

CENSUS OF INDIA-1901.

VOLUMES V and V-A.

BALUCHISTAN.

PART I. —REPORT;

PART II.—IMPERIAL TABLES.

BY

R. HUGHES-BULLER,

OF THE INDIAN CIVIL SERVICE,
SUPERINTENDENT OF CENSUS OPERATIONS IN BALUCHISTAN.



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VOLUME V.

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Notes.—The following system of spelling vernacular tribal and geographical names has been adopted in the text of the Report and the Imperial and Provincial Tables with only a few exceptional cases in which, owing to their having obtained a fixity of spelling, a change would have caused confusion :—

a	has the sound of a as in	rural
á	has the sound of a as in	far
e	has the vowel sound as in	grey
i	has the sound of í as in	bill
f	has the sound of í as in	police
o	has the sound of e as in	bone
u	has the sound of u as in	bull
ú	has the sound of u as in	sure

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INTRODUCTION.

THE present census is chiefly remarkable in that it is the first systematic attempt, which has been made, to take a regular enumeration in Baluchistan. Something was done in 1891 to which I shall refer in greater detail in Chapter II. It will be sufficient to say here that the figures which were obtained at that time were incomplete, that they were never properly compiled or classified, and that no detailed report was written and printed.

Even in 1901 it was only found possible to enumerate or estimate that portion of the population occupying what may be described generally as the piece of country lying to the east of the sixty-sixth degree of longitude. Political considerations precluded the extension of the census operations to the portion of the Chágai district, known as Western Sinjrání, to Makrán and to the desert tracts of Khárán. The total area thus excluded from the operations amounted to 55,338 square miles, the area censused covering 76,977 square miles.

Extent of the
Operations.

P. 136, Map No.
III.

The areas enumerated were divided generally into three groups or divisions. The first consisted of what were termed, for census purposes, "Regular Areas." These areas consisted of all towns and cantonments, Tahsil head-quarters, some of the more important bazaars, all military outposts, stations and other railway premises. The second group or division known as the "Administered Areas" consisted of all the more highly developed and best cultivated portions of the Province which are held in direct administration. The wilder, more remote and more sparsely inhabited portions of the directly administered districts, such as the high mountainous tract of country lying on the north-western side of the Zhob Political Agency and the Toba hills in the Chaman sub-division of the Quetta-Pishin district, together with the Native States of Kalat and Las Bela and the tribal areas of the Marrí and Bugtí country, were constituted into a third division, which was designated "Tribal Areas."

Census
Divisions.

The population of the first division, that is to say, of the Regular Areas, consists almost entirely of aliens as distinguished from the indigenous population which is to be found in the second and third divisions. It is composed of the administrative and civil staffs, the troops and the multitude of clerks, menials and other followers, who have entered the country since it was occupied, and who live in permanent residences at the head-quarters of districts and of Tahsils and along the railways. To this portion of the population there was no difficulty in applying the ordinary rules of census procedure, and they were, therefore, enumerated on the standard schedule. There was a preliminary enumeration and final check on the date fixed for the census; in fact, the operations were carried out in every respect on the lines prescribed by the Census Code. The staff required was recruited from among the Government officers stationed at each place, plenty of whom were available.

One of the principal reasons for the classification of the area occupied by the indigenous population into Administered Areas and Tribal Areas arose from the difference in the characteristics of the people inhabiting each of these groups. In the first the population has divested itself, through constant contact with the softening influences of British rule, of much of the ignorance and many of prejudices which would have been likely to induce it to object to or oppose enumeration. In the second the people have come under the influence of political officers either so little or so recently that it was considered unwise to risk opposition, and possibly active resistance, by insisting on the record of anything more than the barest details required for census purposes.

The use of special forms of schedule.

A local form of schedule was, therefore, devised by a committee of officers for use in each of these areas. In both of them all reference was omitted to subsidiary occupation, the means of subsistence of dependents, birth-place, language, literacy, knowledge of English, infirmities, and civil condition, and in both the occupation of the head of each particular group was taken as the occupation of the remaining members of that group.

Form A, as the form used in Administered Areas was called, was devised on the assumption that all the Administered Areas had been divided for revenue purposes into recognised village units. Within each village the family was taken as the unit of enumeration, the number of males and females over or under 12 years of age, religion, and the occupation of the headman of the family being recorded, besides the tribe, section or sub-section to which each family belonged.

In Form B, which was used in Tribal Areas, the tribe was taken as the basis of enumeration and each section and sub-section was recorded, the number of each sub-section being estimated with the assistance of the tribal chief and headmen of sections and sub-sections. In actual practice, some of the enumerators found the sub-section too large an unit for their purpose and had recourse, as in Administered Areas, to estimating the number of members of each family.

The Agency employed in Administered and Tribal Areas.

No special agency being available for recruitment from among the people themselves, the task of carrying out the enumeration fell either on the ordinary staff of revenue officials or on specially selected tribal headmen and Government officials.

Care was taken in Tribal Areas to employ as enumerators men of influence in each tribe, whilst in Kalat the officers deputed on census work were men who were well acquainted with the character of the people with whom they had to deal.

In Administered Areas Tahsildars and Naib-Tahsildars supervised the work of the revenue staff. Elsewhere, it was not possible to arrange for any kind of immediate supervision, but Political Agents and others tested the work whenever they found an opportunity.

The Census of nomads and measures to prevent double enumeration.

A synchronous census in places other than the Regular Areas was, of course, impossible under the circumstances, but the different tracts were enumerated at the most convenient seasons during the year previous to the date of census. Special measures were therefore adopted to prevent double enumeration.

This was especially necessary, as one of the features of the census was the number of nomads to be dealt with.

There are nomads who enter Baluchistan from Afghanistan and the Panjab, and reside there for a few months for grazing purposes. These were enumerated at the time when grazing-tax was collected from them, and the receipts given to them after the date of the commencement of operations in each district, which was duly notified, were accepted as evidence of enumeration.

In cases in which grazing-tax is paid by contract by groups of graziers special enumeration passes were issued, whilst in cases in which nomads belonging to Tribal Areas were found in Administered Areas they were counted and a list sent to the Political Agent, in whose jurisdiction the tribal area, to which the nomads belonged, was comprised, for comparison with his papers. This course was rendered necessary by the fact that all the inhabitants regularly resident in Tribal Areas, whether actually living there at the time the enumerator visited their place of residence or not, were included in that officer's papers.

Practically the whole of the Bráhuí population of the Saráwán Hills is nomadic, and migrates from the hills to the plain of Kachhí in the winter, and arrangements of a special nature had, therefore, to be made in their case to prevent double enumeration.

The absence of friction, which characterised the proceedings throughout, is a matter of no little congratulation, when the wild and undisciplined habits of the population to be dealt with are taken into consideration. Without doubt this satisfactory result was due in no small measure to the tact shown by Diwan Ganpat Rai, C.I.E., Extra Assistant Commissioner, who was appointed to supervise the actual enumeration and collation of the figures. In the course of his tours, this officer made it the primary object of his visit to explain to all concerned the object of the census and to calm any misgivings which might have arisen.

Fears were expressed in some cases that the Government contemplated the imposition of a poll-tax, and some thought that conscription was contemplated. There was also, perhaps, an inclination to reticence on the subject of the number of the female members of each household, as has generally been the case in previous censuses throughout India.

In the Jháwán country one or two Chiefs objected to the enumeration of their tribes for the first of the reasons which I have mentioned; but their misgivings were allayed by the tact of the Enumerator. Shortly after the census, subscriptions were invited to the Victoria Memorial at the time of the Sibi Fair of 1901, and one of the Chiefs, thereupon, remonstrated with the Enumerator accusing him of bad faith on the ground that his capacity for paying a subscription would be judged by the number of persons enumerated in his tribe.

The total figures for all Political Agencies were telegraphed direct by each Political Agent to the Census Commissioner in India on different dates between the 4th and the 7th of March. The first totals for the whole of Baluchistan worked out to 810,811 and the final totals to 810,746, a decrease of 65 persons.

The abstraction and compilation of the figures, obtained by the methods above described, were completed at Multan under the direction of the Superintendent of Census of the Panjab. Whilst indebted to the Panjab officers for the assistance thus given, I am doubtful whether the results achieved, are such as to warrant the repetition of the experiment. The slip system, which was only

Success of the operations.

Misgivings among the people.

Publication of results.

Abstraction & Compilation.

used in the case of persons enumerated on the standard schedule, was that followed in the Panjab, and no account of it in this place is necessary.

Errors in tribal classification.

I shall discuss the accuracy of the numerical results of the enumeration in another chapter. In this place I only propose to refer shortly to the tribal classification adopted in Imperial Table XIII and in Provincial Tables Nos. 2 and 3.

The tribe a political unit.

If there is one fact more than another which has been brought into strong relief by the census operations in this Province it is that the tribe is a political rather than an ethnic unit. A full examination of the subject will be found in Chapter VIII. Meanwhile it is only necessary to say here that *participation in good and ill*, or, in other words, *common blood-feud*, is the criterion of tribal unity. Having arrived at this point, the enquiry into the constitution of a tribe is bereft of most of its difficulties, for tribal unity ends where participation in good and ill ends. Attached to each tribe, again, are certain subject races who cultivate on behalf of the members of that tribe or perform menial duties of different kinds. The tribe, therefore, is composed of two classes, overlords, who participate in good and ill, and villeins, who do not.

Unfortunately the strictly political character of a tribe was not recognised by the Extra Assistant Commissioner in charge of the Census with results which have, I fear, seriously detracted from the value of the papers for administrative purposes.

No precise instructions appear to have been issued defining a tribe, and hence different systems were followed in different districts. Eventually, when the figures were tabulated and arranged, the ethnic theory appears to have prevailed, and hence we find the Mandokhels and Musákhels of Zhob classed as Panís with the Bározáis and others of Thal-Chotiali. The Mandokhels are not, so far as I can ascertain, descended in the direct line from the common ancestor of the Panís, and whilst there is no doubt of the ethnic connection between the Musákhels and Bározáis, that connection has no value for practical purposes.

Errors, too, occurred at the time of enumeration by the Enumerators failing to distinguish tribesmen from subject races. Thus the Jámrás were enumerated as belonging to the Mugheri clan of the Magassi tribe, whereas in reality they are Jat villeins of the tribe. A not infrequent cause of error was the fission which is constantly taking place among the tribesmen. Thus, there are about five hundred Marrís who cultivate lands belonging to His Highness the Khán of Kalat in the Karkh valley and Mount Dháriáno near Sohráb in the Jháláwán country, places divided by many hundred miles from the country held by the Marri tribe. It may safely be assumed that these Marrís have broken all connection with the main body and no longer participate in good and ill with it, and that therefore their classification with the main body is erroneous.

Inadequacy of the terms "tribe," "section," "sub-section."

A further source of error, among the Afgháns at any rate, was the limitation in the local schedules of the sub-divisions of a tribe to "tribe," "section," and "sub-section," these being quite inadequate in number for the record even of the well-recognised sub-divisions of an Afghán tribe. The result was that among the Dumars of Sanjáwí no sub-divisions were recorded, although they are numerous, important, and well-known. So numerous were the sub-divisions in some cases

and so inadequate the terms, "tribe" "section" and "sub-section" that, in classifying the results in Provincial Table No. 2, it has been found necessary to make use of the additional terms "clan" and "group." It should be noted that the terminology used has been adopted merely because it was the most convenient for expressing the constituent portions of the tribal unit. It has no connection with the terms employed to represent the endogamous and exogamous groups of Indian castes.

Confusion, again, of small groups with larger ones was frequent. Instances will be given when I discuss the Sanzarkhel Kākars in Chapter VIII. It will be sufficient to say here that the number of the Arabkhel Kākars of the Loralai Tahsil in Zhob appears from the tables to be only 14, whereas they actually amount to several hundreds.

Other errors.
Page 14, Vol. VI.
Table 22.

In classifying the occupational groups living in subjection to the tribesmen, too frequent recourse appears to have been had to the entry "Miscellaneous and unspecified," which will be found to be unduly swollen in Imperial Table XIII. Frequent instances have come to my notice in which barbers, potters, musicians, sweepers, leather-workers and weavers have been classed as "miscellaneous," though the enumeration books contain full details regarding their caste, etc.

Page 44, Vol. VA.

Instances of error could be multiplied, but it is unnecessary to do so here. Reference to the matter has only been made to prevent those who will use the tables for administrative and other purposes from placing too implicit confidence in them and to forewarn those who may conduct the next decennial census.

It was too late when I joined my appointment to attempt to correct the mistakes which had been made in Provincial Table No. 2, the table on which Imperial Table XIII was based. I therefore left it as it was, with the exception that the Khetrans were removed from the category of Baloch. The whole table was rearranged in alphabetical order, and the spelling, with regard to which no method had been followed, was corrected, as far as possible, by local enquiry and reference to the original enumeration books. The number of mistakes was, I regret to say, considerable and even now I am far from satisfied with the revision.

The figures given in the three statements of account attached to this introduction are not final, but they represent, with sufficient approximation for all practical purposes, the expenditure incurred on the operations.

Cost of the operations.

Subsidiary Tables I and II show the actual outlay incurred and the sources from which this outlay was met. The actual cost distributed under the three main heads was as follows :—

Expenditure.

	Rs.	A.	P.
A.—Enumeration	11,522	3	7
B.—Abstraction and Compilation	3,199	11	10
C.—Superintendence (less probable receipts for census property)	40,122	14	4
	54,844	18	9

These figures represent, respectively, twenty-one per cent., six per cent., and seventy-three per cent. of the total. The charges for superintendence would have been smaller and those for abstraction and compilation proportionately higher, had it been considered worth while to entertain a separate compilation establishment after I took charge of the duty of compiling the report in the winter of 1901.

The work required was, however, done by the Superintendent's ordinary establishment, and the sum thus spent may be reckoned approximately at Rs. 2,000. The percentage of expenditure under each main head will in that case be as follows:—

A.—Enumeration	21 per cent.
B.—Abstraction and Compilation	9 "
C.—Superintendence	70 "

Income.

The different sources from which the expenditure was met were the Imperial Census grant, which contributed 63 per cent. of the cost, Imperial Revenues, which contributed 22 per cent. in the shape of pay of the Extra Assistant Commissioner on Census duty and my pay as Superintendent, Provincial Revenues and Native States, which contributed 6 per cent. each, and various local funds. The contribution made by the Native State of Kalat took the form of the payment of the salary of the Enumerators employed in that State and of their escorts, and a contribution towards the cost of maintenance of the head office. Las Bela contributed the salaries of the Enumerators employed in that State.

Page xi, Sub. II,
3 to 9.

Incidence of cost.

The cost per thousand of the population will be found in Subsidiary Table III. The actual cost per thousand reaches the large sum of Rs. 67.2. This amount includes all charges of whatever kind, and, in order to compare it with the figures given in the General Report of the Census of India,* the figures in columns 3 and 4 have been calculated. Column 3 represents the actual extra cost, after excluding charges on account of the salaries of officials, etc., deputed on Census operations, which would have formed part of the ordinary expenditure of Government on whatever duties they might have been employed. It will be observed that the cost per thousand is Rs. 42.5 as compared with Rs. 10.81, the cost per thousand for all India in 1891.

Page xii, Sub. III,
col. 3.

Several reasons can be assigned for the largeness of the outlay per head of population. In the first place, under a system by which one Superintendent is appointed for each province, charges for superintendence must necessarily bear an inverse ratio to the number of persons enumerated. In the second place, the wages of clerks in Baluchistan are very high, as all have to be recruited from India and have to live in places where clothing, fuel and housing are expensive. As a consequence, no English-knowing clerk is procurable under Rs. 25 to Rs. 30 per mensem. Again, the operations did not take place synchronously as in other parts of India, but extended over a considerable period, and it was thought only just that some slight remuneration should be given to officials who had given much of their spare time to census work. In some cases, too, a special agency had to be employed.

It was important also that the Superintendent should travel through the country and allay any misgivings which might arise, and for this purpose he had to be provided with tents, escorts, etc., and other necessities. Presents were also indispensable for the Chiefs and headmen, without whose good-will and co-operation success would have been impossible.

Several of the Imperial and Provincial Tables, too, which were prepared at the time of abstraction and compilation, had to be revised before they went to press.

* Census of India, 1891. General Report, page 286, Table B.

Part of the excess in cost, therefore, is attributable to normal and part to abnormal causes. I estimate what may be termed abnormal charges roughly as follows :—

Travelling allowance of Superintendent	...	...	Rs. 2,000
Do. of Establishment	...	...	, 400
Remuneration of Establishment	...	...	„ 3,000
Rewards	...	...	„ 400
Contingencies...	...	...	„ 600
Rewards to local Chiefs and headmen	...	...	„ 6,000
Purchase of tents and tour charges	...	...	„ 1,000
Revision of tables	...	...	„ 1,600.
		Total...	Rs. 15,000

By deducting these items from the figures in column 3 of Subsidiary Table II, we arrive at the proportions in column 4 of Subsidiary Table III, and the total cost per thousand is reduced by nearly one-half. This figure, Rs. 24·2, offers a fairer means of comparison with the charges for all India at previous censuses, and when allowance is made for such unavoidable items as the high ratio of the cost of superintendence and of the pay of clerical establishments, the results, which are at first sight somewhat formidable, assume a less alarming aspect.

No one is more conscious than myself of the many shortcomings of this Report. A census report should be, before all things, a guide and aid to administrative officers, and in this respect I fear that both Report and Provincial Tables are defective. The time has been too short to admit of my discussing the district figures at any length in the Report, while I have already pointed out that the classification of the tribal figures in Provincial Tables Nos. 2 and 3 leaves much to be desired.

Difficulties in
compiling
the Report.

It is only fair, however, to say that the Report has been written and the Tables compiled under somewhat exceptional circumstances. I was not in India at the time of the census, and only reached Quetta, on recall to duty, on November 1st, 1901. Meanwhile the Census office had been broken up and a new establishment had to be organised, no easy task at Quetta in the winter. Though the figures for the Imperial Tables had been compiled with Mr. Risley's kind assistance, there were several matters for consideration in connection with the form which they should take, and, with the exception of Provincial Table No. 2, the spelling and arrangement of which had to be entirely revised, none of the other Provincial Tables had been commenced. There was a further obstacle. Other Superintendents had the opportunity, at the time when abstraction and compilation were taking place, of preparing a number of subsidiary tables. Nothing of the kind had been done by the Extra Assistant Commissioner on Special Census duty, and the consequence has been that the compilation of the subsidiary tables attached to the various chapters of the Report has been a matter of no little difficulty.

It was impossible to commence the Report without some knowledge of local conditions, and as my predecessor had made no notes and the reports received from Political Agents, in response to the call which had been made on them at the end of the operations, contained no information of local interest

and did not discuss the figures, I determined to visit those localities which were least known to me. During December 1901 and January 1902, therefore, I travelled through the Marri and Bugti country, a part of the Nasirabad Niabat, a large portion of Thal-Chotiali, and the eastern portion of Zhob. I also paid a flying visit to Las Bela. It was not till the beginning of February that I was able to commence the work of writing the Report, and as these last words are being written at the end of May, the work, for completing which others have had more than a year, has occupied rather less than four months. Fortunately the population of the areas censused is small; otherwise the task expected of me would have been an impossibility.

The object kept in view throughout the Report has been to illustrate and explain the peculiarities of the figures in their relation to local circumstances—*rerum cognoscere causas*, in short. The short account which I have given in Chapter VIII of the principal tribes of the Province has been curtailed, so far as possible, in each case, and is very incomplete owing to the almost entire absence of published sources of information about them. At the same time a confession of ignorance in such cases is not, perhaps, without its advantages, for others may thereby be induced to make further enquiries and add to our knowledge.

Finally I venture to think that the fact that it should have been found possible to take a census of so uncivilised a country as Baluchistan within a quarter of a century of the commencement of the British occupation is in itself a fact of exceptional interest and carries with it no small tribute to British administrative methods.

Services of
officials.

It should be mentioned that the inception and supervision of the scheme of operations fell on Mr. E. G. Colvin, C. S., then Revenue Commissioner in Baluchistan. Diwan Ganpat Rai, C.I.E., was in actual charge of the work under Mr. Colvin, and took much pains in explaining the objects of the census to the people. Political officers, Tahsildars, chiefs and headmen all lent willing assistance and have earned the gratitude of the census staff. Where all have done well, selection of individuals must seem invidious, but I may mention the special interest taken in the work by Major Archer, then Political Agent of Thal-Chotiali, and Rai Sahib Diwan Jamiat Rai, whose subsequent assistance in the preparation of the Administrative Report I have specially to acknowledge. The services of Mr. G. Hawkes, of the North-Western Railway, then Traffic Superintendent at Quetta, also deserve special mention. He and his subordinates spared no pains in arranging the details of the enumeration of the railway population.

I am also indebted to Major McMahon, C.S.I., C.I.E., Revenue and Judicial Commissioner in Baluchistan, and to Khan Bahadur Mir Shams Shah, Settlement Extra Assistant Commissioner in Baluchistan, whose knowledge of Baluchistan and its people is very extensive, for valuable suggestions and advice in the preparation of the Report. In conclusion, this Report would be incomplete if no mention were made of the services of the Census Head Clerk, Munshi Gul Muhammad, to whose intelligence and accuracy, no less than to his industry, the preparation of the Imperial, Provincial and Subsidiary Tables, in the form in which they are now published, is entirely due.

Subsidiary Table I.
Showing total outlay on Census Operations in Baluchistan.

HEAD AND SUB-HEAD OF ACCOUNT.	EXPENDITURE.			
	Total	† 1900-1901.	† 1901-1902.	• 1902-1903.
1	2	3	4	5
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
A—Enumeration—				
I—District Charges—				
1. District Office Establishment... ..	805 11 7	390 0 0	76 9 4	339 2 3
2. Contingencies of Establishment	916 3 11	874 2 10	42 1 1	.....
3. House Numbering	444 10 7	332 10 7	32 13 0	79 3 0
4. Remuneration of Census Officers	7,892 4 0	6,927 4 0	965 0 0	.....
5. Travelling Allowance of Census Officers ...	1,046 3 6	763 4 0	.....	282 15 6
Total—I ...	11,105 1 7	9,287 5 5	1,118 7 5	701 4 9
II—Press Charges—				
6. Paper ... ..	.....	.....	.....	.....
7. Carriage of Paper to Press ... ..	.....	.....	.....	.....
8. Printing... ..	417 2 0	417 2 0	.....	.....
9. Binding Forms ... ..	.....	.....	.....	.....
10. Despatching Forms ... ..	.....	.....	.....	.....
Total—II ...	417 2 0	417 2 0	.....	.....
Total A—Enumeration ...	11,522 3 7	9,704 7 5	1,118 7 5	701 4 9
B—Abstraction and Compilation—				
III—Central, Divisional and District Office charges for Abstraction and Compilation—				
11. Office Rent ... ..	.....	.....	.....	.....
12. Office Furniture and Repairs	27 14 6	26 0 0	1 14 6	.....
13. Record Establishment... ..	.....	.....	.....	.....
14. Correspondence and Accounts Establishment	.....	.....	.....	.....
15. Menial Establishment ... ..	.....	.....	.....	.....
16. Working Staff, including Superintendence— <i>Officials</i>	1,032 11 10	.....	1,032 11 10	.....
17. Working Staff, including Superintendence— <i>Specially entertained</i>	1,725 2 8	.....	1,069 4 3	655 14 5
18. Travelling Allowance	56 3 3	.....	56 3 3	.....
19. Contingencies	88 6 7	.....	82 12 7	5 10 0
19a. Military Returns	60 0 0	.....	.....	60 0 0
Total—III ...	2,990 8 10	28 0 0	2,242 14 5	721 8 5

• Estimated figures only.

† Actuals.

Subsidiary Table I—contd.

Showing total outlay on Census Operations in Baluchistan—contd.

HEAD AND SUB-HEAD OF ACCOUNT.	EXPENDITURE.			
	Total.	† 1900-1901.	† 1901-1902.	• 1902-1903.
1	2	3	4	5
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
IV.—Press charges for Abstraction and Compilation—				
20. Paper for Abstraction Slips	100 0 0	100 0 0	.....	.....
21. Do. Tabulation and Compilation ...	.....	.....	.....	.....
22. Carriage of Paper ... ..	.....	.....	.....	.....
23. Printing	109 5 0	.....	94 13 0	14 8 0
24. Despatching Forms ... ..	... ..	.....	.....	.....
Total—IV ...	209 5 0	100 0 0	94 13 0	14 8 0
Total B—Abstraction and Compilation ...	3,199 11 10	126 0 0	2,337 11 5	736 0 5
C—Superintendence—				
V.—Personal Charges—				
25. Pay of Superintendent	13,444 13 6	3,885 7 9	6,070 3 10	3,489 1 11
26. Deputation Allowance of Superintendent ...	2,190 5 2	706 7 3	1,083 13 11	400 0 0
27. Travelling Allowance of Superintendent ...	4,381 1 0	1,959 9 0	2,372 0 0	49 8 0
Total—V ...	20,016 3 8	6,551 8 0	9,526 1 9	3,938 9 11
VI.—Establishment and Office Charges—				
28. Superintendent's Office Establishment ...	7,192 11 2	3,715 14 5	1,915 9 11	1,561 2 10
29. Travelling Allowance	1,417 5 9	513 15 9	876 6 0	27 0 0
30. Office Rent	79 5 8	.....	.....	79 5 8
31. Purchase and repair of Tents and Furniture.	3,385 9 9	803 13 0	2,581 12 9	.....
32&33. Contingencies	11,031 10 4	688 9 7	8,259 4 8	2,083 12 1
Total—VI ...	23,106 10 8	5,722 4 9	13,633 1 4	3,751 4 7
Total C—Superintendence	43,122 14 4	12,873 12 9	23,159 3 1	7,689 14 6
Grand Total ...	57,844 13 9	22,104 4 2	26,613 5 11	9,127 3 8
<i>Deduct—Probable receipts of Census property ...</i>	<i>3,000 0 0</i>	<i>.....</i>	<i>.....</i>	<i>3,000 0 0</i>
	54,844 13 9	22,104 4 2	26,613 5 11	6,127 3 8

† Actuals.

• Estimated figures only.

Subsidiary Table II.

Showing the different sources from which the Census expenditure was met.

HEAD AND SUB-HEAD OF ACCOUNT.	EXPENDITURE.							
	Total.	Different sources from which the expenditure was met.						
		Imperial Census Grant.	Imperial Revenue.	Provincial Revenue	Railway.	Local Funds.	Canton- ment Funds.	Native States.
1	2	3	4	5	6	7	8	9
A.—Enumeration—	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I. District Charges ...	11,105 1 7	6,710 14 1	.....	230 12 3	622 1 9	490 5 7	350 0 0	2,700 15 11
II. Press Charges ...	417 2 0	417 2 0	.....	.....	.....	.....	.....	.....
Total A ...	11,522 3 7	7,128 0 1	.....	230 12 3	622 1 9	490 5 7	350 0 0	2,700 15 11
B.—Abstraction and Compilation—								
III. Central, Divisional and District Office Charges for Ab- straction and Com- pilation ...	2,990 6 10	2,935 0 2	.....	55 6 8	.....	.....	.....	.....
IV. Press Charges for Abstraction and Compilation ...	209 5 0	209 5 0	.....	.....	.....	.....	.....	.....
Total B ...	3,199 11 10	3,144 5 2	.....	55 6 8	.....	.....	.....	.....
C.—Superintendence—								
V. Personal Charges ...	20,016 3 8	5,930 12 2	11,925 5	62,160 2 0	.....	.....	.....	.....
VI. Establishment and Office Charges ...	23,106 10 8	21,414 5 1	.....	1,192 5 7	.....	.....	.....	500 0 0
Total C ...	43,122 14 4	27,345 1 3	11,925 5	63,352 7 7	.....	.....	.....	500 0 0
Grand Total ...	57,844 13 9	37,617 6 6	11,925 5	63,638 10 6	622 1 9	490 5 7	350 0 0	3,200 15 11
Deduct—Probable receipts from sale of Census pro- perty ...	3,000 0 0	3,000 0 0	.....	.....	.....	.....	.....	.....
	54,844 13 9	34,617 6 6	11,925 5	63,638 10 6	622 1 9	490 5 7	350 0 0	3,200 15 11

Subsidiary Table III.

Showing cost per thousand of population.

HEAD AND SUB-HEAD OF ACCOUNT.	Actual cost per thousand.	Extra cost per thousand including abnormal charges. †	Extra cost per thousand less abnormal charges.*
1	2	3	4
Grand Total	67·3	42·5	24·2
A.—Enumeration	14·1	8·7	1·4
I. District Charges	13·6	8·2	0·9
II. Press Charges	0·5	0·5	0·5
B.—Abstraction and Compilation.	3·8	3·8	1·7
III. Central, Divisional and District Office Charges for Abstraction and Compilation	3·6	3·6	1·5
IV. Press Charges for Abstraction and Compilation	0·2	0·2	0·2
C.—Superintendence	49·3	30·0	21·1
V. Personal Charges	24·6	7·3	4·9
VI. Establishment and Office Charges	24·7	22·7	16·2

† NOTE.—The figures in column 3 of this table represent the extra cost incurred by the Imperial Government on the operations. It excludes charges for salaries of officials, etc., which are debitable to Government in the ordinary course.

* The figures in column 4 exclude charges on account of rewards to Chiefs, cost of tents and camp furniture, tour charges, travelling expenses of the Superintendent and establishment, &c., which, under ordinary circumstances and normal conditions, would have been avoided.

CHAPTER I.

DISTRIBUTION OF THE POPULATION.

THE Province of Baluchistan may be described as an oblong strip of country occupying the extreme western corner of the Indian Empire. It is bounded on the south by the Arabian sea, on the north by Afghanistan and the North-West Frontier Province, on the west by Persia and on the east by Sind and the Panjab.

General
Description of
Baluchistan.

A glance at the map of this area, which covers 132,315 square miles, will show that the prevailing characteristics are mountains, intersected by large strips of sandy desert, narrow valleys and tiny glens. Starting from the western limit of the Province, the general trend of the mountains is in an easterly direction, but they gradually curve northward, and as we approach the Sind frontier, the mountains run due north and south. The country gradually slopes upward from the deserts of Kharán and Western Sinjrání on the west and from the sea coast on the south till it reaches its greatest height in the elevated tableland which lies between Kalat and Hindúbágh. The height above sea level of the valleys occupying this plateau varies from five thousand to seven thousand feet, whilst the surrounding mountains reach an elevation in many cases of from ten thousand to twelve thousand feet.

As we leave this tableland and advance towards Zhob, the strike of the mountains is again to the eastward until they diverge into two branches running north and south. On the south the hills decline through Thal-Chotiali to the Panjab plains whilst on the north they gradually rise to reach the limit of elevation in the Takht-i-Sulemán, the traditional home of the Afgháns or Patháns. This well known peak is situated in the north-eastern corner of the Zhob District and is better known among the Afgháns as Kasi-Ghar. The story runs that Solomon once stood on its summit and from thence surveyed the kingdoms of India. Here also was the home of the common ancestor of the Afgháns, Qais Abdur-Rashid.

In describing the general formation of the country, the two peculiar strips known as Kachhí and Las Bela must not be omitted from notice. Las Bela is a petty State ruled by a Chief who is known as the Jám, while Kachhí in its wider sense includes the whole of the level plain or *pat* between Sibi and Jacobabad, but in its more restricted meaning is applied to the area which is shown as such on the map attached to this chapter. Both these areas may be described as flat triangular inlets running up into the mountains and each resembles the other in its general formation. The first has its base at Jacobabad and its apex at Sibi and the second its base on the Arabian sea and its apex a little north of the town of Bela. Rugged mountains lie to the east and west of each. The majority of the population in both cases differs in marked characteristics from the inhabitants of the highlands.

P. 17, Map No. 1.

Taking it as a whole, Baluchistan is a country of rugged, barren, mountainous, arid deserts, and stony plains, redeemed, wherever there is water, by thin lines of cultivation and occasional tree clad mountains, which afford welcome relief to the eyes

of the traveller wearied with the incessant glare of the sun-baked rocks and long gravel-strewn valleys.

Climata.

Extremes of heat and cold are the principal characteristics of the climate. In that portion of the Province which stretches along the Arabian sea and in the narrow inlet of land between Jacobabad and Sibi, the heat during eight months of the year is intense. "Oh, God! when thou hadst created Sibi and Dádhar, what object was there in conceiving hell," says the native proverb. On the other hand the cold in the plateau between Quetta and Pishin is very severe in winter. The thermometer frequently falls below freezing point, heavy falls of snow occur, and the wind sweeping from the snow-clad mountains, which surround the valleys, carry with them an icy blast such as only those who have experience of a Central Asian winter can realise. In those portions of the Zhob and Thal-Chotiali Districts, which form the eastern boundary of the Province, the climate is more equable throughout the year.

Rainfall. *P. 19, Sub. III.

I have prepared a statement,* from such records as are available, of the average number of rainy days and the average amount of rainfall in Baluchistan during the years 1894 to 1899. In preparing the statement I have selected a few typical places in each district or locality, and the figures may be considered complete for the Quetta-Pishin District, for the Kachhí plain, and the Harnai and Bolan valleys through which the two branches of the North-Western Railway run. For the other directly administered districts the information available is limited, and it will be seen that there are no statistics for the Tahsils in Zhob and Thal-Chotiali which adjoin the eastern frontier, nor for the upper portion of the valley of the Zhob river. Bárkhán, Músákhel, Duki and Hindúbágh are all areas in which a record of rainfall would be useful, and it is to be regretted that no statistics have hitherto been kept.

Besides the railway stations in Kachhí, the only place in the Agency territories at which a record of rainfall is maintained is Kalat. It would probably not be difficult to establish rainfall recording stations at other places in this area, such, for instance, as Las Bela.

Throughout Baluchistan the rainfall is exceedingly irregular and scanty. It will be seen that the average number of rainy days in a year in no case exceeds 26, while the largest average amount of annual rainfall is $12\frac{1}{2}$ inches, at Shahrig. With the exception of Kach, situated near the top of the Harnai Valley, which receives nearly 11 inches, and of Fort Sandeman, which gets $10\frac{1}{2}$ inches, no other places in the highlands receive more than 9 inches, the yearly average varying from that quantity to seven inches. Below the hills, in the Kachhí plain, at Sibi, and at Panír, near the mouth of the Bolan, the average annual rainfall is in no case more than 4 inches and the amount decreases to $2\frac{1}{2}$ inches at Jhatpat, which is the station nearest to the Sind frontier.

The difference in the rainfall of the two great funnel-like valleys, which run from the plains to the upper plateau, is particularly marked. In the Harnai Valley, Shahrig and Kach receive the one $12\frac{1}{2}$ inches and the other nearly 11 inches; whilst in the Bolan, the maximum rainfall is received at Kolepur, which gets only 9 inches. The reason appears to be that the greater part of the rainfall of the summer months avoids the Bolan and sweeps up the Harnai Valley, passing north-eastward towards Zhob. Thus we find Bárbar Kach, Shahrig, Loralai and Fort Sandeman receiving their largest rainfall during summer. This is also the case in

the Kachhí plain and at Sibi and Panír. In the upper plateau, on the other hand, the winter rain and snow are most relied on, and we find all the places in the highlands west of the Harnai Valley receiving their largest rainfall between October and March.

Twenty-five years have now passed since Sir Robert Sandeman, the founder of the Baluchistan Agency, first entered the country. Residents had, indeed, been deputed to the court of the Kháns of Kalat since the beginning of the nineteenth century and British expeditions had passed through the Bolan on their way to Kandahar and Afghanistan, but previous to 1876 the country was considered to be independent territory, and little or nothing was known concerning the people who inhabited it.

Brief history
of the British
occupation.

At that time the general state of the country was one of continual *Sturm und Drang*, Afgháns and Baloch being engaged in unceasing conflict. The Kháns of Kalat had gradually succeeded in combining a heterogeneous mass of tribal units into the Bráhúí confederacy which they used from time to time as the instrument for accomplishing objects of personal ambition. No sooner, however, was the common object attained and the plunder divided, than the tribesmen again turned their attention to their internal feuds and quarrels; and battle, murder and sudden death were the order of the day.

When the British entered the country, they found a population which had always been cut off from intercourse with the outside world, and lived a nomadic existence among vast solitudes of nature, and whose relaxations consisted in continual internecine conflicts. The natural result was that it was in a very backward state of civilization and possessed characteristics which differed materially from those of its Indian neighbours. In twenty-five years this primitive condition has been modified, perhaps, but has not disappeared, and barbarian prejudice and pugnacity are still factors which have to be constantly reckoned with.

In 1896 the demarcation of the exterior boundaries of Baluchistan was completed, with the exception of a small portion on the north-west, which extends from the Hámuñ-i-Máshkhel to Koh-i-Malik Siah, the tri-junction point of Persia, Afghanistan and the Indian Empire. For the first time, therefore, in the history of the Province it has been possible to obtain accurate areas for the whole Province and for the various divisions included within it.

Area of Balu-
chistan.

The total area of Baluchistan is 132,315 square miles. It is, therefore, the largest of the Agencies which are administered by the Foreign department, Rajputana being slightly smaller with 127,541 square miles. If compared with the regular provinces of India, it will be found that only Burma, Bengal and Madrás cover a larger area. Baluchistan exceeds in area both Bombay with Sind and Aden and the United Provinces of Agra and Oudh.

But while the area is vast the population is extremely scanty. That now censused is less than the population of the Patiala State in the Panjab, although that State only covers an area equal to one-fourteenth of the area of Baluchistan, and it is slightly greater than that of the Native States connected with the United Provinces of Agra and Oudh, which cover an area of 5,079 square miles.

Comparing the area of the Province with that of other countries we find that the area of Baluchistan is larger than that of the whole of the British Isles, 121,377 square miles, and is only a little less than that of the Japanese Empire, which

without Formosa covers 147,655 square miles. A more interesting parallel is, perhaps, to be found in the lately annexed Transvaal Colony, the area of which is 119,139 square miles and the estimated population about 994,156 persons, of which 748,759 are natives and 245,397 whites.

Territorial Divisions.

For legal purposes Baluchistan is divided into two main divisions called British Baluchistan and the Territories administered by the Agent to the Governor-General. British Baluchistan, as its name implies, consists of areas belonging to the British Government, whilst the "Territories administered by the Agent to the Governor-General" is an elastic term which applies equally to those areas which are directly administered by the Government of India and to the Native States and Tribal Areas which compose the remainder of the Province. For the purposes of this report it has been found convenient to name the first of these areas "Administered Districts" and the two others "The Agency," and to combine the figures collected in the Administered Districts with those for British Baluchistan.

P. 18, Map No. II. We therefore have four administrative units existing side by side, which I have indicated in the map attached to this Chapter :—

- I. British Baluchistan.
- II. Territories administered by the Agent to the Governor-General, comprising :—
 - (a) Areas directly administered.
 - (b) Native States.
 - (c) Tribal Areas.

Details regarding all these areas will be found in Subsidiary Table IV.

British Baluchistan.

British Baluchistan consists principally of areas which were formerly in the occupation of the Afghans and which were ceded to the British by the treaty of Gandamak, and were formally declared to be part of British India in 1887. It includes the Tahsils of Shahrig, Sibi, Duki and Pishin, the Chaman Sub-division and the area on the west of the Quetta Tahsil, which is known as Shorarud. The area of Shorarud is 634 square miles, and the total area of British Baluchistan amounts, therefore, to 9,403 square miles.

P. 20, Sub. IV, 2.

The Administered Districts.

The Administered Districts include areas acquired in a variety of ways. Some portions are held on lease from the Khan of Kalat; some have been acquired by the demarcation of boundaries with Afghanistan; whilst others are Tribal Areas, in which it has been decided for various reasons that revenue should be taken. They comprise the whole of the Zhob and Chagai Political Agencies, the eastern portion of the Quetta Tahsil, the Sanjawi and Kohlu Sub-Tahsils and the Barkhan Tahsil, the strip of land occupied by the North-Western Railway from Jhatpat to Mithri and Nari to Spintangi in the Thal-Chotiali district, and the Bolan Pass. The whole covers an area of 36,401 square miles.

The portion of Baluchistan, therefore, which is directly administered, covers 45,804 square miles, an area nearly twice as large as Oudh and about the same size as Sind.

The Agency.

The tracts which I have termed "The Agency" include both Native States and Tribal Areas. Here political control only is exercised, whilst in British and Administered Territory administrative control is combined with a demand for revenue.

The Native States consist of Kalat and Las Bela, which occupy 79,382 square miles. The country in the possession of the Marri and Bugti tribes covers 7,129 square miles.

There was some doubt as to the way in which the tract of land should be treated which stretches from the borders of Sind to the Sibi Tahsil along the eastern side of the North-Western Railway. It is occupied by three tribes, the Domkís, Umránís and Kaherís, who are now practically independent. Things here may, indeed, be said to be in a state of transition, but as all three tribes were certainly subject to Kalat in former days, and as it is still customary for the Domkí Chief to obtain the Khán of Kalat's recognition, when he succeeds to the office of Chief, in addition to the fact that there is a Khán's Naib or Deputy at Lahri, the principal place in this tract, it was decided that it should be treated as a part of Kalat.

I now come to the subject of the Political Agencies or Districts into which Baluchistan is divided for purposes of administration and political control. The Zhob, Quetta-Pishin and Chágai Agencies are composed entirely of areas which, whether British Baluchistan or not, are under direct administration. But Agencies must, in the nature of things be nothing more than arbitrary divisions, and they consist in some cases of a variety of units. Thus Thal-Chotiali contains British territory, directly administered territory, a portion of the Native State of Kalat, and tribal areas. It is for the same reason that the Southern Baluchistan Agency does not appear in the Imperial tables at all, as it consists of the Native State of Las Bela and a portion of Kalat.

Political Agencies or Districts.

Details of the area and the population administered by each Political Agent will be found in Provincial Table No. 1. The Political Agent of Kalat exercises control over the whole of the Kalat State, with the exception of the part in Thal-Chotiali to which I have just referred, and of the Nasírábád Niábat, which is under the control of the Political Agent, Southern Baluchistan. The Bolan is also included within the jurisdiction of the Kalat Political Agency. In point of area Kalat is by far the largest Agency, Chágai, which has been recently acquired, coming next with 18,655 square miles; then follow the Thal-Chotiali and Zhob Agencies and Southern Baluchistan. Quetta-Pishin is the smallest of all.

Areas of Political Agencies. P. 2, Vol. V.B., Provincial Tables.

The mean area of a Political Agency in Baluchistan is 22,053 square miles, which is larger than that of the largest district in India at the time of the Census of 1891.* This was the Upper Khyindwin District of Burmah, the area of which was 19,000 square miles. If the Kalat and Southern Baluchistan Agencies are excluded from consideration on the ground that they consist entirely of areas belonging to Native States, the mean area of a Political Agency in Baluchistan will be found to be 13,335 square miles. This is considerably larger than the mean for Sind, where each district covers on an average 9,558 square miles of country.

Kalat stands first in population as well as in area, and is followed by Thal-Chotiali. Quetta-Pishin, although coming last on the list with regard to area, ranks third in regard to population, and following in order come Zhob, the Southern Baluchistan Agency and Chágai.

Population of Political Agencies.

I have elsewhere estimated the population of Khárán and Makrán at 229,655 persons, and the total population, therefore, which is under the control of the Political Agent in Kalat may be reckoned at 584,580 souls. The mean population of each Political Agency is 174,968 persons, and excluding Kalat and Southern Baluchistan as before, the mean population of a district is 93,545 souls.

*Census of India, 1891, General Report, Page 19.

Towns.

P. 4, Vol. VA, Table V.

The paucity of the number of towns in the Province is very remarkable. With the exception of Sibi such towns as there are have sprung up with the advent of the British. With the same exception they are all garrison towns, and were the garrisons removed they would probably disappear as quickly as they have arisen. In the Agency tracts no towns have been shown, Kalat and Bela, the only places which can make any pretension to such a name, having been classified as villages. It would, perhaps, have been more appropriate if these places had been classed as towns in view of the fact that each is the capital of a Native State, but neither of them contains a population of five thousand, which is the arbitrary test applied in India. At the same time it may be noted that, with the exception of Quetta, the towns in British and Administered Territory equally fail to come up to this standard.

Villages.

P. 3, Vol. VA, Table III.

One of the disadvantages inseparably connected with the system of enumeration which was followed in Tribal Areas, and which only took the tribe, its clans, sections and sub-sections into account, was the fact that, while recording in general terms the country occupied by a tribe, it omitted all reference to the locality in which each minor unit regularly resided. It is to be regretted that no column was entered in the form which was used in tribal areas for recording information as to whether each sub-section was entirely nomadic or had a fixed place of residence, and whether its members lived in permanent houses or temporary shelters.

In India the local unit from which the census starts is the village, but it was only in British and Administered Areas in Baluchistan that this system could be followed. A village in Administered Areas was defined either as an area for which a separate record of rights had been made, or secondly one which was separately assessed to land-revenue or which would be so assessed, if the land revenue had not been released, compounded for, or redeemed; or thirdly, any area which had been shown as a *Mauzah* in the authorized lists of revenue-paying villages. In these areas therefore, the census village and the revenue *Mauzah* were considered as identical, and thus it might often happen that a tract of country was recorded as a village in Administered Areas, even though it contained only a small nomad population living in tents or temporary shelters.

In Tribal Areas, on the other hand, only those scattered groups of permanent houses, in which the non-nomadic population resided, were reckoned as villages, and figures for such places could only be collected from notes made by the enumerators on their enumeration forms. The result was that the term "village" came to be used in the census papers in two entirely different senses, and this must be offered as an explanation of the fact that while 1,274 villages are shown in 36,397 square miles of British and Administered Territory, only 780 are to be found in the Agency tracts, which cover 40,580 square miles.

P. 22, Sub. V, 5.

As some parts of British and Administered Territory were enumerated on the tribal system, which involved the omission of villages, the figures for these areas, though more reliable than those for the Agency tracts, cannot be considered absolutely trustworthy. Taking them for what they are worth, it is to be noted there is one village to every 29 square miles in British and Administered Territory. As might be expected, Quetta-Pishin has more villages in proportion to area than any of the other districts. There we find one village to every 16 square miles, the extensive system of irrigation from underground channels, streams and reservoirs being

responsible for this result. The opposite extreme is to be found in Chágai, where there is one village to every 711 square miles. It is to be remembered that Chágai was enumerated on the tribal system, and that the village here represents a permanent group of houses, not a revenue *Mauzah*.

In the Marri and the Bugti country, the figures for which may be regarded as accurate, we have one village to 891 square miles, in Kalat one village to 38 square miles, and in Las Bela one village to every 101 square miles. The figures for Kalat are largely influenced by the number of villages in Kachhi and in the Nasirabad Niabat. The Marri and Bugti hills are the home of nomadism, and the tribesmen have a rooted objection to congregating in permanent places of residence, and this fact accounts for the paucity of villages in this part of the country.

Of the 709 villages which have been recorded in Kalat 275 are to be found in Kachhi, 176 in the Sarawan hills, and 170 in the Nasirabad Niabat, whilst there are only 49 in the whole of the Jhalawan tract. The Domkis and Kaheris occupy 39 villages. The accuracy of the Jhalawan figures appears to me to be doubtful, but at the same time it must be remembered that the climate of much of the Jhalawan country is warm throughout the year, and that the population is essentially nomadic and somewhat resembles that of the Marri and Bugti hills, where we find only eight villages in 7,129 square miles of country.

It must not be supposed that the total of occupied houses in Baluchistan represents the number of permanent buildings whether made of mud, brick or stone which exist in the area censused. The instructions which were issued to the enumerators defined a house, as "any building, *kizhdi* (nomad tent), *jhuggi*, (hut) or other place used for human habitation." When any doubt arose as to whether the building should be reckoned as one house or more, the criterion was to be the number of main entrances. For Regular Areas the further instructions were issued that when more than one family was living in an enclosure having a single entrance the criterion should be the number of *chulhas*, i.e., hearths, each family usually having a separate *chulha*. These definitions were good enough for the enumeration of towns and villages, but in Tribal Areas, where the population was largely nomadic, the enumerator had no means of distinguishing a "house" other than by using it as a synonymous term for "family," and each family with a separate head was reckoned as a "house." But on the whole, the failure to distinguish "house" and "household" in these areas is not perhaps a matter of great importance.

Occupied
houses.

Before proceeding to discuss questions which deal mainly with figures based on the actual number of persons enumerated at the census, a few remarks must be made on the question of the amount of errors in those figures, especially since they were obtained by methods which are unique, I believe, at any rate in India.

Population—
accuracy of
the figures
recorded.

Joining my appointment, as I did, so many months after the completion of the actual enumeration, it has been difficult for me to form an opinion of the accuracy of the figures which have been collected. In the areas which are directly administered, I am inclined to think that the figures may be considered as very fairly accurate. The Extra Assistant Commissioner, who was in original charge of the operations, considers that the numbers of the Brahui tribes are excessive, and that those for the Jhalawan country should be received with special caution. He thinks that there was a tendency among some of the Chiefs to exaggerate the numbers.

of their respective tribesmen with the object of enhancing their own importance through the multitude of their followers, and such an inclination would be perfectly natural among an uneducated and primitive body of men. This opinion was shared by the Political Agent of Kalat, who made an attempt to check some of the figures of the Jatak and Músiáni clans of the Zehri tribe in the Jháláwán country. The revised figures which he has sent me show a considerably smaller number of persons in both these tribes than those furnished by the Enumerator. In justice to that officer, however, it must be said that certain subject races, such as Jáms and Naqíbe, were included in his return of the Músiáni tribe which the Chief subsequently refused to recognise as members of the tribe, and that the number of the persons so enumerated goes far towards accounting for the difference in the figures. In the case of the revised figures of the Jatak tribe, the proportion of females to males, 462 of the former to 1,000 of the latter, is such as to render the accuracy of the figures as doubtful as the original ones. So far as the subject races entered among the Músiánis are concerned, it may well be said that it is better that they should have been wrongly classified than omitted altogether.

There may, perhaps, have been a tendency in individual cases to exaggerate numbers, but on the whole the figures have not, in my opinion, been shown to be vitiated in any serious degree, and it is a remarkable fact that the incidence of population in the Jháláwán tract is the same as that in the Saráwán country, *viz.*, 13 persons per square mile.

The tribal system in relation to the census.

There can be no doubt that the tribal system, as it exists in this Province, readily lends itself to enumeration. Among the Afghans the tribe is divided into a number of groups, based upon the fact or fiction of common blood, which go down in a descending scale until the family unit is reached. Each group is easily recognised, and the common pedigree is well known, and the task of the enumeration is not therefore very laborious.

Baloch and Bráhúí tribes are political not ethnic units organised, as I shall show later, on a semi-military basis, by which the tribe is divided more or less arbitrarily into a small number of major units. These major units are again sub-divided into a variety of groups and sub-groups, each of which is an integral portion of the larger unit. Here, therefore, we have a systematic basis on which the enumerator may work. Among many tribes there is a periodical division of the tribal land among all the male members of the tribe, a system which renders the frequent enumeration of all the groups which compose the tribe necessary, and which keeps the memory of the headmen, on whom we chiefly rely for information, constantly refreshed.

This system of the periodical division of tribal land is a very curious one. It takes place at intervals of one to ten years, and appears to have been an invention for the purpose of giving each new-comer a vested interest in the tribal property. The subject is too long, however, to enter upon in this place.

Errors of Enumeration.

There are two sources of error with regard to the enumeration of menial and subject races in Tribal Areas, the first being one of commission and the second of omission. The instance to which I have referred above indicates the chance of subject races being included in a tribe by the headmen, thereby originating errors of classification. On the other hand, some Enumerators were tempted to omit such persons on the ground of their having no part or share with the tribe.

The menial population among the tribes consists of common tribal servants such as the blacksmith or the weaver, slaves in the case of more wealthy individuals and camelmen. The subject races to whom I have referred are composed, as a rule, of petty groups living in propinquity to some tribe whose land they possibly cultivate, but they have no share in the tribal land nor, in case of fighting, would they be entitled to any share of loot. In neither case are the numbers large, and on this account they are all the more likely to escape enumeration.

As the census operations were not extended to the whole Province, but only covered 76,977 square miles, it is necessary to try and frame an estimate of the population of those tracts, which were not enumerated, namely, Khárán, Makrán, and Western Sinjrání; and this is a matter of no little difficulty. In all probability the population per square mile in Western Sinjrání is less than that in Chágai, and it would be unwise, I think, to estimate it at more than one person to a square mile. Calculating thus the population would be 9,407. Khárán includes large tracts of absolutely desert country, but, on the other hand, Makrán contains several fertile valleys, such as Kej and Panjgúr. If we reckon five persons to the square mile, the incidence in the Marrí and Bugtí hills, we have a population in Makrán and Khárán of 229,655 souls. The total population of the whole of Baluchistan may thus be estimated at 1,049,808 souls, or in round numbers one million and fifty thousand persons.

The total population of the area censused amounted to 810,746 persons, or rather less than 11 persons per square mile. It is to be presumed that in calculating areas no account is taken by the computing establishment of the folding nature of the surface of the ground caused by the presence of mountains. As the whole of Baluchistan is composed of a rugged, irregular mass of hills, the actual area to which the census extended must be considerably in excess of that shown by the computing party, and the actual average population per square mile, therefore, must be really less than 11 persons. When we consider the magnitude of the tracts to which the operations were extended, there is a peculiar significance in the sparseness of the population per square mile, as indicating the barren and mountainous nature of the country.

The incidence of population per square mile in the different areas of the Province varies very largely. The heaviest population per square mile is to be found in Quetta-Pishin with its large urban population and well irrigated tracts. Here we have 22 persons per square mile, whilst in Chágai and the Bolan there are only 2 persons per square mile. In the Agency figures vary from 15 persons per square mile in Kalat to 5 persons in the Marrí and Bugtí country.

The incidence of population per square mile in the Kalat Political Agency, as distinguished from the Kalat State, is 14 for the area to which the census operations extended. If we include the estimated population for Khárán and Makrán the incidence of population per square mile in the 71,765 square miles of territory, which is under the control of the Political Agent, is eight. The Political Agency with the next largest population is Thal-Chotiali with a population of 131,566. Here the incidence of population is 9 per square mile, a number less than that for Quetta-Pishin, which has 22 persons to the square mile and the Southern Baluchistan Political Agency which has 13 persons per square mile. In Zhob the incidence per square mile is 7 persons and in Chágai rather less than 2 persons.

Estimated
population
of the whole
Province.

Incidence of
population
per square
mile.
P. 22, Sub. V.

P. 22, Sub. V; 2.

Incidence of
population in
Political
Agencies.
P. 22, Sub. VI.

Incidence of
population
per house.
P. 23, Sub. VII.

The uniformity which characterises the average rural population per house both throughout British and Administered Territory and the Agency tracts is most remarkable. The mean population per house for the whole of the area censused is 4·54, that for British and Administered Territory being 4·49, and that for the Agency 4·57. In only two cases does the average population per house differ to any considerable extent from the mean; in the Bolan, where the average population per house is 2·9 and therefore considerably below the mean, and in the Marri and Bugti country, where the average population is in excess of the mean. The figure for the Bolan is to be accounted for by the fact that there is a large number of railway gangmen employed in that area, each of whom occupies a separate dwelling. The population of the Bolan excluding railway population was 1,081, and the number of occupied houses 207, while within railway limits 855 persons were enumerated in 459 houses. I am unable to account satisfactorily for the excess of the population per house over the mean in the Marri and Bugti hills. Two or more nomad families frequently occupy one long low hut or shelter, so it is possible that the average per house was raised by counting each such dwelling as a single house only.

At the census of 1891 the average number of persons per house was found to be 5·4 for the whole of India. In comparing this with the figure for Baluchistan we must take into consideration the fact that in this Province we have a climate which varies between great extremes, and that the water supply is, in many places, largely impregnated with salts. The life of the majority of the people is one long fight against starvation and disease, and mortality is high, and it is no matter of surprise therefore to find the mean number of persons per house in Baluchistan lower than that in India. I believe that the figures represent, as nearly as may be, the actual state of things.

The same uniformity is observable in the average number of persons per house in urban areas as in the figures for rural tracts. The small number of females among the urban population is the principal reason for the lowness of the figure 3·6 per house, as compared with the figure 4·6 for purely rural areas.

Incidence of
urban popula-
tion.

The indigenous population of the country is eminently self-sustaining and there are no inducements for it to congregate in towns unless it is to take service as sowars or levies under Government. There are no professional occupations which the people of the country are in a position to follow. Commerce has no attraction for Bráhuís or Baloch, while Afgháns seldom adopt the profession of merchants in their own country, but prefer to make their way to India for purposes of trade. There is little or no capital for the development of manufactures, with their attendant openings for the employment of skilled or unskilled labour. Even if such opportunities existed, it is doubtful whether the people would take advantage of them. They are too slothful and easy-going to feel any inclination towards industrial activity, and even the labouring classes of the community consist of Ghalzáís and others from Afghanistan, who return to their homes so soon as they have collected sufficient money to maintain them for a while. Afgháns, Bráhuís, and Baloch all have an innate objection to congregating even in permanent villages, so it is not surprising that they should show an even greater reluctance to reside in towns.

Besides the absence of inducements to enter the towns, there must be weighty reasons against such a course in the eyes of the tribesman. Life in a town is

expensive whilst all the necessaries of life are readily procurable at home. The tribesman grows sufficient corn for his own consumption, builds his own hut, makes his own cooking utensils and agricultural implements, while his wife makes his clothes and attends to his household wants.

The strenuousness, too, of town-life does not suit his calm, not to say idle disposition. Add to this the uncongeniality to him of any employment other than as a Government servant, and we have many excellent reasons for the fact that out of a total population of 40,033 which was censused in the towns of Baluchistan only 5,664 were recorded as having been born in the country itself. Even this figure does not represent the actual indigenous population, as a fairly large number of those whose birth place is shown as Baluchistan must be children of immigrants from India.

The incidence of urban to total population throughout Baluchistan is 49 per thousand. Quetta-Pishin is the only district where the incidence is considerable, the figure being 249 per thousand; in other words just one quarter of the population of this district is urban.

A comparison of the incidence per thousand of the population in towns, classified by religion with similar figures for the whole Province, indicates very clearly the distinction between the foreign population of the towns and the indigenous population living in the surrounding country.

Incidence of urban population by religion.

Whilst to every thousand of the total population there are 944 Musalmans, 5 Christians, 47 Hindus, 3 Sikhs and 1 Parsi, in the towns we find only 473 Musalmans per thousand, the numbers per thousand of the other religions rising in proportion to so much as 364 per thousand in the case of Hindus, 98 in the case of Christians, 60 for Sikhs and 5 for "others."

It is not difficult to explain the decrease in the proportion of Muhammadans and the increase of other religions among the urban population. The first reason is to be found in the dislike felt by the indigenous population to residence in towns. Secondly the urban population in the case both of the Hindus and Musalmans, is largely composed of traders either from India, or, in the case of Muhammadans, from Afghanistan, clerical establishments, and labourers, menials and other followers who have come into the country since the British occupation. Bráhuís and Baloch despise commerce, and though Afgháns differ from them in this respect, when they engage in trade, they prefer to leave their native country and seek larger profits among the vast but timid millions of India.

The large proportion of Christians in Quetta Cantonment, 290 per thousand, is due chiefly to the presence of the European garrison. It is this high proportion in the Cantonment which raises the figure for the whole urban population so high as 98 per thousand, as the next in point of numbers is the Quetta Municipality which contains only 34 Christians per thousand. Sikhs as a rule come to Baluchistan either in the capacity of sepoy in Native regiments or as skilled mechanics, whilst the Parsis are chiefly engaged in various commercial undertakings and as clerks in Government offices.

In Pishin and Chaman the number of Hindus exceeds that of the Musalmans, but in both these places the proportion of the various religions in the total population must always be affected by the composition of the regiments stationed in them at the time of the census. In the absence of a garrison, Sibi may be taken as a

town where normal conditions prevail, and here the proportions per thousand of Musalmans and Hindus are 524 and 414, respectively.

Proportion of males to females among urban population. P. 23, Sub. VIII. P. 59, Chapter IV, Sub. V, 3.

Another striking feature of the urban population and one characteristic of a non-indigenous community, is the small proportion of females to males. In one thousand of the total population of the urban areas there are on the average 793 males and only 207 females. As might be expected, the garrison towns show the highest proportion of males, their number in no case being less than 800 per thousand of the total population. It follows that the proportion of females is largest in the Quetta Municipality and in Sibi, where the proportion is 300 to every thousand of the population.

In discussing the question of the small proportion of females to males in the towns, it is to be remembered that the census was to be taken at the time of year when the climate of the Baluchistan highlands is still cold. Many native women leave Quetta for their homes in India at the beginning of winter and do not return until the spring is well advanced, and it may be presumed therefore that, had the census been taken in the summer, the proportion of females among the population would have been larger.

Of the various religious denominations, the highest proportion of females is to be found among the Parsis and Jews. Owing to the smallness of their respective numbers, these two denominations have been placed together for convenience of classification only and not on account of any affinity of race or religion.

Two reasons may be assigned for this high ratio ; the first that the Parsis in Baluchistan are usually men of substance who can afford to clothe the women of their families well and to supply them with the comforts necessary for withstanding the rigours of a winter in Baluchistan, and the second, that a number of the women of ill-fame in Quetta are Jewesses, the proportion of females among these two classes being artificially raised thereby.

It is curious to find that the proportion of females among Hindus exceeds that among Musalmans. The reason is probably to be found in the fact that the number of Hindu traders, the only class whose profession may be looked on as offering any inducement to take up a permanent residence with their families in Baluchistan, considerably exceeds the number of the same class among the Muhammadans.

Size of villages.

The value of Imperial Table III, in which towns and villages have been classified by population, is considerably discounted by the fact, to which I have already referred, that the revenue village has been taken as the unit in British and Administered Territory, while in the Agency tracts any group of permanent houses has been reckoned as a village.

I shall refer in a later section of this chapter to the nomadic tendency which forms so prominent a feature in Baluchistan. Its effect is seen as much in the paucity of the number of villages as in the smallness of their size. In cases in which the village community exists for purposes of mutual protection, the number of inhabitants does not, as a rule, rise above the minimum required for that purpose. Where the village has sprung up in consequence of the presence of a sufficient quantity of water for purposes of cultivation, the number of the population is limited, not by the amount of land but by the amount of water available for

distribution. There are no large rivers in the country from which a copious supply can be obtained, and the cultivators are dependent on the supply from underground channels or *Kárezes* (the Persian *Kandí*). In no case does this exceed a moderate stream capable of irrigating a limited number of acres. It is for these reasons that so many as 92 per cent. of the villages in Baluchistan are very small and contain less than 500 inhabitants each.

That the population in all cases remains at its lowest limit is shown by the fact that in the case of the remaining towns and villages the population in only one instance exceeds 5,000 souls. This is in Quetta, the capital of Baluchistan. P. 3, Vol. VA,
Table III.

The character of every race is affected by the nature of the country in which it lives, and the races of Baluchistan are no exception to the rule. The nomadic habit is prevalent in a high degree throughout the country, largely induced by the fact that cities cannot be built in the desert, and that the occasional oases, where water and pasture are to be found, do not admit of comfortable and permanent settlement. Given the necessary conditions of a well-watered and wealthy country, there would be no difficulty in converting the wandering tribesmen to the settled life of a farmer. Nomadism.

We have had an instance of such a policy in that adopted by the late General John Jacob in the middle of the last century. He first conquered the warlike Baloch freebooters, with whom he was brought in contact, and then settled them on the land round Jacobabad, which is irrigated from the Indus. The successful results of his policy are well known.

Among those tribes to whom he was unsuccessful in applying his system were the Marris and Bugtís, and it is now among these very people that there is a continual cry for irrigated land on which they may settle.

In considering the question of nomadism, which forms so important a feature in the returns for Baluchistan, it must be understood that, except under the circumstances which I shall presently specify, the general tendency everywhere in Baluchistan is for the tribesmen to avoid living together permanently in one place. P. 22, Sub. V,
7-10, 15.

The principal causes which induce the people of Baluchistan to occupy groups of permanent houses are three in number. The first is extreme of climate, whether hot or cold; the second, need of protection; and the third, the profits of agriculture. The latter has only arisen with the occupation of the country by the British.

Thus, in Kachhí and Las Bela and in the highland portion of the Province between Hindúbágh and Kalat, where permanent houses are required as a protection against the climate, the ruling characteristics of the landscape in the valley are occasional groups of rude mud-built huts.

With regard to the village as a means of protection, to this day the traveller may see towers from 15 to 20 feet in height with a small aperture for an entrance about six feet above the ground standing at intervals among the cultivated lands in parts of Zhob and Thal-Chotiali. They are a relic of the turbulent past and of the turmoil and confusion attending the struggles which preceded the advent of the British to the country. A walled village was then a necessity as a refuge in the time of trouble to which the tribesman could fly in the event of attack. He erected towers too in the corner of his fields, and on the approach of a raiding party he would fly to shelter himself there, leaving his cattle to the mercy of the

enemy. In the meantime, the main body of the community could await the attack with confidence behind the walls of their stronghold, to which access could only be gained by a single gate, strongly defended with a tower, similar to those in the fields, where piles of large stones promised a warm welcome for the attacking party.

In the directly administered districts the need for the population to live together in villages for purposes of defence has now been removed, and it is a curious fact that we find the ancient strongholds deserted, the people having returned to a semi-nomadic existence and taken up their abode in huts which they can easily evacuate as the requirements of finding new grazing or of sanitation dictate.

The third inducement for the people to live permanently together is to be found in the profits of agriculture, and this inducement now prevails strongly throughout the directly administered tracts.

With large garrisons situated at intervals through the country, there is a ready market for everything the cultivator can grow, including even the straw of his corn crops, which is used to feed the multitude of horses and other animals which have to be maintained by the cavalry and for purposes of mobilization. The cultivator, therefore, has very strong reasons for expending more time and trouble on his fields than was formerly his wont, and in order to do so he is compelled to stay permanently by them. The result is that he congregates in small groups wherever irrigable land is available for cultivation.

But irrigable land in Baluchistan is scarce, and all is fully taken up. In many parts, therefore, the tribesman only attempts to grow sufficient grain for his personal needs without recourse to irrigation. So bad a cultivator is he and so repugnant is the process to him that, after he has sown his seed, he will frequently move off with his cattle and flocks, returning only at harvest-time to reap anything which timely rain may have given him.

In such cases it is in cattle, sheep or camels that the tribesman's wealth consists, and his chief care must be to seek those parts of the country where fodder is most abundant. His household goods consist of little more than the blankets which are required to cover him at night, a hand-mill to grind corn, and the utensils for cooking his food. A hut made from the boughs of tamarisk or constructed by stretching woollen blankets over curved poles and surrounded by a wall of uncut stones, serves him well enough for a house and home. So when water is scarce or pasturage fails, he can load his household goods on a camel, donkey, or bullock, and move off to a locality which suits him better.

The nomad generally lives in detachments sufficient for mutual protection. When there is no longer room enough, owing to growth in the number of members and of cattle, they separate, the detached portion to wander until a congenial halting-place can be found or until it can attach itself to some other body. The process is well pictured in the Bible account of the wanderings of Abraham and Lot in the thirteenth Chapter of Genesis. Abraham said to Lot: "Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt go to the left hand, then I will go to the right; if thou depart to the right hand, then I will go to the left."

Forty-four per cent. of the entire population censused is unclassified and principally nomadic, and I consider that, under the conditions prevailing in the country, this figure is probably reliable. There is a considerable difference between the percentage of nomadic population in British and Administered Territory and in the Agency tracts. In the former area 14 per cent. of the population is nomadic, whilst in the latter the figure is 63 per cent. The difference is to be accounted for by the fact that the portion of the Province which is directly administered lies, for the most part, at a higher elevation above the sea-level than the rest of the Province, and that it is almost entirely inhabited by Afgháns who exhibit less tendency to nomadism than Baloch and Bráhuís. The presence, too, of garrison towns in Quetta-Pishin, Thal-Chotiali and Zhob offers inducements for cultivation and permanent residence in a single locality which do not exist in other parts of the country.

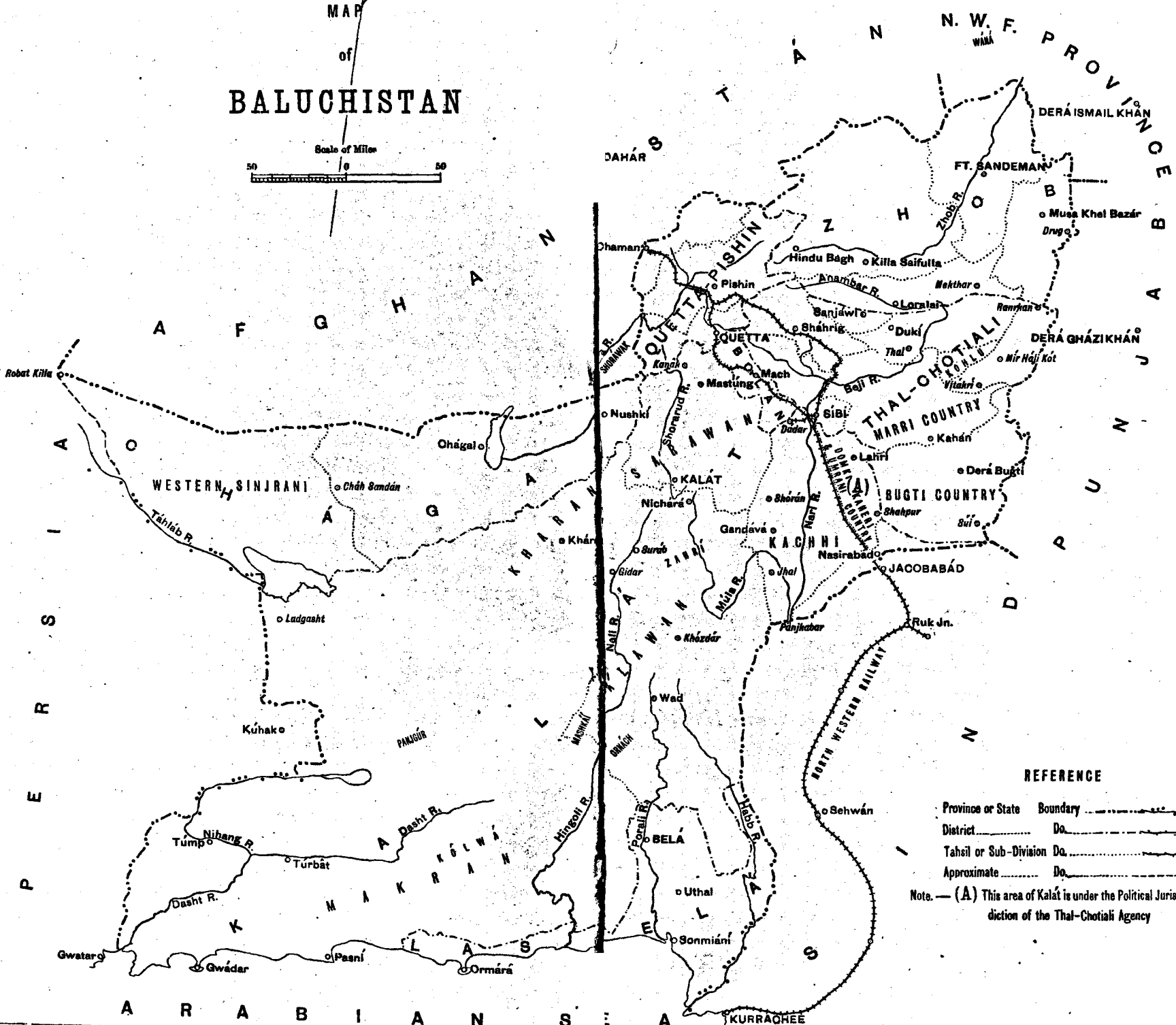
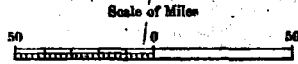
Nomadic population.
P. 22, Sub. V, 15.

In the Agency tracts the largest percentage of nomads is that for the Marrí and Bugtí hills. I have myself visited these hills, and I believe that there is every reason for considering this figure to be correct, for, of all the tribes inhabiting Baluchistan, the Marrís and the Bugtís exhibit the nomadic tendency to the largest degree. Their country lies on the hilly peninsula, which divides the valley of the Indus from the Kachhí plain. The height above sea-level is not great, and the climate, therefore, offers a mean between the cold of the upper steppes and the great heat of the Indus valley, and lends itself to an existence in the open air.

In the Kalat State 59 per cent. of the population is nomadic. It is the custom of all the Saráwán Bráhuís, who live in the upper highlands, known as Khurásán, to emigrate during the winter to the Kachhí plain *en masse*, leaving only a few attendants to watch their fields. In the greater part of the Jháláwán country, on the other hand, the climate is sufficiently equable to preclude the necessity of permanent houses, and the tribesman therefore prefers to dispense with them. I shall discuss the principal features of these periodic migrations in the following chapter.

No. I.

MAP of BALUCHISTAN



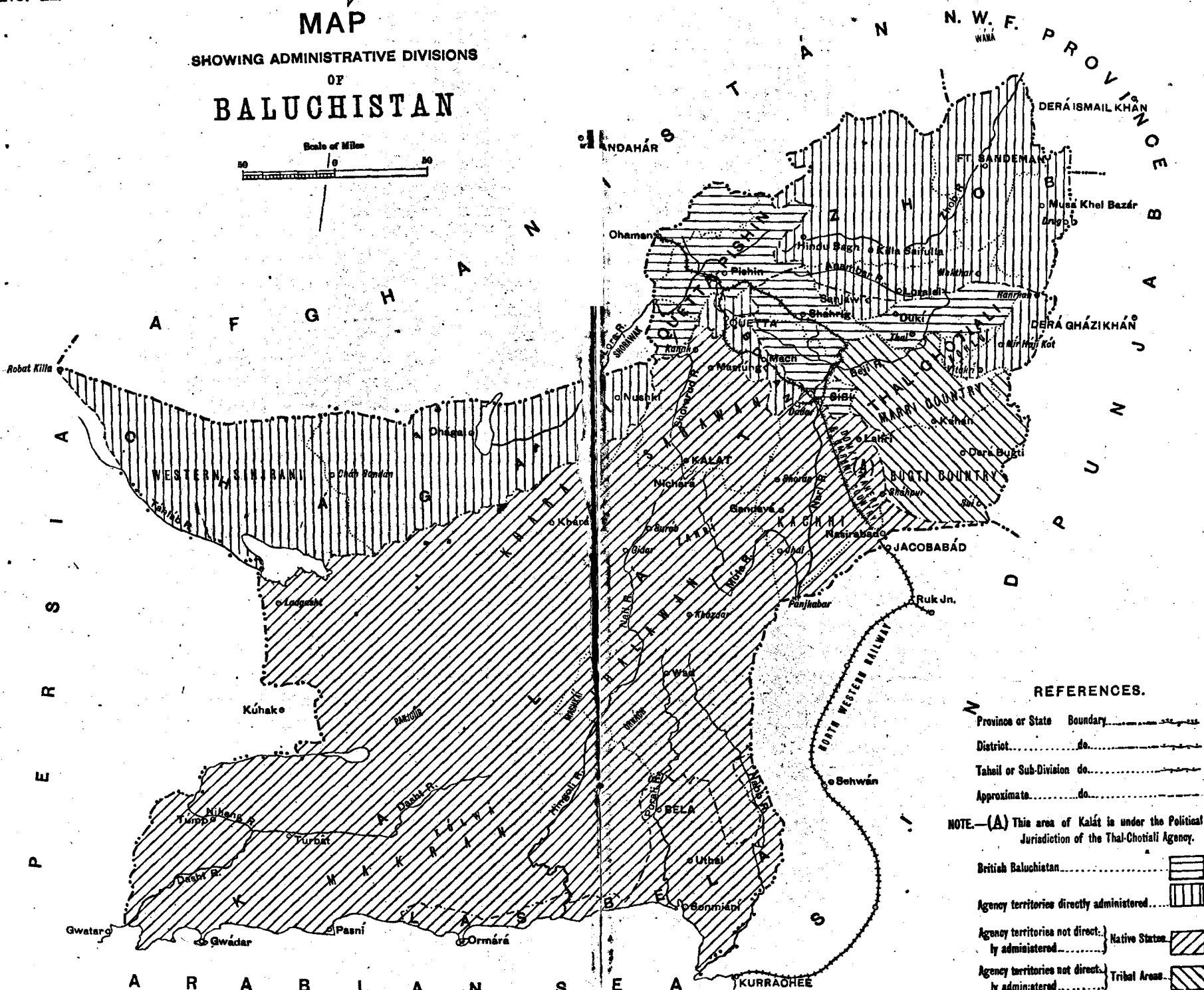
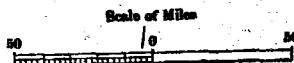
REFERENCE

- Province or State Boundary ————
 - District ———— Do ————
 - Tahsil or Sub-Division Do ————
 - Approximate Do ————
- Note. — (A) This area of Kalat is under the Political Jurisdiction of the Thal-Chotiali Agency

No. II

MAP

SHOWING ADMINISTRATIVE DIVISIONS OF BALUCHISTAN



REFERENCES.

