sibi and 73 from Quetta; and derives its sole importance from the colliery works in the vicinity. It is the head-quarters of the Mining Manager and has a small but thriving bazar of some thirty shops. There is also a Railway Hospital, and police and levy posts. The population of the bazar in 1901 was 99, and ordinarily about 1,200

* *A Historical and Descriptive Report on the District of Thal-Chotiáli and Harnai* by Dr. O. T. Duke (Calcutta, 1883), page 82.

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SHAHRIG. men are regularly employed in the collieries. The Khost village has a population of 254, chiefly Khamís, Táran and Sanzarkhél Kákars.

Spintangi, which is known by the Baloch as Gánréji is a station on the Sind-Pishín section of the North-Western Railway, and derives its name from the white (*spin*) rift (*tangi*) through which the stream forces its way. It lies between 29° 52′ N, and 68° 8′ E, at an elevation of 1,800 feet; and is the forwarding market for Duki, Kohlu, Mékhtar, Bárkhán and the north-western portion of the Marri country. The imports in 1906 amount to about 17,240 maunds, chiefly piece-goods, rice and sugar and the exports to about 18,500 maunds which are principally made up of wheat and wool. It is connected with the Thal valley by a road which passes through the Sémbar Pass.

Ziarat, a sanitarium and the provincial summer head-quarters of the Baluchistán Agency is situated in 30° 23′ N, and 67° 51′ E, at an elevation of about 8,050 feet above the sea. It lies in the Sháhrig tahsíl of the Sibi District and is the residence of the Political Agent from May to October. Ziárat is most easily reached from Kach station by a cart road (32¾ miles) which is provided with dák bungalows at Kach and Kánr. It is also connected with Loralai (59¾ miles) by a cart road running through Karbi Kach, Chautér, Wani and Smallan. There is a good bridle path to the Mángi Railway station (21 miles) through the Kásim Tangi. Hill paths also lead to Sháhrig (22 miles) by the Wuch Aghbargai Kotal and the Domiára hill.

The local name of the place is Gwashki or Koshgi, which was changed in 1886 to Ziárat after the neighbouring shrine of Mián Abdul Hakím. It was first visited and selected as a sanitarium in 1883. The Residency was built in 1890-91, and the land (about 81 acres) on which the station is built and the water were purchased in 1895 from the Sárangzais for Rs. 14,000.

A pipe water supply was provided in 1898-9 at a cost of Rs. 38,000. A summer camp for the European troops stationed at Quetta was first formed at Ziárat in 1885, but the experiment was afterwards abandoned until 1903, when the camp was again established. The camp is situated on a spur (Ambár Zawar) of the Batsargi hill to the north of the station.

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SHAHRIG.

The climate during the short summer is delightful and the air is bracing. The hill-sides are covered with juniper and huge gorges and defiles constitute a feature of the scenery.

In addition to the Residency the principal buildings consist of houses for officials, Government offices, a dâk bungalow, post and telegraph office and a dispensary. The sanitation is provided for by the Ziárat Improvement Fund, which is a branch of the Sháhrig Bazar Fund and of which the revenue in 1904-05 amounted to Rs. 4,320 and the expenditure to Rs. 3,161. The place is practically deserted during the winter owing to the severe cold and heavy snow.

NASIRABAD SUB-DIVISION AND TAHSIL. General description.

The **Nasirabad sub-division** includes the Nasírábád tahsíl and the Railway line from Jhatpat to Mithri. It lies between 27° 55′ and 28°40′ N, and 67° 40′ and 69° 20′ E, and has an area of 852 square miles. The tahsíl which is situated on the northern and western borders of the Jacobábád or Upper Sind Frontier District of Sind, is a narrow strip of country, running east and west for a distance of about 104 miles and varying in breadth from 1 to 12 miles. In its extreme eastern corner is the Léni Tower, which forms the tri-junction of the Sind, Baluchistán and Punjab boundaries, and on the north it is bounded by the Bugti country and the Kalát State. Its physical aspects resemble those of the Kachhi province of the Kalát State, and the chief characteristics are its canals, its dead level surface, excessive heat during the summer and scanty rainfall. The soil is chiefly alluvial and very fertile if irrigation can be brought to bear on it.

It depends for its cultivation on the Begári and Desert canals of the Sind system. A few hill torrents, which occasionally bring down flood-water, enter the tahsíl on the north from the Bugti country, but are lost in the sand hills before they proceed any distance, the principal being the Goranári Nílagh, Phanyán, Ghari Manak, Dingrizo, Bari, Kabula and Bágh.

Forests.

There are no reserved forests. The commoner trees and bushes are the *babúl* (*Acacia arabica*), *kirar* (*Capparis aphylla*), *kandi* (*Prosopis spicigera*,) *bér* (*Zizyphus*), *wan* or *khabbar* (*Salvadora oleoides*), *ghaz* (*Tamarix indica*), *ak* (*Calotropis gigantea*) and *lana*. There are also a few *tahri* (*Dalbergia sissu*) and *nim* (*Azadirachta*).

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NASIRABAD.

Climate, temperature and rainfall.

The climate resembles that of the Upper Sind Frontier, which has been described "as being perhaps the driest in the world, and as showing at times very remarkable variations in temperature." There are only two marked seasons, the hot and the cold, the first extending from May to September, and the other from October to April. The temperature during the months of April and October is, however, very uncertain. From November to March the climate is temperate and enjoyable; but during December and January the cold is frequently great, the thermometer sometimes indicating as low a temperature as 27°. The greatest heat is experienced in the months of June, July and August. The mean monthly temperature of the "cold" season ranges from 58° to 73° and that of the "hot" season from 80° to 102°. The following figures recorded at Jacobábád show the temperature at various times of the year :—

Date.	1901 Morning.	After-noon.	1902 Morning.	After-noon.	1903 Morning.	After-noon.
1st January ...	47·	65·	43·8	77·	40·8	75·6
1st April ...	79·2	102·2	81·8	105·4	69·9	86·4
1st July	91·	114·2	88·9	109·	92·	108·8
1st October ...	83·5	108·2	79·8	103·7	95·	111·2

The rainfall is small and varies from 3 to 5 inches.

History.

The earlier history of the revenue and administrative arrangements of Nasírábád has been given in Chapter III. The revenue administration was at first in the hands of the Political Agent of Jacobábád, but in 1877 when the Baluchistán Agency was created, it was transferred to this province. The management then alternated between Political Agents of Southern Baluchistán and Kalát until 1895, when it was finally handed over to the former. In 1883 a tahsíldár was appointed, together with a staff of nine tapadárs (*patwáris*) and a supervisor. The revenue administration was intricate; the irrigation was entirely in the hands of the Sind officials, while the revenue was assessed by the tahsíldár and collected by the Khán's Náib. Thus the latter was unable

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to interfere in fixing the demand, for the collection of which he was solely responsible; while the tahsíldár had the responsibility of assessing the revenue, but had no authority to enforce his assessments. In practice it was found extremely difficult to define the limits of their respective jurisdictions, and the evils resulting from this system of dual control were still greater in civil and criminal matters than in questions of revenue pure and simple. In order to terminate this anomalous and unsatisfactory condition of affairs, His Highness the Khán made over the management of the Nasírábad *niábat* in perpetuity to the British Government for an annual payment of Rs. 1,15,000. The lower portions of the Manjúthi lands were at the same time handed over on the payment of an additional sum of Rs. 2,500 per annum. NASIRABAD.

A copy of the agreement, which is dated the 17th of February 1903 and which was ratified by the Viceroy on the 14th of May 1903, is attached as Appendix V.

In October 1903 the Southern Baluchistán Agency was abolished, and the Násírabád *niábat*, together with the charge of the railway line from Jhatpat to Mithri, formed into a separate sub-division and attached to the new Sibi District.

The tahsíl has 90 villages; and the total population according to the census of 1901 was 35,713 (males 19,885, females 15,828), or 42 persons to the square mile. Of the total, 33,525 were Muhammadans and 2,173 Hindus, the former belonging to the Sunni sect. The dialects spoken are the Sindi, Jatki and Baluchi. The principal tribes represented were Rind 8,806 (including Chándia 505, Jamáli 3,088, Khosa 3,338, Láshári 796, Lághári 417, Mughéri 269); Gola 5,134; Umráni 1,098; Bráhuis 1,965 (including Bangulzai 470, Badúzai 280, Dinárzai 168, Lángav 137, Lehri 164, Méngal 467, Pindráni 465, Zehri 105); Magassi 605; Marri 44; Dombki 269; Jat 12,351 (including 7,400 Abra) and 224 Saiads. The principal occupation of the indigenous population is agriculture, while the trade of the country is chiefly in the hands of the Hindus. Population.

In addition to the head quarter station of the tahsíl, of which the name has recently (1903) been changed from Nasírábád to Yateábád, the important villages are Hámidpur, Máhnipur, Sohbatpur, Mamal, Rojhán Dur Muhammad Khán (the head quarters of the Jamális), Muhammadpur, also called Usta Villages.

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NASIRABAD.

and Gandákha. Muhammadpur is noted for its leather works.

Agriculture.

The irrigation is supplied by the Sháhiwáh, Frontier Rájbáh, Uch Rájbáh and Manjúthi branches of the Desert canal, and the Núr Wáh and Sír Wáh branches of the Begári canal. The irrigated area under cultivation in 1904-5 was 1,03,085 acres, of which 71,348 acres were watered by the Desert and 31,737 acres by the Begári canal; the largest area irrigated in any year since 1881* was 1,08,788 acres in 1903, of which 68,302 were irrigated by the Desert and 40,486 by the Begári canal. The *khushkába* or dry-crop cultivation represents about 10 per cent. of the whole.

The principal harvest is the *kharíf*, the chief crops of which are *juár*, *til*, rice, cotton and indigo; the principal crops of the *rabi* harvest include wheat, gram and oil-seeds. A rough estimate made of the agricultural stock in 1904 puts the number of camels at 2,000, donkeys 500, bullocks and cows 5,000, sheep and goats 6,000 and buffaloes 400.

Communications.

The railway line (about 82 miles) from Jhatpat to within 7 miles of Sibi is under the administrative charge of the Extra Assistant Commissioner, Nasírábád; the stations are Jhatpat, Temple Déra, Nuttál, Bélpat, Lindsay and Mithri.

The country is open and passable in all directions; the principal tracks are from Jacobábád to Nasírábád (8 miles); Jacobábád to Déra Bugti (78 miles); Nasirábád to Sibi via Sháhpur, Chhattar, Phuléji and Lahri (96 miles); and from Lashkar Khan Kot in the west of the tahsíl to Malguzár, (104 miles) in the east.

Administration and staff.

The present head quarters of the sub-division and tahsíl are at Nasírábád (Yateábád) about 2½ miles to the east of Jhatpat station, but will shortly be transferred to Jhatpat itself (1906). An Extra Assistant Commissioner is in charge of the sub-division; and the subordinate revenue staff consists of a tahsíldár, náib tahsíldar, a *muhásib*, two *kánúngos* and nine *patwáris*. There are two *zaildárs* and forty-eight headmen. The tahsíl is divided into nine circles: Lahri Dombki, Sanhari, Mánhipur, Dhándah, Sohbatpur, Khánpur, Muhammadpur, Sírwáh and Nasírábád, the first five of which are watered by the Sháhiwáh or Desert canal, the next three by the Begári canal, while the Nasírá-

* See Table IX, Vol. B.

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bád circle receives water from both canals. There are 30 police and 88 levies (including 60 sowars, 24 men of whom are employed on the Railway line). The Bugti tribal levies also hold the posts of Sháhpur (22), Súi (20), Haran (5), Asréli (5), Gandoi (10) and Goránári (16). NASIRABAD.

As a tentative measure the following scale of rates has been fixed for the Desert Canal and its branches :— Land Revenue.

	Rs.	a.	p.
Kharíf.			
Rice	3	0	0
Other Crops.			
Flow	2	8	0
Lift	2	4	0
Rabi.			
Bori	2	8	0
Flow	3	0	0
Lift	2	12	0
Dubári.			
Watered	1	0	0
Unwatered	0	8	0

and a special cess of 6 pies per acre is also collected. The water rate, which is paid to the Bombay Irrigation Department, is Rs. 1-8-0 per acre.

On the Begári Canal the land revenue is Re. 1 per acre, the cess 6 pies, and the water rate (paid to the Bombay Government) Re. 1. The *Dubári* rates and the rate for rice cultivation are the same as for the Desert Canal. In *Khushkába* lands the revenue is realized in kind at one-sixth of the produce. Grazing tax has not yet been imposed (1905). In 1904-5, the first complete year of the present administration, the revenue, excluding water tax, amounted to Rs. 1,55,695.

There are two cemeteries, one at Sibi, one at Ziárat, and graveyards at Nári near the Nári bridge on the Mushkáf Bolán Railway, at Nári Gorge about 7½ miles from Sibi, and at Mángi and Sháhrig. Near the Dalujál Railway station there is the solitary grave of Captain Delacy Passy of the 24th Madras Pioneers who died on the 3rd of February 1886. Christian cemeteries.

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CHAPTER V.

MARRI-BUGTI COUNTRY.

Physical Aspects. Situation.

THE Marri and Bugti country is situated between 28° 26′ and 30° 4′N, and 67° 55′ and 69° 48′E, and has an area of 7,129 square miles. The northern portion, the area of which is 3,268 square miles, is occupied by the Marris and the southern portion (3,861 square miles) by the Bugtis. The country covers the greater part of the southern and eastern portion of the District, and is bounded on the north by the Duki, Kohlu and Bárkhán tahsíls, on the south by the Nasírábád tahsíl, on the east by the Déra Ghází Khán District of the Punjab, and on the west by Kachhi, Sibi and part of the Sháhrig tahsíl. The Bámbor, Nafusk, Danda, Jantali and Utwanga hill ranges roughly form the line of division between the two tribes.

Boundaries.

Configuration.

The Marri and Bugti tracts are situated at the southern end of the Sulaimán range, and consist chiefly of narrow parallel ridges of closely packed hills, which form the gradual descent from the Sulaimán plateau into the plains. They are intersected by numerous hill-torrents and ravines, and generally speaking are barren and rugged, poorly supplied and inhospitable. Here and there are good pasture grounds, and a few valleys or plains which are gradually being brought under cultivation.

The Marri area may be conveniently divided into the three following portions: (1) Kahán (2,353 feet), including Tadri, Dáho and Bámbor; (2) a portion of Pheláwagh, Nesáu (3,000 feet), and Jantali (2,847 feet); and (3) Máwand (2,620 feet) and Gamboli. The principal plains and valleys in the Bugti country are the Sham, Siaháf, and Marav (2,195 feet), Chat, Siáhták, and Patr, Loti, Lop, Tusso and Machro,

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Dashti-gorán, the Mat plain south of the Zén range, and the Nílag north of Síri. **Physical Aspects.**

The mountain ranges of the Marri country may be described as presenting a series of limestone ridges, forming more or less parallel valleys, the general lie of which to the east of 69°E. is from north-east to south-west, and to the west of that line from north-west to south-east. They include the Dungán (6,861 feet), Lakar (6,820 feet), Siálu (8,112′), Tikil or Tikhil (6,886′), Siáh Koh (5,505′), Kup, Chappar (4,674′), Sir Ani (3,790′), Shatrak (3,800′), Turki Koh, Tatra (4,020′), Rastráni (3,000 to 4,000′), Danda range including Nafusk (3,756′), Bámbor (4,890′), and Gurándáni and the Sunari range (5,630 to 5,740′). The principal passes in the Marri country are the Nári, Kucháli and Spíntangi on the Sibi-Harnai road; the Arand between Khajak and Quat Mandai; the Angúr between Gamboli and Sémbar; the Sémbar between Gamboli and Thal; the Pazha between Béji and Thal; the Kuba Wanga between Bála Dháka and Kohlu; the Már between Kohlu and Vitákri; the Luniál between Bor and Kui; the Dojamak on the Kohlu Kahán road a few miles to the north of Kahán; the Dangar in the Shatrak range; and the Nafusk between the Marri and Bugti country. **Hill ranges.**

In the Bugti country the principal hill ranges are the Bámbor, Nafusk and Danda, which separate it from the Marri country; the Zén (3,630′); the Mír Dost Zard hills; the Khalandráni range (3,508′); Pír Koh (3,650′); and the Giandári hills (4,143′).

As a general rule the communications in both the Marri and Bugti tracts are comparatively easy to the east and west, while those from north to south, which cross the transverse ridges of the hills, are difficult.

With the exception of the streams of Nesáu, Pheláwagh and Jantali, which flow to the east, the Marri country drains into the Sibi and Kachhi plains, the main direction of the rivers being almost due west. The principal rivers are the Béji and Dáda, both of which are affluents of the Nári and have a perennial supply of water; the Talli stream (known as the Sundimari, Chákar Thank, Karmári and Manjra in different localities) which rises in the hills bordering on Kohlu and has an intermittent flow of perennial water; and the Nál, also called the Gandhár, which carries off the drain- **Rivers.**

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PHYSICAL ASPECTS.

age of the Makhmár, Sori Kaur, and Kahán valleys. It is a fine stream at Tratáni, but is lost before it reaches Lahri, except during floods.

The principal streams in the Bugti country are : the Sori, which rises in the Mír Dost Zard hills and is joined by the Tuso or Taso ; the Siáf or Siháf stream, which traverses the valley of the same name and is joined near Sangsíla by the Pátr *nullah* ; these united form the Marwar *nullah* which is lost in the plain of Kachhi south of Phuléji ; the Landa, Labbar, Léni, and other minor streams, which drain the southern part of the country and are also lost in the plains The eastern portion of the Bugti country is drained by the Phailáwar, Kalchás, Sara Dab, Khajúri or Shori, Zamurdán and Doli hill torrents. The country also contains many minor rivulets and may be said to be fairly supplied with water, but the Siháf Pátr and Tuso *nullahs* alone contain large bodies of running water or deep pools which may always be depended upon in their upper courses.

Water pools and *kumbs*.

Deep pools or *kumbs*, which are found in the beds of streams and in many parts form the only supply of drinking water, are a characteristic feature of the country. Among the principal in the Marri country are the Zai, Jangjáhi, Chhédgi, Jaurakán and Sori in the Zai hills, the Siáh gari and Jainak near Kahán ; the Bunáfdor, Nodéngari and Tholagh in the Bandar Lat hills ; the Gokháni and Sárto in the Bámbor hills ; the Manda in the Sorén Kaur range ; and the Bagzai in the Nafusk hills Those in the Bugti country are the Bági, and Lohár in the Zén hills ; the Hargáhi about 3 miles from Déra Bugti ; the Khajúri near Loti ; and the Chillo in the Giándári hills.

Geology.

There is no published description dealing specially with the geology of the Marri country. The hills include strata belonging to the Siwálik, Spíntangi, Ghazij and Dungán formations. In many parts there are indications of the existence of petroleum. The Bugti hills consist principally of Siwálik strata and nummulitic limestones, and have been described in detail by Dr. Blanford in his "*Memoir of the Geology of the hills between Quetta and Déra Ghási Khán.*" A number of fossils have recently been discovered near Dera Bugti, which have been classified as Reptilian and Mammalian remains, some of the specimens of the latter belonging to

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hitherto unknown species of the rhinoceros and pig family. **PHYSICAL ASPECTS.**

The following account of the Botany of the Country has been supplied by the Director of Botanical Survey of India :— **Botany.**

"There is no account available of the vegetation of these areas, but in all probability the flora differs little from that of the adjacent part of the Punjab, consisting as the latter does of a scrub jungle, composed chiefly of such plants as *Flacourtia sapida*, *F. sepiaria*, several species of *Grewia zizyphus nummularia*, *Acacia Jacquemontii*, *A. lencophlæa*, *Alhagi camelorum*, *Crotalaria burhia*, *Prosopis spicigera*, several species of *Tamarix*, *Nerium odorum*, *Rhazya stricta*, *Calotropis procera*, *Periploca aphylla*, *Tecoma undulata*, *Lycium Europæum*, *Withania coagulans*, *W. somnifera*, *Nannorrhops Ritchieana*, *Fagonia tribulus*, *Peganum harmala*, *Calligonum polygonoides*, *Polygonum aviculare*, *P. plebeium*, *Rumex vesicarius*, *Chrozophora plicata*, species of *Aristida*, *Anthistiria*, *Cenchrus* and *Pennisetum*."

The wild animals include the wolf (*gurk*), jackal (*tolagh*), hyena (*aftár*), fox (*lumar*), porcupine (*sékun*), wild pig (*siáh rastar*), straight horned *márkhor* (*sandán*), oorial or wild sheep (*gadh*) and ravine deer. The leopard (*díhar*) and the *mamh* or small black bear are also occasionally found in the Marri hills. **Fauna.**

Among the game birds are the lesser bustard (*kafinjar*), partridge, pigeon, sisi and quail.

Reptiles include the tortoise, several genera of lizards and many varieties of poisonous snakes.

No figures are available in connection with either the rainfall or the temperature of these tracts. The conditions of the higher parts of the Marri country resemble those of Sháhrig, and possess a climate intermediate between the extremes of the plains and the highlands. In the lower hills in both the Bugti and the Marri country the heat in summer is great ; the rainfall is scanty and precarious, and the country is subject to periodical droughts. The most useful rain falls in the summer months between June and August. **Climate, temperature and rainfall.**

The census of 1901 in this part of the District was carried out through the tribal headmen on the "family system" of enumeration, and the results thus obtained showed a total **Population.**

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POPULATION. population of 38,919*; Marris 20,391 and Bugtis 18,528. The incidence of population was about 6 per square mile in the Marri and 5 per square mile in the Bugti country. Further details of the principal census statistics are given in table II, Vol. B. Previous to 1891 rough estimates were made from time to time, and in 1867 the fighting strength of the two tribes was computed at 2,070 for the Marris and 1,600 for the Bugtis. In 1870 Mr. Bruce estimated the numbers of the Marri fighting men, including the Mazaránis, at about 4,000 and those of the Bugtis at about 2,200. In 1891 the total strength of the Marris was shown as 9,578 (men 4,090, women 2,830, boys 1,605 and girls 1,053) and of the Bugtis 13,709 (men 5,325, women 4,264, boys 2,520 and girls 1,600). Compared with 1891, the total population in 1901 shows an increase of 67 per cent., Marris 113 per cent., and Bugtis 35 per cent. This large increase may chiefly be accounted for by the more satisfactory methods of enumeration, but it may also be assumed that the actual numbers have increased owing to a more settled government and the cessation of raids and internal feuds.

The following table shows the age statistics and the comparative number of the sexes as far as information is available from the census records :—

Tribal area.	Total.	Males.		Females.	
		Adults.	Males under 12 years.	Adults.	Females under 12 years.
Marri country ...	20,391	6,877	4,614	5,403	3,497
Marris	19,161	6,478	4,374	5,037	3,272
Hamsáyas	1,091	349	221	322	198
Hindus	140	50	19	44	27
Bugti country ...	18,528	6,238	4,028	5,139	3,123
Bugtis	17,548	5,869	3,832	4,846	3,001
Hamsáyas	708	259	152	199	98
Hindus	272	110	44	94	24

* These figures include *Hamsáyahs* and Hindus.

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POPULATION. Villages and their character.

The very great majority of the population are nomads, and there are only a few permanent villages. In addition to Quat Mandai, and Bádra, which are now included in the Sibi tahsíl, the only villages in the Marri country are Kahán, the tribal head-quarters, and Máwand; while in the Bugti country the villages are Déra Bugti, Sangsíla and Loti. Both Kahán and Déra Bugti are surrounded by walls, and the chiefs and principal members have good houses, but for the rest the dwellings consist chiefly of small mud hovels.

Migration.

Both Marris and Bugtis migrate periodically to the adjoining districts of Déra Ghází Khán, Jacobábád and Sibi and more especially in years of drought and famine. A number of the Marris regularly spend half the year in the Kohlu valley with their flocks and herds.

In the time of Sardár Bíbrak 800 Shambáni Bugtis migrated permanently to Rohri in Sind; and about forty years ago 250 men of the Sundráni section of the Perozáni clan settled down in Lárkána. A considerable migration of the Marris took place in the time of Sardár Mubárak Khán, the son of Baháwalán, when about 5,000 tribesmen are said to have permanently removed to Mírpur in Sind. Several Marri and Bugti families have also settled from time to time in the Jacobábád district. The Dámanis, a predatory and nomad tribe living in the Persian *Sarhad* on the borders of Chágai, claim their descent from the Marris, but it is not known when they separated from the parent stock.

Marriage customs.

The social customs of the Marris and Bugtis in most essentials follow the general customs of the Baloch, which have already been described in detail in Chapter I, **Population.** Among the Marris, the Baháwalánzais or the ruling family (*sardár khél*) do not give their girls to other Marris or to any other tribesmen except those who belong to families of a similar standing among the Mazári, Dríshak and Dombki tribes. They have, however, no objection to taking their brides from the Marri clans, from other Baloch tribes and sometimes even from the Jats. Among the Baháwalánzais bride price is neither paid nor demanded.

The Rahéjas hold a similar position among the Bugtis, and only give their girls to the members of the *sardár khél* of other tribes; they are stricter as regards their brides and do not intermarry with tribes of an admittedly inferior social status.

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POPULATION. Among the other tribesmen bride price (*lab*) is generally paid, the amount varying from Rs. 100 to Rs. 500 according to the position of the parties. Exchanges of girls between families (*mattan*) are common. The dower (*haq-i-mahr*) varies from Rs. 10 to Rs. 15, and in rare cases sometimes amounts to Rs. 70. Children among friends, and especially in the Lohárani tribe, are sometimes betrothed (*sang*) at an early age, but marriage does not usually take place until after puberty. Polygamy is permitted, but is rare except among the well-to-do. Custom allows cohabitation with concubines, but their offspring do not inherit. Divorce is rare, and adultery and misconduct are usually punished by death. In this respect the Marris and Bugtis are perhaps stricter than most other tribes, mere suspicion on the part of a husband being sufficient and tribal custom does not demand any proof. If the seducer effects his escape, the case is settled by *jirga* and compensation is awarded, the amount being determined on the merits of each case; the usual rate among the Marris being Rs. 1,000, a girl, a sword and a gun, and among the Bugtis one or two girls and from Rs. 200 to Rs. 500. Within the tribal areas no punishment is awarded for killing the guilty parties, but outside these limits the tribesmen cannot claim the privilege of tribal custom, and are liable to whatever punishment may be awarded by the law of the land within the limit of which the offence has been committed.

Language. The Marris and Bugtis speak the eastern dialect of Baluchi, which contains a large percentage of Sindi and Punjábi words; the Hindus and Jats living in the tribal areas speak Jatki.

The Marri tribe. According to the census of 1901 the population of the Marri country was 20,391, which included 19,161 tribesmen, 1,090 *hamsáyas* and 140 Hindus. The *hamsáyas* chiefly consist of Jats (both cultivators and camel graziers), artisans and servile dependants. The Hindus, who are mostly traders and have been settled in the country for some generations, are of the Arora caste and originally came from Harand, Dájal and Kachhi.

The Marris are the most numerous of all the Baloch tribes in Baluchistán. Like the rest of the Báloch tribes, the tribe was originally a confederacy of heterogeneous elements, many of them outlaws and exiles from other tribes. This confederacy first clustered round a Baloch nucleus, which is said

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to be connected with the Puzh section of the Rinds of Kulánch in Makrán. The original settlements of this nucleus were situated round Máwand in the hills to the east of Sibi, but they gradually spread out acquiring the country of the Hasnis on the east and taking Quat-Mandai from Afgháns on the north.

Marris—History.