- Province or State Boundary.....
- District..... do.....
- Tahsil or Sub-Division do.....
- Approximate..... do.....

NOTE.—(A) This area of Kalat is under the Political Jurisdiction of the Thal-Chotiali Agency.

- British Baluchistan.....
- Agency territories directly administered.....
- Agency territories not direct-
by administered..... Native States.....
- Agency territories not direct-
by administered..... Tribal Areas.....

Chapter I.—SUBSIDIARY
SHOWING THE DISTRIBUTION OF AREA, HOUSES AND

DIVISIONS.	Area in square miles.	Towns.	Villages.	OCCUPIED HOUSES.		
				Total.	In Towns.	In Villages.
1	2	3	4	5	6	7
BALUCHISTAN	132,315	6	2,054	178,320	11,111	167,209
I BRITISH BALUCHISTAN	9,403	3	453	25,330	2,247	23,083
1. Quetta-Pishin	4,587	2	282	13,610	856	12,754
(a) Pishin Tahsil	2,717	1	271	10,230	280	9,950
(b) Chaman Sub-Division	1,236	1	4	3,159	576	2,583
(c) Shorarud Sub-Tahsil	634	...	7	221	.....	221
2. Thal-Chotiali	4,816	1	171	11,720	1,391	10,329
(a) Shahrig Tahsil... ..	1,595	...	80	3,853	.....	3,853
(b) Sibi "	1,343	1	32	4,990	1,391	3,599
(c) Duki "	1,878	...	59	2,877	.....	2,877
II AGENCY TERRITORIES—						
(A) AREAS DIRECTLY ADMINIS-						
TERED...	36,401	3	821	43,173	8,864	34,309
1. Quetta-Pishin	540	1	47	11,342	6,925	4,417
(a) Quetta-Tahsil (excluding Shorarud)..	540	1	47	11,342	6,925	4,417
2. Thal-Chotiali	2,088	...	158	4,671	.....	4,671
(a) Sanjawi Sub-Tahsil	447	...	37	1,465	.....	1,465
(b) Barkhan Tahsil	1,277	...	112	2,926	.....	2,926
(c) Kohlu Sub-Tahsil	362	...	9	280	.....	280
3. Zhob	14,246	2	595	23,024	1,939	21,085
(a) Fort Sandeman Tahsil	3,658	1	116	8,010	1,061	6,949
(b) Musakhtel Tahsil	2,198	...	58	3,353	.....	3,353
(c) Loralai "	1,947	1	127	4,114	878	3,236
(d) Hindubagh "	6,443	...	205	4,499	.....	4,499
(e) Kiila Saifulla Sub-Tahsil ... ..		...	89	3,043	.....	3,043
4. Bolan	874	...	8	636	.....	636
5. Chagai	18,655	...	13	3,470	.....	3,470
(a) Chagai and Nushki	9,248	...	13	3,470	.....	3,470
(b) Western Sinjra (not censused in 1901)	9,407	...	.....	.....	.....	.....
(B) NATIVE STATES	79,382		733	104,027	.....	104,027
1. Kalat (including the area of						
Makran and Kharan)	73,025	...	709	90,915	.....	90,915
(a) Sarawan Country	4,766	...	176	14,548	.....	14,548
(b) Jhalawan "	16,166	...	49	54,891	.....	54,891
(c) Kachhi "	4,028	...	275	12,624	.....	12,624
(d) Domki, Kaheri, and Umrani Country.	1,282	...	39	2,797	.....	2,797
(e) Nafirabad Niabat	852	...	170	6,055	.....	6,055
(f) Makran and Kharan (not censused	45,931	...	.....	.....	.....	.....
in 1901)						
2. Las Bela	6,357	...	63	13,112	.....	13,112
(C) TRIBAL AREAS	7,129	...	8	5,790	.....	5,790
1. Marri Country	3,268	...	5	2,426	.....	2,426
2. Bugti Country	3,861	..	3	3,364	.....	3,364

1. "Baluchistan column 2" includes Makran, Kharan and
2. The term "Occupied Houses" includes not only permanent

TABLE IV.
POPULATION IN BALUCHISTAN BY TERRITORIAL DIVISIONS.

(Vide Map No. II, Chapter I.)

POPULATION.									DIVISIONS.
Persons.			Males.			Females.			
Total.	Urban.	Rural.	Total.	Urban.	Rural.	Total.	Urban.	Rural.	
8	9	10	11	12	13	14	15	16		17
810,746	40,033	770,713	445,520	31,757	413,763	365,226	8,276	356,950	BALUCHISTAN.
119,488	8,336	111,152	67,262	6,349	60,913	52,226	1,987	50,239	I BRITISH BALUCHISTAN.
69,252	3,785	65,467	38,746	3,183	35,563	30,506	602	29,904	1. Quetta-Fishin.
51,753	1,552	50,201	28,258	1,316	26,942	23,495	236	23,259	(a) Fishin Tahsil.
16,437	2,233	14,204	9,915	1,867	8,048	6,522	366	6,156	(b) Chaman Sub-Division.
1,062	...	1,062	573	...	573	489	...	489	(c) Shorárud Sub-Tahsil.
50,236	4,551	45,685	28,516	3,166	25,350	21,720	1,385	20,335	2. Thal-Chotiali.
16,573	...	16,573	9,421	...	9,421	7,152	...	7,152	(a) Shahrig Tahsil.
21,298	4,551	16,747	12,364	3,166	9,198	8,934	1,385	7,549	(b) Sibi "
12,365	...	12,365	6,731	...	6,731	5,634	...	5,634	(c) Duki "
188,758	31,697	157,061	111,264	25,408	85,856	77,494	6,289	71,205	II AGENCY TERRITORIES—
									(A) AREAS DIRECTLY ADMINISTERED.
44,835	24,584	20,251	30,199	19,151	11,048	14,636	5,433	9,203	1. Quetta-Fishin.
44,835	24,584	20,251	30,199	19,151	11,048	14,636	5,433	9,203	(a) Quetta Tahsil (excluding Shorárud).
22,869	...	22,839	12,092	...	12,092	10,777	...	10,777	2. Thal-Chotiali.
6,866	...	6,866	3,630	...	3,630	3,236	...	3,236	(a) Sanjáwi Sub-Tahsil.
14,922	...	14,922	7,868	...	7,868	7,054	...	7,054	(b) Bárkhán Tahsil.
1,081	...	1,081	594	...	594	487	...	487	(c) Kohlu Sub-Tahsil.
103,429	7,113	93,316	59,231	6,257	52,974	44,108	856	43,242	3. Zhob.
34,712	3,552	31,160	20,600	3,139	17,461	14,112	413	13,699	(a) Fort Sandeman Tahsil.
15,537	...	15,537	8,374	...	8,374	7,163	...	7,163	(b) Músákhel Tahsil.
18,174	3,561	14,613	11,220	3,118	8,102	6,954	443	6,511	(c) Loralai "
21,012	...	21,012	11,440	...	11,440	9,572	...	9,572	(d) Hindubágh "
13,994	...	13,994	7,597	...	7,597	6,397	...	6,397	(e) Kiila Saifulla Sub-Tahsil.
1,933	...	1,933	1,483	...	1,483	453	...	453	4. Bolan.
15,689	...	15,689	8,259	...	8,259	7,430	...	7,430	5. Chágai.
15,689	...	15,689	8,259	...	8,259	7,430	...	7,430	(a) Chágai and Nushki.
.....	...	.....	.....	...	.....	.....	...	.....	(b) Western Sinjrání (not censused in 1901).
463,581	...	463,581	245,237	...	245,237	218,344	...	218,344	(B) NATIVE STATES.
407,472	...	407,472	215,519	...	215,519	191,953	...	191,953	1. Kalat (including the area of Makrán and Kháran).
65,549	...	65,549	36,366	...	36,366	29,183	...	29,183	(a) Saráwán Country.
224,073	...	224,073	115,077	...	115,077	108,996	...	108,996	(b) Jháláwán "
63,367	...	63,367	34,251	...	34,251	29,116	...	29,116	(c) Ká hhi "
19,542	...	19,542	10,585	...	10,585	8,957	...	8,957	(d) Domki, Kaheri and Um-sáni Country.
34,941	...	34,941	19,240	...	19,240	15,701	...	15,701	(e) Nasirábád Niabat.
.....	...	.....	.....	...	.....	.....	...	.....	(f) Makrán and Kháran (not censused in 1901).
53,109	...	53,109	29,718	...	29,718	26,391	...	26,391	2. Las Bela.
38,919	...	38,919	21,757	...	21,757	17,162	...	17,162	(C) TRIBAL AREAS.
20,391	...	20,391	11,491	...	11,491	8,900	...	8,900	1. Marri Country.
18,528	...	18,528	10,266	...	10,266	8,262	...	8,262	2. Bugti Country.

Western Sinjrání which were not censused in 1901, buildings, but tents, huts and other temporary shelters.

Chapter I.—Subsidiary Table V.

DISTRICT OR STATE.	DENSITY OF POPULATION.													
	POPULATION PER SQUARE MILE.			Average number of square miles to a village.	Number of houses per square mile in rural areas.	DISTRIBUTION OF POPULATION OVER TOWNS AND VILLAGES BY SIZE.							Railway population unclassified.	Unclassified population principally nomadic.
	Total.	Urban.	Rural.			Villages.				Towns.				
						Percentages on total population of villages with population of				Percentages on total population of towns with population of				
				Under 500	500—1,000	1,000—2,000	2,000—5,000	1,000—2,000	2,000—5,000	20,000—50,000				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Mean for Baluchistan	11	1,540	10	37	2	29	11	5	5	0.2	2	8	0.3	44
I.—British and Administered Territory.	8	1,540	7	29	2	42	19	8	3	1	4	8	1	14
1. Quetta-Pishin	23	1,773	17	16	3	30	18	8	4	1	2	22	1	14
2. Thal-Chotiali	11	650	10	21	2	49	19	11	7	.....	6	.....	1	7
3. Zhob	7	2,371	7	24	1	58	21	6	.....	.....	7	.....	.....	10
4. Bolan	2	.....	2	109	1	19	69	.....	.....	.....	.....	.....	12	.....
5. Chágai	2	.....	2	711	3	14	8	6	.....	.....	.....	.....	.....	72
II.—Agency	12	.....	12	62	3	21	6	4	6	.....	.....	.....	.....	63
1. Marri and Bugti Country	5	.....	5	891	1	2	5	.....	.....	.....	.....	.....	.....	93
2. Kalat	15	.....	15	38	3	23	6	5	7	.....	.....	.....	.....	59
3. Las Bela	9	.....	9	101	2	14	8	8	6	.....	.....	.....	.....	69

* Chágai column 6" represents square miles to one house.

Chapter I.—Subsidiary Table VI.
Incidence of Population in Political Agencies.

Agency or District.	Rural Population per square mile.
1. Quetta-Pishin	5
2. Thal Chotiali (including Marri, Bugti, Domki, Kaheri and Umráni Country)... ..	9
3. Zhob... ..	5
4. Chágai	2
5. Kalat (including Bolan but excluding Nasrábád, Níábat and the Domki, Kaheri and Umráni Country).	14
6. Southern Baluchistan	13

Chapter I.—Subsidiary Table VII.

DISTRICT OR STATE.	HOUSES AND POPULATION IN URBAN AND RURAL AREAS.				
	Average number of houses.		Mean population.		
	Per village.	Per mile of Urban area.	Per house in Rural areas.	Per house in Urban areas.	Per village.
1	2	3	4	5	6
Mean for Baluchistan ...	81	427	5	4	200
I.—British and Administered Territory ...	45	427	5	4	175
1. Quetta-Pishin ...	52	486	5	4	208
2. Thal-Chotiali ...	46	199	5	3	191
3. Zhob ...	35	646	5	4	145
4. Bolan ...	83	.....	3	.....	212
5. Chagai ...	267	.....	5	.....	337
II.—Agency ...	141	.....	5	.....	241
1. Marri and Bugti Country ...	724	.....	7	.....	327
2. Kalat ...	128	.....	4	.....	237
3. Las Bela ...	208	.....	4	.....	274

Chapter I.—Subsidiary Table VIII.

Showing the proportion of females to 1,000 males in the towns.

DISTRICT.	Town, Municipality, Suburbs, Cantonments.	Females to 1,000 males.
Baluchistan ...	.....	231
British and Administered Territory ...	.....	231
1. Quetta-Pishin...	1. A.—Quetta Municipality ...	429
	B.— " Cantonment ...	142
	2. Pishin Bazar and Military Station...	179
	3. Chaman do. do. ...	196
2. Thal-Chotiali...	4. Sibi Town ...	437
3. Zhob ...	5. Fort Sandeman Bazar and Military Station...	132
	6. Loralai Bazar and Military Station ...	142

CHAPTER II.

MOVEMENT OF THE POPULATION.

The census operations of 1891.

Before discussing the subject of this chapter, some account may be given of the census operations which were conducted in Baluchistan in 1891. Sir Robert Sandeman was opposed to a general census, partly owing to the weakness of the establishments at that time available in the Province, and partly because he considered that the attempt would be unpopular with the people, and that the results, therefore, were likely to be untrustworthy. Eventually, after some discussion with the Census Commissioner and the Government of India, a regular census was taken on the appointed date in all cantonments, railway stations, railway huts and in the town of Quetta. Passengers by rail and the encampments of some Political Officers were also enumerated. A rough census, consisting of the preparation of an estimate of the resident population, was taken in the Quetta-Pishin District in 1890 and was checked in 1891, and an estimate of the population was also made in the Thal-Chhotiali District in the winter of 1890. This district then included the Bori Tahsil, which has now been transferred to the Zhob Political Agency. No attempt at enumeration was made in Zhob, which had only just been taken under control.

The operations covered an area of rather less than 21,000 square miles as against the 76,977 square miles included in the present census. No detailed report for the Province was prepared and printed, but the reports from the officers in charge of the two districts included in the operations were submitted to the Census Commissioner for India direct. Hence the information regarding the proceedings, which is now available, is both meagre and incomplete.

For purposes of comparison I have extracted a portion of the figures obtained at the census of 1891 in Subsidiary* Table I to this chapter. I have omitted the figures for Murghá Kibzái and Kot Khán Muhammad, as they are of no value for comparative purposes. The figures for the Quetta Cantonment appear to be somewhat suspicious.

* P. 30.

Brief historical retrospect.

But before going further, it is necessary to refer to the state of Baluchistan previous to 1875, the year when Sir Robert Sandeman first visited Kalat.

The condition of affairs in the Province may be best described, in the words of Sir Herbert Edwardes, as "the ebb and flow of might, right, possession and spoliation." For nearly twenty years the Khán of Kalat had been fighting with the chiefs of his confederacy, sometimes the one and sometimes the other getting the upper hand. Occasionally the Marris and Bugtis joined in the fray, but as a rule these two tribes contented themselves with raiding British territory, cutting off caravans which passed through the Bolan to and from Kandahar, or with acquiring new territory by fighting with the Khetrans, the Hasnis, or the Afghan Panis, Lunis and Musakhels. North-eastward, the Afghans very much resembled their Baloch and Brahúí brethren, tribe fighting with tribe, clan with clan, and group with group. There was no security of life or

property, and practically no communications existed. The only way in which whole tribes were saved from extermination was by the universal custom of never killing women or boys who had not yet put on trousers. To this day boys of fourteen are to be seen in the more remote tracts who have not yet adopted these articles of dress.

With Sir Robert Sandeman's arrival the feuds between the Khán of Kalat and his chiefs were settled; the Marrís and Bugtís were *cornered*; whilst the Afgháns of Thal-Chotiali and Quetta-Pishin were brought under control. In 1889 Zhob was added to the Province. Throughout the country peace and order were substituted for robbery and violence; then followed the construction of the railway to Quetta, communications in every direction were opened up, until there are now, in addition to the railway which runs from Jhatpat to Chaman, 545 miles of metalled roads and 1,473 of unmetalled roads and paths.

I have given this short description of the state of affairs which existed in the time of the generation preceding the advent of the British, and which many residents, now only of middle age, still remember, in order to show that at that time the period of human life must have been extraordinarily uncertain; for, in addition to the ordinary checks on population such as bad seasons, scanty rainfall, and dependence on cattle-breeding, which even now keep a large proportion of the people continually on the verge of starvation, there existed the additional and ever-present likelihood of a violent death. It may be taken for certain, therefore, that during the decade ending in 1891 a large increase of population took place, and that the same process has continued during the decade ending in 1901, in spite of the series of seasons of scarcity which preceded the census. Agriculture has greatly extended, at least in the directly administered tracts, new sources of irrigation have been opened, and the country has entered on an era of prosperity.

Unfortunately, it is impossible to distinguish, in the Subsidiary Tables attached to this chapter, the increase in numbers due to actual excess of births over deaths from that due to better methods of enumeration. In British and Administered Territory both causes, no doubt, contribute to the result. In the case of the Jhaláwán and Saráwán divisions of the Bráhuís, it has only been found possible to obtain figures for comparison by multiplying the number of fighting men by the mean population per house which was found at the present census, and the results obtained cannot be considered very reliable. Moreover, the population among these tribes has only been estimated at the present census, though the methods adopted have probably given us better results than those based on the former estimates. In one feature, however, both the figures obtained during the present census in British and Administered Territory and in the Agency agree, namely, the indication of a large increase in total population.

Subsidiary Table I shows an increase of 45 per cent. in the rural population of the Tahsils which were censused in 1891, the increase being shared by all Tahsils. In only one case, that of the Shabrig Tahsil, do the figures for 1891 and 1901 approximate, and here those of 1891 are anomalous, as work was at that time going on along the Harnai Railway, and a railway population of 6,006 was recorded against 1,760 recorded in 1901.

As I have said, so large an increase cannot be attributed entirely to excess of births over deaths, and we must look for the reason as much in better enumeration as

Comparative statistics.

P. 30 Sub. I.

Reasons for the increase of population in rural areas.

in natural reproduction. With the great development of the country, conditions have been generally favourable in the last ten years to the normal enhancement of population, though the decade ended with four years of scarcity. At the same time better enumeration has affected the results in two ways: firstly, by the more accurate counting of the rural population actually resident in villages, and secondly, by the inclusion in the returns of the two classes of nomadic population, graziers, &c., with no fixed home, those belonging to the indigenous tribes, and migrants from Afghanistan and other places. In 1901, too, the work was done systematically and under better supervision, and care was taken to carry out the enumeration on a tribal rather than a village basis. In 1891, so far as I can ascertain, no attempt was made to incorporate the nomadic population in the returns.

Comparative figures for towns.

Quetta Municipality and Sibi are the only towns in which the population is not affected by the movement of military bodies. Unfortunately they were censused on different lines, Quetta being regularly enumerated, while the population of Sibi was only estimated, like the remainder of the Thal-Chotiali District. The rough methods employed in 1891 will account for the fact that Sibi shows an increase of population amounting to 55 per cent. Quetta's increase amounts to 20 per cent., a sign of the healthy and vigorous urban growth which has accompanied the development of the rural tracts.

Comparative figures for Native States and Tribal Areas.

• P. 31 & 32.

P. 32, Sub. III.

I have compiled figures which are of academic rather than practical interest in Subsidiary Tables* II and III. The only item in which Mr. Hughes' figures of 1877 differ largely from those obtained at the present census, allowing for the sources of information at that time available, is in the case of Jháláwán country. These hills are still more or less a *terra incognita*, and it is not surprising that anyone writing at a distance should have erred in underestimating the population. He was probably unaware of the enormous extent of the tract. If Captain Minchin's estimate of the population of the Marrí and Bugtí Hills in 1866 is correct, it has more than doubled since that time. Mr. Bruce's estimate of 1870 appears to have been fairly accurate, but the estimate made in 1891 was much below the mark.

P. 33, Sub. IV.

Excluding the Rinds, who joined the Bráhuí confederacy at a later date than the other Bráhuí tribes, the Bangulzáís and Lángavs head the list of Saráwán tribes in point of numbers. Each of these tribes had to furnish larger contingents of armed men to the Khán of Kalat than the rest of the Saráwáns, and I think that their places on the list are fairly accurate. The methods by which the figures in column 3 of Subsidiary Table IV have been obtained are explained in the foot note to the table. It is interesting, therefore, to find that the Bangulzáís and Lángavs now show large increases of population on the figures formerly obtained, whilst all the other Saráwán Bráhuís proper show decreases. Among the Jháláwáns, on the other hand, the enhancement of population is distributed over several tribes, the Zehrís, Mengals, Rakshánís, Rodínís, Gurgnárís, Kambránís and Qalandránís, all sharing in the increase. The percentage of increase is high among both Saráwáns and Jháláwáns, 22 per cent. among the former and 16 among the latter. At the same time these figures are both very much lower than the percentages of increase among the rural population in British and Administered Territory.

Migration.

Besides the difference between births and deaths, the other cause which affects the strength of a population is migration, and here the circumstances of Baluchistan

are exceptional. Migration may be said to be of two kinds, periodic and temporary. Periodic migration chiefly consists in the movement of population within the Province, but this movement extends in some cases to Sind and the Panjab. To this extent it reduces the population, but this loss is compensated by a periodic immigration at the same season of the year from Afghanistan. • Temporary migration consists in the removal to India of a portion of the population for purposes of trade and labour, and is compensated in its turn by immigration from India into the towns in Baluchistan.

I dealt, in Chapter I, with the continual state of diffusion and dispersion in which a large proportion of the tribesmen of Baluchistan live. The nomadic habit thus acquired results in the periodic migrations to which I have referred. They take place twice a year, in the autumn and in the spring. In autumn the tide of migration sets from North to South and West to East, and in the spring it re-sets in the opposite direction. Bráhuís and Afgháns both take part in it, but with different objects and with varying methods. The Baloch, who live in the warmer parts of the Province, are nomads rather than migrants, but they, too, take their share in the periodic migration to the extent that they move out of their own country to the plains in the winter, especially when pasture happens to be scarce in their own country. Periodic migration.

The distinction in the migratory habits of Afgháns and Bráhuís consists in the fact that, while the Afgháns move down annually for purposes of commerce and to engage in the carrying trade and search for work as labourers, the Bráhuís make their way to the Kachhí plain from the highlands, or Khurásán as it is called, more for the sake of the cheaper living which the lowlands afford in winter and the facilities for feeding their cattle and flocks than for trade. The fact that so many as fifteen thousand camels have been counted in the Bolan during one month of the annual Bráhuí migration indicates the dimensions which the movement assumes. The householder loads all his goods, his cocks and hens, his women and children on a couple of camels and moves off to the plains, driving his cattle, sheep and goats before him. Arrived there, he sets up his tent, consisting of a goats-hair rug stretched on poles, and stays on until the increasing heat of April drives him to the highlands again. During this time but few of them engage in the regular carrying trade. Those of them who are so employed work chiefly along the Harnai-Loralai road.

The Bráhuís who move down the Bolan are those living in the Saráwán country to the north of Kalat, and their destination is the Kachhí plain. Those living in the higher parts of the Jháláwán Hills journey to Sind, and it is to them that I attribute the number of persons in Sind who have given their birthplace as Baluchistan. This view is confirmed by the presence among them of so large a proportion of women, who would not accompany their male relations if the migration was other than periodic. It is also to be recollected that previous to the census the country had been suffering from continued scarcity, a fact which doubtless increased the number of periodic emigrants to Sind.

With the Afgháns the case is different. They visit Baluchistan either as traders, carriers, or labourers. All these three classes are drawn from the same tribes, and are principally Ghalzáís, Sulemánkhels, Tarákís and Kharots. The term "Powandah" is that generally applied to them. It simply means "wandering" or "without a fixed place of abode." Most of them come from across the Afghán

border, but there are a few Sulemánkhels and others, who seldom go beyond the confines of Zhob in their spring migration northward.

In countries unprovided, or badly provided with roads, the only means of transport is by beasts of burden, and long experience has shown the camel to be the most useful for this purpose. In order to meet this need, it has come about that the whole of certain tribes or of groups of tribes have adopted carrying as a profession. Some buy, sell, and carry their own merchandise, whilst others hire out the camels which belong to them. They bring down carpets, furs, *postins* or sheep-skin coats, woollen manufactures and dry fruits. They also have animals of various kinds, such as horses, dogs, cats, sheep, etc. Many of them go direct to the Panjab plains; but others make their winter settlement in the lower valleys of Zhob and Thal-Chotiali, and then proceed further south, disposing of their goods and afterwards purchasing a fresh supply. Sometimes they make a trip or two on hire in the interval between their first arrival and their departure in the spring. Eventually they return northward, taking with them loads of cotton goods, piece-goods, salt, grain, metals and other commodities. The extent of this external immigration into three of the directly administered districts of Baluchistan is shown in Subsidiary* Table V. The figures for other areas were not ascertainable. If we assume, as I think we may safely do, that the majority of the migrants to Sind and the Panjab are periodic migrants only, periodic emigration will be seen to considerably exceed periodic immigration, the numbers being 70,267 against 17,751.

*P. 34.

Temporary emigration.

Temporary external migration from Baluchistan is confined chiefly to the Afgháns and to Makráns. The Afgháns extend all over India, and indeed go much further than India, for they do not hesitate to make their way to Káshgar in Chinese Turkistan and to Australia. It is no uncommon occurrence for a Political Officer visiting an Afghán village to be addressed in English modified by a broad Australian accent. The speaker will tell one that he has spent many years in Australia, generally as a 'camel driver. Sometimes he adds that he has "made his pile" and does not intend to return, and at others, that he proposes to go back as soon as the money which he has brought with him is spent. Not unfrequently he owns property in Australia.

Afgháns generally proceed to India as ordinary traders, buying stock in Bombay or some other big town, and either hawking it through the country or setting up permanent shops in the villages. No doubt their great bodily strength and rough ways endow them with a prestige among the softer races of the south which is helpful in collecting debts! Hyderabad in the Deccan is well known to be particularly attractive to them, and I am therefore surprised to find that only 13 men are shown in the return for that State as having been born in Baluchistan. This is the more surprising when we find that there are so many as 177 persons in Berar who were born in Baluchistan, though the area of Berar is considerably less than that of the Hyderabad State. Central India and the Central Provinces which adjoin Berar also return no births in Baluchistan, and I cannot help thinking that a good many Afghán traders and others in those States and in Hyderabad, who are natives of Baluchistan, have recorded their birth-place as Afghanistan.

In addition to the periodic migration of the Bráhúís to Sind, there is also a good deal of temporary migration from Las Bela and Makrán to that Province. The

people from these parts go to Karachi in large numbers to find employment as labourers in the port and as domestic servants. Their numbers account for the excess of males over females among the immigrants to Bombay and Sind shown in Subsidiary Table VI. The Makránis are excellent labourers, and a number of them are employed in the coal mines which are worked by the North-Western Railway at Khost and Zardálu. The Manager informs me that the supply is now being curtailed by the employment of a number of Makránis in Assam and this accounts for 655 persons having been recorded in Assam as born in Baluchistan.

The immigrants to Baluchistan, both European and native, constitute the security, the motive force and the brains of the country. They are soldiers, clerks, merchants, and labourers, and, with the exception, perhaps, of a few traders, all are birds of passage. This means that immigration to Baluchistan is, as a rule, temporary. Were it not so, we should find a larger proportion of females among the immigrant population, the proportion shown by the returns being only 18 per cent. of the total population.

Immigration.

P. 36, Sub. VII.

The largest proportion of immigrants is drawn from the Panjab, the United Provinces of Agra and Oudh and Bombay, Sind among British Provinces, and from Afghanistan among adjacent countries. Europe contributes its quota in the shape of the garrison, political officials, and a few shopkeepers.

P. 28, Vol. VA, Table XI, and P. 35, Sub. VI.

Strangely enough, of the provinces of British India, Burma and Bengal supply the largest proportion of females to the total number of immigrants from those Provinces, the former sending 65 and the latter 32 per cent. The number of immigrants in both these cases is, however, inconsiderable, and the high ratio of females may be looked on as a coincidence rather than a matter of practical interest. Normal conditions may be said to prevail among the immigrants from Sind and the Panjab, and here Sind, from which a majority of the Hindu trading classes are drawn, sends the highest proportion of females. Sindhi women number 29 per cent. of the total immigrants, whilst those from the Panjab and the United Provinces of Agra and Oudh number 19 and 17 per cent., respectively. Female immigrants from Arabia consist for the most part of women of the bazars, and the conditions of immigration from that country may therefore be considered anomalous.

Female immigration.

P. 36, Sub. VII.

Subsidiary Table I.

Comparative statement of population in British and Administered Territory at the Censuses of 1891 and 1901.

District and Tehsil.	Census of 1891.			Census of 1901.			Variation since 1891.					
							Net Increase.			Decrease.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Total	115,362	55,089	60,273	187,804	91,561	76,243	52,442	36,472	15,970	.....	...	.....
Quetta-Pishin	59,328	24,114	35,214	85,718	46,611	39,107	26,390	22,497	3,893	.....	...	.....
Quetta	11,628	3,715	*7,913	21,313	11,621	9,692	9,685	7,906	1,779	.....	...	.....
Pishin	36,648	12,725	*23,923	50,201	26,942	23,259	13,553	14,217	.....	664	...	66
Chaman	11,052	7,674	3,378	14,204	8,048	6,156	3,152	374	2,778	.....	...	.....
Thal-Chotiali	50,885	27,990	22,895	67,473	36,848	30,625	16,588	8,928	7,660	.....	...	.....
Sibi Tahsil	10,457	5,611	4,846	16,747	9,198	7,549	6,290	3,587	2,703	.....	...	.....
Shahrig Tahsil	16,241	9,124	7,117	16,573	9,421	7,152	332	297	35	.....	...	.....
Thal (Duki)	8,006	4,340	3,669	12,365	6,731	5,634	4,356	2,391	1,965	.....	...	.....
Sanjawi (Sub-Tahsil).	5,532	3,018	2,514	6,866	3,630	3,236	1,334	612	722	.....	...	.....
Barkhan Tahsil	10,646	5,827	4,819	14,922	7,868	7,054	4,276	2,041	2,235	.....	...	.....
Zhob	5,149	3,055	2,094	14,613	8,102	6,511	9,464	5,047	4,417	.....	...	.....
†Bori or Loralai Tahsil	5,149	3,055	2,094	14,613	8,102	6,511	9,464	5,047	4,417	.....	...	.....

Note (a).—The rate of increase among the total population has been 45 per cent.

(b) The percentage of males to total population in Thal-Chotiali and Zhob in 1891, 55 per cent.

(c) Do. do. do. in 1901, do.

(d) "Total cols. 2 and 5" excluding Urban population.

TOWNS.

Quetta Civil Town and Railway Lines ...	11,302	8,452	2,850	13,517	9,462	4,055	2,215	1,010	1,205	.....	...	.....
Quetta Cantonment ...	7,500	...	.....	11,067	9,689	1,378	3,567	...	...	.....	...	.....
Pishin Bazar and Military station...	532	415	117	1,552	1,316	236	1,020	901	119	.....	...	.....
Sibi Town	2,944	2,186	758	4,551	3,166	1,385	1,607	980	627	.....	...	.....
Loralai Bazar and Cantonment...	6,629	5,869	760	3,561	3,118	443	.....	...	.....	2,068	2,751	31

* Children of both sexes were grouped with females in 1891.

† The Bori Tahsil was included in the Thal-Chotiali District in 1891.

"Quetta Civil Town and Railway Lines, column 2," includes 1,835 persons classed under "Railways and Encampments" in 1891. (Census of India 1891, General Tables, Vol. I, p. 70.)

Subsidiary Table II.

Comparative statement of population of Native States.

State, etc.	Estimated figures for 1877 extracted from 'Baluchistan' by A. W. Hughes, F.R.G.S.	Estimated figures extracted from official reports and other publications previous to 1890.	Census of 1891.			Census of 1901.			REMARKS.
			Persons.	Males.	Females.	Persons.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
Sarāwān	70,000	.....	...	...	...	83,174	46,108	37,066	
Jhālāwān	40,000	.....	...	...	...	224,073	115,077	108,996	
Kachhī	100,000	* 50,000	to	60,000	...	98,308	53,491	44,817	* Excluding the Nasirābād Niābat.
Las	30,000	10,000	...	...	...	56,109	29,718	26,391	

1. "Sarāwān column 2" includes Nushki, Khārān, Shal, Mastung, Mangochar, Kalat, Kirta and Gurginā.
2. "Jhālāwān column 2" includes Sohrab, Zehri, Bāghwānā, Khozdār, Zaidi, Kappar, Wad, Nāi, Greshak, Bessemar and Matt.
3. "Kachhī column 2" includes Gandāvā, Dhādar, Bhāg, Kotrā and Nasirābād.
4. "Las Bela column 2" includes Bela, Sonmīāni, Uthal and Liyāri.
5. "Sarāwān column: 7" includes Bolan and Chāgai as they have been included in Hughes' figures.
6. "Kachhī column 7" includes figures for the Nasirābād Niābat.
7. "Las column 2" excluding and column 7 including Ormrā.
8. "Jhālāwān columns 7—9," represent the population censused in the Jhālāwān country only.

Subsidiary Table III.

Comparative statement of population of Tribal Areas.

TRIBAL AREAS.	Captain Minchin's estimate (1866). ^e	Mr. Bruce's estimate (1870). [†]	Estimated figures extracted from Official reports and other publications previous to 1890.	CENSUS OF 1891.			CENSUS OF 1901.		
				Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Total	16,900	31,796	31,482	23,237	13,540	9,747	38,919	21,757	17,162
Marri Country.	9,540	21,620	19,932	9,578	5,695	3,883	20,391	11,491	8,900
Bugti Country.	7,360	10,166	11,500	13,709	7,845	5,864	18,528	10,266	8,262

NOTE.—"Marri and Bugti country columns 2, 3 and 4" represent estimates obtained by multiplying the number of fighting men by 4.6, the mean population per house at the present Census.

^e Memorandum on the Baloch tribes in the Dera Ghazi Khan District by Captain C. Minchin (Selections from the records of the Government of the Punjab, No. III., 1869), page 77.

[†] Notes on Dera Ghazi Khan District, N.W. Frontier, and its border tribes by E. B. J. Bruce, Esq. (Selections from the records of the Government of the Punjab, No. II., 1870), pages 65 and 71.

Subsidiary Table IV.

Comparative statement showing the numerical strength of the Saráwán and Jháláwán tribes estimated from official reports and found at the Census of 1901.

Estimates of Fighting Men given in official publications.			Enumerated at the Census of 1901.			Increase.	Decrease.	REMARKS.
Name of tribe.	No. of fighting men.	Total.	Total.	Males.	Females.			
1	2	3	4	5	6	7	8	9
Saráwán ... ..	...	61,360	74,737	...	...	13,377	...	Percentage of increase 22%.
Raisáni	1,200	5,520	3,194	1,747	1,447	...	2,326	
Sháhwáni	2,000	9,200	8,148	4,494	3,654	...	1,052	
Mohammad Sháhi ...	1,500	6,900	3,023	1,677	1,346	...	3,877	
Bangulzái	2,000	9,200	11,229	6,213	5,016	2,029	...	
Kurd	1,200	5,520	4,018	2,177	1,841	...	1,502	
Zehri	1,500	6,900	6,278	3,509	2,769	...	622	
Sarparrá... ..	1,000	4,600	1,003	534	469	...	3,597	
Lángav	1,200	5,520	18,528	10,243	8,285	13,008	...	
Rind (Baloch) ... ..	...	8,000	19,316	10,538	8,778	11,316	...	
Jháláwán ... ..	...	199,787	232,550	...	...	32,763	...	Percentage of increase 16%.
Zehri	8,000	36,800	50,176	25,500	24,676	13,376	...	
Mongal	5,852	26,919	75,769	38,597	37,172	48,850	...	
Mohammad Haani ...	18,000	82,800	57,489	29,748	27,741	...	25,311	
Bizanjo	4,000	18,400	17,013	8,845	8,168	...	1,387	
Sájdí	2,000	9,200	6,703	3,517	3,186	...	2,497	
Rakhsháni	300	1,380	3,762	1,983	1,779	2,382	...	
Bodíni	300	1,380	2,060	1,134	926	680	...	
Bekezái	280	1,288	1,278	751	527	...	10	
Gurgnári	700	3,220	4,033	2,075	1,958	813	...	
Kambráni	1,000	4,600	4,928	2,593	2,335	328	...	
Mírwáni... ..	1,000	4,600	150	80	70	...	4,450	
Nichári	1,000	4,600	2,107	1,110	997	...	2,493	
Pindráni	500	2,300	766	419	347	...	1,534	
Qalandráni	500	2,300	6,316	3,248	3,068	4,016	...	

No separate estimates available for the Ahmadzái, Iltazái and Sumáláni tribes.

The figures in column 3 are obtained by multiplying the number of fighting men by 4.6, the mean population per house obtained at the present Census.

Subsidiary Table V.

Statement showing by Tahsils for certain districts the nomadic population
(principally non-resident) censused in 1901.

District and Tahsil.	Population.		
	Persons.	Males.	Females.
Total	17,751	9,794	7,957
Quetta-Pishin	3,465	1,944	1,521
Quetta Tahsil	2,255	1,171	1,084
Pishin "	1,117	680	437
Chaman Sub-division	93	93	.....
Thal-Chotiali	4,962	2,767	2,195
Sibi Tahsil	2,011	1,084	927
Shahrig Tahsil	81	49	32
Duki "	2,755	1,564	1,191
Sanjawi Sub-Tahsil	115	70	45
Zhob	9,324	5,063	4,241
Fort Sandeman Tahsil	5,891	3,166	2,725
Loralai Tahsil	476	253	223
Hindubagh Tahsil	2,282	1,286	996
Musakhel Tahsil	675	378	297

Subsidiary Table VI.

Statement showing the loss and gain to Baluchistan and the Indian Provinces and States by Migration.

Provinces and States in India beyond Baluchistan.	INTERNAL MIGRATION.						GAIN TO						LOSS TO						REMARKS.
	Emigrants from Baluchistan censused in each Province or State.			Immigrants from Indian Provinces or States censused in Baluchistan.			Baluchistan.			Indian Provinces and States.			Baluchistan.			Indian Provinces and States.			
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Total ...	70,207	41,304	28,903	84,281	27,941	6,340	20,180	22,162	4,018	62,169	35,586	26,581	62,258	35,602	26,594	20,180	22,162	4,018	Net loss to Baluchistan 86,076.
1. Ajmer ...	18	11	2	168	162	6	155	151	4	...	...	...	...	...	...	155	151	4	
2. Assam ...	655	644	11	...	...	...	...	...	...	655	644	11	655	644	11	...	...	...
3. Bengal ...	86	25	11	146	99	47	110	74	36	...	...	...	...	...	...	110	74	36	
4. Bombay and Sind ...	65,869	38,141	27,528	4,325	3,373	962	...	...	...	61,534	34,768	26,566	61,534	34,768	26,566	...	...	...
5. Berar ...	177	173	4	...	...	...	...	...	...	177	173	4	177	173	4	...	...	...
6. Burma ...	6	6	2	23	8	15	15	2	13	...	...	...	...	...	...	15	2	13	
7. Central India ...	...	...	...	256	231	25	256	231	25	...	...	...	...	...	...	256	231	25	
8. Central Provinces ...	...	...	...	90	77	13	90	77	13	...	...	...	...	...	...	90	77	13	
9. Hyderabad Deccan ...	13	13	...	49	41	8	36	28	8	...	...	...	...	...	...	36	28	8	
10. Kashmir and Jammu ...	16	15	1	433	367	66	433	367	66	...	...	...	...	...	...	433	367	66	
11. Mysore ...	7	2	5	32	19	14	25	16	9	...	...	...	...	...	...	25	16	9	
12. Madras ...	23	16	7	146	108	40	123	90	33	...	...	...	...	...	...	123	90	33	
13. United Provinces of Agra and Oudh. ...	148	183	15	5,372	4,474	898	5,224	4,341	883	...	...	...	...	...	...	5,224	4,341	883	
14. Panjab ...	3,445	2,137	1,308	22,081	17,883	4,198	18,636	15,746	2,890	...	...	...	...	...	...	18,636	15,746	2,890	
15. Rajputana ...	57	46	9	1,184	1,087	47	1,077	1,039	38	...	...	...	...	...	...	1,077	1,039	38	

Subsidiary Table VII.

Statement showing the percentage of females to total immigrants in Baluchistan from Provinces of India, States in India, other adjacent Asiatic Countries and from Europe.

District, State, Province or Country where born.	Percentage of females.	District, State, Province or Country where born.	Percentage of females.
A. Districts of Baluchistan ...	31	4. Kashmir	15
(a) British and administered territory	30	5. Mysore	44
(b) Agency	34	6. United Provinces of Agra and Oudh	15
B. Provinces in India beyond Baluchistan	19	7. Panjab	9
1. Ajmer	4	8. Rajputana	4
2. Bengal	32	9. Portuguese settlements ...	8
3. Bombay	12	10. Wairistan ... ..	...
4. Sind	29	11. Yaghistan ... ..	...
5. Burma	65	D. Countries adjacent to India ...	20
6. Central India	17	1. Afghanistan	20
7. Central Provinces	14	2. Persia	49
8. Madras	27	3. Bhutan	100
9. United Provinces of Agra and Oudh	17	4. Nepal	33
10. Panjab	19	E. Other Asiatic Countries ...	38
11. India unspecified	18	Arabia	48
C. States in India beyond Baluchistan	9	Turkistan	9
1. Bombay and Sind	23	F. Europe	7
2. Central India	9	Percentage of females to total immigrants from places other than Districts of Baluchistan	18
3. Hyderabad	16		

CHAPTER III.

RELIGION.

THE whole indigenous population of Baluchistan may be divided into two religious denominations, Musalmans and Hindus. The former, as might have been expected, greatly exceed the latter, the proportion per hundred thousand of the population being 94,403 to 4,706. The only other religions which have been recorded are Christian, Sikh, Parsi, Jew and Jain, none of which are indigenous to the country. The figures for all of them are insignificant in consequence. There are no Christians, Jews, Jains or Parsis in the "Agency," political considerations and the fanaticism of the people of the country preventing, for the present, the extension of missionary effort beyond the more civilised surroundings of the towns. A few Sikh mechanics were enumerated in the Kalat State, and theirs is the only non-indigenous religion, which was recorded in the "Agency." The figures are not, I fear, entirely free from error, a good many Sikhs having been found to have been classed as Hindus. P. 48, Sub. I.
2 & 4.

The number of Christians in Baluchistan is so small that it seems advisable to deal with the actual numbers in preference to percentages or proportionate results, even at the risk of repeating figures which are to be found in the Tables. Christians.

Of the Christian population 3,477 are Europeans, 124 Eurasians and 425 natives. Native Christians thus compose only 11 per cent. of the total number of Christians in the Province. The majority of the Christian population consists of the Quetta garrison, and it will be seen that in Quetta-Pishin the Christian population is nearly thirty times as great as in any of the other districts.

As the European garrison of Quetta includes so large a proportion of the Christian population, the numbers of the various religious denominations must be considered a fluctuating quantity, dependent to a large extent on whether Scotch, English or Irish regiments are quartered in the place. In 1901 members of the Anglican Communion were most numerous in Baluchistan and numbered 2,857, Roman Catholics come next with 736, Methodists with 165, and Presbyterians with 90. Christian Denominations

Among the Eurasian community the numbers of Anglicans and Roman Catholics are nearly evenly balanced, 59 being Anglicans and 61 Roman Catholics.

It is to be regretted that denomination was not returned in the case of so many as 132 Native Christians. Of the remainder, 135 are Anglicans and 149 Roman Catholics, 3 Methodists and 6 Presbyterians. Among the Roman Catholic Native Christians there are 103 Goanese, of whom a large number are in domestic service in Quetta; of the others 9 were born in Sind, 11 in Madras, 12 in the United Provinces of Agra and Oudh, 4 in Bombay, and 10 in the Panjab. Among the Native Christians of the Anglican Communion, only 25 have been recorded as having been born in Baluchistan; the birth-place of the remainder was British India.

The Missions working in Baluchistan consist of a branch of the Church Missionary Society and another of the Church of England Zanana Missionary Society. The workers of both these societies are endeavouring to obtain a foothold among the people by giving medical aid to all who are in need of it. It is in this direction, therefore, that their efforts are principally concentrated, and a very large number of cases are treated in the two hospitals belonging to the Missions. But few Afgháns or Baloch have been baptised so far, the Native Christian congregation consisting for the most part of Chuhrás from the Panjab.

Spread of Islam in Baluchistan.

The exact period at which the tribes of Baluchistan first came into contact with Muhammadanism must remain buried in obscurity. It is probable, however, that they did so early in the Muhammadan era. Seistan, which touches the western border of the Province, was conquered so early as 31 A. H., whilst about the year 44 A. H. (665 A. D.) Muhallab, son of Abu Safra, brought the countries of Kabul and Zabul under submission. In 714 A. D. Muhammad, son of Kásim, set out from Shiráz to conquer Sind, and on his way passed through Makrán. It is unlikely that the hill country to the north-east of his route could have escaped the influence of the new religion and, a little later we find the writer of the *Ashkál-ul-bilád*, who is believed to have lived at the end of the tenth century, stating that in his time the Governor of Khozdár, which lies to the south of Kalát, was Múin-bin-Ahmad—evidently an Arab—and that the *Khutba* was read in the name of the Khalifa only. We also know that in 1004 A. D. Mahmúd of Ghazni was obliged to attack Multan, which was at that time under the sway of a Musalman Afghán Chief. Again, in the history written by Farishta (1607 A. D.) it is related that the Afghán dynasties of Lodhi and Súr, who ruled the Delhi Empire, were descended from one Khálid-bin-Abdulla, who was the Governor of Kabul under the Khalifa Walíd (705 A. D.). Khálid is said to have been dispossessed of his post and to have thereupon migrated to the mountains round the Takht-i-Sulemán, where he established himself and gave his daughter in marriage to an Afghán who had been converted to Islam.

The practice of Islam on the Frontier.*

The orthodox Muhammadan divides his religion into two parts, Faith and Practice. Under Faith is included belief in God, in His angels and His Scriptures, in His Prophets, in the resurrection and day of judgment, and in God's absolute decree and predetermination both of good and evil. The four points relating to practice are prayer with certain ablutions, alms, fasting and the pilgrimage to Mecca.

In addition, there are certain precepts in the Qoran, relative both to Faith and Practice, which it is incumbent on all Muhammadans to follow. Such are the prohibition of the use of wine, opium, or bhang, and of gambling, and abstinence from eating unclean meats, such as swine's flesh, and from usury. The Qoran, which treats of secular as much as of spiritual matters, also contains many ordinances by which the life of a Musalman in civil affairs is regulated. Thus it is laid down that the punishment of an adulteress, whose offence has been proved by the production of four witnesses, should be imprisonment in a separate apartment till

* NOTE.—In compiling this portion of the present chapter, I have made use of the following books:—“The Koran,” by George Sale. F. Warne & Co., London and New York. “Islam,” by J. H. Stobart, published by the Society for Promoting Christian Knowledge; and “Notes on Muhammadanism,” by the Revd. T. P. Hughes, W. H. Allen & Co., London.

death release her ; in the division of inheritance, women's rights are to be respected and orphans are to have no wrong done to them ; wilful murder, too, is forbidden under pain of the severest penalties in the next life, though in another part of the Qoran a composition for the life of a murdered man is permitted. Theft, too, is punishable by cutting off the hand.

Such being the precepts derived from the Qoran, I propose to compare them with the customs and practice prevailing among the most typical races in Baluchistan with whom I have come in contact. I am unacquainted with Islam as practised by the Jats. The Lásís are exceedingly superstitious, but appear from their proximity to Karachi to have imbibed more of the commonly accepted tenets of Islam than their neighbours of the hills. In Las Bela, for instance, a woman is entitled to a share in inheritance, a right which Afgháns and Bráhúís seldom admit.

Bráhúís, Baloch and Afgháns are equally ignorant of everything connected with their religion beyond its most elementary doctrines. In matters of faith, the tribesman confines himself to the belief that there is a God, a Prophét, a resurrection, and a day of judgment. He knows that there is a Qoran, but in the absence of a knowledge of Arabic and of qualified teachers who can expound its meaning, he is ignorant of its contents. He believes that everything happens by inevitable necessity, but how far this is connected in his mind with predetermination on the part of his Creator it is difficult to say.

His practice is, to say the least of it, un-Islamic. Though he repeats every day that there is one God only who is worthy of worship, he almost invariably prefers to worship some Saint or tomb. The Saints or *Pirs* in fact are invested with all the attributes of God. It is the Saint who can avert calamity, cure disease, procure children for the childless, bless the efforts of the hunter, or even improve the circumstances of the dead. The underlying feeling seems to be that man is too sinful to approach God direct, and therefore the intervention of some one more worthy must be sought. Anyone visiting a shrine will observe stones, carved pieces of wood, bunches of hair tied to trees, remnants of clothes, horns of wild animals, bells and various other articles of paltry value. They are placed at the shrines by devotees in performance of vows. The mother, who is blessed with a child, will bring it to the Shrine where she will shave it and offer the hair and the baby's clothes in performance of vows, made during the course of her pregnancy. The object is that the local Saint may thereby be induced to interest himself or herself (for the Saints are of both sexes) in the welfare of the little one. The hunter brings the horns of the deer which he has slain, in the hope of further good sport ; whilst those who are suffering from disease pass the stones or carved pieces of wood over the part affected, trusting that by this means the ill from which they are suffering will be removed.

Superstition is, indeed, a more appropriate term for the ordinary belief of the people than the name of religion. Throughout the Province it prevails in every form of grossness. Among the Baloch no man will set out on a journey if he has been told by the Mulla that his star is unpropitious. If some one calls to a Baloch from behind as he is starting on a journey, he must sit down for a while before he proceeds. He will never wear clothes which have been dyed either black or blue ; he has even an objection to green, because indigo partakes largely in the

manufacture of that colour. For fear of ill-luck he will never cut his beard or hair. An oath by the head of his Sardar is considered more binding than an oath on the Qoran, and the belief in the evil eye is universal. Particular tribes and particular groups of tribes have their own superstitious aversions, and the members of the Sardarkhel or chief section among the Rind Baloch have as great an aversion to camel's meat, though it is common article of food, as other Muhammadans to swine's flesh. It is a common saying among them: "If I fail in this, may I be made to eat camel's flesh." Similarly, Lashari Baloch will not live in a locality where *Alro*, a small vegetable found in Kachhi, grows.

Ordeals by water or fire are still in vogue for the detection of crime. One form of the ordeal by water is as follows:—A man stands in a pool of water some four feet deep, with a pole in his hand about six feet high, which he sticks into the mud under the water. The criminal, after receiving blessings from the Mulla, is made to hold his breath and sit under the water, whilst the man holding the pole keeps him down with the hand which is free. As soon as the criminal puts his head under the water, a man, who is posted on the bank runs to another, who is placed at a distance of from thirty to seventy paces from the first. As soon as the first man reaches the second, the latter starts and runs to the bank, and if the criminal can hold his breath till he reaches it he is held to be innocent. In another form of the ordeal a man shoots an arrow from a bow, and if the accused can keep his mouth under water until a friend has run and brought the arrow back his innocence is proved.

In the ordeal by fire, a ditch about seven paces long and six inches deep is dug and filled with firewood, which is then lighted. When the fire has burnt down, but it is still red hot, leaves are tied to the culprit's feet and he is made to walk the length of the ditch and four steps beyond. If he is innocent his feet remain unharmed; if he is guilty, his feet are found to be burned.

Both Brahuis and Baloch believe that evil spirits possess the power of robbing grain from the receptacles which contain it, and to prevent their doing so the cultivators place a naked sword beside them. Girls sometimes become possessed by evil spirits, which have to be cast out in open assembly by a Dom, or public musician. When acting in this capacity, the Dom is known as a Shaikh, the term usually applied to converts to Islam.

I have already alluded to the veneration in which the shrines of Saints are held throughout the country. One Pir, Chetan Shah, is alleged to have miraculously produced a spring near Kalat, and the cultivation of bhang and tobacco from the water of this spring is prohibited, as such a violation of the Saint's sanctity would cause the spring to dry up. If any one using the water of the spring for his cultivation fails to pay the share of the crop to which the Saint's descendants are entitled, it is alleged that the water decreases in volume. In Mangochar, there is a spring which is held to be particularly efficacious in the cure of persons bitten by mad dogs, and the ordeal by water is applied in the stream which runs by the *ziarat* of Pir Umar near Khozdar. Persons suffering from fever visit the shrine of Sultan Shah in Zehri, and effect a cure by tying round their necks the bark of a tree which grows near by.

Prayer and fasting are the only elements of practice which are strictly observed. Prayer, although the meaning is not understood, is looked on as peculiarly

efficacious, "Loot, but pray," being a maxim in common use among Afgháns. The total immersion of the body in water for the purpose of purification in certain extraordinary cases which is prescribed as an adjunct of prayer is seldom, if ever, carried out. The Baloch go so far as to consider that cleanliness and bravery are incompatible.

Afgháns are very strict in the observance of the great Muhammadan fast of the *Ramzan*, as also are the Bráhuís; but the more ignorant among the Baloch hold this duty very lightly.

It is seldom that any tribesman makes the pilgrimage to Mecca. The reason lies partly in disinclination and partly in the want of the necessary funds, for, as a rule, he is exceedingly poor. The practice of *Zakát*, or the giving of one-fortieth as alms, is little observed, and there is a saying that though a Mulla possess a saddle of pure gold there is no need for him to give alms.

Turning now to the negative precepts of the Qoran, intoxicating liquor is never used by the indigenous inhabitants of the country, but intoxicating drugs, such as bhang, are taken in some of the towns. Gambling, which appears to have been introduced from India, is said to be common among the Bráhuís and among the Afgháns of Harnai and the Khetráns of Laghári Bárkhán, but not among the Baloch.

Among the Afgháns the precepts against usury are rendered nugatory by the custom of giving a mortgagee the possession of the land mortgaged until such time as he has repaid the principal with interest, and also by the custom, known as *salam*, by which a debtor undertakes to repay the loan advanced to him in kind, which is handed over at a valuation which gives the creditor full profit on his loan.

Bráhuís and Afgháns allow no share in inheritance to women; they go even further and consider them to be an asset in the division of property which follows a man's death. Indeed, the custom of *walwar*, which prevails among both these races, amounts to nothing more than the purchase of women for wives just as cattle are bought for cultivation. It follows that the *mehr* or deferred dower prescribed by the Prophet is not given.

Immorality among women is common. In spite of the requirements of the Qoran with regard to witnesses death is, according to the tribal custom of Baloch and Bráhuís, the only punishment both for an unfaithful woman and her lover when caught red-handed. On the other hand, among the Afgháns immorality on the part of a wife is winked at, and even when matters have become a public scandal, an injured husband is generally willing to compound with the paramour on payment of a few rupees and one or two girls. Among the Baloch tribal feeling with regard to adultery is very severe; and a woman when convicted of the offence, is, if not killed, generally evicted from the tribe.

Of theft there is little among the indigenous races except the Marris. This tribe was originally organised for purposes of brigandage, and its members having now no scope for their powers in this direction have turned their attention to the minor crime of theft. Two Baloch proverbs well illustrate their mind-attitude:—"God will not favour a Baloch who does not steal or rob;" and "The Baloch who steals and murders secures heaven for seven generations of his forefathers."

One duty is so incumbent on every tribesman that it may almost be considered a part of his religion. This is the duty of hospitality. An enemy even may not come to his house without being supplied with the best that his host can offer him. The tribesman's door is always open to all comers, and the best meat is specially prepared and laid aside for guests to eat and a rug placed ready under which he may sleep.

Another duty is the taking of blood for blood. A tally of death is kept between tribe and tribe and group and group, and it is the duty of each member of a tribe or group to take the life of any member of the rival tribe or group whom he may come across. Sometimes the feud may be compounded by the giving of money, land, cattle or girls. The Afgháns have a proverb: "That sword cut on my father's arm will be still fresh, though it be avenged in the next generation."

I have briefly noted in the preceding paragraphs some of the ordinary rules of belief and practice by which the life of a tribesman is guided. In all cases his religion, such as it is, must give way before tribal custom. His code teaches him that hospitality is a sacred duty; that advantage over some one else is fair, by whatever means it may be obtained; that a wife's dishonour must be wiped out by blood, but that a sum of money and another woman may be accepted instead, and that blood must be avenged by blood.

Such a code of right and wrong cannot but seem full of moral anomalies to the European mind, and for the most part entirely incomprehensible.

Fanaticism. An account of Islam, as it exists in Baluchistan, would not be complete without some reference to those fanatical outrages commonly, but incorrectly, called *Ghazá*, the occurrence of which in frontier provinces is but too common. At the same time it must be remembered that there is a tendency to exaggerate the number of such cases which occur. In proof of this statement it may be mentioned that between the 1st of January 1895 and the end of December 1899 only 13 cases of fanatical outrage took place in this Province.

It is generally believed that the fanatics who from time to time make their appearance in the frontier districts are actuated solely by motives based on the teaching of their religion. I refer to the verse in the Qoran:—"To kill unbelievers is less grievous than idolatry, and to war in the sacred months than to obstruct the way to the holy temple."* Such an impression, however, is far from being correct. The motives which tempt a man to commit a fanatical outrage are many and complex. He may be suffering from some real or fancied wrong, either from those in authority or from his fellow tribesmen. Cases have been known where a fanatic has been mourning the loss of a near relation; and others have occurred in which he has been goaded by the taunts of women or by unrequited love. Sometimes the crime is brooded over for months or even years. Indeed, a fanatic's mind-attitude appears to resemble that of the Anarchist in Europe.

* But whatever the actual cause of the crime may be, there is no question that the fanatic often persuades himself to entertain a hope that he may attain salvation through his crime, or at least that "it will be accounted unto him for righteousness." The amount of hope entertained must depend strongly on the fanatic's

* Sura II, 214.

religious feelings ; but, without doubt, just before the commission of his crime, he works himself into a state of frenzied excitement in which he not only has no fear of death but actually desires it.

In dealing with this subject, we have to regard not so much the views entertained by enlightened Muhammadans as the prejudices of the ignorant, to whom the real doctrines of Qoran and the Hadís are practically unknown. At the same time the view of these fanatical outrages which is taken by educated Muhammadan opinion will not be without interest. A pamphlet was recently issued by the Anjuman-i-Islamia of the Panjab, extensively signed by many of the leading Muhammadans of Lahore, Peshawar, and Ludhiana, in which the religious aspect of the whole question was discussed, and I give a *resumé* of it here.

It is pointed out that murder generally, irrespective of the faith or creed of the murdered man, is prohibited by God. More especially it is prohibited in the case of those between whom and Musalmans any kind of covenant exists. The existence of a covenant, express or implied, between the British Government and its own subjects, and also between it and the subjects of the Amir of Afghánistan, is then referred to, and it is pointed out that, far from attaining Paradise, the perpetrator of such a murder must forego all hopes of future happiness. According to the Qoran retaliation, apostacy, and idolatry alone justify the taking of human life, and in such cases only after full enquiry by a competent authority.

Though the views of the Anjuman-i-Islamia are not likely, I fear, to have much practical effect, its view of the religious side of the question of fanaticism is both novel and interesting.

With the exception of the Zikrís or Dáís, to whom I shall refer presently, and Sects. a few Qazlbásh and Házárás from across the border, all the Muhammadans of Baluchistan are ostensibly of the Sunni sect, and the Shiah, who openly proclaims himself as such, is heartily despised. But though they are Sunnis by profession, there are indications that both Baloch and Bráhuís were at one time Shiahs, and the subject would probably well repay investigation. Baloch tradition asserts that the forefathers of the race were driven from Aleppo for taking the side of Ali and Hussen against Moávíá and Yazíd, the Ummeyyids, and that it was in commemoration of Imam Hussen's fate that they adopted the habit of wearing their beards and hair uncut. It also relates that the Baloch made a prolonged sojourn in Persia, so that it is not improbable that they imbibed some of the tenets of the Shiah sect from the inhabitants of that country during their residence in it.

Shiah influence must also have been felt in the Bráhuí country, which was long subject to Persia, and to this day both Bráhuís and Baloch keep all ten days of the Muharram the fast which commemorates the martyrdom of Hussen whilst the Afgháns keep only the last day. Cries of "Hasn ! Hussen !" resound in the villages, and the men turn out armed, flourishing their swords and clashing their shields one against the other. Instead of the *tázias*, which in India represent the tomb of the martyred son of Ali, Bráhuí and Baloch women make effigies with cloth to represent Hussen. Round this they gather and strike their breasts, and on the tenth day the effigies are taken away and buried outside the village.

The Zikrís or Dáís.

The Zikrís are an extraordinary sect, the majority of the followers of which live in Makrán. The sect has, however, recently extended its influence into Las Bela, where a good many of its converts are to be found chiefly along the sea-coast.

Although the Zikrís call themselves Musalmans, their creed is full of superstitions and idolatrous beliefs, and, so far as I can ascertain, the fact that they read the Qoran appears to be the only link between them and orthodox Muhammadans. In all matters of practice there is a radical difference between the Zikrís and their co-religionists.

The Dáís, Sagetae and Sáki were all ancient Scythian tribes, and it is a matter of no small interest that we should find that the whole of the Bráhuí tribe of the Sájdí, with its clan, the Sáqá, are Dáís or Zikrís. The clue appears to be one that is worthy of closer investigation in tracing the origin of the Bráhuís.

The sect, according to local accounts, was founded many generations ago by a Mulla named Rahmat or Dost Muhammad. This man came from a place called Kishmish in Persian Baluchistan, and tradition says that he wandered to Makrán and took up his abode near the hill called Koh-i-Murád in the neighbourhood of Turbat. Here he wrote a Persian book partly in prose and partly in poetry, which he concealed under a Bar Kahur or acacia tree. He then pretended to have miraculously discovered the book under the tree, and, having done so, claimed to be the Mehdi or twelfth Imám, to whose coming all good Muhammadans look forward. At this period the Zikrís consider that the dispensation of Muhammad came to an end, and the last and greatest Prophet appeared to establish a new faith. The doctrines which the new Prophet preached appear to have quickly taken hold of the ignorant and superstitious people with whom he had to deal, and the sect soon gained a large number of followers.

The Zikrís do not consider either the offering of prayers, or the keeping of fasts, or the giving of *Zakát* (one-fortieth), to be incumbent on them as religious obligations. They also do not make the pilgrimage to the Kaaba at Mecca, but substitute for it journeys to the Koh-i-Murád near Turbat, the hill to which I have already referred. When a Zikrí dies it is not customary to read the Janázá or service of the dead used by Musalmans. He is buried with his face turned towards Koh-i-Murád as other Muhammadans have their faces turned towards Mecca, a permit of admission to Paradise written by the Mulla being first placed under his arm, whilst a piece of wood from the sacred Bar Kahúr tree is put into the grave with him.

It is said that the name "Zikri" is derived from the "Zikr" or formula which the Zikrís repeat in the course of their devotions. The performance of "Zikr" is common in all Muhammadan countries and is of two kinds—the Zikr-i-Jali, that which is recited aloud, and the Zikr-i-Khafi, that which is performed either with a low voice or mentally. A description of both these methods of performing the "Zikr" will be found at page 244 of the Rev. T. P. Hughes' "Notes on Muhammadanism." The devotions of the Zikrís are conducted in a manner quite different from that described by Mr. Hughes, and they do not appear to have any connection with one another. Certain houses are set apart for the purposes of "Zikr," and

are called "Zikráns." Here the Zikris stand in two rows facing each other and repeat the following :—

First row	... والى ...	There is no one worthy of worship :
Second „	... اولله ...	But God.
First „	... حسبي ربي ...	God is enough to help me :
Second „	... جل الله ...	God is great.
First „	... ما في قلبي ...	I renounce all that is in my heart :
Second „	... غير الله ...	Except God.
First „	... هادي ...	Who is the leader ?
Second „	... مهدي ...	The Mehdi.

These expressions are repeated until those who are taking part in the ceremony work themselves into a frenzy of excitement.

On all Friday nights and on the 14th of every month meetings are convened for the performance of "Zikr." These meetings are called *Kishti*. A fire is kindled in the centre of the room, and men and women make a circle round it. Instead of repeating "God is God and Muhammad is his Prophet," they exclaim in derision "God is God and the mother of Muhammad is his Prophet." They then proceed to repeat the "Zikrs" and the name of the Mehdi or Prophet, and leap and dance round the fire until they reach a state of extreme fanatical excitement, under the influence of which the men seize indiscriminately on the women, no matter in what relation these may stand to them, and when morning breaks they separate and go back to their respective houses.

The same ceremonies take place on a larger scale on Koh-i-Murád, when a Friday night falls on the 14th of the month.

In the month of Zilhaj the followers of the sect undertake their annual pilgrimage to Koh-i-Murád, where some of the customs in vogue among orthodox Musalmans, when visiting the Kaaba at Mecca, are imitated. Thus they perform the ceremony of the *Towáf*, or walking round the Kaaba, by walking round the hill. They are also in the habit of kissing a stone which they have set up at Koh-i-Murád, just as the pilgrims kiss the black stone of Mecca.

The Zikris have the greatest veneration for their Mullas, and the latter lose no opportunity of enriching themselves at the expense of their disciples. The Mullas are entitled to one-tenth of every man's property, and when a man marries a wife the Mulla has a right similar to that possessed by the French Seigneurs and English Lords of the Manor in former times. The woman is considered to be sanctified and cleansed by association with the priest. It may be noted that this right can be redeemed by a small money-payment to the Mulla. The Mullas also claim to have acquired the right to permit or prevent entrance into Paradise, and have established a system by which, on payment of a sum of money, a permit or letter of admission to the realms of bliss may be obtained.

As a rule the marriage service is performed by the Mulla; but if one does not happen to be easily available, it is customary for the bridegroom or one of his relations to proceed to the Mulla's residence with an empty water-skin. The Mulla fills this water-skin with his breath, the mouth of the skin is carefully closed and the skin brought back to the bride. The Mulla's breath

is then emitted into the bride's face, and as soon as it touches her the marriage ceremony is considered to be sufficient and complete.

All the Zikrís fall at the feet of their Mulla on his entering a house, and they do not rise until he has touched their backs with his hand. Every child, when six years of age, is taken to the Mulla, who performs a ceremony of initiation into the sect by touching the child's back with his hand.

A Mulla is believed to be endowed with miraculous powers. He distributes charms against disease and calamities, and evil spirits of every kind are said to be susceptible of his power. Absolution from all sins is also obtainable from a Mulla for a small sum in hard cash. The Mulla's power extends even beyond the grave, and gifts in the name of the dead are believed to be peculiarly beneficial to the deceased so long as the auspicious intervention of a Mulla is obtained.

The Zikrís have from time to time been the object of religious persecution at the hands of the Kháns of Kalat, and an attempt was made by Nasír Khán the Great to eradicate them from Makrán. There was a long struggle, and the Zikrís were eventually worsted. Some fled to Maskat and others to the hills, but no sooner was Nasír Khán's vigilance removed than the sect reasserted itself. The greater portion of the Bizanjo tribe are now Zikrís and the whole of the Sanghars in Makrán. Most of the Sájdís and Shekh Ahmadís and a few Dagárázís, Shápáts, Motaks and Kurds also belong to the sect.

Hinduism.

The number of indigenous Hindus in Baluchistan is so small that I do not propose to deal with their religion at any length. The superstitions which, I take it, form the working belief of the ordinary Hindu cultivator and trader will have been discussed at length in other reports, and I shall only mention here those customs and practices which the Hindus, whilst living as a subject race in Baluchistan, have assimilated from their Musalman surroundings. The subject is one full of interest, and my enquiries are far from complete; but in the result they show, I think, that a Hindu, when circumstances compel him to do so, throws off a great deal of what in India is covered with the glamour of religious observance.

Like the Musalmans, the Hindus of Las Bela have reduced the prohibited degrees of marriage to the smallest possible dimensions. First cousins on both the father's and the mother's side are the usual limit among them. Widow remarriage is common, and, as among Afgháns, the former husband's younger brother is considered to have a right to the widow.

Whilst dealing with the subject of marriage among Hindus, it may be noted that the Hindus of the Khetrán country have a custom very similar to that of *Waluar* which exists among the Afgháns. *Waluar* consists in the payment by the bridegroom of a sum of money, which varies from Rs. 100 to as much as Rs. 1,000, for his bride. The Hindus have a variant of the custom, the would-be bridegroom advancing a sum of money without interest to his future father-in-law. The debt is one of honor, and it is always understood that it will be repaid in due course. I have not come across this custom elsewhere than in Bárkhán.

The Hindus have no compunction in drinking water from a Musalman's water-skin. In Las Bela many of them keep Muhammadan slaves, who carry water for them, clean their cooking utensils, and, in short, perform all kinds of domestic service,

with the single reservation that they are not supposed to touch their master's food when cooked.

The belief of the Hindus in Muhammadan saints is nearly as great as that of the Muhammadans themselves. Pilgrimages are made by the Hindus to the shrines of the various Musalman Pírs, who are believed to have power to cure diseases, give children, and perform all kinds of miracles. One of the most favourite places of pilgrimage is "Shah Biláwal" on the Windhar-river near Sonmárf in Las Bela. The Hindus have gone so far as to name the stream which passes the shrine of Shah Biláwal the Ganges, and the ashes of the dead are thrown into its water. The Hindus of Bárkhán make offerings to the keepers of the shrine of Pír Mahmúḍ in Lahgárf Bárkhán on the occasion of marriages and the birth of male children. A similar state of things exists at the Sakhí-Sarwar shrine of the Dera Gházi Khan District of the Panjab, which is venerated equally by Hindus and Musalmans.

The Hindus, who have long been settled in the country, have, in addition to absorbing Muhammadan customs, assimilated also many of the characteristics of the people who surround them. There is a small colony of Hindus in Mekhtar in Zhob, who are known as Kákari Hindus from their living among the Kákars, and have acquired a reputation for slothfulness and entire want of initiative, characteristics which are not often to be found among a body of Hindu traders.

But perhaps the most curious instance of the assimilation by Hindus of Muhammadan traits of character is to be found in the Rámzáís, a few of whom are to be found scattered through the Duki sub-division. It will be seen that they have even assumed an Afghán termination to their name, "zai" being a corruption of "zoi," which means son in Pashto. The common ancestor of these curious people was one Rám, a Makhíjáf of the Dera Ghazi Khan District by caste. Many years ago Rám and his brothers joined the Hasnís, then a powerful tribe, but now sunk to a minor position among the Khetráns.

The Rámzáís.

The brothers and their children appear to have taken part in the forays and raids made by the Hasnís, and to have generally shared the fortunes of the latter until they acquired a great reputation for bravery and daring. Gradually the descendants of Rám lost their caste appellation, and took the new and distinctive appellation of Rámzáíf.

Many stories are current of the bravery displayed by the Rámzáís in the numerous fights in which they took part. They are not only experts with the sword, but display the same love for horses and horse-racing as the Baloch, and most of them are as adept as the Hasnís themselves in their national pastimes, such as dancing.

The Rámzáís have ceased to wear the tuft of hair on the top of the head, which is the characteristic mark of all Hindus. They have long curling locks like other Baloch. Their dress consists of the long shirt, full trousers and long head-dress of the Baloch, the only distinction being a small amount of coloured embroidery on the cuffs and the front opening, whilst the Hasnís, like all Baloch, wear nothing but white.

It may be added that the same tendency to drop the caste appellation and adopt a patronymic with the collective suffix "záíf" has been observed among the Hindus of Sibi. Sometimes, too, the collective suffix is appended to the caste name.

Chapter III—Subsidiary Table I.

District or State.	DISTRIBUTION OF RELIGIONS PER 100,000 OF TOTAL POPULATION.				
	Musalmane.	Christians.	Hindus.	Sikhs.	Others.
1	2	3	4	5	6
Baluchistan	94,403	497	4,708	367	27
I.—British and Administered Territory	90,563	1,306	7,104	956	72
1. Quetta-Pishin	84,673	3,280	10,301	1,576	170
2. Thal-Chotiali	90,825	174	8,410	566	25
3. Zhob	96,296	129	2,984	590	1
4. Bolan	61,932	1,136	30,062	6,405	465
5. Chagai	97,890	6	2,098	6	...
II.—Agency	98,759	...	3,238	5	...
1. Marri and Bugti country	98,941	...	1,059	...	...
2. Kalat	96,612	...	3,382	6	...
3. Las Bela	96,313	...	3,687	...	...

CHAPTER IV.

AGE, SEX, AND CIVIL CONDITION.

PART I—AGE.

I have left this chapter to the last, as the statistics in Imperial Table VII offer, with the exception, perhaps, of the Table of Infirmities, the least material of all those which have been prepared for measuring the social features of the community. No figures of previous censuses are available in Baluchistan for purposes of comparison, so interesting in the case of statistics such as those under discussion, while in examining the details of age, there are no figures of registered births and deaths to which reference may be had. Where, again, complete figures have been recorded, it is obvious that the results must be abnormal, representing as they do the conditions prevailing among a population of alien immigrants.

It was decided, before commencing operations, that the record of civil condition should be omitted in those areas in which the standard form of schedule was not to be used. Similarly, it was held that it was useless to attempt any exact record of age; but in the forms for local use, columns were provided for entries distinguishing adults from minors of each sex, *i.e.*, persons of twelve years of age and under and persons over twelve years.

Methods of recording age.

Several reasons appear to have influenced the committee of officers who devised the local forms in choosing these age-limits. Boys were held to have "put away childish things" about their twelfth year. Twelve was also considered to be the age at which they don the *toga virilis* in the shape of a pair of trousers, after which they are fit to carry arms and become a fair prey in tribal feuds. It was thought, too, that girls became marriageable at the age of twelve.

At the same time it is at least arguable that the age-periods "fifteen and under" and "over fifteen" would have been more appropriate for record. So far as my observation goes, maturity in Baluchistan is reached at a later age than in India. It is almost certain that boys have not reached the age of puberty at twelve years of age, and though they may have taken to trousers, I am doubtful if they would be counted by experts among the "fighting-men" of the tribe until two or three years later. Similarly, although the Indian Legislature has adopted twelve, for the purposes of the criminal law, as the "age of consent," such enquiries as I have had an opportunity of making lead me to the belief that among the tribes living in the colder climate of the hills puberty is not generally reached by girls till fourteen or fifteen.

But, whatever the actual age from which adolescence commences, the real object of the committee, which was to distinguish children from adults, was achieved automatically. As understood by the enumerators, and as explained by

them to the indigenous population, the whole matter resolved itself into the question put to the head of a household, "Is your child a minor or an adult"? This question had at least the advantage of being exceedingly simple and easily intelligible. By omitting details suspicion and resentment were avoided, whilst general accuracy was ensured. Moreover, the ignorant amongst the tribesmen—and they are in the majority—have no clear idea about age; the only periods they can understand are *nábálagh*, *bálagh* or *jawán*, and *pír*. The term *nábálagh* is understood to indicate a boy who does not wear trousers, or a girl who has not yet shown any signs of puberty; *bálagh*, a male who wears trousers or a female who is marriageable, married or widowed; and *pír*, any grey-bearded man or grey-headed woman. It often happens that when a tribesman is asked his age in judicial proceedings, he gives it as fifteen or twenty, when his appearance indicates him to be quite twice that age, and it is not uncommon for a man to reply, "I do not know my age; you can put down anything you please."