The tribe is divided into three main *takkars* or clans, the Ghazani (8,117); the Lohárání-Shíráni (6,369) and the Bijaráni (4,675). Each of these clans is divided into a number of *phallis* or sections, and these sections are again divided into sub-sections called *pára* or *firqah*. The formation of the tribe into the main clans was carried out by Sardár Doda Khán, the chief of the Marris, five generations ago, and a list of the clans and their sections with their numbers and the names of the headmen is given in appendix VI.

Early history.

The early history of the tribe centres round Mír Chákar Khán, the Rind hero of Baloch romance. After his quarrels with the Lásháris and after he had been driven out of Sibi by the Arghúns, Mír Chákar took refuge in what is now the present Marri country near the Manjara river, a defile on which, the Chákar Thank, still bears the name. Shortly afterwards the main body of the Rinds migrated to the country east of the Indus, but a small section of the Puzh Rinds detached itself from Mír Chákar and elected to remain behind in the Sewistán hills. The leader of this section was Bijár Khán, and he had with him Ali Khán, Mando Khán and Khalu Khán, Rinds, a blacksmith (*lohár*), a gardener called Kangra, and a negro (Sidi) named Shahéja. These men were the founders of the Marri tribe, which thus commenced to gather within the first quarter of the sixteenth century. The particular spot where Bijár Khán separated from Mír Chákar is known as Bijár Wad to the present day.

Location of the tribe and origin of their name.

The previous history of this part of the country is unknown, but it would seem to have been wandered over by the Kalmati Kupcháni and other Baloch tribes, all traces of whom have now disappeared with the exception of their tombs. It would appear that their movements had been caused by their own quarrels and it is probable that the Marris in the first instance settled in deserted lands. The Marris first held the Tadri mountain, Bijár Wad, Mando Thal and Kach Murai, and it is stated that from their residence at the last

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MARRIS—HISTORY.

named place they acquired the name of Marai, by which they are still known among the Pathán tribes, but which for common use has been shortened down into Marri.

Formation of the clans.

The Bijaráni clan were founded by Bijár Khán, the Lohárani by the blacksmith (*lohár*), and the Ghazani, who were the last formed division, by Gazzo or Ghazan, a Bolédi boy who had been adopted by Ali Khán. The Bijaráni are found principally in the northern portion of the country, the Ghazani in the centre and west, and the Lohárani to the south and south-east. These small groups gradually increased and began a career of raiding and conquest, but later on as their strength became constantly lessened by raids and incursions, it became necessary to recruit from outside; and thus Bráhuis, Baloch from other parts of Baluchistán, Khétráns, Afgháns and Jats, all gained easy admission to the tribe. As instances of the heterogeneous character of the Marris, it may be mentioned that the Shíránis, now a branch of the Lohránis, were Afgháns from Zhob; the Baddáni, a section of the Ghazani clan, were Bráhuis from Khurásán; the Mazaráni were Khétráns; the Zhing the descendants of a slave of Ghazan; and the Mehkáni, who are held to be a sacred class, mendicants from the Zarkún tribe.

As soon as a man joined the tribe permanently he became a participator in 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 lands at the decennial division, and his admission was sealed with blood by a woman from the tribe being given to him or his sons in marriage. As the members of the tribe increased and new lands were conquered from the Hasnis, the Bárúzai Afgháns and others, Doda's arbitrary division into clans became necessary; and about the same time all the tribal land was permanently divided. The division into clans and the distribution of the tribal land were both matters of practical expediency, and the clans, thus constituted, made useful and easily commanded units for predatory expeditions.

The composition of the Marri tribe is fully illustrated in Subsidiary Table VI (page 141) of the Census Report for 1901.

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Local tradition assigns the following order to the Marri Sardárs :— MARRIS—HISTORY.

*Bijaráni and Aliáni Sardárs.** List of Sardárs and their history.

1. Bijár Khán (probably died about 1550).
2. Salár Khán.
3. Darwésh Khán.
4. Jalálán Aliáni Sardár.

Ghazani Sardárs.

1. Sahtak Khán son of Ghazan Khán.
2. Násar Khán son of Sahtak Khán.
3. Mának Khán son of Násar Khán.
4. Ghazan Khán son of Mának Khán.
5. Násar Khán son of Ghazan Khán.
6. Durre Khán son of Násar Khán.
7. Habíb Khán son of Násar Khán.
8. Ghazan Khán son of Durre Khán.
9. Mibárak Khán son of Durre Khán.
10. Dost Ali son of Baháwalán Khán.
11. Baháwalán Khán son of Dost Ali Khán (died about 1805).
12. Mubárak Khán son of Baháwalán Khán.
13. Doda Khán son of Mubárak Khán.
14. Dín Muhammad Khán son of Doda Khán.
15. Núr Muhammad Khán son of Doda Khán.
16. Ghazan Khán son of Núr Muhammad Khán. (died 1876).
17. Nawáb Mehrulla Khán (died March 1902).
18. K.B. Nawáb Khair Bakhsh Khán, the present chief.

The Bijaráni and Aliáni Sardárs.

Bijár Khán, who was killed in a fight with the Bolédis, was succeeded by his son Salár Khán. During the time of this chief the Bolédis were expelled from the Kahán valley which was occupied by the Marris. It is related that whilst out shooting Salár Khán found a little Bolédi boy who had been deserted by his parents; the child was sitting under a *gas* or tamarisk tree and from this circumstance was called Gazzo or Ghazan. He was adopted by Ali Khán,

* The Marris, as a whole, do not recognise these Bijaráni Sardárs as chiefs of the tribe. The first chief acknowledged by the whole tribe was Sahtak Khán, the first of the Ghazani Sardárs.

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the Rind, and became the ancestor of the present ruling family and the founder of the powerful Ghazani clan.

Salár Khán was succeeded by his son Darwésh Khán, who seems to have displeased the Marris by his foolish behaviour; he anticipated his forcible deposition by selling his birthright to Jalálán, the son of Ali Khán, Rind, and the Sardárship of the tribe thus passed into the hands of the Aliáni section.

Ghazani Sardárs. Sáhtak, 5th Sardár

On his death bed Jalálán nominated his nephew Sáhtak, the son of Ghazan, as his successor, passing over his own son who was a minor. Sáhtak was absent in Sind when Jalálán died, and serious quarrels arose between the Aliánis and the Bijáránis with regard to the succession.

Finally Sáhtak was appointed, but, before agreeing to hold the chieftainship, demanded and obtained the following conditions among others :—*firstly* that the Sardár should be given a sheep or goat every year from each flock as his right or *ghal*; and *secondly* that whenever either he himself or any member of his family visited any section of a tribe on business, they should be entitled to receive a sheep or goat without payment The rights are still enforced, but in a modified degree, and the *ghal* is not taken if the flock consists of less than 40 animals.

Baháwalán or Baháwal Khán, 11th Sardár.

*"Baháwalán's sardárship marked a new point of departure in the relations between the Marris and their chief, and still further accentuated the peculiar position which Gazzo's son Sáhtak had acquired for his family. In a tribe devoted to theft and robbery as is or was the Marri tribe, there must naturally spring up certain relations with traders and surrounding tribes, which are dependent on the payment of black-mail. The Marris have always held to the laws of honour, which regulate such relations, with the greatest stringency. If a Marri of position gives his shield or ring or any other token to a traveller, he will avenge with the fiercest determination any infringement by other members of the tribe of the protection thus afforded. In the same way the tribe will, as a rule, act as one man in supporting the chief in the restoration of any property which he may be responsible for under arrangements made by him with the

* *A historical and descriptive report on the District of Thal-Chotiáli and Harnai* by Surgeon-Major O. T. Duke, Calcutta, 1883.

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approval of the *jirga*. The possession of this authority has led to the acquirement by the family of the Marri chief of peculiar privileges which are not possessed to the same extent by the chiefs' families in any other Baloch tribe; but the chief cannot be ubiquitous and the Marris regard any descendant of Baháwalán as being more than their *sidl* or equal, and as one to whom it is no disgrace to surrender property or yield themselves as prisoners. In former days this privilege was enjoyed by any Ghazani Marri, but the latter are very numerous and the privileges above alluded to have therefore become gradually confined to the Baháwalánzai family. * * * * * Baháwalán was considered a saint by the Marris, and thus a superstitious reverence was added to the respect claimed by him as a chief."

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In Baháwalán's time were commenced the quarrels between the Hasnis and the Marris, which resulted in the eventual expulsion of the former from their hills and lands. The Marri tribe now established its head quarters permanently at Kahán.

Doda Khán, the grandson of Baháwalán, carried on the contest with the Hasnis until they were completely quelled. Under this chief the tribe greatly increased in numbers and wealth, and it was near the end of his long rule that the Marris first came into collision with the British (1840).

Doda Khán. 13th Sardár (about 1805).

It was also Doda Khán who divided the various sections of the tribe into the three main clans which have been mentioned above. At the same time the land belonging to the whole tribe was divided into three portions, the chief being assigned certain plots in the centre of each tract. Each clan, which consisted of a group of sections, then distributed the portion allotted to it, the land being divided into five shares and one or more shares being assigned to a group of sections according to their numerical strength. Arrangements were also made for the redistribution after every decennial period of the land apportioned to each share.

Constitution of the tribe.

Doda Khán was followed by his son Dín Muhammad, who was an imbecile and was practically set aside by his younger brother Núr Muhammad. During Dín Muhammad's time the Marris suffered a severe defeat at the hands of the Bugtis, and were greatly reduced in strength and reputation. On

Dín Muhammad.

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Núr Muhammad.

his death he w s succeeded by Núr Muhammad, in whose time the Marris finally annexed the valleys of Quat Mandai and Bádra and ravaged Sángán, Zawar and Sibi.

Gazan.

Núr Muhammad's son, Gazan, succeeded him, and ruled the tribe with considerable success and ability until his death which occurred in 1876. He was credited by the Marris with great supernatural powers, and thus a still further development of influence accrued to the Baháwalánzai family.

Mehrulla Khán.

Gazan was followed by his brother Nawáb Mehrulla Khán, who died in 1902.

Khair Bakhsh.

The present chief is Mír Khair Bakhsh Khán who was made a Khán Bahadur in 1896 and a Nawáb in 1903.

General history.

Both the Marris and Bugtis were claimed as subjects by the Kháns of Kalát, and during the reign of Nasír Khán I, better known as the great Nasír Khán (1750-1794), were kept well in hand and in good order. They were not permitted to carry on intestine wars and feuds, and under his powerful rule occupied and cultivated their respective countries, which they held revenue-free, their only obligation being to send a deputation of their headmen to attend his court once a year and to pay a small tribute. The tribes were also held responsible for the protection of the caravans within their respective boundaries.

On Nasír Khán's death the reins of authority were relaxed, and during the effete rule of his successor, the tribesmen extended their devastations in all directions, and were at the same time engaged in a constant round of intestine wars and blood feuds. This unsatisfactory state of affairs continued till the British Government first came into contact with the tribes in 1839. The tribesmen gave much trouble to Lord Keane's force on its way to Afghánistán ; and after the army had passed through the Bolán, a small force was despatched under Major Billamore to punish the principal offenders. After chastising the Dombkis, Jakhránis and Bugtis, Major Billamore proceeded against the Marris and occupied Kahán without any serious opposition. The British force left the hills in February 1840, and in the month of April a detachment was sent under the command of Captain Lewis Browne to occupy Kahán permanently. The detachment, which consisted of 300 bayonets of the 5th Bombay Infantry, one gun, 50 sabres of the Scinde Horse and 50 Pathán cavalry under

1840 A.D.

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Lieutenant Clarke, left Phuléji on the 2nd of May, and after great hardships, owing to the heat, the difficult nature of the country and constant attacks by the Marris occupied Kahán on the 12th of the same month. The cavalry and about 160 infantry then started back for Phuléji, but were ambushed in the Sártáf Pass, and after desperate fighting the whole of the infantry, with the exception of 12 men, were cut up, the 5th Bombay Infantry losing 2 native officers and 144 rank and file. Lieutenant Clarke was also killed. Captain Browne was thus left with only 140 men and one gun to hold the fort. MARRIS — HISTORY.

On the 31st of August a relieving force, consisting of 464 bayonets of the 1st Bombay Grenadiers, 3 guns and 200 sabres of the Poona Horse and Scinde Horse under the command of Major Clibborn, reached the Nafusk Pass, where it was attacked by large numbers of Marris and other Baloch. The fighting lasted for the whole day, and in the evening the small force, worn out by the heat and rendered frantic by the want of water, was obliged to retreat after having lost 4 British officers, 2 native officers and 178 men killed and 92 wounded. The guns were also abandoned, together with the whole of the transport.

The relief having thus failed and his provisions being exhausted, Captain Browne was compelled to agree to the terms of Doda Khán, the Marri chief, and to abandon Kahán. The Marri chief held himself personally responsible for their safe conduct to the plains, and on the 1st of October the little garrison reached Phuléji after many hardships, but without any opposition on the part of the Marris, who loyally fulfilled their contract.

From the date of the evacuation of Kahán there was little communication between the British and the Marris till 1845, when Sir Charles Napier undertook the chastisement of the Jakhránis and Bugtis and entered into negotiations with the tribe through Captain Jacob* to close the line of retreat to the north. This co-operation was eventually given, and the Jakhránis and Bugtis were hemmed in and obliged to surrender. Sir Charles Napier treated the Marri chiefs with great favour and gave them handsome presents. 1845 A.D.

* General John Jacob, Founder of Jacobábád.

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MARRIS—HISTORY.

After this the Marris remained nominally allied with the British, but they continued to plunder throughout Kachhi and laid waste the whole province; for some time they abstained from outrages on the British border, and their lawless pursuits were consequently unchecked by the British troops within whose range they took care never to come. On the 14th of September 1848, Captain Jacob reported that "the whole province of Kachhi was being overrun by the Marris, and the peaceable inhabitants are fast leaving the country with their families and property to reside in Sind. The tract of the country in the Nári river is almost entirely deserted. The Kalát authorities do nothing whatever to protect the people."

In May 1849 a fight took place between the Marris and Bráhuis at Bíbi Nani, at the foot of the Bolan Pass, in which the former were defeated with a loss of about 750 killed and wounded out of a total force of 1,300 engaged. This was followed by several raids into Sind and Kachhi, ending with an attack in force on the town of Lahri, which was repulsed.

In January 1852 Kahán was much damaged by an earthquake, the details of which have already been given in Chapter I. The following years were fully occupied by raids and forays in all directions.

The tribe was subsidized by the Khán of Kalat after the treaty of 1854, but its conduct showed no improvement, and in 1857 the Marris made a formidable attack on the town of Asni on the Rájanpur frontier, the regular garrison of which had been called away to serve against the mutineers in India. The Drishak Baloch, who attempted to defend the place, were defeated, and the Marris returned to their hills with a large amount of plunder.

In 1858, Ghulám Murtaza, the Bugti chief, with 700 of his tribesmen, made a successful raid into the Marri country, and carried off a considerable amount of booty.

The condition of affairs in the tribal areas became so unsatisfactory that in 1859 Mír Khudádád Khan was compelled to lead an expedition against the Marris and Bugtis. The force, which consisted of 4,000 foot and 4,000 horse, was accompanied by Sir Henry Green, General Jacob's successor at Jacobábád, and successfully occupied Déra Bugti and Kahán. But the permanent result does not seem to have

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been very great, and a second expedition had to be made in 1862, apparently again without much beneficial result, as the raids were continued and British territory itself was frequently violated. MARRIS—HISTORY.

It was in connection with these forays that Captain Sandeman, as Deputy Commissioner of Déra Ghází Khán, was first brought in contact with this tribe. His policy was that the frontier tribes should be gradually brought under the influence of the Government, and to effect this he enlisted 20 Marri sowars, and proposed that both the Marris and Bugtis should be subsidized on a regular system. Sir Robert Sandeman.

It was proposed to enlist 50 Bugti and 100 Marri horsemen at a charge of Rs. 32,040 per annum on the Sind side and 30 Bugtis and 30 Marris on the Punjab side, and to distribute this force along the Punjab and Sind borders. These proposals were supported by the Bombay and Punjab Governments, but were strenuously opposed by Sir William Merewether, the Commissioner in Sind, who considered that all arrangements for the peace of the border should be conducted jointly with the Khán of Kalát, and that the latter should be strengthened in every way by the British Government. A conference was held at Mithankot in 1871 between the Punjab and Sind authorities, with the result that Captain Sandeman's proposals received the provisional sanction of the Government of India. The first service granted to the Marri tribe amounted to Rs. 2,545 per mensem and included allowances to the Marri chief and the leading Ghazani sardárs. The immediate result was the cessation of raids on the Punjab and Sind borders; but although the Marris were staved off from British territory, they continued to be a scourge in every other direction, and their raids extended as far as the precincts of Kalát itself. The trade of the Bolan and Thal Chotiáli routes was stopped, and their last feat was to destroy the town of Kirta in the Bolán. Mithankot Conference, 1871.

Such was the condition of affairs when Major Sandeman was deputed on his first mission to Kalát in 1875. He marched through the Marri and Bugti hills and was joined by the principal chiefs who accompanied him to Kalát. Then followed his second mission in 1876, which resulted in the establishment of the Baluchistán Agency at Quetta.

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MARRIS—HISTORY.

Formation of Baluchistán Agency.

After the formation of the Baluchistán Agency, Sardar Mehrulla Khán, the Marri chief, offered his services to the British Government; these were accepted by Sir Robert Sandeman, and an assurance was given that the internal affairs of the Marri country would not be interfered with so long as there were no disturbances and the tribe remained loyal to the British Government. Henceforth the improvement in the conduct of the Marris was rapid and remarkable, and during the first stage of the Afghán war they continued to render excellent service.

The extension of the railway was in the meantime being pushed on with great rapidity, and as the mass of the British troops were fully occupied on the long line of communication between Sind and Kandahár, it became necessary to trust more to the protection of the local levies, and accordingly additional service was given to the tribe. Unfortunately the reverse at Maiwand and the consequent siege of Kandahár rendered it necessary for the work on the railway line to be suspended and for the troops to be entirely withdrawn from the whole line. This operation was carried out with the greatest possible expedition, and many valuable stores were left behind owing to the lack of transport. The reverses of the British in Afghanistán were exaggerated, and this hasty retreat led the tribesmen to believe that the country was to be abandoned as it had been in 1842.

Kucháli raid.

These events contributed to throw the Marris off their balance, and on the 6th of August 1880 a band, composed of the Thingiáni, Chhalgari and Bijaráni sections, attacked a convoy near Kucháli. Forty-two men were killed and a large amount of Government and private property, including treasure amounting to Rs. 1,25,000, was looted. After this the tribe became openly hostile and several raids were made in different parts of the country. In consequence of this misconduct, the Government of India determined to send a military expedition to punish the whole tribe; and advantage was taken of the return of the Kábul-Kandahár force to despatch a brigade under the command of General MacGregor through the Marri country. This force left Quetta in September 1880 and marched through Harnai, Quat Mandai, the Sémbar pass, Thal and Kohlu without opposition. Kahán was occupied without any fighting, and

MacGregor's Expedition.

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Mehrulla Khán, the Marri chief, and the leading headmen tendered their submission. A fine of Rs. 2,00,000 was imposed, of which Rs. 1,25,000 were paid up at once, Rs. 25,000 remitted, and the Quat Mandai lands were held as security for the balance. Hostages were also taken from each of the three clans. Writing of the Kucháli raid Sir Robert Sandeman says:—"The son of Sardár Mehrulla Khán, Khair Bakhsh, was also in the immediate neighbourhood; but he appears to have taken no part in the raid and immediately reported its occurrence to me. He is said to have communicated the news to his father in a characteristic manner, having sent to him a piece of paper smeared black on both sides, with the remark that the tribesmen had thus blackened the faces both of himself and of his father." The loot was divided according to tribal custom, and the chief received his *panjuk* or sardár's share which amounted to Rs. 3,000 in cash and 45 bullocks. **MARRIS—HISTORY.**

In January 1881 the entire charge of the Marri tribe was made over to the Political Agent of the Thal Chotiáli District, and the tribal service was reorganized at a cost of Rs. 2,990 per mensem in addition to a sum of Rs. 430 per mensem allotted to the levies employed for the protection of the telegraph line to Kucháli.

The Buzdár column.

At the close of 1881 a small column, designated the Buzdár column, under the command of General Wilkinson, was sent to Déra Ghází Khán through the Kákar, Tarín, Marri and Lúni districts. The march was successful and this part of the country, which had hitherto been only partially explored, was thoroughly opened out.

Bugti raid of 1883.

In January 1883 a feud broke out between the Marris and Bugtis, and the young Bugti chief, Shahbáz Khán, invaded the Marri country with a force of 1,200 horse and foot, and carried off 700 head of sheep and cattle.

Kohlu valley.

The affairs of the Kohlu valley, and its ultimate occupation by Government in 1892, have already been described in Chapter IV.

Modern events.

Among modern events of importance may be mentioned the Marri-Lúni case and the fanatical outrages committed by the Jádwáni Thingiáni Marris on the railway line in 1896 and 1899.

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MARRIS—HISTORY.

The Marri-Lúni case, 1895.

There had been constant disputes and fighting between the Lúni and Marri tribes in connection with the grazing on the Chamalang plain, and these culminated in April 1895 in a raid by the Lohárání Marris into the Lúni country, when fourteen Lúnis were killed. A counter raid was made by the Lúnis, which resulted in the death of eight Marris. The case was heard by the Quetta Sháhi Jirga, and compensation to the amount of Rs. 18,420 was awarded against the Marris and Rs. 8,800 against the Lúnis. Four Marris and six Lúnis were sentenced to transportation for life, and others of both tribes to shorter terms of imprisonment. The Marri and Lúni chiefs were required to furnish heavy securities for their future good behaviour, and the rate of blood money between the tribes was raised from Rs. 600 to Rs. 1,000.

Sunari raid, 1896.

On the 14th of October 1896, five Thingiáni Marris, headed by one Háji Kála Khán, commonly known as the "Mast Fakír," attacked the railway station at Sunari and killed seven men, including a European platelayer and the Muahammadan station master. On the following day the fanatics murdered four Hindu labourers at the Khárapáni gang hut, and on the 16th set fire to another hut. The Marri tribesmen were called out by Colonel Gaisford, then Political Agent, and finally the "Mast Fakír" and two of his companions were surprised and captured in the Dungán hills on the 24th of October by General Gatacre,* and a small party of the 124th Baluchistán Infantry. The fanatics were tried under the Murderous Outrages Act and executed at Sibi on the 2nd of November 1896. The remaining three men were captured by the Marris themselves; these were also similarly tried, and two of them hanged at Sibi on the 10th of November, the third, who had assisted in the capture of his comrades, being released on certain conditions. Tribal responsibility was enforced, and a fine of Rs. 6,000 was imposed on the Marri chief and his tribe.

Second outrage at Sunari, 1899.

In October 1899, two Thingiáni Marris attacked a gang hut near Sunari and wounded two coolies, both of whom subsequently died. The culprits were tried under the

* The late Sir William Gatacre, K.C.B., D.S.O., who then commanded the Quetta District.

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Murderous Outrages Act, sentenced to death and hanged. A fine of Rs. 2,000 was imposed on the Jádwáni section of the Thingiánis to which the fanatics belonged; all sections of the Thingiánis, with the exception of the Zaveránis, were required to give hostages; and the Marris were prohibited from carrying arms along the Railway line or in British territory.

MARRIS—HISTORY.

In August 1900, a Mehkáni Marri fanatic murdered a Khoja shopkeeper in the Sibi bazar. The murderer was captured and sentenced to transportation for life under the Murderous Outrages Act. The Mehkáni section were also fined Rs. 800, and certain of the fanatic's relations and the headmen were detained as hostages in the Sibi jail.

Murderous outrage at Sibi, 1900.

An important point in the political administration of the country during 1892-3 was the settlement of the future relations of the Marri chief with his headmen, between whom ill feeling had long existed. Owing to his great age and ill-health, Mehrulla Khán's hold over his tribe had become relaxed, and the actual power had been gradually usurped by the *wazir* of the tribe, Mír Hazár Khán, Ghazani, and the headmen of the various sections. According to the agreement arrived at between the *sardár* and his headmen, the position of the former was clearly defined as the head of the tribe, while Mír Hazár Khán retained his standing as *wazir*, but was held to be subordinate in all matters to the chief and his son Mír Khair Bakhsh Khán.

Relations of the Marri chief with his *wazir*.

Owing to a dispute which existed between Nawáb Shahbáz Khán, the Bugti chief, and his son-in law Míran Khán, Rahéja, the latter fled to Kandahár in 1897 and was joined by several discontented Bugtis and Marris. Among these was one Ali Muhammad, Masori Bugti, the head of his section, and two Ghazani Marris named Gulbég and Malguzár. Ali Muhammad subsequently returned from Kandahár in order to induce others to follow his example and leave British territory. He was so far successful, that in 1898 K. B. Mír Khair Bakhsh, son of the Marri chief, accompanied by the headmen of several sections of the Marris, left their homes and went to Kábul. Their example was followed by the Dumar chiefs, the Khétráns and others, and also by a few men of the Déra Ghází Khán District living on the border, such as the Gurchánis and the Lagháris. By

Migration to Kábul.

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MARRIS HISTORY.

assuming this attitude the Marris had fostered a hope that they would be enabled to force the hands of Government and obtain additional services and concessions. But they were disappointed in their hopes, and, no notice being taken of their absence, returned quietly to their country.

Levy service.

The grant of levy service to the Marri tribe dates from the Harrand raid which occurred in 1867. Sir Robert Sandeman was then brought in contact with the border tribes, and a small service was given to the Marris, Bugtis and Khétráns The Marri service consisted of 1 jamadár and 10 sowars, who were stationed at Rájanpur, and whose duties were to provide escorts along the routes leading into their hills, and to keep up communication between the tribal chief and headmen and the authorities at Déra Gházi Khán. After the Mithankot conference the service granted to the tribe amounted to Rs. 2,545 per mensem and included allowances to the Marri chief and the leading Ghazani sardárs. In 1881, when the charge of the Marri tribe was made over to the Political Agent of Thal-Chotiáli, the tribal service was reorganised at a cost of Rs. 2,990 per mensem in addition to a sum of Rs. 430 per mensem allotted for the protection of the telegraph line to Kucháli. Since then there have been several changes and additions from time to time. The present distribution of the Marri levies is given in table XXII, Vol. B; they hold 17 posts, and their total strength consists of 1 chief, 2 headmen, 8 risaldárs, 12 jamadárs, 17 duffadárs, 139 sowars, 8 footmen and 5 clerks. The total cost is Rs. 4,842 per mensem or Rs. 58,104 per annum. The principal duties of the levies are to assist the chief in the administration of the country and in the maintenance of discipline and order, to guard the communications and supply escorts. They are responsible for the railway line between Nári and Sunari and supply posts at Sibi and Quat. Marri levies are also stationed at Duki, Kohlu, Hosri, Báladháka, Zaran, Vitákri and Bárkhán, but these belong more properly to the Loralai District and are not included in the numbers given above.

Kahán.

The only place of importance is **Kahan** (29° 18′ N. and 68° 54′ E.), the head quarters of the Marri chief. It is situated in an open plain on the southern banks of the Sohráb *nullah*, an affluent of the Nál river, and has an elevation of about

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2,350 feet. The present Kahán is some miles from the site of the old town which was built by Baháwalán and was destroyed by an earthquake in January 1852. It is a small walled-in town, forming an irregular hexagon about 900 yards in circumference with six bastions and one gateway. The walls, which are built of mud, are in a state of bad repair, and in some places are falling down altogether. It is inhabited by the Marri chief and members of his family, their hereditary dependants, who are known as Maretas, and a few Hindu shopkeepers. The total population is about 300 souls. Drinking water is obtained from wells sunk in the bed of the Sohráb. The villages of Mír Hazár Khán, the hereditary *wazír* of the Marris and of Akhtarán Ghazani, are situated in the neighbourhood.