Ages of the
population of
Regular
Areas.

I now proceed to examine the figures of the alien population of the Regular Areas. Confined as was the enumeration in this case almost entirely to persons living in cantonments, towns, Tahsil head-quarters, and along the railway line, it might have been expected that a considerable portion of them would be able to state their ages correctly, and this appears from the figures to have been generally the case.

Page 6, Vol. V A.
Table VII, 2.

There are, however, indications of error when we examine the number of infants of one year of age or less and compare this number with those in the next age-period. The number of the former is more than double that of the latter, and some explanation of the difference must be sought, especially as the number of infants in the next age-period, 2—3, shows a considerable increase on the figures for the period just below it. Now, instructions were issued for infants less than one year old to be recorded as *shir khár*, *i. e.*, infants at the breast. But in issuing these orders, account was not taken of the fact that native children are suckled, as a rule, up to two years of age. This, then, is the explanation of the large numbers in the lowest age-period, infants still at the breast having been recorded as under one year of age. If we take the mean of the first two age-periods the result is 605, a figure which does not exceed by more than might be expected the number of children over two and under three.

Page 57, Sub. I,
2 & 5.

Leaving the actual figures and examining the age distribution of 10,000 of each sex which is shown in Subsidiary Table I, we observe at once that they represent an abnormal condition of things.

A synchronous statement of the ages of a normal population, divided into age-periods and beginning from the lowest, must inevitably show a gradually decreasing series of numbers, for each period represents the survivors of the group immediately preceding it. This remark is well illustrated by the figures for England and Wales, which I have abstracted from the general report of the Census of India in 1891. In the age-period, 0—5, we find 1,391 males in every 10,000 of that sex, a figure which gradually decreases to 302 in the age-period 55—60.

But the figures for the alien population in Baluchistan differ greatly from the normal, especially in the case of the men. In the first age-period we have 383 boys in every 10,000 of the male population, a figure which remains practically stationary up to fifteen. After fifteen immigration begins and the figure rises

to 826, and continues to rise till the maximum is reached between twenty-five and thirty. Then there is a decline which descends so low as 46 in the age-period 55—60. That the largest numbers should be between twenty and thirty-five years of age is a result which might be expected among a population which is almost entirely alien. The bulk of such a society must necessarily be composed of men in the prime of life who are mere birds of passage returning to their homes so soon as the object of their labours is accomplished. Page 57, Sub. I, 2.

The figures for females, while less abnormal than those for males, present in some degree aspects similar to the latter. Thus, we find the same rise in the numbers between twenty and thirty-five, and the same decline in the higher age-periods. But, unlike the figures for males, the number of girls below ten is very large in proportion to those in the other age-periods. Thus, whilst in every 10,000 of the population we have only 383 boys in the lowest age-period, we find that there are 1,503 girls in the lowest, and 1,185 in the next age-period. Between ten to fourteen there is a decline, probably owing to the fact that many girls about this age accompany their mothers to the plains, their places being filled by older married women. Page 57, Sub. I, 5.

The same general features characterise the returns for each age-period when classified by religion. With the exception of "others," the number of whom is so minute as to preclude my making any general deductions, the uniformity of the figures for both males and females extends to all religions. The only other points of special interest in this Table are the large number of Christians between twenty-five to thirty, and the early age at which Sikhs come to Baluchistan. Page 57, Sub. II.

In Subsidiary Table III, the proportions of adults and children of both sexes in 100,000 of each sex have been shown in a form which permits a comparison with the figures for India obtained in 1891. In the case of both sexes the same peculiarities are observable, boys and girls being less and adults greater in number in Baluchistan than in India. These differences are, however, more marked in the case of males than females owing to the larger influx of men of mature age than of women. Proportion of adults and children.
Page 58, Sub. III.

On comparing the number of adults and children in the different census divisions, it is to be observed that, while in the Regular Areas the disproportion between girls and boys is unimportant, amongst adults the difference is very remarkable, there being only 186 adult women to 1,000 men. In the figures for Administered Areas and the Agency tracts, in which normal conditions prevail, we are confronted with a curious phenomenon. It is the general experience that the disproportion between males and females becomes greater as the sexes become older; that is to say, if we start with an equal number of infant boys and infant girls the probability is that, owing to the dangers of child-birth and other causes, the number of women will decrease after puberty faster than the number of men. In Baluchistan, however, the reverse is the case; for while we have 835 girls in Administered Areas and 879 in the Agency to every thousand boys, there are as many as 878 women in Administered Areas and 884 in the Agency to 1,000 men. I am unable to find any satisfactory explanation of this curious condition of things. Possibly it is due to the greater loss of life caused among males by intertribal feuds and possibly to the emigration of adult males to India. Another explanation lies in the inaccuracy of the figures. Page 58, Sub. IV.
7 & 10.

Rate of mortality.

The paucity of the statistics preclude any discussion of the general question of age from an actuarial point of view, nor am I able to make any deductions as to the rate of mortality at the various age-periods.

Independent enquiries, which I have conducted, induce me to believe that infant mortality is very high in Baluchistan, and when the conditions under which the people live are considered, the remark probably applies with equal truth to the population generally. I have on several occasions met with men who have had more than twenty children from several wives, but of these less than one-fourth have grown up.

Unhealthy surroundings, want of proper nourishment, and exposure to heat and cold are the obstacles with which infant life has daily to contend in Baluchistan. Medical treatment is difficult to obtain, and virulent diseases, such as small-pox, are more or less endemic. Can it be surprising, therefore, if, with so much to contend against at the commencement of the battle of life, the child soon succumbs?

PART II—SEX.

Before examining the question of the proportion of the sexes among the indigenous tribes, it will be well to discuss and thus eliminate a factor by which an element of error is introduced into the consideration of the former subject. I refer to the population censused on the standard schedule, among whom entirely abnormal conditions prevail at all times, but especially during the winter, when a large number of the women return to their homes in the plains.

Proportion of the sexes in Regular Areas.
Page 58, Sub. IV, 4.

Out of the total number of 48,707 persons who were enumerated on the standard schedule only 9,657 are women; that is to say, for every thousand men in the Regular Areas there are only 247 women.

Page 59, Sub. V, 4 & 5.

The matter may be considered from a slightly different point of view by a reference to the figures in Subsidiary Table V, in which the proportion per thousand of males and females in urban and rural areas is exhibited. The great disproportion between males and females in urban areas can be observed at a glance, the former outnumbering the latter in the proportion of nearly four to one. In Thal-Chotiali there is a slightly higher proportion of women as compared with the other districts, which is accounted for by the fact that there is no garrison at Sibi and that it is situated in the plains.

The proportions among the indigenous population.

On examining the figures for the indigenous population, and for the rural as distinguished from the urban population, we find that the defect in females reduces itself to more or less normal proportions. If we omit the population censused on the standard schedule the total defect in females is 50,901, and whether we consider this defect by districts, by tribes, or by religions, it is characterised by remarkable uniformity.

Page 59, Sub. V, 7 & 8.

Before doing so, however, let us turn to Subsidiary Table V. It will be seen that in every thousand of the rural population the defect of women exhibits, with one exception, but slight variation. In this exceptional case, the Bolan, the figures are rendered anomalous by the presence of a number of railway labourers, who generally leave their wives in the plains.

If we now examine the proportion of females to males among the indigenous races entered in Subsidiary Table VI who are scattered through different parts of the Province, in no case will the defect in females be found to vary to any very striking extent, the highest number of females to a thousand males being 914 among the Bráhuís, and the lowest 811 among the Dehwárs and Baloch.

Again, when we examine the proportion of women to men in the case of the two chief indigenous religions, Islám and Hinduism, there is a similar approximation of results, especially in the figures for the Agency tracts, in which normal conditions prevail. The proportions of females among Musalmans in Kalat and Las Bela are almost identical. Page 60, Sub. V.
4 and 7.

The question then arises: "Is the defect in females due to faulty enumeration? or is the difference in numbers between the sexes real?" Both questions are intimately connected. The answer to the first, however, must depend in the main on the extent to which the people concealed the correct number of their women at the time of enumeration owing to ignorant apprehensions. No doubt such apprehensions did exist; but it is to be remembered that in all areas great care was taken to prevent inquisitive questions being put to the head of a household. He was simply invited to state the number of males and females in his household. Reasons for
the defect in
females.

Moreover in a country where, owing to the system of *walwar*, the presence of women in the family is looked on as a distinct gain, there can be no reason for the suppression of the true facts. Again, even if it be admitted that diffidence in giving information about the female members of a family to the staff of official enumerators did exist, in the Marri and Bugti hills, where the enumeration was carried out by headmen of the tribe,—men, too, of great influence—there cannot possibly have been any reason for concealment. Yet the proportion of females is lower in these areas than any of the other parts of the Province where normal conditions prevail.

Again, in support of the contention that the defect in women in the Province is not due to erroneous enumeration, there may be urged the extraordinary uniformity in defect, extending over so large an area, in figures gathered by different methods and by varying agencies. To this may be added the argument that the Baluchistan figures compare favourably with those obtained in 1891 for the neighbouring provinces of Sind and the Panjab, where the proportions of females to a thousand males were 831 and 854, respectively, as compared with 861 and 882 in the Administered Areas and Agency tracts which have been obtained in Baluchistan at the present census. Page 58, Sub. IV.

But, apart from the evidence afforded by the figures—and figures, we know, can be made to prove anything—there is further corroboration of the paucity of women in the high prices which are paid among the Afgháns for wives, and the store set by Baloch and Bráhuís on the acquisition of a girl who has reached the age of puberty. Among Afgháns *walwar* varies, as a rule, from Rs. 100 to Rs. 1,000. The price accords with the merits of the girl; but the average sum paid may be taken as Rs. 400 to Rs. 500. It may, of course, be argued that prices are raised by the existence of polygyny rather than by the scarcity of women; but,

on the other hand, so far as my experience goes, polygyny is the exception rather than the rule. The people are too poor in most cases to be able to afford more than one wife. Moreover, though the desire of matrimony is strong, bachelorhood is frequent owing to the large amount of *walwar* demanded. Were there a surplus of women, the demand for *walwar* would certainly be less.

Page 59, Sub. VI, 5.

Whilst discussing the question of *walwar*, it is interesting to note that the defect of women is least among the Bráhuís, where there are 914 women to 1,000 men, and it is in this part of the country that women are cheapest. I am unable to account for the large proportion of women among the Bráhuís; but it may be noted that the Bráhuís live in a moderate climate all the year round, for they migrate to the plains to avoid the great cold of winter and return to the hills during the extreme heat of summer.

The general conclusion, therefore, at which I arrive is that the difference between the numbers of males and females is real and not due to erroneous enumeration.

I have had no leisure to investigate the general causes of the excess of males over females in Baluchistan. The following extracts from Westermarck's *History of Human Marriage** are, however, not without interest, since the conditions mentioned by him as tending to cause an excess of males over females are all present in Baluchistan. He writes: "It is an established fact that male births are in greater excess in country districts, the population of which is often very badly fed, than in towns where the conditions of life are shown to be, as a rule, more luxurious." And again: "Especially remarkable is Dr. Ploss's statement that in 'highlands comparatively more boys are born than in lowlands.'" Later he writes: "Among the Jews, many of whom marry cousins, there is a remarkable excess of male births." In illustration of the last quotation, it is to be observed that the defect in females is greater with the Baloch, among whom marriage with cousins is common, than among Afgháns and Bráhuís, among whom the custom is not nearly so prevalent.

Page 61, Sub. VIII, 5.

I had hoped to be able to follow this line of investigation further by comparing the figures for selected tribes, which will be found in Subsidiary Table VIII. In this, however, I have been disappointed, as the figures prove little or nothing. In one particular only do they afford some evidence, namely, that in Las-Bela, at any rate, the ratio of females varies inversely with the status of the tribe, the Gadrás and Meds, who show the largest proportion of females in Las Bela, being the slave and fishing tribes, whilst the Rúnjhás and Jámots have each, at one time or other, provided rulers to the State.

PART III—CIVIL CONDITION.

Civil condition in the Regular Areas.

On the subject of civil condition there is little to be said, the numbers concerned being too small to admit of general deductions of value being drawn from them. There are, however, a few points of interest which are worth examining.

* The *History of Human Marriage*.—Westermarck. Pages 471 and 476. (McMillan & Co.)

In the case of males in Regular Areas two features are observable which tend to neutralise one another: On the one hand the presence of the European garrison, among the majority of whom celibacy is compulsory, tends to increase the number of bachelors; while, on the other, the fact that so many of the population are of marriageable age, a subject which has been discussed in the first part of this chapter, would naturally result in the record of a large number of Benedicts. In places in which both influences exist in the highest degree the result appears to be a state of equilibrium, for in Quetta-Pishin we find that, in every ten thousand males, 4,766 are unmarried and 4,771 are married. On the whole, however, the second influence appears to prevail, for in all other districts for which we have full records the proportion of married males exceeds those who are unmarried, and for the whole province we have in every ten thousand males an excess of 207 married men.

Bachelors and Benedicts.

Page 61, Sub. IX
4.

It is difficult to account for the large proportion of widowers among the male population, as compared with the figure for all India in 1891, unless it be that there is a tendency among men who have had their homes broken up by the loss of their wives to gravitate towards Baluchistan in search of employment.

Page 61, Sub. IX
4.

The case of the women differs from that of the men owing to the absence of any special influences which might induce an influx of spinsters. If a man wants to get married he goes to India to choose his bride. So we find that the majority of the women among the alien population are married, and that married women are much more numerous than in India. The number of widows exceeds that of widowers, but at the same time is less than half of the number to be found in India, a result which might be expected where the Hindu element is conspicuous by its smallness and where half the population is Musalman.

Civil condition of females.
Page 61, Sub. IX
6.

By a comparison of the results arrived at in Subsidiary Table X with the results for all India obtained in 1891, we are led to the conclusion that marriage in Baluchistan is considerably delayed as compared with other parts of the Empire. Thus, in every ten thousand boys and in every ten thousand girls under fifteen years of age in Baluchistan, 9,748 boys and 9,392 girls are unmarried, whilst in India the figures are 9,390 and 8,247, respectively. In Thal-Chotiali, where the disparity between Musalmans and Hindus is not so great as in the other districts, it may be observed that married girls and boys under 15 are somewhat more numerous than elsewhere.

Juvenile marriage in Regular Areas.

Page 62, Sub. X,
2 & 5.

The following general deductions may be drawn from Subsidiary Table XI. The marriage of children at an early age is much less common than in the neighbouring province of Panjab, both among Hindus and Muhammadans. More than twice as many Hindus are married under fifteen years of age than Muhammadans. Again, among the members of both religions, more girls than boys are married young.

The marriage system in Regular Areas.

Among persons of nubile age, that is to say, between fifteen and forty, celibacy is more frequent among men than among women, and among Musalmans than among Hindus. Thus, whilst 677 Hindu males in every thousand have at some time or other entered the marriage state, only 523 Muhammadans have done so.

Page 62, Sub. XI,
2 & 3.

Spinsters, again, are more common among Musalmans than among Hindus, so many as 989 in every thousand Hindu women being either married or widowed,

as compared with 934 of the same sex among Musalmans. There is a very marked contrast between the figures in the last two columns for Baluchistan and those for the Panjab, the deficiency of wives being due to causes to which I have already referred. Nor is it to be expected that there will be an excess of widows among a population of which half are Musalmans with whom widow remarriage is almost obligatory.

Civil condition among the indigenous tribes.

Civil condition was not recorded outside the Regular Areas, and though the subject is one of much interest in a primitive state of society such as that which exists in Baluchistan, its discussion here would be out of place. I shall, however, give some description of the position of women in Chapter IX when examining female occupations.

Shortly, it may be said that every tribesman marries as soon as he possibly can, but that his power of doing so is limited by the price which he has to pay for his wife. The consequence is that bachelorhood is by no means so uncommon in Baluchistan as those, who are accustomed to deal with the people of the plains of India, might be led to suppose. Indeed, natives of the country have told me that the tribesman is frequently unable to marry until he is well advanced in years; until he is grey-haired, as one of my informants characteristically put it. Polygyny is desired by all, but, owing to limitations in purchasing power, attained by few.

Subsidiary Table I.

Showing age distribution among the population of the Regular Areas
for 10,000 of each sex.

Age-period.	BALU- CHISTAN 1901.	INDIA.		BALU- CHISTAN 1901.	INDIA.		ENGLAND & WALES.*	
	Males.	Males.		Females.	Females.		Males.	Females.
		1881.	1891.		1881.	1891.		
1	2	3	4	5	6	7	8	9
0—5	383	1,318	1,409	1,503	1,420	1,527	1,391	1,322
5—10	339	1,432	1,428	1,185	1,383	1,396	1,241	1,184
10—15	388	1,214	1,139	716	1,006	946	1,109	1,048
15—20	826	811	809	853	779	782	1,003	959
20—25	2,111	799	803	1,407	905	897	880	912
25—30	2,156	896	861	1,334	925	892	776	800
30—35	1,574	885	859	1,192	881	869	665	679
35—40	884	587	599	525	527	537	589	597
40—45	671	642	657	536	645	651	533	545
45—50	245	344	354	187	317	309	433	453
50—55	241	436	431	251	464	451	385	402
55—60	46	161	165	52	157	155	302	319
60 and over	136	475	486	259	591	588	693	780

* Census of India, 1891, General Report, page 276.

Subsidiary Table II.

Showing by religion the age distribution of 10,000 of each sex.

Age-period.	MUSALMANS.		CHRISTIANS.		HINDUS.		SIKHS.		OTHERS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
0—5	363	1,401	391	1,914	422	1,564	268	1,422	1,210	1,327
5—10	330	1,084	277	1,114	360	1,327	240	1,133	645	1,224
10—15	403	644	130	729	434	782	333	645	887	1,735
15—20	884	770	229	757	807	967	1,284	800	887	1,327
20—25	2,103	1,482	2,958	1,087	1,930	1,338	2,121	1,933	887	510
25—30	2,070	1,388	3,834	1,314	1,921	1,259	1,963	1,578	726	714
30—35	1,604	1,318	1,110	1,271	1,658	1,008	1,499	1,356	1,451	1,021
35—40	859	481	548	871	979	519	938	467	968	612
40—45	679	598	280	472	751	506	671	222	887	714
45—50	244	199	108	200	272	161	276	244	645	306
50—55	267	275	90	114	253	261	158	133	484	204
55—60	41	59	30	57	53	45	49	---	242	204
60 and over	153	301	15	100	140	263	150	67	81	102

Subsidiary Table III.

Showing the proportion of adults and children in 100,000 of each sex.

Age-period.	MALES.		FEMALES.	
	Baluchistan. (Census of 1901.)	India. (Census of 1891.)	Baluchistan. (Census of 1901.)	India. (Census of 1891.)
1	2	3	4	5
0—12	33,947	36,011	35,648	35,970
12 and over	66,053	63,989	64,352	64,030

Subsidiary Table IV.

Showing in the three main Census divisions in Baluchistan the total adults and children of both sexes and the proportion of females to males.

District or State.	TOTAL.			0—12			OVER 12		
	Males.	Females.	Fe- males to 1,000 males.	Males.	Females.	Fe- males to 1,000 males.	Males.	Females.	Fe- males to 1,000 males.
1	2	3	4	5	6	7.	8	9	10
Baluchistan ...	445,520	365,226	820	151,238	130,197	861	294,282	235,029	798
I. British and Admin- istered territory.	178,528	129,720	726	59,670	49,715	833	118,856	80,005	673
A. Regular Areas ...	39,050	9,657	247	3,853	3,117	809	35,197	6,540	186
1. Quetta-Pishin ...	23,224	6,223	268	2,519	2,009	798	20,705	4,214	203
2. Thal-Chotiali ...	6,417	2,054	320	790	665	829	5,627	1,389	246
3. Zhob ...	7,926	927	117	356	287	806	7,570	640	84
4. Bolau... ..	1,483	453	305	188	156	830	1,295	297	229
B. Administered Areas	139,476	120,063	861	55,817	46,598	835	83,659	73,465	878
1. Quetta-Pishin ...	45,721	38,919	851	18,370	15,295	833	27,351	23,624	864
2. Thal-Chotiali ...	34,191	30,343	887	13,170	11,798	897	21,021	18,545	882
3. Zhob	51,305	43,271	843	20,442	15,896	778	30,863	27,375	887
4. Chagai	8,259	7,430	900	3,835	3,509	915	4,424	3,921	886
II. Agency	266,894	235,506	882	91,538	80,482	879	175,426	155,024	884
1. Marri and Bugti country	21,757	17,162	789	8,642	6,620	766	13,115	10,542	804
2. Kalat... ..	215,519	191,953	891	71,300	63,667	893	144,219	128,286	889
3. Las Bela	29,718	26,391	888	11,626	10,195	876	18,092	16,196	895

Subsidiary Table V.

Showing the proportion per thousand of males and females in urban and rural areas to total urban and rural population and the proportion of males to females in those areas.

Serial Number.	District or State.	Proportion per thousand of urban males to total urban population, i.e. of col. 12 to 9 of Imp. Table I.	Proportion per thousand of urban females to total urban population, i.e. of col. 15 to 9, Imp. Table I.	Females to 1,000 males in urban areas.	Proportion per thousand of rural males to total rural population, i.e. of col. 13 to 10, Imp. Table I.	Proportion per thousand of rural females to total rural population, i.e. of col. 16 to 10, Imp. Table I.	Females to 1,000 males in rural areas.
1	2	3	4	5	6	7	8
	Baluchistan	793	207	261	537	463	863
	British and Administered territory	793	207	261	547	453	827
1	Quetta-Pishin	787	213	270	544	456	839
2	Thal-Chotiali	696	304	437	546	454	831
3	Zhob	880	120	137	550	450	818
4	Bolan ... ..	.....	.....	.....	766	234	305
5	Chágai ... ..	.....	.....	.....	526	474	899
	Agency ... ..	.....	.....	.....	531	469	845
1	Marrí and Bugtí Country ... ..	.....	.....	.....	559	441	789
2	Kalat ... ..	.....	.....	.....	529	471	891
3	Las Bela... ..	.....	.....	.....	530	470	888

Subsidiary Table VI.

Showing the proportion per thousand of males and females to the total strength of certain indigenous races.

Serial Number.	Names of tribes, &c.	Proportion per 1,000 of total males to total population.	Proportion per 1,000 of total females to total population.	Proportion of females to 1,000 males.
1	2	3	4	5
1	Afgháns	540	460	852
2	Baloch	552	448	811
3	Bráhuís	525	477	914
4	Dehwárs	552	448	811
5	Jats	537	463	862
6	Khetráns	525	475	905
7	Lásís	526	474	903

Subsidiary Table VII.

Showing the proportion per thousand of males and females in each religion to its total population.

DISTRICT.	MUSSALMANS.			HINDUS.			CHRISTIANS.		SIKHS.		OTHERS.	
	Males.	Females.	Females to 1,000 Males.	Males.	Females.	Females to 1,000 Males.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Baluchistan	541	459	848	689	331	495	826	174	842	158	559	441
British and Administered territory ...	560	440	788	753	247	323	826	174	845	155	559	441
1. Quetta-Pishin... ..	570	430	753	776	224	288	838	162	822	178	557	443
2. Thal-Chotiali	543	456	835	661	339	514	575	425	785	215	611	389
3. Zhob	562	438	780	843	157	186	744	256	961	39	1,000	.....
4. Bolan	727	273	364	845	155	183	636	364	815	185	444	556
5. Chagai... ..	524	476	907	620	380	612	1,000	.....	1,000	.....	.....	.....
Agency	531	469	885	556	444	799	.....	.....	480	520	.....	.....
1. Marris and Bugti Country	559	441	788	541	459	848	.....	.....	.....	.....	.....	.....
2. Kalat	528	472	893	552	448	813	.....	.....	480	520	.....	.....
3. Las Bela	527	473	896	588	412	701	.....	.....	.....	.....	.....	.....

Subsidiary Table VIII.

Showing the number of females to 1,000 males in selected indigenous tribes.

Name of Tribe.	NUMERICAL STRENGTH.			Number of females to 1,000 males.
	Persons.	Males.	Females.	
1	2	3	4	5
Afghán.				
Kákar	105,444	57,628	47,816	830
Paní	20,682	10,989	9,693	862
Tarín	37,906	20,511	17,395	848
Balooh.				
Marrí	20,453	11,539	8,914	773
Bugtí	15,426	8,618	6,808	790
Magassí	10,343	5,761	4,582	795
Bráhuí.				
Bangulsaí	11,229	6,213	5,016	807
Bizanjo	17,013	8,845	8,168	923
Lángav	18,528	10,243	8,285	809
Mengal	75,769	38,597	37,172	963
Lásí.				
Gadrá	7,898	3,972	3,926	988
Rúnjhá	3,773	1,995	1,778	891
Jámot	2,946	1,576	1,370	859
Makrání.				
Mád	1,689	860	829	964
Ghulám	14,406	7,623	6,783	890

Subsidiary Table IX.

Showing the distribution by civil condition in the Regular Areas of 10,000 of each sex.

Name of Province or District.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
Baluchistan	4,632	4,839	529	3,539	5,626	835
Quetta-Pishin	4,766	4,771	463	3,518	5,648	834
Thal-Chotiali	4,100	5,085	815	3,501	5,603	896
Zhob	4,701	4,859	440	3,635	5,772	593
Bolan	4,457	4,754	789	3,819	5,121	1,060
India (1891) *	4,873	4,647	480	3,389	4,851	1,760

* Census of India, 1891. General Report, page 256, Table A.

Subsidiary Table X.

Showing the number in each condition for 10,000 of each sex under 15 in Regular Areas.

Name of Province or District.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	2	3	4	5	6	7
Baluchistan	9,748	240	12	9,392	593	15
Quetta-Pishin	9,731	262	7	9,394	592	14
Thal-Chotiali	9,661	311	28	9,365	621	14
Zhob	9,760	218	22	9,437	530	33
Bolan	9,799	201	...	9,390	610	...
India*	9,390	590	20	8,217	1,702	51

* Census of India 1891, General Report, page 261, Table D.

Subsidiary Table XI.

Showing the Marriage System prevailing among the Hindus and Musalmans in Regular Areas.

Provinces, District and Religion.	UNDER 15.			BETWEEN 15 AND 40.					
	Married per 1,000 of each sex.		Wives per 1,000 Husbands.	Per 1,000 Males.		Per 1,000 Females.		Wives per 1,000 Husbands.	Widows per 1,000 Widowers.
	Males.	Females.		Married.	Widowed.	Married.	Widowed.		
1	2	3	4	5	6	7	8	9	10
Panjab*	42	115	2,313	649	53	858	105	1,161	1,723
Hindus	66	171	2,175	665	61	858	129	1,103	1,816
Musalman	25	78	2,687	644	47	858	87	1,205	1,694
1. Baluchistan	24	59	1,875	508	41	899	42	309	180
1. Hindus	35	92	1,967	621	56	946	43	299	144
2. Musalman	15	43	1,938	484	39	884	50	318	224
2. Quetta-Pishin	26	59	1,727	501	33	906	42	343	242
Hindus	35	86	2,026	639	49	951	41	300	170
Musalman	19	41	1,417	516	32	900	53	366	278
3. Thal-Chotiali	23	62	2,963	554	73	891	48	390	160
Hindus	33	96	2,308	620	78	918	56	397	194
Musalman	11	39	2,600	502	70	876	47	380	148
4. Zhob	16	52	2,228	492	38	833	30	145	63
Hindus	24	24	1,000	562	55	962	27	161	47
Musalman	12	71	3,667	425	30	846	33	145	81
5. Bolan	21	61	2,500	528	57	877	43	373	168
Hindus	91	152	1,250	630	77	1,000	...	226	...
Musalman ... ..	...	33	4,000	438	50	849	56	511	300

* Census of India 1891, General Report, page 271, Table H.

CHAPTER V.

EDUCATION,

IN so primitive a state of society as that existing in Baluchistan nothing but the minimum of education, or perhaps we may better call it instruction, can be expected. The bulk of the population has received and is receiving no education whatever. Indigenous education.

Theoretically every Muhammadan, whether girl or boy, should receive instruction in religion; but, as a matter of fact, the number even of these in Baluchistan is extremely limited. Nor does an education which consists in learning the Qoran by rote without understanding its meaning appear to be of any practical value to its recipients. Such children as receive instruction in this way commence their education at six years of age, and though they spend many hours with the Mulla in the mosque, much of it is passed in "fagging" for the so-called teacher, fetching his food and water, and performing other petty errands. The term of education can hardly be applied to so superficial a system.

Outside the Government schools, which have been started since the British came into the country, and to which I shall presently refer, only two classes of Musalman youths receive instruction of a practical kind; the first are the sons of wealthy chiefs and headmen, and the others those who are studying for the profession of Mulla. The same course of early instruction is pursued with both; but that of the would-be Mulla proceeds further, and, after completing the course of study available in the neighbourhood of his home, he goes either to Kandahar or Peshawar for final instruction.

I have already referred to a boy's study commencing with the reading of the Qoran. Although he sits with the book before him, it is seldom that he can distinguish words or even letters, and the portions which he peruses are simply committed to memory. It is a curious fact that if the Qoran is shut whilst the boy is reading he will be found to be unable to continue—a noticeable instance of the influence which habit has on the native mind.

There were formerly no primers in use to assist a boy or girl in mastering the alphabet, but some have now been introduced from Peshawar and elsewhere.

After a boy has completed his spiritual instruction he goes through a course of Persian and reads the "Karímá" of Sáádí, after which he proceeds to the "Gulistán" and "Bostán" and possibly to the "Sikandar Námah" and "Sháh Námah." But though he reads these books, it is seldom that he is able to give any explanation of their contents. Writing is also practised on a wooden board; but as no dictation is given, the pupil knows little or nothing of orthography.

It is at this point that the boy who is pursuing education for itself and the boy who wishes to be a Mulla part company, the latter proceeding to Kandahar or Peshawar, as no institutions for the teaching of theology are to be found within Baluchistan. At Kandahar or Peshawar the pupil studies various books in Arabic, such as the *Fiqá* of Shaikh Abu Hanifa, a treatise on religious, social and administrative law; he is also given some superficial instruction in Arabic etymology, and, if an Afghán, he will read one or two books in Pashto, such as the *Rashid-ul-bián*, which deals with the more important doctrines of Islam. This completes his education, and he returns to his home transformed from a *Tálib-ul-ilm* to a full-fledged Mulla.

As compared with the Bráhuís and Baloch, Afgháns have a predilection for the profession of Mulla. Indeed, it is very seldom that a Bráhuí or Baloch is to be found in this capacity, while Afghán Mullas are to be seen so far away as Makrán. Mullas are also recruited from the subject races, the Dehwárs and Jats.

Among the indigenous Hindu population, boys are taught at home; they learn how to read and write Gurmukhi and Sindhi, and are sufficiently educated for ordinary commercial transactions with a special proficiency, as a rule, in mental arithmetic.

State aided education.

The efforts that have been made by Government to foster education among the indigenous population have not so far met with a very enthusiastic response from the people. The Afgháns still entertain prejudices about receiving education in a Government school, and these are assiduously fostered by the Mullas, principally on the plea that the boys will be converted to Christianity. Moreover the people are poor and parents can ill afford to send children to district schools. Funds, too, have hitherto been lacking.

The first school in Baluchistan was started at Quetta in 1882, and since that time the results which have been attained, both by the increase in schools and in the number of pupils, are not discouraging, when the backwardness of the country is taken into consideration.

In March 1883, 43 boys were being educated in the Government school at Quetta. Of these 24 were Indian Hindus, 11 were Indian Muhammadans, and 8 were natives of Baluchistan. There was also a school at Sibi. In 1900-01, there were 18 schools in the three districts which are directly administered. They consisted of one high school, two middle schools, and fifteen primary schools, of which three were girls' schools. The number of children being educated was 901, of whom 168 were girls. Classified by religion, this number included 23 Christians, 433 Hindus, 207 Indian Muhammadans, 190 local Afgháns, and 37 Baloch and Bráhuís. The reason for the excess of the number of the Afghán boys who were being educated over the Bráhuí and Baloch boys is to be found in the fact that the majority of the population in the three directly administered districts of Zhob, Thal-Chotali and Quetta-Pishin is Afghán. That so many as 227 indigenous children were receiving instruction speaks for itself. There can be no doubt that the people are beginning to appreciate the advantages of education.

Among a population consisting largely of traders, soldiers and Government servants in civil employment, the standard of literacy must naturally be high.

Education among the population censused on the standard schedule.

In the whole population dealt with at the Census of India in 1891; only 53 persons in every thousand could read and write, and of these 53 were males and 5 females.* In Baluchistan, among the population for whom literacy was recorded, we have so many as 280 literates per mille, and of these 260 are males and 20 females. Taking the literate population by age-periods, the total literate population gradually rises from 57 per thousand in the period ending at 10 years of age to 317 per thousand among persons who are over 20. The reason of the increase is to be found in the constant influx of persons of mature age caused by the demand for service among the troops, civil establishments, etc. The total number of males under 10 who are literate is not so greatly in excess of the females of the same age as might be expected; but in the higher periods the difference grows more striking, the literacy of the males increasing and that of the females decreasing after the age-period 10-15.

P. 67, Sub. I, 3 and 4.

P. 67, Sub. II, 2

P. 67, Sub. II, 5 and 6.

Literacy is highest in the Quetta-Pishin district, where 325 per mille of the total population of the district censused on the standard schedule are literate. The Zhob district comes next with a literate population of 249 per mille, and is followed by Thal-Chotiali and the Bolan. This order is what might have been expected, the proportion of literates in Thal-Chotiali and the Bolan being lowered by the presence of a considerable number of uneducated persons in Sibi in the first case and by the labourers employed on the railway in the second.

P. 67, Sub. I, 5.

P. 67, Sub. I, 11.

In discussing the figures of literacy by religion the most salient fact is the high amount of literacy among the Sikhs, the only classes who exceed them in the number of literates, both males and females, being the Christians, the majority of whom are Europeans, and the Jews, Jains, and Parsis, among whom a high standard of literacy is always found. Most of the Sikhs in Baluchistan are artisans and soldiers, and the probable explanation of the high proportion of literacy is that many of them are educated Khatrias. This was found to be the case in the Panjab in 1881 in those places where Sikhs were few.† Moreover, Gurmukhi is easy to learn and the characters are simple, and every devout Sikh must recite the "Japs" each morning, and therefore literacy to that extent is required of him.

P. 67, Sub. I.

Hindus follow the Sikhs with 328 literates per mille, and then there is a very large drop to the Muhammadans who can boast of no more than 117 literates per thousand.

English and Urdu are the languages in which there are most literates, though literacy in a number of languages is common, especially among Hindus.

Literacy by language.

Thus, out of 3,987 literates in Urdu 1,070 are also literate in English, whilst among those who know languages other than Urdu, a knowledge of the latter and of English is also frequent. Among the 1,057 literates in Persian, for instance, 426 know English and 386 Urdu. Hindus, as a rule, surpass

P. 68, Sub. III, 2 and 26.

* Census of India, 1891. General Report, page 211.

† Report on the Census of the Panjab, 1881.

the members of other religions in the number of languages in which they are literate, and in some cases know as many as three languages, principally English, Urdu and Hindi.

Female literacy.

P. 69, Sub. IV.

The difference between the number of males and females being so large in the areas censused on the standard schedule, the proportions shown in Subsidiary Table I to this chapter are not so useful for purposes of comparison as those in Subsidiary Table IV, in which the proportion of literate females in every 1,000 of that sex appears.

P. 69, Sub. IV., 3.

In the whole of the areas regularly censused, 101 women in every thousand are literate. Christians head the list, then come Jewesses and Jain and Parsi women, followed, after a big drop, by Sikhs. Among Hindu women only sixty-three per mille, and among Muhammadans only twenty-three per mille are literate.

P. 69, Sub. V.

Turning now to the figures in Subsidiary Table V, and omitting English from consideration, the language in which the largest amount of literacy is shown among females is Gurmukhi. The reading of sacred books in this language is popular among women from the Panjab, and this accounts for the comparatively high numbers in comparison with those for other languages. Literacy in such cases, however, must be looked on as a very wide term, as in the majority of cases the women do not understand what they are reading. So many as 26 women have been shown in column 31 of Imperial Table VIII as literate in Sanskrit, and the remarks which I have made regarding literacy in Gurmukhi probably apply equally well to them, their knowledge being limited to the power of deciphering books on religious subjects written in that language.

P. 17, Vol. VA,
Table VIII.

Literacy by age.

P. 69, Sub. V.

Among both males and females literacy is highest in the two age-periods 10-15 and 15-20, and declines among those who are 20 and over, a sign that education is receiving more attention among the rising generation than among that which gave it birth.

Subsidiary Table I.

Showing by districts the number of literates per thousand of the total population for each main religion.

Religions.	NUMBER OF LITERATES PER 1,000 OF TOTAL POPULATION.														
	Baluchistan.			Quetta-Pishin.			Thal-Chotiali.			Zhob.			Bolan.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total	230	230	20	325	299	26	187	171	16	249	242	7	139	133	6
Muslimans	117	113	4	133	126	7	71	67	4	136	135	1	46	45	1
Christians	877	753	124	887	773	114	768	448	320	739	560	179	773	455	318
Hindus	828	315	13	333	320	13	291	274	17	370	358	12	249	246	3
Sikhs	456	430	26	412	383	29	444	403	41	605	597	8	387	379	8
Others (Jews, Jains and Parsis)...	671	414	257	691	418	273	556	389	167	...	...	...	444	333	111

Subsidiary Table II.

Showing proportion of literates per 1,000 persons for each age-period.

Age-periods.	Proportion per 1,000 of total literate to total persons.			Proportion per 1,000 of literate males to total males.		Proportion per 1,000 of literate females to total females.	
	2	3	4	5		6	
	Total.	Males.	Females.				
0—10	57	34	23	66		47	
10—15	256	206	50	299		161	
15—20	249	218	31	274		154	
20 and over.	517	300	17	353		110	

Subsidiary Table III.

Showing the number of persons literate in more than one language.

NAME OF LANGUAGE.	NUMBER OF LITERATES.			LITERATE IN OTHER LANGUAGES.																							
				PROVINCIAL VERNACULARS OF THE PANJAB.												OTHER INDIAN VERNACULARS.						OTHER ASIATIC VERNACULARS.			EUROPEAN LANGUAGES.		
	Persons. Males. Females.			Urdu.			Pashto.*			Hindi.			Gurmukhi.			Sindi.			Other Languages.			Persian.			English.		
				Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Total...	17,197	16,102	1,095	838	814	22	3	3	...	221	197	24	66	60	6	1	1	...	5	5	...	28	28	...	2,409	2,339	70
Provincial Vernaculars of the Panjab—																											
1. Urdu	3,987	3,861	126	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,070	1,040	30
2. Pashto*	53	51	2	23	22	1	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	23	22	1
3. Hindi	2,174	2,110	64	97	95	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	138	133	5
4. Gurmukhi	1,808	1,609	199	182	175	7	...	...	...	104	86	18	...	...	...	...	...	...	...	...	...	...	...	...	196	193	3
5. Others	73	73	...	...	...	...	...	...	...	4	4	...	6	6	...	...	...	...	...	...	...	...	...	...	2	2	...
Other Indian Vernaculars—																											
1. Sindi	860	846	14	16	15	1	...	...	...	43	43	...	28	26	2	...	...	...	1	1	...	6	6	...	180	180	...
2. Other Languages	251	222	29	23	23	...	...	...	...	30	24	6	26	22	4	...	...	...	...	...	...	...	...	...	73	69	4
Other Asiatic Vernaculars—																											
1. Arabic	232	188	44	67	62	5	...	...	...	7	7	...	...	...	...	...	...	...	1	1	...	21	21	...	86	86	...
2. Persian	1,057	1,043	14	386	382	4	3	3	...	14	14	...	2	2	...	...	...	...	...	...	...	...	...	...	426	424	2
3. Other and unspecified	1,516	1,516	100	41	39	2	...	...	...	18	18	...	4	4	...	1	1	...	3	3	...	1	1	...	223	211	12
European Languages—																											
1. English	5,034	4,546	488	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2. Other unspecified	52	87	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	42	29	13

*Pashto is also a vernacular of Baluchistan.

Subsidiary Table IV.

Showing by religions and districts the proportion of literates per thousand of each sex.

Religions.	PROPORTION OF LITERATES PER 1,000 OF EACH SEX.									
	Baluchistan.		Quetta-Pishin.		Thal-Chotiali.		Zhob.		Bolau.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Total ...	324	101	225	65	379	123	270	68	173	26
Musalman ...	140	23	86	17	162	31	150	2	62	3
Christians ...	912	711	778	755	922	706	750	706	714	875
Hindus ...	400	63	372	64	412	59	410	95	291	22
Sikhs ...	509	167	514	191	465	166	622	208	465	43
Others (Jews, Jains and Parsis) ...	742	582	635	429	750	616	...	...	750	200

Subsidiary Table V.

Showing by sex for each age-period the proportion of literates in each language to 10,000 literates in all languages.

SEX AND AGE-PERIODS.	PROVINCIAL VERNACULARS OF THE PANJAB.					OTHER INDIAN VERNACULARS.	OTHER ASIATIC VERNACULARS.			EUROPEAN LANGUAGES.		
	Urdu.	Pashto.	Hindi.	Gurmukhi.	Others.	Sindi.	Other languages.	Arabic.	Persian.	Others and unspecified.	Languages other than English.	English.
1	2	3	4	5	6	7	8	9	10	11	12	13
Males.												
All ages.	2,398	32	1,311	999	45	525	138	117	648	941	23	2,823
0-10	3,990	...	243	194	...	583	146	437	437	194	...	3,786
10-15	3,801	...	930	522	49	848	98	179	848	816	...	1,909
15-20	3,027	...	1,313	1,083	49	689	98	82	771	952	...	1,936
20 and over.	2,260	36	1,342	1,025	46	496	143	112	631	957	26	2,926
Females.												
All ages.	1,151	18	584	1,817	...	128	265	402	128	913	137	4,457
0-10	1,250	...	547	1,875	...	234	234	313	...	625	...	4,922
10-15	1,463	...	650	2,195	...	82	813	82	162	1,301	...	3,252
15-20	1,284	...	811	1,824	...	338	338	405	68	1,486	68	3,378
20 and over.	1,049	29	532	1,738	...	72	158	474	158	776	201	4,813

CHAPTER VI.

LANGUAGE.

When the Committee decided the forms for use in Baluchistan, it appears to have been assumed that, so far as the indigenous population was concerned, affinity of race involved affinity of language. It was, presumably, for this reason that no column for the record of "language" was introduced into the special schedules which were used locally. As I shall presently show, this assumption was as erroneous as the converse maxim, that affinity of language involves affinity of race. Language, therefore, was only recorded in those places which were censused on the standard schedule, and the figures are limited to a record for 48,707 persons or about one-sixteenth of the total population enumerated in the Province. It is much to be regretted that language was not recorded in the case of the indigenous population, as the people themselves would not have been likely to raise objections, and we should thereby have been placed in possession of some very interesting results.

Indigenous languages in Regular Areas.

P. 79, Sub. I.

Vol. V.B.

Provincial Table :
No. 5.

I have elsewhere indicated the reluctance of the indigenous population to gravitate towards the towns, and it is interesting therefore to note that only 7,722, or 158 per thousand, of the total number of persons for whom language was recorded speak vernaculars of Baluchistan. Nearly five-seventh of this total are composed of Pashto speakers, among whom must be included many Pashto-speaking refugees from Afghanistan, clerks and others from among the Pashto speakers of Peshawar, sepoy in native regiments, and Ghalzais who enter Baluchistan seeking employment as labourers. The figures for caste, tribe and race in towns show that there are nearly 3,000 non-indigenous Afghans in the towns alone, and by deducting this number, the figure for indigenous inhabitants of the towns is reduced to 96 per thousand.

Vernaculars of provinces in India.

P. 79, Sub. II, 3.

The speakers of vernaculars current in provinces in India beyond Baluchistan number so many as 736 per thousand, another proof, if such were required, of the alien element in the population enumerated on the standard schedule. The predominant language among the vernaculars of Provinces in India beyond Baluchistan is Panjabi, and the number of Panjabi speakers represent 565 per thousand of the total number of persons speaking vernaculars of Provinces in India. No attempt was made to record the different languages current in the Panjab, and it is probable that a good many persons speaking the language which Mr. Grierson has termed "Lahnda" or "Western" Panjabi, have been included under the general term of Panjabi speakers, for a number of clerks and others are recruited from those districts where Lahnda is the language commonly spoken. Table XI. (Birth-place) shows 22,081 persons as having been born in the Panjab, and it may be assumed, therefore, that the difference between this figure and that for

P. 23, Vol. V.A.
Imperial Table XI,
2.

“Panjabi speakers,” which amounts to 1,779 persons, is composed, chiefly, of Pashto speakers from the Panjab who have been included under Group A, (a)—Vernaculars of Baluchistan.

P. 26, Vol. V.A
Imperial Table
X, 2.

The next language most commonly spoken is Urdu, with 9,331 speakers, a figure which represents 260 per thousand of the total population speaking vernaculars of Provinces in India. Only 5,372 persons are recorded as having been born in the North-Western Provinces, and the difference of nearly four thousand persons is doubtless due to the fact that Urdu is the “*Lingua Franca*” in Baluchistan as elsewhere in India, and is quickly acquired by persons who come from the plains to seek their livelihood in Baluchistan. Urdu is followed, curiously enough, by English with 3,584 speakers.

P. 27, Imperi
Table X, 2.

The last language of this group, which is spoken by any considerable number of persons, is Sindhi with 3,305 speakers. This is the language commonly spoken by the trading classes, and, if language is recorded at the next census, the number of Sindhi speakers will be largely increased by the inclusion of the Hindus who live in the Agency territories.

Of the languages which are common to countries adjacent to India, that most largely spoken is Persian. A large number of persons, whose homes are in Persian territory, enter Baluchistan for purposes of trade, especially since the opening of the new trade route to Seistan, and we also have a number of Persian-speaking representatives of the ancient Tajik race, whose homes are in Afghanistan, but who have now for various reasons crossed the border and taken up their abode in British territory. The number of the Persian speakers in the Province would have shown a considerable increase, had language been recorded in the case of the Dehwárs living round Mastung and Kalat. The latter all speak Persian, so that at the next census it will be a matter for consideration whether Persian should not be classed as a vernacular of Baluchistan.

Vernaculars
of countries
adjacent to
India.

The explanation of the figure of Arabic speakers, 15 females against 10 males, is that these are Jewesses and others from Baghdad, who visit Quetta in company with procurers, and follow the profession of prostitutes.

To the list of vernaculars of Baluchistan in Group A (a) of Imperial Table X must be added Lásí and Jatki, which is otherwise known as Siráiki. There are two other languages of which mention must also be made, though I am not in a position to give any information regarding them beyond recording their existence. These are Lorichíní and the Jatki of the Baloch camelmen. Lorichíní is spoken by the Lorís, or professional musicians and blacksmiths among the Bráhuís and Baloch, and is probably a Gipsy language. With regard to the second language, it is said that the Jats, who are the camelmen among the Baloch, speak a language which differs from the Jatki spoken by the Jat cultivators of the plains.

Vernaculars
of Baluchis-
tan.

P. 26, Vol. V.A.

Generally speaking, all the portion of the country lying to the north-east of a line drawn from Sibi to Chaman may be said to contain Pashto speakers only. In the south-eastern corner of that portion of the Thal-Chotiali district, which is directly administered, we have Khetrání. In the Marri and Bugti country, and Kachhi, Balochi is the language in common use, but we also have in Kachhi a number of persons speaking Jatki or Siráiki. Throughout the Jháláwán

Their distr.
bution.

and Saráwán country and the portion of Chágai, which was censused, Bráhúí and Balochi are both in use, but Bráhúí is the predominating language. Among the tribes who have been enumerated as Bráhúís, the most noticeable examples of Balochi-speaking units are the Lángavs of Mangochar, the Bizanjos and the Sájdis. I have already referred to Persian, which is the language of the Dehwárs who live among the Bráhúís. Their numbers are, however, insignificant.

In Las Bela, the language commonly spoken is Lásí, a dialect of Sindhi, otherwise known as Jadgálí or Jagdálí, but there are also a number of Balochi speakers, especially along the coast line. Bráhúí is also current among a few small tribes and sections.

In those portions of the Province which were not censused, Balochi is the language usually spoken. The Balochi used in Makrán, sometimes known as Makrání, differs very considerably from that in vogue to the south and east of Sibi, and appears to be much more nearly allied with Persian than the latter language. It would be advisable, if a record is attempted at the next census, to distinguish the Balochi speakers of the west from those of the east.

Affinity of
race no
criterion of
language.

I have already referred to the fact that, so far as Baluchistan is concerned, affinity of race by no means involves affinity of language. Indeed, the intermixture of languages among persons who claim to be of the same race is a very striking and remarkable fact in dealing with the races of Baluchistan. For example, all Afgháns do not talk Pashto, many of the Panís round Sibi talking Jatki or Siráiki. Similarly, all Bráhúís do not speak Bráhúí. The head of the Bráhúí confederacy, the Khán of Kalat, though he speaks Bráhúí when associated with his tribal chiefs, speaks Balochi with his own family. The Sarájzáís, the chief section of the Ráísánís, who are the head of the Saráwán division of the Bráhúís, speak Balochi in their homes. In the Bizanjos we have a whole Bráhúí tribe speaking Balochi, and the same is the case with the Lángavs of Mangochar and the Sájdis. Sometimes we find one section of a tribe talking Bráhúí and another Balochi; for instance, the Garrani section of the Bangulzáí tribe speak Balochi, whilst the rest of the tribe speak Bráhúí; or again, the Hárúní section of the Muhammad Hasnís speak Bráhúí, while the rest of the Muhammad Hasnís speak Balochi. Difference of language is to be found even among the members of the same family, and an instance has been brought to my notice, in which one brother, the son of a Mengal mother, talks Bráhúí, whilst the other, the son of a Gichki mother from Makrán, talks Balochi.

There are two reasons for this strange intermixture of language, the first that in the days before the advent of the British, when numerical strength was the great *desideratum* both for offence and defence, the Bráhúí tribes systematically recruited their numbers from aliens of all kinds, whether Baloch, Afgháns or Jats; and the second, that the language of the children generally, if not always, follows that of the mother. The children, in short, speak their *mother-tongue*.

Where the group is concerned there is a tendency to retain the language of the group for a time at any rate, and where individuals or families are concerned language follows that of the mother. The Garránís among the Bangulzáís

and the Hárúnís among the Muhammad Hasnís are stranger groups who have amalgamated with tribes speaking a different language to themselves. The Kháns of Kalat take their wives from the Balochi-speaking Gichkís of Makrán. The Raisánís have been for many generations closely associated with the Khán in one capacity or another, and hence their preference for Balochi.

It is, perhaps, needless to say that most of the Bráhúís, whatever the language may be which they speak in their homes, also know the language commonly spoken by the majority of the race.

There is another direction in which the influence of the mother is undoubtedly very great. I refer to the entire loss of their original language by whole sections of a tribe and the speedy acquirement of a new language, namely, that of the group with whom the smaller unit happens to have coalesced. We have in the Náhars among the Khetráns an instance of Afgháns, who have entirely lost their original language. The same is the case with the Qásmání section of the same tribe who came from the Balochi-speaking Bugtís but now speak Khetrání. Many other instances among the Khetráns could be given. The Shírání section of the Loharání-Shírání Marrís were Afgháns from the Shírání country, but now speak Balochi only; and again, the chief section of the Raisánís, whom I have already mentioned as Balochi-speaking Bráhúís, are Afgháns of the Spín Tarín tribe. Another branch of these same Raisánís, who live in the Jháláwán country, speak nothing but Bráhúí.

I propose to show in Chapter VIII, that in the case of the Baloch and Bráhúís, a tribe consists of nothing more than a collection of heterogeneous units organized on a military or semi-military basis for purposes of common raiding and common blood-feud. These tribes were being constantly recruited from outsiders and, in addition to a share in the common land, one of the chief tokens of admission to the tribe was the giving of *Sáng* or women in marriage to the newcomers. The new arrivals, if numerous, were in some cases accompanied by a few of their own women and the language of origin may have continued in such groups for a few generations, after which it was lost and the language of the adoptive tribe acquired.

In the absence of recorded statistics, it is difficult to discuss the relative extension of the vernaculars which are spoken in the Province. The radical difference between Balochi and Bráhúí and the other vernaculars of the Province consists in the fact that both Balochi and Bráhúí have been hitherto what I may term proselytising languages, whilst the remainder, with the exception perhaps of Khetrání, kept their ground, and stood, so to speak, on the defensive.

Extension of
the vernacu-
lars of Balu-
chistan.

It was the object of each group among the Bráhúís and Baloch to render itself as strong as possible, and it strove, therefore, to recruit additional numbers with whom it divided its land and to whom it gave its language through its women. The Afgháns, on the other hand, when adopting artificial methods of recruitment, recruited as a rule from those who already spoke Pashto. So the tendency of Pashto has been to recede, if anything, before the attacks of the languages surrounding it.

Balochi is, for various reasons, more popular than Bráhúí. In the first place the Baloch claim descent from the Arabs, always a popular origin among Muhammadans; secondly, their more recent history hovers round the figure of the heroic Chákar the Rind, whose history appears to be particularly attractive to the indigenous mind; and thirdly there is the example of the Ruling Chief and the head of the Saráwán division of the tribes who speak Balochi. And there is another reason to which, I think, the popularity of Balochi over Bráhúí may be attributed. Bráhúí is essentially the language of a pastoral and agricultural people; its vocabulary consists of a few of the more simple words in common use, and it has borrowed from Persian and other languages more difficult expressions and abstract terms. As the railways and other means of communication increase, the want of a more extended vocabulary is being constantly felt, and hence the more extended adoption of Balochi with its elastic substratum of Persian to work upon. Under the influence of British rule it seems probable that Balochi will in its turn give way to the encroachments of vernaculars from India, such as Urdu, Sindhi and Panjabi.

The Balochi language.

Balochi belongs to the Iranian Branch of the Aryan sub-family of the Indo-European family. Besides being spoken in the tracts which have been mentioned, it extends through Sind and the lower Derajat in the Panjab. It is divided into two main dialects, which are so different, that speakers of the one are almost unintelligible to speakers of the other. These two dialects are separated by the belt of Bráhúí and Sindhi speakers who occupy the Saráwán and Jháláwán hills and Las Bela. Owing probably to the fact that Makrán was for many generations under the rule of the Persian kings, the Balochi spoken on the west of the Province, which is also called Makrání, is more largely impregnated with Persian words and expressions than the Eastern dialect. In the latter, the words in use for common objects and acts are nearly all pure Balochi, the remainder of the language being borrowed from Persian, Sindhi and Panjabi.

There is no indigenous literature, but many specimens of poetry exist in which their heroes and brave deeds are commemorated, and a good many of these have been collated from time to time.

In 1875, Mr. E. Pierce wrote a description of the Makrání Balochi which was published in the *Journal of the Royal Asiatic Society*. This was followed in 1877 by a *Grammar** of the Balochi language by Major Mockler.

Rái Bahadur Hitu Rám, C.L.E., Native Assistant to the Agent to the Governor-General in Baluchistan, compiled a *Balochinámá* which was transliterated and translated into English by Mr. J. M. Douie, I.C.S.† Mr. J. M. Douie also added to the translation a vocabulary from the list of words given by Rái Hitu Rám. In 1880, Mr. L. M. Dames, of the Panjab Commission, wrote a sketch of the northern Balochi Dialect which was published as an extra number to the *Journal of the Asiatic Society of Bengal*. In 1885, the Reverend Arthur Lewis, M.A., C.M.S., Vice-Principal, St. John's College, Lahore, collected and translated into English "Balochi Stories as spoken by the Nomad tribes of the Sulemán hills." The book was printed by the Mission Press, Allahabad, for the Panjab Bible Society. In 1891,‡ Mr. L. M. Dames compiled, at the request of the Panjab Government, a

* H. S. King, London, 1877.
‡ Mufd-i-Am Press, Lahore.

† Published by the Superintendent, Government Printing, India, Calcutta.

Text book of the Balochi language to which are appended a grammar and a valuable vocabulary. In 1901, the Reverend T. J. L. Mayer, c.m.s., Fort Munro, edited a book* entitled "Baloch classics" in three parts and also compiled an "English-Baloch Dictionary."† The same gentleman has also translated the Gospels according to St. John and St. Mark into English. A translation of the Gospel according to St. Mathew was published by the Mission Press, Allahabad, in 1884.

Pashto is, like Balochi, an Aryan language belonging to the Indo-European family. The soft southern dialect, as distinguished from the Pakhto or northern dialect, is alone used in Baluchistan. The Pashto language.

There is a good deal of literature on the philology of the Pashto language, and an excellent practical account is to be found at page 166 of Mr. Ibbetson's report of the Punjab Census of 1881.

The latest enquiries on the subject have been made by a Frenchman, M. James Darmesteter, and that gentleman has recently published a collection of verses entitled "Chants populaires des Afghans."‡ This book contains an interesting chapter on the origin of the Pashto, or, as M. Darmesteter prefers to call it, the *Afghan* language. After careful discussion and examination he comes to the conclusion that Pashto is derived from the Zend branch of the Aryan family or from a dialect similar to Zend. At the same time Pashto has borrowed largely from Persian and Hindustani, and through those languages from Arabic. The author finds no grounds for supporting Dr. Trumpp's theory that Pashto is "an old independent language forming the first transition from the Indo-Aryan to the Iranian family, and therefore participating in the characteristics of both, but still with predominant Prakrit features."

All Pashto literature is of comparatively recent date. Tradition assigns the first Pashto work to Shaikh Mali, the author of a history of the Yúsafzái, written in the early part of the fifteenth century. The first Pashto work which is known to us directly is the *Makhzan-i-Afghani* of Akhund Darweza. Khushhal Khan, Khattak, is the most renowned of Afghán poets. He lived in the last portion of the seventeenth century. None of these authors were, however, natives of Baluchistan, nor have I been able to ascertain the names of any indigenous writers.

A good deal of Persian and Indian literature has been translated into Pashto of late years in Peshawar.

In Baluchistan popular literature in Pashto is entirely oral. It commemorates events of local importance and deals with stories of love and war. The Doms, or professional musicians and poets, are not to be found among the Baluchistan Afgháns, and local ballads are therefore passed from mouth to mouth among the tribesmen. In this respect the Afgháns of the south differ from their compatriots in the north, among whom the Dom plies his trade as he does among the Bráhuís and Baloch here.

The philological classification of Bráhuí has been much disputed, but the latest enquiries, conducted by Dr. Grierson, have resulted in his placing it among the Dravidian languages. It is, indeed, remarkable to find in Baluchistan a Dravidian tongue, surrounded on all sides by Aryan languages, and with the next nearest The Bráhuí language.

* Sikandra Orphanage Press, Agra.

† Revd. T. J. L. Mayer's Private Press, Agra.

‡ Paris, Ernest Leroux, editeur, Paris, Rue Bonaparte 23.

branch of the same family located so far away as the Gond hills of Central India. Further away again than the Central Indian group of Dravidian languages we find the Kanarese of West Madras, Mysore, the Nizam's Dominions and South-west Bombay, the Oraon of South-west Bengal and the East of the Central Provinces, the Tamil of the South of Madras, the Telugu of North-east Madras, and the Tulu of the West-coast of the same province.

Bráhuí has no literature of its own, and the limited knowledge which we possess of it is due to European scholars. To the observer, who is not a philological expert, two of the most striking features of the language are its possession of a consonant which is not, I believe, in use in any Aryan language and its complete negative conjugation. The consonant to which I refer is a "th" pronounced with a lipping sound by reverting the tip of the tongue to touch the palate of the mouth. The words in which this letter most commonly occurs are *melth*, sheep; *molth*, smoke; and *puricdith*, milk.

The use of the negative conjugation may be best illustrated by an example—

I khaléwa	...	...	...	I beat.
I khalpara	...	...	...	I do not beat.
I khalkut	...	...	...	I beat.
I khaltawat	...	...	...	I did not beat.
I khalkunut	...	...	...	I have beaten.
I khaltanut	...	...	...	I have not beaten.

In the absence of general information about the philology of Bráhuí I cannot do better than quote in full an article on that language by Mr. John Avery, which was published in the "American Oriental Journal" in 1887.*

Mr. Avery's
account of the
Bráhuí lan-
guage.

"This speech has long been an interesting puzzle to linguists. Like the Basque and the Hungarian in Europe, it stands alone among alien tongues, a mute witness to ethnical movements occurring before the rise of authentic history. The Bráhuís occupy a mountainous district in the north-eastern part of Baluchistan, known as the Khanate of Kalat. They claim, and so far as we know rightly, to be the earliest settlers of that region. They are said to have Caucasian features, but in complexion and other physical characteristics they more closely resemble the people of Southern India than they do their immediate neighbours, the Baluchis and the Jats. Their language is written in Arabic characters, and its sounds may be accurately represented by that form of the Arabic alphabet which has been adopted by the Hindustani. It was first brought to the notice of scholars in the year 1838 by Major Leech,† who gave a brief sketch of it, with illustrative specimens.

In 1874 Dr. Bellew added a short grammar and vocabulary, as an appendix to his work 'From the Indus to the Tigris.' In 1877 Allabux, a native of Western India, prepared, with assistance of individuals of the tribe, an outline grammar and some eighty-five pages of Bráhuí text.‡ In the same year and

* Vol. IX, No. 3, May 1887, pages 189-190.

† Epitome of the Grammar of the Bráhuí Language. "Journal of the Asiatic Society of Bengal," No. 78, June 1838. R. H. B.

‡ Hand-book of the Bráhuí Language comprising grammar, sentences, translations from Forbes Manual, etc., by Alla Bux, Persian Teacher, High School. Printed at the Commissioner's Press, Karachi, 1877. R. H. B.

similar circumstances, Captain Nicholson published a Bráhuí reader.* The first two writers named fell into numerous errors, owing to inadequate opportunities for becoming well versed in the language; the last two furnished much fuller and more authentic material. By a careful study of this the eminent Orientalist, Dr. Trumpp, was able to compile what is, thus far, our best grammar of Bráhuí, which was presented in the year 1880, to the Academy of Sciences of Munich. The substance of this work has been reproduced in English by Dr. Theodore Duka, and may be found in the Journal Royal Asiatic Society, Vol. XIX, Part I.†

The place of Bráhuí among the languages of the world has been much discussed, without arriving at a unanimous conclusion. Some scholars connect it with the Aryan group, others with the Kolh language of Central India, others still with the Dravidian tongues of Southern India. Dr. Trumpp's confident opinion is that it belongs with the last named group. In this opinion he is supported by Lassen, and, indeed, by most other eminent authorities. This view, however, is not without difficulties. One of these is the occurrence of aspirates, which characterize Aryan rather than Dravidian speech. Another is, that the Bráhuí contains a large admixture of Aryan roots. That its vocabulary should have become loaded with words from this source is not surprising, when we consider how closely it has been hemmed in for centuries by languages of the Aryan type. The experience of the Dravidian tongues themselves, in relation to Sanskrit, is instructive on this point. But some of its correspondences with our family of speech have a character so ancient and radical that so competent a scholar as Dr. Caldwell refuses the Bráhuí a place in his list of Dravidian tongues; and says, "It seems to be derived from the same source as the Panjabi and Sindhi, but contains a Dravidian element, which was probably derived from the remnant of some ancient Dravidian race incorporated with the Bráhuís."

In many points, however, the likeness of the Bráhuí to the South Indian group is no less striking. Among these we note some of its pronouns and numerals, elements of speech less often borrowed; the use of post-positions for prepositions and the additions of these to an inflexional stem, instead of directly to the root; the absence of a comparison of adjectives by suffixes; the lack of a relative pronoun, except as borrowed; the negative conjugation of the verb; the expression of gender and number for the most part by added words of sex or multitude, rather than by suffixes.

It should be understood, however, that some of these traits are not confined to the Bráhuí and Dravidian language, but are repeatedly illustrated, in the less known tongues of the Northern and Eastern border of India; thus, all the features just named, except the inflexional stem, are equally characteristic of the Kachárf and Gáro of Assam. The inflexions of the Bráhuí are simple, and of the agglutinative type. The suffixes of declension are the same, or nearly so, for singular and plural, and in the latter case, follow the sign of number. Adjectives stand before their nouns, and are not inflected for case or number. Only the

* Meanee, etc. A compilation of extracts from Napier's conquest of Scinde, etc., translated into the Bráhuí language by Captain M. Nicholson (Staff Officer, Hyderabad), assisted by Jemadar Baloo Khan, 1st Baloch Regiment, Alla Bux, Persian teacher, etc. Mercantile Press, Kurrachee, 1877.

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† In 1893, Maulvi Shamsuddia Abu Torab, then a teacher in the Sandeman High School, Quetta, published a Bráhuí reader entitled Nakad Zabánat ba Zabán-i-Bráhuí. It is now out of print. Lieutenant F. Bigg-Wither has recently published "A Guide to the Study of Bráhuí," "Pioneer Press," Allahabad, 1902.

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first three numerals are indigenous, the rest being directly borrowed from other languages, chiefly the Persian. The Bráhúí has no possessive pronouns of the third person, the genitive of the personal pronoun supplying the former, and a demonstrative pronoun the latter.

The verb, which is of the agglutinative order, is well supplied with tenses, but it is deficient in moods. It has a passive form which, however, is sparingly used. The negative conjugation alluded to above, consists of a negative suffix added to the root, and followed by terminations of person, mood or tense. Some irregularities occur in this connection. The language has shown no tendency to develop conjunctions out of its own substance, but has borrowed some from surrounding languages. This preference for participial constructions over a series of dependent clauses is widely characteristic of languages of the same general type."

What is required now to enable progress to be made by philologists in the investigation of the language is a dictionary.

**The Jatkí
Language.**

The use of Jatkí or Siráikí, the language of Upper Sind and Bahawalpur, is probably the most extensive of all the minor languages spoken in Baluchistan. It prevails among the Jat cultivating classes, as distinguished from their Baloch and Bráhúí "overlords," throughout the Kachhi inlet, and is also used by some of the Afgháns round Sibi. It has no literature and is essentially a rustic language, abounding in agricultural words and correspondingly wanting in abstract expressions.

**The Khetrání
Language.**

This language is not a form of Balochi, as has been supposed, but a dialect of Lahnda or Western Panjabi. According to the traditions of the tribe its original nucleus made its way from Vihowa, which lies at the foot of the Sulémán range in the Western Panjab. Becoming a conquering tribe it maintained its language, which it has since transmitted to those other groups which have joined the main body. The language spoken by the Hasnís, who amalgamated with the Khetráns in recent times, still contains some words and expressions differing from those used by the majority of the Khetráns.

**The Lásí
Language.**

Lásí is shown as a dialect of Sindhi in Dr. Grierson's provisional classification of languages. It is usually called Jadgáli or Jagdáli by those who speak it. As most of the Lásís claim ethnic affinity with races living in Sind, Dr. Grierson's classification is supported by local evidence.

Chapter VI. Subsidiary Tables I & II.

TABLE I.		TABLE II.		
Showing for each group of languages the proportion per 1,000 of the total population for which language was recorded.		Showing for the three principal Indian vernaculars spoken in Baluchistan the proportion per 1,000 of the total population for which language was recorded and the proportion per 1,000 of the total Indian vernaculars.		
Group of languages.	Proportion per 1,000.	Provincial Vernaculars of Provinces in India beyond Baluchistan.	Proportion per 1,000 of total population.	Proportion per 1,000 of total Indian Vernaculars.
1	2	1	2	3
1. Vernaculars of Baluchistan.	158			
2. Vernaculars of Provinces in India beyond Baluchistan.	736	Urdu	192	260
3. Countries adjacent to India.	31	Sindhi... ..	68	92
4. Other countries in Asia ...	1	Panjabi	416	565
5. Countries in Europe ...	74			

CHAPTER VII.

INFIRMITIES.

THE form of the schedule, which was used in areas other than those which were enumerated on the standard schedule, did not provide for the record of infirmities. It was, perhaps, well that excessive detail should not have been required from those who were enumerated in these wild parts, but at the next census there should, I think, be no difficulty in collecting the information required. It promises to be of considerable interest.

My observations lead me to believe that the number of afflicted in the province is not large. The traveller in Baluchistan cannot but be struck by the small number of the insane, blind or deaf-mutes who are brought to his notice, and I think this may be accounted for by the fact that the principle of natural selection is specially prevalent among a semi-civilized people such as we have in this Province. The person who is overtaken by disease, which affects his utility as a member of the co-operative body or group to which he belongs, falls at once to the level of a *faqir* or mendicant, and, being unable to partake in the good or ill of the tribe, becomes a social out-caste, dependent for his subsistence on charity. As it is difficult for the small groups, into which every tribe is divided, to support those who are afflicted, these wretched creatures find their way eventually to the small bazaar or market which comprises the head-quarters of the tribe. It is here and in the towns which have sprung up since the British occupation that the few afflicted are generally to be found. As soon as hard times come, the sources of charity are dried up; disease follows, and through neglect and want of proper nourishment the already weakened constitution quietly sinks. For the wild man, as for the wild animal, there is no such thing as a gentle decline into a peaceful old age. His life is spent at the front, in line of battle, and as soon as his powers begin to wane his enemy, disease, becomes too strong for him: he falls.

P. 82, Sub. I., 4.

It is for these reasons that we find that out of a total number of 34 afflicted, so many as 15 are mendicants, and that all of them are able bodied persons who, but for the afflictions from which they are suffering, would probably not have found their way to the towns.

Blindness heads the list of the infirmities, for which figures have been recorded. It is an affliction which is extraordinarily common in Baluchistan. Major Edwards, the Civil Surgeon of Quetta, informs me that its principal causes are the glare of the dry, dusty climate, bad nutrition, and syphilis. These give rise to ulcers of the cornea and granulation of the eyelids, from neglect of which blindness is developed. Cataract is another common cause of blindness, and is probably due to malnutrition and excessive grain diet.

The only case of leprosy which has been recorded is a non-indigenous case, and I learn from the medical authorities that no cases of this disease among the indigenous population have been treated at the Quetta Hospital during the last few years, but that the Hazára residents of Ghazni in Afghanistan have supplied several patients.

Insanity is uncommon in the country. It is a matter of some surprise to find that the number of deaf-mutes equals that of the insane, and I am unable to offer any explanation of the comparatively large number of sufferers from this infirmity.

Subsidiary Table I.

Infirmities by Religion and Occupation.

RELIGION.	OCCUPATION.	INFIRMITIES.														
		TOTAL.			INSANE.			DEAF-MUTES.			BLIND.			LEPERS.		
		Total Actual Workers and Dependents.	Actual Workers.	Dependents.	Total Actual Workers and Dependents.	Actual Workers.	Dependents.	Total Actual Workers and Dependents.	Actual Workers.	Dependents.	Total Actual Workers and Dependents.	Actual Workers.	Dependents.	Total Actual Workers and Dependents.	Actual Workers.	Dependents.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
All religions	Total...	34	18	16	9	5	4	9	4	5	15	9	6	1	...	1
Christian	Total...	2	...	2	...	...	...	2	...	2	...	...	...	...	...	...
	Piggery Manager...	2	...	2	...	...	...	2	...	2	...	...	...	...	...	...
Hindu	Total...	10	4	6	3	2	1	3	1	2	4	1	3	...	...	...
"	Lascar	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...
"	Mendicant	3	3	...	2	2	...	...	...	...	1	1	...	...	...	...
"	Military Service, Unspecified.	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...
"	Milk Seller	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...
"	Prisoner under trial	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...
"	Shoe-maker	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...
"	Shop-keeper	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
"	Tindal	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...
Others	Total...	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1
	General Merchant...	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1
Musalman	Total...	21	14	7	6	3	3	4	3	1	11	8	3	...	...	...
"	Butcher	2	...	2	2	...	2	...	...	...	...	...	...	...	...	...
"	Labourer	3	1	2	1	...	1	1	1	...	1	...	1	...	...	...
"	Mason	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
"	Mendicant	12	12	...	2	2	...	2	2	...	8	8	...	...	...	...
"	Non-Commissioned Officer.	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...
"	Tinner	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...
"	Unspecified	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...

CHAPTER VIII.

CASTE, TRIBE AND RACE.

IN this chapter I shall give a short *epitome* of such information as is obtainable regarding the races who inhabited Baluchistan at the time of the early Arab geographers. They are the earliest source of historical information to which I have had access. Afterwards I shall add some account of each of the most important races which are indigenous to the Province. The tribal system as it exists in Baluchistan will then be discussed, and finally question of social precedence will be dealt with.

Scope of the chapter.

The early history of the tracts now known as Baluchistan is involved in much obscurity, and time has not permitted me to study the subject in such detail as I should have wished. Elliot's History of India has been my principal source of information.

Short historical retrospect of the inhabitants of Baluchistan.

The area now known as Baluchistan may be divided into four tracts, which are mentioned by the earlier geographers: Southern Afghanistan, which, springing from the Takht-i-Sulemán, stretched westwards to Pishin and southwards to a line drawn from Sibi to the Panjab Frontier on the east; Nudha or Budha; Turan, and, lastly, Makrán. The names of two of these areas, Makrán and Afghanistan, are still well known; the other two have disappeared. Afghanistan, as the name implies, was inhabited by Afgháns. Nudha is variously mentioned by Elliot as Nudha or Budha, but there is good reason for believing the correct reading to have been Nudha. It is described in the *Kitab-ul-Masalik-wa-mamalik*, which was written by Ibn Haukal in the tenth century, as lying between Turan, Makrán, and Multan, and its capital was Kandabel or Kandáil, standing on a hill. It was also famous for its breed of camels. Elliot identifies Kandabel or Kandáil with the modern Gandává in the Kachhí plain, and we may, therefore, infer that the kingdom of which it was the capital included that plain and, perhaps, also some of the hills to the east and west and a part of Sind. The inhabitants were called Nudha and Mand. The Nudhas or Nodhites are described as resembling men of the desert and living in houses made of reeds and grass. They are subsequently shown to be Jats,* who still constitute the majority of the population. It is a remarkable fact that throughout the Bráhuí, Baloch, and Lási tribes, and even among the Sibi Afgháns, sections or sub-sections called Nodh, Nodhani, Nothani, and Nodh-bandaghání are to be found, and it may be safely inferred that these constitute groups the nucleus of which was furnished from the ancient kingdom of Nudha.

West of Nudha or Budha was situated Turan, of which the capital is stated to have been Kusdár, now known as Khozdár, which is situated between Wadh and Zídí to the south of Kalat. Turan and Nudha are generally mentioned together, but while Turan appears to have formed part of Makrán, Nudha did not; for Al-Istákhri mentions the limits of Makrán as Tiz, which is situated near the

* Elliot's History of India, Vol. I, page 387.

modern Charbar, in Southern Persia on the west, and Kudsár on the east. With regard to the inhabitants of Turan and Makrán, the map prepared by Ibn-Haukal shows "tribes from Sind" between Makrán and Kasdán (*Khodzár*). Ibn-Haukal also mentions that "between Mansura and Makrán the waters from the Mihran (Indus) form lakes, and the inhabitants of the country are Indian races called Zats (evidently Jats). Those who are on the north of the river dwell in houses formed of reeds, like the Berbers, and eat fish and aquatic birds. Another clan of them, who live remote from the banks, are like the Kurds, and feed on milk and cheese and bread made of millet." Scattered among the Bráhuís to this day are to be found many Kurds, whilst *Kurd* is the generic term used in Sind and Las Bela for the Bráhuís. The description of the food eaten by the clan who lived remote from the banks is also characteristic of that of the Bráhuís of the present day, who prefer *jowári* to wheaten bread. But we are more easily able to identify the existence of the ancient kingdom of Turan, from the fact that among the Lásís and Chhuttás there are still to be found groups calling themselves Turanis, who claim to be the original inhabitants of the country.