MARRIS—HISTORY.

The Kahán valley is a fine open plain about 12 miles in length and 3 miles broad. The soil is fertile, and in favourable years is well cultivated, the irrigation being supplied by flood-water brought down by numerous hill torrents. In former days caravans from Khurásán to India, after passing through the Bolán Pass, usually proceeded through Mal, Tratáni, Mihi Khand and Kahán to Harrand. The town of Kahán is chiefly memorable for the gallant defence made by the small detachment of native troops under the command of Captain Lewis Browne in 1840.

Bugtis.

"Definite information as to the country whence the original nucleus of the Bugtis sprang is not available; but it is asserted to have come from Bug in Persian Baluchistán. Like the Marris, they appear to have originally consisted of a small nucleus which gradually gathered strength and expelled the Bulédis from the country which they now occupy. The tribe is probably not more homogeneous than other Baloch tribes, the Pírozáni Nothánis, which is the largest clan, being acknowledged to be of different stock to the original nucleus, whilst the Shambánis, who came from the Magassis, were a distinct *tuman*, but found themselves too weak to stand alone, and at length amalgamated with the stronger community."*

According to Mr. Dames the Bugti tribe is made up of various elements, mainly of Rind origin, descended from

* *Census of India, Vols. V and VA, Baluchistán* (1901), Chapter VIII, page 96.

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Gyándár, the cousin of Mír Chákar. Gyándár's son, Rahéja, is said to have given his name to the Rahéja clan, but the name appears to be of Indian origin.

In 1901 the tribe numbered 15,159 souls, the number of adult males being 5,126. It is divided into seven clans : the Rahéja (840), of which the Bíbrakzai section (113) is the *sardár khél* or ruling family of the tribe, the Masori (2,928), the Khalpar (1,537), the Mondráni (510), the Shambáni (2,841), the Durragh Nothání (1,772), and the Pírozáni (4,731). Each clan is again divided into various sections. Appendix VI contains a list of these sections, the localities which they occupy and the names of the headmen. The genealogy of the chief's family is also given in the same appendix.

According to the local tradition these clans have descended from Ráho, Masor, Khalpar, Mondar, Shambe, Durragh and Píroz, all of whom are said to have been Rinds and compatriots of Mír Chákar. Durragh and Píroz were brothers, but the others were not related by blood. When Mír Chákar crossed the Indus into the Punjab with the main body of the Rinds, these men elected to remain behind in the Sewistán hills with their families and households, and thus formed the nucleus of the tribe.

Historical.

The Bugtis appear to have followed the fortunes of the Marris in their earlier history. Though claimed by the Khán of Kalát as his subjects, they paid no revenue and maintained a more or less distinct form of independence in their rocky fastnesses.

Bugti Sardárs.

The ruling family belongs to the Bíbrakzai section of the Rahéja clan, and, according to local information, the following is the list of the chiefs (*tumandárs*) from the time of Palwán :—

1. Palwán.
2. Badi.
3. Akíf, also known as Dapil Khán.
4. Badi.
5. Kásim (killed at Harrand).
6. Bíbrak I (brother of Kásim).
7. Sárang.
8. Haibat (killed by the Marris).
9. Dasél.
10. Soba (killed by the Dríshaks).

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11. Mitha.
12. Bíbrak II.
13. Islám I (poisoned by Shehdád, the Dombki chief).
14. Bíbrak III.
15. Islám II.
16. Ghulám Murtaza (died 1900).
17. Nawáb Sir Shahbáz Khán, K.C.I.E. (the present chief).

The *tumandár* is the acknowledged head of the whole tribe, though the Shambánis at one time claimed to be a distinct *tuman*. They were, however, always too weak to stand alone and were considered as forming one of the divisions of the Bugtis and joined them in war.

Relations with the Marri tribe.

The Bugtis are the ancient and hereditary foes of the Marris, and the interminable wars between these tribes first began in the time of Bíbrak I. There was a temporary truce when Haibat Khán married the daughter of the Marri chief, but as Haibat himself was shortly afterwards killed by the Marris, the feud was renewed with increased vigour. At the same time the Bugtis were at constant war with the Mazáris, Dríshaks, Dombkis and Bulédis, and it was in connection with these inter-tribal fights that Bíbrak III gained a great name as a leader of successful forays.

The Mazáris.

The hostilities with the Mazáris date from the time of Akíf, the third Sardár, who first raided the Mazári country, and whose two sons were killed in a counter-raid. Raids and retaliations continued at intervals and with varying success up to the time of Bíbrak III when a peace was concluded with Bahrám Khán, the Mazári *tumandár*.

The Dríshaks.

There were also constant feuds with the Dríshaks, and the most noticeable raid occurred in 1837 when a body of Bugtis and Jakhránis invaded the Dríshak country, carried off a large amount of booty and severely defeated the pursuing Dríshaks, killing their chief Féroz Khán and his nephew Páin Khán.

The Bráhuis.

In the time of Bíbrak III a large force of Bráhuis, who had been sent by the Khán of Kalát to punish the tribe for their depredations in his territory, was routed in the Marav plains with considerable loss.

The Sikhs.

During the time of the Sikh rule in the Punjab, the Bugtis under their chief, Islám Khán II, made a raid in force against

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the Mazáris near Umarkot. They were encountered by Harsa Singh, the Sikh commander, with a body of Sikh troops reinforced by the Mazáris. The Sikhs were defeated, and Harsa Singh and over fifty of his men were killed. The Bugtis captured the Sikh banners and kettledrums which they fixed over the shrine of Sori Kushtak, where they are still to be seen.

Billamore's expedition, 1839 A.D.

The connection of the Bugtis with the British commenced in 1839. The predatory attacks by the Baloch on the communications of the British Army in Afghánistán were so dangerous and frequent that, after all other measures had failed, a force was sent in October 1839 under the command of Major Billamore to punish the offending tribes. On the arrival of the force at Phuléji, it was found that the Kachhi plunderers had deserted their country and taken refuge in the Bugti hills. They were followed by Major Billamore's detachment, and, as the troops approached Déra, the Bugtis seemed at first to be submissive and friendly, but the smallness of the force tempted them to hostilities, and they attacked Major Billamore with their whole strength. The Bugtis were twice signally defeated with great loss, their chief, Bíbrak, was captured and sent as a prisoner to Sind* and great losses were inflicted on the tribe generally. Major Billamore remained in the hills for nearly three months, when, having accomplished the object of his expedition, he returned by the Nafusk pass. The plundering excursions of the Bugtis were thus checked for a time, but they soon recommenced their raids and forays, and in April 1840 Lieutenant Clarke, with a detachment of 180 men, made an unsuccessful effort to surprise a party of the Khalpar Bugtis in the hills.

Napier's campaign.

At length in 1845, provoked by the repeated acts of lawlessness on the part of the Dombkis and Bugtis, Sir Charles Napier undertook a campaign with a view of breaking their power. The force at his disposal consisted of over 7,000 troops as well as a large body of Baloch auxiliaries. The campaign was conducted from two sides, one force operating from Uch as its head-quarters and marching across the Sori Kushtak and Jaonk ranges, while another worked up from Phuléji and threatened the flanks of the predatory tribes.

* He was released after two years.

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As already described, the line of retreat to the north was closed by the Marris. The Dombkis were thus driven into the famous stronghold of Taraki, where they were forced to surrender. The mass of the Bugtis, however, managed to effect their escape into the Khétrán valley, and though the movements of Sir Charles Napier's force extended over a considerable area of their country and Déra was occupied, the expedition, as far as this tribe was concerned, would only appear to have been a qualified success. Immediately after the force left the hills, the Bugtis returned to their country and continued their depredations in Sind and Kachhi. BUGTIS-HISTORY.

In 1846 a body of 1,200 tribesmen penetrated into the plains of Sind, and plundered the country round Mírpur to within about 16 miles of the city of Shikárpur and carried off an immense booty consisting of nearly 15,000 head of cattle. Mírpur raid.

In October 1847, the Bugtis raided the village of Kundráni in Kachhi, and while returning to the hills, were attacked near Kunri by Lieut. (afterwards Sir William) Merewether with 130 men of the 1st Scinde Horse. The Bugtis were completely defeated, and are said to have lost nearly 500 killed and 120 prisoners. While the tribe was paralysed by this blow, their country was successfully invaded by the Marris. After this the whole tribe, broken and disheartened, fled for refuge to the Khétráns, the chief of which, Mír Háji, had given his sister in marriage to the Bugti *tumandár*. The Bugtis and the Khétráns then united and attacked the Marris, killing 70 of them and carrying off a large herd of camels. They again united with the Músa Khél Patháns and penetrated into the Marri country as far as Púrb, when they encountered the Marris. Here the united tribesmen suffered a severe defeat, the Bugtis alone losing over 500 men. About the end of 1847, Islàm Khán, the Bugti chief, surrendered to Major Jacob; and 868 Bugtis, including women and children, were settled down in Lárkána, but the majority shortly afterwards contrived to effect their escape into their hills. Notwithstanding their reverses the tribesmen continued their raids, and the history of the following years consists of a series of forays into Sind and Kachhi. Kunri raid. Defeat of the Bugtis at Púrb.

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Battle of Chambri.

In 1858, Ghulám Murtaza, who had been elected as chief in the place of his father Islám, made a raid on the Marris with 700 of his clan. He passed by Kahán itself, and attacked the Bijaránis who were encamped in Kohlu, killing 13 of them and carrying off an immense booty, consisting of sheep, goats, cows and camels. While returning by the Gazbor road he was intercepted by the Marris, and the two tribes came within sight of each other on the northern side of the Sham plain. Islám Khán and some of the Bugtis proposed that they should return the Marri property and make a truce, or that they should retreat to the Khétran country; but Ghulám Murtaza, who was supported by many of his chiefs, steadily refused either to return the cattle or to retreat. In the morning the Bugtis attacked the Marris at a place called Chambri, where a hand-to-hand conflict took place, which lasted throughout the greater part of the day and ended in the victory of the Bugtis. The Marris retreated, leaving 130 dead on the scene of the action, while many more died of their wounds. The Bugtis lost 40 men killed and a greater number wounded, but they succeeded in taking home their booty which was increased by the addition of 84 mares and the arms of the Marris, who had fallen in the fight. This victory completely wiped out the defeat of Púrb.

After the battle of Chambri, the war of retaliation was carried on from year to year with varying success, until the influence exercised over both tribes by Sir Robert Sandeman brought an end to this state of affairs.

Ghulám Murtaza, 1861 A.D.

Till the latter part of 1861, the conduct of the Bugtis, as far as the British Government was concerned, was most exemplary. The chief, Ghulám Murtaza, was a man in every way fitted for his position; he secured the respect and fear of the members of his own tribe, and succeeded in keeping the numerous sections under control. His political relations with the surrounding tribes were admirably managed, and on two or three occasions he was able to inflict severe punishment on his hereditary enemies, the Marris, who were thus prevented from attempting raids on the lower portions of the country. In 1861 Ghulám Murtaza's mind became affected, and under the influence of monomania his conduct became so outrageous that the tribe

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proposed to depose him and appoint his son in his stead. The case was referred to the Khán of Kalát, but no settlement was made; and with the loss of individual control, the tribe soon became broken up into sections, each commanded by its own headman, and complete disorganization was the necessary result. In 1864 a scheme for locating a portion of the Bugtis in British territory was considered, but was opposed by the Commissioner in Sind, who was of opinion that the tribe should be dealt with as a whole, and as much as possible through the Khán of Kalát, whose subjects they nominally were.

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The proposal was allowed to fall through, and in January 1867 occurred the great Harrand raid by a combined force of the Marris and Bugtis under Ghulám Husain, the Masori headman. The raiders were defeated by a detachment of the 5th Punjab Cavalry and a body of the Gurcháni tribesmen, and lost over 200 men killed, including their leader Ghulám Husain.

The Harrand raid.

On the 3rd of February 1871 a conference was held at Mithankot, with the result that the management of the Marri and Bugti tribes was centred in the hands of the Political Superintendent of the Upper Sind Frontier, and the Deputy Commissioner of Déra Ghází Khán, as regards these tribes, was placed under the orders of the Political Superintendent, and not under those of the Commissioner of Dérajat, who was relieved of all responsibility as far as these tribes were concerned. Levy service, the amount of which has varied from time to time, was also given.

Mithankot conference, 1871.

In January 1876 a small party of Masori Bugtis attacked and looted some Zarkúns of Kohlu, but were pursued and lost 14 of their number. A few months afterwards another body of Bugtis, who had come to avenge the death of their comrades, were attacked by the Zarkúns, and their leader Haider Khán killed together with 28 others. The Bugtis were greatly exasperated by the death of Haider Khán, who was looked upon as the best and the bravest leader in the Baloch hills, and immediately fitted out an expedition against the Zarkúns. The Marris appear to have fomented the strife, and gave a passage through their country to the Bugti force, which consisted of almost all the Bugti fighting men led by their chief. This force passed into the

Expedition against the Zarkúns.

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Kohlu valley over the Bibur Tak pass and fell on the village of Oriáni; this was stormed after a brave defence, in which the Zarkúns lost over 70 killed, and the valley was sacked.

Sir Shahbáz Khán.

In 1882 the management of the Bugti tribe was handed over to the Political Agent, Thal-Chotiáli. In 1887 Ghulám Murtaza formally resigned the Sardárship of the tribe in favour of his son Shahbáz Khán, the present chief, who was created a Nawáb in 1890 and a K.C.I.E. in 1901. Shahbáz Khán has proved himself a strong and capable chief, and, since his assumption of power, the behaviour of his tribe has been exemplary.

General.

The arms of the Bugtis were swords and match-locks, about one-third of the tribesmen being armed with the latter. In times of peace, when scattered over the country, the tribe could collect at any given point and place their families and property in safety in about four days. In times of war, when less scattered, they could mobilize in about two days.

The Bugtis are reported to be the bravest of the hill tribes. Physically they are some of the finest men among the Baloch, and intellectually, perhaps, they are the least bigoted. Like the Marris they are active and hardy and capable of traversing great distances without fatigue.

Levy service.

As was the case with the Marris, the grant of the first service to the Bugti tribe dates from 1867, when a small body of sowars, consisting of 1 jamadár and 10 sowars, were enlisted by Sir Robert Sandeman and stationed at Rájanpur. After the Mithankot conference of 1871, 50 Bugti sowars were enlisted for service on the Sind borders, and 30 sowars for the Punjab side. In 1882 the levy service was reorganized at a total cost of Rs. 1,775 per mensem. There was a further reorganization in 1883, and Rs. 2,140 per mensem were sanctioned for the political or tribal levies and Rs. 1,390 per mensem for the border posts at Sháhpur, Goránári and Gandoi, which relieved the military detachments and were placed under the orders of the Superintendent of Levies.

In 1891 the levies were placed on a new footing and the monthly expenditure was increased to Rs. 3,730. Since then several minor changes have been made in the constitution of the levies, and at the present time (1905) the Bugtis hold 11 posts, and their strength consists of three

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chiefs and headmen, 3 risáldárs, 5 jamadárs, 12 duffadárs, 119 sowars, 4 footmen and 5 clerks and menials; the total cost being Rs. 3,796 per mensem or Rs. 45,552 per annum. BUGTIS.

The further details are given in table XXII, Volume B.

The only places of interest are **Dera Bugti** and **Uch**. Places of interest.

Dera Bugti, which is also known as the Déra Bíbrak after the name of its founder, is the head quarters of the Bugti tribe and is situated in 29°2′ N., and 69°9′ E. at an elevation of 1,478 feet. It is 78 miles from Jacobábád, 36 miles from Sui, 125 miles from Sibi and 64 miles from Rojhán in the Déra Ghází Khán District. Déra Bugti.

It is rather picturesquely situated on the banks of the Siáháf water course, and commands a good view of the Siáháf valley. The village is an irregular collection of mud houses, surrounded by a mud wall built in the form of a square with a small round bastion in each corner. The present chief, Nawáb Sir Shahbáz Khán, K.C.I.E., has greatly improved the place, which has three fine gardens, and, in addition to the houses of the chief and members of his family, a darbár hall, *masjid* and guest houses. There is a good supply of water from the Siáháf stream. The population (1905) consists of about 1,500 souls, including nearly 300 Hindus. The exports are chiefly wool, potash and dwarf-palm leaves, while the imports include grain, sugar, oil and piece-goods, the annual value of which is estimated at about Rs. 3,000. The approaches to the north and south are difficult, and are capable of being easily held against an enemy. The fort was captured in 1839 by the force under Major Billamore, and again in 1845 by General Simpson's column of Sir Charles Napier's Army.

The following interesting account of **Uch** was written by Mr. R. Hughes-Buller, who visited the locality in 1903:— Uch.

"Uch is a small oasis in the hills lying in the low and irregular range of hills composed of soft sand-stones and sand which skirt the foot of the Zén hills on the south of the Bugti country and between it and the Nasírábád tahsíl. Among these hills lies a small valley about 2 miles long by about 500 or 600 yards broad, through which runs the bed of a mountain torrent filled from the north-west by the junction of the Mazardan, Lallo and Chot streams. There are gaps in the sand-stone hills between the valley and the plain

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BUGTIS.

through which the water passes. On the northern side of the valley is a low bank containing an incrustation of effervescent salt. On the top of the bank are a few date and other trees. From this bank, at different places, water is continually exuding, but the largest supply is from two springs about three quarters of a mile apart, in which the water is constantly bubbling and bringing up loose sand. The water bubbles at short intervals and generally, at or near the same spot each time. It is fairly good for men and animals who are accustomed to it, but has a taste of sulphuretted hydrogen. An attempt was once made by one Dilmurád to use the water which is fairly plentiful for cultivation, and he is said to have been fairly successful. He was shortly afterwards, however, found to be implicated with the mutineers of 1857, and was imprisoned, and no further attempt has ever been made to utilize the springs. The water is said to increase in the cold weather and to diminish at the time of rain. It was here that Major Billamore arrived in 1839, and came upon a number of Bugti horsemen and footmen. Some hundred men were unable to make their escape with the horsemen, and, taking up a position on the sand-stone range, held out until 20 men were killed when they surrendered. The Bugti horsemen meanwhile had disappeared, but next morning were pursued without result. On the return of the British in dejection to Uch the Bugtis suddenly made their appearance from a cleft of the hills not half a mile away. Billamore's men at once advanced to the charge, but as soon as they were in a gallop the ground gave way and they were bogged to the saddle-girth. A single officer, probably General John Jacob himself, got across. He was absolutely at the mercy of the enemy, but the leader of the Bugtis waited, as the solitary officer rode towards him, and turning reins followed his men who had disappeared among the sand hills.

Some Lotáni Bugtis live in the neighbourhood, and Jat camelmen bring their camels to water here. Before the Sind canals were made, large quantities of sand-grouse and pigeons were to be met with in the locality, but since water has become plentiful in the Nasírábád tahsíl they are not now numerous."

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Social life. Religion.

The Marris and Bugtis are nominally Muhammadans of the Sunni sect, but are by no means strict in their religious observances, and set but scanty value on the orthodox times of prayer, on pilgrimages, alms or fasting. On the other hand they are superstitious and place implicit belief in omens, charms and spirits. Many of their religious and social characteristics have already been described in Chapter I, and resemble those of the other Baloch tribes in most essentials. Saiads and *mullás* and sacred classes play an important part in the tribal areas, and their amulets, charms and blessings are constantly invoked. The superstitious reverence paid by the Marris to their chief and the family of the Baháwalánzai Ghazanis has already been alluded to. The Mehkánis are also considered a sacred sect, while among the Bugtis the same position is accorded to the Nothánis, who are the descendants of Pír Sori, and to the Jaskhánis, a sub-section of the Masori clan. These are credited with the power of being able to cure diseases and turn aside the bullets of the enemy.

Ordeals by fire and water were frequently, and are still occasionally, resorted to to determine the guilt or innocence of a suspected person. An ordinary trial was to compel the accused to walk over seven red-hot stones which were placed in a row a yard apart, each being covered with a leaf of the *akk* plant. If the suspect was able to perform this test without hurt or damage, he was declared to be innocent.

Treatment of women.

From their mode of life it is not possible for the tribesmen to seclude their women. The chiefs alone consider it necessary to do so, and even in their households the women are allowed to mix in-doors with the men of their own family, over whom they often exercise considerable influence. In the treatment of their women the Baloch are more chivalrous than is usually the case with Muhammadan races. Women and children are never molested, and women may go out safely when their male relations are in the midst of war. Boys are only considered a fair prey when they have assumed the *shalwár* or trousers. Unfaithfulness, on the other hand, is very severely punished. A woman taken in adultery must by

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SOCIAL LIFE. Baloch law and custom hang herself; if she does not do this she is killed by her husband, and her paramour cannot, if caught, escape death at the hands of the woman's relatives.

Hospitality. The tribesmen are lavish in their hospitality, which is considered one of the most important duties. Even among the poorest of them, all who arrive during a meal are welcome to a share, and the chiefs spend a great part of their income in entertaining guests. All tribesmen who come to a chief's village on business or on the occasion of some ceremonial are the chief's guests and are fed at his expense.

Food. The staple food is *juár* or *bájra* flour baked into *chapátis* or a kind of cake called *kák;* the method of cooking the latter is simple. A stone is made red-hot and a lump of dough is pasted round it, and it is then placed in the embers of the fire. A speciality among the hill Baloch is the *sajji* or mutton roasted before a wood fire. This is used on all ceremonial occasions and is given to all honoured guests.

Dress. The dress of the Marris and Bugtis resembles that of the Baloch tribes generally, and has been described in Chapter I. Each tribe has, however, some little peculiarity in the cut of the clothes and in the way of tying the turban; and among the initiated the different tribes are readily distinguishable the one from the other. The Baloch wears nothing but white, and in this respect the Marris and Bugtis are even more particular than their brethren of the plains. It is on account of this prejudice against colours that they are still averse to accepting service which involves wearing uniform.

Dwellings. The very great majority of both tribes are nomads and have no fixed dwellings or habitations. They usually live in blanket tents (*gidán*) or shelters (*kíri*) made of mats of the dwarf palm.

Social precedence. Social precedence among the Baloch has been described in Chapter I. These rules and observances are strictly followed by both Marris and Bugtis, and the members of the chief's families, namely the Bahawalanzais and the Rahéjas, take precedence before all others.

The Baloch custom of giving and taking the *hál* (or

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news) is also rigidly enforced, and the procedure is adhered to strictly in accordance with the order of precedence. SOCIAL LIFE.

Reprisals and commutations for murder.

The murder of a member of one tribe by the member of another tribe must, in theory, always be avenged by the murdered man's relations. Of recent years, however, these inter-tribal cases are usually settled by the *Sháhi Jirgas* at Sibi and Fort Munro, and compensation in money and kind is awarded to the heirs of the murdered man. The system of reprisals also holds good amongst the members of the same tribe, but a murder may be commuted by *wanni* i.e., the bestowal of a girl in marriage to one of the murdered man's relations, or by *banni*, the gift of a *band* or field, or by the award of compensation fixed by the tribal *Jirga*. Among the Marris the usual rate of this compensation is Rs. 1,000, a girl (*nék*), a sword and a gun. Among the Bugtis arms are not usually given, though otherwise the rates are similar. Rs. 600 are awarded for the loss of an eye, Rs. 300 for a limb and Rs. 60 for the loss of a tooth. These rates are not, however, always rigidly enforced, and each case is determined on its merits. Blood feuds and reprisals are less common than they were, but an occasional outbreak shows the ferocity which is still latent in the people.

Baloch method of warfare.

In fighting the Baloch tactics were comprised in the simple principle that an attack was never to be made unless the enemy could be surprised or was inferior in numbers. Battle once given, the fight was carried on hand-to-hand with sword and shield and not, as is the case with the Pathans, by a desultory match-lock fire at long ranges. It was not often that the Baloch met each other in fight, tribe to tribe. The ordinary rule was for small parties of a tribe to go out on a marauding expedition; these parties were called *chapaos*, and their object was to murder and plunder only those enemies whom they could surprise. The members of a *chapao* travelled long distances by night and lay concealed during the day, and for this reason they always rode mares, as a mare is easily tied up and is less likely to betray her master than a horse. Their larger and distant expeditions were also usually made on horseback and consisted of from 200 to 300 men. In a raid of this description the best cattle were driven rapidly off under a

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SOCIAL LIFE. strong guard ; the weaker and worthless were kept in the rear with the main body, and if hard pressed, a few were allowed to drop behind from time to time in order to delay the pursuit.

Shrines. As in other parts of the District shrines are ubiquitous, almost every graveyard having a special patron saint. These shrines generally consist of little more than a heap of stones, or a rough mud or stone enclosure, surmounted by some poles, to which rags, horns and metal bells are attached. In the Marri country the important shrines are those of Baháwalán Khán, Haidar Sháh and Buzhér in Kahán ; Nihál at Khatgi, 6 miles from Kahán ; Dháru on the Thadri hill and the shrine of the Tawakali Mast Fakír in Kohlu. The Marris also have their female saints who include Mái Khairi, a Baháwalánzai lady ; Mái Sado, to whom a shrine has been erected in the Nesáu plain, and Mái Natro, a Ghazani saint, whose shrine lies close to Buzhér. The shrine of Baháwalán, the progenitor of the present ruling family, is held in the greatest reverence by the tribesmen ; and prayers offered at the shrine of Pír Haidar Shah are said to avert cholera and other epidemic diseases.

The most important shrines in the Bugti country are those of Pír Sori and Mazáro, the former being situated on the Pír Koh mountain and the latter in the Zén hills. Pír Sori, who had acquired a great reputation for sanctity during his life time, was mortally wounded by the Bulédis ; and in accordance with his dying request his body was tied on to a camel, which was allowed to wander where it pleased, the shrine being erected by his followers at the place where the camel eventually stopped of his own free will.

ECONOMIC. Agriculture Writing in 1887 Lieutenant (now Colonel) Longe, R.E., who surveyed the Marri and Bugti country, said : "Taken as a whole I should say that a more miserably supplied and inhospitable area does not exist, except, of course, uninhabited deserts. The culturable ground does not exceed 3 per cent. of the area ; and though the soil in some places seems rich, the great scarcity of water prevents proper advantage being taken of it. As an example of this, I would quote the Nesáu plain, and plain north of Makki *nullah* in the Marri country, and the Marav in the Bugti which

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ECONOMIC.

is only partially cultivated. About Kahán and Déra Bugti there is a certain amount of cultivation, but except these places *nil*." The Quat Mandaí and Bádra valleys, which belong to the Marris and now form part of the Sibi tahsíl, have a permanent supply of water, and there is also a small amount of perennial irrigation in the Kohlu district, and at Káhan itself from wells; in the Bugti country the springs at Déra Bugti and Sangsíla taken together irrigate about 150 acres of ground. But beyond these the rest of the cultivation in both tracts is dependent on the rainfall in the hills, and the area actually under cultivation varies greatly from year to year. This cultivation is chiefly irrigated by flood water brought down by the numerous small hill torrents. The summer rains which occur in the months of July and August are the most important, as on them depend both the *rabi* and *kharíf* harvests which are locally known as the *chétri* and *sánwri*.

The best known *khushkába* tracts in the Marri country are: the Kahán valley, owned principally by the Ghazanis; Máwand, owned chiefly by the Bijaránis; the Bámbor, Dul and Thadri tracts, which are held jointly by various sections; and Pheláwagh, the question of the possession of which is still under consideration (1905). In the Bugti country, the best grounds are the Déra valley, owned by the Rahéjas, Loti, owned by the Khiázai, and Sangsíla, which is shared by the Rahéjas and the Rámézai Nothánis; and Marav and Matt. The soil of some of the valleys and *shams* (plains) is fertile and chiefly alluvial, being formed by the silt brought down by the floods; it is known as *happa* or *latar* and is well suited for all crops. An inferior soil is known as *sahrén digár* or bitter soil. The gravelly soil which abounds in the hilly tracts is called *ghalawar*, and grows but poor crops. The majority of the tribesmen till their own land, and the poorer among them and the Jats also work as tenants for the well-to-do families. These are tenants-at-will and are known as *ráhak*. The Machohar and Páhi form the bulk of the tenants in the Bugti country.

The principal harvest is the *rabi* or spring harvest, and the most important crop is wheat, which is generally sown in October and November and reaped about the end of May or beginning of June. The chief crop of the autumn harvest

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AGRICULTURE.

is *judr*, which is sown in July and August and harvested in October and November. Melons and *judr* are also grown in the summer months.

No fruits or vegetables are grown except in a small way at Kahán and Déra Bugti.

The domestic animals are camels, horses, cows, bullocks, donkeys, sheep and goats, and the following table gives a rough estimate prepared during the census of 1891 :—

	Horses.	Donkeys.	Cattle.	Sheep.	Goats.
Marris* ...	1,023	1,315	9,575	13,900	5,860
Bugtis ...	634	2,180	7,612	16,390	16,460

In the census of 1901 no estimates of domestic animals were obtained. The following years have, however, been years of drought and scarcity, and according to local accounts there has been a general decrease all round, but more especially in the numbers of the horses and cattle.

The Baloch ponies of the hills are noted for their endurance ; they are light in limb and body, but are well bred and can carry heavy weights, unshod, over the roughest ground. In former times the Baloch never rode a horse, and the colts were killed as soon as foaled. The prejudice is, however, passing away, and the horses are kept for sale and are often ridden by the tribesmen.

Sir William Napier gives the following account of the horses possessed by the Marris and Bugtis in the earlier days when they were famous for their raids and forays :—

"These tribes, like the Bedouin of the Arabian desert, were born horsemen. They reared a hardy breed of horses, and especially trained them to dispense with drinking, except at long intervals. Their horses were said to have been taught besides to eat raw meat, which temporarily increased their strength and alleviated thirst * * * *. * * In any case such a training gave an immense advantage in a country where water was scarce and where the sole vegetation was stunted tamarisk. The hill tribes had also their breeds of ponies, but these wiry little animals, like those of the border Scots, were chiefly used to transport them from place to place. After a raid on the plains, whether they had been baulked or gathered loot, they hasten to rejoin the steeds left under a horse guard. Sure

* These figures do not include the animals in possession of the Marris in Kohlu.

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footed as goats, and scrambling over rocks and in river channels, these eluded pursuit, giving Jacob no little trouble afterwards when he established his frontier watch."* Less attention is paid now-a-days to breeding horses and the numbers are gradually decreasing. AGRICULTURE.

Camels are kept principally for breeding and sale, and the tribesmen do not engage to any great extent in transport trade. The best camel breeders among the Bugtis are the Pírozánis, Shambánis and the Phadláni section of the Khalpar, and the Lohárānis among the Marris. Male camels fetch from Rs. 80 to Rs. 100, the best known breeds being the *kachhéla* or the camels of the plain and the *khurásáni* or hill camels. Camels.

The cattle are small in size, thickset and suited to the hilly nature of the country. The price of a pair of plough-oxen varies from Rs. 60 to Rs. 100, and that of a cow is about Rs. 30. Cattle.

Sheep and goats are found in great numbers and thrive on the herbs and bushes, with which the extensive waste lands of the district are studded The indigenous breed of sheep are of the thick-tailed variety, and are known as *bámbori* and *khétráni*, the former being considered the most valuable ; they are white in colour with black muzzles and ears. The goats are generally black and have long ears. Large quantities of wool are exported in good seasons, but the hair of goats and camels is chiefly kept for domestic use. It is a point of honour among the Baloch tribesmen not to sell milk and butter, which they keep for themselves and their guests. Sheep and goats.

Good grazing is obtainable in nearly all parts of the country, but the best pasture grounds in Bugti country are found on the skirts of the Zén range, the principal localities being known as Tégháf, Landai, Laghar, Pusht, Muzai, Uch, Darkin, Gazzi, Asréli, Goh, Súi and Térchar. In the Marri country the best pastures are the Kahán valley, Nisáu and Makhmár. Pasture grounds and feeding cattle.

There are two water-mills on the Pír Chhatta stream near Déra Bugti, both of which belong to the *tumandár;* there are also two corn mills at Kahán worked by bullocks. But Water-mills.

* *Life of General John Jacob* by Alexander Innes Shand (London), page 19.

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AGRICULTURE.

Hand-mills.

in all other parts of both the Marri and Bugti country, the duty of grinding corn devolves on the women of the household who use the ordinary hand-mill locally known as *janthar*.

RENT, WAGES AND PRICES.

Rent.

No revenue is levied on *khushkába* cultivation, either by tribal chiefs or by Government. When tenants are employed, the landlord first takes his rent (*bohal*) which varies from one-tenth to one-fifth of the whole of the produce, the expenditure incurred in purchasing seed and in repairing the embankments is then deducted, and the tenant, who has to supply the bullocks, receives from one-third to one-half of the balance.

Wages.

In the Marri country, the men, women and children employed in gathering the harvest receive from one-fortieth to one-twentieth of the produce; in the Bugti country it is usual to employ men only for this work, and they receive daily wages in grain valued at about 4 annas.

Shepherds, goatherds and cattle herds.

The Marri shepherds receive, in addition to food and clothes, a certain share of the lambs, and one-sixth to one-fourth of the wool. The division of the lambs is carried out in the following manner:—The shepherd receives one lamb for the first eighteen of every flock, one for the next seventeen, one for the next sixteen, and so on until the number is reduced to five. Thus in a flock of ninety lambs the shepherd would be entitled to six lambs. In the Bugti country the shepherd receives from Rs. 2 to Rs. 3 in cash per mensem, his food and a change of clothes every half-year. He is also sometimes engaged on a contract system, in accordance with which the flocks of sheep and goats are enumerated every fourth year, and he receives one-fourth of all the animals in his charge at the time of the division. Camel-herds are usually remunerated at the rate of Re. 1 per camel per annum, and also receive their food and clothes.

Carpenters and blacksmiths.

The carpenters and blacksmiths are invariably Loris; the same man usually combines both trades and is generally paid a fixed wage in kind, the rate varying in different parts of the country. He is generally given a fixed amount for each plough or one *kása* (12 seers) for every 60 *kásas* of produce at each harvest.

Prices.

The prices vary in accordance with the condition of the seasons, and as the greater part of the cultivation is depend-

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ent on rain, the rates are liable to very considerable fluctuations. Of later years, since the opening out of the country, the prices are, to a modified extent, governed by the rates prevailing in the neighbouring districts of the Punjab and Sind, but no reliable figures are available showing the rise and fall in prices during past year.

Rent, Wages and Prices.

The seer at Kahán consists of 80 tolas and at Déra Bugti of 84 tolas, but generally throughout the country grain is sold by the measure and not by weight. The lowest unit is the *pinki* and the measures in common use are :--

Weights and measures.

1	pinki	=	¾ seer
4	pinkis	=	1 topa or 3 seers
4	topas	=	1 kása or 12 seers
80	kásas	=	1 kharwár or 24 maunds.

Bulky articles, such as firewood and straw, are sold by the camel, donkey or bullock load, or by the *bhari* or the load which a man can carry on his back.

Cloth is generally measured by the *harish*, which is of an indefinite length, and varies with the stature of the customer ; it is measured from the projecting bone of the elbow, round the end of the middle finger when extended straight, and back to the second or lower knuckle joint.

Linear measures.

There are no recognised measurements for land. In ordinary life the usual terms for measuring distances are :—

Superficial measures.

(1) the *gwánk pand* or as far as the voice can reach ; (2) the *topak-tírkash* or as far as a bullet can carry ; and (3) the *pahr pand*, *némrosh pand*, and *rosh pand*, or distances which can be travelled in three, six and twelve hours respectively.

Both the Hindu and lunar months are recognised by the more civilised, but the great majority only know the seasons which are *Zimistán* (winter), November to February ; *bhárgdh* (spring), March to May ; *tírmag* (summer,, June, July, August and part of September ; and *sohél* (autumn), which includes part of September and October.

Measures of time.

The days of the week are those recognised by Muhammadans, Friday being considered as the first and holy day. The divisions of the day and night are as observed by other Baloch tribes and have been described in Chapter II ; the principal divisions being those connected with the Muhammadan hours of prayer, such as *numásh*, *péshín*, *dígar*, *shám* and *khuftan*.

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CURRENCY.

Currency.

The coinage in use is that of British India, the local names for the different coins being as given below :—

paisa or dig	=	1 pice
takka	=	half-anna
sháhi	=	2-anna piece
paoli or pao	=	4 ,, ,,
abbási or adh	=	8 ,, ,,

Arts and manufactures.

There are no arts or manufactures of any commercial value. Embroideries in silk are done by the women as already described in Chapter II. Carpets of a coarser kind known locally as *darri* and *kharar*, saddle bags, nose bags, felts and mats of dwarf palm are also made, but these are usually kept for household use and seldom find their way into the open market.

Commerce and trade.

In addition to live stock the only articles of export from the country are wool and dwarf palm leaves. The imports are principally from Sind and include piece-goods, sugar, oil, *gur* and spices and occasionally grain. Both the import and export trades, with the exception of the live stock and *písh*, are in the hands of the local Hindus, who have shops at Kahán and Déra Bugti.

Octroi and transit dues.

The chiefs levy no octroi or transit dues from their tribesmen, but all aliens are charged the following dues :—

(1) In the Marri country : 8 annas per camel on exports and imports, and 4 annas per camel load of *písh* leaves.

(2) In the Bugti country : 1 *kása* of corn on each camel load of grain imported or exported ; 1 *kása* (about 13 seers) on each camel load of salt ; Rs. 2-4 on each camel load of wool, piece-goods, sugar, oil, etc.; 5 annas per camel load of *písh*, sand and building stone ; and Re. 1 per camel load of timber. Live stock purchased by alien dealers in, or passing through, the Bugti country is taxed at the rate of 1 anna per sheep or goat, 8 annas per bullock and Re. 1 per camel. For the safe conduct of *káfilas* through the country an escort duty of 4 annas per camel load of grain and 8 annas per camel load of wool and piece-goods is charged ; of this 25 per cent. is appropriated by the chief and the balance is paid to the tribesmen who form the escort.

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MEANS OF COMMUNICATION.

About 34 miles of the Sind-Pishín section of the North-Western Railway line between Nári Gorge and Spíntangi lie in the Marri area, and the country through which the line passes belongs to the Lángháni, Chhalgari and Thingiáni sections of the tribe. For administrative purposes the railway line within these limits is known as the Kohlu Railway tahsíl.

The only made roads in the country are (*a*) from Sibi to Tratáni, and (*b*) from Sibi to Spíntangi and Thal via Kandi and Sémbar with a branch from Bábar Kach to Khattan, the extension of which to Kohlu via Máwand is now under construction ; and (*c*) from Bábar Kach to Thal via Tung, Gamboli and Pazha. There are, however, mountain paths or tracks in all directions, the following being the most important :—

A.—From Kahán.

(1) To Déra Bugti by Kála Koh, Marav (about 55 miles). This is known as the Bor Bozh route.

(2) To Rojhán by Kála Koh, Pátr, Tuso, Sori, Jantro and Bhandowála (about 100 miles).

(3) To Déra Ghází Khán (about 173 miles) by Kála Koh, Kálra Kumb, Chhat Sunt, Kalchás, Sham, Bakhsha Bént, Thoba, Harand, Kangihan and Choti.

(4) To Bárkhán (about 71 miles) over the Dojamak Pass and by Kumb, Kahar and Vitákri.

(5) To Kohlu (about 60 miles) by Kháurén Awárén, Siáh Márdaf, and Kála Buha.

(6) To Bádra (about 99 miles) by Triman, Kharod, Wázhi, Chákar Thank, Mír Dád Kumb, Quat Mandai and Bábar Kach.

(7) To Sibi (about 90 miles) through the Gandár Pass by Triman, Dáhu, Méhi, Tratáni and Mal.

(8) To Lahri (about 70 miles) by Sártáf, Sori, Sari Sor and Gori.

(9) To Láhri by Sártáf and Rékhani.

(10) To Máwand (about 47 miles) by Mozhag and Drís.

B.—From Dera Bugti.

(1) To Sibi (about 125 miles) through the Siáháf pass by Sangsíla, Sori Daf, Sari Sor, Lahri and Mal.

(2) To Jacobábád (about 78 miles) by Duz Kushtagh, Sori, Sohri Kushtagh and Goranári.

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MEANS OF COMMUNICATION.

(3) To Kashmor (about 53 miles) by Duz Kushtagh, Herán and Sori.

(4) To Rojhán (about 74 miles) by Loti, Rékho and Bhandowála.

(5) To Déra Ghází Khán (about 162 miles) by Siáh Thank, Nalgaz, Kalchás, Bakhsha Bént, Thoba, Harand, Kangihan and Choti.

(6) To Bárkhán (about 120 miles) by Siáh Thank, Saghíra, Chat, Gandidab, Vásála and Náhar Kot. There is an alternative route over the Bár Bozh pass by Marav, Kéchi Kalát and Chat which is somewhat shorter.

The nearest post and telegraph office to Déra Bugti is Kashmor in the Jacobábád District; but letters can also be forwarded through the post office at Rojhán. The ordinary official correspondence with the chiefs and headmen is carried by the tribal levies.

FAMINE.

The causes of famine and scarcity have already been described in Chapter II. The tribal areas are more liable to scarcity than other parts of the District, as the country depends almost entirely both for its cultivation and grazing on a scanty and precarious rainfall. The people can tide over one or two years of bad rainfall, but a more prolonged drought reduces them to great distress and poverty. A succession of unfavourable seasons causes great mortality among the flocks and herds, which form the sole support of the majority of tribesmen, and it takes the latter several years before they can recover from the effects. The greatest safeguard against actual famine consists in the migratory habits of the people and to proximity of the protected areas of Nasírábád and Sind.

The nearest approach to famine that has been experienced since the country came under the British protection occurred in 1899-1900, which was the third year of drought. The Marris and Bugtis were reduced to extreme destitution; they had no autumn crops, and at the same time there was an almost total absence of grazing. The majority of the tribesmen migrated to Sind and the Punjab, and several hundreds were supported by the generosity of the late Nawáb Sir Imám Bakhsh Khán, the Mazári chief. A grant of Rs. 18,000 was sanctioned for the purchase of grain, and

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the construction of roads was taken in hand as relief works, and in the following year Rs. 7,000 were distributed among the tribesmen for the purchase of seed grain and bullocks. A similar scarcity was again experienced in 1905-6. **FAMINE.**

The Political Agent, Sibi, exercises control through the Extra Assistant Commissioner, Sibi, over the Marri and Bugti tribes ; but as little interference as possible is exercised in their internal affairs, which are managed by their own chiefs and headmen. But all murders, disputes, in which resort is had to fighting, other quarrels which are likely to lead to a serious breach of the peace, and cases in which the infliction of the punishment of imprisonment is considered necessary by the chief, are reported to the Political Agent, and are eventually referred to the tribal *jirga* for decision, provided that both parties in the case belong to the same tribe. Cases in which the parties belong to different tribes are also reported to the Political Agent, and are referred to a joint *jirga* composed of the chiefs and headmen of the tribes concerned. The awards in all cases are submitted for confirmation to the Political Agent through the Extra Assistant Commissioner, Sibi. Similarly if one party in the case is a Marri, Bugti, Dombki or a Kahéri, and the other party a tribesman of the Loralai District, the case is referred to a joint *jirga*, which usually assembles at Gumbaz or Bárkhán and the awards of these joint *jirgas* are subject to confirmation both by the Political Agent, Sibi, and the Political Agent, Loralai. Important cases which cannot be decided by the tribal or joint *jirgas* are referred to the Sháhi *jirga* at Sibi and sometimes to the Fort Munro *jirga*, which is composed of the leading Baloch chiefs of the Punjab, and the decisions of which carry great weight in cases affecting Baloch customs and traditions. Both these *jirgas* are attended by the Marri and Bugti chiefs and headmen. Cases between the Sibi and Déra Ghází Khán tribes are referred to the Fort Munro *jirga*, the awards in such cases being subject to the approval of both the Political Agent, Sibi, and the Deputy Commissioner, Déra Ghází Khán. **Administration.**

The constitution of the tribes dates from the days when facility of combination for semi-military or predatory purposes was the primary object of their organization. **Tribal constitution**

The tribal officers comprise the *tumandár* or chief, with

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ADMINISTRATION.

whom are associated the *mokaddams* or heads of the clans as a council of war. Their office, like that of the *tumandár*, is strictly hereditary. In former days, when an expedition was decided upon, the duty of collecting the clansmen, or so many as were required, devolved on the *mokaddams*, who also chose the commander of the men supplied from their respective clans. To perfect the organisation between the heads of the clan and the sub-sections, there is a *wadéra* at the head of each section, whose office, like that of the head of the clan, is hereditary, the whole section combining to place the *pagri* on his head, just as the whole tribe combines in nominating a new chief. With the *wadéra* is sometimes associated the *mokaddam* of a section, who acts as the *wadéra's* executive officer, his business being to communicate the *wadéra's* orders to the *motabars* or the headmen of sub-sections. The office of *mokaddam* of a section is not necessarily hereditary, a man of judgment or ability being generally selected. Among the Marris there was also the *ráhban*, whose rank was hereditary, and whose duties were to accompany all expeditions and kill any tribesmen who fled from the line of battle. Besides an extra share of the plunder, his principal privilege was that he incurred no liability to blood feud or payment of compensation. The names of the principal tribal headmen are given in appendix VI.

The organization still holds good, but the duties of the chiefs and headmen are now confined to the management of the internal affairs of the tribes. The near relations of the *tumandárs* and the members of the chiefs' families or *sardár khél* are also associated with them in the management of their tribe and act as their executive officers. The chiefs are further assisted in the maintenance of order and discipline by the tribal levies, who are paid by Government.

The *motabar* or the headman of a sub-section is responsible for the conduct of his tribesmen and has the authority to decide all ordinary cases. More important cases and feuds are referred to the *wadéra* and *mokaddams*, and if these officers cannot settle the dispute, it is referred to the chief or *tumandár*. Cases in which the parties belong to different clans, and important cases such as adultery and murder, are invariably referred to the chief. All proceedings are verbal,

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and the awards of the chief are given in open *darbár* after consultation with headmen of the clans and sections, who are also responsible for the execution of the sentence. The sentences, except in cases of adultery, generally consist of fines and payment of compensation. If security cannot be furnished, the offender is confined until the fine and compensation have been discharged in full. ADMINISTRATION.

In the year 1901, as there were frequent complaints from the Bárkhán, Kohlu and Duki tahsíls of the crimes committed by Marris in that part of the country and of the great difficulty of tracing offenders who would flee from the district of one section to that of another as the chase after them grew hot, Major F. Macdonald, then Deputy Commissioner, Thal-Chotiali, on the 8th of August 1901, in consultation with the Extra Assistant Commissioner, Sibi, Khán Báhádur Mír Khair Bakhsh Khán, the Marri Mukaddams and Ghazani *amaldárs*, drew up a Dastúr-ul-amal for dealing with cases in which Marris were concerned.

According to this Dastúr-ul-amal, the Ghazani *amaldárs*, in charge of the Marri Thánas at Bárkhán, Kohlu and Duki, were chosen to act as representatives of the Marri chief. When a crime is committed by a Marri, the Ghazani *amaldár*, in charge of the Thána within whose jurisdiction the occurrence takes place, is bound to arrest the offender or offenders within 6 days if the offender is found within his *iláqa* and within 10 days if the criminal goes out of his jurisdiction, no excuses to the effect that the criminals are living in the jurisdiction of some other *amaldár* are to be entertained.

Headmen of clans and Ghazani *amaldárs* have orders to help each other in arrest of offenders. Since these rules were made, very little difficulty has been experienced in securing offenders.

The number of Marri and Bugti cases decided by the tribal *jirgas* between 1899-1900 and 1904-5 is given in table XV, Volume B. The annual average number of cases disposed of between 1899-1900 and 1902-3 was 252, while in 1904-5 there were only 4 such cases. These figures do not, however, include the cases disposed of by the tribal chiefs themselves, cases with other tribes in the Agency, or cases in which the tribes of the Déra Gházi Statistics.

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JIRGAS.

Khán District are concerned; of these no classification is available. Of the cases which go before *jirgas*, cattle lifting, adultery and murder in connection with adultery are the most numerous.

Fanatical outrages.

No fanatical cases have occurred among the Bugtis; but the Marris have gained some notoriety in this respect since the Sunari case of 1896, an account of which and of subsequent cases has already been given.

Finance.

The Marris and Bugtis of the tribal areas have never paid revenue to the Government. In the time of Nasír Khán I, the tribes were compelled to send an annual deputation to Kalát and pay a small yearly tribute. This was discontinued on the decline of Ahmadzai power, and until they came under the sphere of British influence, both tribes were practically independent. The chiefs also levy no land revenue, and their sources of income are mainly derived from their private lands and flocks, transit dues and Government allowances. The Marri chief also receives his annual *ghal*, which consists of one sheep or goat from every flock of over forty animals. Both the Marri and Bugti chiefs are entitled to levy contributions (*phori*) in cash or kind from tribesmen and aliens on the occasion of any marriage or death in the chiefs' families.

Share of plunder.

In former days their incomes were considerably augmented by their share of the plunder obtained during the raids and expeditions. A share of the booty thus obtained was in the first instance set aside as the chief's *panjuk*, which amounted roughly to about one-fifth of the whole. The leaders of the raid, the *ráhzan* and the families of the killed and wounded then received their portions; and the remainder was divided among those who took a part in the raid, one share being given for each man, one share for a horse, and half a share for a gun. The spies (*chári*), who had run additional risks, were each given two shares.

Division of land in the Marri country.

As new lands were acquired by the Marris from time to time, their division was effected in the following manner: The chief's share or *panjuk* was first set apart, and the remainder was divided into three equal shares among the three main clans of the Ghazani, Lohárání, and Bijaráni, the

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internal distribution of the shares among the sections of the clans being as under :— LAND.

Ghazani clan	1. Thingiáni, Badáni	1 share.
	2. Mandáni, Chhalgari and Zhing ...	1 share.
	3. Lángáni, Aliáni and Mazaráni ..	1 share.
	4. Nodhbandgáni, Chúri, Mehkáni and Lori Kush	1 share.
	5. Baháwalánzai, Murghiáni, Isfáni and Jarwár	1 share.
Lohárání ...	Shíránis 1. Mohamadáni, Jangwáni.	1 share.
	Lohárání 2. Shambwáni	1 share.
	Shíránis 3. Sarfngiáni, Jandwáni, Durkáni and Melohár.	2 shares.
Bijaráni ...	1. Powáhdi and Kungráni	1 share.
	2. Sháhéja and Khalwáni..	1 share.
	3. Kalandráni, Saláráni, Somráni, Pírdádáni and Ramkáni	3 shares.

These divisions are permanent and hold good as regards all Marri lands.

A periodical division of land among individuals is carried out every ten years, the advantage of this system being that *hamsáyahs*, who join the tribe from time to time, are thus given an opportunity of participating in a share of the land. The land is distributed among all males, the choice being governed by lot. This is effected by the representatives of every section, each marking a piece of dried goat's dung. The pellets are then shaken in the hands, and the representatives take their choice according to the order in which the pellets escape from the hands of the holder. The Lohárání s formerly divided their lands among the married men of the sections, but the system was discontinued in the time of Sardár Mehrulla Khán, and they now follow the practice of the rest of the tribe, a share being given to each male, no matter of what age or condition.

Division of land among the Bugtis.

Among the Bugtis the lands are permanently divided among the seven clans ; the distribution among individuals is also permanent, the first division having been made among the males originally belonging to the clans. The Durragh Nothání and Pírozání clans, however, follow the Marri system of decennial distribution.

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GENERAL.

With the exception of a small primary school at Déra Bugtí, which is maintained by the Bugti chief, there are no schools or dispensaries in the tribal tracts. Epidemics are infrequent, and, owing to the nomadic habits of the people and their scattered manner of living, seldom cause any great loss of life. Inoculation is practised against small-pox, and as regards this disease the tribesmen would seem to have borrowed their ideas from their Hindu neighbours of the Punjab. They look upon it as a visitation of the goddess Káli, and during the course of an epidemic, perform the usual ceremonies which obtain among the Hindus.

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SIBI GAZETTEER.

APPENDICES.

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APPENDIX I.

Botany.

BOTANY.

The following account of the botany of the District is extracted from an account of the vegetation of Baluchistán written by Mr. J. H. Lace, assisted by Mr. W. Botting Hemsley. *

Vegetation of the plains at Sibi.

"The vegetation in the neighbourhood of Sibi is similar to that part of the Punjab plains and Sind; the uncultivated land producing a fairly thick jungle of *Prosopis spicigera*, *Salvadora oleoides* and *Capparis aphylla*. In the low-lying lands, within the influence of floods, the above are replaced by *Tamarix articulata* and *T. gallica*, amongst which *Populus euphratica* has been introducing itself to a small extent during the last few years, the seed of this species being brought down by floods from the Thal-Chotiáli District.

"Amongst the most noticeable shrubs are:—*Zizyphus nummularia*, which differs from the type chiefly in having a fleshy scarlet fruit; *Calotropis procera*, very abundant in this arid region, growing to a large size, and is used for making sword scabbards; *Acacia jacquemontii*, *Calligonum polygonoides*, *Crotalaria burhia*, *Leptadenia spartium*, and *Taverniera nummularia*, very characteristic of the sandy and shingly soil; and *Physorrhynchus brahuicus*, a large round bush, 4 feet high, locally common, and the largest of the *Cruciferæ*, found in Baluchistán.

"*Alhagi camelorum* is very abundant, and differs from that species when growing at higher altitudes, in Pishín for instance, in being much taller and having a greater number of leaves. *Rhazya stricta* (*Apocynaceæ*), an erect, stout, gregarious shrub, 2 feet in height, is quite characteristic of the dry stony water-courses, and covers large areas in the Bolán, extending also up the Harnai route to 4,000 feet. *Ærua Javanica*, *Pluchea lanceolata*, *Fagonia arabica*, *Tribulus alatus*, *Trianthema pentandra*, *Mollugo Glinus*,

* *Linnean Society's Journal of Botany*, Vol. XXVIII.

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Limeum indicum, *Cressa cretica*, *Eclipta erecta*, on the banks of water-courses, *Solanum dulcamara*, *Plantago amplexicaulis* and *Spergularia*, in corn fields, and *Cassia obovata*, the senna plant, are some of the most abundant herbaceous plants. Amongst salsolaceous plants, *Haloxylon recurvum* (from which a crude carbonate of soda is manufactured), *H. multiflorum*, *Suaeda vermiculata*, and *Salsola foetida* cover large areas of land impregnated with salts, and form, with *Salvadora* and *Tamarix*, the chief camel fodders. On the roots of *Salvadora oleoides* a very handsome parasite, *Cistanche tubulosa*, having golden coloured flowers, is found.

"Of the grasses *Panicum antidotale*, called by the natives "*Gum*," is the most important, often forming large bushes with the lower stems woody, and is considered a good fodder. *Eleusine flagellifera* and a species of *Eragrostis* are perhaps the most abundant grasses in fields and cultivated ground.

"The only tree cultivated by the people near their villages until recently seems to have been *Zizyphus spina Christi*; but of late years a considerable number of trees of *Acacia arabica* have been raised from seed in the fields round Sibi.