Besides the Jats, another race which is frequently mentioned by the early geographers is the Meds. The *Mujmal-ul-tawarikh* says that the Jats and Meds, are reputed to be the descendants of Ham, the son of Noah, and that they occupied the banks of the Indus in Sindh. During the period of Arab occupation Muhammad, son of Kásim, represented them as "sea-farers and pirates, with whom the men of Basara were then at war." Elliot indulges in the speculation as to whether these Meds may not be identified as colonies of the Medes.* The discussion is interesting, but nothing more than an allusion to it is required here. The fact worthy of special note is that in Las Bela a considerable number of Meds has been enumerated. They have been classified in Imperial Table XIII as Makránís, as a number of them are to be found following the trade of fishermen along the coast of the Arabian Sea.

P. 42, Vol. V. A.

In the earliest times, then, to which history goes back we have the Jats, of whom the Nudhas or Nodhs and Turanis appear to have been branches, the Meds, the Kurds, and the Afgháns occupying Baluchistan. Then came the Arab invasions from the west, followed by a wave of migration, which brought the Baloch with it.

The exact date of this movement is uncertain, but the Hot tribe appears to have moved from Makrán towards India about the middle of the fifteenth century. In the next century the Baloch had spread into the hills south of Kalat; for Abul Fazal tells us, in the *Ain-i-Akbari*, that the branch of the mountains which terminated at Siwistan (the modern Sehwan) contained inhabitants who were of the Baloch tribe, "whom they style Kalmati. They consist of twenty thousand families, among whom one thousand are horsemen. An excellent breed of camels is produced here." He then proceeds to describe the Kirthar range, which now forms the boundary between Sindh and Baluchistan as the dwelling place of the tribe of Nuh-mardi Balochia. He continues: "Below this, again, there is another tribe of Baloch, who are known by the name of Zihri, numbering one thousand persons. An excellent breed of horses is bred here. There is another range, one extremity of which adjoins Kich (Kej) and the other the Kalmati people, and that range is called Karah.† It is the dwelling place of four thousand Baloch." That these Baloch

* History of India, Vol. I, page 525.

† Evidently what is now known as the Koh-i-Kharan.

were not a homogeneous race may be gauged from the fact mentioned by the *Tarikh-i-Tahiri* about the same time that "there dwell in these mountains the tribes of the Baloch and Nahmroi, of the Jokiya and Jat, extending as far as Kich (Kej) and Makrán."* A little later the Baloch of the hills gave way before the power of the Bráhuís, and the heterogeneous mass of tribes inhabiting the country round Kalat was welded into the Bráhuí confederacy of the present day.

The actual indigenous population of the Province, as distinguished from the numerous castes and tribes from India who have followed the British occupation of the country is shown in Subsidiary Table I. The information has been abstracted from Imperial Table XIII, and omits all reference to the alien population numbering 42,196, which has been described in previous chapters of this report, and to which further reference in this place does not appear to be required.

Present in-
habitants.
P. 137, Sub. I.

The indigenous races of chief importance are the Afgháns, Baloch, Bráhuís, and Lásís, and in a minor degree the Khetráns. The remainder consist either of scattered elements such as the Chhuttás, Chhanáls, Saiads, and Makránís, or, of subject races and occupational groups such as the Jat cultivators of the Kachhí plain, the Dehwár cultivators of the uplands, and the Ghuláms who are slaves and freedmen. To the latter category may also be added the indigenous Hindus, who live among and under the protection of the tribes and carry on the trade of the country.

The local distribution of each of these main races is shown in Map No. III. North-eastward we have Afgháns, the whole of whose country is directly administered; to the south of them, in the warmer parts of the Province, we have the Baloch of the Marrí and Bugtí country, the Kachhí plain, the Nasírábád Niábat, and the Domkí, Umrání, and Kaheri country. Mingled with them in the Kachhí plain is the subject-race of Jats. To the east we have the Bráhuís, stretching through Chágai on the north to meet the Baloch of Western Sinjrání, and on the south-west to join the Lásís and the Baloch of Makrán. The small portion of Kachhí which the Bráhuís occupy was obtained by them from the Kalhora dynasty of Sindh about two centuries ago in compensation for the blood of one of their Chiefs. It is the only open part of their territory, the remainder consisting of mountainous tracts intersected by valleys and glens. The local distribution of the Lásís is confined to the Las Bela state, the term "Lásí" being a modern invention. The other race which I have mentioned, the Khetráns, inhabit the Bárkhán Tahsil. From the fact that they have wedged themselves in between the Baloch of the Panjab and of Baluchistan, they have been hitherto looked on as Baloch; but, this classification is not, as I shall presently show, correct.

Local Distri-
bution.
P. 136, Map No. III.

Numerically the Bráhuís are the strongest race in the Province. They number nearly three hundred thousand souls. Next to them, and numbering nearly two hundred thousand persons, are the Afgháns. After this there is a drop to eighty thousand Baloch and less than forty thousand Lásís.

Comparative
racial
strength.

There are two features in these figures which are worthy of remark; the first, the paucity of Baloch in a country which takes its name from that race, and the second the numerical prominence of the Afgháns.

At the Census of 1891, 935,027 Baloch were censused in Sind and the Panjab. The number of Baloch, therefore, who have been censused in Baluchistan is only equivalent to one-eleventh of those censused in the adjoining provinces.

* Elliot's History of India, Vol. I, page 286.

P. 137, Sub. II.

Ibid. Cols. 3, 5 & 7.

The principal feature of interest in connection with the numerical strength of the Afgháns is connected with the application of the Sandeman policy. That policy, with its accompaniment of allowances to headmen, in return for which each group was bound to supply a certain number of levies for local police and other purposes, was applied in its entirety to Quetta-Pishin, Zhob, Thal-Chotiali, with the tribal tracts occupied by the Marrís, Bugtís, and Domkis, etc., and to the Bolan; to the whole of the country, in short, lying north-east of the railway line which runs from Jacobabad to Quetta via the Bolan. Subsidiary Table II shows the number of Afgháns, Bráhúís, and Baloch in each of the areas I have mentioned. In the total figures the Afgháns out-number the Baloch in the proportion of more than four to one, and the Bráhúís in the proportion of more than twenty to one. To put it as expressed in the Tables, the Sandeman policy included 565 Afgháns, but only 128 Baloch and 28 Bráhúís, in every thousand persons to whom it was applied.

It has been frequently asserted that the Sandeman system was applied to Baloch only, or that, if applied to Afgháns, they were *Balochised*, whatever that expression may mean. The figures elicited by the census are doubly valuable, therefore, as demonstrating that the Sandeman system was applied to Afgháns above all others. As to the charge of these Afgháns being *Balochised*, it is true that there are a few tribes, such as the Lúnís, Zarkúns, etc., living on the edge of the Baloch country who have assimilated Baloch customs to some extent; but further north the Afgháns of Baluchistan are probably more typical than those of any other part of the frontier, for the home of the Afgháns is round the Takht-i-Sulemán in Zhob, and it is from here that increase of numbers has forced them forth to find "fresh fields and pastures new" in the Northern parts of the Safed Koh and in the valleys of Dir, Swat, and Bajaur.

The Afgháns.

It will have been observed that throughout this report I have used the term Afghán in preference to Pathán. Though the words, as used among the people themselves, are synonymous, I have given preference to the word "Afghán" owing to the obscurity which attaches to the origin of the term Pathán, and also because Afghán is the name always employed by all Persian writers and is that usually adopted by European authors. *Pashtún* is the term employed by the Afgháns themselves, and it is from its plural, viz., Pashtánah, that the Indian corruption, Pathan, has been derived. The derivation generally given of the word Pashtún is that it means an inhabitant of the *Pusht* or *back* of the range, of which the highest point is the Takht-i-Sulemán. The weakness of this derivation lies in the fact that the word for back is *Pusht* not *Pasht*. Another explanation of the word *Pashtún* is that it means "one who speaks Pashto." This, however, is discounted by the fact that Pashto is itself a feminine adjective used substantively, the word *Zhaba* (language) being understood.

At the same time it must be confessed that the etymology of the word Afghán is not less obscure. Popularly the word is understood to mean "one who groans loudly;" but why this description should be specially applicable to the Afgháns is not very clear. There is one other name by which the Afgháns are known—Sulemání. It is derived from their home round the Takht-i-Suleman, and is that still usually employed by the Arabs, among whom the proverb is current, "Thou art a Sulemani; therefore a thief."

It is unnecessary to enter into the history of the Afgháns at length in this place. It will be sufficient to trace shortly their connection with the throne of Delhi, and to show the growth of their political importance either within or in the immediate neighbourhood of Baluchistan. Their history

From their home round the Takht-i-Sulemán they appear to have made their way southwards by the beginning of the eleventh century, for we hear of Sultan Mahmud of Ghazni attacking them in Multan in 1004 A.D. Al Biruni describes the Afgháns in 1030 A.D., as tribes inhabiting the mountains which form the western frontier of India and extending as far as the Sind Valley. Later on we find the Afgháns composing a portion of the grand army of Muhammad Ghori in 1193 A.D., and in 1265 A.D. Gias-ud-din Balban established a military colony of Afgháns near Delhi. Under the Tughlak dynasty, 1321 to 1412 A.D., many Afgháns were raised to high posts in the State on account of their bravery and talent. Again, during Tamarlane's invasions of India, the Afgháns sent embassies of submission, but they were not the people to submit long to a foreign yoke, and Tamarlane was compelled to attack them, when many of them were slaughtered. Towards the end of the fifteenth century, the Lodhi collaterals of the Ghalzái Afgháns possessed themselves of the kingdom of Delhi. They were followed by the Moghals, Babar and Humayun, after which we again find an Afghán dynasty, the Súrs, on the throne of Delhi for a short period, from 1538 to 1556 A.D. The Súrs were the last Afgháns to acquire empire in India, but migration southward from the Afghán hills continued, and many Afgháns acquired wealth, influence and power throughout India, but especially in Hyderabad and other parts of the Deccan.

The attention of the Afgháns was now diverted in another direction, and in the beginning of the eighteenth century Mir Wais, of the Ghalzái tribe, took Kandahar from the Safavi dynasty. The Ghalzáis were, however, crushed in their turn by Nadir Shah, who thus restored the balance of power to Persia. Nadir was followed by Ahmad Shah the founder of the Sadozai dynasty. In 1818 A.D., however, this dynasty also gave way before its collaterals, the Bárakzáis, the Muhammadzái branch of whom is now represented in the ruling race of Kabul.

Both Nadir Shah and Ahmad Shah extended their power through Baluchistan, and many *sanads* and other documents are still in existence throughout the Quetta-Pishin, Thal-Chotiali and Zhob districts which relate to the assessment of revenue and the appointment of headmen. It was in the time of Ahmad Shah that Bekar Niko, of the Jogizái branch of the Kákars, was appointed King of Zhob.

But, whilst scattered groups were being pushed out by the Afgháns both east and west to seek power and even empire, the nucleus of the race still remained in its ancient seats. The elder branches lived clustering round the Takht-i-Sulemán, but offshoots made their way southward as far as Sibi and northwards along the two slopes of the vast range of the Safed Koh to Dir, Swat and Bajaur. Glancing at the map, one cannot but be struck by the vast extent of the true Afghanistan, which has fallen by the Durand Agreement within India proper, and how little of what is now regarded as Afghanistan, *i.e.*, the so-called political and geographical unit, is held by Afgháns.

Their Natural Divisions.

But the special interest in the Afgháns for Baluchistan lies in the fact that the traditional home of the race lies within its boundaries. Afghán genealogies, whatever be their value, all commence from Qais Abdur Rashid, who is alleged to be thirty-seventh in descent from Malik Talut (King Saul). His home was in the tract immediately to the west of the Koh-i-Sulemán, which is known to the Afgháns as Khurasan and to us as Kákar Khurasan. From Qais Abdur Rashid sprang three sons, Ghurghusht, Saraban and Baitan, and the descendants of these eponymous ancestors are still to be found living in large numbers round the slopes of the Takht-i-Sulemán. From Ghurghusht, according to the genealogists, were descended three sons, Mando, Bábi, and Dáwí. The descendants of Mando are represented by the Mandokhels of Zhob, who, it may be mentioned *en passant*, have been erroneously classified as Panís in Provincial Table No. 2. We have a few Bábis in Quetta-Pishin and Kalat, and although Dáni has not become the eponym of a tribe, his descendants constitute two of the most important tribes of the Province. These are the Kákars and the Panís. His other two sons were Dáwí and Nághar. There are a few Dáwís living among the Panís of Thal-Chotiali, whilst Nághar's descendants are to be found in the Náhars among the Marrís and Khetráns. There are also a few of the latter among the Utmankhel Kákars of Bori.

Saraban's descendants divide themselves into two groups, whose ancestors were his two sons, Khair-ud-din *alias* Kharshabún and Sharf-ud-din *alias* Sharkhabún. Kharshabún's immediate descendants are represented by the Zamands, a few of whom are to be found in Pishin, and the Kánsís, who live close round Quetta. The rest of the descendants of Kharshabún are the Yúsafzáís, the Tarkalánrí, and the Utmánkhel, the main body of whom are to be found in Dir, Swat and Bajaur, whilst a few are said to have amalgamated with the Dehwárs of Mastung. Among the Yúsafzáís of Swat the tradition exists that they migrated from Ghwara Murgha in Khurasan, and a curious verification of this statement was obtained by Major McMahon, now Revenue Commissioner in Baluchistan, while marching along the Kundar river, which leads from Khurasan into the Gomal. At one of his halting places, Gustoi, he discovered remains which appeared to be those of a walled encampment of considerable extent, and enquiries from the local inhabitants, to whom the existence of the Yúsafzáís of Swat was unknown, elicited the fact that, according to their traditions, the old encampment had been held by a tribe called Yúsafzáí.

The descendants of Sharkhabún, Saraban's other son, were five in number—Tarín, Shírání, Míání, Barech and Urmár. Tarín, Shírání and Baréch are at once identifiable as the names of important tribes still to be found in Baluchistan. It is only among the Marrís that the name Míání can be localised, where they constitute only a small group, but other representative descendants of this grandson of Saraban are the Lúnís of Thal-Chotiali, amalgamated with whom are to be found the descendants of another son of Míání, the Lathís; the Jáfars of the Músákhel Tahsil in Zhob; the Silách, who are to be found among the Hasní section of the Khetrán tribe; the Zmaráís; and the Bulfarz or Bulfarth section of the Isot tribe.

Few of the descendants of Baitan have their homes in this Province, but many of them revisit the homes of their ancestors in the course of their annual

migrations. I refer to the numerous nomad sub-divisions of the Ghalzáís—the Sulemánkhels, Násirs, Khárotís, and others. Close to our borders, across the Gomal, the name of the common ancestor can still be localised in the Baitannís of the Dera Ismail Khan district.

I have arranged and classified the indigenous Afghán tribes genealogically in Subsidiary Table IV which is appended to this chapter. It may be thought by some that, in preparing Subsidiary Table IV, the distinction which has sometimes been made between “Afgháns proper,” “Patháns proper,” and the Turk, Arab, Scythic and Rájput elements which are said to have been assimilated into the Afghán race has been disregarded. As to the distinction between “Afgháns proper,” and “Patháns proper,” it need only be said that no such distinction is ever made among the tribesmen themselves between these terms. On the contrary, as I have already stated, both terms are synonymous; whilst here, in the home of the Afgháns, there is, at any rate, no evidence of the affiliation of groups from other races.

P. 189, Sub IV.

Of the Afghán tribes entered in Imperial Table XIII a good many are non-indigenous, and I do not, therefore, propose to deal with them in detail here. Among these are the Afrídís, Gandápuris, Khattáks, Lodhís, Lohánás, Marwats, Mohmands, Niázáís, Núrzáís, Sadozáís, Swátís, Vazírís (generally called Wazírís), and Yúsafzáís. Again the Mashwánís and Ustránás are Saiáds and will be dealt with in another place.

Non-indigenous Afghán tribes.
P. 32, Vol. VA,
Table XIII.

There remain, therefore, thirteen tribes, according to the classification followed by Diwan Ganpat Rai, which are indigenous to Baluchistan and must be dealt with in detail here. In all respects the Kákars are by far the most important, numbering as they do more than a hundred thousand souls. Next come the Taríns and Panís; but there is this difference between them and the Kákars, that while the latter represent as a tribe a more or less homogeneous whole, the system of classification followed in the case of the Taríns and Panís has resulted in the inclusion under these names of groups which are always looked on and dealt with as separate political units. Thus, the Áchakzáís, Tor Taríns and Spín Taríns, though ethnically connected, constitute, for practical purposes, entirely separate bodies, the members of which are united for good and ill, and might, without exaggeration, have correctly been classed as separate tribes. The same may be said of the Músákhels, who have been classed as Panís, though they are entirely distinct from the Bározáís and Khajáks, etc., usually known as the Sibi Panís. Both too live in different localities. The Mandokhels of Zhob are descended from Mando, the brother of Kákar, and have no connection, so far as I am aware, either ethnically or in practice, with the Panís.

Indigenous Afghán tribes.

Following the Panís come the Shíránís and the Ghalzáís, but many of the latter are non-indigenous. Most of the remaining tribes are numerically insignificant and politically of little importance.

In former days the Bábís were engaged, with the Saiáds and Taríns of Pishin, in the carrying trade between Afghanistan and Sonmiání in Las Bela, in those days a flourishing seaport, and Karachi. Their dealings as merchants appear to have carried them even further than this, as the Nawábs of Junagarh in the Bombay Presidency are Bábí Afgháns by descent. As their road lay through Kalat and Wad, the Bábís eventually formed a settlement in the former place, where they were met

The Bábís.

with by Pottinger in the early part of the last century. They have recently nearly all migrated to Quetta, only five of them remaining at the Khán of Kalat's capital.

The Barech.

The majority of the Barech who live in Baluchistan are to be found in Chágai, but there are a few also in Zhob, Quetta-Pishin, and Kalat. A number of them live outside British territory in Shoráwak and the valley of the Helmand. They, too, have left their mark in the Bombay Presidency, the town of Baraich (Broach) being called after them.

The Ghalsáís.

Zhob has by far the largest number of this tribe, the remainder being found in Quetta-Pishin and Thal-Chotiali. The story in vogue regarding their origin is that Ghal-zoe, i.e., thief's son, was the result of a pre-nuptial connection between Shah Hussien, a Ghori Turk, and Bibi Mato, daughter of Baitan, son of Qais Abdur Rashid, the name afterwards becoming corrupted into Ghilzáí or Ghalzáí. At the beginning of the eighteenth century the Shah Álankhel section of the Hotak clan, under Mir Wais, seized Kandahar and founded the Ghalzai dynasty which governed Kandahar for nearly a quarter of a century. The Ghalzáís in Baluchistan are practically all nomads, entering British territory to occupy the country to the south of the Gomal, and between it and the Saritói river, and also other localities further south, such as Chamalang in the Thal-Chotiali district. From these places they engage in the carrying trade with the Panjab. Others seek occupation as labourers, karez-diggers, etc., during the winter months, and return to the uplands of Afghánistan in the spring.

The Násirs and Sulemánkhels are the clans which are numerically strongest, but representatives are to be found of almost all their main divisions, such as the Andars, Khárotís, Hotaks, Taraks, and Tokhes.

The Ísots.

The Ísots belong to the Ghurghusht division of the Afgháns, the common ancestor, Ísot, being described as a son of Paní, who was a brother of Kákar. The tribe is numerically unimportant. It occupies the hilly country in the east of the Músákhel Tahsil in Zhob and adjoining the Panjab border.

Two of the clans which have been enumerated with it, the Bulfarz and the Neknámzáí, are said not to be connected by blood with the Ísot, though participating in good and ill with them. The Bulfarz are known locally as Ghwatáí, and are descendants of Míání of the Saraban division of the Afgháns, whilst the Neknámzáís are probably the descendants of a Dáwí saint called Neknám.

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The Jáfars.

This is a small tribe living round Drug in the Músákhel Tahsil of the Zhob district. According to the genealogists, the nucleus is descended from Míání, the brother of Tarín, Shírání, and Barech. The Míání or Míánái still constitute a large tribe which is scattered about from Kandahar to Kohat. The Jáfars, however, appear to have assimilated a number of outside elements, as the frequent use of the Baloch suffix *aní* among their sections indicates.

The Kákars.

The Kákars are numerically by far the largest tribe in Baluchistan. They amount to over one hundred thousand persons, a number nearly three times larger than that of the next biggest tribe, the Taríns. They are to be found in the largest numbers in Zhob, Quetta-Pishin and Thal-Chotiali, but there are a few of them in Kalat and Chágai also.

Included among them are some Dáwís, who are descended from Dáwí, brother of Kákar, and a group known as Lamar, whose origin is doubtful. The Dumars, too, though sharing good and ill with the Sanzarkhel Kákars, are descended from Dáwí, Kákar's brother. The tribe is divided into four clans or divisions, the connection between which is so slight that each might almost be considered a separate tribe. They are the Sanzarkhel, the Snatías, Targhará, and Sargará. Of these the Sanzarkhel are the most important in every respect. They number sixty-four thousand, and are therefore nearly three times as numerous as the Snatías, the next largest clan. The Targharás follow with a strength of more than thirteen thousand, whilst the Sargarás, who constitute the smallest group, number only a little over two thousand three hundred persons.

I regret to say that in preparing Provincial Table No. 2 for the Sanzarkhels, my predecessor appears to have been under a misapprehension as to their constitution, for I find that he has divided them into 32 sections, whereas enquiries made both by Khan Bahadur Mir Shams Shah, Settlement Extra Assistant Commissioner, and by myself show that all local authorities distribute them into twelve or thirteen sections. These are given in the Specimen of an Afghán Tribe, which will be found in Subsidiary Table V. The result has been that the information given in Provincial Table No. 2 is P. 140, Sub. V. misleading. A person, for instance, visiting the Loralai or Bori Tahsil would be told that one of the largest sections of the Sanzarkhels living in that locality is the Arabkhel. But the total number of the Arabkhel shown in Provincial Table No. 2 is 14. The explanation is that the sub-sections living in Zhob of which the Arabkhel is composed, the Khadarzáí, Kudezáí, etc., have been shown as separate units and only a few persons who were found in Quetta-Pishin and Thal-Chotiali have been shown P. 14, Vol. V-B; Table No. 2. as Arabkhels.

The most important group of the Sanzarkhels is the Jogízái, sub-section of the Jalálzáí group. The Jalálzáís, again, belong to the Alízái section of the Sanzarkhels. The Jogízáis are endowed with a kind of religious sanctity in the eyes of their fellow-tribesmen, and it was on one of Jogi's descendants, Bekar Niko, that the title of ruler of Zhob was bestowed by Ahmad Shah Abdáli. The Sanzarkhel have affiliated other groups, the Sibzáís, for instance, being Hotak Ghalzáís.

The majority of the Snatías are to be found in the Pishin Tahsil of the Quetta-Pishin district, where their principal sections are the Bázái and Ísákhel. Some of the latter also hold the Hanna Valley near Quetta. The numbers of the Snatías in Zhob and Thal-Chotiali are nearly equal, the Mehtarzáí being the chief section in Zhob, and the Pánezáí and Sárangzáí in the Shahrig Tahsil of Thal-Chotiali.

It is generally believed that the Targharás are not true Kákars, that is to say, that they are not united to the tribe by common kinship, and this belief appears to be substantiated by the names of three of their principal sections, the Bárakzáí, Súr, and Sulemánkhel. Genealogically, the Bárakzáís belong to the Saraban division of the Afgháns, and the Súr and the Sulemánkhel to the Baitan division. The Targharás are to be found almost entirely in Quetta-Pishin.

The Sargarás live in Quetta-Pishin and Hindúbagh, but the tribesmen in each locality form separate and distinct groups. Here, again, the classification in Provincial Table No. 2, appears to be doubtful, the clan being divided, according to information,

given by Major Showers, when Political Agent in Zhob, into three sections, the Hárúnzáí, Sámkhel, and Mandázái. The Quetta-Pishin Sargarás belong to the Mandázái section, many of whom severed their connection with the Hindúbágh stock generations ago, and though the Quetta-Pishin Mandázáis have recently attempted to renew this connection, the Hindúbágh Sargarás now refuse to have anything to say to them. The fact is of interest as showing the fission which is continually taking place among the tribes.

The Kánsís.

The Kánsí tribe belongs to the Saraban division of the Afgháns. It is numerically weak, and has gained much in importance since the occupation of Quetta by the British, in close proximity to which most of the land belonging to the tribe is situated. The Kánsís, owing to their central position, were in former times nearly always at feud with the Kákars and Bráhuís.

The Lúnís.

The Lúnís are to be found in the Duki Tahsil of Thal-Chotiali. They are descended from Míání, and are therefore connected with the Jáfars of the Músákhel Tahsil. They designate themselves Durránís, the reason for which may be found in the fact that Míání was a brother of Tarín, the ancestor of the Durránís. Living near the Baloch, and, being constantly at feud with them, the Lúnís appear to have adopted the arbitrary distribution of their component groups into large clans or divisions, which is common among the former. The tribe was, therefore, divided into three main clans, Drígzái or Drugzáí, Paláo, and Rakhanwál, but these divisions have unfortunately not been recorded during the census. The tribe is said to contain only two sections of alien blood, the Patozáí, who are Kákars, and the Laths, who are probably descended from another brother of Lúní, Latz by name.

There are a few Lúnís in Sibi who have been classified with the Panís. It would be interesting to ascertain whether they have thrown in their lot permanently with the Panís, or whether they still consider themselves sharers in good and ill with the main Lúní tribe.

The Panís.

Out of the twenty thousand odd Panís in British Baluchistan, about four thousand are to be found in Thal-Chotiali and sixteen thousand in Zhob. Owing, however, to the erroneous classification of the Mandokhels, to which I have already referred, the number of the Panís in Zhob must be reduced by 4,000. The remainder consists of Músákhels, Alíkhels, and Lawanrs, the latter being better known as Lawánás.

Though the classification of the Músákhels as Panís is ethnically correct, it would have been better, in the absence of any connection between them and the Panís of Sibi, had they been classified, like the Jáfars or Ísots, as a separate tribe.

The Músákhels possess the greater portion of the Músákhel Tahsil in Zhob, which they have held against the repeated attacks of their Baloch neighbours. Their main divisions are the Laharzáí and Belkhel. They are principally nomads, and have only begun to extend their cultivation in recent years.

The Mandokhels belong to the Ghurghusht division of the Afgháns, and are descended from Mando, brother of Bábí and Dáwí, and uncle of Kákar. They are a quiet and inoffensive tribe located in the Zhob Valley round Fort Sandeman, the other name for which place, Apozái, is derived from one of their sections. The Panís of Thal-Chotiali, all of whom live in the neighbourhood of Sibi, contain several

affiliated sections, including Afghán Dáwis and Mizrís (another name for the Zmaráís—*vide* No. 23 in Imperial Table XIII, Vol. V-A., p. 32), and Baghuns, Nodhánís, and Píránís, who are probably Baloch or Jats. The most important groups of the Sibi Panís are the Bározáís and the Khajaks. The Bározáís for a long period administered Sibi on behalf of the Afghán rulers. They have also attained considerable fame in India, especially in the Deccan, where Dáúd Khán, the Bározái, was renowned in the eighteenth century for his reckless courage, generosity and liberality.

The Khajaks were originally located in Mekhtar, which is now held by the Hamzázái Kákars. Expelled thence, they settled in the Siwi district, where they were assigned land and water by their kinsmen. Afterwards, however, they picked a quarrel with the Bározáís and other Panís, in the course of which they got the upper hand. In consequence they considered themselves without rivals in those parts, and hence their proverb: "Although the Kákars may coquette in the hill tracts, the Khajaks lord it in the plains."

It may be mentioned that the Panís have extended far northwards from their original homes, the Sáffis, one of their clans, being found near Jalalabad in Afghánistan, and another, the Jádúns, in Peshawar.

The main body of this tribe is to be found in the Shírání country to the east of Fort Sandeman. Like other Afghán tribes, they have spread out from time to time, and some of them are to be found in Shoráwak, whilst others have given their name to one of the clans of the Marrí Baloch. After the Khidarzái expedition the tribe was split up, the Barghá Shíránís remaining under the control of the Zhob Political Agency, whilst the Larghá Shíránís fell to the Dera Ismail Khan district what is now the North-West Frontier Province. The Shíránís.

The Hasankhel is the strongest clan of the tribe, and the Haripál is also important. The Bábars, who have been classed with the Bargha Shíránís, though connected with them ethnically, have now lost touch and stand by themselves.

Under this term have been included by my predecessor the Abdál, the Spín Tarín, and the Tor Tarín. The whole of the Taríns, thus classified, number rather more than 37,000. Of these twenty thousand are Abdáls, almost the whole of whom again are Áchakzáís. The common ancestor of the Abdáls was Bor Tarín, or Abdál, whose brothers were Spín Tarín, Tor Tarín, and Jhar Tarín. The term "Abdál," however, superseded that of "Bor Tarín," when Ahmad Shah Abdáli began his career of conquest in Baluchistan; it is still used, though sparingly, and the Áchakzáís, who have acquired importance in their strongholds on the Khwájá Amrán, are usually localised by that name and regarded as a separate political unit. The same is the case with the Tor and Spín Taríns, who, so far as common good and ill is concerned, have no connection with the Áchakzáís nor with one another. The Taríns.

The Taríns, who are Saraban Afgháns, are second only to the Kákars in numerical strength, and they have acquired further importance from the connection of the rulers of Afghanistan, the Sadozáís and Bárakzáís, with them.

The Áchakzáís occupy the whole of the Khwájá Amrán range in the Quetta-Pishin district, and are also to be found throughout Southern Afghanistan as far as Herat. Ahmad Shah Abdáli is said to have had so much respect for their strength

that he assigned lands to the various sections in places far distant from one another with the object of preventing combinations.

The Spín Taríns, with few exceptions, have left their original home in Pishin, and migrated southwards to the Shahrig and Duki Tahsils of Thal-Chotiali. Numerically their strongest group is the Wanechí, which is said to come of an alien stock. Some of the names included in it are certainly suggestive; such for instance as Hot Malánis,* presumably Hots from the country round Rás Malan on the Makrán coast; Marrání (Afgháns from the Shírání-Marrání country), and Melmání (guests).

The Tor Taríns, who are more than twice as numerous as the Spín Taríns, are distributed in nearly equal proportions between Quetta-Pishin and Thal-Chotiali. In the latter Political Agency their principal representatives are the Makhiálí, a name which does not appear to be of Afghán origin. The hereditary governorship of Pishin under the Afgháns long rested with the Batezai sub-section of the Abu Bakr section. As a consequence the Batezais still claim social superiority among their fellows and refuse to give their daughters in marriage to other tribesmen.

The Zarkúna.

This tribe lives in Kohlu and the Duki Tahsil and claims connection with the Panís, but their origin is doubtful. Owing to the raids to 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. Thus a few Khajaks, who are Panís, are recorded in the Ghunji clan, whilst "Sharawani," the name of another, would appear to indicate that the nucleus of the clan consisted of Afgháns of the Saraban division, a word easily converted by an Afghán into Sharawan.

The Zmaráfis.

The petty tribe of Zmaráfí of the Músákhel Táhsil requires little notice. They are descended from Miání, and are therefore connected with the Jáfars and Lúnís. A few of them, under the name of Mizrí, are to be found among the Sibi Panís.

The Baloch.

The tradition prevails among all the Baloch tribes that they came from Aleppo, through Baghdad, along the border of the Persian Gulf to Makrán, whence they again moved eastward and extended along the Indus Valley and into Kalat. They say that they were expelled by Yazid, the second of the Umayyid Khalifás, and that they settled for a time in Kirman in Persia before going on to Makrán.

Their History.

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 Baluchistan to the south of Kirman. Take, for instance, their names: The nucleus of the Bugtís traces its origin to Bug, in Persian Baluchistan; the Buledis to the Buleda Valley in Makrán, near which some of them are still to be found; the Domkís, otherwise written Dombki, from the river Dombak in Persian Baluchistan; the Lasháris from Lashár; the Gishkáúris from the Gishkáúr, *i.e.*, the Gish stream, which drains the Buleda Valley; the Kuláchis from Kulánch, also situated in Makrán, and the Magassis from Magas in Persian Baluchistan. Again, there is to be found a strong tribe of Rinds at Mand, in Makrán, from whom the Rinds of the Kachhí plain are drawn. Elphinstone states in his History, that the Baloch

* NOTE.—The original stock of the Hots is still to be found in Makrán.

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 Koch and Baloch inhabited the "Írán Zamín, bordering on Hind and Sind." Like Kochí or Kochái in Pashto and old Persian, the word Baloch simply means "nomads" or "wanderers."

It is previous to their settlement in Persian Baluchistan 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 Kej 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, Mai Jato, may well be doubted, especially as the Hots of Makrán are universally credited with being the aboriginal inhabitants of the country, and themselves claim to be a distinct race from the Rinds and from the various Baloch tribes who inhabit the country now. It is possible that they are the representatives of the Oreitái 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.

Although this Province takes its name from the Baloch, they number very much less than the Baloch of the Sind and the Panjab, Baluchistan having only 80,552, as compared with 935,027 who were censused in Sind and the Panjab in 1891. Unlike the Bráhuís, they never appear to have coalesced into a homogeneous confederacy or nation, and though several of their tribes joined the Bráhuí confederacy from time to time, they appear to have found the tie thus formed too irksome and again broke away from it. Two of them, however, the Rinds and the Magassís, still maintain their connection with the Bráhuís.

Their relative strength in Baluchistan, Sind and the Panjab.

Each tribe represents a political rather than ethnic unit, and though there may be a nucleus from a common ancestor, the rest of the tribe consists, as I shall presently show in discussing tribal formation, of a combination of affiliated sections or individuals.

The only Baloch tribes of importance in Baluchistan are the Marris, the Bugtís, the Buledís, the Domkís, the Magassís, and the Rinds. The Buzdárs, Gurchánís, Khosás, Laghárís, Lunds and Qaisránís are merely offshoots of larger

tribes which are to be found in the Panjab. There are also a good many Khosás in Sind, where they are alleged to have been given lands by the Moghal Emperor Humayun. I have altered the classification of the Khetráns, who were originally recorded as Baloch, and have placed them by themselves, as their language is not Balochí, and though they have assimilated Baloch elements, their nucleus is probably not of Baloch extraction.

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The only other tribes shown in Imperial Table XIII are the Umránís and Kaherís. The Umránís, who inhabit a portion of the tract to the east of the North-Western Railway in the Kachhí plain, are insignificant in numbers. In the days when there was no railway, they were of importance from their position alongside the lines of communication, but are now of little note. They are said to be of true Baloch origin, and a good many sections of this name are to be found among other Baloch tribes, such as the Magassís, and also among the Bráhuís. The Kaherís are also a small tribe, but it is doubtful whether their classification as Baloch is correct. At any rate they are described by Mír Ma'súm of Bakkar, in Sind, who wrote a history about 1600 A.D., as Saiads, who acquired their name of Kaherí from the *Kaher* 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 Kaherís were driven out by the Bugtís and migrated to Bahawalpur, but they were restored to their former settlements by Sir Charles Napier in 1845.

The Bugtís.

Definite information as to the country whence the original nucleus of the Bugtís sprang is not available; but it is asserted to have come from Bug, in Persian Baluchistan. Like the Marrís, they appear to have originally consisted of a small nucleus which gradually gathered strength and expelled the Buledís from the country which they now occupy.

The tribe is probably not more homogeneous than other Baloch tribes, the Pairozání Nothánís, which is the largest clan, being acknowledged to be of different stock to the original nucleus, whilst the Shambánís, who came from the Magassís, were a distinct *tuman*, but found themselves too weak to stand alone, and at length amalgamated with the stronger community. The Nothánís, like the Marrís, divide their lands every ten years, but none of the other clans do so.

The Bugtí country lies in the south-east corner of the Province, and the hills of which it consists, though low, are extremely rugged and barren, and afford little scope for cultivation. Indeed, it is difficult to conceive how either the Marrís or Bugtís can eke out an existence without plundering their neighbours. On the north the Bugtí country is bounded by that of the Marrís, with whom the Bugtís have been at feud for many generations; on the south lie some of the Sind Domkís; on the east are the Mazárís of the Panjab and on the west the Baluchistan Domkís, Kaherís and Umránís. Physically the Bugtís are some of the finest men among the Baloch, and intellectually, perhaps, they are the least bigoted. A British expedition attacked and defeated them in 1844-45, but it had little effect, as within a year they had returned to their old habit of marauding.

The Buledís.

This tribe, which derives its name from the Buleda Valley in Makrán, traces its descent from one Abu Sáid, who settled in that place. They have played an important part in Baloch history. At the beginning of the seventeenth century, they combined with the Gichkís in dividing Makrán, the former taking the western and

the latter the eastern portion. Later the Gichkís drove out the Buledís, some of whom made their way to Persian Baluchistan and others to the Indus Valley. Those who migrated eastwards took up their abode on the Panjab side of what is now the Bugtí country, but were afterwards driven out by more powerful combinations and are now to be found chiefly in Sind.

The majority of those recorded in Baluchistan are Golás. The word *Golá* means "slave" in Sindhi, and these Golás are looked upon as not pure Baloch. Yet we have in them a typical instance of the rise and fall which is constantly taking place among the tribes; for though the Golás class themselves with the Buledís, it is with the former that the real power and influence lies in the internal affairs of the tribe, and the Buledís, though ostensibly of better blood, are in reality subordinate to the wishes of the larger group from among whom the working chief is drawn.

This is the only one among the Baloch tribes, the majority of the population of which is to be found in the Panjab, that requires to be mentioned here. **The Buzdárs.** It is to be found in three parts of the Province, in Zhob, Thal-Chotiali, and Las Bela. Those in Zhob and Thal-Chotiali are principally nomads, grazing their flocks in the Bárkhán and Músákhel Tahsils. In former days they were constantly at feud with the Ustránás among the Shíránís, and the Khosás among the Baloch. In 1857 their depredations in the Panjab became so intolerable that an expedition under Brigadier Chamberlain was sent against them. Since Baluchistan has been taken over they have given little trouble. Their name is said to be derived from *buz*, the Persian for goat, as they are principally graziers.

The Domkís or, at any rate, the nucleus of the Domkís, is popularly supposed **The Domkís.** to have some of the best blood of the Baloch in their veins. In the days of General John Jacob, the tribe was famous for its marauding propensities in conjunction with the Jakránís. The latter are not to be found in Baluchistan now, but have removed bodily to Sind. One of the largest clans of the Domkís in Baluchistan, the Gishkáúris, was classified as a tribe in the Panjab at the last census where it numbered 3,642 persons. The *habitat* of the tribe is Lahri, but some of them live in the Sibi Tahsil. They are all horsemen and pay great attention to the breeding of horses and mules.

Pottinger, writing in the early part of the nineteenth century, divides the **The Magassís.** Baloch into three great divisions—the Narhúí, Rinds, and Mughsi (*sic*). The latter, no doubt, are to be identified with the Magassís of Table XIII., who form an important tribe living round Jhal. As I have already said, its nucleus claims to have come from Magas, in Persia. This nucleus possibly consisted of the Láhárís, who still form one of the strongest clans in the tribe. A large number of Jats have from time to time been affiliated to the nucleus, some of whom were connected by marriage with the Kalhorá dynasty of Sind, and it appears to have been chiefly through the influence of the Kalhorás that the tribe acquired power. Owing to the admixture of Jats in its composition the Magassís are not held in great respect by other Baloch tribes. Like the Rinds, it is one of the Baloch tribes which keeps up its connection with the Bráhúí confederacy and is classed with the Jháláwán division.

The Marris.

The Marris are the most numerous of all the Baloch tribes in Baluchistan. Like the rest of the Baloch tribes, the tribe is a confederacy of heterogeneous elements, many of them outlaws and exiles from their own tribes. This confederacy clustered round a Baloch nucleus, which is said to be connected with the Puzh section of the Rinds of Kuláneh in Makrán. The original settlements of this nucleus were situated round Máwand in the hills to the east of Sibi, but they gradually spread, driving out the Hasnís on the east, and taking Quat Mandai from the Afgháns on the north. They lived in a constant state of conflict with the neighbouring tribes, and in consequence of their attacks on the army, which entered Afghanistan through the Bolan in 1839, their capital, Káhán, was occupied by Captain Browne in 1840. Here he was besieged, and the Marris, under their Chief, Dodá, beat off a relieving force. Eventually Captain Browne was offered terms by the Marris leader and made his way back to Sind. Another military expedition was made against them so lately as 1880.

The tribe is divided into three great divisions or clans, among which the land has been permanently distributed. The sections, however, within each of these divisions make a decennial division of all lands. British influence is exerted to keep the clans who compose the tribe together. Were it not for this, it is probable that a process of disintegration would take place, the clans splitting up permanently, and becoming each a self-contained unit.

The Rinds.

It is with the Rinds that all the Baloch tribes endeavour to trace connection. They are looked up to with deference by their neighbours, and all Baloch traditions centre round their hero, Chákar. Outsiders, like the Bráhuís, use the term "Rind" as a generic word equivalent to "Baloch."

After being driven from Kirmán, the Rinds lived in Kej and Kolwa, and here they are still to be found. Thence they migrated into Sind, and are now scattered through that province and the Panjab. In the latter province so many as 21,154 were found at the last census.

The head-quarters of the Rinds in Baluchistan is at Shorán in Kachhí. However pure the tribe may have been when it left its home in Makrán, it has not preserved its homogeneity, and the present Chief of the Baluchistan Rinds is said to be a Bábi Afghán. Among the clans constituting the tribe are to be found Chandiás, who form a large tribe in Sind, Gurchánís, who make up a tribe in the Panjab, Jamális, and Khosás. Some Khosás have been classified by my predecessor as a separate tribe in the Imperial Table XIII, and it would be of interest to enquire whether the Khosás with the Rinds ought not to have been classified with them. The test question would, of course, be whether they share in the good and ill of the Rinds. If they do, they have been correctly classified. If not, they should either have been classified with the remaining Khosás or with the tribe with whom they share good and ill. This question of "common good and ill" will be discussed in a later part of this chapter.

In the same way the Jamális are, for all practical purposes, a separate unit headed by a separate Chief, and in this case also the same test question must be applied. In short, the Rinds present many points of much interest ethnologically which would well repay enquiry.

When the Bráhúí confederacy was at the zenith of its power the Rinds became members of it. At that time all the Baloch of the Kachhí plain, with the exception of the Magassís, and the Marris and Bugtis, were included in this appellation. Now, however, though the Rinds are still included in the Saráwán division of the confederacy, the term only covers those tribesmen who are directly subordinate to Sardar Khán, the Rind Chief.

The question, "Who are the Bráhúís?" is one which still remains unsolved, though it is to be hoped that the ethnological enquiry which it is proposed to undertake, and the anthropometrical measurements which have already been taken in connection with that survey, will assist us in coming to some more or less definite conclusion regarding them. I only propose to give here a brief sketch of the little that we know regarding the ancient history of the country round Kalat, and to show that the welding together of the tribes now composing the Bráhúí confederacy into a homogeneous whole was a comparatively recent event.

From the references in Sir H. Elliot's History of India, Vol. I., it may be pretty certainly concluded that the Bráhúí kingdom as it now exists is co-extensive with the countries which were known to the early geographers as Makrán, Turan, with its capital at Khozdár, and Nudha (otherwise called Budhá by Elliot), with its capital at Kaudábel or Kandáil, the modern Gandává.

In the earlier part of this chapter I have mentioned that the principal population of these countries consisted of Jats and people resembling the Kurds. Now both General Cunningham and Colonel Tod agree that the Jats were of the Scythian stock,* and the name Turan is used by Persian historians to distinguish the countries beyond the Oxus river from those to the south of it. Is it not possible, therefore, that the country round Kalat was designated Turan from the fact of its being colonized by tribes from beyond the Oxus?

Again, the Mengals, Bizanjós, and Zehris, the three largest of the Bráhúí tribes, are termed Jadgál or Jagdál, i. e., Jats, by the more intelligent among the Bráhúís, and Mr. Tate mentions that the Zaghar Mengal, who are looked on as the superior division of the Mengal tribe, universally believe that they came from a district called Zughd, situated somewhere near Samarkand in Central Asia. He also points out that Gal is a collective suffix in Balochi, and concludes that Mengal means Min tribe. The word *Men* or *Mín* occurs on the lists of the Behistun inscriptions as the name of one of the Scythian tribes deported by Darius, the Achæmenian, for their turbulence. †

Another Bráhúí tribe which still retains a Scythian name is the Sájdí, one of the principal clans of which are the Sáqá, both names being identifiable with the Sagetæ and Sáki of ancient writers.

Although no definite conclusions can be based on such evidence, and though the Bráhúís have now assimilated a number of heterogeneous groups, there are at

* NOTE.—The subject is discussed by Elphinstone at page 250 of his History of India. Any one acquainted with the Bráhúís cannot but be struck by the resemblance between them and Elphinstone's description of the Scythians: "The Scythian is short, square built and sinewy, with a broad face, high cheekbones and long narrow eyes, the outer angles of which point upwards. His home is a tent, his occupation pasturage; his food flesh, cheese and other productions of his flocks; his dress is of skins or wool; his habits are active, hardy, roving and restless."

† KALAT.—A Memoir on the country and family of the Ahmadsí Khán of Kalat. By G. P. Tate. Published by the Superintendent of Government Printing, Calcutta.—Page 15.

least reasons for thinking that in the early part of the Christian era the inhabitants of the country now occupied by the Bráhúis were of Scythic stock.

In order to follow the sequence of events, I will now return to my historical summary. At the end of the tenth century A. D., we hear of Khozdár being governed by an Arab, Múin-bin-Ahmed. He or his successors appear to have made a bid for independence, and in 978 A. D. the Amir Násir-ud-din Sabuktagin found it necessary to invade Khozdár. A little later Mahmúd of Ghazní was compelled to chastise the rebellious State. Khozdár continued to be under the Ghazní dynasty, until the Ghorís possessed themselves of all the territories which had been held by the Ghaznvides, and we hear that the authority of Sultan Shams-ud-din Altamash was recognised in Khozdár. From this time forward Khozdár with Kalat-i-Nichará, the present Kalat, Shál (Quetta) and Mastung were included in the province of Kandahar.

It appears to have been during the anarchy which prevailed in Afghanistan in the fourteenth and fifteenth centuries that the seed of independence was sown, which resulted in the rise and consolidation of the Bráhúí power.

Derivation of
the word Brá-
húí.

The derivation of the word Bráhúí is obscure, and some people believe it to be a corruption of the Persian words *Ba Rohi*, a hillman. The more probable explanation of the word, however, is that it is an eponym from Bráhó, otherwise Brahim or Ibrahim. Bráhó, it may be mentioned, is a common corruption of Ibrahim among the people of this country. If we accept this explanation, it also accounts for the statement which every member of the Bráhúí confederacy will make, that the Kambránís with their sub-groups the Ahmadzáí, and the Iltázái, the Sumálánís, Gurgnárís and Mírwánís are the real Bráhúís, that is to say, direct descendants from Bráhó or Ibrahim. Who Bráhó or Ibrahim was I have been unable to ascertain, but he and his following appear to have come from the west, and I have heard it stated that they were connected with the Nohání, a sub-division of the Rinds living in the Kolwa Valley. Like most Muhammadans of influence and power, they claim Arab descent; but this is, at any rate, not proven.

The Bráhúí
Rulers.

Whatever their origin, the stock from whom the Bráhúís took their name appears to have gradually acquired power, their leaders being first known as "Rais," then as "Mírs," and later as "Sardars," until, in the time of Nasír the Great, they finally assumed or were given the title of "Khán." Their traditions tell us that they acquired Kalat from the Baloch, and that they were assisted in doing so by the Raisánís and the Dehwárs. The alleged acquisition of Kalat from the Baloch is important as showing that the Baloch migration from the west, which set in about the fourteenth century, had extended to Kalat; the assistance given by the Raisánís is also to be noted because the Raisánís are indisputably Afgháns, and we see, therefore, that there was a current of migration at the same time setting from the eastward.

Authentic history begins with Mír Ahmad, who dates from about the middle of the seventeenth century. This Chief entered on a career of raiding, in the course of which he took Dádhar from the Bározáis of Sibi. His successor, Mír Samandar, followed Mír Ahmad's example, and extended his rule to Karachi. He was followed by Mír Abdulla, who was subsequently killed in an action fought with the Kalhorás of Sind. It was in compensation for the blood of this Chief and his following that the lands now held by the Bráhúís in Kachhí were acquired from the Kalhorás. The award was made by Nádír Shah, whose suzerainty the Kalat Chiefs always appear to have acknowledged.

The next ruler, Nasir the Great, took the title of "Khan," and was invested with the title of Beglar Begi (Chief of Chiefs) by Nadir Shah. It was in the time of this Chief that the power of the Bráhuís reached its climax. His kingdom extended eastward to Harand and Dajal in the Dera Ghazi Khan district of the Panjab and westward to the confines of Makrán, the revenues of which he divided with the conquered Gichkís.

But to us the principal interest of Nasir's reign must lie in the steps which he took to combine the various conflicting elements among the tribes, who had joined him, on the very basis which still exists. He distributed the tribes into two great divisions—the Saráwáns on the north and the Jháláwáns on the south. At the head of each of these main divisions was placed a leader—the Raisání Chief in the case of the Saráwáns, and the Zehri Chief in the case of Jháláwáns. Nasir then proceeded to organize each tribe on a system of feudal service with a two-fold object; the first was the supply of men to his Suzerain, the Ruler of Kandahar, and the second the supply of men for the purposes of the confederacy. The system was undoubtedly borrowed from the Afgháns for Ahmad Shah Abdáli had introduced the same system into Pishin, and instead of levying revenue in that district, assessed each tribe at so many men-at-arms, the total amounting to 895.⁵ This assessment was known as *Gham-i-naukar*.

Nasir the Great and the Bráhuís.

The system of distribution of the suzerain's *sán*, as it was called, followed the same lines as the internal distribution of the men-at-arms required for the internal purposes of the confederacy. In the latter case each tribe was assessed to a certain number of men-at-arms proportioned to its numerical strength. Thus, the Raisánís found three hundred men, the Shahwánís five hundred, the Bangulzáís seven hundred, and so on. Each tribe then proceeded to divide the number of armed men which it was bound to produce amongst its various clans; but I need not refer further to the matter here, as it forms the basis on which a Bráhuí tribe is constituted, and will be dealt with at length later in this chapter. A statement has been prepared, showing the distribution of armed men among the different tribes, and will be found at the end of the chapter.

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Concurrently with the distribution of the armed men among the tribes, Nasir proceeded to a division of the land lately acquired in Kachhí, and it is from this time that the possession of Mithri by the Raisánís, Eri by the Shahwánís, Zardád by the Muhammad Sháhís, and of the various localities occupied by the Bráhuí tribes commenced. Some of the Khurasan lands were also distributed; but I cannot say whether this distribution dates from Nasir Khan's time. In addition to their share of land, each of the two leading Chiefs in the great divisions, that is, the Raisání and Shahwáni Chiefs among the Saráwáns, the Zehri and Mengal Chiefs among the Jháláwáns, received payments in kind when attending the Khan with their followers and a yearly present of cash. The same system was followed on the smaller scale in the case of the minor Chiefs. These payments were made out of the Khan's own share of land in Kachhí.

I have entered at some length into these matters, which may appear extraneous to a Census Report, because they seem to me to have a direct bearing on the constitution of the race now known as the Bráhuís. The Bráhuís consist, in fact,

The Bráhuís. a confederacy

of a number of confederated units constituted on the lines of a Bráhuí or Baloch tribe. The confederacy is a congeries of heterogeneous and independent elements possessing common land and uniting from time to time for purposes of offence or defence, but again disuniting after the necessity for unity has disappeared.

Thus the two bonds which unite the confederacy are common land and common good and ill, which is another name for common blood-feud.

At the head of the confederacy is the Khán, who, until recent times at any rate, appears to have been invested in the minds of the members of his confederacy with certain theocratic attributes, for it was formerly customary for a tribesman on visiting Kalat to make offerings at the Ahmadzai Gate before entering the town. Below the Khán, again, are the leaders of the two main divisions, who are also the leaders of their particular tribes, and at the head of each tribe is a Chief, who has below him his subordinate leaders of clans, sections, etc.

Such a system might work well so long as there was a strong ruler in Kalat; but once his power diminished, the natural result was civil war. It was this state of things which gave Sir Robert Sandeman his opportunity of stepping in and composing the differences between the Khán and his confederates, since which time there has been a tendency for the British Government to be regarded as having taken the place of the Khán as head of the confederacy.

Their heterogeneity.

As may be supposed, homogeneity of race was by no means a necessary element of the semi-military formation in which the Bráhuís were constituted, and it is heterogeneity rather than homogeneity which is the striking feature of their composition. As indicating the mixture of races among the Bráhuís, the classification of the tribes which I have obtained from the Ex-Khán of Kalat is of interest. He describes the Ahmadzái and Iltzái, who are branches of the Kambrání tribe, the Mírwání, Gurnári, Sumalání and Qalandrání, or Qalandrí, as the real Bráhuís who came from Aleppo. The Bangulzái, the Lángav, and the Lehrí are described as branches of the Rinds, that is, of the Baloch, and the Ex-Khán notes that they were in Baluchistan before the Bráhuís. The Raisání, Sarparrá and Shahwání are said to be Afgháns, while the Kurds and Muhammad Hasní or Mamásání came from Persia. The Bizanjo, Meugal, Sájdí and Zehri are put down as Jagdáls or Jagdás, *i. e.*, Jats, but the Chief of the Zehris is said to be an Afghán. Finally the Muhammad Sháhí and Nichári are described as very ancient inhabitants of the country, who were living in it previous to the advent of the Rinds. Now the historians which I have quoted speak of the Jats as originally inhabiting the country, and indicate that they were followed by the Kurds and Baloch. At the same time there are indications of an influx of Afgháns from the east, for we find the Raisánís, who are Afgháns, assisting the Bráhuí rulers to get possession of Kalat from the Baloch. The details therefore given by the Ex-Khán are of special interest in that they tally almost exactly with the waves of migration which we know to have passed over the country.

I will now give a short account of each of the more important tribes included in the two main divisions of the Bráhuís.

The Saráwán
Division.
The Raisánís.

The nucleus of the Raisánís came from the Spín-Tarín Afgháns, and their home was at Ámadún, north of Kach Kwás, in the Thal Chotiali district. They appear

to have been in the country before the Bráhuís rose to power, for as I have just mentioned, they assisted the latter to conquer Kalat from the Baloch. The tribe is typical of the process of fission which is constantly going on among the inhabitants of Baluchistan. There were four sons of Raís, Saráj, Rustam, Ráhusen and Siáhí. The descendants of the first three sons still form one group, but the Rustamzáís have long been at feud with the other two, and have now, to all intents and purposes, set up for themselves under a separate Chief. The descendants of Siáhí, the Siáhízái, have joined the Mengals in the Jháláwán division of the Bráhuís.

The lands of the Raísánís of the Saráwán division are situated at Duláf and Kahnak in Mastung and at Mithrí in Kachhí. Those of the Jháláwán Raísánís are at Wad and Nál.

This tribe held the position of the head of the Saráwán division of the Bráhuís until ousted by the Raísánís. The nucleus of the tribe is variously stated to be of Baloch and Afghán origin, whilst another story is to the effect that they came from Sharwán in the neighbourhood of the Caspian. Like all other Bráhuí tribes, they have affiliated a large number of outside elements. They live in Mastung, Iskalko and in Shahbáz Kalat, south-west of Panjgúr.

The Sháh-wánís.

The Múhammad Sháhís, according to local accounts, are some of the oldest inhabitants of the country, and are admitted to have been living in it before the rise of the Bráhuí confederacy. They hold land in the Mangochar Valley and at Bhág, in Kachhí. I have taken the constitution of this tribe as generally typical of that of the Saráwán Bráhuí tribes, and further details are not required here.

The Muham-mad Sháhís.

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Next to the Lángavs the Bangulzáís are the most numerous among the Bráhuís. The tribe has been largely recruited from outsiders, and one of its clans, the Garránís, speak Balochi, whilst the rest speak Bráhuí. Their head-quarters are situated at Isplinjí, which is said to have been conquered from the Kurds, and they also hold land at Mastung and in Kachhí.

The Bangul-záís.

Groups bearing this name are to be found scattered throughout Baluchistan, and I am told that there are some among the Panjab Baloch also. It is a curious thing that, among the people of Las Bela, *Kurd* is the appellation in general use for the Bráhuís and *Kurdi* for the Bráhuí language. The Kurds in Baluchistan are, without doubt, descended from the Kurds of Kurdistan in Northern Persia, but they early appear to have migrated southward, and we hear of a portion of them inhabiting Kirman in 934 A. D.*

The Kurds.

The importance which the tribe has acquired among the Bráhuís is due to its position in the Dasht-i-bedaulat at the head of the Bolan Pass, whence they had ample opportunity for exercising their predatory habits. One of their largest clans, the Sátakzáís, is now practically independent of the main body.

The Lángavs are looked upon as a subject race, and, although they were and are still bound to furnish the Khán with armed men, they were assigned no portion of the Kachhí lands at the time of Nasír Khán's distribution. They fill various subordinate positions in the Khán's household. Their Chief is the only one of the Saráwán tribal Chiefs who has adopted the custom, common

The Lángavs.

* KALAT. A memoir on the country and family of the Ahmadzáí Khans of Kalat. By G.:P. Tate—page 11.

among the Jháláwáns, of taking revenue from his tribesmen. He is not, however, on an equal footing with the rest of the Saráwán Chiefs.

The Lángavs cultivate the Mangochar valley, in which they live, principally on behalf of the Khán, the Raisánís, and the Muhammad Sháhís.

The Lehrís.

Narmukh is the head-quarters of this tribe. The nucleus of one of their principal clans, the Brahímzáí, and also that of the Haidarzáí, is said to be of Domkí stock. They expelled the Khulloís from Narmukh, some of whom are still to be found among the Rind Baloch.

The Sarparrás.

The Sarparrás live in the Gurgíná valley, and a few of them are also to be found in Chágai. The Rodínís, who have been classed as a separate tribe among the Jháláwáns, are variously asserted to be connected with the Sarparrás and with the Mírwánís. The name Sarparrá is said by the people to mean "decapitator," and it is a curious fact that Strabo in his geography speaks of a tribe with a similar name living further west. "Some tribes of Thracians, surnamed Saraparae, or decapitators, are said to live above Armenia, near the Gouranii and the Medes. They are a savage people, intractable mountaineers, and scalp and decapitate strangers; for such is the meaning of the term Saraparae." *

The Jháláwán division.

The Ahmadzáí, Iltázái, Kambrání and Mírwáni.

Among the Jháláwán tribes, the Kambrání, Ahmadzáí, Iltázái and Mírwáni may be discussed together, as they are all of the same stock. The Ahmadzáí are the ruling family of Kalat, and the term "tribe" is not strictly applicable to them. The same remark applies to the Iltázái, who are collaterals of the Ahmadzáí. Both are connected by blood with the Kambrání tribe; but, having acquired wealth and influence, they have now set up for themselves and claim a distinct origin. The Iltázáis are the only group among the Bráhúís to whom the Ahmadzáís will give their daughters in marriage, and in consequence it is the wife of the Chief who directs all Iltázái affairs and decides all important cases.

The Kambránís are a younger branch of the Mírwánís; but they, too, have broken away from the parent stock and now claim to be an independent tribe. They are said to be numerically stronger than the Mírwánís; but outside the Ahmadzáís and Iltázáis they possess little influence. They live in Chátí, Nimargh and Mangochar in the Saráwán country, and at Tok in the Jháláwán country.

Only a few Mírwánís were enumerated at the census of 1901, and the figures do not represent the total number of the tribe, as the majority live in the Kolwá, a valley of Makrán.

The Bizanjos.

The Bizanjo is a tribe of great influence among the Jháláwáns, and is only numerically less than the Muhammad Hasnís and the Mengals. Its head-quarters lie at Nal, near Wad, and the tribe extends well into Makrán. A few Bizanjos are also to be found in Las Bela. They are looked upon as Jagdáls or Jagdáls, i.e., Jats by the rest of the Bráhúís, from which we may infer that they are of Scythian origin, and contain the nucleus of some of the oldest races in the country. It may be assumed that the figures for the Bizanjos in Imperial Table XIII represent more than the number actually residing in the Jháláwán hills, as I find that the Umránís, who live in Kolwá, and the Tambaránís, who also extend into Makrán, have been included in the estimate made at the time of the census.

* KALAT. A memoir of the country and family of the Ahmadzáí Kháns of Kalat—page 41.

The Gurgnárí is included by all authorities in the category of true Bráhuís, **The Gurgnárís.** that is to say, they are direct descendants of Bráhó, or Ibráhím. Their Chief lives at Chad, near Gidar, and they are principally cattle-owners and graziers.

The Mengals, the strongest of the Bráhuí tribes, are divided into two **The Mengals.** portions—the Mengals proper and the Zaghar Mengals. In an earlier part of this chapter I have alluded to the probable Scythian origin of this tribe and to their connection with the Mins, who are mentioned in the Behistun inscriptions. The Jháláwán Mengals inhabit the districts of Wád, Wahir, and part of the Kalú Pass. Some are also to be found in Las Bela.

The Zaghar Mengals are one of the most prominent tribes in Chágai. The correctness of classing them with the Jháláwán Mengals is doubtful, especially if common blood-feud is taken as the criterion of tribal unity, as the Zaghar Mengals are led by their own Chief, and it is doubtful if they would join their brethren of the south even under exceptional conditions.

Included among the Jháláwán Mengals are some Chhuttás, who live in the valley of the Hab river, better known as the Levy tracts. Their connection with the Mengals is, however, disputed, the Jám of Las Bela claiming suzerainty over them. Sir Robert Sandeman held the Jám's claims to be correct, and the Chhuttás, who were censured by the Las Bela authorities, have been classed by my instructions as a separate tribe. Owing to the system of enumeration which was followed, it is possible that some of them have been enumerated twice.

The Muhammad Hasnís are also known by the name of Mamásání and **The Muham-
mad Hasnís.** extend throughout the whole of Western Baluchistan, including Chágai. They are also to be found in Seistan, Lúristan, and along the valley of the Helmand. Alexander is said to have encountered a tribe of the same name in Upper Bactriana.

This tribe gave its name in former days to the Bráhuí capital, which is **The Nicháris.** mentioned in the *Ain-i-Akbari* as Kalat-i-Nichári. Later it became known as Kalat-i-Baloch. The Nicháris are now numerically insignificant, but are undoubtedly a very ancient tribe.

The tradition among the Sájdis with regard to their origin is that they came **The Sájdis.** from the north many generations ago, and it would be of particular interest to follow up this clue. The Sájdis are Zikrís, otherwise known as Dáis, to whom I have already referred at length in Chapter III of this Report. The Dái, Sagetæ and Sáki are mentioned by the ancient geographers as Scythian tribes, and a clan called Sáqá is still to be found among the Sájdis. They are entered as Sáqázái in Provincial Table No. 2. The coincidence of the association of the three names of Dái, Sagetæ and Sáqá in the ancient geographers and now is very remarkable.

This is the only other Jháláwán tribe to which reference is required here. **The Zehrís.** It consists of a number of heterogeneous elements, and takes its name from the valley which is the residence of the hereditary Chief, who is also the head of the Jháláwán division of the Bráhuí confederacy. He is said to be of Afghán extraction. Four of the clans belonging to the tribe, the Khidrání, Jatak, Músání and Sásoli, though sharing in the good and ill of the Zehrís, may be regarded as now forming practically independent units.

The Dehwárs.

The Dehwárs are an industrious and inoffensive people, whose name is derived from the fact that they live in *dels*, or collections of mud houses. They do not migrate annually to the plains like the Bráhuís, among whom they live. They furnish no quota of troops to the Khán of Kalat, but tacitly accept a position of subordination to the Bráhuís. As is usual in such cases, the hypergamous test applies as between Bráhuís and Dehwárs, and no Bráhuí will give them women in marriage. The Dehwárs in Mastung and Kalat are nearly all cultivators of the lands belonging to the Khán. Those who reside near Kalat are bound to serve the Khán without pay, provide his guests with necessaries such as fuel and grass, and furnish messengers and couriers when required. The head of the whole body is known as "Arbáb," the headmen of clans as "Maliks," and the headmen of sections as "Raís."

Tradition says that it was chiefly through the assistance of the Dehwárs that the Bráhuí Khán acquired Kalat. Their nucleus is undoubtedly of Tájik origin, and, like the Tájiks, they all speak Persian. These Tájiks or Fársiwáns still inhabit the northern and western sides of the kingdom of Afghanistan as it is known to us. In their earlier invasions the Arabs drove the Tájiks out of the open tracts; but, like the Afgháns of the Sulemán Range, they remained unsubdued in the more difficult country. Later they appear to have regained possession of the plains, but had again to give way before the Afgháns, as increasing numbers forced the latter to spread out.

In recent times the Dehwárs are said to have assimilated a large number of Afgháns, including Alízáis, from round Kandahar, and Yúsafzáís of the same stock as those found north of Peshawar. They also include some Áchakzáís, Ámadúnís, i.e., Kákars from the Kach-Kwás Valley, and many other sections with Afghán names, whilst denominations such as Kabulizái and Mughalzái speak for themselves.

The Jats.

I have unfortunately had no opportunity of seeing the Jats, and my information regarding them is, therefore, extremely limited. This is the more to be regretted, as numerically they occupy the fourth place among the indigenous races of the Province.

Although, as I have stated in the earlier part of this chapter, the nucleus of the race is one of the most ancient stocks in the Province, the Jats, as recorded in the census papers, may be said to represent a congeries either of Muhamnadan groups who are not Afgháns, Baloch, Bráhuís or Saiads, or of representatives of those races who have fallen in the social scale and lost their nationality. Thus we find Aráíns and Gujars, who constitute separate castes in the neighbouring provinces; Míaní and Shirání Afgháns; Shahwání Bráhuís; a great many Lorís, who are gipsies; together with Ansáris, Qureshis, and a host of others. The admixture appearing on the census papers is due, however, to artificial as well as to natural causes, as an examination of the figures shows that there was undoubtedly a tendency, both at the time of enumeration and classification, to class as Jats all those whose origin was doubtful and about whom nothing particular was known. Hence the term came to be used in some cases as equivalent to "others and unspecified."

A distinction exists among the Jats to which reference is required to be made here, as it will afford an explanation of one of the entries in Provincial Table No. 2. In that table there will be found an entry of a *Jat* clan within the

tribe of the same name. The subsidiary entry refers to the camelmen and graziers living among the Baloch, and their name is pronounced with a soft "t" as opposed to the hard "t" used by the majority of the race. It is said that these camelmen speak a different language to other Jats, and they are renowned for the beauty of their women. I have had no means of ascertaining whether there is any ethnical distinction between the two.

The Jats extend throughout the Indus Valley, in Sind and the Punjab, and into Bikaner and Jaisalmer. In Baluchistan they are to be found in all the warmer portions of the Province. Starting from Bahú Kalat in Persian Baluchistan on the west, they extend into Kuláneh in Makrán. Their settlements here are of very early date, for they were found in Makrán by the geographers of the tenth century, and at that time appear to have possessed great influence and importance. Eastward we find the Jats in Las Bela, for the identity of the Lásís and Jats would be no difficult matter to establish. Hence they run up the Indus Valley, and we find them again in Baluchistan in the Kachhí inlet between Jacobabad and Sibi. It is here that the majority of those who have been enumerated are to be found. Their local
Distribution.

For generations the Jats in Baluchistan have been subject to the Bráhuís and Balóch. They form the cultivating class and pay a portion of the produce to the overlords. The Bráhuí visits their country in the winter to receive his share of the crop, but as soon as spring arrives he returns to the uplands, leaving the Jat to bear the scorching heat of the summer in the plains and to prepare the ground before the rainfall of July and August.

By far the most numerous of the local Jats are the Abrás. They are divided into a large number of sub-divisions, of which the most important are the Somrás and Khokhara. Next in order come the Lorís, who are gipsies, and whose classification as Jats is of doubtful accuracy. These are followed by the Jat camelmen, who are naturally numerous in a country where camel-breeding constitutes so important an industry. None of the Jats are constituted, so far as I have been able to ascertain, on a tribal basis, but they live in small groups, choosing one man from among their number as a leader to act for them in their dealings with the owners of their lands.

It is not my intention to discuss the vexed question of the origin of the Jat race.* Whatever it be, the Jats of Kachhí will well repay ethnological study. Their country is entirely unexplored and offers a fascinating field for investigation. At the same time 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. A similar custom, it may be noted, is to be found among the Dehwárs of the highlands, about whose Tajik origin there can be little doubt.

* NOTE.—The authorities are quoted in Mr. Ibbetson's Report on the Panjab Census of 1881, page 220. For convenience of reference I give them here:—

- (1) Archaeological Survey Reports, Vol. II, pp. 51—61.
- (2) Tod's Rajasthan, Vol. I, pp. 52—75 and 96—101. (Madras Reprint, 1830.)
- (3) Elphinstone's History of India, pp. 250—253.
- (4) Elliot's Races of the S.-W. P., Vol. I, pp. 130—137.

The Khetráns.

The Khetráns are believed by some to be an off-shoot of the Kánsí tribe of Afgháns, and are so to be descended from Khair-ud-din *alias* Kharshábun, son of Saraban, who was one of the three sons of the common ancestor of the Afgháns, Qais Abdur Rashid. If this theory be correct, the Khetráns are connected with the Quetta Kánsís. Others consider them to be of Baloch stock, and they were classified by my predecessor as such; but, after visiting their country, I decided that it was best to give them a separate place from either Afgháns or Baloch in Imperial Table XIII, for the reasons which I shall now explain.

Their origin.

The Khetráns are of very mixed race, and contain elements both from among the Afgháns and Baloch and from the Jats of the Panjab plains. They are divided into three main clans—Dherá, Ispání, and Phalliát. The two latter are known locally as the Ganjúrú. The distribution of the tribe into these three clans or divisions appears to have been an arbitrary grouping effected by the tribe for the sake of convenience in military expeditions and in the division of the spoil and of *badraká*, the charges made on goods passing through their country. A similar system of arbitrary distribution into clans has been adopted by the Baloch and Bráhuís. The Dherá are divided into a number of sections, the chief among which are the Chachá and the Hasnís. Among the Ispání clan the Mazárání and Náhar are principally worthy of remark, whilst Phalliát, as the name implies, means *sections* collectively, and it was composed of the groups remaining at the time of the arbitrary division after the formation of the Dherá and Ispání.

The original stock of the Khetráns includes the Chachás, and came from Vihowá in the Panjab. It is said that the new-comers drove out the Laths, a few of whom are now to be found among the neighbouring Afghán tribe of Lúnís. That the Chachás were formerly a powerful tribe is proved by the fact that when Messrs. Steel & Crowther were on their way from Ajmer to Ispáhán in 1614-15 A.D., marching by way of the Sanghar Pass through Baluchistan, their caravan had to halt ten days at a place called Lacca in the Panjab to procure an escort to conduct them to Chatza (*sic.*).

The Chachá.

The Chachás were afterwards joined by the Mazáránís. The latter claim Afghán origin, but the suffix to their name denotes that they are of Baloch stock. There is a section of the same name among the Marrís, but whether the Marrí Mazáránís came from the Khetráns or the Khetrán Mazáránís from the Marrís it is impossible to say. The Mazáránís are the group to which the Khetrán Chief and his family belong. In the course of the quarrels which took place between the Mazáránís and the Chachás the Mazáránís won the day; and in the days before the British occupation the Mazáránís, in consequence of their prominence, took two shares in all plunder as against one share taken by the Chachás.

Later on the Chachás and Mazáránís were joined by the Hasnís, who had been a powerful tribe, holding the eastern part of what is now part of the Marrí country, but were expelled from it by the Marrís. The Hasnís are probably of Baloch descent; but we find amalgamated with them the Silách, who are Afgháns of the Míání division of the Sarabans and connected with the Jáfars and Lúnís. On the arrival of the Hasnís, the one share of plunder previously taken by the Chachás was divided into two portions, the Chachás taking one-half and the Hasnís the other.

The Nághars, who are included in the Ispání clan, are the remnants of the Nághar Afgháns. Nághar was one of the four sons of Dání, son of Ghurgusht, and therefore a brother of Kákar, the ancestor of the great Kákar tribe. The Nághars appear to have spread out eastward and southward into the valley of the Indus, and in the reign of Akbar, Sultan Muhammad Khán of Bhakar, marched against the Khán of the Nághars in Sitpur, which was one of the seventeen Maháls of the Berún-i-Panjnad district of the Multan Subah. The *Ain-i-Akbari* also mentions that the inhabitants of this district were Afgháns. From this time the Nághars appear to have fallen back before the approach of other people from the south and west, and the identity with them of the Nághars now living in the Baluchistan hills appears fairly certain. Another section of the Ispání which may be noticed is the Qásmání, the nucleus of which is admitted to be a group of Baloch from the Bugtís.

The Ispání.

P. 139, Sub. IV., 5.

Among this clan the Rotars are Jats, many of whom are to be found in the Panjab and in the Kachhí plain. No doubt further enquiries would elicit the extraneous origin of many other sections and sub-sections.

The Phalliat.

My chief object in describing the composition of the Khetráns has been to show that it is impossible to classify them either as Baloch or Afgháns, and that their nucleus belonged, in all probability, to neither of these races but was most likely of Jat extraction. Like many of the tribes surrounding them, the Khetráns are composed of a number of heterogeneous groups of varied origin, bound together not by kinship but by participation in common good and ill and by the occupation of a common locality.

I have decided to treat the Lásís, Makránís and Chhuttás together, because both the Makránís and Chhuttás, whilst numerically insignificant are connected with the Lásís. With the exception of a few miners in Khost, in British Baluchistan, all the Makránís who are entered in the census Tables were enumerated in Las Bela. The suzerainty of the Jám of Las Bela over the Chhuttás was acknowledged by Sir Robert Sandeman; and though there is still a dispute between him and the Mengals with regard to part of their country, it is more convenient to discuss them in connection with the Lásís than elsewhere.

The Lásís,

Makránís and Chhuttás.

The great alluvial plain of Las Bela, which stretches from the Arabian sea on the south to the capital, Bela, on the north, is bounded on the east by the Pab hills and on the west by the Hálo or Háro range. To all appearances the Las plain is deposit left high and dry by the gradual recession of the sea. Before entering the territory of the Jám of Las Bela from Karachi the Hab River must be crossed. This river rises in the Jháláwán hills near Wad, and makes its way through a valley, the eastern limits of which constitute the boundary between Baluchistan and Sind. The population which lives along its banks, in what are known as the Levy tracts, the political conditions of which are somewhat anomalous, chiefly consists of Chhuttás; but there are also a few Baloch, such as the Jamáls, and some scattered sections of Bráhuí tribes, who have left their original homes either from discontent or other reasons and wandered down the Hab valley. Among these are the Motaks, who originally belonged to the Zehrí Bráhuís, and the Khidránís.

The Lásís.

The population of Las Bela presents many features of special interest to the ethnologist, which would undoubtedly repay careful study. Along the coast are

to be found the Meds, so frequently mentioned by the Arab authors. Those in Las Bela number 1,689. As there are many more further along the coast in Makrán, they have been classed as Makránis. Scattered among the tribes and also forming a separate group of their own are to be found Nodhs, or Noths, with regard to whom we may well hazard the opinion that they are of the stock of the ancient inhabitants of the kingdom of Nudha, which I have mentioned in the early part of this chapter. In several tribes, too,—among the Síauris, the Bandijás and the Chhuttás,—there exist sections bearing the name of Turani, who are identifiable as the descendants of the inhabitants of the ancient kingdom of Turan, the capital of which was Khozdár.

In Hughes' "Balochistan"* I find it stated that the predominant tribe residing in the Las Bela State is the Lumrí, or Numrí, and a detailed list is given by the author showing fourteen sub-sections into which the Lumrís are said to be divided. This list includes most of the principal tribes of the State, and it was therefore with some surprise that I discovered no trace of the Lumrís, or Numrís, in the enumeration papers. Pottinger, who visited Kalat in the early part of the nineteenth century, and Masson, who wrote later, both refer to the Lumrís, and Pottinger saw in them a great resemblance to the Hindus. The origin of the word Lumrí is said to be Nuh-mardi, and it is a curious fact that Abul Fazl, in the *Ain-i-Akbari*, refers to the Khirtar Range, which lies between Sind and Baluchistan as the dwelling place of the Nuh-mardi Balochis. Whatever may have been the significance of the word Lumrí in former times, it appears to have now fallen into contempt. It is not used, so far as I can ascertain, as a generic term for the population of Las Bela, but appears to be applied by the ruling race to that portion of its subjects who are cultivators, as distinguished from the *Drár*, otherwise called *Ájri*, the graziers of the plains, and the *Chapari*, the graziers of the eastern hills.