Botany of the Harnai valley.

"On leaving Sibi and proceeding up the Harnai route the outer hills are almost, if not quite, destitute of vegetation, and in the valleys leading off on either side of the Nári river there is little beyond a few miserable bushes or trees of the same species as noted at Sibi. Between Spintangi (2,000 feet) and Sunerai, *Vitex agnus-castus* is met with for the first time and this gregarious shrub, with a tall species of *Aristida* and *Saccharum ciliare*, are the characteristic plants of the dry, stony water-courses up to about 4,500 feet beyond Sháhrig. Up to 3,000 feet *Acacia jacquemontii* occurs with the above, and *Nerium odorum*, deadly poisonous to camels, is found near water up to 6,000 feet.

"In cultivation at Harnai, *Dalbergia sissoo*, *Olea europæa*, *Morus alba*, and a few *Prosopis spicigera* trees are found. On the surrounding stony ground *Periploca aphylla* is abundant, affording fodder for camels and fuel for the people; *Zizyphus nummularia*, *Z. oxyphylla*, *Gymnosporia montana*, and *Capparis aphylla* also occur, and a few miserable shrubs of *Acacia modesta*.

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"A little below Harnai, the dwarf-palm, *Nannorrhops ritchieana*, commences to form dense thickets, which reach their maximum extent at Shąhrig, where they cover many acres of ground.

"This palm extends up to 5,500 feet, and is common on the rocks in the Wám and Mehráb rifts, and at the base of the low hills. The date-palm is rare.

"On the low hills and stony, flat ground in this region, many species of herbaceous plants and grasses are found, amongst which may be mentioned:—*Farsetia jacquemontii*, *Malcolmia strigosa*, *Polygala hohenackeriana*, in the shade of rocks, *Viola cinerea*, in the *nullah* beds, *Argirolobium roseum*, *Citrullus colocynthus*, *Psammogeton biternatum*, *Astericus pygmæus*, *Picridium tingitanum*, *Solanum gracilipes*, *S. xanthocarpum*, and several species of *Plantago*. In or near cultivated land, *Althæa Ludwigii* and *Fumaria parviflora* are common; on the banks of irrigation channels, *Lippia nodiflora*; and hanging down from the perpendicular stony sides of dry water courses *Cocculus leæba* is often seen, sometimes associated with *Ochradenus baccadus* and *Pulicaria glaucescens*.

"Many grasses are represented, though few occur in abundance, except *Andropogon laniger*, which often covers large tracts on the lower hills. Other common species are *Andropogon schœnanthus*, *A. annulatus*, *Heteropogon hirtus*, *Pollinia eriopoda*, *Tristachya stocksii*, and *Eleusine scindica*.

"The common olive is another small gregarious tree, scattered over larger areas than the Pistachio, and usually at a lower altitude, its range being between 2,500 and 6,500 feet. It is abundant in the ravines and sheltered situations on the south side of the Khalipat range, on the cliffs of the Wám and Mehráb rifts.

"Between the Wám rift and Harnai, at 3,500 feet, a broad stony, usually dry water-course is covered with a curious mixture of tree-growth, forming a fairly thick jungle. The chief element is *Dalbergia sissoo*, which attains some size, and this is mixed with *Tecoma undulata*, *Olea*, and *Pistacia*; the principal underwoods being *Dodonæa viscosa*, *Grewia oppositifolia*, *Periploca aphylla*, *Gymnosporia montana*, *Rhamnus persicus*, *Zizyphus oxyphylla*, and *Sageretia brandrethiana*

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Botany of the Sháhrig

"On reaching the Sháhrig plateau (4,000 ft.), 18 miles from Hárnai, there is a change in the climate. Although very hot in summer, snow falls there occasionally in winter, and many plants, such as *Dalbergia sissoo*, *Vitex cagnus-castus*, *Zizyphus*, etc., which thrive well 500 ft. lower down, reach their limit. At Sháhrig *Merendera persica*, with clusters of white, pink, or violet flowers, is very abundant in February, and a little later on the fields are often full of the common purple *Iris sisyrinchium*.

"After passing through the Chappar rift (5,000 ft.), 2 miles in length, in which *Leontice leontopetalum*, *Crambe cordifolia*, *Echinops griffithianus*, *Crepis fœtida*, *Salvia pumila*, and *Euphorbia osyridea* are common, the railway passes into the Mángi valley at 5,200 ft. In the bed of the Mángi stream *Nerium odorum* and small bushes of *Tamarix gallica* are the prevalent plants; and on the neighbouring hills *Juniperus macropoda* occurs in a more or less stunted form. *Caragana ambigua* and *Othonnopsis intermedia* are common, and in a few places *Capparis spinosa* occurs. During the summer *Carthamus oxyacantha* is abundant locally, and *Psammogeton biternatum* extends over considerable areas; and this is the lowest point at which *Perowskia abrotanoides* is found. In swampy grass land *Typha angustifolia* is plentiful.

"Opposite to, and a short distance from, the Chappar, is the Pil rift, a narrow gorge rising to 6,500 ft., at the entrance to which are a few bushes of *Rubus fruticosus*, a very uncommon shrub, which is said, however, to occur in some of the ravines of the Khwája Amrán range.

Vegetation of the Juniper tracts.

"The Juniper tracts of the District consist of the country round Ziárat and the Pil range, the vegetation of which is similar to that of the Zarghún range, an account of which will be found in Quetta-Pishín District under the same heading. The most important and abundant species around Ziárat is *Juniperus macropoda*, named "Obusht" by the Pathán and "Appurz" by the Baluchis.

"*Colutea armata*, a new species, is a curious decumbent spiny undershrub with inflated pods. It rarely grows to any size owing to its being browsed by sheep and goats, and has only been found at Ziárat and on the Pil hill from 7,500 to 9,000 ft.

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BOTANY.

"The most characteristic small plants on the limestone cliffs about Ziárat are *Aitchisonia rosea*, *Bupleurum falcatum*, *B. exaltatum*, species of *Pimpinella* and *Peucedanum*, *Rubia infundibularis*, Hemsley and Lace. *Scutellaria petiolata*, Hemsley and Lace, having violet flowers and similar to *S. grossa*, but having a more woody stem, slenderer flowering stems and slenderly petiolate few-toothed or entire leaves, is a native of this region.

"Of the six ferns found in British Baluchistán, *Asplenium Rutamuraria* and *Cystopteris fragilis* are fairly abundant near Ziárat, and more rarely *Cheilanthes Szovitzii*.

"*Cuminum cyminum* (cumin seed) grows wild after winter rains and snow in Zarghúnghar and Zhizh-tang valley, the country lying between Mángi and Kach, in the Manra hills and Jandrán and Bhor hills. It also grows in a few places in Sángán, Narbari and Pír Ismáil in the Sibi tahsíl. It likewise grows in the Ziárat hills.

"*Nepeta ciliaris* (hyssop) grows in the hills of Zarghúnghar and Khalífat in the Sháhrig tahsíl in the years of good rainfall. Asafœtida and liquorice (*Glycyrrhiza glabra*) grows in the hills in Sháhrig and in Garmob in Sángán."

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Alphabetical list of common trees and plants in the Sibi District.

Pashtú name.	Jatki name.	Scientific name.	Description or English name. where known.	Locality where found.	Brief remarks as to local use.
Alu Bukhára.	Alu Bukhára.	Prunus Bokahriensis.	Plum, blue	Nasírábád gardens.	.....
Am ...	Amb ...	Mangifera Indica, Linn.	Mango ...	Sibi and Nasírábád gardens.	.....
Amrat ...	Náshpáti..	Pyrus communis.	Common pear.	Gardens in Sháhrig and Násírábád.	.....
Anángah..	.....	Prunus cerasus.	Common cherry.	Ziárat hills	The wild cherry.
Anár	Dáhrun ...	Punica granatum.	Pome granate.	Gardens...	See also *nargosa.*
Angúr ...	Drákh ...	Vitis vinifera.	Grape ...	Nasírábád, Sháhrig and Kohlu.	... ..
Amlai ...	Amli ...	Tamarindus Indica.	Tamarind.	Nasírábád gardens	Drug.
Bádám ...	Bádám ...	Prunus Amygdalus (Amygdalus communis.)	Almond ...	Sháhrig.	.....
.....	Babúr ...	Acacia Arabica.	Indian gum arabic tree.	Nasírábád and Sibi.	.....
.....	Bakáin ...	Melia Azedarach.	The Persian lilac.	Nasírábád.	.....
Bánúr ...	.....	Euphorbia.	A wild bush.	Sháhrig.	.....
Barar ...	... ..	Periploca aphylla.	,,	Sháhrig and Kohlu.	Fuel.

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
Barau ...	.....	Sorghum halepense, Pers.	A grass ...	Shahrig and Kohlu	Fodder for cattle, sheep and goats, etc.
Barwaz ...	.. ...	Heteropogon contortus.	Spear grass.	,, ...	,, ,, also used for roofing sheds.
Bér ...	Bér ...	Zizyphus jujuba.	The Indian jujube.	All parts of District except high-lands.	.....
.....	Bhattal ...	... ..	A grass ...	Nasírábád	Fodder for sheep and goats.
... ..	Bhunbak..	...	,, ...	,, ...	,,
.....	Chakotra..	Citrus decumana, Linn	The shaddock. Paradise apple.	,, ...	.....
.....	Chhamkani.	Cassia Fistula.	The Indian laburnum.	,, ...	Used as a purgative.
.....	Chibhar ...	Cucumis ...	Small melon.	,, ...	Fruit, also used as a vegetable.
.....	Cranj ...	.....	A wild grass.	,, ...	Fodder for cattle, sheep and goats.
Dátúra ...	Dhatúra	Datura fastuosa, Linn	The black Datura.	Common...	Poisonous plant.
Díl ...	.....	Andropogon.	A grass ...	,, ...	Fodder for horses.
Drab ...	Drab ...	Eragrostis cynosuroides.	,, ...	,, ...	Fodder for cattle, sheep and goats, &c.
.....	Gam ...	Panicum antidotale.	,, ...	Nasírábád and Sibi	,, also seed used as famine food.
Gandérae.	Jaur ...	Nerium odorum.	Poisonous bush.	Everywhere.	.....

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
Gandhíl ...	.....	Eleusine flagellifera.	A grass ...	Common. .	Fodder for cattle, sheep and goats.
Gangu ...	.....	Othonnopsis intermedia. Boiss.	Poisonous bush.	Sháhrig....	Cooling infusion made for children from leaves. Twigs used as fuel.
Ghaz ...	Lai ...	Tamarix orientalis.	Tàmarisk.	Everywhere.	Used for fuel and making wattle.
Ghozéra ...	.....	Sophora Griffithii, Stocks.	.....	Sháhrig and Kohlu.	Fuel.
Girdae bútae.	.....	Althaea Ludwigii.	.....	Kohlu ...	Fodder for cattle, sheep and goats.
Ghunza ...	.....	Cratægus Oxyacantha, Linn.	Hawthorn.	Kowás circle of Sháhrig.	Fruit eaten.
.....	Gidarwal.	... ..	A wild plant.	Nasírábád.	Used as medicine for piles.
Gul Guláb	Guláb ...	Rosa Damascena.	Rose ...	In every garden.	.....
Gurgula...	.. ...	Zizyphus Oxyphylla.	.....	Sháhrig ...	Fruit eaten. Fuel.
.....	Harnauli.	Ricinus communis.	Castor oil plant.	Nasírábád and Sibi	.....
Hinja ...	Hing ...	Ferula foetida.	Asafœtida.	Zarghún hill.	Condiment.
.....	Hiranjogáh.	... ..	A grass ...	Nasírábád.	Fodder for cattle, sheep and goats.
Inzar ...	Hinjír ...	Ficus Carica	Fig ...	In gardens	.....
.....	Ikkar ...	.....	A wild plant.	Nasírábád.	Used as vegetable; also fodder for cattle, sheep and goats, &c.

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
.....	Jámun ...	Eugenia jambolana	Black plum.	Nasírábad gardens.	.....
.....	Jhau, farásh.	Tamarix Indica.	Tamarisk.	Sibi and Nasírábád.	Used for fuel and making wattle.
.....	Jhil ...	Indigofera paucifolia Del.	A wild bush.	Nasírábád and Sibi.	Fodder for camel; also used as tooth brushes.
.....	Kab ...	Scirpus maritimus.	A grass ...	,, ...	Fodder for horses and buffaloes.
.....	Kabbar ...	Salvadora Persica.	.....	Nasírábád and Sibi.	Fruit eaten. Fuel.
.....	Kachnár .	Bauhinia acuminata	.....	Nasírábád.	Vegetable.
Kandi ...	Kandi ...	Prosopis spicigera.	.....	Nasírábád and Sibi.	Timber and fuel.
Karir ...	Karír ...	Capparis Aphylla, Roth.	.....	Everywhere.	Fodder for camels, sheep and goats. Fruit eaten by people.
Karkanr...	Karkanr ..	Zizyphus Nummularia	.....	,, ...	Fuel, and fruit eaten.
Karoskae..	.....	Berberis vulgaris.	True Barberry.	Ziárat hills.	Roots boiled in water and used for tanning skins. Decoction also given to human beings and cattle in cases of internal injuries. See also *Zrálg*.
Karpol ...	.....	.....	A wild plant.	Khalífat hill.	Drug for fever.
Kéla ...	Kéla ...	Musa sapientum.	Banana or plantain.	Nasírábád and Sibi.	.....

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
Khamazúrae or makhazurae.	Panér ...	Withnania Coagulans.	.....	Sháhrig and Kohlu.	Seed used for making cheese.
Khár ..	Khár ...	Suæda fruticosa, Forsk.	.....	Kohlu ...	Used for making crude potash.
Khátol ...	.....	Tulipa stellata.	Wild tulip.	Sháhrig ...	Spring wild flower.
... ..	Khattal ...	.....	.....	Nasírábád.	Fruit eaten.
Khokhae..	.....	Allium sphærocephalum.	Wild garlic.	Sháhrig and Kohlu.	Used as vegetable.
Khoryas...	.....	... ..	A grass ...	,, ...	Fodder for cattle, sheep, goats, &c.
Khurma	Khajji ...	.....	Date palm	Nasírábád and Sibi.	... ..
Khwazhawalani .	.....	Pimpinella anisum.	Aniseed ...	Sháhrig hills.	Drug.
.....	Kurdul Dráma .	.....	A wild plant.	Nasírábád.	Fodder for camels.
.....	Lána ...	Salsola fœtida, Del.	.....	Nasírábád and Sibi	Used for making crude potash. Also fodder for camels.
Léghúnae.	.....	Daphne Oleoides, Schreb.	Poisonous wild bush.	Sháhrig and Kohlu hills.	Fuel. Branches used for roofing huts.
.....	Lesúra ...	Cordia Myxa.	.....	Nasírábád	Fruit eaten.
Lémbu ...	Léma ...	Limonum ...	Lemon ...	Nasírábád and Sibi.	.....
Lúkha ...	.....	Typha angustifolia.	.....	Sháhrig, Kohlu and Nasírábád.	Fodder for horses. Also used for roofing huts.
.. ...	Lullar ...	.....	A grass ...	Nasírábád.	Fodder for sheep, goats and cattle.

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
.....	Lúnak ...	Portulaca oleracea.	The common Indian Purslane.	Sháhrig, Kohlu and Nasírábád.	Used as vegetable.
Mákhai ...	.....	Caragana ...	.....	Sháhrig and Kohlu hills.	Used as fuel. Also flowers eaten raw.
Malkhúzgi	.....	Glycyrrhiza glabra.	Liquorice.	Sháhrig hills.	Drug for cough.
.....	Málta ...	Citrus nobilis.	Maltese orange.	Násírábád gardens	.....
.....	Manhár ...	.....	A wild grass.	.....	Fodder for cattle, sheep and goats, &c.
.....	Manjhandri.	Aculeata Sesbania.	A wild bush.	Nasírábád gardens.	Fuel.
Manra ...	Súf ...	Pyrus malus.	Apple ...	Gardens...	See also *séb*.
Mánri ...	.....	.....	Wild tree.	Kohlu and Sháhrig hills.	Fruit eaten.
Maraghúni.	Truh ...	Citrullus Colocynthis.	The colocynth.	Everywhere.	Fodder for sheep, goats and camels. Seed used as a drug.
Margha ...	.....	Andropogon annulatus.	A grass ...	,,	Fodder for cattle, sheep and goats, &c.
.....	Maríro ...	Amarantus blitum.	.....	Nasírábád and Sibi	Used as vegetable.
Mashkanri.	.....	.....	A grass ...	Sháhrig and Kohlu	Fodder for cattle, sheep and goats.
Maurai ...	.....	Zizyphora clinopodioides, M. Bieb.	.....	Ziárat hills.	Used as drug for typhus fever.
Mazari ...	Písh ...	Nannorhops Ritchieana.	Dwarf-palm.	Everywhere.	Mats made from it. Also used as fuel.

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
Mirwand..	.....	Vitex Negundo L.	.....	Sháhrig....	Fodder for sheep and goats.
.. ...	Mondhéri.	.....	A wild plant.	Nasírábád	A cooling drug.
Nal ...	Nar ...	Phragmites communis.	Reed ...	Sháhrig ...	Used for roofing huts.
Naghora..	.....	.....	A wild plant.	Sháhrig hills.	Roots used as a famine food.
.....	Nárangi...	Citrus aurantium.	Orange ...	Nasírábád and Sibi gardens.	.....
Nargosa...	.....	Punica granatum.	Wild pome granate.	Sháhrig hills.	See also *anár*.
.....	Ním ...	Melia azadirachta.	.....	Sibi and Nasírábád.	.....
.....	Oin ...	.....	A grass...	Nasírábád	Fodder for cattle, sheep, goats, &c.
Pah ...	.....	.....	,,	Sháhrig and Kohlu	,,
Palosa ...	Phulah ...	Acacia modesta.	... ..	Nasírábád Sibi and Kohlu.	Timber good.
Pannangi.	.....	Boucerosia Aucheriana.	.....	Sháhrig & Kohlu.	Used as vegetable.
.....	Papnas ...	.....	.....	Nasírábád	A fruit tree.
Parwat ...	... ..	Cocculus leaeba, D.C.	.....	Sháhrig & Kohlu.	Fodder for cattle, sheep and goats.
Pastawan.	.....	Grewia asiatica.	.....	,,	Fuel.
Pílu ...	Pílu ...	Salvadora Oleoides.	.....	Nasírábád, Sibi and Kohlu.	Timber and fuel, Fruit eaten.
Pípal ...	Pípal ...	Ficus religiosa.	Indian fig-tree.	Nasírábád and Sibi.	.....

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
.....	Puchhra...	.....	.....	Nasírábád and Sibi.	Fodder for cattle, sheep, goats, &c.
... ..	Pui ...	.....	.....	,,	,,
Raghbolae	.....	Peucedanum sp.	.....	Sháhrig & Kohlu hills.	The plant is eaten raw by the people.
.....	Ramho ...	...	A grass ...	Nasírábád	Fodder for cattle, sheep and goats.
Rangobal.	.....	.....	A wild plant.	Sháhrig hills.	Decoction is used in cases of syphilis.
Sába ...	... ..	Stipa capillata.	A grass .	Sháhrig & Kohlu hills.	Fodder for sheep, goats, cattle and horses, &c.
Samokh ...	.....	.....	,, ...	Kohlu ...	Fodder for cattle, sheep, goats, &c.
Samsok ...	.....	.....	A grass ...	Sháhrig ...	Leaves smoked in cases of syphilis.
Sargarae..	.....	.....	Grass. ...	Sháhrig & Kohlu.	Fodder for horses, sheep, goats and cattle.
Sarghasae	Sar ...	Saccharum Ciliare.	,, ...	Everywhere.	Fodder for horses sheep, goats and cattle.
	Sarinh ...	Acacia speciosa.	Acacia ...	Nasírábád and Sibi.	Timber.
	Sáwni ...	.....	A grass ...	,,	Fodder for cattle, sheep,goats,&c.
Séb ...	Súf ...	Pyrus malus.	Apple ...	Gardens.	See also *manra.*
Shaftálu...	Shaftálu...	Prunus Persica.	Peach ...	Gardens in Nasírábád & Sháhrig.	–

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
Shang ...	.....	Fraxinus xanthoxyloides.	Ash ...	Sháhrig & Kohlu hills.	Fuel and timber.
Shézgi ...	.....	Eremurus aurantiacus (Baker)	. ...	,,	Cooked as vegetable.
Shínbútae.	.. ...	.....	A wild plant.	Kohlu ...	Fodder for camels. Also used in lieu of soap.
Shinshobae or Velanae.	.....	Mentha Sylvestris.	Peppermint.	Sháhrig hills.	,,
Shorae ...	.....	Haloxylon Griffithii, Bunge.	Barilla plant.	Sháhrig & Kohlu.	Used as fuel Also for curing skins.
Showan ...	Kahu ...	Olea cuspidata.	Olive ...	Everywhere.	Fruit is eaten by the people and used as fuel.
Shrawan..	.. ...	Pistacia Cabulica.	Pistachio nut tree.	Kohlu and Sháhrig.	Fruit, much prized by the people. Excellent fuel. See also *wana*.
Sinzalae...	.....	Elaeagnus hortensis.	Trebizond date or Bohemian olive.	Sháhrig & Kohlu gardens.	Fruit eaten dry, good timber.
Spalmai ...	Akh ...	Calotropis gigantea.	.....	Everywhere.	Fodder for camel and goats and used as fuel.
Spánda ...	Harmaro..	Peganum harmala.	Garden rue	,,	Seed used as a drug.
Spédár ...	Suféda ...	Populus alba	The alb or white poplar.	Roadside tree in Nasírábád, Sibi and Sháhrig.	Timber.

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
Spérkai ...	.....	Carum copticum.	Lovage ...	Kohlu and Sháhrig.	A drug.
Spína ...	Bahan ...	Populus Euphratica.	Poplar ...	Nasírábád and Sibi.	Timber.
Staghnár.	... ..	... ..	A species of asafœtida.	Kach and Ziárat hills.	The upper skins of the stalks are burnt in hot ashes and eaten.
Surai ...	.....	Rosa lacerans.	Wild bush	Kohlu and Sháhrig hills.	Fuel.
Sursánda.	.....	Hymenocrater sessilifolius Benth.	.....	Ziárat and Kach hills.	Cooling infusion is made for children from leaves.
Tamand...	.....	.....	A wild plant.	Sháhrig & Kohlu.	Fodder for sheep, goats and camels. Also used in lieu of soap for washing clothes.
	Tasbíh ...	... ..	A tree ...	Nasírábád garden.	Rosary made from its seeds.
Tindán ...	Kandéra...	Alhagi camelorum	Camel thorn.	All over the district.	Fodder for camel, see also *zoz*.
Tirkha ...	.....	Artemisia ...	.....	Sháhrig ...	Fodder for sheep, goats and donkeys. Also used as fuel.
Titok ...	.....	Convolvulus spinosus Burm.	.....	Kohlu ...	Fodder for sheep, goats and cattle, &c.
Tukhum-i-malangyán.	.....	Zizyphora clinopodioides.	.....	Kowás & Kach circles.	Seeds are a medicine for dysentery.
	Turanj ...	Citrus medica.	Citron ...	Nasírábád and Sibi gardens.	

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks as to local use.
Turwa-washa.	.....	.....	A grass ...	Kohlu ...	Fodder for sheep, goats and cattle, &c.
Tút ...	Tút ...	Morus ...	Mulberry..	Gardens in Nasírábád and Sháhrig.	
Ubashta .	.....	Juniperus excelsa.	Juniper ...	Sháhrig hills.	Timber and fuel.
Umán ...	.....	Ephedra pachyclada	...	Kohlu and Sháhrig hills.	The twigs are used for tanning *mashk* leather; also as fuel. Ashes mixed with tobacco for chewing.
Urgalami.	.....	Rhazya stricta, Dene.	...	Sháhrig & Kohlu.	Leaves form a cooling drink for children.
Ushunár .	.....	Ferula Oopada, Boiss	...	Sháhrig hills.	Variety of asafœtida, eaten like *staghnár.*
Uzhgai ...	.....	.....	Wild tree.	Sháhrig & Kohlu hills.	Fruit eaten; also used as fuel.
Wana ...	.....	Pistacia Cabulica.	Pistachio nut tree.	...	See *shrawan.*
.....	Wánwihri.	... ..	A grass ...	Nasírábád	Fodder for cattle, sheep, goats and camels.
Washta ...	.....	Stipa pennata, Linn	...	Sháhrig hills.	,,
.....	Wásáo ...	.....	A wild plant.	Nasírábád	Fodder for camels and goats.
.....	Wesákh ...	.....	,,	,,	,,
Wízha ...	.....	.....	A grass ...	Kohlu and Sháhrig.	,,
Wulla ...	Béd ...	Salix ...	Willow ...	,,	Timber and fuel.

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Pashtú name.	Jatki name.	Scientific name.	Description or English name where known.	Locality where found.	Brief remarks. as to local use.
Zagha ...	Táli ...	Dalbergia sisoo.	The Sissu.	Sháhrig, Nasírábád and Sibi.	Timber.
Zandán ...	.....	.. ...	A grass ...	Kohlu ...	Fodder for cattle, sheep, goats, &c.
Zardálu ...	Zardálu ..	Prunus Armeniaca.	Apricot ...	Kohlu, Sháhrig and Nasírábád gardens.	
Zarga ...	.....	Prunus eburnea.	Small wild almond.	Kohlu and Sháhrig hills.	Fruit is eaten; gum also used.
Zawal ...	.....	Achillea santolina, Stocks.	Grass ...	Kohlu and Sháhrig.	Flowers form a cooling drink for children. Fodder for sheep and goats.
Zhizh aghzai.	.....	.....	A wild plant.	,,	Fodder for camels, cattle, sheep and goats.
Zíra ...	.....	Cuminum cyminum.	Cumin	Sháhrig hills.	Condiment.
Zmai ...	Láni ...	Suaeda fruticosa, Forsk	...	In all tahsíls except Sháhrig.	Used for making crude potash.
Zoz ...	Kandéra...	Alhagi camelorum.	Camel thorn.	,,	See *tindán.*
Zral (Shíngulai).	.....	Cichorium intybus.	The wild or Indian Endive.	Sháhrig ...	Roots soaked in water and infusion used as cooling drink.
Zrálg ...	.....	Berberis vulgaris.	True barberry.	Ziárat hills	See *karoskae.*
Zúfa ...	.....	Hyssopus officinalis.	Hyssop ...	Sháhrig hills.	Drug.

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APPENDIX II.

List of agricultural implements in use in the Sibi District.

Name in Pashtú.	Name in Jatki.	Explanation.
Ara	Dátri, Aitan (Sibi).	A small sickle.
Bigír (Sháhrig and Sángán).	Muthia	Plough handle. See also *lásghalae*, *lástae* and *mutanak*.
Chaj	Chhaj	Winnowing fan. See also *sup*.
Chárshákha	Chárshákh, Tryang (Nasírábád.)	Four-pronged fork for winnowing.
Chilomba	Khambánri ...	A sling generally used for driving birds away from crops: also called *pichoghunda* and *soha*.
Chughul	Tungar	A sieve with larger holes than the ordinary sieve called *raghbél* and *parwéza*.
Dal	Dhal (Sibi), Dandar (Nasírábád).	A wooden spade worked by two men with a rope for making small embankments.
Dhrapae or Trapae ..	Dhalli (Sibi), Karáhi (Nasírábád).	A wooden spade for winnowing grain.
Doshákha or Doghashi.	Biani	Two-pronged fork.
Gasi (Harnai and Sángán.)	.....	A forked piece of wood with which the rice field is ploughed the third time.
Ghasae or Ghésa ...	Hariya (Sibi), Hariyán (Nasírábád).	The shaft of the plough. See also *shai*.
Hal	Har	Plough.