A very short acquaintance with the Lásís will convince the observer that they differ in many characteristics from the tribes which inhabit the mountainous tracts to the north of them. Although they are distributed among a number of tribes, these are for the most part numerically insignificant. The individual has asserted his pre-eminence, and the feelings which unite the tribesmen of the upper portion of the Province, whether they be those of kinship or of common good and ill are not nearly so prominent in Las Bela. Probably the same feelings existed once, but have disappeared under the rule of the succession of petty princes, who have occupied Bela as their capital. The tribal headman, or Pariámuns as he is called, has none of the authority which is vested in a Bráhúí or Baloch Chief; whilst, more wonderful than all, a custom exists among most of the tribes of allowing a woman the share in inheritance which is prescribed in Muhammadan law.

The principal tribes among the Lásís claim to be descendants of the Somras and Sammas, who formerly held Sind. Their tribal names certainly indicate that many of them are of Hindu origin, and this theory is confirmed when we look further into their sections and sub-sections by our finding the constant occurrence of the Sanskrit word *potrá*. These facts, coupled with the strictness of their Muhammadanism, indicate that, like many of the Sind tribes, they are converts from Hinduism, and that they are identifiable with the Jats of the Indus Valley.

* "Balochistan" by A. W. Hughes, F.R.G.S., G. Bell & Sons, 1877.

There is one process, on the other hand, which has been going on in Bela which is common among the Bráhuís and the Baloch. I refer to the affiliation of outside groups or individuals into the original stock. Thus the Bahlol among the Chhuttás claim to be Afgháns, whilst the Sásolís among the Síans are Bráhuís. Numerous similar instances could be given.

I shall presently allude to the small numbers of each of the Lásí tribes, and one of the resulting influences therefrom is worthy of remark. I mean the combinations which take place among the tribes with the object of self-protection. Thus the Sháhok, the Síaur, the Angáriá, Gongá, Mángiá, Gador and Masor tribes are in the habit of combining in the hope of achieving a common object, whether of a civil or military nature. Similarly the Mondrá, Sábrá, Achrá, Súr, Burrá and Dodá group themselves with the Jámots, whilst other minute tribes coalesce with the Shaikhs at times of special moment. The special interest of these combinations lies in their resemblance to the process which goes on among the Bráhuís and Baloch, the difference being that, in the case of the Bráhuís and Baloch, the grouping together of heterogeneous units is generally permanent, while in the case of the Lásís it is temporary. At the same time it may be noted that temporary combinations similar to those in Las Bela sometimes take place among the Bráhuí tribes.

Leaving the tribe for the clan, I may now advert to some of the means by which a clan, as entered in the census papers, comes to be formed. As I shall give no separate account of the constitution of a Lásí tribe, the insertion of the information here will not be out of place.

It will be seen that the actual number of sections entered in the papers is large, whilst many of them are numerically insignificant. Moreover, while each tribe is divided into clans, there are no sections. Now every tribe is divided into certain recognised groups, and what has happened is that sections have in many cases been recorded as clans. The way in which this came about was as follows: The Enumerators were instructed to record only tribe, section and sub-section. It may be remarked *en parenthesis* that in the course of the compilation of the tribal tables "clan" has been substituted for "section." The enumerators started wrong by adopting the term "Lásí" as equivalent to tribe, whereas it is only a geographical term for the inhabitants of Las Bela. The real tribe thus became a clan of the Lásís, and the internal groups became sections.

Again, the members of a tribe live in a number of small groups scattered over a very considerable area. Each of these groups, though belonging to one of the main tribal divisions, accepts the leadership of some headman. When the headman was asked for the name of his group by the Enumerator, he appears in some cases to have invented a name either by describing himself and those with him by the patronymic of the living headman, or by that of the founder of the particular group. To take an instance: The Shaikhs of Bela are divided into five main clans—the Khánáni, the Hamaráni, the Isáni, the Muhammadáni, and the Lakhá. Thirty-nine clans have, however, been recorded in the census papers. One of these is termed Sodhání, and I was able to ascertain that the so-called Sodhání section was a small group taking its name from one Sodhá, its headman.

The Jámots.

According to the accounts of local historians the Rúnjhás, the Burfats, the Gongás and Jámots have all from time to time furnished rulers to Las Bela.

The Jámots, who succeeded the Gongás as rulers of Las Bela, were in their turn ousted by the Burfats of Sind; but the Jámots again recovered the possession of the State with the aid of the Khán of Kalat.

The present ruling family is of Jámot origin, but I notice that in the present census the Jám and his family have been enumerated under the ancient title of Jamshaidí! an interesting instance of one of the processes by which new tribal designations come into existence.

In addition to the Aliánis of the Jám's family, who are entered as Jamshaidís, there are four main sections of the Jámot tribe, which number, including the Aliánis, 2,957 persons. They are the Sobháni, Sádiqání, Dagarání, and Arádín Potrá. All these are chiefly flock-owners, and, as they suffered severely in the famine which visited Bela during 1900, their numbers may be looked on as below normal; for many of them, in consequence of the famine, removed to Sind, where they found employment as labourers.

The Rúnjhás.

The Rúnjhás, who held the reins of Government previous to the Gongás, are an influential tribe in Las Bela. The tribe is numerically the strongest in the country, and it may be for this reason that it does not follow the system of combination which is in vogue among the rest of the tribes among the Lásís. The tribe is composed of five main sections—the Sisikhianr, the Khiára, the Kumáchá, the Barhiya, and the Wangá. The latter are not Rúnjhás of the blood, but amalgamated with the original nucleus of the tribe. The Rúnjhás claim to be Rájputs, but I was unable to obtain any proof in support of this assertion.

The Shekhs.

The Shekhs are a very mixed tribe, as may be gauged by the fact that one of its sections is called Nau Muslim, *i.e.*, new converts to Islam. Those who are of a pure descent from the parent stock are treated by the Lásís with respect equal to that which is shown to Saiads among the Baloch, the Bráhuís, and the Afgháns. They are considered to possess supernatural powers, and can ward off evil from the crops, effect cures, and perform various kinds of miracles. Amalgamated with the Shekhs are various sections who have sought their protection, in view of the fact that they are a strong tribe. Among these may be mentioned the Bochanis and the Kaherís. It is to be presumed that the latter are connected with the Kaherís, who live in the Kachhí plain and who have been classified (wrongly, I think) as Baloch.

The Síanrs.

The Síanrs are chiefly worthy of mention owing to their claim to be the original inhabitants of Las. They appear to be a very mixed race but are composed chiefly of Bráhuís, that being the language in common use among them; while Jadgáli or Jagdáli is spoken by the remainder of the Las Bela tribes. Their women, too, wear the dress commonly worn by Bráhuí women, the Ghaga or long nightgown-like garment reaching to the feet. Their chief clan is the Turaní, to whom I have already referred. There are some Síanrs living in the Toba Kákari circle of the Pishin Tahsil in the Quetta-Pishin district, and it would be an interesting subject of enquiry to ascertain whether any connection exists between them and the Lásí tribe of the same name.

One of the lowest races in Las Bela consists of the Babbars. They are the professional grave-diggers of the country and are also domestic servants. It is said that they resemble the Naqibs of Makrán and of the Jháláwán and Saráwán hills, a few of whom have been recorded in Las Bela. I have seen some of these Babbars, who appear to be a peculiar anthropological type, measurements of which it would be interesting to obtain. They have dark skins, rather curly hair and flat noses; but at the same time these two latter features are not so pronounced as in the case of the African or Negro. At the time of their marriages, the Babbars still make a display of forcibly carrying off the bride. **The Babbars.**

The Gadrás, who number 7,898 souls, constitute the slave population of Las Bela. It is impossible not to recognize their African type of features, and there can be no doubt that they are descended from slaves, in the importation of whom the Memans or Khojás of Sonmiáni were formerly engaged. It may be mentioned *en passant* that these Memans or Khojas have now transferred their capital to the development of the fishing industry along the coast which they find a very profitable investment. **The Gadrás.**

A large proportion of the Gadrás has been set free by their masters from time to time and now occupy an entire village close to Bela. But, though they are freedmen, a certain undefined bond of connection still ties them to the particular group to which their former master belonged. The Gadrás have entirely lost the language of the country of their origin and now speak Jadgáli or Jagdáli. The male slaves are called Golás and the females Golís. They are a source of considerable profit to their masters, as, though married under the directions of the masters by the Muhammadan rite of *nikáh*, the children are the property of the master. They appear to be contented with their lot, and ill-treatment on the part of their masters is of rare occurrence. They are well supplied with food and clothes, which among so rude a people are, all things considered, the principal desiderata of life.

This tribe consists of the fisher-folk, who live along the coast principally at Sonmiáni and Ormára. I have already referred to the frequent mention of the Meds by the Arab Authors and need not enter further into the subject here. The Meds of Sonmiáni are usually called Mohána, i.e., fishermen. Those living at Ormára speak Balochi of the Makrán type, and are chiefly remarkable for the fertility of their women and the largeness of their families. Local opinion assigns the cause of this fertility to their diet, which consists of large quantities of fish, rice, and dates. **The Meds.**

In speaking of the Mengal Bráhuís, I have referred to the dispute between the Mengal Chief and the Jám of Las Bela regarding the suzerainty over the Chhuttás of the Hab valley, and I need not, therefore, refer at length to it here. The nucleus of the clan is descended from the Sumras, who were overthrown by the Sammas in Sind in 1351-52 A. D. That they were a tribe of importance many centuries ago is shown by the fact that in the time of the Emperor Akbar, Háji Khán Chhuttá presented himself before the Emperor to ask forgiveness for his misdeeds. This was in 1578 A. D. Whatever the origin of the nucleus of the tribe, it is no longer homogeneous, the Bahlol section claiming Afghán origin, whilst other sections, such as the Bandíjás and Bikaks, are evidently derived from the tribes of the same name living in Las Bela. Another section consists of Turanis from the ancient kingdom of Turan. **The Chhuttás.**

The Saiads.

The Saiads of Baluchistan cannot be accurately described as a tribe. They consist of a number of groups scattered throughout all the districts of the Province with the exception of the Bolan.

True Saiads are the descendants of Fátimá, the daughter of the Prophet and wife of Alí. They are usually named after Fátimá and Alí's two sons Hasan and Hussen, and are called Hasní and Husení. There is, however, another division, the Alwí Saiads, who are so designated rather by courtesy than by right. They consist of the descendants of Alí by other wives.

Now-a-days, however, we find that many of the Saiads in Baluchistan have adopted names from the localities whence their ancestors emigrated. Thus, those from Bukhárá, known as Bukhári Saiads, are far the most numerous in Baluchistan while we also have geographical names in the Chishti Saiads (also known as Maúdúdí from Khwaja Máúdúd the founder of the sept) and Khosti Saiads.

Two causes appear to have brought the early Saiad settlers to Baluchistan. The descendants of Alí were for a long period oppressed and persecuted in the Muhammadan world. On several occasions they broke into revolt, were overthrown, and had to take shelter where best they might. About the twelfth and thirteenth centuries, too, a good many ecclesiastics, men of learning and rank, were driven from Central Asia through the ruin of their homes by the Mughal hordes and found refuge in India. It is probable that it was from about this period that the ancestors of the Saiads who are now affiliated to various Afghán tribes in Baluchistan took up their abode here. We have one indication of the approximate date in the evidence afforded by the inscription on the tomb of Saiad Jalal-ud-din Hussen at Uchchir in the Indus Valley. The letters on it give the year 685 A. H.,—1286 A. D. It is from Sáiad Jamál, brother of Saiad Jalál, and a Tarín wife that all the Bukhári Saiads of Pishin trace their descent.

Having arrived in a country inhabited by a people ignorant of the laws and tenets of Islam, the Saiads were welcomed not only as being of the family of the Prophet, but as a medium for the acquisition of a better knowledge of the faith. With this object, and to induce them to take up a permanent residence among the tribes, the Saiads were readily given Afghán women in marriage, and it is from this that we may trace the intimate connection of the Saiads with various tribes among the Afgháns, and the not infrequent confusion of Saiads with Afgháns.

An instance in point may be found in the case of the Ustránás, who were classed by my predecessor in Imperial Table XIII as an Afghán tribe. They are descended from Muhammad-i-gísú-Daráz, a native of Ush near Baghdád. This man married a Shírání wife and hence sprang the Ustránás, who are so intimately connected with the Shíránís.

I have already mentioned that the Bukhári Saiads of Quetta-Pishin trace their descent from Saiad Jamál and a Tarín wife, and hence the connection of the Bukhári Saiads and Taríns. What the Bukhári Saiads are to the Taríns, the Tárans, or descendants of Saiad Táhir, are to the Kákars. The Khundís among the Músákhels are believed to be descended from a Saiad of Khojand in Central Asia, whose son was adopted by Dáwí, brother of Kákar and Paní. The appellation

Khojandi subsequently became corrupted into Khundi. The Kharsíns (properly written Gharshíns), who are scattered among the tribes throughout the Province, are descended from one Saiaq Ishaq, who married a Shírání woman. The Khosti Saiads are affiliated to the Kibzái Kákars of Zhob. The Mashwánís are said to be descended from Muhammad-i-gisú-Daráz by a Kákar wife, just as the Ustránís were descendants of his Shírání wife.

As might have been expected among Musalmans, the direct descendants of the Prophet, once admitted to a tribe, were treated with veneration and honour, and were granted more than the usual tribal privileges. A special share of water and land was set aside for them, they were given a portion in all agricultural produce and in the young of the flocks, while the rulers of the country from time to time recognised their lands as revenue free. Their persons and property, too, were considered sacred.

Soon they became endowed in the minds of their fellows with miraculous powers, their influence for good or evil being held to be immense. No enterprise could succeed without their blessing, whilst everything would fail under their curse.

Though the Saiad may have lived in ease and comfort in former days, he has now been obliged, with the advance of civilization and the increase of population, to take steps to earn his own living. The Huramzái Bukhári Saiads of Pishin are well-known horse-dealers. They bring their horses from Northern Persia, and take them in some cases as far afield as Mysore. Some follow commercial pursuits, and others again are domestic servants; in fact the Saiad is to be found following almost every kind of respectable occupation.

But, while there are without doubt many true Saiads in Baluchistan, the title is also frequently assumed, and I have observed a tendency among groups who are ignorant of their true origin to describe themselves as Saiads. Thus the Zakhpels in the Loralai Tahsil, whose connection even with the Kákars is doubtful, announced, when pressed as to their origin, that they were Saiads. Mullas frequently assume the title to enhance their influence, whilst the term "Indus Valley Saiads" is a standing joke among the Quetta community for Muhammadans entering Baluchistan who desire to obtain the protection and respect which the adoption of the title carries with it. There is a tendency, too, to confound Saiads with Shaikhs, a fact which will account for the presence of those persons who have been enumerated as Qureshi Saiads in Baluchistan.

Throughout this Report I have hitherto made constant use of the expression "the tribes of Baluchistan," and the time has come for answering the question which must have occurred to the reader: "What is a tribe? and what is its constitution?"

The Constitution of Baluchistan tribes.

In discussing this subject it will be best to proceed from the particular to the general, and I shall therefore first describe the constitution of a tribe in the case of each of the chief races of the Province, the Afgháns, Baloch and Bráhuís, and afterwards consider the resemblances and dissemblances between them. It must, however, be remembered that my time for enquiry and the field to which it has extended has been limited, and that, in consequence, any deductions which I may

make must be subject to modification in the light of the knowledge which may be elicited by further enquiries, and particularly by the contemplated ethnological survey.

**Constitution
of an Afghán
tribe.**

For many centuries great importance has been attached by the Afgháns to their genealogies, and several books have been compiled on the subject. Chief among these are the *Makhzan-i-Afgháni*, written by Niámat-ullah, and another book containing genealogical information by Abdur Razák, Sulemáni. Both were written during the seventeenth century. When dealing with the Afgháns, therefore, we have a basis of alleged historical accuracy on which to work, a point in which the Afgháns have the advantage of the Bráhuís and Baloch.

P. 139, Sub. IV.

All Afghán genealogies trace the origin of the race to a common ancestor, Qais Abdur Rashid, whose three sons were Saraban, Ghurghusht and Baitan. The descendants of the latter will be found in the tabular statement, Subsidiary Table IV.

P. 140, Sub. V.

For my specimen of the constitution of an Afghán tribe, I have adopted the Kákars, who belong to the Ghurghusht division of the race. I have followed one line of Kákar sub-divisions up to the Isháq Kahol and Nawáb Kahol of the Jogizái group, which is the most important of the Kákars, and contains their two leading Chiefs. Subsidiary Table V shows the information thus collated.

In preparing the statement, a genealogical tree of the tribe has been used which has been recently prepared by Khan Bahadur Mir Shams Shah, Settlement Extra Assistant Commissioner in Baluchistan, who has spent much time and labour on its compilation. Its details differ from those given in Provincial Table No. 2, that table being, as I have already pointed out, inaccurate in several particulars. I have followed only a single line of descent, as it would have been impossible to print the whole of the genealogy within reasonable limits, nor was such a course required. It may be mentioned that each of the groups descended from Kákar branches out into numberless sub-divisions, and that the whole printed genealogy covers a piece of paper equal to eight separate foolscap sheets. Affiliated groups, of which more hereafter, have also been omitted.

**The Multipli-
cation of Sub-
divisions.**

Now, the first thing that will strike the reader is the multiplication of groups, sub-groups, sub-divisions, etc., within the tribe. A member of the Isháq or Nawáb Kahol might describe himself by twelve other titles. He is a Kákar, a Sanzarkhel, an Alizái, a Shádozái, and so on. As a matter of fact, an ordinary member of either of one of these groups would, in all probability, not be able to state in detail the names of all the groups to which he belonged. For instance, he might say he was an Isháq Kahol, a Bostánkhel, and a Jogizái, but he would probably jump thence to the Alizái, and so back to Kákar.

The designation which a tribesman will thus give himself depends on the locality in which he happens to be, for in each case he will apply to himself the patronymic corresponding to that of the group among which he finds himself. Thus, among his ordinary and immediate surroundings, he will describe

himself as an *Isháq* or *Nawáb Kahol*, as the case may be. Going further back he is a *Bostánkhel*, and then a *Jógizái*, whilst if he goes out into the world among the other *Sanzarkhel Kákars*, he becomes an *Alizái*, etc. If in the *Sargará* or *Targhará* country, he describes himself as a *Sanzarkhel*, and if he is in a country belonging to another tribe, he will merely state that he is a *Kákar*.

It would be difficult to find a sufficient number of terms, either in English or Pashto, to describe all the sub-divisions of an *Afghán* tribe. Pashto is even worse off in this respect than English, for it only takes count of the *Qaum* (tribe), the *Khel* and *Zái*, terms which are used indiscriminately for clan or section, and the *Kahol* or family group, whilst in English we have the tribe, clan, section, sub-section, sept or group, family, and a variety of other terms besides.

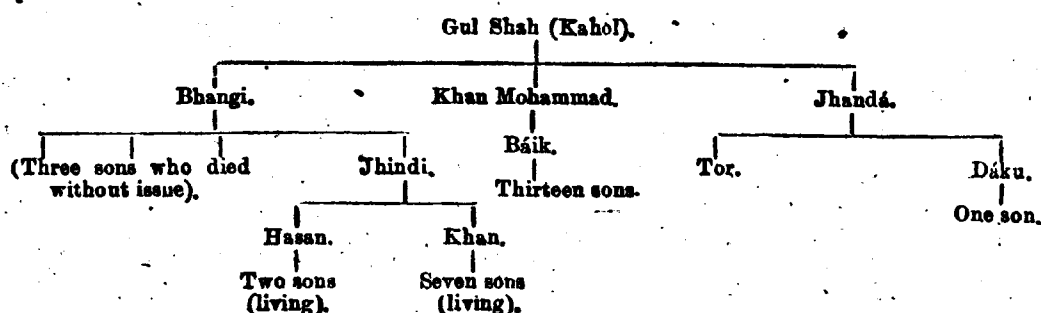
My own impression is that the four terms in use in Pashto are sufficient for all practical purposes, the *Qaum* representing the whole body of individuals bound together by a common name and common blood-feud, the *Khel* or *Zái* representing both the clan, *i.e.*, the group occupying a common locality and connected by common blood-feud, *e.g.*, the *Sanzarkhels*, and the section, *i.e.*, the group whose members live in close proximity to one another and probably hold common land, *e.g.*, the *Arabkhels*, and lastly, the *Kahol* or family group, which is united by kinship and within which there can be no blood-feud. The intermediate groups are useful genealogically rather than practically.

It will be seen that each group takes its name from an eponymous ancestor, and it may be asked whether every generation, as it arises, assumes its name from the immediate common ancestor. The answer to this question is in the negative, and we may, therefore, enquire what are the causes which lead to the formation of new groups with fresh patronymic names. **Eponyms.**

These causes appear to be four in number. The patronymic is either derived from men who have had large families and whose descendants, therefore, quickly become a powerful body for offence or defence; or from men who have acquired distinction among their fellows for some special reason; or from members of the same family who have quarrelled; or from the leader of a group which breaks away from the original stock and changes its locality. Thus, it will be seen that, with one exception, each set of groups within the *Sanzarkhels*, which derive their names from a common eponymous ancestor, contains four or more units until we reach the *Jogizái*. *Jogi* gained distinction among the *Kákars* as a saint, and for this reason his descendants adopted *Jogi* as their patronymic. Internal differences account for the separate patronymic used hereafter, there being a long-standing quarrel between the two branches of *Jogi's* descendants.

An instance of the acquisition of a patronymic from the leader of a group, which has broken off from the original stock, is to be found in the case of the *Shádozáis* of the *Duki Fahsil*. They live among the *Taríns*, but are descendants from one *Shádo*, a *Kibzái Kákar*. The *Umarzái* among the *Duki Tor Taríns* offer another example, *Umar* being the leader of the group of the *Tor Taríns* who left *Pishin* for *Duki*.

But unless there are special reasons for their retention, the patronymics thus adopted are being continually lost and replaced by others. The Gul Shah Kahol of the Panízái section of the Laharzái clan or division of the Músákhel tribe may be quoted as a case in point. The constitution of the Kahol is as follows :—



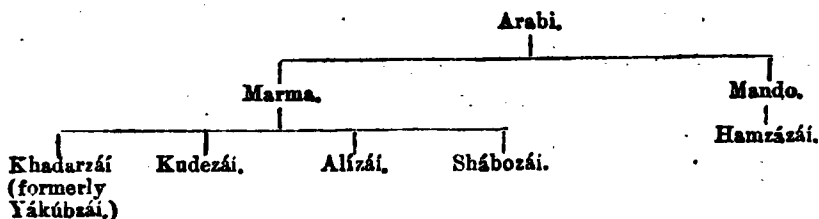
Báik is now dead, but his descendants have increased and are already spoken of as the Báik Kahol, a designation which, in the case of Báik's descendants, is beginning to supplant that of Gul Shah Kahol. In time, no doubt, the Jhindi Kahol, which is already becoming numerically strong, and the Báik Kahol will become famous, the name of Gul Shah being retained only by the descendants of Jhandá, if not altogether lost.

Thus, unless a progenitor is distinguished for any of the reasons I have given, his name is apt to drop out of the genealogies in a system where descent is only handed down by word of mouth. And there is another deduction which is a corollary of this, namely, that there is a constant upward, one might almost say levelling, tendency among the younger generations. Thus, it is usual for the genealogists to leave Sughrak out of account altogether, and to treat Sanzar as a son, not a grandson, of Kákar, and therefore on a level with the Sargarás, Targharás, etc. No doubt similar instances are to be found among the so-called sons of Sanzar. To put it in another way, we may look on what the genealogists call the twelve sons of Sanzar merely as twelve descendants of Sanzar.

In illustration of my meaning the case of the descendants of Arabi, the progenitor of the Arabkhel group of the Sanzarkhels, is instructive. Arabi, according to the genealogists, had two sons, Marma and Mando. Mando had a son, Hamza, from whom are descended the Hamzázái, while from Marma are descended the groups now known as the Shábozái, the Khadarzái, the Kudezái, and the Alízái. Now, as both the Hamzázáis and the groups which I have just mentioned are descendants of Arabi, it would be quite natural if they were all known by the generic term of Arabkhel. But this is not the case. A well-known group, known as the Arabkhel, does exist, but it consists of the Shábozái, Khadarzái, Kudezái and Alízái, the Hamzazái forming a distinct group by themselves and having, so far as I can ascertain, no connection in matters of every-day life with the Arabkhel, or in cases in which only individual members of the Hamzázái group are concerned. For instance, a fanatical outrage was recently committed by a Hamzázái; but, according to my information, though this was a matter of common ill, the Arabkhel gave no assistance to the Hamzázáis in the payment of the fine which was imposed on the latter. On the other hand it is quite possible that they might combine with the Arabkhel and other Kákars in face of a common danger which might affect the group as a whole and not individuals only.

There is another instructive point in the genealogy of the Arabkhels, which for facility of reference is given here in tabular form.

GENEALOGY OF DESCENDANTS OF ARABI (SANZARKHEL).



When recently at Marra Tangi, in the Loralai Tahsil, I came across a *sanad* from Ahmad Shah Durrání, dated 1179 A. H., and addressed to Sher Khan Alízái. Sher Khan was appointed to superintend the administration of the "Kudezái, Shábozái and Yákúbzái, who constitute the Arabkhel." Now, the Alízáis are evidently not mentioned in the *sanad* because Sher Khan himself was an Alízái, but it will also be noted that the Khadarzái are omitted. On enquiry I found that the Yákúbzáis mentioned in the *sanad* and the Khadarzáis are identical, the latter patronymic having been adopted by this group posterior to the date of the issue of Ahmad Shah's *sanad*.

Theoretically, therefore, an Afghán tribe, as we find it in Baluchistan, 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. Affiliated with a good many tribes, however, are to be found a certain number of alien groups known as *Mindún* or *Hamsayah*. The latter term means: "living in the same shade." These groups are admittedly not united to the tribe by kinship. Take, for instance, the Jamálzáis among the Zarkúns, who are Kibzáis by origin, the Wanechís among the Spín Taríns, the majority of whom are locally known as Marrání and are presumably from the Shírání-Marrání country, the Makhíánís among the Tor Taríns, or the Dumars, against whom I have put a query in the specimen table, as they are descended from Dáwí, the brother of Kákar, and not directly from Kákar. Though it is difficult to obtain an admission of the fact, the tribesmen themselves know well enough what units in a particular group are not united to the main body by kinship, and this gives rise to the stories which are frequently put forward by the ignorant people as to the origin of alien groups. Thus the Dumars are sometimes said to be sons of Kákar by a slave wife, and sometimes it is alleged that they are descended from Doms, *i.e.*, Baloch minstrels.

Common good
and ill the
criterion
of tribal unity

In such cases the test of kinship does not apply, and we must look for some other criterion of unity. Enquiry from the tribesmen will elicit the answer that such groups are united to the tribe by common good and common ill. This is another way of saying that common blood-feud unites to the tribe those that are not descended from the common ancestor. Thus, common good and ill, or 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.

But there are also two other ties which unite the smaller groups, common pasture, or, more important still, common land and water, and common inheritance. The area occupied by each section can be pretty easily localised, and

a group which separates itself permanently from the parent stock and makes its way to a remote locality, where it either sets up for itself or joins some other tribe, ceases to have any part or portion with the parent stock. Here the test question is, "Has the individual or group, on separating from the parent stock, departed only temporarily or permanently?" For, among a population largely composed of graziers, there must be constant fission, groups leaving the locality of the majority for other places as pasture or water are required for the flocks. Where the change is only temporary groups retain, as a matter of course, their union with the group to which they belong. There are others, however, who wish to sever their connection with the parent group permanently, and, once this has been done, the idea of participation in the common good and ill of the parent stock disappears.

Common inheritance can, in the nature of things, only be shared by the more minute groups, and this, in the absence of blood-feud, is the bond of unity in the family or *Kahol*.

And this leads me to explain that all the four principles which I have mentioned do not affect every group equally. Thus, the smaller groups or *Kahols*, which in most cases correspond with the family, are united by kinship and common inheritance, but within the family group there can be no blood-feud. For blood-feud can only be carried on when help is given from outside, and no one will help the murderer within the family. Leaving the lowest group, we find that common good and ill, merging in the fiction of kinship, is the influence affecting all the groups, even the largest unit, the tribe. Common land and water are only shared by comparatively minute groups, *i. e.*, by the *Khel* or *Zái*, but the groups united by common locality, and possibly by common grazing, are both numerous and large.

Blood-feud.

Common blood-feud must necessarily be extensive or contracted, in respect of the number of combinations which it involves, by the circumstances of each particular case. Individual quarrels do not, as a rule, involve more than the minor groups, but common danger may unite a large number of units, amounting even to a whole clan, as was the case with the Sanzarkhel *Kákars* at the time of the expedition of 1884. It is not conceivable that, under any circumstances, now-a-days the whole *Kákar* tribe would combine, but they are said to have done so to oppose an expedition from India in the time of the Mughals, whom they defeated at Marra Tangi in the Loralai Tahsil of Zhob. When there is no common danger, or no common enemy threatens, the tribesmen revert to their former independent groups and resume their internal quarrels and feuds.

Such is the constitution and such are the influences at work among the Afgháns of the greater portion of Zhob and Quetta-Pishin. In Thal-Chotiali, while the same general principles prevail, the Baloch customs prevailing on their borders have influenced the composition of certain Afghán tribes. These tribes appear in the first place to be recruited to some extent from sources other than Afghán, for, while the purer tribes of Zhob and Quetta keep the Pashto suffix *zái*, to signify a collective group, among the Thal-Chotiali Afgháns, such as the Panis, Tor Taríns, etc., the collective Baloch suffix *ámí* frequently occurs. The Lúnís, too, have adopted the system of dividing their constituent

groups into main divisions or clans on the arbitrary Baloch basis. They are the Drigzáí or Drugzáí, *i.e.*, the clan the nucleus of which came from Drug in Zhob, the Rakhan-wál or clan the nucleus of which came from Rakhní, and the Palau or clan which came and settled by the *side* of the first two. The Zarkúns or Zarkáns of the Kohlú Tahsil present similiar features. Among these tribes, too, we find indications of the effects of contiguity with the Baloch in the greater power of the tribal head or Chief. The subject is of special interest, as the Afgháns of Baluchistan are so frequently asserted to have been *Balochised*. If the term *Balochised* means the adoption by those, to whom it is applied, of Baloch custom, the reply is that such tribes as have done so are few in number and that they have only been influenced by Baloch custom only to a limited extent.

I am now brought to a consideration of the question of leadership among Afghán groups. There cannot be any doubt that the Afghán is far more democratic than his Baloch and Bráhuí neighbours. Among the latter we have the Chief and his council of clan and section-leaders, exercising practically unlimited powers. Among the Afgháns, on the other hand, though leading men in each group undoubtedly exist, it is more difficult to find them. There is continual chopping and changing, the weak giving way before the strong, and the apt before the inept. The individual is bound to assert himself in all states of society, and among the Afgháns individuality has far greater scope than among the surrounding races, where heredity is a much more potent factor.

The leadership among Afghán tribes.

At the same time particular groups owe their retention of influence more, perhaps, to exterior causes than to internal support. Thus, within living memory, the leadership of the Músákhels, of the Kibzáís and the Zarkúns, has been disputed, even if it has not actually changed hands. The Jogízáis, who undoubtedly exercise great influence among the Sanzarkhel Kákars in Zhob, are invested, in the eyes of their fellow-tribesmen, with a kind of religious sanctity. They have also the support of Ahmad Shah's *sanad* constituting Bekar Niko ruler of Zhob, in addition to which their leaders happen at the present time to be men of considerable parts. From the *sanads* in possession of various persons in Zhob and Thal-Chotiali, it appears to have been customary, in the time of the Emperors Nadir Shah and Ahmad Shah, for men of influence with their fellow tribesmen to be selected to conduct the affairs of particular groups. Once selected, their power was upheld and strengthened by the support of the royal authority.

In taking the Marrís as a specimen of a Baloch tribe, I have, perhaps, adopted a somewhat exaggerated example. I have taken it, however, because it is not only one of the best known of the Baloch tribes in the Province, but also the one about the constitution of which I have had the best opportunity of enquiring. The information given in Subsidiary Table VI was compiled by me personally at Kahán, the head-quarters of the tribe, with the assistance of the best informed men in the place.

The constitution of a Baloch tribe.

P. 141, Sub. VI.

In respect of the periodical division of their lands and in their formation for predatory purposes, it may be that other Baloch tribes differ from the Marrís; but in respect of their growth from a number of alien groups, there can be no doubt that there is great similarity. For instance, among the tribe of next importance, the Bugtís, there are the Nothánís, Kiázáis, Jáfaránís, and

Koriánís, none of whom belong to the stock from which the Bugtí nucleus came. The Nothánís and Kiázáís are said to be the original inhabitants of the Bugtí country, and must have been there, according to local tradition, before the Buledis and the Afgháns, who preceded the Bugtís, possessed it. The Jáfaránís come from the Lund Baloch tribe of the Panjab and the Koriánís from the Buledis. There are other groups among the Bugtís, who came from the Laghárís. I have no doubt that many more alien elements could be found on more careful investigation, the information which I have given above having been derived from the most cursory enquiries. Investigation also shows that the Magassís and Rinds are equally heterogeneous in constitution. If my informants are to be believed, the present Chief of the Rinds of Shoran, the bluest blood among the Baloch, is a Bábí Afghán by extraction.

The subdivisions of the Marris.

The Marris tribe is divided into three *takkars* or clans, the Gazní, Lohárání-Shírání, and the Bijárání. Each of these clans is divided into a number of *phallis* or sections, and these sections are again sub-divided into sub-sections called "*Pára*" or "*Firqa*." The distribution of the sections into these three great clans is said to have been made by a Chief, Dodá Khán by name, five generations ago. About the same time the land belonging to the whole tribe was distributed into three portions, the Chief being assigned certain plots in the centre of each. Thus distributed, each clan, which consists of a group of sections, proceeded to the distribution of the portion allotted to it; the land was divided into five shares, and one share or more was assigned to a group of sections according to their numerical strength. The process is illustrated in the specimen at Subsidiary Table VI, where the share allotted to each group of sections is shown. Arrangements were also made for the redistribution, after every decennial period, of the land apportioned to each share.

P. 141, Sub. VI.

Their History.

This, then, is the present constitution of the Marris. Now let us look at its history. Tribal accounts state that the nucleus of the tribe was left behind by Chákar the Rind when on his way to Satghara in the Panjab, and that it consisted of small groups known as the Bijárání, Pirdádání, Nodhbandághání, and Aliání, representatives of all of which will be found in the specimen table. They lived near Mamand to the east of Thalli in the Sibi Tahsil of Thal-Chotiali. Gradually these small groups increased and began a career of raiding and conquest. They were joined by a Buledi, Gazen by name, who in time acquired the chieftainship of the tribe. But the strength of the nucleus being constantly lessened by the raids and incursions on which it was engaged, it became necessary to recruit from outside. The results may be seen in the notes which I have entered in the specimen table as to the origin of the various units. Bráhuís, Baloch from the Panjab, Baloch from other parts of Baluchistan, Khetráns, Afgháns, Jats, all gained easy admission to the 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 women 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 Hasnís, the Bározái Afgháns and others, Doda's arbitrary division into clans

became necessary and, as I have said, about the same time all the tribal land was permanently divided among them. The division into clans and the permanent distribution of the tribal land were both matters of practical convenience for the clans made useful and easily commanded units for predatory expeditions, whilst the substitution of a distribution among smaller units for one which included the whole tribe must have provided an easy in place of a clumsy process. Starting, therefore, with the principle of participation in common good and common ill, participation in the tribal land came to be the essence of tribesmanship among the Marrís. The process is easy to follow: Admission to participation in common blood-feud; then admission to participation in the tribal land; and lastly admission to kinship with the tribe. It was not until after a man or group had been given a share of tribal land at the decennial distribution that women were given to him or them in marriage.

At the time of the decennial division of land the number of males, of whatever age, in every sub-section of each section, is counted. In some cases the division only takes place among the married men of the section, a system which is adopted by the Jongwání and Shambwání sections of the Lohárání clan. Lots are then drawn. This is effected by the representatives of every section, each marking a piece of dried goat's dung. The pellets are thereupon 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 system of division of land.

I have already alluded to other reasons of a less peaceful nature, which appear to have actuated those who were responsible for the arbitrary division of the tribe into clans, namely, facility of combination for semi-military or predatory purposes.

The formation of the tribe for offensive purposes.

At the head of the tribe was the Chief or *Tomandár*, with whom were associated the *Moqaddams* of clans as a council of war. An expedition having been decided upon, the duty of collecting the clansmen, or so many as were required, devolved on its *Moqaddams*, who also chose the commander of the men supplied from their respective clans. If a large expedition were organised and provisions were scarce, the contingent from each clan would move separately. It may be mentioned here that the office of *Moqaddam* of a clan is hereditary.

The Tribal Officers.

To perfect the organisation, however, some leaders or officers intermediate between the head of the clan and the sub-section were required, and we therefore find that at the head of each section is a "*Waderá*," whose office, like that of the clan, is hereditary, the whole section combining to place the *paggrí* on his head, just as the whole tribe combines in nominating a new Chief on the death of a former one. With the *Waderá* is associated a *Moqaddam*, who acts as the *Waderá's* executive officer, his business being to communicate the *Waderá's* orders to the *Motabars*, i.e., the headmen of sub-sections. The office of *Moqaddam* of a section is not necessarily hereditary, a man of judgment or ability being quickly distinguished and selected.

Thus, we have between the *Moqaddam* of the clan and the individuals composing the smaller groups a chain of leaders ready to carry out such instructions as the former might issue.

There was another officer to whom duties were assigned during raiding expeditions. The *Ráhzan*, who held an hereditary office, accompanied all expeditions, and it was his duty to kill any Marrí who fled from the line of battle. Besides an extra share in plunder, his principal privilege was that he incurred no liability to blood-feud or payment of compensation.

Division of
plunder.

In the days before the British occupation, a share of all plunder was first set aside for the Chief or *Tomandár*; it was known as *Panjak* or one-fifth. Portions were then distributed to the families of the dead and wounded, and afterwards to the *Ráhzan*. The *Moqaddams* next received their portions known as *Rez*. The remainder was divided among those who took part in the expedition, one share being given for each man, one share for a horse, and half a share for a gun. Spies, who risked much in obtaining information about the country to be raided, were given two shares.

Tribal endo-
gamy.

A Baloch marries, so far as possible, within the kindred group to which he belongs, the idea being still strongly prevalent among them that numbers are strength, and that the loss of a woman from among a group involves the loss of possible offspring. In this respect Baloch custom differs absolutely from that prevailing among the Afgháns. Again, unless there are stipulations to the contrary at the time of marriage, a woman on the death of her husband reverts to her father or to his heirs. That is to say, the temporary use of the woman rather than absolute possession is made over to the husband.

Fission in the
tribe.

A process of disintegration, as much as of integration, was constantly going on among the Marrís in former times, and probably does so now. A group which considered itself wronged or which had committed an offence against tribal custom would abandon its privileges, leave the main body and seek shelter with some other tribe, unless it happened to be strong enough to stand by itself. The process was facilitated by custom, a son having a right at any time to demand a division of property with his father. At such a division a son was entitled to one share as against his father's two shares.

The constitu-
tion of a
Bráhúí tribe.
P. 142, Sub. VII.

The specimen of a Bráhúí tribe will be found in Subsidiary Table VII. I have adopted the Muhammad Sháhís because they were the only tribe for which information was easily available. Even as it is, I cannot claim that the specimen is complete, and it is probable that each *Dahgáná* or section is again sub-divided into sub-sections, but I have had no time to complete my enquiries. However, it will, I hope, serve the purpose for which it is intended sufficiently well.

The Muham-
mad Sháhís.

The Muhammad Sháhís are divided into eight *takkars* or clans, the first four of which are alleged to be descendants of the original nucleus of the tribe, while the rest were affiliated to them afterwards. Each of these clans is divided into a number of sections. I have taken the *Bambkázáis* as my example of a clan. They are divided into six sections, locally known as *Dahgáná*, i.e., a group of ten. It is probable that each of these sections is again sub-divided into sub-sections, but, as I have said, I have been unable to obtain information on this point.

The distribu-
tion of armed
men in the
tribe.

Earlier in this Chapter I have described the distribution of men-at-arms on the various tribes which was made by Nasír Khan the Great. The Muhammad Sháhís were ordered to find 360 armed men, and they proceeded, therefore, to divide the number among their eight *takkars* or clans. Presumably the numerical strength

of each of these clans was nearly equal at the time the distribution was made, for it will be seen that the Bambkázás alone of all the clans had to find more than forty men. Next, the armed men to be furnished by the clan had to be distributed among the sections, and in this case the internal distribution will be seen to differ considerably. No doubt the reason for this is to be found in the number of armed men being proportioned to the numerical strength of each section. The Chief, it will be observed, is responsible for twenty armed men, but, as a matter of fact, his responsibility was a fiction, and he usually enjoyed the share of land assigned for twenty armed men without having to produce them.

Following the distribution of armed men among the clans and sections came the division of the lands which had been acquired in Kachhí. The share of land of each clan was proportioned to the number of armed men it had to produce, and the same system was followed in the case of each Dahgáná or section until the individual was reached. Previous to this, however, a portion of land was specially set aside for the Chief, in addition to that to which he was entitled on account of his responsibility for twenty armed men. The division of tribal land.

No individual is allowed to part with his land or his share of land, and if a section happens to be reduced to such small numbers as to be unable to undertake the burden of supplying the armed men assessed on it, a redistribution of the armed men is made among the remaining sections of the clan. A similar process is followed if a section becomes extinct.

And here it must be mentioned that the land acquired in Kachhí was not actually taken over by the Bráhuís for purposes of cultivation. The Jats, who had cultivated the land in the time of the Kalhorás, continued to cultivate, the Bráhuís merely taking one-fourth share of the produce. For this purpose a *Náib* or deputy was generally deputed by the tribe to look after its interests and to supervise the distribution of the grain on the threshing floors.

Each tribe has its own staff of officers or leaders. The Chief, who is responsible to the Khán, decides, like a Baloch *Tomandár*, on matters of offence and defence, superintends the division of produce from the common lands, and settles petty disputes. At the head of each clan is a *Mír* or *Mogaddam*, who is responsible to the Chief, and at the head of each section a *Motabar*. Thus, should a certain number of armed men be required, the Chief, in consultation with his *Mogaddams*, would arrange the distribution among the clans, and the *Mogaddam*, with the help of the *Motabars*, would arrange the distribution among the sections. None of these offices appear to be of necessity hereditary, but a process of heredity, combined with selection, takes place. That is to say, the office generally devolves on the person hereditarily entitled to it, but, if found absolutely incompetent, he is superseded by common consent by the individual who possesses not so much the power to rule as the power to lead. The tribal leaders.

Among the Saráwán division of the Bráhuís a Chief receives nothing in virtue of his office beyond the extra share which he holds in the land. In the Jháláwán country, however, the Chiefs have acquired greater power, and they receive what is known as *máliá* from their tribesmen. This consists in a poll-tax on married men, a share in the flocks, and also a small payment when deciding cases of a civil nature.

The Bráhuís, therefore, consist of a series of confederated groups. The tribes form the Bráhuí confederacy, the clans form the tribal confederacy and the sections form the clans. The lowest unit of all is the family.

**Recruitment
from aliens.**

In considering this formation, we must remember that it took its growth from a time when constant fighting was going on either between the confederacy as a whole and outsiders, or between combinations or isolated groups within the confederacy. Artificial means were, therefore, required to maintain each unit at its necessary strength, and so a system of recruitment from individuals or groups outside the tribe was adopted. Thus we find the Raísánís, who are admittedly Spín Tarín Afgháns, rising to the head of the Saráwán division of the confederacy, whilst in the case of the Muhammad Sháhí tribe the Khidránís, Dodáís, the Goharánís and the Kúrs are clans who have been affiliated with the tribe. The Sheakzáís among the Rustomzáís, who were originally Baloch, are another instance in point.

But with the process of integration was involved another, *viz.*, disintegration; and so we find groups of tribesmen breaking away from the parent stock and either setting up for themselves, like the Kurds at the head of the Bolau, or attaching themselves to some other tribe. The Rustomzáís, who have now, for all practical purposes, severed their connection with the Raísánís, offer a similar example.

Disintegration or fission, followed by absorption into another group, generally takes place on the following lines. A group, or in some cases an individual, dissatisfied with its surroundings, breaks away from the parent stock and comes to settle with some section of another tribe. From this time it is understood that, so long as the new-comers remain with the adopted group, they must undertake their share of its good or ill. After the lapse of a kind of test period, during which the strangers are known as *hamszyah*, admission to the tribe is completed, the strangers receiving a share in land and women in marriage from the adoptive tribe.

Endogamy.

There is another feature of maintaining tribal unity of which mention must be made, and this is the system of marriage with a kinswoman as nearly related to the husband as possible, so long as she is outside certain prohibited degrees. The number of these degrees is very small. Such marriages are said to be more in vogue among the Saráwáns than among the Jháláwáns, the latter being in the habit of taking *labb* or *walwar*, *i.e.*, a price paid by the bridegroom to the father of the bride.

Among the Saráwáns a man will, if possible, marry his first cousin, or if one is not available, he will seek out a woman from among his own group. Several reasons may be assigned for this desire of consanguineous marriage. In a primitive state of society there is always a wish among the smaller groups to grow numerically larger, numerical strength meaning an easy means of protection. The loss of a woman, therefore, involves the loss of one who, if retained, will probably add to the numbers of the group. There is also a strong belief in Baluchistan that, while among animals heredity follows the father, among human beings it follows the mother. It is argued, therefore, that there is more hope of the stock remaining pure if a man marries a woman who is nearly related to him.

The criterion of unity, therefore, which pervades all the groups of a Bráhúí tribe, is not common descent but common good or ill. That is to say, when an alien is admitted to the tribe, or when a male child is born within the tribe, he becomes a member of it "for better or for worse," or, in the words in common use among the tribesmen, he becomes "*Néki aur badí men sharík.*" The tie thus formed is generally cemented by participation in the common land and by permission to marry within the tribe.

The criterion of tribal unity among the Bráhúís.

To put it in another way: Common blood-feud is the bond of unity throughout; in the confederacy, in the tribe, in the clan and in the smallest group. Outsiders, such as the Kalhorás of Sind or the rulers of Afghanistan, attack the Bráhúís, and the whole confederacy combines for offence and defence. But no sooner is the common danger passed, than all the units disintegrate and revert to their former condition of independence, tribe taking up its former feud against tribe, clan against clan, or group against group. For this purpose, again, new and well recognised combinations occur between tribe and tribe, between clan and clan, or between group and group. Thus, the Muhammad Sháhí and Sarparrá tribes are in the habit of combining in face of common danger, whilst the four clans of direct descent among the Muhammad Sháhís unite when necessary against the four units of alien extraction. I have noticed similarly recognised combinations in speaking of the Lásís.

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It is difficult to determine the cause or causes which involve participation in blood-feud. It may be said, however, that blood-feud involves the rendering of assistance by others, and it commences, therefore, with the group to which an individual belongs. It is only through such assistance that the compensation, whether in blood, cash, women or kind, which must inevitably be demanded for wrong done, can be obtained. It follows that, where a quarrel ending in murder takes place between members of one family, a blood-feud does not necessarily arise, for no one will assist the murderer. This principle has been extended among the Bráhúís, and I am given to understand that blood-feud does not follow where a man is killed by an alien in the course of a private quarrel *on his own field.*

Blood-feud and its responsibilities.

But ordinarily, if an individual of one group is killed by an individual of another group, it is at once incumbent on the group to which the murdered man belongs to take blood for blood. Thus, if the antagonists belong to different groups within the tribe, we have two internal groups engaged in blood-feud, and owing to the system of combinations which I have described, each is likely to be joined by other groups, until the whole tribe is engaged in a fratricidal struggle. Or, if the murdered man is of a different tribe to the murderer, the feud may be taken up by the whole of two tribes, each of which may again be joined by other tribes, so that a small spark soon sets a large conflagration ablaze. Nor is the feud composed until a reckoning of death for death has been made and compensation paid to the group in which the largest number has taken place.

These are the general principles on which common good and ill, *i.e.*, common blood-feud, rests, and although I have dealt with them at length in the case of the Bráhúís only, they are common to all the three main races of the Province. They result in a series of combinations, beginning with the family as the

smallest unit, continuing through a number of intermediate associations and ending in the confederacy. Of each combination the motto might be: "Union is strength."

Resemblances
and dissem-
blances be-
tween Balu-
chistan tribes.

Having thus given an account of the constitution of each kind of tribe in Baluchistan, and, so far as possible, of the principles which govern it, it remains to be determined whether any elements of resemblance are to be found in all, and, if so, what; and, where they are dissimilar, in what respect the differences consist.

Throughout the foregoing paragraphs there are three facts in connection with the constitution of a tribe which have come into special prominence; the first, that a tribe is a combination of units, the smallest of which is the family; the second, that it occupies a common locality; and the third, that its numbers are united by participation, not necessarily in descent, but in common good and ill. We may therefore define a tribe as a combination of units, united by participation in common good and common ill and occupying a common locality.

If we consider the first of the essentials in the constitution of a tribe combination, it appears to be arrived at among Afgháns on the one hand and Bráhuís and Baloch on the other by inverse processes. The Afghán, starting from a common ancestor, spreads out into an ever-increasing web of groups, each of which keeps up its connection with the remainder so long as it remains in the locality common to the tribe.

With the Baloch and Bráhuís, on the other hand, there is not the same all-pervading idea of kinship through a common ancestor. With them the nucleus, consisting sometimes of families which are not related, commences by combining into the sub-section. Several of the latter combine into the section, whence spring the clan and the tribe until, in the case of the Bráhuís, the confederacy is reached.

It is owing to these causes that the second essential idea, participation in good and ill, whilst it is to be seen in its full strength among the Bráhuís and Baloch, becomes merged at an early stage among the Afgháns in the idea of common kinship. Among Bráhuís and Baloch admission to kinship comes to the alien as the reward of participation in good and ill.

The principle of participation in common good and common ill or, in other words, common blood-feud, pervades each group, great and small, and produces a variety of combinations. Actual combination, however, only takes place at intervals when necessity directs, after which the amalgamated units break up again.

The third essential, common locality, involves a very difficult problem so far as the Afgháns are concerned. I mean the question: "Where does the tribe begin?" or, to put it in another way: "To what series of combinations can the term 'tribe' be appropriately applied?"

In the case of the Bráhuís and Baloch there is no difficulty in answering such a question, the area inhabited by each tribe being easily localised, and the whole organisation under a single Chief being identifiable without difficulty. The problem is very different in a case where a number of units, united, at any rate, by the fiction of kinship, extend through a vast tract of country; the Panís, for instance, stretch from Drug to Sibi, while the Kákars are scattered from Mekhtar to Pishin. The Kákars, indeed as classified in the Provincial Tables, present a more difficult problem even than the Panís or Taríns. In the case of the two latter there

should, I think, be no hesitation in classing the Músákhels, Áchakzáís, and other large and well-recognised groups as distinct tribes, for each lives in a locality which can be associated with that tribe alone. The Kákars, on the other hand, live more or less within a ring-fence, and though there is no likelihood of their four great clans combining, and though each clan might in certain aspects be considered a separate unit, that is to say, a tribe, still all four look on themselves as forming a single tribe, and on the whole the better policy would appear to be to regard them as such.

From the consideration of common locality, I am led to the consideration of the distribution of that area among the members of the tribe. The idea of participation in the tribal land must be looked on as co-ordinated with, but subsidiary to, the idea of participation in good and ill. A new-comer having by birth or contract become a participator in the good and ill of the tribe, the next step is to invest him with a share in the common land for his support. The process has the further advantage in the case of an alien of giving him a vested interest in the tribal welfare.

There is another aspect in which the Afgháns show a marked dissemblance from the Baloch and Bráhuís. The latter are organised and officered expressly for offence, but this is not the case with the former. Before the advent of the British, the Afgháns appear rather to have lived in their mountain fastnesses secure from attack and, if unattacked, indisposed to assail others, at any rate in cases in which retaliation might be expected. The Baloch and Bráhuís, on the other hand, were continually on the war-path, and hence we find their arbitrary division into clans, their rules for division of plunder, and their periodical divisions of land. As a result, the Baloch and Bráhuí tribe is equipped with a full complement of officers or leaders for each division or group, who, unless entirely incompetent, hold by heredity. Among the Afgháns, on the other hand, whilst each group always possesses some one who acts as its leader, it does not by any means follow that that leader holds by heredity. The office too, when acquired, frequently continues to be held rather by exterior assistance than by internal support.

The question of social precedence among the various races, tribes, groups and individuals which inhabit Baluchistan is of so intricate a nature that I hesitate to commit myself, in the present state of my knowledge, to any definite opinion. What I propose to put down here consists merely of the few notes and other information, which I have been able to gather in the course of my tours, together with the inferences which may be drawn therefrom. The subject requires much fuller investigation than I have been able to give it.

There are four aspects from which the question may be considered—race precedence, inter-tribal precedence, precedence among the various groups of each tribe, and between such groups and the subject races attached to the tribes, and, lastly, precedence as between individuals within the tribal groups.

It would be as futile to attempt any comparison of social precedence between the Afgháns living in Baluchistan and the Baloch as to argue the relative superiority of Germans and Frenchmen.

The Bráhúis were long subject to the suzerainty of Afghán rulers, and for this reason we may consider the latter race their superiors. As between Bráhúis and Baloch, there is a generally accepted feeling that the former are inferior to the latter. This feeling may be observed in the attempts of many of the Bráhúí clans to connect their descent with the Baloch. Possibly, it originated in the fact that the Baloch held the country previous to the rise of the Bráhúí power. As a further indication of the feeling, we find many proverbs current among the Baloch regarding the inferiority of the Bráhúis. The law of hypergamy, or superior marriage, too, prevails between the two races, and no self-respecting Baloch will give his daughter in marriage to a Bráhúí. There is one race whom Baloch, Bráhúis and Afgháns all consider to be their social inferiors, and that is the Jats. And the Jats accept the position. So strong is this feeling that there is a general inclination to classify as Jats all those persons who are employed in menial occupations or hold the position of "villeins." The professional musicians (Lángahs), the blacksmiths (Lorís), leather-workers (Mochís), and the Páhís among the Bugtís, are all regarded as Jats. In short "Jat," in the minds of Baloch, Bráhúis and Afgháns is equivalent to the words "subservient race." As between all these races and the Jats the law of hypergamy applies. The Lásís do not come into contact with the Baloch or Afgháns; but their contempt for the Bráhúis, whom, oddly enough, they designate by the general term of "Kurds," is most pronounced. On the other hand, the feeling is equally reciprocated by the Bráhúis.

Before proceeding further, it is necessary to say a word about the law of hypergamy as it exists in Baluchistan, whether among races, groups or individuals, for we find in it one of the tests of social inferiority or superiority. The test questions are:—"Would you, A, marry your daughter to B?" or, "Do you, group A, marry your daughters to group B?" Among Bráhúis and Baloch an answer in the affirmative indicates that individual A or group A considers individual B or group B on a footing either of social equality or superiority with himself or themselves. I have said "among Bráhúis and Baloch" advisedly, and have not included the Afgháns. For, under the system of *walwar*, or payment for wives, which exists among the latter, girls are sold to the highest bidder, no matter what his social status. For instance, a Saiad, though his social status is acknowledged to be superior, will marry his daughter to a husband of the most common origin so long as the required price is paid. It will be found, however, that within each race the hypergamous test is but sparingly used, and its application generally depends on the pride of blood or prejudice of individuals or of very minute groups.

Social precedence among the Afgháns.

I now proceed to discuss social precedence among each race in detail. Among the Afgháns the Popalzáis, with their sub-group, the Sadozáís, from whom sprang Ahmad Shah Abdáli, the Bárakzáís, with their younger branch, the Muhammadzáís, the present ruling dynasty of Kabul, and the Alakozáis, are of the bluest blood, and acquire thereby some superiority of social precedence. Since the rise of the Muhammadzáís, the status of the Sadozáís has declined, a process which is continually taking place. Similar instances may be quoted in the Lodhís and Súrs, each of whom have in their time given a ruler to the throne of Delhi, but have now entirely fallen from their high estate.

Beyond this it is difficult to go, and it cannot be said that the Panís are superior to the Spín or Tor Taríns, or the Taríns to the Shíránís or Mandokhels. Such tendencies as there are ascribe inferiority to the Kákars; but these tendencies cannot be said to be strongly marked. Social status here appears to be analogous to that which prevailed among Scotch clans in the days of the Stuarts. No doubt a Stuart considered himself superior to other Highland clans owing to his relationship to the monarch; but to draw a line of social distinction between the Campbells, Mackintoshes, the Grants, the Macdonalds, or the MacPhersons would have been as impossible as it would have been futile. Each, no doubt, if asked, would have claimed the highest place socially, just as a Shírání, Tarín or Mandokhel would do at the present day.

In considering precedence among tribal groups, certain units appear to hold positions of slightly lower or higher degree in the social scale but intercourse or intermarriage is not affected thereby. I quote the instance of the Targharás and the Dumars among the Kákars as being considered of somewhat lower social status to the rest. Various stories are current about the origin of the Dumars, such as that they are descended from slaves of the Kákars, or that they are of the same stock as the Doms or wandering minstrels. The truth appears to be that they are a branch of some other Afghán family which has coalesced with the Kákars. The most reliable authority states that the Dumars are descended from Dáwí, brother of Kákar, but he also mentions some Dumars who are directly descended from Kákar, and he distinguishes the Sanjáwí Dumars from the Zarghún Dumars, these being the two localities where they are to be found. There appears to be no reason for the distinction which he has drawn, as I have ascertained, that the same sections are to be found among the Sanjáwí as among the Zarghún Dumars. I prefer to attribute the origin of all the Dumars to Dáwí, and their lower position in the social scale among the Kákars to the fact of their descent not being in the direct line from the common ancestor of that tribe. Enquiries would probably show that the alleged inferiority of the Targharás might be assigned to a similar cause. A similar instance of inferiority of social status is to be found in the Nodhánís among the Panís of Sibi, who are probably of Jat origin. On the other hand, the Batezáís, who held office under the Afghán and Moghal rulers of Pishin, consider themselves greatly superior to the rest of the Tor Taríns.

The fact seems to be that an Afghán tribe originally looked on itself as a kindred group, that is to say, a community of agnates bound together by common kinship. Later, however, the device was adopted of admitting certain groups as "sharers in good and ill," and it is these groups who are looked on as inferiors by those members of the tribe who are united to one another by common blood.

In determining social precedence among the individuals composing tribal groups, account must be taken of the *Arbáb* and the *Malik*. So far as my information goes, these titles were assigned to individuals by those who have held authority over the Afghán tribes from time to time, to distinguish their holders as servants of the existing Government. It is very doubtful whether they were of natural growth among the tribesmen themselves.

At the same time the office of Malik was and is generally held by what is known as the *Sardár Khel* or *Khán Khel*, i.e., the chief branch of the group concerned. This *Sardár Khel* or *Khán Khel* is commonly the elder branch of the group; but the headman, beyond becoming spokesman for the group in matters of importance, collecting the tribe in moments of peril or urgency and, under our existing system of land revenue collection, acting as the medium through which the Revenue officers work with the cultivators, is not endowed with any superior status in the eyes of his fellows by virtue of his title or office.

Among smaller groups and individuals there are two attributes which appear to carry social weight. These are, firstly, religious sanctity, and, secondly, age. A Saiad, owing to his descent from the Prophet, or a Mulla, owing to his calling, invariably takes precedence of every one throughout Baluchistan, whether among Afgháns, Baloch, or Bráhuís, whilst a *Safed Rísh*, or grey beard, is a term which carries respect with it in all Afghán assemblies. Where there is no religious sanctity, a younger man, of whatever tribe, always gives place to an elder.

There are indications of the existence of a feeling that menial service within the particular group to which an individual belongs is derogatory, and shepherds and other labourers among the Afghán tribes will be commonly found to belong to some group other than that within which they are working. Thus, a *Músákhel* will seldom serve as a shepherd in his own tribe, but will go to the *Kibzáís* or some other tribe to find occupation. The mind-attitude which induces the tribesman to forsake his own tribe and seek employment elsewhere arises from the feeling that menial service among his equals is derogatory, and as equality is the essence of tribesmanship, the feeling must be considered very natural. On the tribesman's return, his social status in his own tribe is not affected by the occupation he may have been following elsewhere.

Nor does occupation generally appear to affect a man's position socially. He may be a leather-seller, fruit-merchant, blacksmith or weaver without falling in the social scale.

Social precedence among the Baloch.

Among the Baloch, social precedence takes a more definite form than among the Afgháns. The legends of the Baloch who live in Baluchistan and the Panjab, ascribe the origin of the race to Jalál Khan, whose five children were Rind, Hot, Láshár, Korái, and Máí Jato, and the tribes taking their names from these eponymous ancestors are looked on as socially superior to the rest. The authenticity of the story about Jalál Khán appears to be doubtful, but it is certainly believed by the tribesmen, and the superiority of the blood of the tribes I have mentioned, whether fictitious or not, is generally admitted. The only one of them which can be localised in Baluchistan is the Rind, and as the hero of all Baloch legend is Chákar, the Rind, the Rinds are the most respected of our Baloch tribes, "Rind" and "Baloch" being even looked on as synonymous terms. Later, when might took the place of birth, tribes like the Marrís and Bugtís became important; but the nucleus were still careful to assert their claim to descent from the Rinda.

I have not sufficient information to attempt any classification of the remaining Baloch tribes. 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 Golás of the Nasirábád Niábat. Though enumerated with the Buledís, 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 Golá means slave in Sindhi, it is quite possible that the belief has some foundation in fact. The Baloch are popular as a race, and the result is that Jats and others, who are not of pure Baloch origin, term themselves Baloch with the hope that some day they may be looked on as true members of that race.

In a Baloch tribe the particular group to which the Chief, or *Tomandár*, belongs, forms a small bureaucracy which takes special precedence in the tribe. The Bháwalánzáís among the Marrís, and the Rahejás among the Bugtís, are instances of my meaning. There is no doubt regarding the social superiority of these groups, due partly to their power and partly to the feeling of reverence which their tribesmen entertain for them. 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 Qoran, he will swear by the name of his Chief. It is a common form to say "*Mana Sardar Sare*": I swear by my Chief's head. Among the Marrís, a Bháwalánzáí, when travelling through the Marrí country, is entitled to take sheep and grain from those with whom he stays in excess of what the demands of Baloch hospitality require. Baloch custom also entitles the Chief and his *Moqaddams*, or headmen of clans, to certain payments in cash and kind on the occasions of births, deaths and marriages. I have not been able to ascertain that this system of group precedence extends beyond that to which the Chief belongs, but it is quite possible that it does so.

Owing to the semi-military constitution of the Baloch tribes, individual precedence is also easily recognizable. At the head of all we have the Chief or *Tomandár*; 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 *Moqaddam*. Each *takkar* or clan is divided into a number of *phallís* or sections, at the head of which is a *Waderá* and a *Moqaddam*. Each section is again sub-divided into so many 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 camelmen and cultivators living among the Baloch tribes as well as the professional musicians, slaves and *Faqírs*, have no voice in tribal affairs, nor do the members of the tribe intermarry with them.

Among the Bráhuís, the Áhmadzáís, as members of the reigning dynasty, take precedence above all others. Closely connected with them are the Iltázáis. The social superiority of both of these groups is due to their connection with the ruling family.

Social precedence among the Bráhuís.

At the head of the two large divisions, into which the members of the Bráhúí confederacy have been divided by the Kháns of Kalat, we have the Raisánís as the head of the Saráwáns, and the Zarakzáís of the Zehri tribe as head of the Jháláwáns, but their superiority does not extend socially beyond the group surrounding the Chief of each of these divisions. In other respects social precedence among the Bráhúís seems to follow that observed among the Baloch, the Chief and the group to which he belongs coming first, and after them the *Moqaddams* or *Mirs*, as the heads of their respective sections. Below these social equality is the rule.

As in the case of the Baloch, there are certain groups among the Bráhúís the members of which are looked on as a subject race with whom no self-respecting tribesman will intermix. These are the Dehwárs, who are said to be of Tájik origin, the Lorís or blacksmiths, and the Lángahs and Doms, professional musicians. Even lower in the social scale come slaves and freed slaves. *En passant* it may be remarked that the social status of a slave is not raised by manumission.

Social precedence among the Lásís.

The Lásís are the only remaining race with whom I have to deal. The Jám of Las Bela gave me the following particulars with regard to relative social position in Las Bela. The Babbars, or professional grave-diggers and menials, he placed lowest on the list; above them the Lorás, or wandering musicians; then the Gadrás, or slaves and freedmen of negro extraction; then the Korís, or weavers. It is to be observed that all these are occupational groups, and the Jám probably forgot to place among them the Meds and Mohánás, who constitute the fishing population of the coast.

The Jám placed the rest of the tribes in Las Bela above those whom I have mentioned, and declared them to be all equal in social status; but I am doubtful as to the correctness of his statement. Probably, for instance, the Shekhs, owing to the religious sanctity which attaches to them, would take the same relative social position in Las Bela as the Saiads among the Baloch, Bráhúís and Afgháns.

In the course of these remarks I have omitted all mention of the precedence which is taken by the various tribal Chiefs in the Political Darbars which are held in the Province. Many of these places have been arbitrarily settled and several are still disputed, and it would serve no good purpose to refer to them at length here.

Hindus

Before the arrival of the British in Baluchistan 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. They attached themselves to certain tribes or tribal groups for protection, and even now a Hindu, instead of designating himself by his caste, will often describe himself by the name of the tribal group to whom he holds himself attached. Their position generally was extremely degraded, and may best be gauged by the fact that, among Baloch, Bráhúís and Afgháns, there was an unwritten rule that in the course of raids and counter-raids, women, children, and Hindus were to be spared.

Recapitulation.

To recapitulate. Owing partly to the tribal system and partly to the levelling effect of Islam, nothing similar to the Brahmanical system of social

precedence is to be found in Baluchistan. In the lowest social grade are to be found certain subject-races consisting chiefly of occupational groups and gipsies. Above them come the tribes, and the essence of tribesmanship is equality. It follows, therefore, that among the majority of the tribesmen there cannot be anything but a dead level, and this flatness is only relieved by the prominence of those individuals or groups who stand out as the natural leaders of the people. With the latter it is not the power to rule but to lead which constitutes the important factor in their attainment of social superiority. Religious sanctity, as among all Musalmans, is another determining factor in the question, and in a minor degree, connection by blood with a ruling family. Age too carries with it great weight.

Among the various races of the Province, all of which are Musalmans, the Bráhmís, probably owing to the Scythian extraction of many of them, occupy perhaps a somewhat lower social position than the Baloch and Afgháns.

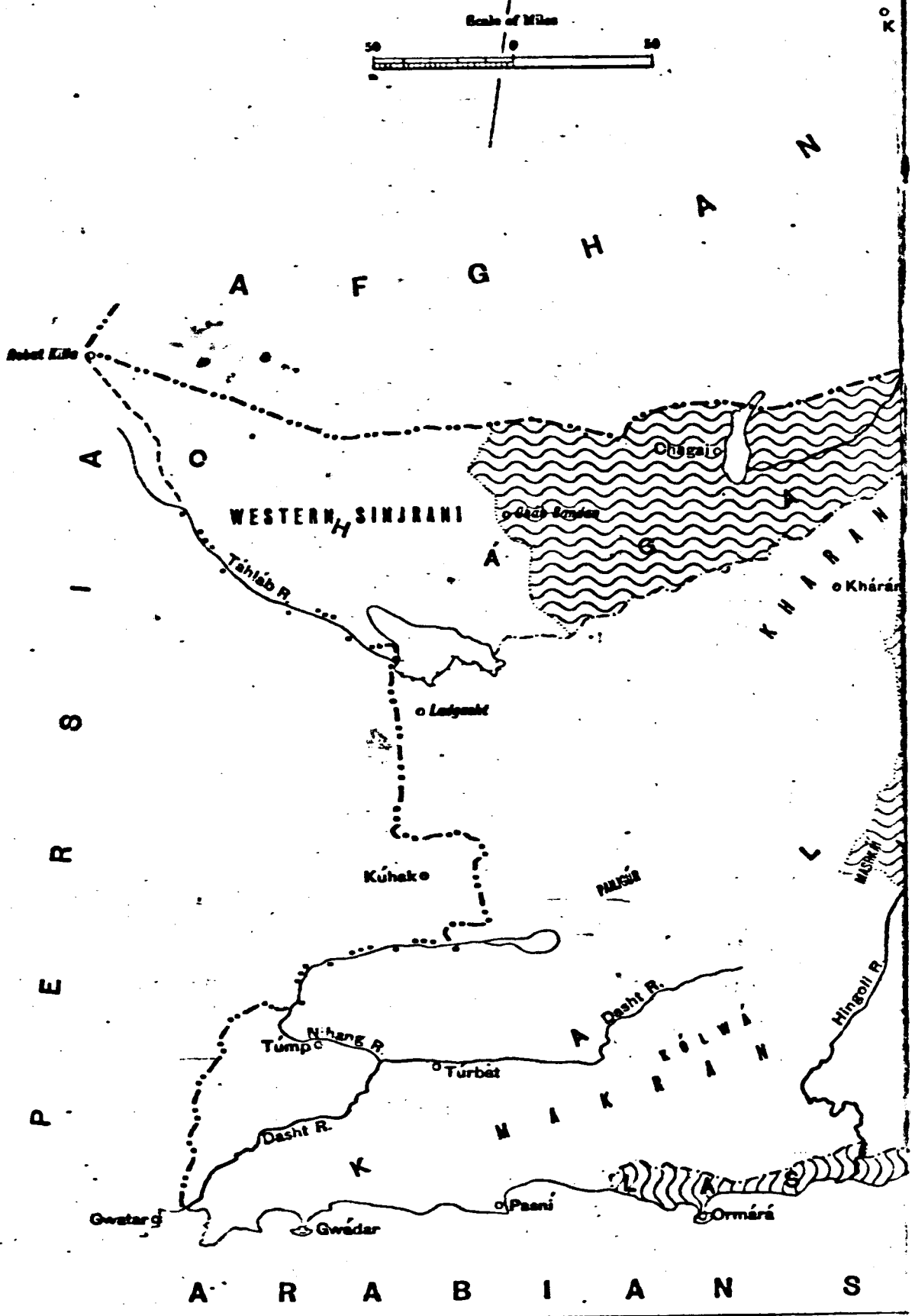
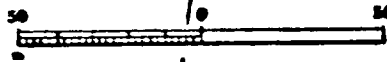
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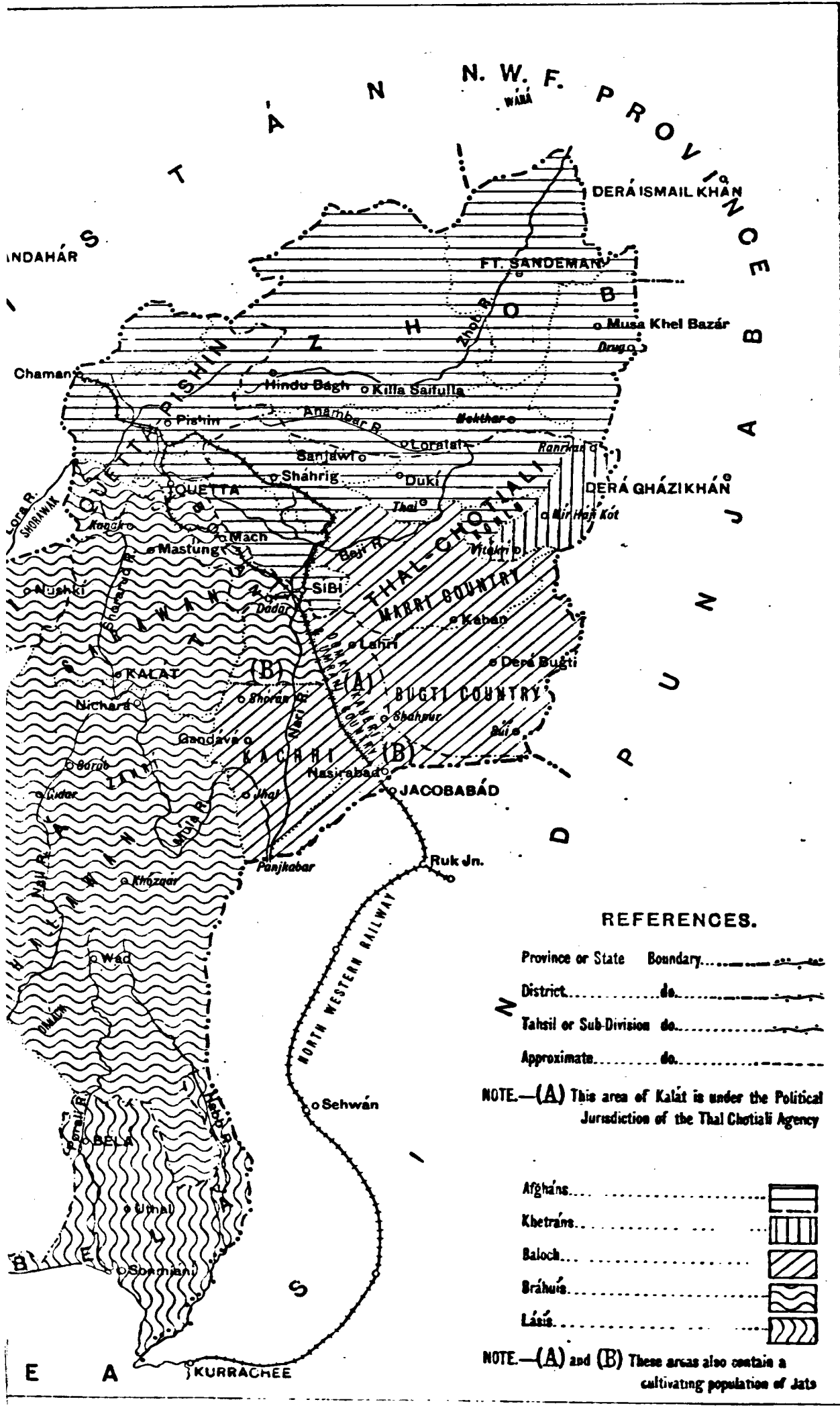
MAP

TO ILLUSTRATE RACE DISTRIBUTION

IN BALUCHISTAN

Scale of Miles





REFERENCES.

- Province or State Boundary.....
- District..... do.....
- Tahsil or Sub-Division do.....
- Approximate..... do.....

NOTE.—(A) This area of Kalat is under the Political Jurisdiction of the Thal Chotiali Agency

- Afghans.....
- Khetrans.....
- Baloch.....
- Brahuis.....
- Lasis.....

NOTE.—(A) and (B) These areas also contain a cultivating population of Jats

Subsidiary Table I.

Showing the indigenous population of Baluchistan.

RACE OR TRIBE.	NUMERICAL STRENGTH.		
	Persons.	Males.	Females.
1	2	3	4
Total Indigenous Population	768,550	413,011	355,539
Total Musalmans	748,067	401,387	346,680
Afghán	198,475	108,940	89,535
Baloch	80,552	44,706	35,846
Bráhuí	292,879	153,232	139,647
Chhanál	3,062	1,578	1,484
Chhuttá	1,564	873	691
Dehwár	7,033	3,888	3,145
Ghulám	14,406	7,623	6,783
Jat... ..	63,297	33,994	29,303
Khetrán	14,581	7,660	6,921
Lásí	37,158	19,531	17,627
Makrání	2,282	1,172	1,110
Malláh	516	274	242
Sáid	14,811	7,529	7,282
Unspecified	17,451	10,387	7,064
Total Hindus (unspecified)	20,483	11,624	8,859

Subsidiary Table II.

Showing for certain areas in Baluchistan the proportion of Afgháns, Baloch and Bráhuís per thousand of total population.

DISTRICT.	Total population of the District.	AFGHÁNS.		BALOCH.		BRÁHUÍS.	
		Total Strength.	Incidence per 1,000 of total population of the District.	Total Strength.	Incidence per 1,000 of total population of the District.	Total Strength.	Incidence per 1,000 of total population of the District.
1	2	3	4	5	6	7	8
Total	351,018	198,207	565	45,236	128	9,674	28
1. Quetta-Pishin... ..	114,087	69,708	611	924	8	7,252	64
2. Thal-Chotiali, including the Marri and Bugti country and the Domki, Kaheri and Umráni country.	131,566	34,643	263	43,200	328	2,220	17
3. Zhob	103,429	93,689	906	783	8	140	1
4. Bolan	1,936	167	86	329	170	62	32

Subsidiary Table III.

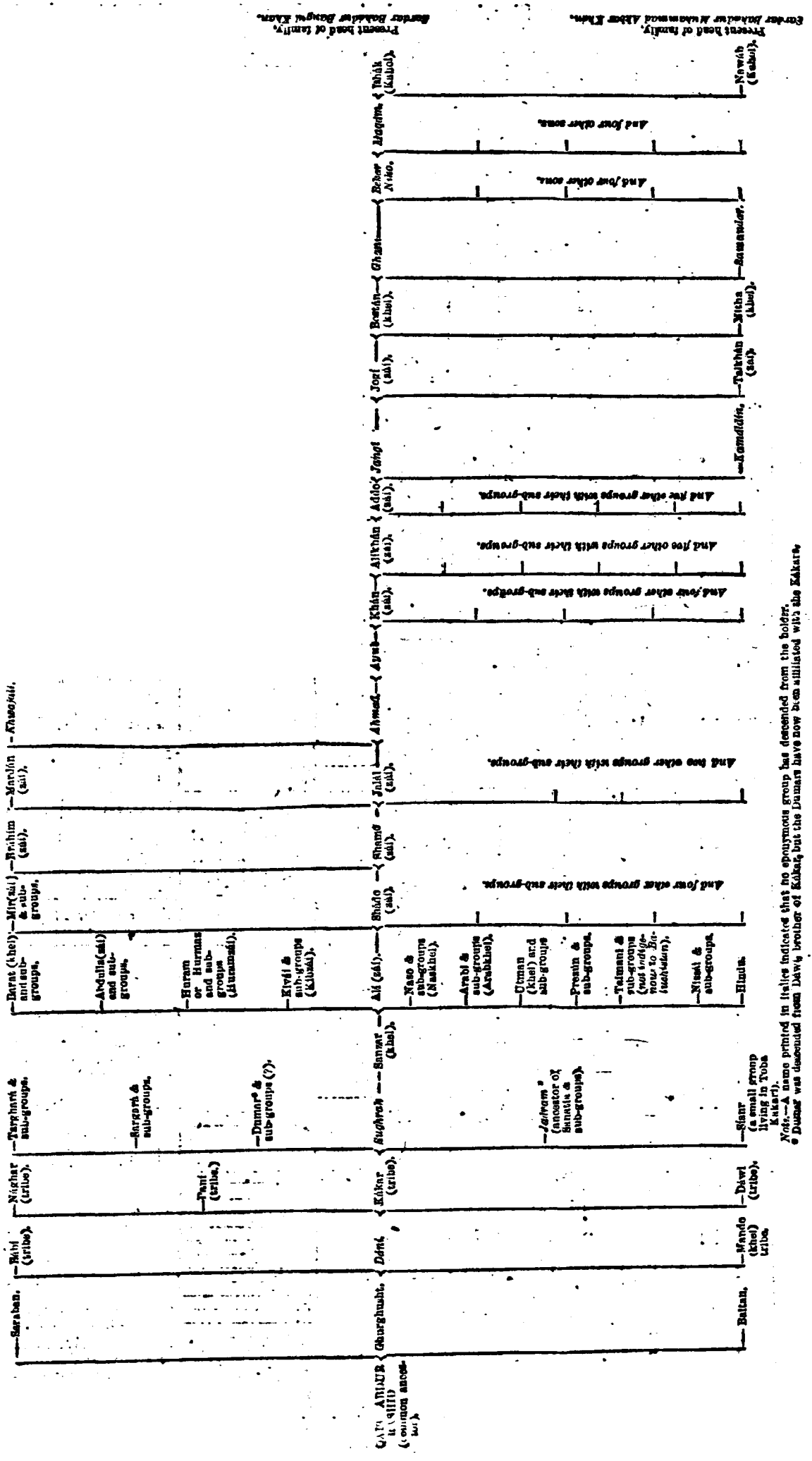
Showing the men-at-arms (*gham kashi*), distributed on each tribe of the Bráhuí confederacy.

Serial No.	NAME OF TRIBE.	Men-at-arms to be supplied.	REMARKS
1	2	3	4
SARÁWÁN DIVISION.			
1	Bangulzáf	700	
2	Kurd	300	
3	Lángav	700	
4	Lehri	700	
5	Muhammad Sháhí... ..	360	
6	Raisáni	300	
7	Rind (enumerated as Baloch)	500 (?)	
8	Sarparráh	500	
9	Shahwáni	500	
JHÁLÁWÁN DIVISION.			
1	Bizanjo	300	
2	Gurgnári	150	
3	Kambráni (including Ahmadsai and Itazai) ... ..	.....	Not ascertained.
4	Magassi (enumerated as Baloch)... ..	.....
5	Mengal	700	
6	Mirwáni	200 (?)	
7	Muhammad Hasni (Mamasáni)	500 (?)	
8	Nichári	100 (?)	
9	Pindráni	100	
10	Qalandráni	100 (?)	
11	Rakaháni	500	
12	Rekezái	200	
13	Rodini	200 (?)	
14	Sájdí	200 (?)	
15	Sumáláni	200	
16	Zehri ... ..	.....	Not ascertained.

Entries marked thus (?) have not been verified.

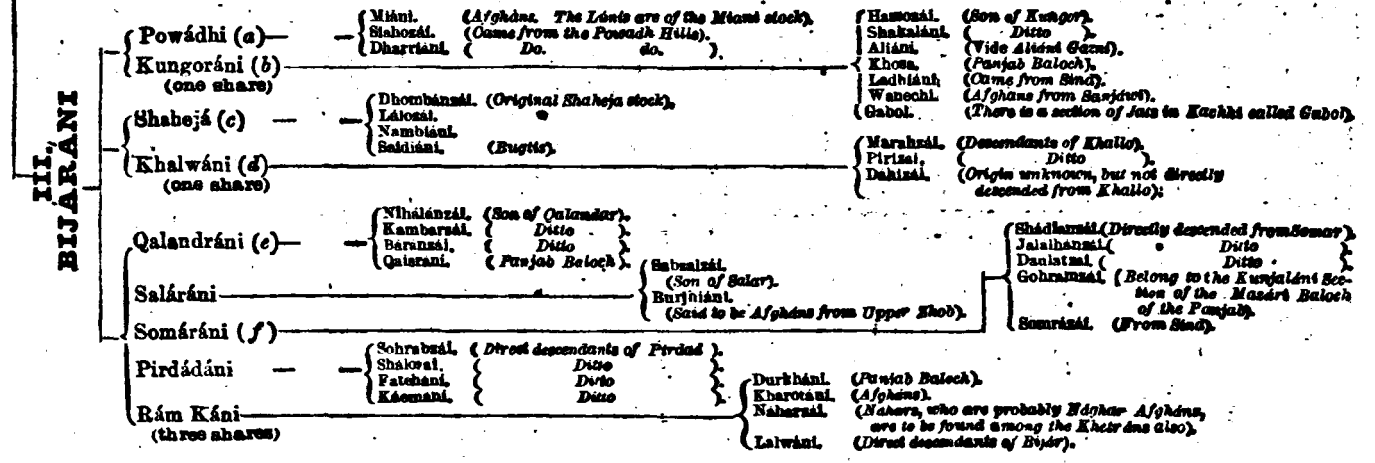
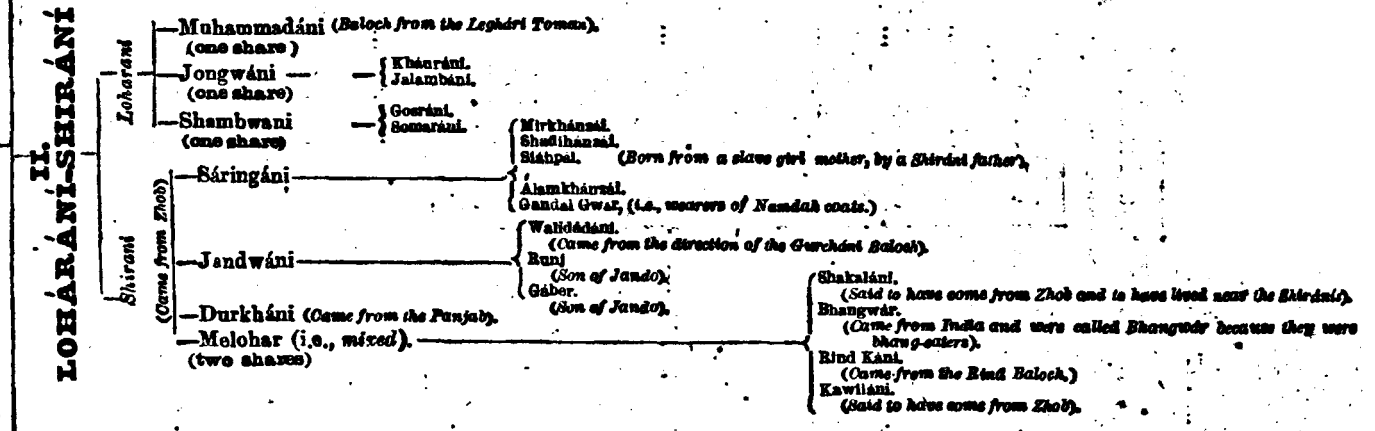
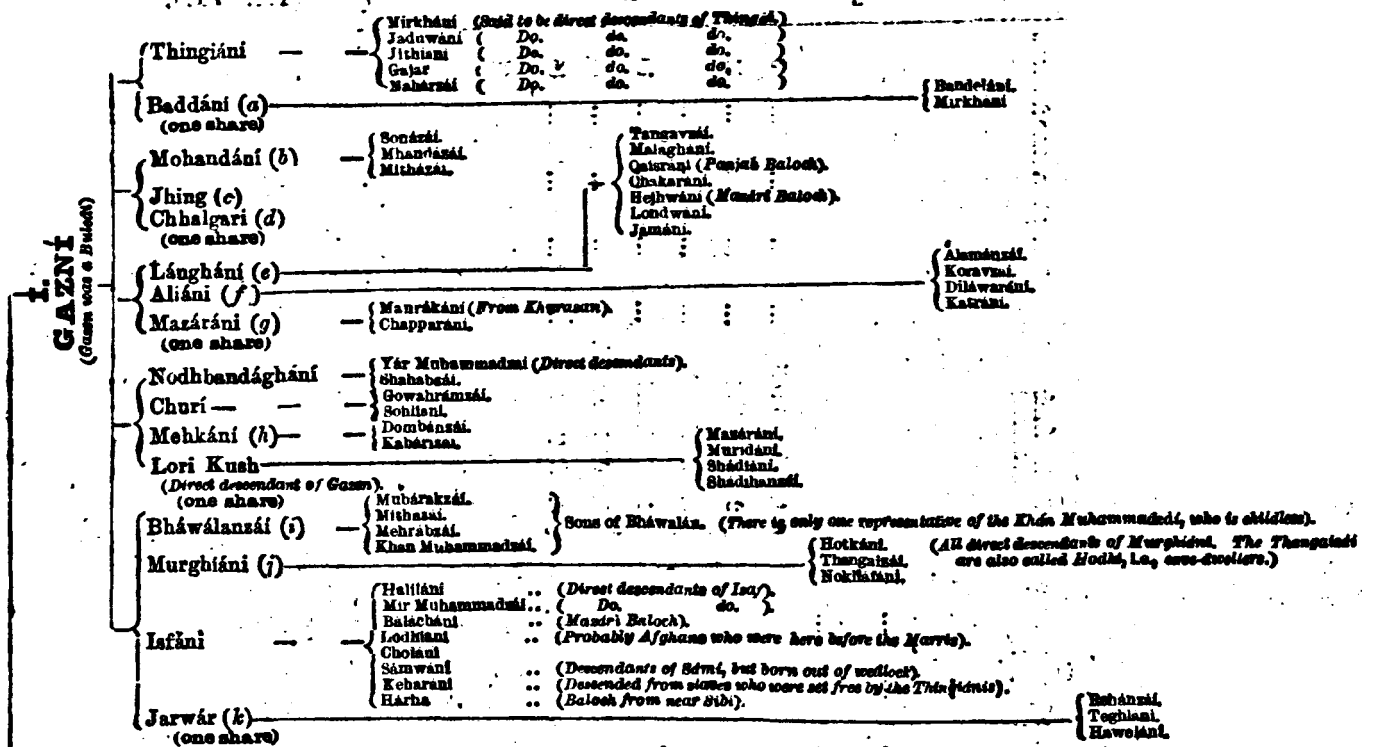
SERIAL NO.	NATIONALITY OR RACE.	EPHYMOR ANCESTORS.	LOCAL TRIBAL DISTRIBUTION SHOWING CHIEF SUB-DIVISIONS.	NOTES.	PRESENT LOCATION IN BALUCHISTAN.	REMARKS.
I. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
1. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
2. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
3. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
4. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
5. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
6. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
7. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
8. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
9. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
10. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
11. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
12. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
13. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
14. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
15. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
16. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
17. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
18. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
19. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
20. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						
21. DESCENDANTS OF BARAK, SON OF QAIM ABDOU BASHID.						

Subsidiary Table V.—Specimen of an Afghán Tribe.



Note:—A name printed in italics indicates that no eponymous group has descended from the bolded.
 * Dumar was descended from Dawá brother of Kákar, but the Dumar have now been assimilated with the Kákari.

SPECIMEN OF A BALOCH TRIBE.



I. (a) Came from Kharana and are said to be Brahmins.
(b) Said to be Kharana.
(c) Jhing was a slave of Gazni. No sections.
(d) Chhalgari are to be found in Sanjawi among the Tarin Afghans and also near Lahri.
(e) Said to be descended from Mir Chakar Rind by a slave wife. (See Note III.)
(f) Some of these Aliani constitute a sub-section of the Kungorani section of the Bijarani clan.
(g) The Khetras Chief is a Marri and presumably of the same stock as the Marri section.
(h) The Mehkanis are said to be mendicants from the Zarkina.
(i) Direct descendants of Gazni and the section to which the Marri Chief belongs.
(j) Descendants of a Gazni woman called Murgh.
(k) The Jarwar are said to have come from the Khona Baloch of the Indus Valley.

III. (a) Came from the Powadh Hills between Baluchistan and the Panjab.
(b) Came from Bijar in the Dera Ismail Khan District.
(c) Said to be Afghans from Harani.
(d) Khallo and Langha are said to have been slave sons of Chakar the Rind (see Note Ia).
(e) Qalandar was son of Bijar.
(f) Direct descendants of Bijar.

CHAPTER VIII.—Subsidiary Table VII

Specimen of a Bráhuí tribe.

Confederate Group or Division	Tribe (Qaum)	No. of armed men.	Clan (Fakkar)	No. of armed men.	Dahgáná (Section)	No. of armed men.
Saráwán.	Muhammad Shahi †	360	1. Hájjzáí	40		
			2. Báhhzáí	40		
			3. Sározái	40		
			4. Bambkázái	60	1. Nodhánzáí	8
					2. Baddázái	14
					3. Faujánzáí	8
					4. Gullarzáí	10
					5. Abdurrahmánzáí	10
					6. Shábozáí	15
						60
					5. Khedrání *	40
					6. Dodái *	40
					7. Goharání *	40
		8. Kur *	40			
			340			
		9. Theoretically the Chief is responsible for 20 men, but he is not usually called upon to supply them	20			
			360			

† For the remaining tribes constituting the two great divisions of the Bráhuí confederacy, *vide* Subsidiary Table III, page 138.

* These clans do not belong to the original stock of the tribe, but joined it later.

CHAPTER IX.

OCCUPATION.

At the commencement of the operations there was some doubt as to whether it was worth while making an attempt to record occupation for the whole population of the Province. After some discussion it was decided to do what might be possible ; but, owing to the different systems of enumeration which were followed, the resultant figures can only be looked on as an approximate exhibition of the more important occupational characteristics of the population.

Methods of recording occupation employed at the Census.

In the parts known as the Regular Areas, where the standard schedule was used, a complete record was attempted, but even in this instance the complicated nature of the work does not appear to have been realised either by supervising officials or enumerators, with the result that the tabulated results of subsidiary occupations were not considered worth printing. As an instance of the misunderstanding of instructions it may be mentioned that one Enumerator, a Hospital Assistant, recorded the diseases of his patients as their occupation.

In Administered Areas* in which the "family" system of enumeration was followed, the occupation only of the head of the family was entered in the enumeration books, and it was assumed that the remainder followed that of the patriarch. Similarly, in the Agency tracts, the occupation of the head of each sub-section was adopted as that of the entire sub-section.

Now such a system was obviously not without grave defects. If the head of a family is a levy-footman, it by no means follows that his son is ; and a similar argument applies with even greater force in the case of sub-sections. Again, among the Bráhuís and Baloch, certain subject races are attached to each tribal group, consisting generally of tenants, who cultivate on behalf of the group to which they are attached. It is also from among them that the small number of artisans required in so primitive a state of society is commonly drawn. I refer to the Páhis among the Bugtís, or the Jáms and Naqíbs among the Bráhuís. But the system followed in the Agency tracts omitted the record of occupation in such cases, and therefore, when the time came for classification, no distinction could be made between the land-holder as opposed to the mere cultivator, the overlord, that is to say, as opposed to the villein. Hence we are met with the surprising result that in the whole of the Agency tracts, which have a population of over 500,000 souls, there are only 84 working blacksmiths.

Defects of the system.

Matters were further complicated by the entry of several occupations for a single sub-section, such, for instance, as Land-holders, sheep and goat-

* The Administered Areas, for the purposes of Imperial Table XV. and this chapter, include all localities outside the Regular Areas which are directly administered. That is to say, they include those portions of the directly administered districts, such as Toba and Khurafá in Zhab, which were censused on the "tribal" as opposed to the "family" system.

breeders, and tenants. In such cases there was naturally a difficulty in selecting the Order or Group which should be followed in classifying the results, and matters generally ended by the adoption of the occupation which had been entered first. Generally speaking, these defects have resulted in the classification, in Administered Areas and the Agency tracts, of a vast number of the population in Order V—Agriculture—instead of in Order IV—Provision and Care of animals—and in Order XIX—Transport and storage. More systematic methods, had they been possible, would, without doubt, have enhanced the numbers in the latter orders to the detriment of the former. It has also been found impossible to discriminate between land-holders, who are not agriculturists, land-holders cultivating their own land, and tenants pure and simple. All had to be classified under the generic term: "Land-holders and Land-holding Agriculturists."

One other matter requires mention here. In the absence of any means of differentiating actual workers from dependents, the only system of classification it was found possible to follow was one by which all women, girls and boys under twelve were classified as dependents. With regard to the classification of adult women as dependents, I shall have something to say in a later portion of this chapter.

The general results.

Still, allowing for mistakes and defects, the figures, when considered as a photograph of occupational conditions in Baluchistan, are far from being devoid of interest. A comparative review of the figures for the Agency, Administered Areas, and Regular Areas is specially instructive; for, while in the Agency tracts we may observe a population in a state of semi-barbarism, in the districts under direct British administration we can see a gradual advance towards improvement, until in the Regular Areas we are confronted with the majority of the arts and crafts which are known to Indian civilisation of the present day. Arithmetically this proposition can be stated as follows: In the Marri and Bugri country the population is distributed among six groups only, while in the whole of the Agency tracts thirty-two are represented. In the Administered Areas, on the other hand, we find representatives of ninety-two groups, and in the Regular Areas the number of groups which have been recorded increases to two hundred and fifty-nine.

Occupation in Agency tracts.

Page 150, Sub. I,
16.

In the Agency tracts the majority of the population are dependent on agriculture, the provision and care of animals, and transport. After this there is a large drop to those supported by commerce and by earthwork and general labour. No persons find support in supplying light, firing and forage, nor in the erection of buildings or the manufacture of textile fabrics and dress. Cloth when not woven by the women of the household, is supplied by the general merchant and is then made into clothes at home.

Occupation in Administered Areas.

Page 150, Sub. I,
14.

Coming to the Administered Areas, however, the same occupations as in the Agency engage the greater portion of the population, but commerce comes to the fore, and the supply of textile fabrics and dress, metals and precious stones, and other comforts occupy a larger proportion of the population.

In the Regular Areas we find not only the comforts but the luxuries of life attended to, while agriculture and cattle-breeding sink into insignificance. Domestic service is common; the learned and artistic professions have their followers; and collieries, mills, factories and breweries find employment for a number of operatives and subordinates.

Occupation in the Regular Areas.

Page 150, Sub. I, 12.

The figures of occupation for the whole Province have been exhibited cartographically in Subsidiary Table III, which indicates, in a simple and effective way, the distribution of occupations by Orders for urban and rural areas. Agriculture, transport, and provision and care of animals support seven-eighths of the total population. They are followed at a long interval by those dependent for their daily bread on commerce, general labour and the protection of the country.

Occupation in urban and rural areas.

Page 153, Sub. III.

As might be expected, military service is the chief occupation followed by the dwellers in towns, which, in Baluchistan, include all the principal places where troops are stationed. Their personal and domestic requirements are provided for by the members of the group which comes next in order, domestic and sanitary. The civil servants of the State, among whom are included clerks, constables and messengers, rank next, after whom come those who are engaged in the transport of goods. Of these the most numerous are the employés of the Railway.

Occupations in urban areas.

In the earlier part of this chapter I have mentioned the impossibility, at the time when the census figures were being classified, of distinguishing between the landholder and the cultivator, that is to say, between the overlord and the villein. Now, though one of the essentials of tribesmanship is participation in the tribal land, it by no means follows that every tribesman cultivates land. And here again, as in so many other characteristics, there is a marked line of distinction between the Afgháns on the one hand and the Baloch and Bráhuís on the other. As a rule the Afghán cultivates his land with his own hands or by hired labour. The Baloch or Bráhuí, on the other hand, will never do so, if he can possibly help it. He prefers to cultivate through tenants, or *bazgars* as they are called. Sometimes these *bazgars* are drawn from among members of the same tribe, more frequently they are members of some other tribe, but more often still, indeed in the great majority of cases, they belong to the servile races, such as the Dehwárs of Kalát, the Páhis of the Bugtí country, or the Jats of Kachhí. As a rule the *bazgar* supplies seed, plough cattle and labour, and the produce is divided in the proportion of three shares, which are taken by the cultivator, to one share taken by the overlord.

Agriculture as an occupation.

Thus, though every Baloch and Bráhuí tribesman may be described as a landholder in the sense that he participates in the tribal land, it is in reality only in the produce that he shares. He seldom takes any direct part in the actual cultivation. He supplements his income, however, by the possession of camels and of flocks of sheep and goats, the former providing him with transport and the latter with milk, cheese and flesh for consumption at home.

A tribesman's household is indeed self-contained to an eminent degree. The only artisans required are the blacksmith and the weaver, the former to fashion the axe and the few other tools which the tribesman requires, and the

latter to weave the black blankets which form his tent, the sacking for his grain and the woollen rugs under which he sleeps at night. These wants supplied, the tribesman and his wife make the remaining articles of ordinary household use for themselves, the earthen pots for cooking porridge, the wooden measure for grain, and the ropes for tying the cattle or the camels. The men even make their own pipes from clay or wood.

The system of cultivation through the aid of tenants accounts for another feature of the returns, the paucity of agricultural labourers, of whom only 1,563 have been enumerated. For, besides giving the overlord his share in the crops, it is incumbent on the tenant to assist him in other ways; by supplying him, for instance, with fuel and by transporting fodder for his animals. In short, labourers as an indigenous class hardly exist, every one who is not an actual holder of land being a cultivator.

Provision and care of animals (Order IV), and Transport (Order XIX).

It will have been inferred from these remarks that the number of persons who are supported by occupations of two other Orders, viz. Provision and care of animals (Order IV) and Transport (Order XIX), has an intimate connection with the tribal system.

P. 48, Vol. V-A,
P. 66, *Ibid.*

But here we come across figures of very doubtful accuracy. For whilst we find only 5,987 persons supported by camel breeding (Order IV, group 29), pack-camel and mule owners and drivers (Order XIX, group 422) number 68,788. It is hardly necessary to say that the majority of these are pack-camel owners, mules being seldom employed by any one but the Military Department. It may, of course, be argued that the number of pack-camel owners and drivers has been swollen by the presence of the Powandah Afgháns, who are almost all carriers, and by the military transport attendants, but I think there can be no doubt that the figure for camel breeders is too low. The fact is that nearly every Bráhuí and many Baloch are owners of camels, but ownership has not been recorded as an occupation for the same reason that the Indian cultivator who owns a pair of bullocks is not recorded as a bullock-owner. The camel is as necessary to the Bráhuí nomad as the bullock to the Indian cultivator. It carries him and his family during his migrations, it is the only means he has of transporting grain and other products, while, when necessary, it is harnessed to his plough.

Among the detailed entries of occupation in Imperial Table XV other than those which I have mentioned, only two require detailed notice here, Fishermen and fish curers, and Slaves.

Fishermen.

P. 50, Vol. V-A,
Order VII, group
79.

The northern parts of the Arabian Sea and the Persian Gulf are famous for the numerous varieties of fish which they contain, and the business of catching and curing them forms an important industry along the coast. Shark's fins are largely exported from here to China and the air-bladder of a large fish resembling the sturgeon is much sought after and fetches a high price. It is used, I believe, for the manufacture of isinglass in England. After the excision of the air-bladder, the carcasses are dried and salted. A good many are then exported to Bombay, Karachi and Calcutta, and the rest form an important article of food among the people of Bela. The industry is in the hands of the *Whojás*, locally known as *Memans*, who supply the capital necessary for the provision of boats and other accessories.

Since the advent of the British, slavery has been checked, and the importation of slaves has entirely ceased. In former times they were imported from the Arabian coast through Sonmiani and also from Afghanistan. Those coming from the former place are of a distinctly Negro type; the latter are Hazárá, many of whom were sold into slavery by the late Amír of Afghanistan after the Hazárá rebellion. Importation having ceased, those who now remain in the country are the descendants of the slaves originally imported. Many of them have in the course of time been set free by their masters and are now cultivators or paid servants.

Slaves

P. 59, Vol. V-A,
Order VI, group
68A.

Slaves are known by various names such as Marathá among the Bugtís and Marris, Bání among the Bráhúís, Gadrá or Golá among the Lásís, and Ghulám and Khánazádah among others. With the exception of the Gadrás all persons of slave extraction, whether bondmen or free, have been classed under the general term of Ghulám (slave) in Imperial Table XIII. In this table there are 14,406 Ghuláms and 7,898 Gadrás, so that we have a total population of slave origin numbering 22,304. Of these, however, only 1,290—407 actual workers and 883 dependents—have been classed in the occupation table as slaves, all of whom are to be found in Las Bela. These figures cannot represent the true facts of the case, for slaves in an actual state of bondage are undoubtedly to be found in many parts of Kalat and the Baloch country. No doubt owners were reluctant to record them as such, knowing as they do the attitude of the British Government towards slavery.

P. 38, Vol. V-A.

On the whole the slaves appear to be well treated and are contented and happy. Cases of ill-treatment are reduced to a minimum because the master knows that if a slave once escapes into British territory, he is gone for ever. Slaves are generally engaged in domestic duties and seldom take any part in cultivation. The children of slave girls are the property of the master. In some cases the girls are married by the ordinary *núkh* ceremony of the Muhammadans, but in others no ceremony takes place, and the fatherhood of the children is, therefore, frequently unknown. Freedmen retain a kind of indefinite attachment to those from whom they have received manumission, but in other respects they are independent. They generally become cultivators.

The discussion of female occupation has been simplified by the fact that no record was made of them in areas other than those in which the standard schedule was used. The figures for these areas do not exhibit the sex in a very pleasing light, as the occupations followed by the largest number of women are indefinite and disreputable, principally the latter. Domestic service and scavenging take the next place followed by the medical, educational and religious professions. Among those engaged in medicine, midwives and nurses are most numerous.

Female occupa-
tions.P. 68, Vol. V-A,
Order IX.

The picture thus given by the returns seems to me to fairly represent the independent sources of livelihood open to women among an alien society such as that existing in the towns of Baluchistan. It may be noted that in the Administered Areas and the Agency tracts such a thing as a midwife or a prostitute is unknown. Both are products of a civilization of a much higher order than that prevailing in those areas, though I fear the absence of the latter does not prove the entire freedom of the tribesmen from immorality!

The classifica-
tion of women
as dependents.

And this brings me to the question of the classification of women among the indigenous tribes. When I took up my appointment, I found that all women, of whatever age, who had been enumerated in the Administered and Tribal Areas, had been classed as "dependents." Though this classification appeared to me to be wrong, it was then too late to make any change, but such enquiries as I have since been able to make, have entirely confirmed my suspicions as to its correctness.

To elucidate matters it may be well to quote here the instructions with regard to the enumeration of actual workers and dependents. On page 82 of the Imperial Code of Census Procedure we have the following:—

"Women and children who work at any occupation of whatever kind, not being an amusement, or of a purely domestic character such as cooking, must be entered in this column (*i.e.*, column 9 of the schedule) whether they earn wages or not. Rice-husking and helping in cultivation or weaving are cases in point."

From this it is to be concluded that a woman who adds to the general wealth of the household by engaging in duties other than those which are strictly domestic is an actual worker.

Let us discuss the facts, therefore, as they are to be found in Baluchistan. Throughout the Province, but especially among the Afgháns and the Bráhuís, the position of woman is one of extreme degradation. She is not only a mere household drudge but she is the slave of man in all his needs, and her life is one of continual and abject toil.

It may here be mentioned that the *pardah* system was unknown in Baluchistan previous to the British occupation. In the villages women and men mixed freely, though it was considered contrary to good manners for a man to address a stranger of the opposite sex when travelling. The entire absence of seclusion of the softer sex is still noticeable throughout the wilder parts of the Agency. In the immediate neighbourhood of the towns, however, there is a tendency among the indigenous population, especially the more wealthy, to imitate the aliens from India and to seclude their women.

No sooner is a girl fit for work than her parents send her to tend the cattle and she is compelled to take her part in all the ordinary household duties. Owing to the system of *walwar* in vogue among the Afgháns, a girl as soon as she reaches nubile age is, for all practical purposes, put up for auction sale to the highest bidder. Her father discourses on her merits as a beauty or as a house-keeper 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. The betrothal of girls, who are not yet born, is frequent, and a promise of a girl thus made is considered particularly binding. It is also usual for an award of compensation for blood to be ordered to be paid in the shape of girls, some of whom are living whilst others are not yet born.

Similar customs prevail among the Jháláwán Bráhuís, but they have not yet extended to all the Baloch tribes, though there are signs that the poorer classes are inclined to adopt them. The exchange of girls; however, among the Baloch and the framing of conditions regarding any offspring which may result

from the marriage indicate that, among this race also, woman is regarded in much the same light as a cow or a mare. I have known a case in which two brothers, A and B, arranged a marriage between A's daughter and B's son. In return for such an acceptable acquisition as a girl of full marriageable age, B gave to A his daughter and grand-daughter, both of whom were infants, for marriage to A's sons, and also promised A the first girl born to the newly-wedded pair for marriage to A's grandson.

These details may appear to be beside the mark in discussing the classification of women as dependents or actual workers, but I relate them with the object of showing that woman in Baluchistan is regarded as little more than a chattel or a machine. For where such a state of parental feeling, or rather want of feeling, when judged by civilized standards, is to be found, is it surprising to find that woman is considered either a means for increasing man's comforts in the greater ease with which they are procured by her toil, or an object for the gratification of his animal passions?

A wife must not only carry water, prepare food and attend to all ordinary household duties, but she must take the flocks out to graze, groom her husband's horse and assist in the cultivation. So far is this principle carried among the Jáfars of Zhob that it is considered incumbent on a married woman of this tribe to provide means by her own labour for clothing herself, her husband and her children, and she receives no assistance, monetary or otherwise, for this purpose from her husband. But in addition to all this, the husband hopes that she may become the mother of girls who will fetch as high a price as their mother did before them.

Hence it happens that among Afgháns polygamy is only limited by the purchasing power of man, and a wife is looked on as a better investment than cattle; for, in a country where drought and scarcity are continually present, the risk of loss of animals is great whilst the offspring of a woman, if a girl, will assuredly fetch a high price.

Woman's tutelage, it may be added, does not end with the commencement of widowhood. In the household of a deceased Afghán she is looked on as an asset in the division of his property, and, though the system is severely 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 *wahwar*.

It follows from these remarks that women in the majority of cases and children in some cases among the indigenous Musalman population might have been correctly classified as actual workers and not as dependents. At the same time, I am far from asserting that any hard and fast rule on the subject can be laid down.

I have appended in Subsidiary Table IV such information as was available regarding the occupations of the leading indigenous tribes. The statement is not complete, but I have included it in this report as it may be of some small practical value to those who are engaged in the administration of the Province. It does not require discussion here.

Occupations of
indigenous
tribes.

P. 154, Sub. IV.

Subsidiary Table

Showing occupation by orders in the various census divisions, and the proportion of those supported by each Order in ten thousand of the total population.

Occupation by Orders.	Numbers supported.								Proportion per 10,000 of total population.							
	Baluchistan.		Regular Areas.		Administered Areas.		Agency.		Baluchistan.		Regular Areas.		Administered Areas.		Agency.	
	Persons.	Actual Workers	Persons.	Actual Workers	Persons.	Actual Workers	Persons.	Actual Workers	Persons.	Actual Workers	Persons.	Actual Workers	Persons.	Actual Workers	Persons.	Actual Workers
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I. Administration	9,770	4,386	8,828	2,304	2,214	853	3,728	1,229	120	54	47	28	27	11	46	15
II. Defence	15,018	18,526	15,018	18,526	.....	.....	.....	.....	185	107	185	107	.....	.....	.....	.....
III. Service of Native and Foreign States	2,966	1,482	50	13	27	22	2,889	1,447	36.5	18.6	0.6	0.1	0.3	0.2	35.6	17.9
IV. Provision and Care of Animals.	51,711	16,595	211	107	22,623	6,924	28,877	9,562	638	205	8	1	279	86	856	118
V. Agriculture	677,097	196,130	1,697	856	197,996	62,458	877,414	132,816	7,118	2,419	21	11	2,442	770	4,655	1,538
VI. Personal, Household and Sanitary Services	11,368	5,971	6,175	4,227	604	265	4,526	1,479	139	74	76	52	7	4	56	18
VII. Food, Drink and Stimulants ...	8,267	3,445	3,286	1,870	863	421	4,116	1,154	102	42	40	23	11	5	51	14
VIII. Light, Firing and Forage ...	1,556	843	826	618	730	225	.....	.....	19	10	10	8	9	2	.....	.....
IX. Buildings	682	432	621	409	61	23	.....	.....	9	5.2	8	5	1	0.2	.....	.....
X. Vehicles and Vessels	44	23	44	23	.....	.....	.....	.....	1	0.2	1	0.2	.....	.....	.....	.....
XI. Supplementary Requirements..	563	356	544	349	19	7	.....	.....	6.9	4.5	6.7	4.2	0.2	0.08	.....	.....
XII. Textile Fabrics and Dress ...	3,243	1,570	1,017	692	2,226	878	.....	.....	40	19	13	8	27	11	.....	.....
XIII. Metals and Precious Stones ...	2,809	1,079	887	405	1,861	582	261	92	35	13	9	5	23	7	3	1
XIV. Glass, Earthen and Stoneware.	401	146	43	34	193	59	165	53	5	1.8	1	0.4	2	0.7	2	0.6
XV. Wood, Cane and Leaves	1,644	750	518	365	406	144	720	241	20	10	6	5	5	2	9	3
XVI. Drugs, Gums, Dyes, &c. ...	199	119	105	81	20	9	74	29	2.4	1.3	1.3	0.9	0.2	0.1	0.9	0.3
XVII. Leather, &c.	2,055	836	547	323	301	105	1,207	408	25	10	6	4	4	1	15	5
XVIII. Commerce	17,693	6,764	1,866	954	8,714	3,184	7,113	2,626	218	83	23	12	107	39	88	32
XIX. Transport and Storage	73,930	26,811	5,294	3,558	6,701	1,829	62,945	21,424	911	830	65	44	70	22	776	264
XX. Learned and Artistic Professions	4,259	1,934	1,809	997	1,802	730	648	207	52	24	22	12	22	9	8	3
XXI. Sport	43	19	18	11	25	8	.....	.....	0.5	0.2	0.2	0.1	0.3	0.1	.....	.....
XXII. Earthwork and General Labour	15,250	6,720	2,053	2,225	7,091	2,354	5,206	1,641	183	83	37	28	87	35	64	20
XXIII. Indefinite and Disreputable Occupations	2,786	990	473	260	1,888	547	425	183	34	12	6	3	23	7	5	2
XXVI. Independent	7,452	3,079	1,097	715	4,172	1,530	2,183	834	92	38	14	9	51	19	27	10

OCCUPATION.]

Subsidiary Table II.

Showing for 10,000 persons in each Order the distribution by census divisions and the proportion of Actual Workers to persons.

OCCUPATION BY ORDERS.	BALUCHI- TAN.	REGULAR AREAS.		ADMINISTER- ED AREAS.		AGENCY.	
	Actual Workers.	Persons.	Actual Workers.	Persons.	Actual Workers.	Persons.	Actual Workers.
1	2	3	4	5	6	7	8
I. Administration	4,489	3,918	2,358	2,266	873	3,816	1,258
II. Defence	9,007	...	9,007	...	...	...	...
III. Service of Native and Foreign States ...	4,997	169	44	91	74	9,740	4,879
IV. Provision and Care of Animals ...	3,209	41	21	4,376	1,339	5,584	1,849
V. Agriculture... ..	3,399	29	15	3,431	1,082	6,540	2,302
VI. Personal, Household and Sanitary Services ...	5,290	5,461	3,738	534	234	4,005	1,308
VII. Food, Drink and Stimulants	4,167	3,976	2,262	1,046	509	4,978	1,596
VIII. Light, Firing and Forage	5,418	5,308	3,972	4,692	1,446	...	...
IX. Buildings	6,334	9,106	5,997	894	337	...	...
X. Vehicles and Vessels	5,227	...	5,227	...	...	...	...
XI. Supplementary Requirements	6,323	9,663	6,199	337	124	...	...
XII. Textile Fabrics and Dress	4,841	3,136	2,134	6,864	2,707	...	...
XIII. Metals and Precious Stones	3,841	2,446	1,442	6,625	2,072	929	527
XIV. Glass, Earthen and Stoneware	3,641	1,075	848	4,813	1,471	4,112	1,322
XV. Wood, Cane and Leaves... ..	4,563	3,150	2,221	2,470	876	4,380	1,466
XVI. Drugs, Gums, Dyes, &c.	5,979	5,276	4,071	1,005	452	3,719	1,456
XVII. Leather	4,068	2,661	1,572	1,465	511	5,874	1,985
XVIII. Commerce	3,823	1,055	539	4,925	1,890	4,020	1,484
XIX. Transport and Storage	3,627	715	481	771	248	6,514	2,898
XX. Learned and Artistic Professions	4,541	4,248	2,341	4,231	1,714	1,521	486
XXI. Sport	4,419	4,185	2,558	5,814	1,861	...	...
XXII. Earthwork and General Labour	4,407	1,936	1,459	4,650	1,872	3,414	1,076
XXIII. Indefinite and Disreputable Occupations ...	3,553	1,698	933	6,777	1,963	1,525	657
XXIV. Independent	4,132	1,472	960	5,599	2,053	2,929	1,119

Subsidiary Table IV.
Indigenous Tribes by Occupation.

Serial No.	Name of Tribe.	Occupation generally followed.
1	2	3
	Afgháns.	
1	Bábi	Cattle breeders and dealers.
2	Barcch	Do. and landholders.
3	Ghalzái	Landholders, camel, sheep and goat breeders and dealers, bullock and camel owners and drivers, and traders.
4	Ísot	Landholders.
5	Jáfar	Landholders and artisans, workers in iron and hardware, and carpenters.
6	Kákar	Landholders, tenants and sheep and goat breeders and dealers.
7	Kánsí	Landholders and rent receivers.
8	Lúni	Do. do. do.
9	Mashwáni	Landholders and general labourers.
10	Paní	Landholders, rent receivers, tenants, sheep and goat breeders and dealers, and general merchants.
11	Shírání	Landholders, tenants, sheep and goat breeders, and general merchants.
12	Tarín	Landholders, sheep and goat breeders and dealers.
13	Ustráná	Landholders, and rent receivers.
14	Zarkún	Do. do. do.
15	Zmarái	Do. do. do.
	Baloch.	
16	Bugti	Landholders and tenants; camel, cattle, sheep and goat breeders and dealers.
17	Buzdár	Landholders, graziers, and artisans (workers in iron and hardware).
18	Buledí	Landowners and cattle owners and breeders.
19	Domkí	Landholders, tenants, and horse breeders.
20	Garcháni	Landholders.
21	Kaherí	Do.
22	Khosá	Tenants.
23	Laghári	Landholders and tenants.
24	Lund	Landholders.
25	Magassí	Landowners; cattle and horse owners and breeders.
26	Marri	Landholders and tenants; camel, cattle, sheep and goat breeders and dealers.
27	Qaisráni	Landholders and tenants.
28	Rind	Landowners and cattle owners and breeders.
29	Umráni	Landholders and tenants.

*Subsiliary Table IV—contd.*Indigenous Tribes by Occupation—*contd.*

Serial No.	Name of Tribe.	Occupation generally followed.
1	2	3
	Bráhuís.	
30	Abmadzái	Ruling family of the Kalat State.
31	Bangulzái	Landholders, tenants, camel and cattle breeders and dealers, and traders.
32	Bizanjo	Landholders, and herdsmen.
33	Gurgnári	Do. do.
34	Iltázi	Landholders.
35	Kambráni	Landholders; camel, cattle and sheep and goat breeders and dealers.
36	Kurd	Landholders, Fishermen in Las-Bela.
37	Lángav	Tenants.
38	Lehri	Landholders, cattle breeders and dealers; camel owners and drivers.
39	Muhammad Hasni	Landholders, and camel and cattle breeders and dealers.
40	Muhammad Sháhi	Landholders.
41	Mengal	Landholders and herdsmen,
42	Mirwáni	Landholders.
43	Nichári	Landholders; camel and cattle breeders and dealers.
44	Pindráni	Do. do. do.
45	Qalandráni... ..	Landholders; cattle breeders and dealers.
46	Raisáni	Landholders; cattle and horse owners and breeders.
47	Rakhabáni... ..	Landholders and herdsmen.
48	Rekezáf	Landholders.
49	Rodini	Landholders; camel, cattle and sheep and goat breeders and dealers.
50	Sájdí	Landholders and herdsmen,
51	Sarparrá	Landholders.
52	Shahwáni	Landholders, tenants, camel and cattle breeders and dealers, and traders.
53	Shaikh Ahmadí	Landholders, and herdsmen.
54	Sumáláni	Landholders, and cattle breeders and dealers.
55	Zehri	Landholders, and cattle breeders and dealers.
	Lási.	
56	Achrá	Landholders.
57	Angáriá	Tenants.
58	Babbar	Grave-diggers, domestic servants and landholders.
59	Bambrá	Landholders.
60	Bandíjá	Do.
61	Báprá	Do.

Subsidiary Table IV—contd.

Indigenous Tribes by Occupation—contd.

Serial No.	Name of Tribe.	Occupation generally followed.
1	2	3
62	Barijá	Landholders.
63	Bhakhrá	Do.
64	Bikak	Do.
65	Bodrá	Do.
66	Brádiá	Landowners and cattle breeders and dealers.
67	Burfat	Landholders.
68	Burrá	Do.
69	Dodá	Do.
70	Gador	Do.
71	Gadrá	Slaves and freedmen, domestic servants, cultivators and general labourers.
72	Gongá	Landholders.
73	Guránjhá	Do.
74	Jámot	Landowners, and cattle breeders and dealers.
75	Jamshaidi	Title assumed by ruling family of the Las-Bela State.
76	Lángá	Mendicants.
77	Mallah	Fishermen.
78	Mándrá	Cattle breeders and dealers.
79	Mángiá	Landholders.
80	Masor	Do.
81	Mondrá	Do.
82	Motak	Do.
83	Rúnjhá	Do.
84	Sábrá	Do.
85	Sanghar	Do.
86	Sháhok	Do.
87	Shápát	Cattle breeders and dealers.
88	Síanr	Landholders.
89	Síhán	Tenants.
90	Sirá	Do.
91	Súr	Landholders.
92	Wáorá	Do.
93	Wachháni	Do.
Makráni.		
94	Gichki	Sheep and goat breeders and dealers.
95	Hot	Do. do.
96	Med	Fishermen.
97	Naqib	State servants.
98	Nodh	Sheep and goat breeders and dealers.
Others.		
99	Chhanál	Landholders, and shepherds and goatherds.
100	Chhuttá	Cattle, goat, and sheep breeders and dealers.
101	Dehwár	Cultivating tenants.
102	Ghuláms	Slaves and freedmen.
103	Hindus, Unspecified	Traders.
104	Jat	Landholders, tenants, and general labourers.
105	Khetrán	Landholders, tenants, and cattle breeders and dealers.
106	Saiads	Government servants, traders, horse dealers, and labourers.
107	Shaikh	Landholders.

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CENSUS OF INDIA—1901.

VOLUME V.(A).

BALUCHISTAN.

PART II.

IMPERIAL TABLES.



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EXPLANATORY NOTE.

(1) TABLE I.—The Tables for Baluchistan have been divided into two parts, viz.—(1) “British and Administered territory,” which comprises all areas under direct British Administration, and (2) “Agency,” which consists of Native States and Tribal areas. The latter, whilst politically controlled, are not directly administered. The figures do not, therefore, in all cases correspond with the Political Agencies or Districts in charge of the various Political Agents. Details of areas, houses and population for each Agency or District will be found in Vol. V B, Part III, Provincial Tables. As the areas directly administered consist both of British and non-British territory, a table classifying the information for British Baluchistan and Agency territories has been prepared and will be found in Subsidiary Table IV to Chapter I of Vol. V, Part I, Provincial Report.

(2) TABLE III.—The population of villages in Chagai, with the exception of Nushki and of those in the Jhaláwán country in Kalat and in Las Bela, has been arrived at by rough estimate only, owing to the enumeration having been carried out under the system of tribal registration and not, as in India, village by village.

(3) TABLE VII.—Census divisions in Baluchistan were of three kinds: Firstly, the “Regular areas,” that is, the areas censused in the full detail of the standard schedule; secondly, the “Administered areas,” which included the greater part of the areas under direct British Administration; and thirdly, Tribal areas and Native States. The two last were censused on schedules of a modified form, details regarding which will be found in the Introduction to the Provincial Report, Part I: In consequence full details of distribution by age and civil condition are included in Table VII for those persons only who were censused in the Regular areas. Civil Condition was not recorded in the case of the persons censused in other areas, while the only classification by age was “over” and “under” twelve. This explains the entry in Table VII: “Civil Condition not recorded.”

(4) TABLES VIII, X, XI, and XII.—For the reasons given in the last note, the figures in all these tables represent the population of the Regular areas only, details of language, birth-place and infirmities not having been recorded in other areas.

(5) TABLE XV.—Occupation was recorded on three different systems. In the Regular areas, occupation was recorded for each individual as prescribed in the standard schedule. In the Administered areas, the occupation of the head member of the family was returned as the occupation followed by all the members of the family, whether male or female. In the Tribal areas, the occupation followed by the majority of a sub-section was recorded as the occupation of all the members of that sub-section. In both the latter cases all males over 12 years of age have been classified as “Actual workers,” and the remainder as “Dependents.”

The details in Parts II, III and IV of Table XV, therefore, correspond with the different census divisions, Part I bringing the whole of the information together for Baluchistan. For the convenience of Political Agents the figures embodied in Parts II and III which represent the total population of British and Administered territory have been amalgamated and shown in Part I of Table No. 5, Part III, Provincial Tables.

(6) As no figures for previous years were available, Tables II and IV have not been prepared for Baluchistan, and optional Tables IX, XIV, XV A and XVI have also been omitted.

TABLE I
Area, Houses and Population.

DISTRICT OR STATE,	Area in square miles.	Villages.	OCCUPIED HOUSES,			POPULATION.								
			Total.	In Towns.	In Villages.	Persons.			Males.			Females.		
						Total.	Urban.	Rural.	Total.	Urban.	Rural.	Total.	Urban.	Rural.
1	2	4	6	6	7	9	9	10	11	12	13	14	15	16
Baluchistan (exclud- ing Kharán, Makrán and Western Sinjrán)	76,977	2,054	179,320	11,111	167,209	40,033	770,713	445,820	31,757	413,763	9,276	368,226	9,276	356,950
Pakistan and Administered territory ..	36,397	1,274	69,503	11,111	57,392	40,033	268,213	178,526	31,757	146,769	9,276	129,720	9,276	121,444
1. Quetta-Pishin ...	6,127	320	24,952	7,761	17,171	28,800	85,718	68,945	22,834	46,011	6,036	48,142	6,036	89,107
2. Thak-Chotiali ...	6,002	320	16,391	1,901	15,000	4,551	68,524	49,608	8,106	87,412	1,385	32,697	1,385	81,112
3. Zhob ...	14,246	595	23,024	1,939	21,085	7,113	90,316	59,231	6,267	52,974	856	44,298	856	48,342
4. Dera ...	874	8	556	.....	606	.....	1,036	1,483	.....	1,483	.....	483	.....	463
5. Obang (excluding Wahabn Sinjrán) ...	9,248	13	9,470	.....	3,470	.....	16,689	9,259	.....	9,259	.....	7,430	.....	7,430
Agency ...	40,980	700	109,817	.....	109,817	.....	502,500	266,994	.....	266,994	.....	235,506	.....	235,506
1. Marri and Bugti Country ...	7,129	8	8,739	.....	5,790	.....	88,919	21,757	.....	21,757	.....	17,162	.....	17,162
2. Kalat (excluding Kharán and Makrán) ...	27,084	709	90,916	.....	90,916	.....	407,472	218,519	.....	218,519	.....	191,953	.....	191,953
3. Las Bela ...	6,557	63	13,112	.....	13,112	.....	56,109	29,738	.....	29,738	.....	26,391	.....	26,391

The total area of Baluchistan is 192,315 square miles. The area of Western Sinjrán is 9,407 and that of Makrán and Kharán 45,931 square miles. The population of the area inhabited by the Domki, Kalori and Umrani tribes and of the Nasirabad Niabat has been included under Kalat. For administrative purposes these areas are under the control of the Political Agent, Thak-Chotiali, and Political Agent, Southern Baluchistan, respectively. The term "occupied houses" includes not only permanent buildings but tents, huts and other temporary shelters.

TABLE III.

Towns and Villages Classified by Population.

DISTRICT OR STATE.	Total number of inhabited towns and villages.	Total population.	Under 500.		500-1,000.		1,000-2,000.		2,000-5,000.		20,000-50,000.		Total classified population.	Railway population unclassified.	Unclassified population, principally nomadic.
			Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Baluchistan ...	2,000	810,748	1,877	235,058	130	91,695	34	45,658	18	54,008	1	24,584	451,003	2,403	857,340
British and Administered territory ...	1,280	308,246	1,166	130,912	86	58,909	19	25,088	8	23,701	1	24,584	263,194	2,403	42,649
1. Quetta-Pishin ...	332	114,087	290	84,348	31	20,545	7	10,157	3	7,011	1	24,584	96,645	1,363	16,079
2. Thal-Chotiali ...	330	73,105	301	85,995	20	14,036	6	7,738	8	9,577	.....	.....	67,846	797	4,962
3. Zhob ...	597	103,429	559	58,028	31	21,794	5	6,193	2	7,113	.....	.....	93,126	.....	10,303
4. Bolan ...	8	1,936	6	863	2	1,330	.....	.....	.....	.....	.....	.....	1,693	243	.....
5. Chagai ...	13	15,689	10	2,180	2	1,204	1	1,000	.....	.....	.....	.....	4,384	.....	11,805
Agency ...	780	502,500	711	104,146	44	32,786	15	20,570	10	30,307	.....	.....	187,809	.....	314,691
1. Marri and Bugti country ...	8	38,919	6	685	2	1,927	.....	.....	.....	.....	.....	.....	2,612	.....	36,307
2. Kalat ...	709	407,472	649	95,521	37	26,559	14	19,070	9	26,807	.....	.....	167,957	.....	239,515
3. Las Bela ...	63	56,109	56	7,940	5	4,300	1	1,500	1	3,500	.....	.....	17,240	.....	38,869

Towns and Villages Classified by Population.

TABLE III.

TABLE V.

Towns arranged Territorially with Population by Religion.

District or State.	Town, Municipality, Suburbs, Cantonment, etc.	POPULATION.			MUSLIMANS.			CHRISTIANS.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Baluchistan ..	.....	40,033	31,757	8,276	18,916	15,060	3,856	3,918	3,254	664
British and Administered territory ..	.....	40,033	31,757	8,276	18,916	15,060	3,856	3,918	3,254	664
1. Quetta-Pishin...	1. A.—Quetta Municipality...	13,517	9,462	4,055	6,618	4,682	1,936	464	250	214
	B.—Quetta Cantonment ...	11,067	9,689	1,378	3,781	3,346	435	3,214	2,848	366
	2. Pishin Bazaar and Military Station ...	1,552	1,316	236	614	505	109	16	11	5
	3. Chaman ditto ...	2,233	1,867	366	1,007	827	180	30	18	12
2. Thal-Chotiali...	4. Sibi Town ...	4,551	3,166	1,385	2,383	1,671	712	84	49	35
3. Zhob ...	5. Fort Sandeman Bazaar & Military Station...	3,552	3,139	413	2,444	2,225	219	74	51	23
	6. Loralai Bazaar and Cantonment ...	3,561	3,118	443	2,069	1,804	265	36	27	9
District or State.	Town, Municipality, Suburbs, Cantonment, etc.	HINDUS.			SIKHS.			OTHERS, viz., PARSIS & JEWS.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
		12	13	14	15	16	17	18	19	20
Baluchistan ..	.....	14,531	11,290	3,291	2,413	2,038	375	205	115	90
British and Administered territory ..	.....	14,531	11,290	3,291	2,413	2,038	375	205	115	90
1. Quetta-Pishin...	1. A.—Quetta Municipality...	5,281	3,688	1,593	1,009	765	244	145	77	68
	B.—Quetta Cantonment...	3,397	2,880	517	637	593	44	38	22	16
	2. Pishin Bazaar and Military Station ...	830	765	115	33	28	5	9	7	2
	3. Chaman ditto ...	1,153	989	164	42	32	10	1	1	..
2. Thal-Chotiali...	4. Sibi Town ...	1,884	1,299	585	188	139	49	12	8	4
3. Zhob ...	5. Fort Sandeman Bazaar & Military Station ...	819	660	159	215	203	12	..	..	..
	6. Loralai Bazaar and Cantonment ...	1,167	1,009	158	289	278	11	..	..	..

	Parsis.	Males.	Females.
"British and Administered territory columns 18—20" include ...	162	87	75
"Quetta Municipality 18—20" include ...	123	67	56
"Quetta Cantonment 18—20" include ...	22	9	13
"Pishin Bazaar and Military Station 18—20" include ...	5	3	2
"Sibi Town 18—20" include ...	12	8	4

TABLE VI.
Religion.

DISTRICT OR STATE.	POPULATION.					MUSLIMANS.					CHRISTIANS.				
	Persons.	Males.		Females.		Persons.	Males.		Females.		Persons.	Males.		Females.	
		12 years and under.	Over 12 years.	12 years and under.	Over 12 years.		12 years and under.	Over 12 years.	12 years and under.	Over 12 years.		12 years and under.	Over 12 years.	12 years and under.	Over 12 years.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Baluchistan ...	810,748	151,238	294,582	130,197	235,029	765,368	145,469	268,583	125,496	225,827	4,026	250	2,075	245	456
British and Administered Territory ...	308,243	59,870	118,856	49,715	80,005	279,154	57,051	99,053	47,448	75,602	4,026	250	2,075	245	456
1. Quetta-Pishin	114,087	20,889	48,056	17,304	27,838	96,600	19,444	35,654	16,033	25,469	3,743	223	2,915	223	382
2. Thal-Chotiali	73,105	13,960	26,648	12,563	19,934	66,398	13,089	23,049	11,847	18,413	127	13	60	14	40
3. Zhob	103,429	20,798	38,433	16,183	28,015	99,599	20,588	35,355	15,991	27,665	123	10	89	7	27
4. Bolan	1,936	188	1,295	156	297	1,199	134	738	117	210	22	4	10	1	7
5. Chagai	15,689	3,835	4,424	3,509	3,921	15,358	3,796	4,257	3,460	3,845	1	...	1	...	...
Agency	502,500	91,568	175,428	80,483	155,024	486,214	88,411	169,530	78,048	150,225	...	...	...	...	...
1. Marri and Bugti Country	38,919	8,642	13,115	6,620	10,542	38,507	8,579	12,955	6,569	10,404	...	...	...	...	...
2. Kalat	407,472	71,300	144,219	63,667	128,286	393,667	68,575	139,330	61,586	124,176	...	...	...	...	...
3. Las Bela	56,109	11,626	18,092	10,195	16,196	54,040	11,257	17,245	9,893	15,645	...	...	...	...	...
DISTRICT OR STATE.	HINDUS.					SIKHS.					OTHERS.				
	Persons.	Males.		Females.		Persons.	Males.		Females.		Persons.	Males.		Females.	
		12 years and under.	Over 12 years.	12 years and under.	Over 12 years.		12 years and under.	Over 12 years.	12 years and under.	Over 12 years.		12 years and under.	Over 12 years.	12 years and under.	Over 12 years.
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
Baluchistan ...	38,158	5,303	2,220	4,279	8,356	2,972	194	2,309	141	328	222	29	95	36	62
British and Administered Territory ...	21,897	2,151	14,331	1,850	3,585	2,947	189	2,408	136	320	222	29	95	36	62
1. Quetta-Pishin	11,752	1,056	8,067	922	1,707	1,798	142	1,336	94	226	194	24	84	32	54
2. Thal-Chotiali	6,148	827	3,234	671	1,416	414	27	298	29	60	18	4	7	2	5
3. Zhob	3,086	191	2,411	178	306	610	9	577	7	17	1	...	1	...	...
4. Bolan	582	38	454	30	60	124	11	90	6	17	9	1	3	2	3
5. Chagai	329	39	165	49	76	1	...	1	...	...	...	...	...	...	...
Agency ...	16,281	3,152	5,889	2,429	4,791	25	5	7	5	8	...	...	...	...	...
1. Marri and Bugti Country	412	63	160	51	138	...	...	...	...	...	...	...	...	...	...
2. Kalat	13,760	2,720	4,882	2,076	4,102	25	5	7	5	8	...	...	...	...	...
3. Las Bela	2,069	369	847	302	551	...	...	...	...	...	...	...	...	...	...

Male. Female. Total.

" Baluchistan and British Territory 27-31" include	...	{	90	+	76	=	166	Parsis.
	...	{	31	+	17	=	48	Jews.
	...	{	3	+	5	=	8	Jains.
Quetta-Pishin " " " "	...	{	80	+	71	=	151	Parsis.
	...	{	28	+	15	=	43	Jews.
Thal-Chotiali " " " "	...	{	9	+	5	=	14	Parsis.
	...	{	2	+	2	=	4	Jews.
Zhob " " " "	...	{	1	+	...	=	1	Jew.
Bolan " " " "	...	{	1	+	...	=	1	Parsi.
	...	{	3	+	5	=	8	Jains.

TABLE VII.—AGE, SEX AND CIVIL CONDITION.*

Baluchistan.

Part 1.—Total Population.

Age.	POPULATION.			UNMARRIED.			MARRIED.			WIDOWED.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Baluchistan	810,748	445,520	365,228	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total British and Administered Territory	308,246	178,528	129,720	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total (Civil Condition recorded)	48,707	39,050	9,657	21,505	18,087	3,418	24,331	18,898	5,433	2,871	2,065	80
0-1	846	426	420	846	426	420	.....	.....	.....	.....	.....	.....
1-2	365	182	183	365	182	183	.....	.....	.....	.....	.....	.....
2-3	589	298	291	589	298	291	.....	.....	.....	.....	.....	.....
3-4	579	282	297	577	280	297	2	2	.....	.....	.....	.....
4-5	568	308	260	567	308	259	1	.....	1	.....	.....	.....
Total 0-5	2,947	1,498	1,451	2,944	1,494	1,450	3	2	1	.....	.....	.....
5-10	2,468	1,323	1,145	2,440	1,315	1,125	28	8	20	.....	.....	.....
10-12	1,555	1,034	521	1,416	988	428	135	44	91	4	2	.....
12-15	651	481	170	512	428	84	133	50	83	6	3	.....
15-20	4,049	3,225	824	2,641	2,519	122	1,363	681	682	45	25	20
20-25	9,603	8,244	1,359	5,139	5,067	72	4,249	2,986	1,263	215	191	24
25-30	9,707	8,419	1,288	3,792	3,743	49	5,578	4,382	1,196	337	294	43
30-35	7,298	6,147	1,151	1,526	1,491	35	5,281	4,232	1,049	491	424	67
35-40	3,958	3,451	507	552	533	19	3,063	2,639	424	343	279	64
40-45	3,138	2,620	518	844	321	23	2,353	1,979	374	441	320	121
45-50	1,140	959	181	79	74	5	832	738	94	229	147	82
50-55	1,182	940	242	73	71	2	791	701	90	318	168	150
55-60	228	178	50	11	10	1	148	129	19	69	39	30
60 & over	783	533	250	36	33	3	374	327	47	373	173	200
Total (Civil Condition not recorded)	259,539	139,476	120,063	.....	.....	.....	.....	.....	.....	.....	.....	.....
0-12	102,416	55,817	46,599	.....	.....	.....	.....	.....	.....	.....	.....	.....
Over 12	157,123	83,659	73,464	.....	.....	.....	.....	.....	.....	.....	.....	.....
Agency	502,500	268,994	235,506	.....	.....	.....	.....	.....	.....	.....	.....	.....
0-12	172,050	91,568	80,482	.....	.....	.....	.....	.....	.....	.....	.....	.....
Over 12	330,450	175,426	155,024	.....	.....	.....	.....	.....	.....	.....	.....	.....

* Civil Condition was not recorded in the case of persons shown in these tables under the age-periods "0-12" and "over 12".

TABLE VII—AGE, SEX AND CIVIL CONDITION.

Baluchistan.

Part 2—Musalmans.

AGE.	POPULATION.			UNMARRIED.			MARRIED.			WIDOWED.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Baluchistan	765,368	414,045	351,323	.....	.....	.....	.....	.....	.....	...	...	...
Total British and Administered Territory	279,154	153,104	123,050	.....	.....	.....	.....	.....	.....	...	...	...
Total (Civil Condition recorded)	23,789	19,177	4,612	10,810	9,244	1,566	11,537	8,934	2,603	1,442	999	443
0—1	395	211	184	395	211	184	...	...	...	...	...	...
1—2	154	81	73	154	81	73	...	...	...	...	...	...
2—3	259	131	128	259	131	128	...	...	...	...	...	...
3—4	260	121	139	260	121	139	...	...	...	...	...	...
4—5	273	151	122	272	151	121	1	...	1	...	...	...
Total 0—5... ..	1,341	695	646	1,340	695	645	1	...	1	...	...	...
5—10	1,133	633	500	1,124	632	492	9	1	8	...	...	...
10—12	770	533	237	725	517	208	41	14	27	4	2	2
12—15	300	240	60	253	221	32	43	17	26	4	2	2
15—20	2,050	1,695	355	1,482	1,427	55	545	256	289	23	12	11
20—25	4,716	4,033	683	2,625	2,586	39	1,986	1,355	631	105	92	13
25—30	4,610	3,970	640	1,749	1,718	31	2,692	2,111	581	169	141	28
30—35	3,684	3,076	608	868	840	28	2,580	2,038	542	236	198	38
35—40	1,869	1,647	222	321	310	11	1,398	1,222	176	150	115	35
40—45	1,578	1,302	276	206	189	17	1,144	949	195	228	164	64
45—50	560	468	92	48	45	3	403	362	41	109	61	48
50—55	639	512	127	44	42	2	417	373	44	178	97	81
55—60	106	79	27	5	5	.....	64	56	8	37	18	19
60 and over	433	294	139	20	17	3	214	180	34	199	97	101
Total (Civil Condition not recorded).	255,385	135,927	118,438	.....	.....	.....	.....	.....	.....	...	...	...
0—12	101,256	55,190	46,066	.....	.....	.....	.....	.....	.....	...	...	...
Over 12	154,109	81,737	72,372	.....	.....	.....	.....	.....	.....	...	...	...
Agency	493,214	257,941	233,273	.....	.....	.....	.....	.....	.....	...	...	...
0—12	166,459	88,411	78,048	.....	.....	.....	.....	.....	.....	...	...	...
Over 12	319,755	169,530	150,225	.....	.....	.....	.....	.....	.....	...	...	...

TABLE VII.—AGE, SEX AND CIVIL CONDITION.

Baluchistan.

Part 6—Others.

AGE.	POPULATION.			UNMARRIED.			MARRIED.			WIDOWED.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Baluchistan	223	124	98	111	58	53	100	61	39	11	5	6
Total British and Administered Territory	223	124	98	111	58	53	100	61	39	11	5	6
Total (Civil Condition recorded)	223	124	98	111	58	53	100	61	39	11	5	6
0-1	8	5	3	8	5	3	.....	.....	.....	.....	.....	.....
1-2	4	1	3	4	1	3	.....	.....	.....	.....	.....	.....
2-3	5	3	2	5	3	2	.....	.....	.....	.....	.....	.....
3-4	4	2	2	4	2	2	.....	.....	.....	.....	.....	.....
4-5	7	4	3	7	4	3	.....	.....	.....	.....	.....	.....
Total 0-5	28	15	13	28	15	13	.....	.....	.....	.....	.....	.....
5-10	20	8	12	20	8	12	.....	.....	.....	.....	.....	.....
10-12	17	6	11	16	6	10	1	.....	1	.....	.....	.....
12-15	11	5	6	10	5	5	1	.....	1	.....	.....	.....
15-20	24	11	13	22	11	11	2	.....	2	.....	.....	.....
20-25	16	11	5	5	4	1	11	7	4	.....	.....	.....
25-30	16	9	7	5	4	1	9	4	5	2	1	1
30-35	28	18	10	5	5	.....	23	13	10	.....	.....	.....
35-40	18	12	6	.....	.....	.....	15	10	5	3	2	1
40-45	18	11	7	.....	.....	.....	17	10	7	1	1	.....
45-50	11	8	3	.....	.....	.....	9	8	1	2	.....	2
50-55	8	6	2	.....	.....	.....	7	5	2	1	1	.....
55-60	5	3	2	.....	.....	.....	4	3	1	1	.....	1
60 and over	2	1	1	.....	.....	.....	1	1	.....	1	.....	1
Agency ... ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Persons. Males. Females.

* Baluchistan columns 2-4" include... { Jews ... 48 = 31 + 17
 { Jains ... 8 = 3 + 5
 { Parsis ... 166 = 90 + 76

TABLE VII—AGE, SEX AND CIVIL CONDITION.

Quetta-Pishin.

Part 7.—Distribution by Religions.

AGE.	CIVIL CONDITION.	POPULATION.			MUSALMANS.			CHRISTIANS.			HINDUS.			SIKHS.			OTHERS.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
All ages.	District Total	114,087	68,945	45,142	93,900	55,098	41,502	3,743	3,138	605	11,752	9,123	2,629	1,798	1,478	320	194	108	85
	Total (Civil Condition recorded) ...	29,447	23,224	6,223	12,804	9,873	2,731	3,743	3,138	605	11,139	8,652	2,437	1,767	1,453	314	194	108	85
	Unmarried ...	13,258	11,069	2,189	5,512	4,631	881	3,067	2,746	321	3,981	3,133	848	603	510	93	95	49	41
	Married ...	14,594	11,079	3,515	6,351	4,775	1,576	636	368	268	6,407	4,984	1,423	1,109	896	213	91	56	38
	Widowed ...	1,595	1,076	519	741	467	274	40	24	16	751	535	216	55	47	8	8	5	3
0-5	Total ...	1,983	1,022	964	845	456	389	236	116	120	785	389	396	96	48	48	24	13	11
	Unmarried ...	1,983	1,020	963	844	456	388	236	116	120	783	387	396	96	48	48	24	13	11
	Married ...	3	2	1	1	...	1	...	...	...	2	2	...	...	...	...	...	...	...
5-10	Total ...	1,534	818	716	618	343	275	153	82	71	670	344	326	78	44	34	15	5	1
	Unmarried ...	1,518	814	704	612	343	269	153	82	71	660	340	320	78	44	34	15	5	1
	Married ...	16	4	12	6	...	6	...	...	...	10	4	6	...	...	...	...	...	...
10-12	Total ...	1,008	679	329	463	335	128	57	25	32	416	270	146	55	43	12	17	6	11
	Unmarried ...	912	644	268	438	323	115	55	25	30	357	252	105	46	38	8	16	6	11
	Married ...	94	34	60	23	11	12	2	...	2	59	18	41	9	5	4	1	...	...
	Widowed ...	2	1	1	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...
12-15	Total ...	427	307	120	185	144	41	28	11	17	177	127	50	28	20	8	9	5	2
	Unmarried ...	337	272	65	155	130	25	27	11	16	130	112	18	16	14	2	9	5	2
	Married ...	87	34	53	28	13	15	1	...	1	47	15	32	11	6	5	...	...	...
	Widowed ...	3	1	2	2	1	1	...	...	...	...	...	...	1	...	1	...	...	...
15-20	Total ...	2,485	1,973	512	1,141	839	302	112	68	44	956	728	228	255	228	27	21	10	11
	Unmarried ...	1,590	1,513	77	803	774	29	99	67	32	524	518	6	145	144	1	19	10	11
	Married ...	869	449	420	329	164	165	13	1	12	416	201	215	109	83	26	2	...	...
	Widowed ...	26	11	15	9	1	8	...	...	...	16	9	7	1	1	...	...	...	...
20-40	Total ...	18,090	15,314	2,776	7,484	6,190	1,294	2,961	2,697	264	6,533	5,505	1,028	1,045	630	165	67	42	2
	Unmarried ...	6,615	6,524	91	2,489	2,448	41	2,475	2,430	45	1,426	1,423	3	213	213	...	12	10	2
	Married ...	10,784	8,224	2,560	4,696	3,515	1,181	466	252	214	4,765	3,785	980	605	641	164	52	31	2
	Widowed ...	691	566	125	299	227	72	20	15	5	342	297	45	27	26	1	3	1	2
40-60	Total ...	3,397	2,758	639	1,600	1,287	313	186	135	51	1,394	1,149	245	178	161	17	39	26	1
	Unmarried ...	282	264	18	158	147	11	22	15	7	95	95	...	7	7	...	...	...	...
	Married ...	2,496	2,114	382	1,142	965	177	148	111	37	1,018	875	143	153	139	14	35	24	1
	Widowed ...	619	380	239	300	175	125	16	9	7	281	179	102	18	15	3	4	2	1
60 & over	Total ...	520	353	167	268	179	89	10	4	6	208	140	68	32	29	3	2	1	1
	Unmarried ...	21	18	3	13	10	3	...	...	...	6	6	...	2	2	...	...	...	...
	Married ...	245	218	27	126	107	19	6	4	2	90	84	6	22	22	...	1	1	1
	Widowed ...	254	117	137	129	62	67	4	...	4	112	50	62	8	5	3	1	...	...
	Total (Civil Condition not recorded) ...	84,640	45,721	38,919	83,996	45,225	33,771	...	...	...	613	471	142	31	25	6	...	...	...
0-12	Total ...	33,665	18,370	15,295	33,551	18,310	15,241	...	...	...	107	53	54	7	7	...	...	...	...
Over 12	Total ...	50,975	27,351	23,624	50,445	26,915	23,530	...	...	...	506	418	88	24	18	6	...	...	...

Persons. Males. Females.

"All ages total columns 18-20" include ... { Jews ... 43 = 28 + 15
 Parsis ... 151 = 80 + 71

TABLE VII.—AGE, SEX AND CIVIL CONDITION.

Thal-Chotiali.

Part 8.—Distribution by Religions.

AGE.	CIVIL CONDITION.	POPULATION.			MUSALMANS.			HINDUS.			OTHERS.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	District Total ...	73,105	40,608	32,497	66,398	36,138	30,260	6,148	4,061	2,087	559	409	150
All ages.	Total (Civil Condition recorded) ...	8,471	6,417	2,054	4,600	3,566	1,034	3,316	2,445	871	555	406	149
	Unmarried ...	3,350	2,631	719	1,949	1,581	368	1,208	915	293	193	135	58
	Married ...	4,414	3,263	1,151	2,258	1,885	573	1,826	1,332	494	330	246	84
	Widowed ...	707	523	184	393	300	93	282	198	84	32	25	7
0-5	Total ...	575	300	275	272	140	132	266	144	122	37	16	21
	Unmarried ...	575	300	275	272	140	132	266	144	122	37	16	21
5-10	Total ...	580	309	271	296	164	132	248	126	122	36	19	17
	Unmarried ...	570	305	265	294	163	131	241	124	117	35	18	17
	Married ...	10	4	6	2	1	1	7	2	5	1	1	...
10-12	Total ...	300	181	119	151	90	61	133	82	51	16	9	7
	Unmarried ...	272	173	99	140	87	53	116	77	39	16	9	7
	Married ...	26	7	19	9	2	7	17	5	12	...	...	...
	Widowed ...	2	1	1	2	1	1	...	...	...	...	...	...
12-15	Total ...	110	83	27	43	40	8	54	37	17	8	6	2
	Unmarried ...	83	74	9	40	37	3	35	31	4	8	6	2
	Married ...	26	8	18	7	2	5	19	6	13	...	...	...
	Widowed ...	1	1	...	1	1	...	...	...	...	...	...	...
15-20	Total ...	510	349	161	240	175	65	231	149	82	39	25	14
	Unmarried ...	294	272	22	155	147	8	115	110	5	24	15	9
	Married ...	203	68	135	75	21	54	114	38	76	14	9	5
	Widowed ...	13	9	4	10	7	3	2	1	1	1	1	...
20-40	Total ...	4,996	4,082	914	2,816	2,334	482	1,859	1,499	360	331	249	72
	Unmarried ...	1,420	1,378	42	960	926	34	393	387	6	67	65	2
	Married ...	3,213	2,389	824	1,664	1,239	425	1,314	984	330	235	166	69
	Widowed ...	363	315	48	192	169	23	152	128	24	19	18	1
40-60	Total ...	1,245	1,015	230	684	558	126	468	379	89	93	78	15
	Unmarried ...	127	120	7	83	76	7	39	39	...	5	5	...
	Married ...	870	734	136	455	383	72	336	284	54	77	67	10
	Widowed ...	248	161	87	146	99	47	91	56	35	11	6	5
60 & over	Total ...	155	98	57	93	65	28	57	29	28	5	4	1
	Unmarried ...	9	9	...	5	5	...	3	3	...	1	1	...
	Married ...	66	53	13	46	37	9	17	13	4	3	3	...
	Widowed ...	80	36	44	42	23	19	37	13	24	1	...	1
	Total (Civil Condition not recorded) ...	64,624	34,191	30,443	61,798	32,572	29,226	2,822	1,616	1,216	4	3	1
0-12	Total ...	25,068	13,170	11,693	24,217	12,695	11,522	851	475	376	...	...	...
Over 12	Total ...	39,566	21,021	18,545	37,581	19,677	17,704	1,581	1,141	840	4	3	1

Persons. Males. Females.