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Name in Pashtú.	Name in Jatki.	Explanation.
Helae (Harnai) ...	.....	Plough, especially used for rice cultivation.
Hora (Sángán) ...	Nali or Nari ...	Drill. See also *náli.*
Kahai (Kowás and Kohlu).	Wahola, Shapinr, Kodar.	A hoe. See also *kodal.*
Kénr, Khál	Kén	A plank harrow. See also *máhla.*
Kodal (Sháhrig) ...	.....	A hoe. See also *kahai.*
Kra or Kroz	Bél	A spade.
Kundah or Kunra ...	Kurh (Sibi), Goba (Nasírábád).	Shoe of the plough. See also *rohánr.*
Lásghalae or Lástae.	Muthia	Plough handle. See also *bigír* and *mutanak.*
Lor	Dátri (Sibi), Dátro (Nasírábád).	Sickle.
Máhla (Kohlu) ...	.....	A plank harrow. See also *kenr* or *khál.*
Mála	Sohága (Sibi), Sáhar (Nasírábád.)	A wooden log used as a crusher.
Mutanak	Muthia	Plough handle. See also *bigír lástae* and *lásghalae.*
Náli	Náli or Nári ...	Drill. See also *hora.*
Oklai (Sháhrig) ...	Ukhri	Mortar for husking rice.
Pada	Goba or Chuni ...	A wedge in the plough. See also *sparkhae.*
Páli	Phár or Phari ...	Plough share. See also *spára.*
Para	Pahora (Sibi), Dandari (Nasírábád).	A rake.
Parwéza (Harnai and Kohlu).	.....	Sieve, see *raghbél* and *chughul.*

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Name in Pashtú.	Name in Jatki.	Explanation.
Raghbél	Gharbél (Sibi), Garchan (Nasírábád).	Sieve, see also *parwéza* and *chughul.*
Rambae	Ramba ...	A short spade.
Rohánr (Kohlu) ...	.....	Shoe of the plough. See also *kundah.*
Spára	Phar or Phari ...	Plough share. See also *páli.*
Sparkhae	Goba or Chuni ...	A wedge in the plough. See also *pada.*
Sup (Harnai) ...	.....	Winnowing fan. See also *chaj.*
Tabar	Kohára and Kohári.	Axe.
Tsapar (Kowás and Kohlu).	Forsha (Nasírábád).	Weighted thorny hurdle, used for threshing grain.
Tsapanrae	.....	Iron nail with which the plough share is fastened.
Zagh	Panjári	A yoke.
Zhandae (Kowás and Kohlu), Zhaghara (Sháhrig).	.....	Wedges in the yoke.
Zhai (Sángán) ...	.....	The shaft of the plough. See also *ghasae* or *ghésa.*

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APPENDIX III.

Alphabetical list of agricultural, revenue and shepherd's terms used in the Sibi District.

Term in Pashtú.	Term in Jatki.	Explanation.
Adigar (Sángán) ...	Ahti or Ahtigar.	Village artisan. See also *hádi* and *kamín.*
Adigari ,, ...	Ahtigari or Ahat.	Wages in kind paid to an artisan.
Ahdi ,, ...	.....	A quantity (generally one *kása*) of grain given annually by each family to the village blacksmith.
Allorae (Sháhrig) ...	.....	Servant engaged to water the crops.
Alor	Olár	The refuse of the fodder after it has been eaten by the cattle. See also *kangar.*
Alwoi	Abún	Half ripe corn. Also corn parched in fire. See also *awloi.*
Ambár (Kohlu) ...	Ambár, Kothi, Gundi, Pali.	Granary. See also *ambár khána.* In Sángán, manure.
Ambár khána (Sháhrig).	.....	Granary, See also *ambár.*
Ambár chae (Sháhrig).	.....	A servant engaged to watch the granaries. See also *darwán.*
Angúr bágh	.....	Vineyard.
Ashar	Hashar, Wangár.	Borrowed labour for agricultural purposes.
Ashargari	Hasharwála, Wangári.	Labourers obtained under the *ashar* system.
Awloi	Abún	Half ripe corn. Also corn parched in fire. See also *alwoi.*
Azgharo (Kohlu) ...	.....	A crop watcher. See also *tohae.*

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Term in Pashtú.	Term in Jatki.	Explanation.
.....	Ahári or Arhári.	*Juár* crop sown in *ahár* (June).
.....	Aitn (Sibi), Wélni (Nasírábád.)	Cotton press.
.....	Angári (Sibi), Káni (Nasírábád).	A disease which affects the wheat crop and makes the ears of corn black.
.....	Awándo or Wáron (Nasírábád).	The mouth of the *wah* or channel from which water is led off to the fields.
Bachak	Thada (Sibi), Téjar (Nasírábád).	The second crop of maize or *juar* which does not ripen.
Bada (Sángán) ...	.....	Bundles of millet stalks.
Bádi kawal (Kowás).	Chár shákha uchhalna.	To winnow the grain with *chár shákha.* See also *lúvnu* and *orash warkawal.*
Bádmála (Kowás) ...	Wáwri (Sibi), Pále mareo (Nasírábád).	Ears of wheat withered by wind.
Badríza (Kowás) ...	Nára	Leather covered rope with which bullocks are yoked to the plough. See also *pura, walétrae* and *ghorzu.*
Bágh	.....	Garden.
Baghali	.....	A side channel to lead off water from a *karés* well which has been blocked.
Bághcha	Bágcha	A small garden.
Báli oba	Ad (Sibi), réj (Nasírábád).	First watering before land is ploughed. See also *nawa* and *súke oba.*
Banae (Sháhrig) ...	Bano or Banna...	Embankment. See also *lath* and *band.*
Bambal (Kohlu) ...	.....	Maize flowers. See also *char khulae* and *kats khulae.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Band	Bano or Banna...	Embankment. See also *lath* and *banae.*
Bandobast	.....	Settlement.
Bára (Sháhrig and Sángán).	.....	Stone embankments or walls made to protect fields from encroachment by hill torrents.
Barkat (T)	Safa bar... ...	A heap of wheat grain on the threshing floor. See also *raisa.*
Barshakál	Sér sáli (Sibi), Abád sál (Nasírábád).	Rainy season. See also *bashakál* and *shakál.*
Bashakál (Kowás and Sángán).	Sér sáli (Sibi), Abád sál (Nasírábád).	,, ,, ,,
Batái	.....	Division of crops.
Bazang (T)	Tind (Sibi), Tindo (Nasírábád).	A rope provided with nooses to which sheep and goats are tethered. See also *tsangai* and *wandar.*
Bazgar (Kowás and Sángán).	Ráhak	Tenant. See also *kashae.*
Bégár	Bégár (Sibi) ...	Forced labour or labour supplied for making a *band.*
Béla (Sháhrig) ...	.....	Water channel of a mill.
Bélwan (Kohlu) ...	.....	Weaning time. See also *télo.*
Béta (Sháhrig) ...	Bhánra (Sibi), Wándo Nasírábad).	Open ground where flocks are kept for the night. See also *walmah.*
Biánga (Harnai and Sángán).	.....	Second ploughing of the field prepared for cultivation of rice.
Bináwa (Kowás) ...	Abi	Irrigated land. See also *tandobe* and *zindai mzakka.*
Bobazh (Kowás, Kohlu and Sángán)	Páchhátra ...	Crop sown late. See also *pátsérae.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Bogarae	Bogri (Sibi), Báro (Nasírábád).	A piece of land given to a tenant or *mulla* free of rent for cultivation.
Boh (Harnai and Kohlu).	Bhoh	Chopped straw (*bhúsa*). See also *pror*.
Bohál (Sángán) ...	Topa	Rent paid by a tenant to a landlord.
Bohalla	Danga (Sibi), Búnd (Nasírábád).	Short showers of rain during spring.
Bok (Sángán) ...	.....	A mark made on sheep by cutting a part of wool or applying coloured matter.
Bráimjo (Sháhrig) ...	.....	Open *karéz* channel. See also *chao* and *roína*.
Brázal (T.)... ...	.....	To bring home sheep and goats in the morning to be milked. See also *gharmaízi*.
Buchar (Kowás) ...	Kanda, Dúbi, Burri.	Ears of maize or *juár* from which corn has been extracted. See also *kakra*, *tuka*, *dandar* and *ganda khar*.
Bungae (Sángán) ...	.....	A shepherd's hut.
Bátak (Sháhrig) ...	.....	Green wheat crop damaged by cold about end of March. See also *saro sazal*.
.....	Bátr	Newly formed cotton pod.
.....	Bháni	Wages paid to cotton pickers.
.....	Buji náli (Sibi)...	Sowing wheat with drill in unploughed land.
Chao (Kohlu) ...	.....	Open *karéz* channel. See also *bráimjo* and *roína*.
Cháp (Sángán) ...	Chháb	A dam made of brush wood in a stream to lead off water. See also *ghano ganda* and *khand*.

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Term in Pashtú.	Term in Jatki.	Explanation.
Charai	Khirya (Nasírábád).	Trench between ridges in a melon-field. See also *joa.*
Char khulae (Sháhrig).	.....	Maize flowers. See also *bambal, kats khulae.*
Chér (Kowás and Kohlu).	Gapchhér (Nasírábád).	Cleaning water channels in spring. See also *waréján.*
Chét kawal (Kohlu)..	Chháng	Pruning of trees. See also *wushal* and *wurzhang.*
Chína	.....	A spring. See also *chishma, khaizi* and *házi.*
Chimjan	.....	Affected by *chinjai* insects. Thus *chimjan khatakae,* a melon affected by insects.
Chishma (Kawás and Kohlu).	.....	A spring. See alse *chína, házi* and *khaizi.*
Chond	.....	Short lucerne plants grazed by cattle.
Churán (Kowás) ...	.....	A single plucking of *pálés* produce. See also *sar.*
.....	Charkhi (Nasírábád).	Method of irrigation by raising water from the canal branches by Persian wheel (*charkh*). The various parts of the Persian wheel are known as *mal, lota, bair, dhaidi, nahwar, pharhi, obhara, wangri, arra, chakkar, mahro, makra, kanjan, gádi,* and the place where the bullocks revolve is called *pir.*
... ..	Chétri	*Juár* crop sown in *Chétr* (March).
...	Chúnra	Picking cotton.
.....	Chhal (Sibi) ...	To throw unthreshed stalks in the centre of the threshing floor.
.....	Chhara (Nasírábád).	Husking rice.
Dab (Kowás) ...	Dhand	Stagnant water. See also *dand, khumb* and *pandioba.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Dad (Kowás and Kohlu).	Gandh	Wheat or barley when knots have appeared in the stalks. See also *dúd.*
Dam	.....	Water running slowly owing to a block in a *kárés.*
Dand (T)	.....	Stagnant water. See also *dab*, *khumb* and *pandioba.*
Dandar (Kowás) ...	Kanda, Dúbi, Burri.	Ears of maize or *juár* from which grain has been extracted. See also *buchar*, *kakra*, *tuka* and *ganda khar.*
Dandi páléz (Sángán and Kowás).	.....	*Pálés* sown in plot of land, in which rain water has been collected. See also *wachob páléz* and *khum palés.*
Dáng (Sháhrig) ...	Mora	Offshoots of a tree. See also *ghurga.*
Dangar ranz (Sháhrig and Sángán).	.....	A disease peculiar to rice crop
Daror (Kohlu) ...	.....	Wages consisting of food, a quantity of wool and cash given to a shepherd during the season when sheep and goats are dry. See also *lozhaghai* and *darwézh.*
Darwán (Kohlu) ...	.....	A servant engaged to watch the granaries. See also *ambárchae.*
Darwazh	Wad	A cut made by flock owners in kids' ears to serve as a distinguishing mark. See also *kakar.*
Darwézh (T) ...	.....	Wages consisting of food, a quantity of wool and cash given to a shepherd during the season when sheep and goats are dry. See also *daror* and *lozhaghai.*
Dégán (Kohlu) ...	Déhgán (Sibi) ...	A village servant who superintends distribution of water. A tenant who provides half the seed, bullocks and labour and gets one-third to one-half of the produce. See also *nimáigar.* In Sháhrig it means a tenant, *bazgar.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Dobae (Sángán) ...	.....	Spring harvest.
Dohai (Kohlu) ...	.....	*Mung* chaff. See also *kat.*
Dohalla or Dohaliza.	Dohalli	Second ploughing.
Do-khúawa (Sháhrig).	Paon (Sibi), Beopáni (Nasírábád).	Second watering of fields. See also *páyáo.*
Dúd (Sháhrig) ...	...	Wheat or barley when knots have appeared in the stalks. See also *dad.*
Dúd Gadda (Sháhrig)	Dhídh	Wheat or barley of which ears have formed, but corn not yet visible. See also *sarputti* and *washé-pa-géda.*
Durawal	Kurai and Dhalli (Nasírábád).	To winnow.
Dughál (T) or Dukál.	Dukál	Drought. See also *kákhti.*
Durba (Sháhrig and Sángán).	Lassi	Rainy days in winter.
Durumund or Durand.	Bár, Pir ...	A heap of threshed crop before grain is separated. Threshing floor.
.....	Dag (Sibi), Khori (Nasírábád).	To make heaps of grain on the threshing floor for purposes of *batái.*
... ..	Dhora (Sibi) ...	A channel for carrying rain water.
.....	Dhragar (Sibi)...	To thresh.
Erbún (T)	.....	A shepherd who tends young kids. See also *lérba.*
Gadai	Múri (Sibi), Khíra (Nasírábád).	Half ripe corn ; also bunches of corn.
Gagra (Sángán) ...	Gagra	A menial who assists in clearing the threshing floor.
Galai (Kowas) ...	.....	Tunnel connecting wells of *kárés.* See also *lambúr.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Ganda darao (Sháhrig).	.....	First crop of lucerne.
Gandakhar (Sángán)	.....	Ears of maize from which corn has been extracted. See also *buchar*, *dandar*, *kakra* and *tuka*.
Gándáli (T)	Ganda	Chaff. See also *gazára* and *kíja*.
Ganál (Kohlu) ...	Ghíd (Sibi), Khoid (Nasírábád).	Green wheat or barley crop cut for fodder. See also *kíd*, *khíd*.
Gardune	Shahr-de-chhér (Sibi), Khér (Nasírábád).	A flock composed of sheep and goats belonging to several persons. See also *swaghúne* and *ghalli kandak*.
Gargairanz (Sángán)	Máhla	A disease of lucerne, melon and vine leaves. See also *gurai* and *shafta*.
Gazára (Sháhrig) ...	.....	Chaff. See also *gándali*, and *kíja*.
Géwárae (Sángán)...	.....	A plot of land which can be ploughed by a pair of oxen in 12 hours. See also *jora*, *yakhta*, *yivgi* and *gholba*. In Sháhrig it means a field close to a village enclosed in walls.
Ghabún (T)	... ..	A cowherd. See also *ghoba*.
Ghalli kandak (Kohlu).	Shahr-de-chhér (Sibi), Khér (Nasírábád).	A flock composed of sheep and goats belonging to several persons. See also *gardune* and *swaghúne*.
Gham...	Mália, Chatti (Sibi).	Government revenue demand, also supplies collected for Government officials. See also *sursát*.
Gham kash or Gham kasha mzakka (Sángán).	Sarkári zamín (Sibi), páni wári zamín (Nasírábád).	Revenue paying land.
Ghano ganda (Kohlu).	Chháb	A dam made of brushwood in a stream to lead off water. See also *khand* and *chap*.

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Term in Pashtú.	Term in Jatki.	Explanation.
Ghaoda (T)	Sathri	A bundle of cut crop. See also *kaoda* and *púla.*
Gharmáizi (Sháhrig)	...	To bring home sheep and goats in the morning to be milked. See also *brázal.*
Gharak	Hízak (Sibi) ...	A skin used for churning milk. See also *guddi.*
Gharawa (Kohlu) ...	Ahat (Nasírábád)	Wages in kind paid to a village artisan. See *had.*
Ghása (Harnai) ...	Dhéra (Sibi), Phutta (Nasírábád).	A bundle of spun wool thread. See also *spandak.*
Ghéli	.....	A small number of sheep. See also *parkai.*
Ghichae (Kowás) ...	.....	Sods of turf. See also *tsípa* and *zagh.*
Ghoba	Gowár	A cowherd. See also *ghabún.*
Ghobal	Gáh	To thresh. See also *súnga.*
Ghojil or Ghwázal ...	Bhánra	Place in a house or tent set apart for bullocks.
Gholba	.....	A plot of land which can be ploughed by a pair of oxen in 12 hours. See also *jora, yakhta, yivgi* and *géwárae.*
Ghora (Sháhrig) ...	.....	Unripe grapes.
Ghorzu (Kohlu) ...	Nára	Leather covered rope with which bullocks are yoked to the plough. See also *badríza, pura* and *walétrae.*
Gozah (Kohlu) ...	.....	Ear of maize.
ndae (Kohlu) ...	Bori	A sack. See also *Jwál.*
Ghunj (Sháhrig and Sángán).	Gwál (Nasírábád).	A large bullock sack.
Ghurga (Sángán) ...	Mora	Offshoots of a tree. See also *dáng.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Ghurúta (T)	.....	Buds. See also *ghutai.*
Ghutai (Sángán) ...	.....	Buds. See also *ghurúta.*
Ghwa	Gaun	A cow.
Ghwayae	Dánd	A bullock. See also *lézhda.*
Gog (Sháhrig) ...	Gonda (Nasírábád).	A small pen in which kids are kept. See also *kuddi.*
Gonda (Kohlu) ...	Bora	A bullock sack.
Grift or graut (Kowás).	Muth	A handful of cut crop. See also *muthai.*
Guddi (T)	... ..	A skin used for churning milk. See also *gharak.*
Gul	.....	The state of crop when flowers have appeared.
Gulgíri kawal ...	... ..	Picking of superfluous flowers from melon plants.
Gulpuch (Kohlu) ...	Karti	Young melons. See also *matérae.*
Gumána	.....	The head or trial well of a *káréz.* See also *kurkai.*
Gurai	Máhla	A disease of lucerne, melon and vine leaves. See also *shafta* and *gargai ranz.*
.. ...	Ganar (Nasírábád).	The *Jámbo* crop when *gandals* are formed.
.....	Gharpi	To sow cotton seed in a furrow (*or*).
.....	Godi (Nasírábád)	Rice husks.
.....	Gogra	Fully formed cotton pod.
Had (Sháhrig) ...	Ahat (Nasírábád)	Wages in kind paid to a village artisan. See also *gharawa.*
Hádi (Sháhrig) ...	Ahati or Ahatígar.	Village artisan. See *kamín* and *adígar.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Hadúkae	.....	Apricot stones. See also *mandaka* and *khur mazagh.*
Haud	.....	A tank in which *káréz* water is collected. See also *khum.*
Haudkae	...	Smaller tank.
Héra	Bára	A plot in a field.
... ..	Hathoi	A labourer in *khushkaba* land who does all household work. See also *péti.*
Ijára (Sháhrig) ...	.....	Appraisement of crop for fixing Government demand. A lump assessment. See also *ták* and *tashkhís.*
Jalatta (Kowás) ...	... ..	An earthen receptacle covered with mats used for storing grain. See also *tavára* and *pátae.*
Jambast (Sháhrig) ...	.....	Fixed cash assessment. See also *théka.*
Jár (Sángán)... ...	Bogra	A field close to a village enclosed in a wall. See also *géwárae* and *mámatta.*
Jarib (Sángán) ...	.....	Survey. See also *kachha* and *paimáish.*
Járkarúnae(Sháhrig).	Rasúlwái ...	The first *kasa* (measure) taken out of a heap of grain when measuring it and given to the *mullá.* See also *rasúlwái.*
Jat	Jat	Camel herd.
Joa	.....	Trench between ridges in melon fields. See also *charai.*
Jora	.....	A plot of land which can be ploughed by a pair of oxen in 12 hours. See also *gholba, yakhta* and *yivgi.*
Jowaki	.....	Melons or vines grown in trenches or on ridges.

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Term in Pashtú.	Term in Jatki.	Explanation.
Jurang (Kowás) ...	Wal ...	Melon plants. Any creeping plants. See also *wale.*
Jwál (Kowás) ...	Bori	A sack. See also *ghundae.*
.....	Jholi (Nasírábád)	A lap full of grain given at the time of *batái* to the Khan's officials in pre-British days.
Kachha (Kohlu and Harnai).	...	Survey. See also *paimáish* and *jarib.*
Káhdána	Káhdán (Sibi) Bhojo, pallo (Nasírábád).	A pit covered over with earth in which *bhúsa* is stored.
Kakar (T)	.....	A cut made by flock owners in kids' ears to serve as a distinguishing mark. See also *darwazh.*
Kakra (Sháhrig) ..	... ..	Ears of maize from which corn has been extracted. See also *buchar, tuka, dandar* and *ganda khar.*
Kákhti	Dukál	Drought. See also *dukál.*
Kalang (Kohlu) ...	Ahat (Nasírábád)	A quantity, generally one *kása* of grain given annually by each family to the blacksmith.
Kamín (Kohlu) ...	Ahati or Ahatígar.	Village artisan. See *hádi* and *adigar.*
Kandak	Dhanr	A flock of sheep. See also *park.*
Kangar (Kowás) ...	.....	The refuse of the fodder after it has been eaten by the cattle. See also *alor.*
Kankút	.....	Crop cut for making crop experiments.
Kaoda (Sháhrig) ...	Sathri	A bundle of cut crop. See also *ghaoda* and *púla.*
Kara (Kowás) ...	Garpi (Nasírábád).	Sowing melons by hand in a line made with the plough. See also *táki.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Karáwa (Kohlu and Sángán).	Karáwa	An official care-taker for crops. See also *mushraff* and *naukar.*
Karaba or krab ...	Kána (Sibi) ...	Maize or *juár* stalks.
Káréz	.....	Underground water channel.
Karhanra ...	Pokh, Pakhar ...	Cultivation. See also *kisht.*
Karhérjana, mzakka (T).	Pathréli	Hard soil with which stones are mixed; unfit for cultivation. See also *rágha, raghzana* and *péra.*
Kárígar	.....	An artisan, especially a *káréz* digger.
Karati (Sángán) ...	.....	Young melons. See also *shinkae.*
Karwanda	Sao zamín (Nasírábád).	Cultivable land lying fallow.
Karwanda kawal (Kohlu).	...	Ploughing. See also *yivgi wahal, yakhta wahal.*
Kashae	Ráhak	Tenant. See also *bazgar.*
Kat (Sháhrig) or Katti (Sángán).	Kat (Nasírábád)	*Mung* or gram chaff. See also *dohai.*
Kats	.....	A plot of cultivable land in the bed of a stream.
Kats khulae (Kowás)	.....	Maize flowers. See also *bambal* and *char khulae.*
Káwak (Sháhrig) ...	Thappi (Sibi), Tukamh zadi (Nasírábád).	Seeds that do not germinate. See also *sarband.*
Kél (Kohlu)	Tar (Sibi), Had (Nasírábád).	The place for watering flocks. See also *obo khwar.*
Kér or Khér	War, Bhanr (Nasírábád).	Sheep pen. See also *shpol* and *shpalghalae.*
Khaizi	.....	A spring. See also *chína, chishma* and *kházi.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Khák bél warkawal	.. ...	Putting dry earth at the foot of the melon plants.
Khand (Sháhrig) ...	Chháb	A dam made of brushwood in a stream to lead off water. See also *ghano ganda* and *cháp.*
Kharkáwa (Sángán)	Khákha	First watering of a crop.
Kharkhul	Kat (Sibi), Kator (Nasírábád).	A pair of shears.
Khásha kashal (Sháhrig).	Godi (Sibi), Gud (Nasírábád).	Weeding. See also *lalúnae kawal.*
Kháshowál (Sháhrig)	.. ...	A labourer engaged to cut and bring fuel.
Khazán angúr (Kowás and Kohlu).	.....	Over ripened grapes. See also *térpikhe angúr.*
Házi (T)	.....	A spring. See also *chína, chishma* and *khaizi.*
Khorai (Sángán) ...	Wich kharch ...	A portion of grain taken out of the main heap for wages to artisans and village expenses. See also *mián kharts.*
Khozh ganai (T) ...	Turi (Sibi), Sáwri (Nasírábád).	*Juár* stalks which have sweet juice.
Khulla band or Khulla sarposh.	.....	Wells of a *kárez*, the tops of which are covered.
Khum (Sángán) ...	.....	A tank in which *karéz* water is collected. See also *haud.*
Khumb (Sháhrig) ...	Dhand	Stagnant water. See also *dab, dand* and *pandioba.*
Khum páléz (Sángán)	.....	*Páléz* sown in plot of land in which rain water has been collected. See also *dandi páléz, wachobi páléz.*
Khur mazagh (T)...	.....	Apricot stones. See also *hadukae* and *mandaka.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Khush darao ...	.....	All cuttings of the lucerne crop except the first called *ganda darao* and the last called *chond.*
Khushkáwa (Sángán).	.....	Dry crop area. See also *vichobi* or *vichobgi.*
Khwa (Sángán) ...	Jhang hanran (Sibi), Niári (Nasirábád).	To clear land of shrubs, etc.
Khwanr (T)	.....	Wheat chaff. See also *lasai* and *zhaghzai.*
Khwara	Thuk	Fixed contributions paid to a *mullá*, Saiad or shrine.
Kíd, Khíd and Khasíl (Kohlu, Sháhrig, Sibi and Kowás).	Khoid (Nasírábád).	Green wheat and barley crop cut for fodder. See also *ganál.*
Kíja (Sángán) ...	Kanda	Chaff. See also *gazára* and *gándáli.*
Kishmish	.....	Raisins.
Kisht	.....	Cultivation. See also *karhanra.*
Kishti	.....	Dried fruit of the *chigháli* apricot.
Kolai or Kolae ...	Gundi (Nasírábád).	Earthen receptacle for storing grain.
Korae	.....	A net for carrying *bhúsa*, etc. See also *taranganr.*
Kotolla (Sháhrig) ...	.....	A bullock sack made of dwarf palm.
Kuddi (Harnai and Kohlu).	Gonda	A small pen in which kids are kept. See also *gog.*
Kurd	Bára	Small bed or plot in a field.
Kurkai	.....	The trial well of a *kárés.* See also *gumána.*
Kurtsai (Kowás) ...	.....	A shepherd's hut.
Kwarra (Sháhrig and Sángán).	Khori	Small heaps of grain made at the time of *batái.* See also *tolai.*
.....	Kakra	Cotton seed.