"All ages total columns 12-14" include...

Christians ...	127	=	73	+	54
Jews ...	4	=	2	+	2
Sikhs ...	414	=	325	+	89
Parsis ...	14	=	9	+	5

TABLE VII.—AGE, SEX AND CIVIL CONDITION.

Zhoib.

Part 9.—Distribution by Religions.

AGE.	CIVIL CONDITION.	POPULATION.			MUSALMANS.			HINDUS.*			OTHERS.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	District Total ...	103,429	59,231	44,198	99,599	55,943	43,856	3,088	2,602	484	744	688	58
	Total (Civil Condition recorded) ...	8,853	7,926	927	5,386	4,866	520	2,725	2,376	349	742	684	58
	Unmarried ...	4,063	3,726	337	2,754	2,569	185	1,050	920	130	259	237	22
	Married ...	4,386	3,851	535	2,429	2,125	304	1,500	1,304	196	457	422	35
	Widowed ...	404	349	55	203	172	31	175	152	23	26	25	1
0-5	Total ...	237	106	131	121	58	65	103	43	60	13	7	6
	Unmarried ...	237	106	131	121	56	65	103	43	60	13	7	6
5-10	Total ...	221	120	101	119	69	50	91	46	45	11	5	6
	Unmarried ...	220	120	100	118	69	49	91	46	45	11	5	6
	Married ...	1	...	1	1	...	1	...	...	...	...	...	...
10-12	Total ...	185	130	55	108	74	34	68	49	19	9	7	2
	Unmarried ...	176	128	48	102	73	29	66	48	18	8	7	1
	Married ...	9	2	7	6	1	5	2	1	1	1	...	1
12-15	Total ...	95	80	15	58	51	7	34	26	8	3	3	...
	Unmarried ...	80	74	6	50	49	1	27	22	5	3	3	...
	Married ...	13	5	8	7	2	5	6	3	3	...	...	...
	Widowed ...	2	1	1	1	...	1	1	1	...	...	...	...
15-20	Total ...	892	788	104	566	507	59	262	218	44	64	63	1
	Unmarried ...	655	641	14	454	442	12	165	163	2	36	36	...
	Married ...	231	142	89	108	61	47	95	54	41	28	27	1
	Widowed ...	6	5	1	4	4	...	2	1	1	...	...	...
20-40	Total ...	6,358	5,931	427	3,921	3,674	247	1,862	1,723	139	575	534	41
	Unmarried ...	2,620	2,588	32	1,861	1,836	25	579	579	...	134	173	7
	Married ...	3,476	3,096	380	1,930	1,718	212	1,173	1,038	135	373	340	33
	Widowed ...	262	247	15	130	120	10	110	106	4	22	21	1
40-60	Total ...	800	720	80	451	403	48	223	253	30	66	64	2
	Unmarried ...	69	63	6	46	42	4	16	16	...	7	5	2
	Married ...	613	570	43	346	318	28	212	197	15	55	55	...
	Widowed ...	118	87	31	59	43	16	55	40	15	4	4	...
60 & over	Total ...	65	51	14	42	32	10	22	18	4	1	1	...
	Unmarried ...	6	6	...	2	2	...	3	3	...	1	1	...
	Married ...	43	36	7	31	25	6	12	11	1	...	...	...
	Widowed ...	16	9	7	9	5	4	7	4	3	...	...	...
	Total (Civil Condition not recorded).	94,576	51,305	43,271	94,213	51,077	43,136	361	226	135	2	2	...
0-12	Total ...	36,338	20,442	15,896	35,231	20,389	15,242	107	53	54	...	...	...
Over 12	Total ...	58,238	30,863	27,375	57,982	30,688	27,294	254	173	81	2	2	...

Persons, Males, Females.

"All ages total columns 12-14" include... { Christians 133 = 99 + 34
 Jew 1 = 1
 Sikhs 610 = 586 + 24

TABLE VII.—AGE, SEX AND CIVIL CONDITION.

Bolan.

Part 10.—Distribution by Religions.

AGE.	CIVIL CONDITION.	POPULATION.			MUSALMANS.			HINDUS.			OTHERS.		
		Persons	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
ages	Total ...	1,938	1,483	453	1,199	872	327	523	492	90	155	119	36
	Unmarried ...	834	661	173	595	463	132	186	158	28	53	40	13
	Married ...	937	705	232	499	349	150	343	282	61	95	74	21
	Widowed ...	165	117	48	105	60	45	53	52	1	7	5	2
-5	Total ...	149	68	81	103	43	60	30	14	16	16	11	5
	Unmarried ...	149	68	81	103	43	60	30	14	16	16	11	5
-10	Total ...	133	76	57	100	57	43	28	15	11	7	4	3
	Unmarried ...	132	76	56	100	57	43	25	15	10	7	4	3
	Married ...	1	...	1	...	...	...	1	...	1	...	...	...
-12	Total ...	62	44	18	48	34	14	12	9	3	2	1	1
	Unmarried ...	56	43	13	45	34	11	9	8	1	2	1	1
	Married ...	6	1	5	3	...	3	3	1	2	...	...	...
-15	Total ...	19	11	8	9	5	4	9	6	3	1	...	1
	Unmarried ...	12	8	4	8	5	3	4	3	1	...	...	...
	Married ...	7	3	4	1	...	1	5	3	2	1	...	1
-20	Total ...	162	115	47	103	74	29	45	32	13	14	9	5
	Unmarried ...	102	93	9	70	64	6	23	23	...	9	6	3
	Married ...	60	22	38	33	10	23	22	9	13	5	3	2
-40	Total ...	1,122	934	188	658	528	130	372	333	39	92	73	19
	Unmarried ...	354	344	10	253	244	9	84	84	...	17	16	1
	Married ...	698	530	168	366	254	112	260	221	39	72	55	17
	Widowed ...	70	60	10	39	30	9	28	28	...	3	2	1
-60	Total ...	246	204	42	148	113	35	72	74	5	19	17	2
	Unmarried ...	29	29	...	16	16	...	11	11	...	2	2	...
	Married ...	145	129	16	85	74	11	47	43	4	13	12	1
	Widowed ...	72	46	26	47	23	24	21	20	1	4	3	1
& over	Total ...	43	31	12	30	18	12	9	9	...	4	4	...
	Married ...	20	20	...	11	11	...	5	5	...	4	4	...
	Widowed ...	23	11	12	19	7	12	4	4	...	...	...	...

Note.—Table VII has not been prepared for Chagai. Details will be found in Table VI, Persons, Males, Females.

"All ages total columns 12—14" include { Christians ... 22 = 14 + 8
Sikhs ... 124 = 101 + 23
Jains ... 8 = 3 + 5
Paras ... 1 = 1 ...

TABLE VII—AGE, SEX AND CIVIL CONDITION.

Agency.

Part 11.—Distribution by Religions.

AGE.	CIVIL CONDITION.	POPULATION.			MUSALMANS.			HINDUS.			SIKHS.		
		Persons	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Agency ...	Total ...	502,500	286,994	235,506	436,214	257,941	228,273	16,261	9,041	7,220	25	12	13
-12 ...	...	172,050	91,568	80,482	166,459	88,411	78,048	5,581	3,152	2,429	10	5	5
over 12 ...	...	330,450	175,426	155,024	319,755	169,530	150,225	10,680	5,889	4,791	15	7	8
Barri and Bugti Country ...	Total ...	33,919	21,757	17,162	33,507	21,534	16,973	412	223	189	...	...	...
-12 ...	...	15,262	8,642	6,620	15,146	8,579	6,569	114	63	51	...	...	...
over 12 ...	...	23,657	13,115	10,542	23,359	12,955	10,404	298	160	138	...	...	...
Salat ...	Total ...	407,472	215,519	191,953	393,687	207,905	185,762	13,780	7,802	6,178	25	12	13
-12 ...	...	134,967	71,300	63,667	130,161	68,575	61,586	4,796	2,720	2,076	10	5	5
over 12 ...	...	272,505	144,219	128,286	263,506	139,330	124,176	8,984	4,882	4,102	15	7	8
as Bela ...	Total ...	58,109	29,718	26,391	54,040	28,502	25,538	2,069	1,216	853	...	...	...
-12 ...	...	21,821	11,626	10,195	21,150	11,257	9,893	671	369	302	...	...	...
over 12 ...	...	34,288	18,092	16,196	32,890	17,245	15,645	1,398	847	551	...	...	...

Civil Condition not recorded in Agency.

TABLE VIII.
TOTAL POPULATION AND
Part 1.—Total

BALUCHISTAN.

AGE.	POPULATION.									LITERATE.											
	Total			Literate.			Illiterate.			Provincial Vernaculars of the Punjab											
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Urdu.		Pashto.*		Hindi.		Gurmukhi.					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Total...	49,707	39,050	9,657	13,628	12,655	973	35,079	26,395	8,684	3,987	3,861	123	53	51	2	2,174	2,110	64	1,808	1,803	
0-10...	5,415	2,819	2,596	310	187	123	5,105	2,632	2,473	99	82	16				12	5	7	23	4	
10-15...	2,205	1,515	691	564	453	111	1,642	1,062	580	251	233	18				65	57	8	59	32	
15-20...	4,049	3,225	824	1,010	833	177	3,039	2,342	697	388	369	19				172	160	12	159	131	
20 & over	37,027	31,491	5,536	11,744	11,132	612	25,293	20,359	4,934	3,250	3,177	73	53	51	2	1,925	1,888	37	1,562	1,497	
Part 1.																					
Total...	22,783	19,177	4,512	2,792	2,687	105	20,997	18,490	4,507	1,958	1,905	53	33	32	1	161	158	3	13	13	
0-10...	2,474	1,328	1,146	47	36	11	2,427	1,292	1,135	33	27	6									
10-15...	1,079	773	297	141	134	7	929	639	290	95	91	4				5	5				
15-20...	2,050	1,695	355	250	238	12	1,800	1,457	343	160	173	7				11	11				
20 & over	18,195	15,881	2,814	2,354	2,279	75	15,841	13,102	2,739	1,650	1,614	36	33	32	1	145	142	3	13	13	
Part 2.																					
Total...	4,033	2,323	700	3,530	3,032	498	493	291	202	94	51	43	7	6	1	12	12		10	8	
0-10...	434	222	212	142	75	67	292	147	145	7	3	4									
10-15...	94	43	51	76	31	45	18	12	6	9	2	7									
15-20...	129	76	53	120	69	51	9	7	2	17	7	10							1	1	
20 & over	3,356	2,982	374	3,192	2,857	335	174	125	49	61	39	24	7	6	1	12	12		9	8	
Part 3.																					
Total...	17,732	13,965	3,767	5,830	5,592	238	11,902	8,373	3,529	1,567	1,531	29	12	12		1,922	1,865	57	800	673	
0-10...	2,219	1,121	1,098	106	69	37	2,113	1,052	1,061	52	47	5				12	5	7	21	1	
10-15...	903	666	297	273	238	35	630	368	262	118	112	6				57	50	7	31	15	
15-20...	1,434	1,127	367	477	431	46	1,017	698	321	134	132	2				154	142	12	61	40	
20 & over	13,146	11,111	2,035	4,974	4,854	120	8,172	4,257	1,915	1,253	1,240	13	12	12		1,599	1,668	31	687	617	
Part 4.																					
Total...	2,911	2,451	450	1,227	1,252	75	1,584	1,209	375	364	330	4	1	1		74	71	3	985	614	
0-10...	240	125	115	11	7	4	229	118	111	6	5	1							7	3	
10-15...	111	63	29	51	39	12	60	43	17	25	24	1				2	2		23	17	
15-20...	352	316	35	143	137	6	209	179	30	55	55					6	6		97	92	
20 & over	2,208	1,939	270	1,122	1,069	53	1,036	869	217	273	276	2	1	1		66	63	3	853	803	
Part 5.																					
Total...	222	124	98	143	93	50	73	32	41	14	14					5	4	1			
0-10...	43	23	25	4		4	44	23	21												
10-15...	28	11	17	23	11	12	5		5	4	4					1		1			
15-20...	24	11	13	20	8	12	4	3	1	2	2					1	1				
20 & over	122	79	43	102	73	23	20	6	14	8	6					3	3				

* Part 6, Total column 21 includes 49 Jews, 166 Parsis, 8 Jains.
" " 30 " 115 " 3 "

* Pashto is also a Vernacular of Baluchistan.

EDUCATION.

MAIN RELIGIONS (Recorded).*

Population.

BALUCHISTAN.

Others.			Other Indian Vernaculars,						Other Asiatic Vernaculars.									European Languages.						Age.
			Sindhi.			Other Languages.			Arabic.			Persian.			Others and Unspecified.			Languages other than English.			English.			
Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	47
23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	
73	73	...	860	846	14	251	222	29	232	183	44	1,057	1,043	14	1,616	1,518	100	52	37	15	5,034	4,546	488	Total
...	...	...	15	12	3	6	3	3	13	9	4	9	9	...	12	4	8	...	...	...	141	78	63	0-10
3	3	...	53	52	1	16	6	10	12	11	1	54	52	2	66	50	16	...	...	...	157	117	40	10-15
6	6	...	89	84	5	17	12	5	16	10	6	95	94	1	138	116	22	1	...	1	286	236	50	15-20
64	64	...	703	698	5	212	201	11	191	158	33	899	888	11	1,400	1,346	54	51	37	14	4,450	4,115	335	20 & over

Musalmans.

...	...	...	20	18	2	8	8	...	208	164	44	588	576	12	267	294	3	...	...	...	381	379	2	Total
...	...	...	...	...	...	...	...	...	9	5	4	7	7	...	3	2	1	...	...	...	2	2	...	0-10
...	...	...	...	...	...	...	...	...	10	9	1	23	26	2	17	17	...	...	...	...	29	29	...	10-15
...	...	...	4	3	1	1	1	...	15	9	6	41	41	...	27	27	...	...	...	...	55	55	...	15-20
...	...	...	16	15	1	7	7	...	174	141	33	512	502	10	250	248	2	...	...	...	295	293	2	20 & over

Christians.

...	...	...	...	...	...	1	1	...	2	2	...	14	12	2	61	52	9	50	35	15	3,441	2,971	470	Total
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	135	72	63	0-10
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	3	...	...	...	...	68	30	38	10-15
...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	9	6	3	1	...	1	110	65	45	15-20
...	...	...	...	...	...	1	1	...	2	2	...	12	11	1	49	43	6	49	35	14	3,128	2,804	324	20 & over

Hindus.

70	70	...	832	820	12	227	201	26	19	19	...	369	369	...	1,059	1,022	37	2	2	...	1,008	1,003	5	Total
...	...	...	15	12	3	5	3	2	4	4	...	2	2	...	6	2	4	...	...	...	4	4	...	0-10
2	2	...	53	52	1	16	6	10	2	2	...	18	18	...	27	22	5	...	...	...	44	44	...	10-15
6	6	...	88	79	4	14	10	4	1	1	...	36	36	...	81	72	9	...	...	...	89	88	1	15-20
62	62	...	681	677	4	192	182	10	12	12	...	313	313	...	945	926	19	2	2	...	871	867	4	20 & over

Sikhs.

3	3	...	6	6	...	6	6	...	1	1	...	79	79	...	78	77	1	...	...	...	115	115	...	Total
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0-10
1	1	...	...	...	...	...	...	...	...	...	...	8	8	...	...	...	...	...	...	...	7	7	...	10-15
...	...	...	2	2	...	1	1	...	...	...	...	16	16	...	4	4	...	...	...	...	21	21	...	15-20
2	2	...	4	4	...	5	5	...	1	1	...	55	55	...	74	73	1	...	...	...	87	87	...	20 & over

Others (Jews, Jains and Parsis).

...	...	...	2	2	...	9	6	3	2	2	...	7	7	...	121	71	50	...	...	...	89	73	11	Total
...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	3	...	3	...	...	...	...	...	...	0-10
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	19	8	11	...	...	...	9	7	2	10-15
...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	17	7	10	...	...	...	11	7	4	15-20
...	...	...	2	2	...	7	6	1	2	2	...	7	7	...	82	50	26	...	...	...	69	64	5	20 & over

* Education was not recorded in the case of 762,039 persons.

TABLE VIII—
TOTAL POPULATION AND
Part 1.—Total

QUETTA-PISHIN.

Age.	POPULATION.									LITERATE											
	Total.			Literata.			Illiterate.			Provincial Vernaculars of the Punjab.											
										Urdu.			Pashto.*			Hindi.			Gurmukhi.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Total...	29,447	23,224	6,223	9,573	8,909	764	19,874	14,415	5,459	2,297	2,198	101	28	26	2	1,437	1,399	38	987	870	117
0—10...	3,520	1,840	1,680	255	154	101	3,265	1,688	1,579	79	65	14	—	—	—	—	—	—	18	5	13
10—15...	1,435	963	449	415	329	87	1,020	658	362	178	161	17	—	—	—	43	38	5	34	24	10
15—20...	2,485	1,973	512	694	696	88	1,791	1,367	424	251	236	15	—	—	—	121	116	5	97	86	11
20 & over	22,007	18,425	3,582	8,209	7,721	488	13,798	10,704	3,094	1,789	1,734	55	26	26	2	1,973	1,945	28	838	757	81

Part 2.

Total...	12,604	9,873	2,731	1,631	1,536	85	10,923	8,277	2,646	1,144	1,108	42	17	16	1	132	130	2	6	6
0—10...	1,463	799	664	42	31	11	1,421	768	653	29	23	6	—	—	—	—	—	—	—	—
10—15...	648	479	169	103	96	7	545	393	162	60	56	4	—	—	—	5	5	—	—	—
15—20...	1,141	939	202	162	154	8	979	785	194	118	113	5	—	—	—	8	8	—	—	—
20 & over	9,352	7,656	1,696	1,374	1,315	59	7,978	6,341	1,637	937	910	27	17	16	1	119	117	2	6	6

Part 3.

Total...	3,743	3,138	605	3,319	2,893	427	424	243	178	81	42	39	5	4	1	9	9	—	10	9
0—10...	389	198	191	132	80	62	257	128	129	7	3	4	—	—	—	—	—	—	—	—
10—15...	85	36	49	68	25	43	17	11	6	9	2	7	—	—	—	—	—	—	—	—
15—20...	112	68	44	103	61	42	9	7	2	16	6	10	—	—	—	—	—	—	1	1
20 & over	3,157	2,836	321	3,016	2,736	280	141	100	41	49	31	18	5	4	1	9	9	—	9	8

Part 4.

Total...	11,139	8,652	2,487	3,711	3,534	147	7,428	5,083	2,345	844	827	17	5	5	—	1,240	1,208	34	429	364
0—10...	1,455	733	722	68	47	21	1,387	686	701	57	34	3	—	—	—	—	—	—	12	1
10—15...	593	397	196	184	166	18	409	231	178	86	81	5	—	—	—	35	31	4	13	10
15—20...	956	728	223	315	291	24	641	437	204	74	74	—	—	—	—	107	102	5	34	26
20 & over	8,135	6,794	1,341	3,144	3,060	84	4,991	3,734	1,257	647	638	9	5	5	—	1,098	1,073	25	370	327

Part 5.

Total...	1,767	1,453	314	738	676	59	1,039	777	262	216	213	3	1	1	—	51	50	1	542	421
0—10...	174	92	82	10	6	4	164	86	78	6	5	1	—	—	—	—	—	—	6	2
10—15...	83	63	20	38	30	8	45	33	12	19	18	1	—	—	—	2	2	—	21	14
15—20...	255	228	27	96	93	3	159	135	24	41	41	—	—	—	—	5	5	—	62	59
20 & over	1,255	1,070	185	584	547	37	671	523	148	150	149	1	1	1	—	44	43	1	453	416

Part 6.

Total...	194	108	86	134	81	53	60	27	33	13	12	—	—	—	—	5	4	1	—	—
0—10...	39	18	21	3	—	3	36	18	18	—	—	—	—	—	—	—	—	—	—	—
10—15...	26	11	15	22	11	11	4	—	4	4	4	—	—	—	—	1	—	1	—	—
15—20...	21	10	11	18	7	11	3	3	—	2	2	—	—	—	—	1	1	—	—	—
20 & over	108	69	39	91	53	28	17	6	11	6	6	—	—	—	—	3	3	—	—	—

* Part 6, Total column 2" includes 43 Jews.

5"

* Pashto is also a vernacular of Baluchistan.

EDUCATION.

BY RELIGIONS (Recorded)*
Population.

QUETTA-PISHIN.

Total.		Other Indian Vernaculars.									Other Asiatic Vernaculars.						European Languages.						AGE.			
		Sindhi.			Other Languages.			Arabic.			Persian.			Others and Unspecified.			Languages other than English.			English.						
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.		Total.	Males.	Females.
23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47		
40	40	...	539	559	10	118	100	18	152	117	35	620	607	13	1,174	1,080	94	53	25	8	4,243	3,331	412	Total		
...	...	...	11	9	2	3	1	2	10	6	4	8	8	...	11	3	8	...	...	...	130	72	58	0-10
...	2	...	37	36	1	11	4	7	10	9	1	44	42	2	64	49	15	...	...	...	131	93	38	10-15
...	3	...	55	51	4	8	5	3	10	6	4	69	63	1	114	95	19	...	...	...	225	185	40	15-20
...	35	...	466	463	3	94	90	4	122	96	26	499	489	10	985	933	52	33	25	8	3,757	3,481	276	20 & over		
Muslimans.																										
...	...	...	9	9	...	...	...	...	139	104	35	360	343	17	138	159	3	...	...	...	230	229	1	Total
...	...	...	...	...	...	...	...	...	9	5	4	6	6	...	2	1	1	...	...	...	2	2	...	0-10
...	...	...	...	...	...	...	...	...	9	8	1	23	21	2	16	16	...	...	...	...	25	25	...	10-15
...	...	...	1	1	...	...	...	...	10	6	4	31	31	...	17	17	...	...	...	...	41	41	...	15-20
...	...	...	8	8	...	...	...	...	111	85	26	300	290	10	127	125	2	...	...	...	162	161	1	20 & over
Christians.																										
...	...	...	...	...	...	1	1	...	2	2	...	12	11	1	52	43	9	31	23	8	2,238	2,239	399	Total
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	125	67	58	0-10
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	3	...	...	...	...	60	24	36	10-15
...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	9	6	3	...	...	...	94	58	36	15-20
...	...	...	...	...	...	1	1	...	2	2	...	10	10	...	40	34	6	31	23	8	2,959	2,690	269	20 & over
Hindus.																										
38	33	...	554	544	10	114	98	16	8	8	...	191	191	...	623	790	33	2	2	...	628	627	1	Total		
...	...	...	11	9	2	3	1	2	1	1	...	2	2	...	6	2	4	...	...	...	3	3	...	0-10
...	1	1	...	37	36	1	11	4	7	1	1	...	13	13	...	27	22	5	...	...	31	31	...	10-15
...	3	3	...	53	49	4	8	5	3	...	...	...	24	24	...	70	64	6	...	...	66	66	...	15-20
...	34	34	...	453	450	3	92	88	4	6	6	...	152	152	...	720	702	18	2	2	...	528	527	1	20 & over	
Sikhs.																										
2	2	...	4	4	...	1	1	...	1	1	...	52	52	...	19	19	...	...	...	...	69	69	...	Total
...	0-10	
...	1	1	...	...	...	...	...	...	...	...	...	...	8	8	...	...	...	...	...	...	6	6	...	10-15
...	...	...	1	1	...	...	...	...	...	...	...	...	12	12	...	2	2	...	...	...	14	14	...	15-20
...	1	1	...	3	3	...	1	1	...	1	1	...	32	32	...	17	17	...	...	...	49	49	...	20 & over
Others (Jews & Parsis).																										
...	...	...	2	2	...	...	...	...	2	2	...	5	5	...	118	69	43	...	...	...	73	67	11	Total
...	3	...	3	0-10	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	18	8	10	...	...	...	9	7	2	10-15
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	16	6	10	...	...	...	10	6	4	15-20
...	...	...	2	2	...	...	...	...	2	2	...	5	5	...	61	55	25	...	...	...	59	54	5	20 & over

* Education was not recorded in the case of 762,659 persons.

TABLE VIII--
TOTAL POPULATION AND
Part 1.—Total.

THAL-CHOTIALI.

AGE.	POPULATION.									LITERATE.											
	Total.			Literate.			Illiterate.			Provincial Vernaculars of the Punjab.											
										Urdu.			Psahto.*			Hindi.			Gurmukhi.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Total...	8,471	6,417	2,054	1,581	1,447	134	6,890	4,970	1,920	637	667	20	18	18	...	200	243	17	328	275	...
0-10...	1,155	609	545	37	23	14	1,118	586	532	13	12	1	...	...	...	7	4	3	6	...	...
10-15...	410	264	146	92	74	18	318	190	128	42	41	1	...	...	...	10	8	2	19	6	...
15-20...	510	349	161	131	106	25	379	243	136	56	53	3	...	...	...	16	11	5	29	20	...
20 & over	6,396	5,195	1,201	1,321	1,244	77	5,075	3,951	1,124	576	561	15	18	18	...	227	220	7	274	249	...

Part 2.

Total...	4,800	3,588	1,212	338	308	18	4,274	3,258	1,016	275	284	11	12	12	...	7	6	1	3	3	...
0-10...	568	304	264	3	3	...	565	301	264	3	3	...	...	...	...	...	...	...	...	...	...
10-15...	199	130	69	20	20	...	179	110	69	19	19	...	...	...	...	...	...	...	...	...	...
15-20...	240	175	65	26	23	3	214	152	62	21	19	2	...	...	...	...	...	...	...	...	...
20 & over	3,593	2,957	636	277	262	15	3,316	2,695	621	232	293	9	12	12	...	7	6	1	3	3	...

Part 3.

Total...	125	72	53	96	58	40	29	18	13	3	3	1	...	...	...	...	...	...	...	...	...
0-10...	24	11	13	7	3	4	17	8	9	...	...	...	...	...	...	...	...	...	...	...	...
10-15...	6	4	2	6	4	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-20...	10	4	6	10	4	6	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
20 & over	85	53	32	73	45	28	12	8	4	2	1	1	...	...	...	...	...	...	...	...	...

Part 4.

Total...	3,318	2,445	873	968	910	58	2,350	1,535	815	344	337	7	6	6	...	241	227	14	188	146	3
0-10...	514	270	244	26	17	9	488	253	235	10	9	1	...	...	...	7	4	3	6	...	...
10-15...	187	119	68	57	44	13	130	75	55	20	19	1	...	...	...	10	8	2	13	3	10
15-20...	231	149	82	77	64	13	154	85	69	27	26	1	...	...	...	15	10	5	14	7	...
20 & over	2,384	1,907	477	806	785	21	1,573	1,122	456	287	283	4	6	6	...	209	205	4	153	138	11

Part 5.

Total...	412	323	89	183	168	17	229	157	72	65	64	1	...	...	...	13	10	2	139	124	1
0-10...	43	20	23	...	...	...	43	20	23	...	...	...	...	...	...	...	...	...	...	...	...
10-15...	17	11	6	9	6	3	8	5	3	3	3	...	...	...	...	...	...	...	6	3	3
15-20...	27	21	6	17	15	2	10	6	4	7	7	...	...	...	...	1	1	...	15	13	2
20 & over	325	271	54	157	145	12	168	126	42	55	54	1	...	...	...	11	9	2	118	108	10

Part 6.

Total...	18	11	7	10	7	3	8	4	4	...	...	...	...	...	...	...	...	...	...	...	...
0-10...	6	4	2	1	...	1	5	4	1	...	...	...	...	...	...	...	...	...	...	...	...
10-15...	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
15-20...	2	...	2	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
20 & over	9	7	2	8	7	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...

* Part 6, Total column 2 " includes 4 Jews.
" " " 5 " " 3 "

EDUCATION.

MAIN RELIGIONS (Recorded).*

Population.

THAL-CHOTTALI.

EN																											
Others.			Other Indian Vernaculars.									Other Asiatic Vernaculars.									European Languages, ..						AGE.
			Sindhi.			Other Languages.						Arabic.			Persian.			Others and Unspecified.			Languages other than English.			English.			
Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	47
23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46				
18	18	...	238	235	2	85	74	11	46	39	7	205	204	1	42	39	3	...	...	...	402	358	44	Total.		
...	...	...	4	3	1	3	2	1	3	3	...	...	...	...	...	...	...	...	...	...	8	4	4	0-10		
1	1	...	13	13	...	3	1	2	2	2	...	6	6	...	...	...	...	...	...	19	17	2	10-15			
...	...	...	30	29	1	5	3	2	2	1	1	14	14	...	3	1	2	...	...	...	33	27	6	15-20		
17	17	...	191	190	1	74	68	6	39	33	6	185	184	1	39	38	1	...	...	...	342	310	32	20 & over		
Musalmans.																											
...	...	...	11	9	2	7	7	...	38	31	7	82	82	...	1	1	...	...	...	62	61	1	Total.			
...
...	...	...	...	...	...	...	...	...	1	1	...	2	2	...	...	...	...	...	...	...	2	2	...	10-15		
...	...	...	3	2	1	1	1	...	1	...	1	2	2	...	...	...	...	...	...	...	6	6	...	15-20		
...	...	...	8	7	1	6	6	...	36	30	6	78	78	...	1	1	...	...	...	54	53	1	20 & over			
Christians.																											
...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	...	...	...	...	...	...	95	55	40	Total.		
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	3	4	0-10		
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	4	2	10-15		
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	3	6	15-20		
...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	...	...	...	...	...	...	73	45	28	20 & over		
Hindus.																											
17	17	...	225	224	1	67	59	8	8	8	...	108	108	...	41	38	3	...	...	...	213	210	3	Total.		
...	...	...	4	3	1	2	2	...	3	3	...	...	...	...	...	...	...	...	...	...	1	1	...	0-10		
1	1	...	13	13	...	3	1	2	1	1	...	4	4	...	...	...	...	...	...	...	10	10	...	10-15		
...	...	...	26	26	...	3	2	1	1	1	...	8	8	...	3	1	2	...	...	...	14	14	...	15-20		
16	16	...	182	182	...	59	54	5	3	3	...	94	94	...	38	37	1	...	...	...	188	185	3	20 & over		
Sikhs.																											
1	1	...	2	2	...	2	2	...	...	...	...	14	14	...	...	...	...	...	...	...	25	25	...	Total.		
...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	10-15		
...	...	...	1	1	...	...	...	...	...	...	...	4	4	...	...	...	...	...	...	...	4	4	...	15-20		
1	1	...	1	1	...	2	2	...	...	...	...	10	10	...	...	...	...	...	...	...	20	20	...	20 & over		
Others (Jews and Parsis).																											
...	...	...	...	...	...	9	6	3	...	...	...	1	1	...	...	...	...	...	...	...	7	7	...	Total.		
...	1	...	1
...
...	1	...	1
...	...	...	...	...	...	7	6	1	...	...	...	1	1	...	...	...	...	...	...	...	7	7	...	20 & over		

* Education was not recorded in the case of 762,039 persons.

TABLE VIII.—
TOTAL POPULATION AND
Part 1.—Total

ZHOB.

AGE.	POPULATION.									LITERATE.											
	Total.			Literata.			Illiterata.			Provincial Vernaculars of the Punjab.											
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Urdu.		Pashto.*		Hindi.		Gurmukhi.					
										Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Total...	8,853	7,928	927	2,905	2,142	63	6,648	5,784	864	835	830	5	7	7	—	436	427	9	428	428	—
0-10...	458	226	232	12	5	7	446	221	225	3	2	1	—	—	—	5	1	4	2	—	—
10-15...	280	210	70	49	44	5	231	166	65	28	28	—	—	—	—	10	9	1	6	2	—
15-20...	892	788	104	157	148	9	735	640	95	71	70	1	—	—	—	33	31	2	26	29	—
20 & over...	7,223	6,702	521	1,987	1,945	42	5,236	4,757	479	783	780	3	7	7	—	369	366	2	368	374	—

Part 2.

Total...	5,388	4,868	520	730	729	1	4,658	4,137	519	501	501	—	4	4	—	20	20	—	2	2	—
0-10...	240	125	115	1	1	—	239	124	115	—	—	—	—	—	—	—	—	—	—	—	—
10-15...	166	125	41	17	17	—	149	108	41	15	15	—	—	—	—	—	—	—	—	—	—
15-20...	566	507	59	60	60	—	506	447	59	41	41	—	—	—	—	3	3	—	—	—	—
20 & over...	4,414	4,109	305	652	651	1	3,761	3,458	304	445	445	—	4	4	—	17	17	—	2	2	—

Part 3.

Total...	134	100	34	99	75	24	35	25	10	10	7	3	2	2	—	4	4	—	—	—	—
0-10...	16	9	7	2	1	1	14	8	6	—	—	—	—	—	—	—	—	—	—	—	—
10-15...	3	3	—	2	2	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—
15-20...	4	4	—	4	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20 & over...	111	84	27	91	68	23	20	16	4	10	7	3	2	2	—	4	4	—	—	—	—

Part 4.

Total...	2,725	2,276	349	1,008	975	33	1,717	1,401	316	290	277	2	1	1	—	463	323	9	161	139	—
0-10...	194	89	105	9	3	6	185	86	99	3	2	1	—	—	—	5	1	4	2	—	—
10-15...	102	75	27	26	22	4	76	53	23	10	10	—	—	—	—	10	9	1	5	2	—
15-20...	262	218	44	70	63	6	192	156	36	24	23	1	—	—	—	30	28	2	12	7	—
20 & over...	2,167	1,994	173	903	889	15	1,264	1,106	158	262	262	—	1	1	—	357	355	2	142	130	—

Part 5.

Total...	608	584	24	308	303	5	240	221	19	75	75	—	—	—	—	10	10	—	258	256	—
0-10...	8	3	5	—	—	—	8	3	5	—	—	—	—	—	—	—	—	—	—	—	—
10-15...	9	7	2	4	3	1	5	4	1	3	3	—	—	—	—	—	—	—	1	—	—
15-20...	60	53	7	23	22	1	37	37	—	6	6	—	—	—	—	—	—	—	14	13	—
20 & over...	531	515	16	311	308	3	190	177	13	66	66	—	—	—	—	10	10	—	244	242	—

* Part 3, Total column 17" includes 1 Jew.

EDUCATION.

MAIN RELIGIONS (Recorded).

Population.

ZHOB.

Others.			Other Indian Vernaculars.			Other Asiatic Vernaculars.						European Languages.						AGE.						
Total.	Males.	Females.	Sindhi.		Other Languages.		Arabic.			Persian.			Others and Unspecified.			Languages other than English.			English.					
			Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.		Total.	Males.	Females.	Total.	Males.	Females.
23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47
15	15	...	32	31	1	47	42	5	28	25	1	188	188	...	388	386	2	16	11	5	330	305	25	Total
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	2	1	1	0-10
...	...	...	1	1	...	2	1	1	...	...	...	2	2	...	1	1	...	...	...	...	5	5	...	10-15
3	3	...	...	...	...	3	3	...	3	3	...	8	8	...	20	19	1	...	...	...	21	20	...	15-20
12	12	...	31	30	1	42	38	4	23	22	1	178	178	...	366	365	1	16	11	5	302	279	...	20 & over

Musalmans.

...	...	...	...	...	...	1	1	...	25	24	1	124	124	...	134	134	...	...	...	...	85	85	...	Total
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	0-10
...	...	...	...	...	...	...	...	...	...	...	...	2	2	...	1	1	...	...	...	...	2	2	...	10-15
...	...	...	...	...	...	...	...	...	3	3	...	7	7	...	10	10	...	...	...	...	8	8	...	15-20
...	...	...	...	...	...	1	1	...	22	21	1	115	115	...	122	122	...	...	...	...	75	75	...	20 & over

Christians.

...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	8	...	16	11	5	93	69	24	Total
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	0-10
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...	10-15
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	4	...	15-20
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	8	...	16	11	5	85	62	23	20 & over

Hindus.

15	15	...	32	31	1	43	38	5	1	1	...	51	51	...	187	188	1	...	...	...	133	132	1	Total
...	0-10
...	...	...	1	1	...	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	10-15
3	3	...	...	...	...	2	2	...	...	...	...	1	1	...	8	7	1	...	...	...	6	5	...	15-20
12	12	...	31	30	1	39	35	4	1	1	...	50	50	...	179	179	...	...	...	...	126	126	...	20 & over

Sikhs.

...	...	...	...	...	...	3	3	...	...	...	...	13	13	...	59	58	1	...	...	...	19	19	...	Total
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0-10
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	10-15
...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	2	2	...	...	...	...	3	3	...	15-20
...	...	...	...	...	...	2	2	...	...	...	...	13	13	...	57	56	1	...	...	...	16	16	...	20 & over

* Education was not recorded in the case of 762,039 persons.

TABLE VIII.—
TOTAL POPULATION AND
Part 1.—Total

BOLAN.

AGE.	POPULATION.									LITERATE											
	Total.			Literate.			Illiterate.			Provincial Vernaculars of the Punjab.											
										Urdu.			Pashto.*			Hindi.			Gurmukhi.		
Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Total...	1,938	1,483	453	969	857	12	1,867	1,828	441	118	118	...	...	...	...	42	42	...	71	68	3
0-10...	282	144	138	6	5	1	276	139	137	3	3	...	...	...	...	...	...	...	2	1	1
10-15...	81	55	26	8	7	1	73	48	25	3	3	...	...	...	...	2	2	...	...	...	...
15-20...	162	115	47	28	23	5	134	92	42	10	10	...	...	...	...	2	2	...	7	6	1
20 & over	1,411	1,169	242	227	222	5	1,184	947	237	102	102	...	...	...	...	38	38	...	62	61	1

Part 2.—

Total...	1,199	872	327	55	54	1	1,144	818	326	38	38	...	...	...	...	2	2	...	2	2	...
0-10...	203	100	103	1	1	...	202	99	103	1	1	...	...	...	...	...	...	...	...	...	...
10-15...	57	39	18	1	1	...	56	38	18	1	1	...	...	...	...	...	...	...	...	...	...
15-20...	103	74	29	2	1	1	101	73	28	...	...	...	...	...	...	...	...	...	...	...	...
20 & over	836	659	177	51	51	...	785	608	177	36	36	...	...	...	...	2	2	...	2	2	...

Part 3.—

Total...	22	14	8	17	10	7	5	4	1	...	...	...	...	...	...	...	...	...	...	...	...
0-10...	5	4	1	1	1	...	4	3	1	...	...	...	...	...	...	...	...	...	...	...	...
10-15...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-20...	3	...	3	3	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20 & over	14	10	4	13	9	4	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...

Part 4.—

Total...	582	493	90	145	143	2	437	349	88	70	70	...	...	...	...	39	39	...	24	22	2
0-10...	56	29	27	3	2	1	53	27	26	2	2	...	...	...	...	...	...	...	1	...	1
10-15...	21	15	6	6	6	...	15	9	6	2	2	...	...	...	...	2	2	...	...	...	...
15-20...	45	32	13	15	14	1	30	18	12	9	9	...	...	...	...	2	2	...	1	...	1
20 & over	460	416	44	121	121	...	339	295	44	57	57	...	...	...	...	35	35	...	22	22	...

Part 5.—

Total...	124	101	23	48	47	1	76	54	22	8	8	...	...	...	...	1	1	...	45	44	1
0-10...	15	10	5	1	1	...	14	9	5	...	...	...	...	...	...	...	...	...	1	1	...
10-15...	2	1	1	...	...	...	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...
15-20...	10	8	2	7	7	...	3	1	2	1	1	...	...	...	...	...	...	...	6	6	...
20 & over	97	82	15	40	39	1	57	43	14	7	7	...	...	...	...	1	1	...	38	37	1

Part 6.—

Total...	9	4	5	4	3	1	5	1	4	2	2	...	...	...	...	...	...	...	...	...	...
0-10...	3	1	2	...	...	...	3	1	2	...	...	...	...	...	...	...	...	...	...	...	...
10-15...	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-20...	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20 & over	4	2	2	2	2	...	2	...	2	2	2	...	...	...	...	...	...	...	...	...	...

* Total column 2" includes 1 Parsi.
" " " 5" " 1 "

EDUCATION.

MAIN RELIGIONS (Recorded).*

Population.

BOLAN.

Others.			Other Indian Vernaculars.			Other Asiatic Vernaculars.						European Languages.						AGE.							
Total.	Males.	Females.	Sindhi.			Other Languages.			Arabic.			Persian.			Others and Unspecified.				Languages other than English.			English.			
			Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.		Total.	Males.	Females.	Total.	Males.	Females.	
23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	
...	21	21	...	3	3	...	8	7	1	44	44	...	12	11	1	2	1	1	59	59	7	Total...	
...	1	1	...	...	...	...	...	...	...	1	1	...	0-10...	
...	2	2	...	...	...	...	...	...	...	2	2	...	1	...	1	...	...	...	2	2	...	10-15...	
...	4	4	...	1	1	...	1	...	1	4	4	...	1	1	...	1	...	1	7	4	3	15-20...	
...	15	15	...	2	2	...	7	7	...	37	37	...	10	10	...	1	1	...	49	45	4	20 & over	
Musalmans.																									
...	6	5	1	22	22	...	...	...	...	...	...	...	4	4	...	Total...	
...	1	1	...	...	...	...	...	...	...	...	...	...	0-10...	
...	1	1	...	...	...	...	...	...	...	...	...	...	10-15...	
...	1	...	1	1	1	...	...	...	...	...	...	...	...	...	...	15-20...	
...	5	5	...	19	19	...	...	...	...	...	...	...	4	4	...	20 & over	
Christians.																									
...	1	1	...	2	1	1	16	9	7	Total...	
...	1	1	...	0-10...	
...	10-15...	
...	1	...	1	...	3	...	3	15-20...	
...	1	1	...	1	1	...	12	8	4	20 & over	
Hindus.																									
...	21	21	...	3	3	...	2	2	...	21	21	...	8	8	...	...	...	...	34	34	...	Total...	
...	0-10...	
...	2	2	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	2	2	...	10-15...	
...	4	4	...	1	1	...	...	...	...	3	3	...	...	...	...	...	...	...	3	3	...	15-20...	
...	15	15	...	2	2	...	2	2	...	17	17	...	8	8	...	...	...	...	29	29	...	20 & over	
Sikhs.																									
...	2	2	...	Total...	
...	0-10...	
...	10-15...	
...	15-20...	
...	2	2	...	20 & over	
Others (Jains and Parsis).																									
...	1	1	...	3	2	1	...	...	...	3	3	...	Total...	
...	0-10...	
...	1	...	1	...	...	...	...	...	...	10-15...	
...	1	1	...	...	...	...	1	1	...	15-20...	
...	1	1	...	1	1	...	...	...	...	2	2	...	20 & over	

* Education was not recorded in the case of 762,939 persons.

**TABLE X,
LANGUAGE.***

LANGUAGES.	TOTAL RECORDED.			QUETTA-PISHIN.			THAL-CHOTIALI.			ZHOR.			BOLAN.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
British and Administered Territory—Total recorded	48,707	39,050	9,657	29,447	23,224	6,223	8,471	6,417	2,054	8,853	7,928	927	1,938	1,483	4
Group A—Vernaculars of India	43,568	34,948	8,620	25,135	19,781	5,354	8,200	6,212	1,988	8,427	7,590	837	1,808	1,363	4
(a) Baluchistan	7,722	6,319	1,403	3,368	2,722	646	1,561	1,252	309	2,141	1,933	208	654	412	2
Balochi	1,307	819	488	193	125	68	440	323	117	180	116	64	494	255	2
Brahui	645	509	136	351	254	97	179	142	37	106	106	...	9	7	...
Pasho	5,557	4,836	721	2,822	2,343	479	736	638	98	1,849	1,706	143	150	149	...
Makrani	210	152	58	...	...	...	206	149	57	3	2	1	1	1	...
Khetrani	3	3	...	...	...	...	...	...	...	3	3	...	...	...	...
Vernaculars of Provinces in India beyond Baluchistan	35,846	28,327	7,219	21,769	17,059	4,710	6,639	4,960	1,679	6,286	5,657	629	1,158	951	2
(a) Bengal—															
Bengali	20	11	9	17	9	8	1	...	1	1	1	...	1	1	...
Birhut	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
(b) Bombay Presidency—															
Sindhi	3,305	2,309	996	1,635	1,137	498	1,450	1,005	445	187	137	50	33	30	...
Siraiki	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...
Dakhni	41	35	6	24	20	4	4	4	...	13	11	2	...	...	...
Konkani	54	49	5	49	44	5	...	...	...	5	5	...	...	...	...
Gujrati	457	287	170	410	255	155	42	29	13	5	3	2	...	...	...
Nagari	13	11	2	12	10	2	1	1	...	...	...	...	...	...	...
Marathi	977	927	50	938	895	43	19	14	5	20	18	2	...	...	...
Ghati	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
(c) Central Provinces—															
Gowari	34	26	8	25	18	7	...	...	...	2	2	...	7	6	...
(d) Kashmir—															
Kashmiri	28	22	6	16	11	5	2	1	1	10	10	...	...	...	...
(e) Madras—															
Tamil	30	22	8	28	21	7	...	...	...	2	1	1	...	...	...
Madras	19	11	8	18	11	7	1	...	1	...	...	...	...	...	...
Telugu	36	31	5	36	31	5	...	...	...	...	...	...	...	...	...
Malabari	2	2	...	2	2	...	...	...	...	...	...	...	...	...	...

* Language was not recorded in the case of 762,039 persons.

TABLE XI
BIRTH-PLACE*

DISTRICT, STATE, PROVINCE OR COUNTRY WHERE BORN.	TOTAL RETURNED.			DISTRICTS WHERE ENUMERATED.											
				QUETTA-PISHIN.			THAL-CHOTIALI.			ZHOB.			BOLAN.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total returned	48,707	39,050	9,657	29,447	23,234	6,223	8,471	6,417	2,054	8,853	7,926	927	1,336	1,483	45
A. Districts of Baluchistan	7,475	5,153	2,322	3,599	2,373	1,226	2,144	1,501	643	1,133	948	185	599	331	26
(a) British and Admin- istered Territory.	5,133	3,613	1,520	2,928	1,929	999	1,270	873	397	896	777	119	39	34	...
1. Quetta-Pishin	3,116	2,109	1,007	2,655	1,728	927	157	95	62	274	258	16	30	28	...
2. Thal-Chotiali	1,274	909	365	122	96	26	1,080	750	330	64	57	7	8	6	...
3. Zhob	716	573	143	136	94	42	81	26	5	548	453	95	1	...	...
4. Chagai	27	22	5	15	11	4	2	2	...	10	9	1	...	...	...
(b) Agency	2,342	1,540	802	671	444	227	874	628	246	237	171	66	560	297	23
1. Kalat	2,140	1,425	715	614	399	215	802	576	226	173	157	16	551	293	25
2. Las Bela	22	21	1	22	21	1	...	...	...	...	...	...	...	...	...
3. Unspecified	180	94	86	85	24	11	72	52	20	64	14	50	9	4	...
B. Provinces in India beyond Baluchistan.	31,523	25,423	6,099	18,682	14,857	4,025	5,547	4,234	1,283	6,216	5,601	615	1,077	901	17
1. Ajmer	168	162	6	161	157	4	...	...	...	5	4	1	2	1	...
2. Bengal	146	99	47	108	73	35	11	7	4	22	16	6	5	3	...
3. Bombay	1,564	1,363	181	1,426	1,272	154	74	54	20	63	56	7	1	1	...
4. Sind	2,517	1,795	722	1,404	986	418	862	613	249	206	158	48	45	38	...
5. Burma	23	8	15	19	7	12	2	...	2	2	1	1	...	...	...
6. Central India	18	15	3	8	6	2	10	9	1	...	...	...	...	...	...
7. Central Provinces	90	77	13	69	59	10	3	2	1	18	16	2	...	...	...
8. Madras	146	106	40	129	92	37	4	4	...	11	9	2	2	1	...
9. North-Western Provinces	5,339	4,446	893	3,346	2,678	668	821	664	157	983	929	54	189	175	14
10. Punjab	21,181	17,063	4,118	11,804	9,163	2,641	3,721	2,877	844	4,823	4,341	482	833	682	151
11. India unspecified	330	269	61	208	164	44	89	34	5	83	71	12	...	...	...
C. States in India beyond Baluchistan	3,300	2,988	312	2,352	2,112	240	238	188	50	663	647	16	47	41	...
1. Bombay and Sind	254	195	59	229	174	55	20	16	4	4	4	...	1	1	...
2. Central India	238	216	22	221	199	22	...	...	...	15	15	...	2	2	...
3. Hyderabad	49	41	8	35	29	6	4	2	2	10	10	...	...	...	...
4. Kashmir	449	382	67	306	256	49	74	62	12	45	41	4	25	23	...
5. Mysore	32	18	14	29	17	12	...	...	...	1	...	1	2	1	...
6. N.-W. Provinces	33	28	5	26	22	4	1	1	...	6	5	1	...	...	...
7. Punjab	900	820	80	628	575	53	89	69	20	173	167	6	10	9	...
8. Rajputana	1,134	1,087	47	784	751	33	40	28	12	304	303	1	6	5	...
9. Portuguese Settlements.	122	112	10	94	88	6	10	10	...	17	14	3	1	...	...
10. Waziristan	88	88	...	...	...	...	...	...	...	88	88	...	...	...	...
11. Yaghistan	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
D. Countries adjacent to India	3,482	2,735	697	1,958	1,427	531	522	452	70	790	696	94	212	210	...
1. Afghanistan	3,436	2,761	675	1,918	1,408	510	520	450	70	787	694	93	211	209	...
2. Bbutan	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
3. Nipal	6	4	2	3	1	2	2	2	...	...	...	...	1	1	...
4. Persia	39	20	19	36	18	18	...	...	...	3	2	1	...	...	...
E. Other Asiatic Coun- tries...	40	25	15	35	20	15	...	...	...	5	5	...	...	...	...
1. Arabia	29	15	14	29	15	14	...	...	...	...	...	...	...	...	...
2. Turkistan... ..	11	10	1	6	5	1	...	...	...	5	5	...	...	...	...

* Birth-place was not recorded in the case of 702,039 persons.

TABLE XI—continued.
BIRTH-PLACE.

DISTRICT, STATE, PROVINCE OR COUNTRY WHERE BORN.	TOTAL RETURNED.			DISTRICTS WHERE ENUMERATED.											
				QUETTA-PISHIN.			THAL-CHOYIALL.			ZHOR.			BOLAN.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Europe ...	2,858	2,683	193	2,798	2,625	173	16	10	6	41	28	13	1	...	1
1. England and Wales ...	2,548	2,402	146	2,503	2,373	130	13	8	5	32	21	11	...	...	...
2. Scotland ...	58	42	16	52	39	13	1	1	...	4	2	2	1	...	1
3. Ireland ...	211	190	21	204	184	20	2	1	1	5	5	...	...	...	...
4. Channel Islands ...	3	2	1	3	2	1	...	...	...	...	...	...	...	...	...
5. Gibraltar ...	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
6. Malta ...	7	4	3	7	4	3	...	...	...	...	...	...	...	...	...
7. Belgium ...	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
8. France ...	23	19	4	23	19	4	...	...	...	...	...	...	...	...	...
9. Germany ...	2	2	...	2	2	...	...	...	...	...	...	...	...	...	...
0. Portugal ...	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
1. Europe unspecified ...	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
America ...	9	3	6	5	3	2	1	...	1	3	...	3	...	...	...
1. Canada ...	4	1	3	1	1	...	...	...	...	...	...	...	...	...	...
2. Mexico ...	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
3. United States ...	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...
4. South America ...	2	1	1	2	1	1	...	...	...	...	...	...	...	...	...
5. America unspecified ...	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
Africa ...	15	6	9	14	5	9	...	...	...	1	1	...	...	...	...
1. Cape Colony ...	5	3	2	5	3	2	...	...	...	...	...	...	...	...	...
2. East Africa ...	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
3. Egypt ...	2	...	2	2	...	2	...	...	...	...	...	...	...	...	...
4. South Africa ...	5	1	4	5	1	4	...	...	...	...	...	...	...	...	...
5. Africa unspecified ...	2	2	...	1	1	...	...	...	...	1	1	...	...	...	...
Australasia ...	5	2	3	2	1	1	2	1	1	1	...	1	...	...	...
1. Australia ...	5	2	3	2	1	1	2	1	1	1	...	1	...	...	...
Miscellaneous ...	3	2	1	2	1	1	1	1	...	...	...	...	...	...	...
1. At sea ...	3	2	1	2	1	1	1	1	...	...	...	...	...	...	...

The following are the districts from which the largest number of immigrants are drawn:—

unjab ...	16,988	13,620	3,368	9,664	7,512	2,152	3,090	2,398	692	2,499	2,107	392	733	603	130
1. Amritsar ...	2,244	1,714	530	1,424	1,063	361	513	391	122	215	184	31	92	76	16
2. Sialkot ...	2,055	1,586	469	1,238	939	299	353	269	84	372	309	63	92	69	23
3. Jhelum ...	1,572	1,337	235	783	621	162	235	209	26	510	471	39	36	8	...
4. Rawalpindi ...	1,474	1,272	202	878	742	136	196	161	35	337	310	27	63	59	4
5. Jullundur ...	1,278	1,059	219	612	648	164	247	204	43	163	159	4	56	48	8
6. Gujranwala ...	1,247	946	301	788	604	184	213	145	68	202	163	39	44	34	10
7. Gujrat ...	1,192	982	210	679	556	123	250	197	53	174	154	20	89	75	14
8. Hoosiarpur ...	1,084	946	138	553	478	75	244	209	35	170	160	10	117	99	18
9. Gurdaspur ...	982	774	208	569	430	139	226	187	39	129	113	16	58	44	14
10. Peshawar ...	818	654	164	547	412	135	107	85	22	152	145	7	12	12	...
11. Lahore ...	674	471	203	435	303	132	154	103	51	68	53	15	17	12	5
12. Dera Ismail Khan ...	627	487	140	167	115	52	56	39	17	403	332	71	1	1	...
13. Ludhiana ...	618	547	71	314	270	44	75	56	19	206	200	6	23	21	2
14. Dera Ghazi Khan ...	583	377	206	289	173	116	154	91	63	118	99	19	22	14	8
15. Shahpur ...	538	468	70	188	158	30	67	52	15	280	255	25	3	3	...
Ind ...	1,818	1,315	503	1,058	761	295	683	398	165	161	124	37	38	32	8
1. Shikarpur ...	1,197	831	366	729	491	238	360	252	108	88	74	14	20	14	6
2. Hyderabad ...	621	484	137	327	270	57	203	146	57	73	50	23	18	18	...

TABLE XII.

INFIRMITIES.

Part 1.—Showing by ages the afflicted of the Province.

Age.	Total afflicted.			Insane.			Deaf mutes.			Blind.			Lepers.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
BALUCHISTAN	34	25	9	9	7	2	9	7	2	15	11	4	1	...	1
Total British and Administered Territory ...	34	25	9	9	7	2	9	7	2	15	11	4	1	...	1
5—10	3	1	2	1	...	1	1	1	...	1	...	1	...	...	...
10—15	5	4	1	2	2	...	2	2	...	1	...	1	...	...	...
15—20	2	1	1	...	...	...	2	1	1	...	...	...	...	...	...
20—25	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...
25—30	2	1	1	...	...	...	1	...	1	1	1	...	...	...	...
30—35	6	4	2	2	2	...	...	...	...	3	2	1	1	...	1
35—40	6	5	1	2	1	1	2	2	...	2	2	...	...	...	...
40—45	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
45—50	3	3	...	1	1	...	...	...	...	2	2	...	...	...	...
50—55	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
60 and over	4	3	1	...	...	...	...	...	...	4	3	1	...	...	...

TABLE XII.

INFIRMITIES.

Part 2.—Showing by districts the afflicted of the Province.

Districts.	Total afflicted.			Insane.			Deaf-mutes.			Blind.			Lepers.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
BALUCHISTAN	34	25	9	9	7	2	9	7	2	15	11	4	1	...	1
Total British and Administered Territory ...	34	25	9	9	7	2	9	7	2	15	11	4	1	...	1
1. Quetta-Pishin	25	19	6	6	6	...	5	4	1	13	9	4	1	...	1
2. Thal-Chotiali	3	5	3	2	...	2	4	3	1	2	2	...	...	...	...
3. Zhob	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...

Persons, Males, Females.

Note.—Infirmities were returned in British and Administered Territory for the afflicted amongst 48,707—39,050+9,657 only. They were not recorded in other areas.

TABLE
CASTE, TRIBE, RACE

CASTE, TRIBE, RACE OR NATIONALITY.	BALUCHISTAN.			BRITISH AND ADMINISTERED								
				TOTAL.			QUETTA- PISHIN.		THAL-CHOTIALI.		ZHOE.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
TOTAL	810,746	445,520	365,226	308,246	178,526	129,720	68,945	45,242	40,608	32,497	59,231	44,198
AFGHÁNS	199,457	109,806	89,651	198,517	109,303	89,215	38,832	30,846	18,558	16,085	51,549	42,140
1. Afrídí	134	120	14	134	120	14	47	10	21	3	51	1
2. Bábí	151	77	74	148	75	71	75	71	...	...	...	...
3. Barech	457	267	190	377	219	158	59	44	9	7	5	...
4. Gandápur	42	34	8	42	34	8	7	...	5	...	22	8
5. Ghalzáí	13,940	8,327	5,613	13,901	8,302	5,599	1,639	897	1,074	762	5,521	3,935
6. Ísot	2,048	1,112	936	2,048	1,112	936	...	...	89	38	1,073	898
7. Jáfár	1,033	552	481	1,033	552	481	...	...	...	...	552	481
8. Kákar	105,444	57,628	47,816	105,183	57,480	47,703	20,020	16,248	7,160	6,154	30,264	25,292
9. Kánsí	1,318	685	633	1,307	681	626	557	545	8	6	112	75
10. Khatiak	250	233	17	250	233	17	35	...	4	4	194	13
11. Lodhí	27	24	3	27	24	3	22	2	2	1	...	...
12. Loháná	8	6	2	8	6	2	6	2	...	...	...	...
13. Lúní... ..	2,582	1,329	1,253	2,582	1,329	1,253	...	...	1,294	1,214	45	39
14. Marwat	21	18	3	21	18	3	...	...	...	...	18	3
15. Mashwání	577	299	278	539	284	255	276	255	...	...	8	...
16. Mohmand	154	115	39	154	115	39	98	37	16	2	...	...
17. Nízámí	121	117	4	121	117	4	40	4	6	...	67	...
18. Núrzái	14	12	2	14	12	2	12	2	...	...	...	...
19. Paní	20,682	10,989	9,693	20,682	10,989	9,693	67	46	2,074	1,936	8,848	7,709
20. Sadosái	39	30	9	39	30	9	17	8	2	1	10	...
21. Shírání	7,309	3,914	3,395	7,249	3,887	3,362	48	20	41	21	3,803	3,321
22. Swátí	4	4	.....	4	4	...	3	...	1	...	...	...
23. Tarín	37,906	20,511	17,395	37,460	20,276	17,184	14,911	12,376	5,138	4,727	185	68
24. Ustráná	653	368	235	653	368	285	7	...	291	234	70	51
25. Vasír	98	97	1	98	97	1	19	1	...	...	78	...
26. Yúsafzáí	70	56	14	70	56	14	37	11	12	1	...	...
27. Zarkún	1,867	981	866	1,867	981	866	3	2	978	883	...	1
28. Zmaráf	531	318	213	531	318	213	...	...	...	...	318	213
29. Unspecified	1,977	1,583	394	1,977	1,583	394	862	265	893	91	905	32
Africans... ..	23	15	8	23	15	8	14	8	1	...	...	...
Aheriá	35	22	13	35	22	13	22	13	...	...	...	...
Ahír	556	363	193	556	363	193	236	164	96	25	23	4
Áhú	19	15	4	19	15	4	15	4	...	...	...	...
Ámil	9	4	5	9	4	5	1	1	3	4	...	...
Arab	57	31	26	57	31	26	31	26	...	...	...	...

XIII.
OR NATIONALITY.

TERRITORY.				AGENCY.										CASTE, TRIBE, RACE OR NATIONALITY.
BOLAN.		CHAGAL.		TOTAL.			MARRI AND BUGTI COUNTRY.		KALIT.		LAS BELA.			
Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
14	15	16	17	18	19	20	21	22	23	24	25	26	27	
18	4	...	...	...	...	...	...	...	...	...	...	...	Aráin.
...	...	...	...	...	...	...	...	...	...	...	...	...	Armenian.
20	5	...	...	...	...	...	...	...	...	...	...	...	Arorá.
...	...	...	...	...	...	...	...	...	...	...	...	...	Áryá.
20	5	...	...	...	...	...	...	...	...	...	...	...	Áwán.
...	...	...	...	...	...	...	...	...	...	...	...	...	Bághbán.
176	153	15	8	74,819	41,394	33,425	19,345	14,906	21,537	17,991	512	438	Baloch—	
...	...	...	...	15,288	8,548	6,740	8,480	6,679	68	61	...	...	1. Bugtí.
...	...	...	...	5,769	3,114	2,655	...	...	3,114	2,655	...	...	2. Buledí.
...	...	...	...	113	58	55	...	...	...	...	58	55	3. Ruzdár.
...	...	...	...	4,096	2,254	1,842	...	...	2,254	1,842	...	...	4. Domkí.
...	...	...	...	...	...	...	...	...	...	...	...	...	5. Gurchánf.
...	...	...	...	789	421	368	...	...	421	368	...	...	6. Kaherí.
...	...	...	...	152	80	72	...	...	...	...	80	72	7. Khosa.
...	...	...	...	...	...	...	...	...	...	...	...	...	8. Laghárí.
...	...	...	...	...	...	...	...	...	...	...	...	...	9. Lund.
...	...	...	...	10,323	5,761	4,572	...	...	5,718	4,545	33	27	10. Magassí.
...	...	...	...	20,309	11,430	8,879	10,852	8,309	511	518	67	52	11. Marri.
...	...	...	...	...	...	...	...	...	...	...	...	...	12. Qaisránf.
174	152	15	8	16,862	9,163	7,719	13	8	8,876	7,479	274	232	13. Rind.	
...	...	...	...	1,098	575	523	...	...	575	523	...	...	14. Umránf.
2	1	...	...	...	...	...	...	...	...	...	...	...	15. Unspecified.
...	...	...	...	...	...	...	...	...	...	...	...	...	Baníá.
...	...	...	...	...	...	...	...	...	...	...	...	...	Banjárf.
1	...	...	...	...	...	...	...	...	...	...	...	...	Barwáís.
3	...	...	...	...	...	...	...	...	...	...	...	...	Bhat.
...	...	...	...	...	...	...	...	...	...	...	...	...	Bhátíá.
...	...	...	...	...	...	...	...	...	...	...	...	...	Bhatíárf.
...	...	...	...	...	...	...	...	...	...	...	...	...	Bhil.
...	...	...	...	...	...	...	...	...	...	...	...	...	Bohrá.
43	14	...	...	...	...	...	...	...	...	...	...	...	Bráhmañ.
29	33	6,978	6,387	270,030	140,669	129,061	30	30	137,585	126,042	3,354	2,989	Bráhuí—	
...	...	...	...	9	4	5	...	...	4	5	...	...	1. Ahmadzáf.
16	20	2	4	9,498	5,290	4,208	5	6	5,235	4,202	...	...	2. Banguizáf.
...	...	10	11	16,965	8,820	8,145	...	...	7,235	6,728	1,585	1,417	3. Bizanjo.
...	...	4	6	4,000	2,058	1,942	...	...	2,021	1,904	37	38	4. Gurgnárf.
...	...	...	...	25	14	11	...	...	14	11	...	...	5. Itázáf.

TABLE
CASTE, TRIBE, RACE

CASTE, TRIBE, RACE OR NATIONALITY.	BALUCHISTAN.			BRITISH AND ADMINISTERED								
				TOTAL.			QUETTA- PISHIN.		THAL-CHOTIALI		ZHOB.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
6. Kambráni ...	4,928	2,593	2,335	494	252	242	158	154	...	...	...	...
7. Kurd ...	4,018	2,177	1,841	690	375	315	344	290	18	15	1	...
8. Lángav ...	18,528	10,243	8,285	1,524	818	711	360	306	126	122	19	5
9. Lehri ...	6,278	3,509	2,769	858	473	380	445	352	26	20	4	...
10. Mengal ...	75,769	38,597	37,172	5,596	3,021	2,575	332	272	227	143	12	...
11. Mirwáni ...	150	80	70	...	...	...	...	...	...	...	...	...
12. Mohammad Hanf	57,489	29,748	27,741	4,383	2,222	2,161	25	22	...	...	...	...
13. Mohammad Sháhi	3,023	1,677	1,346	202	107	95	97	87	...	...	5	...
14. Nichári ...	2,107	1,110	997	235	143	92	119	84	22	8	2	...
15. Pindráni ...	766	419	347	5	2	3	1	3	1	...	...	...
16. Qalandráni ...	6,316	3,248	3,068	...	...	...	...	...	...	...	...	...
17. Raisáni ...	3,194	1,747	1,447	771	449	322	312	248	98	64	11	...
18. Bakhaháni ...	3,762	1,983	1,779	3,547	1,875	1,672	5	...	21	17	2	...
19. Rekezái ...	1,278	751	527	1	1	...	...	...	...	...	1	...
20. Rodíni ...	2,060	1,134	926	82	44	38	44	38	...	...	...	...
21. Sájdi ...	6,703	3,517	3,186	...	...	...	...	...	...	...	...	...
22. Sarparrah ...	1,003	534	469	118	67	51	33	29	2	...	5	...
23. Sháhwaní ...	8,148	4,494	3,654	1,330	966	844	904	603	73	41	9	...
24. Sumaláni ...	3,282	1,864	1,418	7	6	1	2	...	...	...	2	...
25. Zehri ...	50,176	25,500	24,676	434	238	196	198	166	38	31	2	...
26. Unspecified ...	1,581	1,147	434	249	210	30	99	13	66	26	43	...
Chamár ...	148	140	8	148	140	8	6	...	...	...	132	8
Chhanáls... ..	3,062	1,578	1,484	52	29	23	...	...	...	...	...	...
Chhuttá ...	1,564	873	631	...	...	...	...	...	...	...	...	...
Chinese ...	1	1	...	1	1	...	1	...	...	...	...	...
Christian (Indian)	289	170	119	289	170	119	131	106	10	8	27	3
Chúbrá ...	2,733	1,853	880	2,733	1,853	880	1,280	637	240	104	260	101
Darzi... ..	277	233	44	277	233	44	170	36	38	5	25	3
Dehwár ...	7,033	3,888	3,145	306	179	127	161	116	6	2	...	...
Dhobí ...	562	427	135	562	427	135	286	98	51	18	88	19
Dogar ...	8	7	1	8	7	1	3	...	...	1	4	...
Dográ ...	30	28	2	30	28	2	5	...	6	2	17	...
Eurasian... ..	122	64	58	122	64	58	37	39	23	16	...	...
European, Americans, &c.	3,479	2,970	509	3,479	2,970	509	2,877	451	32	29	53	26
Faqir ...	508	308	200	315	209	106	135	87	55	18	2	...
Gadaríá ...	65	60	5	65	60	5	55	2	3	2	...	...
Gakhar ...	884	75	9	88	75	9	28	...	11	5	40	4

TABLE
CASTE, TRIBE, RACE

CASTE, TRIBE, RACE OR NATIONALITY.	BALUCHISTAN.			BRITISH AND ADMINISTERED								
				TOTAL.			QUETTA- PISHIN.		THAL-CHOTIALI.		ZHOB.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ghirath	2	2	..	2	2	...	...	...	...	...	2	...
Ghosi	73	34	39	73	34	39	34	39	...	...	...	...
Ghulam	14,406	7,623	6,783	1,202	603	599	206	197	27	21	...	...
Goálá	65	32	33	65	32	33	...	...	30	32	...	...
Goanese	133	118	15	133	118	15	91	9	9	1	17	5
Gorkhá	4	3	1	4	3	1	...	...	3	1	...	...
Gujar	720	592	128	481	459	22	364	10	37	6	44	4
Hazará	992	759	233	992	759	233	213	156	67	25	368	50
Hindus (Unspecified) ...	20,483	11,624	8,859	4,222	2,583	1,639	471	142	1,682	1,237	226	135
Jain	8	3	5	8	3	5	...	...	...	...	...	...
Jaiswára... ..	201	147	54	201	147	54	80	44	13	5	52	5
Jat	66,746	37,063	29,683	9,328	6,170	3,158	2,167	626	2,927	2,408	874	54
Jews	48	31	17	48	31	17	28	15	2	2	1	...
Jhánwar	663	593	70	663	593	70	346	45	107	14	109	9
Jogi and Rawal	47	43	4	47	43	4	38	4	1	...	4	...
Juláhá	178	145	33	178	145	33	76	18	42	13	11	1
Kachiwáh	14	12	2	14	12	2	4	2	8	...	...	...
Kalál	5	5	...	5	5	...	5	...	...	...	...	...
Kamboh... ..	36	34	2	36	34	2	7	1	4	1	23	...
Kauchan	2	...	2	2	...	2	...	2	...	...	...	...
Kaujar	48	22	26	48	22	26	12	9	...	...	10	23
Karnáti	61	29	32	61	29	32	...	...	29	32	...	...
Kasáb	255	178	77	255	178	77	107	56	32	9	29	10
Kashmiri Musalmans ...	334	243	91	334	243	91	160	75	41	10	36	4
Kashmiri Pandits	19	14	5	19	14	5	9	5	5	...	...	...
Káyasth... ..	60	41	19	60	41	19	31	18	2	1	6	...
Khánzádá	53	52	1	53	52	1	45	...	7	1	...	...
Khatik	26	20	6	26	20	6	18	4	2	2	...	...
Khatrí	2,019	1,555	464	2,019	1,555	464	925	302	342	100	228	45
Khetrán	14,581	7,660	6,921	14,581	7,660	2,921	1	...	7,646	6,918	13	3
Khojá	402	216	186	17	17	...	6	...	...	...	9	...
Khokhar	211	151	60	211	151	60	67	24	42	21	35	6
Kori	907	558	349	343	278	65	28	6	116	48	60	5
Kuch Band	3	...	3	3	...	3	...	3	...	...	...	...
Kumbár	123	99	24	123	99	24	55	13	26	9	14	...
Kunjárá	9	2	7	9	2	7	2	7	...	...	...	...
Kurmi	77	70	7	77	70	7	27	1	23	6	3	...
Labáná	235	224	11	235	224	11	220	3	4	8	...	...

XIII.
OR NATIONALITY.

TERRITORY.				AGENCY.										CASTE, TRIBE, RACE OR NATIONALITY.
BOLAN:		OHASAI.		TOTAL.			MARRI AND BUGTI COUNTRY.		KALAT.		LAS BELA.			
Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
14	15	16	17	18	19	20	21	22	23	24	25	26	27	
...	37,158	19,531	17,627	...	...	97	03	19,434	17,634	Lasi—	
...	363	191	172	...	...	...	...	191	172	1. Aohra.	
...	2,729	1,486	1,243	...	...	...	...	1,486	1,243	2. Angaria.	
...	236	131	105	...	...	...	...	131	105	3. Babbar.	
...	192	89	103	...	...	...	...	89	103	4. Bapra.	
...	31	15	16	...	...	...	...	15	16	5. Bambra.	
...	1,460	828	632	...	...	97	93	731	539	6. Bandija.	
...	165	90	75	...	...	...	...	90	75	7. Bareja.	
...	271	133	138	...	...	...	...	133	138	8. Bhakhra.	
...	74	41	33	...	...	...	...	41	33	9. Bikak.	
...	191	104	87	...	...	...	...	104	87	10. Bodra.	
...	601	311	290	...	...	...	...	311	290	11. Bradija.	
...	179	90	89	...	...	...	...	90	89	12. Burfat.	
...	1,957	1,035	922	...	...	...	...	1,035	922	13. Burrá.	
...	592	316	276	...	...	...	...	316	276	14. Doda.	
...	7,898	3,972	3,926	...	...	...	...	3,972	3,926	15. Gadrá.	
...	1,060	549	511	...	...	...	...	549	511	16. Gador.	
...	2,010	1,084	926	...	...	...	...	1,084	926	17. Gonga.	
...	70	42	34	...	...	...	...	42	34	18. Guranja.	
...	2,946	1,576	1,370	...	...	...	...	1,576	1,370	19. Jamot.	
...	11	5	6	...	...	...	...	5	6	20. Jamhaidi.	
...	1,029	553	476	...	...	...	...	553	476	21. Langah.	
...	566	297	269	...	...	...	...	297	269	22. Mandra.	
...	481	259	222	...	...	...	...	259	222	23. Mangia.	
...	377	218	159	...	...	...	...	218	159	24. Masor.	
...	989	509	480	...	...	...	...	509	480	25. Mondra.	
...	184	85	99	...	...	...	...	85	99	26. Motak.	
...	3,773	1,995	1,778	...	...	...	...	1,995	1,778	27. Ranjha.	
...	713	377	336	...	...	...	...	377	336	28. Sabra.	
...	2,685	1,410	1,275	...	...	...	...	1,410	1,275	29. Sanghar.	
...	1,029	537	492	...	...	...	...	537	492	30. Shahok.	
...	331	176	155	...	...	...	...	176	155	31. Shaikh Ahmad.	
...	356	200	156	...	...	...	...	200	156	32. Shapat.	
...	699	348	351	...	...	...	...	348	351	33. Sibán.	
...	16	7	9	...	...	...	...	7	9	34. Sianr.	
...	343	176	167	...	...	...	...	176	167	35. Sur.	
...	127	64	63	...	...	...	...	64	63	36. Wachhani.	
...	418	232	196	...	...	...	...	232	196	37. Waoa.	

TABLE
CASTE, TRIBE, RACE

CASTE, TRIBE, RACE OR NATIONALITY.	BALUCHISTAN.			BRITISH AND ADMINISTERED								
				TOTAL.			QUETTA- PISHIN.		THAL-CHOTIAL.		ZHOB.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Loháná	535	436	99	535	436	99	331	62	95	37	6	...
Lohár	247	192	55	247	192	55	98	33	50	15	42	5
Máchhi	288	250	38	288	250	38	130	15	52	16	66	7
Mahájan... ..	33	20	13	33	20	13	18	11	2	2	...	...
Makrani	2,282	1,172	1,110	141	71	70	14	5	56	63	...	...
1. Gichki	11	4	7	...	...	...	...	...	...	...	...	...
2. Hot	33	17	16	18	9	9	...	...	9	9	...	...
3. Med	1,680	860	820	...	...	...	...	...	...	...	...	...
4. Naqib	111	64	47	...	...	...	...	...	...	...	...	...
5. Nodh	139	71	68	...	...	...	...	...	...	...	...	...
6. Unspecified	299	156	143	123	62	61	14	5	47	54	...	...
Máli	44	32	12	44	32	12	16	2	12	9	...	...
Malik	5	3	2	5	3	2	2	2	1	...	...	...
Malákh	542	292	250	26	18	8	...	...	17	8	...	...
Maráthá... ..	607	599	8	607	599	8	578	4	9	4	14	...
Márwári... ..	14	13	1	14	13	1	13	1	...	...	...	...
Mazhabí	26	20	6	26	20	6	8	1	9	5	3	...
Memán	34	17	17	34	17	17	17	17	...	...	...	...
Meo	3	3	...	3	3	...	3	...	...	...	...	...
Mirásí	233	166	67	233	166	67	52	14	71	40	30	4
Mochi	557	432	125	557	432	125	337	117	54	7	31	1
Mughal	459	352	107	459	352	107	238	98	4	3	95	6
Nái	382	347	35	382	347	35	215	23	46	6	80	6
Nat	1	...	1	1	...	1	...	1	...	...	...	...
Odási	4	4	...	4	4	...	...	...	...	...	4	...
Pársí	166	90	76	166	90	76	80	71	9	5	...	...
Pásí	139	113	26	139	113	26	39	12	58	11	...	...
Persian	6	6	...	6	6	...	6	...	...	...	...	...
Pinjára	16	15	1	16	15	1	2	...	13	1	...	...
Qazilbásh	48	35	13	48	35	13	30	12	5	1	...	...
Ráj	6	6	...	6	6	...	...	...	6	...	...	...
Rájpút	2,372	2,130	242	2,372	2,130	242	974	133	294	70	766	26
Rangrez	4	3	1	4	3	1	2	1	1	...	...	...
Saiad	15,694	8,211	7,483	13,858	7,249	6,609	4,317	4,117	1,696	1,450	1,035	888

XIII.