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Term in Pashtú.	Term in Jatki.	Explanation.
.....	Kasái (Sibi) ...	An artisan who cleans cotton.
.....	Khoháda (Nasírábád).	The pool from which water is raised by Persian wheel in case of *moki* irrigation.
.....	Kian or khas (Nasírábád).	*Jambo* crop damaged by cold or wind.
Lai kashi	Chhér, kháti, karwar.	Cleaning of a *karéz* or channel.
Lalúnae kawal ...	Godi (Sibi), Gud (Nasírábád).	Weeding. See also *khasha kashal.*
Lambúr	.....	Tunnel between the wells of a *kárés.* See also *galai.*
Langa ghwa ...	Suári gaun (Sibi), sua g a u n (Nasírábád).	A milch cow.
Langún (Kohlu) ...	Nisára	Wheat or barley crop in which some of the ears have appeared. See also *spáro pallae.*
Lao	Láb (Sibi), Lábáro (Nasírábád).	Harvesting.
Lasai (Kohlu) ...	.....	Wheat chaff. See also *khwanr* and *zhaghzai.*
Lásh (Kowás) ...	.....	Melon field or orchard from which all fruit has been picked. See also *lut.*
Lashtai (Sháhrig) ...	Wahi, kassi ...	A small irrigation channel.
Lath (Kohlu) ...	Lath, Banna ...	Embankment. See also *banae* and *band.*
Lathband (Sángán)..	Lathband (Sibi), maurúsi ráhak (Nasírábád).	The man who first constructs the *lath* round a field and who then acquires a right of occupancy for a fixed period.
Lawai or Lérwali ...	Lái	Wages paid to the reapers.
Lékha (Sháhrig and Sángán).	Lápo (Nasírábád).	Rent paid in cash or kind by a tenant. See also *wanda.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Lérba	.....	A shepherd who tends young kids. See also *erbún.*
Lézhda (T)	Dánd	A bullock. See also *ghwayae.*
Licha (Harnai and Sángán).	Lichh (Sibi), Khoid luran (Nasírábád).	Cutting tops of wheat or barley crop to strengthen the plants. See also *sarkao.*
Lohár	Lohár	Blacksmith. See also *push.*
Lohra	Nain	A hill torrent carrying flood water. See also *mánda.*
Lozhaghai (Sháhrig).	.....	Wages consisting of food, a quantity of wool, and cash given to a shepherd during the season when sheep and goats are dry. See also *daror* and *darwézh.*
Lúmar (T)	.....	Cash wages paid to shepherd. See also *paro.*
Lúvnu (T)	... ..	To winnow the grain with *chár shákha.* See also *búdi kawal* and *orash warkawal.*
Lut (Sháhrig) ...	.....	Melon field or orchard from which all fruit has been picked. See also *lásh.*
Lwaghzunge or Lwaghzhae.	.....	A milch sheep or goat given on loan.
Lwasal	Dohnra	To milk. See also *tsékal.*
.....	Lánwán ...	First picking of cotton.
Máfi or mápi ...	Jágir	Revenue free holding (Muáfi).
Mahsúl (Sháhrig) ...	.....	Government revenue.
Máldághi (Sháhrig)..	Tirni (Sibi) ...	Cattle tax. See also *tirni* and *sargula.*
Maliki	Lambardári (Sibi).	Remuneration paid to village headman for collecting Government demand, usually 5 per cent. See also *shulam.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Mámatta (Kowás) ...	Bogra (Sibi) ...	A field close to a village enclosed in walls. See also *géwárae* and *jar*.
Mana (Sháhrig and Kohlu).	.....	A platform in a field on which a man sits to scare away the birds. See also *ména*.
Manae (Kohlu) ...	Kharíf and Sáwani.	Autumn harvest. See also *savzbar* and *sole fasal*.
Mánda	.....	A hill torrent carrying flood water. See also *lohra*.
Mandaka (Kohlu) ...	.....	Apricot stones. See also *hadukae* and *khur mazagh*.
Máta	.....	First ploughing after harvest. See also *sama* and *shom*.
Matérae (Sháhrig) ...	Karti	Young melons. See also *gulpuch*.
Mattana mzakka ...	Mat (Sibi), Lat (Nasírábád).	Land which contains silt or *mat*.
Mátgarae	.....	Land ploughed after harvest. See *samali mazaka* and *shomgarae*.
Mazdúri	Piháni (Nasírábád).	Wages paid to the miller for grinding corn.
Mazhwae (Sháhrig)...	.....	The pole in the centre of the threshing floor round which bullocks revolve. See also *mézhwa*.
Ména (T) ...	.....	A platform in a field on which a man sits to scare away the birds. See also *mana*.
Mézhwa	Néh	The pole in the centre of the threshing floor round which bullocks revolve. See also *mazhwae*.
Mián kharts	Wich kharch ...	A portion of grain taken out of the main heap for wages to artisans and village expenses. See also *khorai*.

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Term in Pashtú.	Term in Jatki.	Explanation.
Mírás or Mírasi mzakka (Kowas).	Pidri zamín (Nasírábád), Pio dáde de zamín (Sibi).	Ancestral land. See also *plárgani* or *plárnika mzakka.*
Mora	... ...	Bundle of dry lucerne.
Mulk	Zamín	Property in land.
Mushraff	Karáwa	An official caretaker of crops. See also *naukar* and *karáwa.*
Muthai (Kohlu) ...	.....	A handful of cut crop. See also *grift* and *graut.*
.....	Mari (Nasírábád)	Bundles of green leaves stripped off from *juár* stalks for fodder.
.....	Mohla	A *sarsoon* plant disease.
... ..	Moki (Nasírábád)	Irrigation by surface channels.
.....	Mundhi	Second year's crop of cotton.
.....	Muhn phutta ..	Cotton pod which has burst open.
Nágha	.....	Second seed sown in a melon field to replace such as have failed ; also seed that has failed. See also *táka.*
Nár	.....	Land cleaned of its crop.
Nárai	Nár	Wheat or barley stubble.
Naukar	Karáwa	An official caretaker of crops. See also *mushraff* and *karáwa.*
Náwa (Sháhrig) ...	Ad (Sibi), Réj (Nasírábád).	First watering of a crop, also watering before land is ploughed. See also *báli oba* and *súke oba.*
Náwar (Sháhrig) ...	Taláo (Nasírábád).	A hollow or pit in which drinking water is stored. See also *taláo.*
Nazana, Biánga (T)..	.....	Third ploughing of the field prepared for the cultivation of rice.
Nazun (Sháhrig and Sángán)	Ronbo (Nasírábád).	Transplanting rice seedlings.

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Term in Pashtú.	Term in Jatki.	Explanation.
Níhál khána	Jhalo(Nasírábád)	Nursery garden.
Nimáígar (Sháhrig)...	.....	A tenant who provides half the seed, bullocks and labour and gets one-third to one-half of the produce. See also *dégán.*
Ním nang (Sháhrig and Sángán).	.....	Half ripe rice crop.
Nizhárae (Sháhrig)...	.....	A labourer employed to transplant rice seedlings.
Nukán (Sháhrig) ...	.....	Buds of vines.
Núz (Kowás and Kohlu).	Ráo	A flood. See also *séláv.*
Obo khwar (Sháhrig and Sángán).	Tar (Sibi), Had (Nasírábád).	The place for watering flocks. See also *kél.*
Ola (Kohlu)	.....	A flock of kids. See also *wala.*
Oramzahíka (Sháhrig).	... ..	A cow which has calved for the first time. See also *tand lang.*
Orash warkawal (Kohlu).	.....	To winnow the grain with *chár shákha.* See also *luvnu* and *bádi kawal.*
Paimáish (Sháhrig)..	.....	Survey. See also *kachha* and *jaríb.*
Paiwand	.....	Grafting.
Pakhe oba	Kálapáni (Sibi), Daryai páni (Nasírábád).	Perennial water. See also *tore oba.*
Palál	Palál (Nasírábád)	Rice stubble.
Páléz	Páléz (Sibi), Bágh (Nasírábád).	Generic term for cucurbitaceous crops, also the beds in which they are cultivated.
Palpa (Sháhrig and Sángán).	.....	First ploughing of the field prepared for rice cultivation.
Pandán (Sháhrig and Sángán).	.....	Bundles of rice seedlings.

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Term in Pashtú.	Term in Jatki.	Explanation.
Pandioba (Kohlu) ...	Dhand	Stagnant water. See also *dab*, *dand* and *khumb*.
Park	.....	A flock of sheep. See also *kandak*.
Parkai	.....	A small number of sheep. See also *ghéli*.
Parkhwae (T) ...	Andágah (Sibi), Sundgáh (Nasírábád).	Second threshing as distinguished from *ghobal* or first threshing. See also *sparkhwae*.
Paro (Sháhrig) ...	.....	Cash wages paid to shepherd. See also *lumar*.
Parwatki (Sháhrig)...	.....	Vine tendril. See also *péchak* and *pérwati*.
Páshki	.....	Sowing melons broadcast among other crops.
Pasta mzakka ...	Kúri zamín (Sibi), Kunari zamín (Nasírábád).	Soft soil. See also *potae*.
Pátae (Sángan) ...	.....	An earthen receptacle for storing grain. See also *jalatta* and *tavára*.
Pati (Sángán) ...	.....	A division of a field or plot. See also *takhta*.
Pátsérae (Sháhrig)...	.....	Crops sown late. See also *bobazh*.
Patwárae	Patwári (Sibi), Tapadár (Nasírábád)	Village accountant.
Páyáo (Sángán) ...	Páon (Sibi), Beopáni (Nasírábád).	Second watering of fields. See also *do-khúáwa*.
Pazi	.....	Withered fruit.
Péchak (Kowás) ...	.....	Vine tendril. See also *pérwati* and *parwatki*.
Péra (T)	.....	Land along the skirts of hills. See also *rágha*, *karherjana mzakka* and *raghzana*.

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Term in Pashtú.	Term in Jatki.	Explanation.
Pérwati (T)	.....	Vine tendril. See also *péchak* and *parwatki.*
Pétae (Kohlu) ...	Bhákur (Sibi), Khari and gadda (Nasírábád).	A bundle of crop or a man's load given to an artizan or a *mullá.* See also *tstai.*
Piráepasa (Kohlu) ...	.....	A sheep or goat set apart for sacrifice at a shrine.
Plárgani or Plárnika mzakka.	Pidri zamín (Sibi)	Ancestral land. See also *mírás.*
Pok	Chhat and Khéri (Sibi), Bij chhat (Nasírábád).	To sow seed broadcast.
Potae	.....	Soft soil. See also *pasta mzakka.*
Prékawal	.....	To pluck melons. See also *ushkawal.*
Prékawal (angúr) ...	.....	To pick grapes.
Pror	Bhoh	Chopped straw (*bhúsa*). See also *boh.*
Pura (T)	Nára	Leather-covered rope with which bullocks are yoked to the plough. See also *badríza, ghorzu* and *walétrae.*
Púla	.....	A bundle of cut crop. See also *kaoda* and *ghaoda.*
Push (Kowás) ...	.....	Blacksmith. See also *lohár.*
.....	Pálanur	A cotton plant disease.
.....	Palli (Nasírábád)	Gram crop before flowers appear.
.....	Péha	A wooden platform in a field of *juár* or *bájra* on which a lad is posted to scare away birds.
.....	Péti	A labourer in the *ábi* lands who does all household work.

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Term in Pashtú.	Term in Jatki.	Explanation.
.....	Phartkatti (Nasírábád).	*Jámbo* or *sarshaf* chaff.
.....	Photi (Nasírábád)	Gram crop when grain is formed.
.....	Phutti	Uncleaned cotton.
.....	Púnja	Threshing floor sweepings, in which grain is mixed, given to the *gagra*.
Qalam	.....	Cuttings.
Rágha (Sángán and Kohlu).	Dámán	Land along the skirts of hills. Hard soil with which stones are mixed ; unfit for cultivation. See also *karhérjana*, *raghzana* and *péra*.
Raghzana (Sháhrig)	.....	Hard soil with which stones are mixed ; unfit for cultivation. See also *karhérjana*, *rágha* and *péra*.
Rama	.....	A flock of sheep as distinguished from *ŧawae*, a flock of goats.
Rasúlwái (Kohlu)...	.....	The first *kása* (measure) taken out of a heap of grain when measuring it, and given to the *mullá*. See also *járkarúnae*.
Rázmana	.....	Lambing season.
Régana mzakka (Sháhrig).	Warási zamín ...	Sandy soil. See also *silgana* or *sagai mzakka*.
Riása	Safábár	Grain heap on the threshing floor. See also *barkat*.
Roína (Kowás) ...	.....	Open *káréz* channel. See also *braimjo* and *chao*.
.....	Ráp (Sibi), Naeri (Nasírábád).	First year's crop of cotton.
Sáda soli (T) ...	.....	White unhusked rice.
Sáda or spinwrize ...	.....	White husked rice.

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Term in Pashtú.	Term in Jatki.	Explanation.
Sama	.....	To sow seed broadcast on dry land and then plough it.
Sama	.....	First ploughing after harvest. See also *shom.*
Sámborae (Sángán)	Bandhélo dumba	A fattened sheep.
Samali mzakka ...	.....	Land ploughed after harvest. See also *shomgarae, matgarae.*
Samsor (Kohlu) ...	Sáf (Sibi) ...	Crop of wheat or barley in which all the ears of corn have appeared. See also *sáp.*
Sangchín	.....	Lining a water channel with stones.
Sáp (Sháhrig) ...	Sáf (Sibi), Saro nisrío (Nasírábád).	Crop of wheat or barley in which all the ears have appeared. See also *samsor.*
Sar (Sháhrig and Kohlu).	.....	A single plucking of *páléz* produce. See also *chúrán.*
Sara ghanam (Sháhrig).	Agatri	Early wheat. See also *zári ghanam.*
Sarband (Kowás) ...	Thappi (Sibi), Tukham zadi (Nasírábád).	Seeds which do not germinate. See also *káwak.*
Sarchák	.....	Open channel in the middle of a *káréz.*
Sargala (Sháhrig) ...	Tirni	Term formerly used for cattle tax by Afghán officials. See also *máldághí* and *tirni.*
Sarkáo or sarkap ...	Lichh (Sibi), Khoid luran (Nasírábád).	Cutting wheat or barley to strengthen the plants. See also *licha.*
Saro sazal (Kohlu)...	.....	Green wheat crop damaged by cold about end of March. See also *bútak.*
Sarputi (Kowás) ...	Dhidh (Sibi), Chaunk(Nasírábád).	Wheat or barley, the ears of which have formed, but corn not visible. See also *dud gadda* and *wazhé-pa-géda.*

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Term in Pashtu.	Term in Jatki.	Explanation.
Sarrah	Bhanr	Manure.
Sarsáya	Fitrána	A quantity of grain given annually by each family to the village *mullás*, especially on *Id.*
Sarsúba	.....	The well in a *kárés* next to the *gumána.*
Sartsúke (Sháhrig and Sángán).	.....	Rice crops when a few grains have appeared in ears.
Savzbár (Sháhrig) ...	Kharíf and Sánwni (Nasírábád).	Autumn harvest. See also *manae* and *sole fasal.*
Sáwára ták	.....	Vines on wooden palings or trees as distinguished from *jowaki* or vines grown in trenches.
Sélav (Sháhrig) ...	Ras	A flood. See also *núz.*
Sewán...	Jándráhi ...	Miller.
Shafta (Kowás) ...	Máhla	A disease of lucerne, melon and vine leaves. See also *gurai* and *gargai ranz.*
Shakál (Kohlu) ...	.....	Rainy season. See also *bashakál* and *barshakál.*
Shal	Bohri	Water divide. See also *taghar* or *tagír* and *warkh.*
Sharana mzakka ...	Kalari zamín (Sibi) Kalrathi zamín (Nasírábád.)	Salt land.
Sharíki karwanda ...	.....	An association of more than two ploughs cultivating in common.
Sharíki mzakka ...	Sharíki zamín (Sibi) Bháiwári zamín (Nasírábád).	Undivided or common land.
Shéla...	Chura	A small hill torrent.
Shagúpa (Sángán) ...	Gosha (Nasírábád).	Blossoms.

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Term in Pashtú.	Term in Jatki.	Explanation.
Shinkae	.....	Unripe melons. See also *korati.*
Shíra	Khéra, Khíra and Dhoda.	Half formed grain.
Shom	Khéri	First ploughing after harvest.
Shomgarae	Khéri zamín ...	Land ploughed after harvest. See also *mátgarae* and *somali mzakka.*
Shpa	Dhranr	Shepherd. See also *shpún.*
Shpalghalae (Sháhrig).	Bhánr and wár...	Sheep or goat pen. See also *shpol* and *kér.*
Shpazar (Sháhrig)...	.....	To take flocks to graze in the night.
Shpol (Kohlu) ...	Bhánr and wár..	Sheep or goat pen. See also *shpalgalae* and *kér.*
Shpún (T)	Dhranr	Shepherd. See also *shpa.*
Shulam (Sángán) ...	.....	Lit: one-twentieth. Remuneration paid to the headmen usually at 5 per cent. for collecting revenue. See also *maliki.*
Síka...	.....	Chaff scattered on the threshing floor apart from the main heap.
Silgana or Sagai mzakka (Kohlu).	.....	Sandy soil. See also *régana mzakka.*
Skwal	Kátarna ...	Shearing sheep and goats.
Skwalae	Kátru	A shearer.
Sok (Kohlu)	... ..	Withered crop. See also *zharghwazhae.*
Sole fasal (T) ...	Kharíf and Sáwani.	Autumn or rice harvest. See also *manae* and *savzbár.*
Spandakh	Dhéra (Sibi), Phutta (Nasírábád).	A bundle of spun wool thread. See also *ghasa.*
Sparkhwae (Sháhrig).	Andágah (Sibi), Súndgah (Nasírábád).	Second threshing as distinguished from *ghobal* or first threshing. See also *parkhwae.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Spáro pallae (Sháhrig).	Nisára	Wheat or barley crop in which some of the ears have appeared. See also *langún.*
Spína mzakka ...	.....	Soft (white) soil.
Spín sari mzakka ...	Baggi, réj or harái.	Land with moisture fit for sowing.
Sráe	.....	A lucerne field.
Stani (T)	.....	Newly sprouted rice crop.
Súba	.....	A *karéz* well.
Surkhi or Surkhae -	Ratti	Rust.
Sursát	Sursát	Supplies collected for Government officials.
	Saik (Nasírábád)	Flood irrigation.
	Sánwani ...	*Juar* crop sown in *Sánwan.*
	Saráo	Mixed crop of *juár* and *sarshaf.*
	Sárián (Nasírábád	Unhusked rice.
	Sata	To clean cotton.
	Siwari (Sibi), Gharki (Nasírábád).	Crop damaged with excess of water.
	Sungari, sungli.	*Til* pods from which grain has been extracted. Also cotton pods.
Tagar (Sháhrig) ...	.....	A receptacle for storing grain made of dwarf palm.
Taghar, tagír (Sháhrig).	.....	Water divide. See also *shal* and *warkh.*
Tak (Kohlu) ...	Dánabandi ..	Appraisement of crop for fixing Government demand. See also *ijára* and *tashkhís.*
Ták	.....	A mark made on sheep by cutting a part of wool or applying coloured matter. See also *bok.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Ták or tankai ...	.....	Vines.
Táka (Sángán) ...	.....	Second seed sown in a melon field to replace such as have failed. See also *nágha.*
Ták buri (Sángán) ...	.....	Pruning the vine.
Takhta (Sángán) ...	Takhta (Sibi), Patti (Nasírábád).	A division of a field, a plot. See also *pati.*
Táki (Sháhrig) ...	.....	Sowing melons by hand in a line made with the plough. See also *kara.*
Taláo (Kohlu) ...	.....	A hollow or pit in which drinking water is stored. See also *náwar.*
Tand lang (Kohlu) ...	.....	A cow that has calved for the first time. See also *oramzahíka.*
Tandobe (Sháhrig) ...	Abi	Irrigated land. See *zindaimzakka* and *bináwa.*
Tankáh (T), Tankae (Sháhrig).	.....	Pruning the hard branches of vines to strengthen the young ones.
Taráo	Raís or páni dá toha.	A servant who supervises the maintenance of water channels.
Taranganr (Harnai and Sángán).	.....	A net for carrying *bhúsa*, etc. See also *korae.*
Tarnak	.....	Unripe fruits, especially apricots.
Tarnáwa	Chatha (Sibi), Nisára (Nasírábád).	Wooden acqueduct. See also *turole.*
Tarv ganni (T) ...	Kangar (Sibi), Baghdar (Nasírábád).	*Juár* stalks which have no sweet juice.
Tashkhís	.....	Appraisement of crop for fixing Government demand. See also *ijara* and *tak.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Tauda ghanam ...	Réli and Sarhosha (Sibi), Banan wáli kanak (Nasírábád).	Late wheat.
Tavára (Kohlu and Harnai).	.....	An earthen receptacle covered with mats used for storing grain. See also *jalatta.*
Tawae	.....	A flock of goats as distinguished from *rama*, a flock of sheep.
Téghai (Kohlu) ...	Wadhai or Wadháwa.	The first few plants which appear in a field. See also *tsárae.*
Téghúna (Harnai and Sángán).	.....	Newly sprouted rice crop.
Télo (Sháhrig) ...	.....	Weaning time. See also *bélwán.*
Théka (Kohlu and Harnai).	.....	Fixed cash assessment. See also *jambast.*
Tikai	.....	Young green wheat and barley clinging to the ground.
Tikki (Sháhrig) ...	.....	The tip given to a miller in addition to his wages for grinding corn.
Tilémang (Harnai and Sángán).	Paníri (Sibi), Bejo (Nasírábád).	Young trees. Also rice seedlings.
Tilémang, hárae (T)	.....	A labourer engaged to take out rice seedlings.
Tirni (Kohlu and Sángán).	Tirni (Sibi) ...	Cattle tax. See also *máldághi* and *sargala.*
Tirpikhe angúr (T)...	.....	Over ripened grapes. See also *khazán angúr.*
Tirwa (Sháhrig) ...	.....	To water hill-side fields by means of series of small openings in a water channel. See also *walandi.*
Tohae (Sháhrig) ...	.....	A crop watcher. See also *azgharo.*

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Term in Pashtu.	Term in Jatki.	Explanation.
Tobra	Tobra	A horse's nose bag. A share of grain taken by horsemen from the *zamíndárs* at the time of *batái.*
Tolai (Kohlu) ...	.....	Small heaps of grain made at the time of *bátai.* See also *kwarra.*
Tora mzakka ...	.....	Black soil.
Tore oba (Kowás) ...	Lura (Sibi) ...	Rain water.
Tore obo	Kálapáni (Sibi), Daryaipáni (Nasírábád).	Perennial water. See also *pakhé oba*
Tor tika (Sháhrig and Sángán).	.....	Diseased plants (black) of rice before ears are formed.
Trakuli (Sháhrig) ...	.....	Spindle for wool spinning. See also *tsarkhae.*
Tsáh	Khúh	A well.
Tsakawal (Sháhrig)..	.....	To give fodder to sheep while at home.
Tsandal (Sháhrig) ...	.....	To shake the fruit off a tree, such as mulberry, apricot, apple, etc.
Tsangai (Sháhrig) ...	Tind (Sibi), Tindo (Nasírábád).	A rope provided with nooses to which sheep and goats are tethered. See also *wandar* and *bazang.*
Tsapar (Kowás and Kohlu).	Farsha (Nasírábád).	Weighted thorny hurdle used for threshing grain.
Tsárae (Sháhrig) ...	Wadhái or wadhawa.	The first few plants which appear in a field. See also *téghai.*
Tsaráh (Sháhrig) ...	.....	A pit made in the ground for storing grain.
Tsarkhae (Sháhrig) ..	Dhúk (Sibi), Urla (Nasírábád).	Spindle for wool spinning. See also *trakuli.*
Tsékal (T)	Dohnra	To milk. See also *lwasal.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Tsipa (T)	.....	Sods of turf. See also *ghichae* and *zagh.*
Tskhobae	.. ...	Small plot of cultivated land on hill side with a small quantity of permanent water.
Tstai (Sháhrig) ...	Bhákur (Sibi), khari and gadda (Nasírábád).	A bundle of crop or man's load given to an artisan or a *mullá.* See also *pétae.*
Tuka (Kohlu) ...	.....	Ears of maize from which corn has been extracted. See also *buchar, kakra, dandar* and *ganda khar.*
Tukhum	Bij	Seed.
	Téjar	Second crop of *juár.*
	Tre mundh ...	Third year's cróp of cotton.
Turole (T)	Chatta (Sibi). Nisára (Nasírábád).	Wooden aqueduct. See also *tarnáwa.*
Ush	Uth	Male camel.
Usha	Dáchi	A female camel.
Ushkawal (Kowás)...	Gidra patna ...	To pluck melons. See also *prékawal.*
Uzhghán (Kohlu) ...	.....	Goat hair cut from a single animal. See also *wusburrae.*
Vála or Viála ...	Wáhi or kassi ...	Water channel.
Vishalgae mzakka (Kohlu and Sháhrig). Vishali mzakka (Sángán). Vishia mzakka (T).	Viráhi zamín...	Land held individually, not jointly.
Vichobi (Kowás,). Vichobgi (Sháhrig and Kohlu).	.....	Dry crop area. See also *khushkáwa.*

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Term in Pashtú	Term in Jatki.	Explanation.
Wachobi páléz ...	.....	*Páléz* sown in plot of land in which rain water has been collected. See also *dandi páléz.*
Wad (Kowás) ...	.....	The commencement of harvest.
Wazhé-pa-géda ...	Dhidh	Wheat or barley the ears of which have been formed but are not yet visible. See also *sarputi, dud gadda.*
Wahri-oba (Sháhrig).	.....	Springs and *karézes* in which water appears after rains only.
Wala (Sháhrig) ...	.....	A flock of kids. See also *ola.*
Walandi (T)... ...	.....	To water hill-side fields by means of series of small openings in a water channel. See also *tirwa.*
Walár fasal	Fasal bitho (Nasírábád).	Standing crop.
Wale (Sháhrig) ...	.....	Melon plants. Any creeping plant. See also *jurang.*
Walétrae (Sháhrig) ..	.....	Leather-covered rope with which bullocks are yoked to the plough. See also *badriza, ghorzu* and *pura.*
Walmah (Kohlu and Kowás).	.....	Open ground where flocks are kept for the night. See also *béta.*
Wanda (Kohlu) ...	.....	Rent paid in cash or kind by a tenant to landlord. See also *lékha.*
Wand (Kowás and Kohlu).	Gandah	An earth work dam in a stream.
Wandar	Tind or Tindo ...	A rope provided with nooses to which sheep and goats are tethered. See also *bazang* and *tsangai.*
Wánra	.....	Heap of chaff on threshing floor.
Warai...	Un (of sheep), Mils (of camel).	Sheep or camel wool. See also *warake.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Warake (T)	Un (of sheep), Mils (of camel).	Sheep or camel wool. See also *warai.*
Waréján (Sháhrig)....	.....	Cleaning water channels in spring. See also *chér.*
Warg....	Putta	A full grown sheep. Also a bundle of wool cut from a single sheep.
Warkh (Kohlu) ...	.....	Water divide. See also *shal, taghar* and *tagír.*
Wazhae or wézha ...	Sang	Ear of corn.
Wazhe chánrae ...	.....	A gleaner.
Weshka or Washkae.	.....	A bunch of grapes.
Wurta...	Wari (Sibi) ...	Spun wool.
Wuzhal or Wurzhang (Sháhrig)	Chháng	Pruning of trees. See also *chét kawal.*
Wuzhburrae (Sháhrig).	.....	Goat hair cut from a single goat. See also *uzhghán.*
Wuzhghuni	Dás (Nasírábád).	Goat hair.
	Wáh	Main water channel.
	Wár	Cotton plant.
	Waráthi (Sibi), báthi (Nasírábád)	Cotton plant stalks.
Yakhta (T)	.....	A plot of land which can be ploughed by a pair of oxen in 12 hours. See also *gholba, jora, yivgi,* and *géwarae.*
Yakhta wahal (T) ...	.....	Ploughing. See *yivgi wahal* and *karwanda kawal.*
Yivgi	.....	A plot of land which can be ploughed by a pair of oxen in 12 hours. See also *gholba, jora, yakhta* and *géwárae.*
Yivgi wahal	Hal wahnra (Sibi), Har wahnro (Nasírábád).	Ploughing. See *yakhta wahal* and *karwanda kawal.*

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Term in Pashtú.	Term in Jatki.	Explanation.
Zagh (Sángán) ...	.....	A sod of turf. See also *tsipa* and *ghichae.*
Zawara mzakka ...	.....	Fields along slopes of hills.
Zanri	Gidri dá bij ...	Melon seeds.
Zárae	Agátra	Crop sown seasonably.
Zári ghanam (Kohlu)	.....	Early wheat. See also *sara ghanam.*
Zarzi (Kowás) ...	Dadar (Nasírábád).	The yellowish ears of a crop when ripe. See also *ziar.*
Zar kharíd mzakka...	.....	Land acquired by purchase.
Zhaghzai (Kowás) ...	Tob or toba ...	Wheat chaff. See also *lasai* and *khwanr.*
Zharghwazhæ (Sháhrig).	Sokra	Withered crop. See also *sok.*
Ziam (Kowás) ...	Dubinr	Swampy ground. See also *zihjana mzakka.*
Ziar (Sháhrig) ...	.....	The yellowish ears of a crop when ripe. See also *sarzi.*
Zihjana mzakka (Sháhrig).	.....	Swampy ground. See also *ziam.*
Zindai mzakka (Kohlu).	Abi	Irrigated land. See *tandobe* and *bináwa.*
Zranda or zandra ...	Jándra or jándro	Water mill.
Zúká	Tigh (Sibi) ...	Any newly sprouting crop.
Zúke oba (Sháhrig)...	Ad (Sibi), rój (Nasírábád).	First watering before land is ploughed. See also *báli oba* and *nawa.*
Zumbak	Suron(Nasírábád)	The soft hairs on the ear of maize corn.
Zúnga (T)	Gáh	To thresh rice by bullocks. See also *ghobal.*
Zwaghúne	Shahr-di-chhér (Sibi), Khér (Nasírábád).	A flock comprised of sheep and goats belonging to several persons. See also *gardúne* and *ghali kandak.*
	Zik	A skin for keeping *ghí.*

NOTE.—The terms marked with T are those used by the Makhiáni and Wanéchi of the Sháhrig tahsíl who speak the Tarináo dialect of Pashtú.

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APPENDIX IV.

Rules framed by the inter-tribal Jirga at Fort Munro in 1900 in connection with the prevention of crime between Baluchistán and the Baloch tribes on the Déra Ghází Khán border:—

Hamsáya means—(*a*) one who after committing an offence leaves his *tuman* and takes shelter in another *tuman* ;

(*b*) one who being accused of adultery leaves his *tuman* and takes refuge in another *tuman*.

(*c*) one who on account of his own private affairs takes up his abode in another *tuman*.

Any one who goes to another *tuman* for cultivation, for purposes of grazing, or to earn his livelihood as a temporary measure, is not considered as a *hamsáya*.

Cases of Offences other than Adultery.

Rule I.—No offender who has committed an offence under the Indian Penal Code in the Districts of Baluchistán or Déra Ghází Khán shall be allowed to take refuge as a *hamsáya* in any other *tuman*, except in cases of adultery, in connection with which detailed rules are given in rule 3. Any man who, contrary to this rule, harbours such refugee, will be liable to pay the following penalty :—

(*a*) If the refugee has committed theft of cattle or other petty offence, from Rs. 50 to Rs. 100.

(*b*) If he has committed a more serious offence, such as dacoity, robbery, murder, etc., from Rs. 100 to Rs. 200.

If any offender takes refuge with any one of another tribe, it will be the duty of the person, with whom he has taken refuge, to inform his chief, who will communicate the information to the authorities.

When a man absconds after committing an offence, his own chief should apply to the authorities of his District to issue the necessary notice to other chiefs for his apprehension through the District Officer.

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Any one who harbours a criminal and keeps the matter secret and does not arrest him, shall be liable to the punishment named above.

Rule II.—The burden of the responsibility for the acts of a *hamsáya*, who has taken refuge with a tribe for crimes other than that of adultery, shall be the same as laid down in rule III.

Cases of Adultery.

Rule III.—If any man carries off a married woman, or if a woman is killed on account of adultery and the guilty man escapes, he is entitled to take refuge with another *tuman*, as he cannot remain in his own *tuman* until the case has been decided or a settlement effected. As regards the responsibility for this man's actions, the tribe which has harboured him will be held responsible for any offence committed by him. If for instance one Zaid belonging to the Gurchánis takes up his abode in the Marri country, and there commits adultery and is killed on that account, his heirs, who are Gurchánis, will have no right to receive nor will they be called upon to give any compensation. Further if Zaid is killed in any other *tuman* for committing a crime, in that case also the Gurchání *tuman* or his heirs will have no right to compensation ; but the *tuman* which has harboured him will be entitled to any compensation that may be awarded, and the same *tuman* will also be responsible for any offence that has been committed by him. If he dies, his heirs will be entitled to bring back his wife and children and also to receive any property he may have acquired.

Rule IV.—If a *siyáhkár* (adulterer) takes refuge with any other *tuman*, and is killed on account of the adultery b his own tribe, the tribe with which he has taken refuge is not entitled to take revenge, and the offending tribe will be held responsible to Government only.

Rule V.—If a man takes up his abode as a *hamsáya* in any other *tuman* with the permission of his chief and commits a murder or other offence, the *tuman* with whom he is living as a *hamsáya* is responsible for his actions ; but if the man is himself killed, the compensation will go to his heirs.

Rule VI.—A tribe is not responsible for the actions of any person who takes up his abode temporarily with it for pur-

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poses of cultivation or for grazing. In this case his heirs and his own *tuman* is responsible for his acts. If, however, his own *tuman* or the chief of his *tuman* are unwilling that he should remain with the other *tuman*, it is the duty of the *tuman* with whom he is living and of its chief to turn him out, or to make a report to the authorities, so that the necessary orders may be issued.

Rule VII.—If a man takes up his residence temporarily in another *tuman* for the purposes of grazing or cultivation, and if he commits any crime in British territory, he shall be liable to the punishment provided under British law, but he shall be considered as belonging to his own original tribe.

Rule VIII.—These rules apply only to those cases in which the tribes of Déra Ghází Khán and Thal-Chotiáli are jointly concerned. They do not apply to cases in which the Punjab tribes are alone concerned, as these are governed by rules and regulations already in force.

Cattle-lifting, prevention of.

In order to prevent cattle-lifting between Déra Ghází Khán and the old Thal-Chotiáli District, the following rules were drawn up by Major Macdonald, then Deputy Commissioner, Thal-Chotiáli, in consultation with Mr. Gracey, Deputy Commissioner of Déra Ghází Khán. They received the sanction of the Agent to the Governor-General and have been enforced since January 1902:—

"All Bugtis, Marris and others taking cattle for sale into the Déra Ghází Khán District proper or any part of the Mazári, Gurcháni and Drishak *tumans* should take a pass signed by a tahsíl official or by a patwári of the Bárkhán tahsíl or by the náib tahsíldár, Kohlu, or by the Bugti or Marri chief, giving a description of the cattle to be sold.

2. Any person found bringing cattle for sale without a pass shall be at once seized and taken to the nearest Magistrate or Police station pending enquiries. The absence of such a pass will be held to be *prima facie* proof that the animal in question is stolen and the possessor shall be required to establish his rightful title to it.

3. Similar passes will be issued in respect of cattle taken from the Déra Ghází Khán District to the Thal-Chotiáli Agency for sale. Such passes will be issued by the tahsíldár or náib tahsíldár, the *tumandárs* or jemadárs or Border Military Police.

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4. *Lambardárs* and *Mokuddams* will be required to report the arrival in their villages of any cattle on sale without a proper pass.

5. Passes will be printed on orange paper in duplicate, one copy will be given to the applicant for each head of cattle in his possession showing its full description, and the counterfoil will be kept by the official issuing the pass. When an animal is transferred from one owner to another, the pass will be transferred with it.

6. The rules will apply to all cattle including camels and horses but excepting sheep and goats.

7. Every officer signing a pass should add his full official designation after his signature."

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APPENDIX V.

Agreement entered into by His Highness the Khán of Kalát, Mír Mahmúd Khán, G.C.I.E., on the one part, and by the Hon'ble Colonel C. E. Yate, C.S.I., C.M.G., Agent to the Governor-General in Baluchistán, on the other part, subject to the confirmation of His Excellency the Viceroy and Governor-General in Council.

Executed at Sibi on the seventeenth day of February, one thousand nine hundred and three.

I. Whereas it has been found by experience to be to the advantage of both the British Government and His Highness Béglar Bégi Mír Mahmúd Khán, G.C.I.E., Khán of Kalát, that the *niábat* of Nasírábád should be exclusively managed by the officers of the British Government, it is hereby declared and agreed as follows :—

His Highness Mír Mahmúd Khán, Khán of Kalát, on behalf of himself and his heirs and successors, hereby makes over and cedes in perpetuity to the British Government the entire management of the Nasírábád *niábat* absolutely and with all the rights and privileges, State or personal, as well as full and exclusive revenue, civil and criminal jurisdiction and all other powers of administration, including all rights to levy dues and tolls on the following conditions :—

(1) That the said *niábat* shall be administered, on behalf of the British Government, by or through such officer or officers as the Governor-General in Council may appoint for the purpose with effect from the 1st day of April, one thousand nine hundred and three, or such subsequent date as the Government of India may take it over.

(2) That the British Government shall pay to His Highness on the 1st day of April, one thousand nine hundred and four and thereafter, annually, on the first day of April each year, a fixed annual rent of Rs. 1,15,000 (one hundred and fifteen thousand).

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(3) That the aforesaid sum of Rs. 1,15,000 (one hundred and fifteen thousand) shall be paid to His Highness without any deduction for cost of administration.

II. The boundary of the Nasírábád *niábat*, as described by His Highness the Khán of Kalát's Náib, Ghaus Bakhsh, in July 1902, is as follows :—

On the south the Sind border, on the north, commencing eastwards at the Léni Burj, it runs north-eastwards along the Mazári border to the Bugti Hills. It follows the foot of these hills running in a westerly direction to their nearest point to the Sháhpur road, near the Mának Garhi nulla. It there follows this nulla as far as the Sháhpur road, then follows the Sháhpur road south as far as the Deh Chattan lands (generally known as Dodaika) and then turns west following the boundary of Dodaika to the Núrwah channel above the point to where the water reaches. It then follows the Núrwah as far as the junction of the latter with the Dur Muhammad Wah, which is shown on most maps as the Sháhiwah, a continuation of the main Desert canal. From this point it follows the Dur Muhammad Wah right along its course to the west and south-west, crossing the Railway at mile 368, 5 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 Sonwah has been closed.

III. Whereas it is possible that the lower portion of the Manjúti lands enclosed by a straight line drawn from the place where the Dur Muhammad Wah crosses the railway, near mile 368, to a point on the Jacobabad Sháhpur Road, 8 miles to the north of where the Dur Muhammad Wah crosses that road, may hereafter be brought under irrigation, His Highness the Khán of Kalát hereby agrees, on behalf of himself, his heirs and successors, to make over and cede to the British Government in perpetuity that portion of the Manjúti land in the same manner as the Nasírábád *niábat* above referred to, and it is hereby agreed that the British Government shall pay to His Highness annually an additional rent of rupees two thousand five

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hundred, making a total quit rent of Rs. 1,17,500 to be paid on the first day of April, one thousand nine hundred and four and subsequent years.

IV. And whereas it is advisable that any further Kalát State lands outside the present boundary of Nasírábád *niábat*, which may hereafter possibly be brought under irrigation by branches and extensions from existing British canals, should also come under British administration in the same manner as the Nasírábád *niábat* above referred to, His Highness the Khán agrees to make over on lease in perpetuity any lands in the Lehri, Bhág, and Gandáwa *niábats* that may hereafter be found to be irrigable from existing British canals at a fair quit rent which can be determined when the surveys have been completed.

(Sd.) MÍR MAHMÚD KHÁN.

(Sd.) CHAS. E. YATE, COLONEL,
Agent to the Governor-General in Baluchistán.

(Sd.) CURZON,
Viceroy and Governor-General of India.

This agreement was ratified by His Excellency the Viceroy and Governor-General of India at Simla on Thursday, this 14th day of May 1903.

(Sd.) LOUIS W. DANE,
Secretary to the Government of India in the Foreign Department.

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APPENDIX VI.

The clans, main sections, localities occupied, and headmen of clans and sections of the Marri and Bugti tribes together with the genealogical table of the chiefs.

I.—Distribution of the Marri tribe.

Clan.	Section.	Strength of section in 1901.		Localities generally occupied by the section.	Name of *mokaddam* and *wadera*.	Remarks.
		Total.	Adult males.			
GHAZANI ...	Baháwalánzai ...	246	60	Kahán, Shokhu, Saghári ... Karpási, Kuch	K. B. Nawáb Khair Bakhsh Khán, Chief.	Chief's family or section.
	Nozbandgáni... ...	178	56	Kohlu, Arwa...	Khair Muhammad Ráhzan.	
	Murghiáni	344	116	Kahán, Kashi, Jhulláni, Soráf.	M. Bahlohán.	
	Aliáni	787	236	Lad, Tirchhi, Kahán ...	W. Jalálhán.	
	Isfáni	540	189	Kuch, Zai, Kahán	W. Mír Muhammad.	
	Jarwár	326	109	Kahán, Bangar	W. Sháhik.	
	Lori Kush	368	129	Luklár, Dár Pashín, Chukén.	W. Rahím Bakhsh.	
				Dáho	M. Samandu.	
	Chúri	542	202	Nisáu, Lundi-Lop	M. Baháwal.	
	Badáni	386	154	Dul, Dúk Thal, Mahmíd ...	W. Manu.	
	Mehkáni	243	81	Kásimband, Kodi, Lundi-Lop.	W. Shahdád. ...	This section is held sacred by the Marris.
	Lángháni	911	261	Dango, Tirchhi, Pharai, Bádra.	W. Ráman* ... M. Karímdád, M. Sáhibdád.	* Lives in Kahán.

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	Chhalgari	574	171	Pur, Samích, Gamboli ...	W. Gul Muhammad.	
	Thingiáni	1,766	581	Quat, Dáho, Pur ...	W. Sháh Bakhsh, M. Mír Gul.	
	Mahandáni	135	50	Kohlu, Sinjhánr, Mungénwáli.	W. Yár Muhammad, M. Hemrán.	
	Mazaráni	746	308	Pur, Sinjhánr, Thadri ...	W. Zamán Khán	
	Zhing	25	8	Kohlu, Takri...	W. Jamálahán.	
	Total ...	8,117	2,711			
LOHÁRÁNI SHÍRÁNI.	Jalambáni	390	141	Jantali, Nisáu, Philáwagh...	W. Wazírhán.	
LOHÁRÁNI	Khanráni	414	161	Do. ...	M. Haibtán.	
	Gosráni	992	317	Do. ...	M. Ali Bég.	
	Súmráni	444	164	Do. ...	M. Shálo.	
	Mohamdáni	2,214	747	Do. ...	M. Jhanda. ... W. Rais.	The Mohamdáni section includes the Kawáni, Kambráni, Bakhshláni, Hotiáni and Shaháni.
SHÍRÁNI...	Sárangáni	447	172	Bámbor, Manakband, Ghulám Thal, Maidángari, Káli Khar.	M. RámanKhán W. Malúkán.	
	Jandwáni	521	162	Do. ...	M. Bohér.	
	Shakláni or Durkáni .	505	171	Do. ...	M. Fateh Ali.	
	Melohar	412	130	Do. ...	M. Báji.	
	Total ...	6,369	2,165			
BIJÁRÁNI ...	Kalandráni	62	18	Naisobha, Ziárat, Mámand Mandai, Darbélo, Dhíl Suféd, Kohlu.	W. Thango. M. Mirzihán. M. Kota Khán.	
	Rámkáni	104	39	Do. ...	M. Ali Muhammad.	
	Pírdadáni	70	14	Do. ...	Jamálán.	

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Clan.	Section.	Strength of section in 1901.		Localities generally occupied by the section.	Name of *mokaddam* and *wadera*.	REMARKS.
		Total.	Adult males.			
	Súmráni	205	62	Naisobha, Ziárat, Mámand Mandai, Darbélo, Dhil Sufed, Kohlu.	W. Shádi Khán. M. Umar Khán.	
	Sálaráni	373	126	Do. ...	M. Mitha.	
	Kungráni	1,400	547	Do. ...	M. Rahím.	
	Powáhdi	208	75	Do. and Tambu and Pazha	W. Samandkhán M. Jallu.	
	Khalwáni	938	322	Do. ...	W. Káku Khán. M. Mughlán.	Márazai, Jandwáni and Dáhezai are included in Khalwáni.
	Kaisráni	150	44	Do. ...	M. Nobat Khán	
	Shahéja	1,165	355	Do. ...	W. Bátil ... M. Janghán.	Dambánzai, Nawarzai and Lálúzai are included in Shahéja.
	Total ...	4,675	1,602			
	Grand total of the Marri tribe ...	19,161	6,478			

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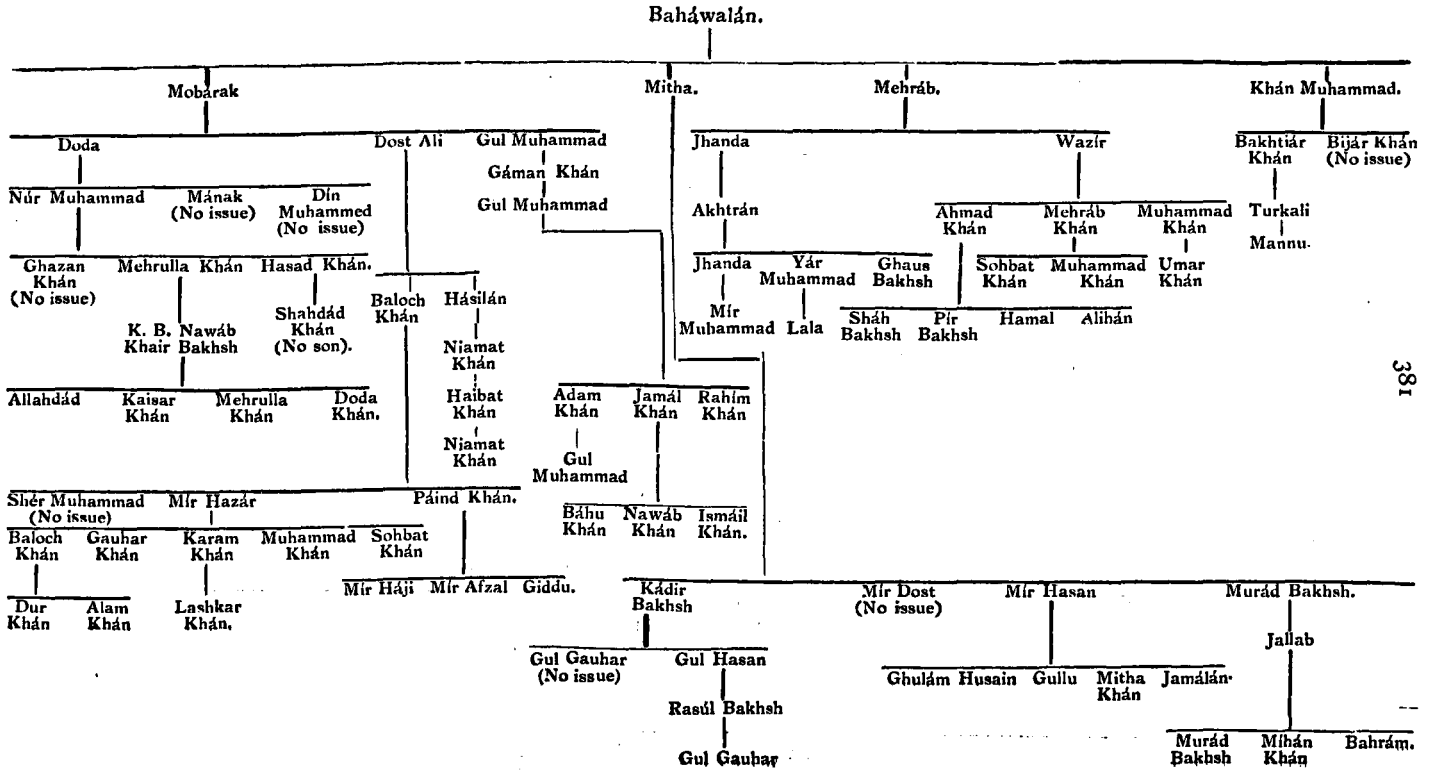
Genealogical table of Baháwalánzai family.



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II.—Distribution of the Bugti tribe.

Clan.	Section.	Strength of section in 1901. Total.	Strength of section in 1901. Adult males.	Localities generally occupied by the section.	Name of *mokaddam* and *wadera*.	Remarks.
RAHÉJA ...	Bibrakzai	113	33	Déra Bugti, Siáháf, Marav.	NawábSir Sháhbáz Khán, K. C.I.E.	Chief's family.
	Sohbazai	80	29	Pitokh, Habíbráhi, Marav ...	W. Yáru Khán. M. Saidu Khán	
	Karmánzai	224	69	Pitokh, Sor, Marav ...	W. Abdul Rahím Khán, M. Hekam Khán.	
	Kásmáni	132	45	Píshi, Léndi, Kuhrgaz, Eliási, Marav.	W. Núr Muhammad, M. Jétha.	
	Mandwáni	138	49	Léndi, Marav...	W. Shér Ali, M. Kahiro.	
	Siahénzai	69	20	Khanbáni, Siáhi Lar ...	W. Sháhil.	
	Sahákáni	84	37	Sangsíla	W. Gul Shér ...	Tenants of the *tumandár* own no lands.
	Total ...	840	282			
MASORI ...	Jafráni	889	307	Muranj, Sham, Philáwagh...	W. Ali Muhammad Khán, M. Jalomb Khán.	
	Bakhshwáni	1,214	414	Léropatti, Muranj, Sham, Philáwagh.	W.Sahali Khán, M. Amirán Khán.	
	Nohkáni	*825	298	Do. do. ...	W. Rozi, M. Hisalán Khán.	* Including 27 persons belonging to the Pírozai and Bágriáni sections.
	Total ...	2,928	1,019			

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KHALPAR ...	Phadláni	845	291	Mat, Landav, Asréli, Shazén, Sui, Bázband, Lénri, Lanjo Sághári, Gandoi.	W. Gul Shér, M. Dhani Bakhsh.
	Hotkáni	692	281	Asréli, Go, Sálgáni, Mat, Landav Shazén, Gandoi.	W. Bakhsha Khán, M. Zunnu.
	Total ...	1,537	572		
MONDRÁNI.	Darwáni	118	44	Mat, Biám Shahi, Pish Boghi, Gazi, Herán.	W. Miskán Khán.
	Giándráni	141	46	Do. ...	W.Pándhi Khán
	Hájiáni	141	48	Do. ...	W. Dádahán.
	Phong	110	37	Do. ...	W. Jamál Khán
	Total ...	510	175		
SHAMBÁNI .	Khiázai	598	214	Loti, Marav, Bíh, Sori ...	W. Táj Muhammad Khán.
	Shambáni	1,269	410	Loti	W. Faláhi, M. Gáji.
	Saidáni...	974	350	Loti, Sham	W. Nabi Bakhsh Khán, M. Mitha Khán.
	Total ...	2,841	974		
DURRAGH NOTHÁNI.	Haibtáni	917	316	Páte, Lop, Pír Koh, Doi ...	W. Diliján, M. Bijár Khán.
	Mehránzai	855	275	Do. ...	W. Jáni Khán. M. Umar Khán.
	Total ...	1,772	591		
PIROZÁNI...	Pirozáni	835	276	Pírkoh, Bobi, Gori, Tegháf, Uch, Sártáf, Nandoi, Gazi, Zerín, Siáháf, Ado, Pannihán.	W. Murád Khán
	Shálwáni	800	257	Do. ...	W. Gul Shér Khán.

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Clan.	Section.	Strength of section in 1901.		Localities generally occupied by the section.	Name of *mokaddam* and *wadera*.	REMARKS.
		Total.	Adult males.			
	Chákráni	435	157	Pírkoh, Bobi, Gori, Tegháf Uch, Sártaf, Nandoi, Gazi, Zerín, Siáháf, Ado, Pannihán.	W. Rasúl Bakhsh.	
	Píshbur...	437	125	Do. ...	W. Dost Ali.	
	Rámézai	678	227	Do. ...	W. Ghulám Muhammad, M. Chákar.	
	Nohkáni	175	47	Do. ...	W. Saráj, M. Gul Shér Khán.	
	Héjwáni	227	86	Do. ...	W. Nodhán, M. Hejab Khán.	
	Sundráni	684	188	Do. ...	W. Hazúri.	
	Chandránzai	460	150	Do. ...	W. Sori, M. Barri.	
	Total ...	4,731	1,513			
	Grand total of the tribe ...	15,159	5,126			

Notes.—(1) M. stands for *mokaddam*. (2) W. stands for *wadera*.

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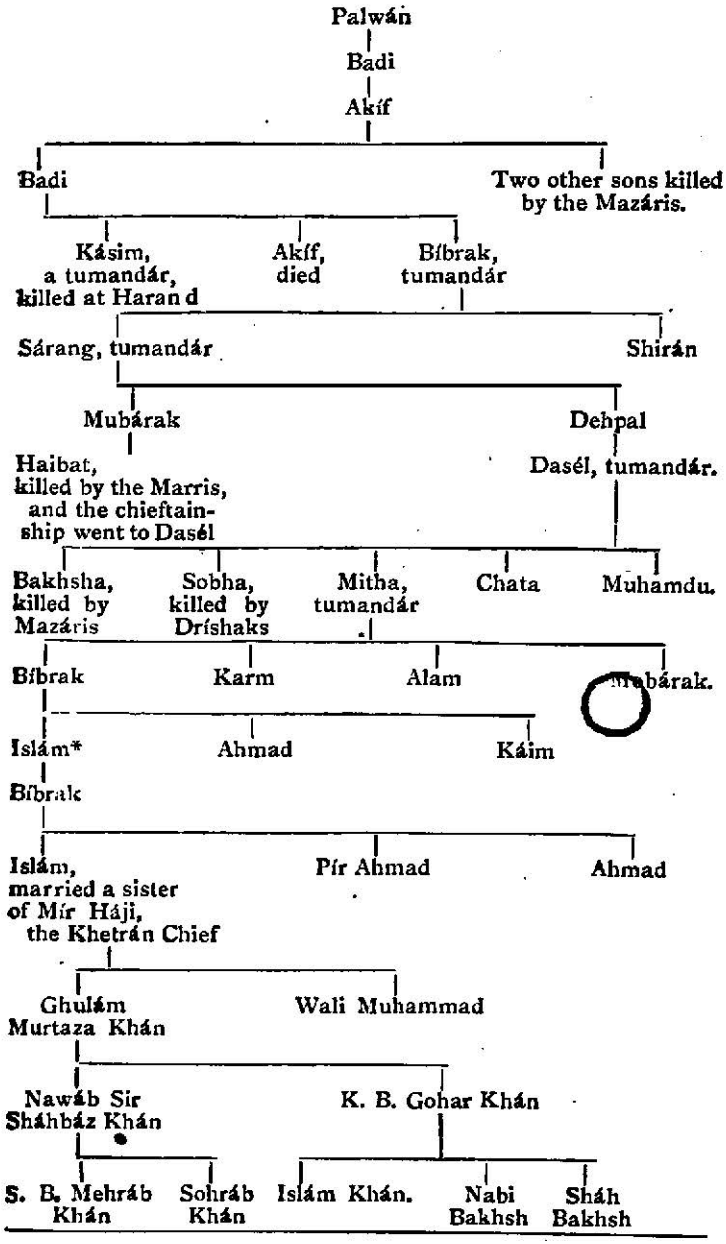
GENEALOGICAL TABLE OF THE BUGTI CHIEF'S FAMILY.



* Islám was poisoned by Shahdád, a Dombki Chief.

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