OR NATIONALITY.

TERRITORY.				AGENCY.										CASTE, TRIBE, RACE OR NATIONALITY.
BOLAN.		CHAGAL.		TOTAL.			MARRI AND BUGTI COUNTRY.		KALAT.		LAS BELA.			
Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
14	15	16	17	18	19	20	21	22	23	24	25	26	27	
4	Lohána.	
2	2	...	...	...	...	...	...	...	...	...	...	...	Lohár.
3	Máchhi.	
...	Mabájan.	
...	...	1	2	2,141	1,101	1,040	...	...	...	...	1,101	1,040	Makráni—
...	11	4	7	...	...	...	...	4	7	1. Gichki.	
...	15	8	7	...	...	...	...	8	7	2. Hot.	
...	1,689	860	829	...	...	...	...	860	829	3. Med.	
...	111	64	47	...	...	...	...	64	47	4. Naqib.	
...	139	71	68	...	...	...	...	71	68	5. Nodh.	
...	...	1	2	176	94	82	...	...	...	...	94	82	6. Unspecified.
4	1	...	...	...	...	...	...	...	...	...	...	...	Malí.
...	Malik.	
1	516	274	242	...	...	...	...	274	242	Malláh.	
...	Maráthá.	
...	Márwári.	
...	Mazhabí.	
...	Meman.	
...	Meo.	
13	9	...	...	...	...	...	...	...	...	...	...	...	Mirási.
10	Mochi.	
15	Mughal.	
6	Nái.	
...	Nat.	
...	Olási.	
1	Páráí.	
16	3	...	...	...	...	...	...	...	...	...	...	...	Pási.
...	Persian.	
...	Pinjára.	
...	Qazilbásh.	
...	Ráj.	
96	13	...	...	...	...	...	...	...	...	...	...	...	Rajpút.
...	Rangrez.	
32	17	169	137	1,836	962	874	...	...	774	693	188	181	Saiad.

TABLE
CASTE, TRIBE, RACE

CASTE, TRIBE, RACE OR NATIONALITY.	BALUCHISTAN.			BRITISH AND ADMINISTERED								
				TOTAL.			QUETTA- PISHIN.		TSHAL-CHOTIALI.		ZHOB.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Saini	112	96	16	112	96	16	71	11	14	5	11	...
Sánsi	9	4	5	9	4	5	4	5	...	...	...	...
Sheikh	4,864	3,039	1,825	2,579	1,859	720	1,288	490	312	163	222	42
Sikh	234	166	68	209	154	55	126	33	16	16	7	6
Silár	45	42	3	45	42	3	...	...	...	...	42	3
Soistáni	2	1	1	2	1	1	1	1	...	...	...	...
Sonár	117	81	36	117	81	36	62	32	5	3	11	1
Súdar	138	100	38	138	100	38	100	38	...	...	...	...
Tájik	263	209	54	263	209	54	166	48	20	6	21	5
Talangá... ..	27	25	2	27	25	2	25	2	...	...	...	...
Tamboli... ..	50	31	19	50	31	19	30	16	1	...	...	...
Támil	6	6	...	6	6	...	6	...	...	...	...	...
Tarkhán... ..	907	722	185	907	722	185	473	140	120	29	71	9
Teli	121	102	19	121	102	19	53	7	37	12	9	...
Thákar	160	155	5	160	155	5	128	1	12	4	15	...
Thatherá	1	1	...	1	1	...	1	...	...	...	...	...
Tibetan	6	1	5	6	1	5	1	5	...	...	...	...
Turk	33	25	8	33	25	8	22	2	1	...	...	...
Ulamá	21	18	3	21	18	3	12	2	6	1	...	...
Vaish	20	5	15	20	5	15	5	15	...	...	...	...
Unspecified	17,451	19,387	7,064	4,266	3,116	1,150	1,268	464	902	407	607	59

XIII.
OR NATIONALITY.

TERRITORY.				AGENCY.								CASTE, TRIBE, RACE OR NATIONALITY.	
BOLAN.		CHAGAL.		TOTAL.			MARRI AND BUGTI COUNTRY.		KALAT.		LAS BELA.		
Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.		Females.
14	15	16	17	18	19	20	21	22	23	24	25	26	27
...	...	...	...	...	...	...	...	...	...	...	...	...	Saini.
...	...	...	...	...	...	...	...	...	...	...	...	...	Sáni.
37	5	...	...	2,285	1,180	1,105	...	...	...	...	1,180	1,105	Sheikh.
4	...	1	...	25	12	13	...	...	12	13	...	...	Sikh.
...	...	...	...	...	...	...	...	...	...	...	...	...	Silár.
...	...	...	...	...	...	...	...	...	...	...	...	...	Seistání.
8	...	...	...	...	...	...	...	...	...	...	...	...	Sonár.
...	...	...	...	...	...	...	...	...	...	...	...	...	Súlar.
2	...	...	...	...	...	...	...	...	...	...	...	...	Tájik.
...	...	...	...	...	...	...	...	...	...	...	...	...	Talangá.
...	3	...	...	...	...	...	...	...	...	...	...	...	Tamból.
...	...	...	...	...	...	...	...	...	...	...	...	...	Támil.
58	7	...	...	...	...	...	...	...	...	...	...	...	Tarkhán.
9	...	...	...	...	...	...	...	...	...	...	...	...	Teli.
...	...	...	...	...	...	...	...	...	...	...	...	...	Thákar.
...	...	...	...	...	...	...	...	...	...	...	...	...	Thatherá.
...	...	...	...	...	...	...	...	...	...	...	...	...	Tibetan.
2	6	...	...	...	...	...	...	...	...	...	...	...	Turk.
...	...	...	...	...	...	...	...	...	...	...	...	...	Ulamá
...	...	...	...	...	...	...	...	...	...	...	...	...	Vaish.
99	17	240	203	13,185	7,271	5,914	386	307	6,028	4,974	857	633	Unspecified.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.				Total Actual Workers and Dependents.	Actual Workers.			
		Total.		Partially Agriculturalists.	Dependents.		Total.		Partially Agriculturalists.	Dependents.
		Males.	Females.				Males.	Both Sexes.		
1	2	3	4	5	6	7	8	9	10	11
TOTAL ...	810,746	293,329	677	4,462	516,740	48,707	33,245	677	4,462	13,785
I.—ADMINISTRATION ...	9,770	385	1	462	5,384	3,828	2,303	1	462	1,524
1. CIVIL SERVICE OF THE STATE ...	8,740	3,974	...	454	4,768	3,344	2,046	...	454	1,208
1. The Viceroy, the heads of Local Governments, Administrations and Agencies, and their Families ...	4	1	...	...	3	4	1	...	...	3
2. Officers of Government and their Families ...	186	49	...	13	137	178	46	...	13	132
3. Clerks, Inspectors, etc., and their Families ...	1,140	518	...	67	622	1,126	513	...	67	613
4. Constables, Messengers, Warders, and Unspecified ...	7,410	3,406	...	374	4,004	2,036	1,486	...	374	550
2. SERVICE OF LOCAL AND MUNICIPAL BODIES ...	391	208	1	5	182	391	208	1	5	182
5. Inspecting and Supervising Officials.	27	7	1	...	19	27	7	1	...	19
6. Clerical Establishment ...	95	44	...	2	51	95	44	...	2	51
7. Menials other than Scavengers ...	269	157	...	3	112	269	157	...	3	112
3. VILLAGE SERVICE ...	639	203	...	3	436	33	49	...	3	44
8. Headmen, not shown as Agriculturalists...	476	129	...	1	947	1	1	...	1	...
9. Accountants, not shown as Agriculturalists ...	156	68	...	2	88	85	42	...	2	43
10. Watchmen and other Village Servants ...	7	6	...	...	1	7	6	...	...	1
II.—DEFENCE.										
4. ARMY ...	15,018	13,526	...	3,424	1,492	15,018	13,526	...	3,424	1,492
11. Military Officers ...	352	192	...	7	160	352	192	...	7	160
12. Non-Commissioned Officers and Privates ...	11,207	10,598	...	3,121	609	11,207	10,598	...	3,121	609
13. Followers ...	2,882	2,410	...	236	472	2,882	2,410	...	236	472
14. Military Administrative Establishments ...	460	272	...	50	188	460	272	...	50	188
16. Military Service Unspecified ...	117	54	...	10	63	117	54	...	10	63

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2

ON THE STANDARD SCHEDULE. *

QUETTA-PESHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.		Partially Agricul- turists.		Total.		Partially Agricul- turists.		Total.		Partially Agricul- turists.		Total.		Partially Agricul- turists.		
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
20,152	473	2,660	8,822	5,397	113	339	2,961	7,484	70	1,376	1,299	1,212	21	87	703	...
1,021	...	174	863	671	1	195	404	538	...	78	204	73	...	15	53	I
887	...	170	716	592	...	192	346	495	...	77	185	72	...	16	51	1
1	3	...	...	...	...	...	...	...	...	...	...	...	...	1
14	...	5	76	17	...	4	44	14	...	8	6	1	...	1	6	2
218	...	26	609	153	...	29	187	119	...	7	97	23	...	5	20	3
654	...	139	328	422	...	159	115	362	...	67	82	48	...	9	25	4
123	...	2	128	65	1	3	43	20	...	...	11	...	...	...	...	2
3	15	2	1	...	4	2	...	...	...	...	...	...	...	5
25	...	1	37	8	...	1	8	11	...	...	6	...	...	...	...	6
95	...	1	76	55	...	2	91	7	...	...	5	...	...	...	...	7
11	...	2	19	14	...	...	15	23	...	1	8	1	...	...	2	3
1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	6
10	...	1	19	14	...	...	14	17	...	1	8	1	...	...	2	9
...	1	6	...	...	...	...	...	...	...	10
																II
8,804	...	2,179	1,195	84	...	3	67	4,632	...	1,240	230	6	...	2	...	4
137	...	1	110	2	...	...	5	53	...	6	45	...	...	...	...	11
7,108	...	1,949	501	25	...	3	...	3,465	...	1,169	108	...	...	...	...	12
1,254	...	178	357	56	...	...	57	1,094	...	56	58	6	...	2	...	13
261	...	49	172	1	...	...	3	10	...	1	13	...	...	...	...	14
44	...	2	55	...	...	...	2	10	...	8	6	...	...	...	...	16

* For remaining areas in Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED.				
	Total Actual Workers and Dependents.	Actual Workers.		Partially Agriculturalists.	Dependents.	Total Actual Workers and Dependents.	TOTAL AREAS CENSUSED ON THE STANDARD SCHEDULE.			
		Total.					Partially Agriculturalists.	Dependents.		
		Males.	Females.						Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
III.—SERVICE OF NATIVE AND FOREIGN STATES ...	2,966	1,482	...	...	1,484	50	13	...	...	37
6. CIVIL OFFICERS ...	109	42	...	...	67	49	12	...	...	37
20. Chiefs and Officers ...	40	9	...	...	31	7	1	...	...	6
21. Clerical Establishment... ..	3	3	...	...	...	3	3	...	...	...
22. Menials and Unspecified	65	30	...	...	36	39	8	...	...	31
7. MILITARY—										
24. Privates, etc.	2,857	1,440	...	...	1,417	1	1	...	...	...
IV.—PROVISION AND CARE OF ANIMALS	51,711	16,595	...	5	35,116	211	107	...	5	104
8. STOCK BREEDING & DEALING	51,614	16,545	...	1	35,069	114	57	...	1	57
25. Horse, Mule and Ass-breeders, Dealers and Attendants	82	21	...	...	61	22	13	...	...	9
27. Herdsmen	1,932	721	...	...	1,211	31	17	...	...	14
29. Camel-breeders, Dealers and Attendants	5,987	1,493	...	1	4,554	20	9	...	1	11
30. Sheep and Goat-breeders and Dealers	43,586	14,355	...	...	29,231	25	9	...	...	16
31. Shepherds and Goat-herds	22	14	...	...	8	11	8	...	...	3
32. Pig-breeders and Dealers, and Swine-herds	5	1	...	...	4	5	1	...	...	4
9. TRAINING & CARE OF ANIMALS—										
33. Veterinary Surgeons, Farriers, etc. ...	97	50	...	4	47	97	50	...	4	47
V.—AGRICULTURE ..	577,097	196,123	7	23	330,967	1,687	849	7	23	831
10. LAND-HOLDERS AND TENANTS—										
36. Land-holders and Land-holding Agriculturists	575,224	195,337	7	...	379,580	1,330	603	7	...	720
11. AGRICULTURAL LABOURERS	1,533	530	...	1	1,003	59	25	...	1	34
38. Farm Servants	961	358	...	1	603	18	7	...	1	11
39. Field Labourers	602	202	...	...	400	41	18	...	...	23
12. GROWERS OF SPECIAL PRODUCTS	235	200	...	20	65	253	1	...	20	58
47. Tea-plantations, Owners, Managers and Superior Staff	1	1	...	...	...	1	1	...	...	...
52. Fruit and Vegetable Growers... ..	89	66	...	2	23	77	61	...	2	16
53. Miscellaneous	175	133	...	18	42	175	133	...	18	42
13. AGRICULTURAL TRAINING AND SUPERVISION AND FORESTS.										
58. Forest Officers	45	26	...	2	19	45	26	...	2	19
59. Forest Rangers, Guards, Peons ...	4	1	...	...	3	1	1	...	...	3
59. Forest Rangers, Guards, Peons ...	41	25	...	2	16	41	25	...	2	16

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE. *

QUETTA-FISHIN.				THAL-CHOTIALI.				ZHOB.				DOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
12	6	...	...	...	...	1	...	...	31	...	...	...	...	III
11	6	...	...	...	...	1	...	...	31	...	...	...	...	0
1	6	...	...	...	...	...	...	...	...	...	...	...	...	20
3	21
7	1	...	...	31	...	...	...	...	22
1	7
1	24
49	...	5	68	34	...	...	30	20	...	...	6	4	...	...	...	IV
21	...	1	30	26	...	...	22	6	...	...	5	4	...	...	...	8
6	6	7	...	...	3	...	...	...	...	...	...	...	...	25
4	6	12	...	...	8	1	...	...	...	...	...	...	...	27
1	...	1	2	7	...	...	9	1	...	...	...	...	...	...	...	29
6	11	...	...	...	...	1	...	...	5	2	...	...	...	30
3	1	...	...	...	2	3	...	...	...	2	...	...	...	31
1	4	...	...	...	...	...	...	...	...	...	...	...	...	32
28	...	4	38	8	...	...	6	14	...	...	1	...	...	...	...	9
417	1	22	230	239	4	...	197	110	...	1	33	83	2	...	371	V
250	1	...	163	191	4	...	162	83	...	...	24	70	2	...	371	10
8	11	16	...	...	23	...	...	...	...	1	...	...	...	36
7	...	1	11	...	...	...	...	...	...	...	...	...	...	...	...	11
1	16	...	...	23	...	...	...	...	1	...	...	...	38
142	...	19	47	25	...	...	4	25	...	1	7	3	...	...	...	39
...	1	...	...	...	...	...	...	...	...	...	...	...	12
54	...	2	16	4	...	...	...	...	...	...	...	3	...	...	...	47
88	...	17	31	20	...	...	4	25	...	1	7	...	...	...	...	52
17	...	2	9	7	...	...	8	2	...	...	2	...	...	...	...	53
1	3	...	...	...	...	...	...	...	...	...	...	...	...	13
16	...	2	6	7	...	...	8	2	...	...	2	...	...	...	...	59

* For remaining areas in Quetta-Fishin, Thal-Chotiali and Zhob, see Part 3.

No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN:					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.				Total Actual Workers and Dependents.	TOTAL AREAS CENSUSED ON THE STANDARD SCHEDULE.			
		Total.	Partially Agriculturists.		Dependents.		Total.	Actual Workers.		Dependents.
			Males.	Females.				Males.	Both Sexes.		Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
VI.—PERSONAL, HOUSEHOLD & SANITARY SERVICES ...	11,308	5,783	188	138	5,337	6,175	4,039	188	138	1,948
14. PERSONAL AND DOMESTIC SERVICES ...	8,333	4,248	139	113	3,949	4,060	2,816	139	113	1,105
60. Barbers ...	716	346	...	2	270	272	223	...	2	59
61. Cooks ...	1,069	723	20	17	326	1,006	704	20	17	282
62. Door-keepers, etc. ...	19	15	...	...	4	11	11	...	...	...
63. Grooms, Coachmen, Dog-Boys, etc. ...	659	477	...	36	182	607	460	...	36	147
64. In-door Servants ...	1,818	989	103	44	526	1,179	776	103	44	300
65. Washermen ...	810	377	9	2	424	391	292	9	2	150
66. Water-carriers ...	322	212	2	6	108	302	208	2	6	92
68. Miscellaneous and Unspecified ...	1,822	702	5	6	1,123	292	212	5	6	75
68A. Slaves ...	1,290	407	...	...	893	...	...	...	...	...
15. NON-DOMESTIC ENTERTAINMENT ...	205	114	3	7	88	205	114	3	7	88
69. Hotel, Lodging-house, Bar, or Refreshment-room Keepers ...	41	30	1	2	10	41	30	1	2	10
70. Rest-house, Serai, Bath-house, etc., Owners and Managers... ..	2	1	...	...	1	2	1	...	...	1
71. Club Secretaries, Managers, Stewards, etc. ...	162	83	2	5	77	162	83	2	5	77
16. SANITATION ...	2,770	1,421	46	1	1,303	1,910	1,109	46	18	755
72. Sanitary Inspectors, Local and Municipal ...	4	1	...	...	3	4	1	...	...	...
74. Sweepers and Scavengers ...	2,766	1,420	46	1	1,300	1,906	1,108	46	18	752
VII.—FOOD, DRINK AND STIMULANTS ...	8,267	3,370	75	10	4,822	3,286	1,795	75	10	1,416
17. PROVISION OF ANIMAL FOOD ...	5,033	1,539	62	2	3,442	998	405	52	2	539
76. Butchers and Slaughterers ...	486	219	...	...	267	357	165	...	...	192
78. Cow and Buffalo-keepers and Milk and Butter Sellers ...	616	227	51	1	358	605	222	51	1	332
79. Fishermen and Fish-curers ...	3,879	1,070	...	...	2,809	...	...	...	...	...
80. Fish Dealers ...	3	1	...	...	2	3	1	...	...	2
81. Fowl and Egg Dealers ...	16	2	1	...	13	16	2	1	...	13
82. Ghee Preparers and Sellers ...	23	10	...	...	13	5	5	...	...	...
84. Miscellaneous ...	10	10	...	1	...	10	10	...	1	...

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 3.

ON THE STANDARD SCHEDULE. *

QUETTA-PISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			
Males.	Females.		Males.	Females.		Males.	Females.		Males.	Females.		Males.	Females.			
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
2,708	160	100	1,423	571	12	6	267	695	14	31	217	65	2	1	41	VI.
1,883	124	81	828	419	9	5	169	469	5	28	93	45	1	1	15	14
131	...	2	37	37	...	...	11	43	...	...	8	2	...	...	3	60
487	16	8	234	99	4	1	28	107	...	7	12	11	...	1	8	61
11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	62
273	...	31	120	57	...	...	17	128	...	5	10	2	...	...	...	63
536	96	33	233	131	8	4	37	89	3	7	30	20	1	...	...	64
153	6	1	98	33	1	...	38	43	2	1	14	3	...	...	...	65
84	1	...	32	62	1	...	37	55	...	6	19	7	...	...	4	66
208	5	6	74	...	...	...	1	4	...	...	...	...	...	...	...	68
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	68A
93	3	6	64	14	...	1	3	7	...	...	1	...	...	...	...	15
25	1	1	8	4	...	1	1	1	...	...	1	...	...	...	...	69
...	...	...	1	...	...	...	...	1	...	...	...	...	...	...	...	70
68	2	5	75	10	...	...	2	5	...	...	...	...	...	...	...	71
732	33	13	511	138	3	...	95	219	9	5	123	20	1	...	26	18
1	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	73
731	33	13	508	138	3	...	95	219	9	5	123	20	1	...	26	74
1,150	45	5	996	351	23	3	260	261	6	2	138	33	1	...	22	VII.
271	29	2	423	78	18	...	75	46	5	...	28	9	...	...	12	17
89	...	...	145	41	...	...	29	28	...	...	8	7	...	...	10	76
172	28	1	268	30	18	...	44	18	5	...	18	2	...	...	2	78
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	79
1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	80
2	1	...	11	...	...	...	2	...	...	...	...	...	...	...	...	81
4	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	82
3	...	1	...	7	...	...	...	...	...	...	...	...	...	...	...	84

* For remaining areas in Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN,					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.				Total Actual Workers and Dependents.	Actual Workers.			
		Total.		Partially Agricul- turistis.	Dependents.		Total.		Partially Agricul- turistis.	Dependents.
		Males.	Females.				Males.	Both Sexes.			Males.	Females.	Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
VII.—FOOD, DRINK AND STI- MULANTS—contd.										
18. PROVISION OF VEGETABLE FOOD	2,439	1,418	18	5	1,005	1,808	1,149	18	5	641
87. Flour Mills: Owners, Managers and Superior Staff	17	6	...	...	11	17	6	...	...	11
88. Flour Mills: Operatives and other Subordinates	452	222	...	...	230	36	33	...	...	3
89. Oil Mills: Owners, Managers, and Superior Staff	11	11	...	...	...	11	11	...	...	...
95. Bakers	360	248	9	...	103	349	248	9	...	97
96. Flour Grinders	22	6	2	...	14	22	6	2	...	14
97. Grain and Pulse Dealers	620	303	1	3	226	613	392	1	3	220
98. Grain Parchers	129	48	...	...	81	31	16	...	...	15
99. Makers of Sugar, Molasses, and Gur by hand	1	1	...	...	...	1	1	...	...	...
100. Oil Pressers	4	2	...	...	2	...	...	...	...	...
101. Oil Sellers	4	2	1	...	1	4	2	1	...	1
102. Rice Pounders and Huskers	1	...	...	...	1	1	...	...	...	1
103. Sweetmeat Makers	42	31	...	...	11	36	29	...	...	7
104. Sweetmeat Sellers	216	140	1	...	75	216	140	1	...	75
105. Vegetable and Fruit Sellers	273	161	3	1	111	202	130	3	1	69
106. Miscellaneous	285	145	1	1	139	269	140	1	1	128
19. PROVISION OF DRINK, CONDI- MENTS AND STIMULANTS ...	795	415	5	3	375	482	241	5	3	236
107. Aerated Water Factories: Owners, Managers and Superior Staff ...	15	11	...	...	4	15	11	...	...	4
108. Aerated Water Factories: Workmen and other Subordinates	18	11	...	...	7	18	11	...	...	7
109. Breweries: Owners, Managers, and Superior Staff	4	1	...	...	3	4	1	...	...	3
110. Breweries: Workmen and other Subordinates	99	78	...	...	21	1	1	...	...	...
111. Distilleries: Owners, Managers, and Superior Staff	11	6	...	...	5	11	6	...	...	5
112. Distilleries: Operatives and other Subordinates	1	1	...	...	...	1	1	...	...	...
115. Ice Factories: Owners, Managers and Superior Staff	1	1	...	...	...	1	1	...	...	...
122. Water-works: Workmen and other Subordinates	4	2	...	...	2	1	1	...	...	...

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE. °

QUETTA-PESHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
711	13	1	395	220	3	2	137	194	1	2	99	24	1	...	10	VII 18
5	...	...	11	1	...	...	...	...	...	...	...	...	...	...	...	87
27	...	...	2	6	...	...	1	...	...	...	...	...	...	...	...	88
11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	89
147	6	...	67	59	2	...	19	35	1	...	12	2	...	...	...	95
4	1	...	9	1	1	...	5	1	...	...	...	...	...	...	...	96
216	...	...	116	82	...	2	40	80	...	1	56	14	1	...	8	97
8	...	...	4	3	...	...	7	5	...	...	4	...	...	...	...	98
...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	99
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	100
1	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...	101
...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	102
12	...	...	3	17	...	...	4	...	...	...	...	...	...	...	...	103
99	1	...	37	13	...	...	26	22	...	...	11	6	...	...	1	104
84	3	...	53	20	...	...	6	25	...	1	10	1	...	...	...	105
27	1	1	91	17	...	...	30	25	...	...	6	1	...	...	1	106
168	3	2	175	52	2	1	48	21	...	...	13	...	...	...	...	19
8	...	...	4	3	...	...	...	...	...	...	...	...	...	...	...	107
...	...	...	7	3	...	...	...	...	...	...	...	...	...	...	...	108
1	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	109
1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	110
1	...	...	...	5	...	...	5	...	...	...	...	...	...	...	...	111
...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	112
1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	115
...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	122

° For remaining areas in Quetta-Peshin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.			Dependents.	Total Actual Workers and Dependents.	TOTAL AREAS CENSUSED ON THE STANDARD SCHEDULE.			
		Total.	Partially Agriculturalists.	Dependents.			Total.	Partially Agriculturalists.	Dependents.	
					Males.					Females.
1	2	3	4	5	6	7	8	9	10	11
VII.—FOOD, DRINK AND STIMULANTS—contd.										
123. Cardamum, Betel Leaf and Arecanut Sellers ...	48	17	3	...	28	48	17	3	...	28
124. Grocers and General Condiment Dealers	184	75	2	1	107	184	75	2	1	107
126. Opium, Bhang, Ganja, etc., Sellers ...	26	13	...	...	13	26	13	...	...	13
127. Salt Makers ...	58	25	...	...	33	...	...	...	...	...
128. Salt Sellers ...	104	42	...	1	62	1	1	...	1	...
129. Tobacco and Snuff Manufacturers ...	4	2	...	...	2	4	2	...	...	2
130. Tobacco and Snuff Sellers ...	132	79	...	1	53	81	49	...	1	32
134. Wine and Spirit Sellers ...	73	44	...	...	29	73	44	...	...	29
135. Miscellaneous ...	13	7	...	...	6	13	7	...	...	6
VIII.—LIGHT, FIRING AND FORAGE	1556	420	3	1	713	826	615	3	1	208
20. LIGHTING ...	13	4	1	...	8	13	4	1	...	8
136. Gas Works: Owners, Managers and Superior Staff...	1	1	...	...	...	1	1	...	...	...
144. Sellers of Vegetable Oil for lighting.	1	...	1	...	...	1	...	1	...	...
145. Match, Candle, Torch, Lamp, Lantern Makers and Sellers, ect. ...	11	3	...	...	8	11	3	...	...	8
21. FUEL AND FORAGE	1543	836	2	1	705	813	611	2	1	200
147. Collieries: Miners and other Subordinates ...	690	563	1	...	126	690	563	1	...	126
148. Coal Dealers, Brokers, Company Managers, etc. ...	3	1	...	...	2	3	1	...	...	2
149. Hay, Grass, and Fodder Sellers ...	35	16	1	...	18	35	16	1	...	18
150. Firewood, Charcoal and Cowdung Sellers ...	815	236	...	1	559	85	31	...	1	54
IX.—BUILDINGS...	682	431	1	13	250	621	408	1	13	212
22. BUILDING MATERIALS	60	42	...	...	18	57	39	...	...	18
152. Brick and Tile Factories: Operatives and other Subordinates ...	7	4	...	...	3	7	4	...	...	3
154. Stone and Marble Works: Labourers and other Subordinates ...	4	3	...	...	1	4	3	...	...	1
155. Brick and Tile Makers ...	33	28	...	...	5	30	25	...	...	5
156. Do. do. Sellers ...	2	2	...	...	...	2	2	...	...	...
157. Lime, Chunam and Shell Burners ...	5	3	...	...	2	5	3	...	...	2
158. Do. do. do. Sellers ...	9	2	...	...	7	9	2	...	...	7

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE, °

QUETTA-PISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.	
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.		
Total.	Partially Agriculturists.			Total.	Partially Agriculturists.			Total.	Partially Agriculturists.			Total.	Partially Agriculturists.				
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.		
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
																	VII.
18	3	...	24	1	...	...	4	...	...	...	...	...	...	...	...	...	123
59	...	1	77	11	2	...	25	5	...	...	5	...	...	...	...	...	124
10	...	...	8	2	...	...	5	1	...	...	...	...	...	...	...	...	126
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	127
...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	128
...	...	...	...	...	...	...	2	2	...	...	...	...	...	...	...	...	129
29	...	1	31	12	...	...	1	8	...	...	...	...	...	...	...	...	130
30	...	...	15	9	...	...	6	5	...	...	8	...	...	...	...	...	134
4	...	...	6	3	...	...	...	...	...	...	...	...	...	...	...	...	135
37	2	...	72	532	...	...	125	9	...	1	...	37	1	...	11	VIII.	
3	1	...	6	...	...	...	2	1	...	...	...	...	...	...	...	...	20
1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	136
...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	144
2	...	...	6	...	...	...	2	1	...	...	...	...	...	...	...	...	145
34	1	...	66	532	...	...	123	8	...	1	...	97	1	...	11	IX.	
...	...	...	...	527	...	...	115	...	...	...	...	36	1	...	11	147	
...	...	...	...	1	...	...	2	...	...	...	...	...	...	...	...	...	148
14	1	...	16	1	...	...	2	...	...	...	...	1	...	...	...	...	149
20	...	...	50	3	...	...	4	8	...	1	...	...	...	...	...	...	150
179	1	1	122	116	...	4	67	66	...	...	14	47	...	8	9	IX.	
17	...	...	15	11	...	...	3	11	...	...	...	...	...	...	...	...	22
4	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	152
3	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	154
4	...	...	2	10	...	...	3	11	...	...	...	...	...	...	...	...	155
1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	156
3	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	157
2	...	...	7	...	...	...	...	...	...	...	...	...	...	...	...	...	158

° For remaining areas in Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED.				
	Total Actual Workers and Dependents.	Actual Workers.			Dependents.	Total Actual Workers and Dependents.	Actual Workers.			Dependents.
		Total.		Partially Agriculturalists.			Total.		Partially Agriculturalists.	
		Males.	Females.		Males.		Both Sexes.	Males.		Females.	Males.	Both Sexes.
2	3	4	5	6	7	8	9	10	11	
IX.—BUILDINGS—contd.										
23. ARTIFICERS IN BUILDING ...	622	389	1	13	232	564	369	1	13	194
162. Building Contractors ...	111	48	...	1	63	73	37	...	1	36
163. Masons and Builders ...	499	335	1	12	163	479	326	1	12	152
164. Painters, Plumbers, and Glaziers ...	9	5	...	...	4	9	5	...	...	4
166. Stone and Marble Workers ...	3	1	...	...	2	3	1	...	...	2
X.—VEHICLES AND VESSELS.										
25. CARTS, CARRIAGES, ETC. ...	44	23	...	1	21	44	23	...	1	21
172. Cart and Carriage Sellers ...	1	1	...	...	...	1	1	...	...	...
173. Painters of Carriages, etc. ...	43	22	...	1	21	43	22	...	1	21
XI.—SUPPLEMENTARY REQUIREMENTS										
28. BOOKS AND PRINTS ...	86	48	...	20	207	544	349	...	20	195
183. Printing Presses: Owners, Managers and Superior Staff ...	7	4	...	...	3	7	4	...	...	3
184. Printing Presses: Workmen and other Subordinates ...	41	29	...	...	12	41	29	...	...	12
185. Hand Press Proprietors, Lithographers and Printers ...	2	2	...	...	...	2	2	...	...	...
186. Book-binders ...	27	10	...	...	17	27	10	...	...	...
187. Book-sellers, Book-Agents and Publishers ...	9	3	...	...	6	9	3	...	...	17
29. WATCHES, CLOCKS AND SCIENTIFIC INSTRUMENTS ...	24	10	...	...	14	24	10	...	...	6
190. Watch and Clock Makers ...	23	9	...	...	14	23	9	...	...	14
191. Do. do. Sellers and Opticians..	1	1	...	...	...	1	1	...	...	14
30. CARVING AND ENGRAVING ...	3	3	...	...	...	2	2	...	...	...
194. Wood and Ebony Carvers ...	1	1	...	...	...	1	1	...	...	...
198. Die-sinkers and Seal, etc., Engravers..	2	2	...	...	...	1	1	...	...	...
31. TOYS AND CURIOSITIES—										
203. Hukka-stem Makers and Sellers ...	9	4	...	...	5	9	4	...	...	5
32. MUSIC AND MUSICAL INSTRUMENTS.—										
206. Music and Musical Instrument Makers	12	4	...	...	8	...	...	...	...	...

XV.
MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE. °																Number of Order, Sub-order and Group.
QUETTA-PISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				
Actual Workers.				Actual Workers.				Actual Workers.				Actual Workers.				
Total.		Partially Agricul- turists.	Dependents.	Total.		Partially Agricul- turists.	Dependents.	Total.		Partially Agricul- turists.	Dependents.	Total.		Partially Agricul- turists.	Dependents.	
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
162	1	1	107	105	...	4	64	55	...	...	14	47	..	8	9	IX. 23
11	20	18	...	1	14	7	...	...	..	1	...	...	2	162
145	1	1	81	87	..	3	50	48	...	...	14	48	...	8	7	163
5	4	...	...	...	...	...	...	...	...	...	...	...	...	164
1	2	...	...	...	...	...	...	...	...	...	...	...	...	166
19	...	1	18	4	...	...	3	...	...	...	...	...	...	..	...	X. 25
1	172
18	...	1	18	4	...	...	3	...	...	...	...	...	..	...	...	173
334	...	19	190	4	...	...	4	...	...	1	1	...	...	...	...	XI. 28
44	34	3	...	...	4	1	...	...	...	...	...	...	...	183
4	3	...	...	...	...	...	..	...	...	...	...	...	...	184
29	12	...	...	...	...	...	..	...	...	...	...	...	...	185
2	186
7	14	2	...	...	3	1	...	...	...	...	...	...	...	187
2	5	1	...	...	1	...	...	...	...	...	...	...	...	29
10	14	...	...	...	...	...	...	...	...	...	...	...	...	190
9	14	...	...	...	...	...	...	...	...	...	...	...	...	191
1	30
1	1	...	...	...	...	...	...	...	...	...	...	...	194
1	198
..	1	1	...	...	...	...	...	...	...	...	...	...	...	31
4	5	...	...	...	...	...	...	...	...	...	...	...	...	203
...	206

° For remaining areas in Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED.				
	Total Actual Workers and Dependents.	Actual Workers.			Dependents.	Total Actual Workers and Dependents.	Actual Workers.			Dependents.
		Total.	Partially Agriculturists.				Total.	Partially Agriculturists.		
			Males.	Females.	Males.			Both Sexes.	Males.	Females.	Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
XI.—SUPPLEMENTARY REQUIREMENTS—contd.										
34. FURNITURE—										
221. Furniture Sellers	4	3	...	...	1	4	3	...	...	1
35. HARNESS...										
222. Harness (not Leather) Makers and Sellers	1	1	...	...	...	1	1	...	...	...
223. Saddle Cloth Makers, Embroiderers and Sellers	2	2	...	...	...	2	2	...	...	...
36. TOOLS AND MACHINERY										
226. Machinery and Engineering Workshops: Operatives and other Subordinates	32	18	...	...	14	32	18	...	...	14
228. Knife and Tool-Sellers... ..	9	8	...	1	...	8	8	...	1	...
232. Mechanics other than Railway Mechanics	31	15	...	...	16	31	15	...	...	16
233. Machinery Dealers, etc.	3	1	...	...	2	3	1	...	...	2
37. ARMS AND AMMUNITION										
237. Arsenal: Superior Staff	12	6	...	...	6	12	6	...	...	6
238. Do. Operatives and other Subordinates	330	231	...	19	99	330	231	...	19	99
246. Makers of Swords, Spears and other Weapons	6	2	...	...	4	...	...	...	...	...
XII.—TEXTILE FABRICS AND DRESS										
38. WOOL AND FUR										
250. Felt and Pashm Workers	737	266	...	...	471	8	2	...	...	6
251. Persons occupied with Blankets, Woollen Cloth and Yarn, Fur, Feathers, and Natural Wool	595	204	...	...	391	46	18	...	...	28
252. Wool Carders	10	9	...	...	1	10	9	...	...	1
39. SILK—										
260. Silk Carders, Spinners and Weavers, Makers of Silk Braid and Thread	20	11	...	...	9	20	11	...	...	9
40. COTTON										
271. Cotton Cleaners, Pressers and Ginners	15	7	...	...	8	15	7	...	...	8
272. Cotton Weavers: Hand Industry	65	22	...	...	43	1	1	...	...	...
275. Cotton Spinners, Sisters and Yarn Beaters	1	...	1	...	...	1	...	1	...	...
276. Cotton Yarn and Thread Sellers	11	9	1	...	1	11	9	1	...	1
278. Cotton Dyers	1	1	...	...	...	1	1	...	...	...

XV.
MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE.*

QUETTA-PISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.	
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.		
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.				
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.		
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
...	XI.
...	34
1	2	...	...	1	...	...	...	...	...	221
3	35
1	222
2	223
34	32	...	...	...	...	8	...	1	...	...	...	...	...	...	38
18	14	...	...	...	...	...	...	...	...	...	...	...	...	...	226
...	8	...	1	...	...	...	...	...	...	228
15	16	...	...	...	...	...	...	...	...	...	...	...	...	...	232
1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	233
237	...	18	105	...	...	...	...	...	...	...	...	...	...	...	...	...	37
6	6	...	...	...	...	...	...	...	...	...	...	...	...	...	237
231	...	19	99	...	...	...	...	...	...	...	...	...	...	...	...	...	238
...	246
435	11	1	220	115	2	...	70	121	3	3	34	4	1	...	1	XII	
18	28	13	...	...	7	...	...	...	...	...	...	...	...	...	38
2	5	...	...	...	...	...	...	...	...	...	250
14	27	4	...	...	1	...	...	...	...	...	...	...	...	...	251
...	9	...	...	1	...	...	...	...	...	...	...	...	...	252
...	39
9	6	1	...	...	3	1	...	...	...	...	...	...	...	...	256
13	2	...	7	5	...	...	2	...	...	...	...	...	...	...	...	...	40
3	6	4	...	...	2	...	...	...	...	...	...	...	...	...	271
...	1	...	...	...	...	...	...	...	...	...	...	...	...	272
...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	275
9	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	276
1	278

* For remaining areas in Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED.				
	Total Actual Workers and Dependents.	Actual Workers.			Dependents.	Total Actual Workers and Dependents.	Actual Workers.			Dependents.
		Total.	Partially Agriculturalists.				Total.	Partially Agriculturalists.		
		Males.	Females.	Males.	Both Sexes.		Males.	Females.	Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
XII.—TEXTILE FABRICS AND DRESS—<i>concl.</i>										
41. JUTE, HEMP, FLAX, COIR, ETC.—										
290. Rope, Sacking and Net Makers ...	6	2	...	...	4	6	2	...	...	4
42. DRESS	1,782	1,022	15	4	745	898	615	15	4	268
301. Embroiderers and Lace and Muslin Makers ..	3	2	1	...	...	3	2	1	...	...
302. Hat, Cap and Turban Makers, Binders and Sellers ...	24	15	...	...	9	24	15	...	...	9
304. Piece-goods Dealers	1,037	518	...	...	519	197	130	...	...	67
306. Tailors, Milliners, Dress-makers and Darners ...	718	487	14	4	217	674	468	14	4	192
XIII.—METALS AND PRECIOUS STONES	2,809	1,074	5	3	1,730	687	400	5	3	282
43. GOLD, SILVER AND PRECIOUS STONES	377	194	2	2	181	230	129	2	2	99
312. Goldsmiths' Dust-washers	4	2	...	...	1	4	3	...	...	1
314. Electro-platers	1	1	...	...	...	1	1	...	...	...
316. Gold and Silver Wire Drawers and Braid Makers ...	128	62	...	...	66	128	62	...	...	66
317. Workers in Gold, Silver and Precious Stones ...	233	125	2	2	106	86	60	2	2	24
318. Dealers in Gold, Silver and Precious Stones ...	11	3	...	...	8	11	3	...	...	8
44. BRASS, COPPER AND BELL-METAL	60	44	...	...	18	60	44	...	...	16
322. Brass, Copper and Bell metal Workers	56	40	...	...	16	56	40	...	...	16
323. Brass, Copper and Bell metal Sellers.	4	4	...	...	...	4	4	...	...	...
45. TIN, ZINC, QUICK SILVER AND LEAD	135	65	3	...	67	101	53	3	...	45
324. Workers in Tin, Zinc, Quick silver and Lead ...	129	60	3	...	66	95	48	3	...	44
325. Sellers of Tin, Zinc, and Lead Goods.	6	5	...	...	1	6	5	...	...	1
46. IRON AND STEEL	2,237	771	...	1	1,466	296	174	...	1	132
328. Workers in Iron and Hardware ...	2,236	771	...	1	1,465	295	174	...	1	121
329. Sellers of Iron and Hardware ...	1	...	...	...	1	1	...	...	...	1

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE.*

QUETTA-FISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
																XII
2	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	41
395	9	1	175	96	3	...	58	120	3	3	34	4	1	...	1	290
2	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	42
13	...	...	9	2	...	...	...	...	...	...	...	...	...	...	...	301
34	...	...	22	38	...	...	27	63	...	...	18	...	...	...	...	302
346	8	1	144	61	2	...	31	57	3	3	16	4	1	...	1	304
299	4	2	213	61	...	...	50	39	1	1	13	1	...	...	6	306
28	4	1	90	18	...	...	8	13	1	1	1	...	...	...	...	XIII
3	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	43
1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	812
61	...	...	61	1	...	...	5	...	...	...	...	...	...	...	...	314
30	1	1	20	17	...	...	8	13	1	1	1	...	...	...	...	316
3	...	...	8	...	...	...	...	...	...	...	...	...	...	...	...	817
37	...	...	16	...	...	...	...	7	...	...	...	...	...	...	...	318
33	...	...	16	...	...	...	...	7	...	...	...	...	...	...	...	44
4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	822
37	3	...	20	13	...	...	24	2	...	...	1	1	...	...	...	823
34	3	...	19	11	...	...	24	2	...	...	1	1	...	...	...	45
3	...	...	1	2	...	...	...	...	...	...	...	...	...	...	...	824
127	...	1	87	30	...	...	18	17	...	...	11	...	...	...	6	325
127	...	1	87	30	...	...	17	17	...	...	11	...	...	...	6	46
...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	326
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	320

* For remaining areas in Quetta-Fishin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded "as partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.				Total Actual Workers and Dependents.	TOTAL AREAS CENSUSED ON THE STANDARD SCHEDULE.			
		Total.		Partially Agriculturists.	Dependents.		Actual Workers.		Partially Agriculturists.	Dependents.
		Males.	Females.				Males.	Both Sexes.		
1	2	3	4	5	6	7	8	9	10	11
XIV.—GLASS, EARTHEN AND STONEWARE...	401	146	...	...	255	43	34	...	...	9
47. GLASS, AND CHINAWARE—										
333. Sellers of Glass and Chinaware other than Bangles ...	1	1	...	...	...	1	1	...	...	...
48. EARTHEN AND STONEWARE	400	145	...	...	255	42	33	...	...	9
336. Potters and Pot and Pipe-bowl Makers	270	94	...	...	176	21	15	...	...	6
337. Sellers of Pottery Ware	18	17	...	...	1	18	17	...	...	1
338. Grindstone and Millstone Makers and Menders	79	23	...	...	56	3	1	...	...	4
339. Grindstone and Millstone Sellers	33	11	...	...	22	...	...	...	...	...
XV.—WOOD, CANE AND LEAVES, &c....	1,644	750	...	1	894	518	365	...	1	153
49. WOOD AND BAMBOOS	1,558	721	...	1	837	479	345	...	1	134
344. Carpenters	1,491	682	...	1	809	420	308	...	1	112
345. Dealers in Timber and Bamboos	22	13	...	...	9	22	13	...	...	9
346. Wood-cutters and Sawyers	45	26	...	...	19	37	24	...	...	13
50. CANEWORK, MATTING AND LEAVES, ETC.	86	29	...	...	57	39	20	...	...	19
347. Baskets, Mats, Fans, Screens, Brooms, etc., Makers and Sellers	53	20	...	...	33	26	17	...	...	9
348. Comb and Toothstick Makers and Sellers	32	8	...	...	24	12	2	...	...	10
349. Leaf-plate Makers and Sellers	1	1	...	...	...	1	1	...	...	...
XVI.—DRUGS, GUMS, DYES, &c.—										
52. DRUGS, DYES, PIGMENTS, ETC.	199	119	...	...	80	105	81	...	...	24
369. Chemists and Druggists	24	21	...	...	3	24	21	...	...	3
372. Soap Sellers	9	7	...	...	2	6	4	...	...	2
373. Antimony Preparers and sellers	4	3	...	...	1	4	3	...	...	1
377. Perfume, Incense and Sandal-wood Sellers	1	1	...	...	...	1	1	...	...	...
378. Persons occupied with Miscellaneous Drugs	2	...	...	...	2	2	...	...	...	2
379. Persons occupied with Miscellaneous Dyes	159	87	...	...	72	68	52	...	...	16

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE.*

QUETTA-PISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
23	3	9	...	...	6	2	...	...	...	...	...	...	...	XIV
																47
1	333
23	3	9	...	...	6	2	...	...	...	...	...	...	...	48
8	2	5	...	...	4	2	...	...	...	...	...	...	...	336
14	1	3	...	...	...	...	...	...	...	...	...	...	...	337
...	1	...	...	2	...	...	...	...	...	...	...	...	338
...	339
268	120	69	...	1	25	27	...	...	3	1	...	...	5	XV
250	111	67	...	1	15	27	...	...	3	1	...	...	5	49
223	95	61	...	1	10	23	...	...	2	1	...	...	6	344
9	6	...	...	...	2	4	...	...	1	...	...	...	...	345
16	10	6	...	...	3	...	...	...	...	...	...	...	...	346
18	9	2	...	...	10	...	...	...	...	...	...	...	...	50
17	9	...	...	...	...	...	...	...	...	...	...	...	...	347
...	2	...	...	10	...	...	...	...	...	...	...	...	348
1	349
																XVI
53	22	18	...	...	2	10	...	...	...	...	...	...	...	52
15	3	2	...	...	...	4	...	...	...	...	...	...	...	369
4	2	...	...	...	...	...	...	...	...	...	...	...	...	372
1	1	2	...	...	...	...	...	...	...	373
1	377
...	2	...	...	...	...	...	...	...	...	...	...	...	...	378
32	15	16	...	...	1	4	...	...	...	...	...	...	...	379

* For remaining areas Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.

No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION ON

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.			Dependents.	Total Actual Workers and Dependents.	Actual Workers.			Dependents.
		Total.	Partially Agriculturalists.				Total.	Partially Agriculturalists.		
			Males.	Females.				Males.	Both Sexes.	
1	2	3	4	5	6	7	8	9	10	11
XVII.—LEATHER, &c.—										
53. LEATHER, HORN AND BONES ...	2,055	834	2	3	1,219	547	321	2	3	224
387. Shoe, Boot and Sandal-makers ...	1,910	751	1	2	1,158	431	249	1	2	181
398. Tanners and Curriers ...	1	...	...	...	1	1	...	...	...	1
399. Sellers of Manufactured Leather Goods ...	84	58	...	1	31	84	53	...	1	31
390. Sellers of Hides, Horns, Bristles and Bones ...	59	29	1	...	29	30	18	1	...	11
391. Water-bag, Well-bag, Bucket and Ghee-pot Makers ...	1	1	...	...	...	1	1	...	...	...
XVIII.—COMMERCE ...	17,693	6,756	8	15	10,929	1,863	946	8	15	912
54. MONEY AND SECURITIES ...	136	47	...	...	89	136	47	...	...	89
392. Bankers, Money-lenders, etc. ...	30	6	...	...	24	30	6	...	...	24
393. Insurance Agents and Under-writers.	13	6	...	...	7	13	6	...	...	7
394. Money-changers and Testers ...	55	17	...	...	38	55	17	...	...	58
395. Bank Clerks, Cashiers, Bill Collectors, Accountants, etc. ...	33	18	...	...	20	33	18	...	...	20
55. GENERAL MERCHANTS ...	6,093	2,163	2	3	3,927	207	121	2	3	84
396. General Merchants ...	6,087	2,163	2	3	3,922	202	121	2	3	79
397. Merchants, Managers, Accountants, Clerks, Assistants, etc. ...	5	...	...	...	5	5	...	...	...	5
56. DEALING, UNSPECIFIED ...	11,087	4,336	6	10	6,751	1,174	624	6	10	544
398. Shopkeepers, otherwise Unspecified...	10,502	4,100	2	5	6,400	589	344	2	5	243
399. Shopkeeper's Clerks, Salesmen, &c. ...	13	9	...	...	4	13	9	...	...	4
400. Shopkeepers' and Money-lenders' Servants ...	8	6	...	2	2	8	6	...	2	2
401. Pedlars, Hawkers, etc. ...	564	265	4	3	295	564	265	4	3	295
57. MIDDLEMEN, BROKERS AND AGENTS ...	378	166	...	2	212	349	154	...	2	165
402. Brokers and Agents ...	152	59	...	1	93	143	57	...	1	86
403. Auctioneers, Auditors, Actuaries, Notaries Public, etc. ...	2	1	...	...	1	2	1	...	...	1
405. Farmers of Liquor, Opium, &c. ...	8	8	...	...	...	3	3	...	...	...
406. Contractors for Labour, Emigration Agents, etc. ...	42	22	...	...	20	42	22	...	...	20
407. Contractors, otherwise Unspecified ...	178	80	...	1	98	158	70	...	1	88
408. Clerks employed by Middlemen ...	1	1	...	...	...	1	1	...	...	...

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE.*

QUETTA-FISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
228	1	2	178	40	1	...	28	49	...	1	20	4	...	...	...	XVII 53
117	1	1	149	32	...	...	19	37	...	1	13	3	...	...	...	387
...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	388
39	...	1	24	1	...	...	...	12	...	...	7	1	...	...	...	389
12	...	...	5	6	1	...	6	...	...	...	...	...	...	...	...	390
...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	391
594	6	9	677	147	...	2	147	191	2	4	87	14	...	...	1	XVIII 54
38	...	...	53	9	...	...	38	...	...	...	...	...	...	...	...	392
2	...	...	21	4	...	...	3	...	...	...	...	...	...	...	...	393
5	...	...	7	1	...	...	...	...	...	...	...	...	...	...	...	394
13	...	...	5	4	...	...	33	...	...	...	...	...	...	...	...	395
18	...	...	20	...	...	...	...	...	...	...	...	...	...	...	...	55
89	2	2	72	18	...	...	12	14	...	1	...	...	...	...	...	396
89	2	2	67	18	...	...	12	14	...	1	...	...	...	...	...	397
...	...	...	5	...	...	...	...	...	...	...	...	...	...	...	...	50
376	4	5	400	88	...	2	83	149	2	3	80	13	...	...	...	398
128	1	2	112	76	...	2	60	127	1	1	70	13	...	...	1	399
2	...	...	4	...	...	...	...	7	...	...	...	...	...	...	...	400
3	...	...	...	...	...	...	1	3	...	2	1	...	...	...	...	401
243	3	3	284	10	...	...	2	12	1	...	9	...	...	...	...	57
91	...	2	152	34	...	...	38	28	...	...	7	1	...	...	...	402
47	...	1	77	6	...	...	5	4	...	...	4	...	...	...	...	403
1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	405
...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	406
9	...	...	5	5	...	...	15	8	...	...	...	...	...	...	...	407
33	...	1	69	23	...	...	16	13	...	...	3	1	...	...	...	408
1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

* For remaining areas in Quetta-Fishin, Thal-Chotiali and Zhob, see Part 2.

No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.			Dependents.	Total Actual Workers and Dependents.	TOTAL AREAS CENSUSED ON THE STANDARD SCHEDULE.			
		Total.	Partially Agriculturalists.				Dependents.	Total.	Actual Workers.		Dependents.
			Males.	Females.	Males.				Both Sexes.	Males.		Females.	Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
XIX.—TRANSPORT AND STORAGE	73,930	26,810	1	245	47,119	5,284	3,557	1	245	1,726
58. RAILWAY	4,168	2,923	...	231	1,275	4,181	2,918	...	231	1,263
410. Other Administrative Officials ...	48	10	...	...	38	48	10	...	...	38
411. Clerical Staff on Railways	253	116	...	2	137	253	116	...	2	137
412. Station Masters and Assistants, Inspectors, Overseers, etc.	285	96	...	2	189	285	96	...	2	189
413. Guards, Drivers, Firemen, etc. ...	513	279	...	3	234	513	279	...	3	234
414. Pointmen, Shunters, Porters, Signallers, etc.	542	408	...	20	134	542	408	...	20	134
415. Railways, Service Unspecified	2,557	2,014	...	204	543	2,540	2,009	...	204	531
59. ROAD	69,228	23,011	1	...	45,816	605	337	1	...	237
417. Cart-owners and Drivers, Carting Agents, etc.	308	184	...	...	124	308	184	...	...	124
419. Drivers, Stable Boys, etc., not Private Servants	110	75	...	...	35	110	75	...	...	35
421. Pack Bullock Owners, Drivers, etc. ...	22	11	...	...	11	22	11	...	...	11
422. Pack Camel, Elephant, Mule, &c., Owners and Drivers... ..	68,788	23,341	1	...	45,446	165	97	1	...	67
60. WATER	11	3	...	...	8	11	3	...	...	8
429. Boat and Bargemen	3	1	...	...	2	3	1	...	...	2
431. Lock-keepers, etc., and Canal Service.	1	1	...	...	...	1	1	...	...	...
432. Harbour Works, Harbour Service and Livers	7	1	...	...	6	7	1	...	...	6
61. MESSAGES	425	224	...	10	201	419	220	...	10	199
433. Post Office: Officers and Superior Staff	53	20	...	2	33	53	20	...	2	33
434. Do. Clerks, Messengers, Runners and other Subordinates	172	96	...	4	76	172	96	...	4	76
435. Telegraph: Officers and Superior Staff.	20	8	...	...	12	20	8	...	...	12
436. Do. Clerks, Signallers, Messengers and other Subordinates	180	100	...	4	80	174	96	...	4	78
62. STORAGE AND WEIGHING	68	49	...	4	19	68	49	...	4	19
441. Porters	34	19	...	...	15	34	19	...	...	15
442. Weighmen and Measurers	34	30	...	4	4	34	30	...	4	4

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE.*

QUETTA-PISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			
Males.	Females.		Males.	Females.		Males.	Females.		Males.	Females.		Males.	Females.			
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
1,504	...	68	804	1,449	1	111	732	116	...	5	53	488	...	61	137	XIX
1,135	...	61	522	1,306	...	109	618	...	...	...	...	477	...	61	123	58
3	9	6	...	...	25	...	...	...	...	1	...	...	4	410
68	...	2	96	26	...	...	39	...	...	...	...	2	...	...	2	411
40	77	42	...	...	63	...	...	...	...	14	...	2	29	412
164	...	1	66	108	...	2	161	...	...	...	...	7	...	...	7	413
169	...	7	62	200	...	6	66	...	...	...	...	39	...	7	6	414
671	...	51	212	924	...	101	244	...	...	...	...	414	...	52	75	415
232	173	68	1	...	44	67	...	...	20	...	...	...	...	59
152	115	12	...	...	8	20	...	...	1	...	...	...	...	417
68	34	7	...	...	1	...	...	...	...	...	...	...	...	419
2	11	...	...	...	...	9	...	...	...	...	...	...	...	421
10	13	49	1	...	35	38	...	...	19	...	...	...	...	422
...	3	...	...	8	...	...	...	...	...	...	...	...	60
...	1	...	...	2	...	...	...	...	...	...	...	...	429
...	1	...	...	...	...	...	...	...	...	...	...	...	431
...	1	...	...	6	...	...	...	...	...	...	...	...	432
106	...	3	105	57	...	2	58	48	...	5	22	11	...	...	14	61
4	13	6	...	1	6	9	...	1	12	1	...	...	2	433
53	...	1	59	25	...	1	15	18	...	2	2	...	...	...	...	434
7	8	1	...	...	4	...	...	...	...	...	...	...	...	435
42	...	2	25	25	...	...	33	19	...	2	8	10	...	...	12	436
31	...	4	4	15	...	...	4	3	...	...	11	...	...	...	...	62
1	15	...	...	4	3	...	...	...	...	...	...	...	441
30	...	4	4	...	...	...	...	...	...	...	...	...	...	...	...	442

* For remaining areas in Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.

No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART I.—BALUCHISTAN.					PART I.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.		Partially Agriculturalists.	Dependents.	Total Actual Workers and Dependents.	TOTAL AREAS CENSUSED ON THE STANDARD SCHEDULE.			
		Total.					Total.	Actual Workers.		Dependents.
		Males.	Females.	Males.	Both Sexes.			Males.	Females.		Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
XX.—LEARNED AND ARTISTIC PROFESSIONS	4,259	1,841	93	29	2,325	1,809	904	93	29	812
63. RELIGION	2,151	875	17	2	1,259	240	132	17	2	91
44. Priests, Ministers, etc.	1,484	555	...	...	929	48	21	...	...	27
44a. Talibs (Students in Mosques)	59	49	...	...	4	...	...	...	...	...
445. Catechists, Readers, Church and Mission Service, etc.	78	30	15	1	33	78	30	15	1	33
446. Religious Mendicants, inmates of Monasteries, Convents, etc.	465	189	1	...	275	43	29	1	...	13
447. Church, Temple, Burial or Burning Ground Service, Pilgrim Conductors, Undertakers, &c.	63	46	1	1	16	63	46	1	1	16
449. Astrologers, Diviners, Horoscope-makers, &c.	6	6	...	...	2	8	6	...	...	2
64. EDUCATION	164	65	17	6	82	154	60	17	6	77
452. Principals, Professors and Teachers... ..	147	58	16	6	73	137	53	16	6	68
453. Clerks and servants connected with Education	17	7	1	...	9	17	7	1	...	9
65. LITERATURE	117	55	...	1	62	110	53	...	1	57
454. Authors, Editors, Journalists, &c.	1	1	...	...	...	1	1	...	...	...
456. Writers (Unspecified) and private Clerks	95	44	...	1	51	88	42	...	1	46
457. Public Scribes and Copyists	14	6	...	...	8	14	6	...	...	8
458. Service in Libraries and Literary Institutions	7	4	...	...	3	7	4	...	...	3
66. LAW	112	52	...	3	60	112	52	...	3	60
463. Articled Clerks and other Lawyer's Clerks	3	2	...	...	1	3	2	...	...	1
464. Petition-writers, Touts, &c.	109	50	...	3	59	109	50	...	3	59
67. MEDICINE	583	259	55	12	269	573	245	55	12	237
467. Practitioners with Diploma, License or Certificate	88	41	3	3	44	87	40	3	3	44
468. Practitioners without Diploma	118	43	...	...	75	74	31	...	...	43
469. Dentists	6	1	...	...	5	6	1	...	...	5
471. Vaccinators	14	8	...	...	6	14	8	...	1	6
472. Midwives	34	...	28	...	6	34	...	28	...	6
473. Compounders, Matrons, Nurses and Hospital, Asylum and Dispensary Service... ..	323	166	24	8	133	322	165	24	8	133

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE.*																	Number of Order, Sub-order and Group.
QUETTA-PISHIN.				THAL-CHOTIALI.				ZUOB.				BOLAN.					
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.		
Total.		Partially Agriculturalists.		Total.		Partially Agriculturalists.		Total.		Partially Agriculturalists.		Total.		Partially Agriculturalists.			
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.		
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
508	81	18	571	159	5	6	155	192	6	5	56	45	1	...	30	XX	
86	17	2	76	26	...	...	10	18	...	...	5	2	...	...	...	63
19	...	...	23	2	...	...	4	...	...	...	...	...	...	...	...	444
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	444A
17	11	1	27	8	...	...	2	4	...	...	4	1	...	...	...	445
26	1	...	11	1	...	...	2	2	...	...	...	...	...	...	...	446
18	1	...	19	15	...	...	2	12	...	...	1	1	...	...	...	447
6	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	449
43	16	4	45	13	...	2	27	4	1	...	2	1	...	...	3	64
36	15	4	40	12	...	2	23	4	1	...	2	1	...	...	3	452
6	1	...	5	1	...	...	4	...	...	...	...	...	...	...	...	453
41	...	1	49	9	...	...	8	2	...	...	...	1	...	...	...	65
1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	454
31	...	1	41	8	...	...	5	2	...	...	...	1	...	...	...	456
5	...	...	7	1	...	...	1	...	...	...	...	...	...	...	...	457
4	...	...	1	...	...	...	2	...	...	...	...	...	...	...	...	458
23	...	...	4	17	...	1	14	8	...	2	...	1	...	...	2	66
2	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	463
24	...	...	43	17	...	1	14	8	...	2	...	1	...	...	2	464
177	48	7	182	29	2	2	29	35	6	3	17	4	...	...	9	67
14	2	...	19	8	...	1	15	17	1	2	6	1	...	...	4	467
26	...	...	41	3	...	...	2	2	...	...	...	...	...	...	...	468
1	...	...	5	...	...	...	...	...	...	...	...	...	...	...	...	469
3	...	1	4	3	...	...	2	2	...	...	...	...	...	...	...	471
...	24	...	4	...	2	...	...	...	2	...	2	...	...	...	...	472
133	22	6	109	15	...	1	10	14	2	1	9	3	...	...	5	473

* For remaining areas in Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded as "partially agriculturalists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Total Workers.			Dependents.	Total Actual Workers and Dependents.	TOTAL AREAS CENSUSED ON THE STANDARD SCHEDULE.			
		Total.	Partially Agriculturalists.				Dependents.	Total.	Actual Workers.		Dependents.
			Males.	Females.	Males.				Both Sexes.	Males.		Females.	Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
XX.—LEARNED AND ARTISTIC PROFESSIONS—Conta.										
68. ENGINEERING AND SURVEY ...	519	319	...	5	300	481	285	...	5	106
474. Administrative and Inspecting Staff...	1	1	...	...	...	1	1	...	...	...
475. Civil Engineers and Architects ...	14	7	...	...	7	14	7	...	...	7
477. Draughtsmen and Operators in Survey Offices, Overseers, etc. ...	149	78	...	4	71	137	68	...	4	69
478. Clerks, &c., in Offices of the above ...	355	233	...	1	122	329	209	...	1	120
70. PICTORIAL ART AND SCULPTURE										
485 Photographers ...	27	11	...	...	16	27	11	...	...	16
71. MUSIC, ACTING, DANCING, ETC.—										
490. Actors, Singers and Dancers and their Accompanists...	586	205	4	...	377	148	66	4	...	78
XXI.—SPORT	43	19	...	...	24	18	11	...	...	7
72. SPORT ...	27	9	...	...	18	27	11	...	...	16
491. Race-course Services, Trainers, Book-makers, Jockeys, etc. ...	2	1	...	...	1	2	1	...	...	1
492. Shikaris, Falconers, and Bird-catchers.	25	8	...	...	17	...	...	...	...	...
73. GAMES AND EXHIBITIONS	16	10	...	...	6	16	10	...	...	6
494. Owners and Managers of Places of Public Entertainment ...	3	3	...	...	...	3	3	...	...	...
495. Persons engaged in Service of Places of Public Entertainment ...	12	6	...	...	6	12	6	...	...	6
499. Tumblers, Acrobats, Wrestlers, Professional Cricketers, etc. ...	1	1	...	...	...	1	1	...	...	...
XXII.—EARTHWORK AND GENERAL LABOUR	15,250	6,702	13	62	8,530	2,953	2,207	18	62	723
74. EARTHWORK, Etc. ...	1,850	1,234	2	18	384	1,044	852	2	18	190
500. Well-sinkers ...	325	170	...	...	155	...	...	...	...	...
501. Tank-diggers and Excavators...	12	3	...	...	9	12	3	...	...	9
502. Road, Canal and Railway Labourers.	1,263	1,061	2	18	200	1,032	849	2	18	181
75. GENERAL LABOUR—										
504. General Labour ...	13,650	5,469	10	44	8,166	1,909	1,355	16	44	533

XV.

MEANS OF LIVELIHOOD.

Parts 1 and 2.

ON THE STANDARD SCHEDULE,*																	Number of Order, Sub-order and Group.
QUETTA-PISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.					
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.		
Total.	Partially Agriculturalists.			Total.	Partially Agriculturalists.			Total.	Partially Agriculturalists.			Total.	Partially Agriculturalists.				
Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.	Males.	Females.	Males.	Both Sexes.		
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
																XX	
123	...	4	151	22	...	1	11	107	...	...	27	33	...	...	7	68
...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	474
6	...	...	5	1	...	...	2	...	...	...	...	...	...	...	...	475
34	...	4	53	7	...	...	6	25	...	...	10	2	...	...	...	477
88	...	...	93	13	...	1	3	82	...	...	17	31	...	...	7	478
																70	
9	...	...	13	1	...	...	2	...	...	...	...	2	...	...	1	485
																71	
5	...	...	11	42	3	...	54	18	...	...	5	1	1	...	8	490
6	...	...	7	...	...	...	...	5	...	...	...	...	...	...	...	XXI
1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	72
1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	491
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	492
5	...	...	6	...	...	...	...	5	...	...	...	...	...	...	...	73
...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	494
4	...	...	6	...	...	...	...	2	...	...	...	...	...	...	...	495
1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	499
1164	12	52	523	462	3	3	145	303	3	2	53	278	...	...	7	XXII
450	2	17	76	215	...	1	96	34	...	...	15	113	...	...	3	74
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	500
3	...	...	6	...	...	...	3	...	...	...	...	...	...	...	...	501
487	2	17	70	215	...	1	93	34	...	...	15	113	...	...	3	502
																75	
674	10	35	447	247	3	7	40	269	3	2	38	165	...	...	4	504

* For remaining areas in Quetta-Pishin, Thal-Chotiali and Zhob, see Part 3.
No females have been recorded as "partially agriculturists" in Baluchistan.

TABLE
OCCUPATION OR

Parts 1 and 2.

OCCUPATION OR MEANS OF LIVELIHOOD.	PART 1.—BALUCHISTAN.					PART 2.—AREAS CENSUSED				
	Total Actual Workers and Dependents.	Actual Workers.			Dependents.	Total Actual Workers and Dependents.	TOTAL AREAS CENSUSED ON THE STANDARD SCHEDULE.			
		Total.	Partially Agriculturalists.				Dependents.	Total.	Partially Agriculturalists.		Dependents.
			Males.	Females.	Males.				Both Sexes.	Males.		Females.	Males.	Both Sexes.
1	2	3	4	5	6	7	8	9	10	11
XXIII.—INDEFINITE AND DISREPUTABLE OCCUPATIONS	2,786	779	112	1	1,796	473	49	211	1	213
76. INDEFINITE—										
505. Uncertain or not returned	2,481	773	6	1	1,702	168	43	6	1	119
77. DISREPUTABLE	305	6	205	...	94	305	6	205	...	94
506. Prostitutes, including Saqins and Neanchis	299	...	205	...	94	299	6	205	...	94
507. Procurers, Pimps, etc....	6	6	...	...	...	6	6	...	...	...
XXIV.—INDEPENDENT	7,452	3,032	47	2	4,373	1,097	668	47	2	382
78. PROPERTY AND ALMS	6,983	2,733	34	1	4,216	698	391	34	1	288
510. House rent, Shares and other Property not being land	322	119	8	1	195	104	30	8	1	66
511. Allowance from Patrons or Relations.	4	1	1	...	2	4	1	1	...	2
512. Educational or other Endowments, Scholarships, &c.	23	8	...	...	15	19	4	...	...	15
513. Mendicancy (not in connection with a Religious Order)	6,634	2,625	25	...	4,004	566	356	25	...	165
79. AT THE STATE EXPENSE	469	299	13	1	167	404	277	13	1	114
514. Pension, Civil Services... ..	33	7	...	1	26	33	7	...	1	26
515. Do. Military Services	8	3	1	...	4	8	3	1	...	4
516. Do. Unspecified	58	21	1	...	36	21	8	1	...	12
518. Prisoners Under-trial	152	141	8	...	3	152	141	8	...	3
519. Do. for Debt	3	3	...	...	...	3	3	...	...	...
520. Do. convicted or in Reformatories.	117	112	3	...	2	115	110	3	...	2
520A. Refugees	26	7	...	...	19	...	...	...	...	...
520B. State Prisoners	72	5	...	...	67	72	5	...	...	67

XV.

MEANS OF LIVELIHOOD.

Parts I and II.

ON THE STANDARD SCHEDULE. †

QUETTA-FISHIN.				THAL-CHOTIALI.				ZHOB.				BOLAN.				Number of Order, Sub-order and Group.
Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	Actual Workers.			Dependents.	
Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			Total.	Partially Agricul- turists.			
Males.	Females.		Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.		
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
20	125	...	122	15	45	...	44	14	31	1	38	...	10	...	9	XXIII
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	76
16	5	...	82	15	...	...	16	12	1	1	19	...	...	...	2	505
4	120	...	40	...	45	...	28	2	30	...	19	...	10	...	7	77
...	120	...	40	...	45	...	28	...	30	...	19	...	10	...	7	506
4	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	507
320	24	2	179	247	16	...	135	72	4	...	68	29	3	...	...	XXIV
209	21	1	139	127	8	...	132	28	3	...	...	28	3	...	...	78
23	8	1	53	7	...	...	13	...	...	...	...	...	...	...	...	510
...	1	...	2	1	...	...	...	...	...	...	...	...	...	...	...	511
3	...	...	15	1	...	...	...	...	...	...	...	...	...	...	...	512
132	12	...	66	118	8	...	119	28	2	...	...	28	3	...	...	513
112	3	1	43	120	8	...	3	44	2	...	68	1	...	...	...	79
6	...	1	26	...	...	...	...	...	...	...	...	1	...	...	...	514
3	1	...	4	...	...	...	...	...	...	...	...	...	...	...	...	515
6	1	...	11	2	...	...	...	...	...	...	1	...	...	...	...	516
19	...	...	...	97	7	...	3	25	1	...	...	...	...	...	...	518
2	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	519
76	1	...	2	21	1	...	...	13	1	...	...	...	...	...	...	520
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	520A
...	...	...	...	...	...	...	...	5	...	...	67	...	...	...	...	520B

† For remaining areas in Quetta-Fishin, Thal-Chotiali and Zhob, see Part III.
No females have been recorded as partially agriculturists in Baluchistan.

TABLE XV.—OCCUPATION OR MEANS OF LIVELIHOOD.

Part III.—Administered Areas.

OCCUPATION OR MEANS OF LIVELIHOOD.	TOTAL ADMINISTERED AREAS.			QUETTA-PISHIN.		THAL-CHOTIALI.		ZHOB.		CHAGAI.	
	Total Supported (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).
TOTAL...	259,539	83,659	175,880	27,351	57,289	21,021	43,613	30,863	63,713	4,424	11,265
I.—ADMINISTRATION.	2,214	853	1,361	350	461	120	199	340	667	43	34
1. CIVIL SERVICE OF THE STATE	1,668	699	969	332	417	110	172	214	348	43	34
2. Officers of Government and their families	8	3	5	...	...	...	...	...	...	3	5
3. Clerks, Inspectors, etc., and their families	14	5	9	1	3	...	...	...	...	4	6
4. Constables, messengers, warders, and unspecified ...	1,646	691	955	331	414	110	172	214	346	36	23
3. VILLAGE SERVICE ...	648	154	392	18	44	10	27	128	321	...	...
8. Headmen not shown as agriculturists	475	128	347	8	28	...	...	120	319	...	...
9. Accountants not shown as agriculturists	71	26	45	10	16	10	27	6	2	...	...
III.—SERVICE OF NATIVE AND FOREIGN STATES.											
6. CIVIL OFFICERS—											
22. Menials and unspecified ...	27	22	5	...	...	22	5	...	...	...	...
IV.—PROVISION AND CARE OF ANIMALS.											
8. STOCK BREEDING AND DEALING	22,623	6,928	15,697	433	880	796	1,436	2,861	5,515	2,838	7,766
25. Horse, mule and ass breeders, dealers and attendants,	60	8	52	8	52	...	...	...	...	...	...
27. Herdsmen	1,901	704	1,197	172	346	223	428	309	423	...	...
29. Camel breeders, dealers and attendants	5,967	1,424	4,543	...	...	...	...	5	1	1,419	4,542
30. Sheep and goat breeders and dealers... ..	14,684	4,784	9,900	247	577	573	1,008	2,547	5,091	1,417	3,224
31. Shepherds and goatherds... ..	11	6	5	6	5	...	...	...	...	...	...
V.—AGRICULTURE.	197,996	62,458	135,538	21,576	47,949	17,133	36,491	22,474	47,983	1,275	3,115
10. LANDHOLDERS AND TENANTS—											
36. Landholders and landholding agriculturists	197,048	62,143	134,905	21,453	47,748	17,073	36,365	22,345	47,677	1,274	3,115
11. AGRICULTURAL LABOURERS	236	310	628	119	194	60	128	131	306	...	...
38. Farm servants	375	126	249	37	42	...	...	89	207	...	...
39. Field Labourers	561	184	377	82	152	60	126	42	99	...	...
12. GROWERS OF SPECIAL PRODUCTS—											
52. Fruit and vegetable growers	12	5	7	4	7	...	...	...	...	1	...

TABLE XV—continued.

Part III.—Administered Areas.

OCCUPATION OR MEANS OF LIVELIHOOD.	TOTAL ADMINISTERED AREAS			QUETTA-PISHIN.		THAL-CHOTIALI.		ZHOB.		CHAQAL.	
	Total Supported (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).
VI.—PERSONAL, HOUSEHOLD AND SANITARY SERVICES.	604	265	339	162	166	67	141	19	16	17	16
14. PERSONAL AND DOMESTIC SERVICE	537	229	308	141	147	57	137	18	16	13	8
60. Barbers	123	34	89	5	17	29	72	...	...	...	...
61. Cooks	63	19	44	10	34	7	4	...	1	2	5
62. Door-keepers, etc.	8	4	4	...	...	4	4	...	...	...	...
63. Grooms, coachmen, dog-boys, etc.	52	17	35	16	35	...	...	1	...	...	...
64. Indoor servants	187	123	64	99	41	10	21	12	2	2	...
65. Washermen	30	14	16	...	5	6	8	...	...	8	3
66. Water-carriers	20	4	16	2	1	1	10	...	5	1	...
68. Miscellaneous and unspecified	54	14	40	9	14	...	18	5	8	...	...
16. SANITATION—											
74. Sweepers and scavengers	67	36	31	21	19	10	4	1	...	4	8
VII.—FOOD, DRINK AND STIMULANTS ...	865	421	444	227	165	40	71	154	208	...	...
17. PROVISION OF ANIMAL FOOD	62	32	30	18	11	11	6	5	13	...	...
76. Butchers and slaughterers	33	22	11	11	5	11	6	...	...	...	...
78. Cow and buffalo keepers and milk and butter sellers	11	5	6	5	6	...	...	...	...	...	...
82. Ghee preparers and sellers	18	5	13	...	...	...	...	5	13	...	...
18. PROVISION OF VEGETABLE FOOD	548	240	308	130	130	29	65	81	113	...	...
88. Flour mills: operatives and other subordinates	416	139	227	98	89	22	51	69	87	...	...
96. Bakers	11	5	6	5	6	...	...	...	...	...	...
97. Grain and pulse dealers	7	1	6	...	...	...	...	1	6	...	...
98. Grain parchers	15	5	10	...	...	5	10	...	...	...	...
100. Oil pressers	4	2	2	2	2	...	...	...	...	...	...
103. Sweetmeat makers	6	2	4	...	...	2	4	...	...	...	...
105. Vegetable and fruit sellers	73	31	42	25	33	...	...	6	9	...	...
106. Miscellaneous	16	5	11	...	...	...	...	5	11	...	...
19. PROVISION OF DRINK, CONDIMENTS AND STIMULANTS	255	149	106	81	24	...	...	68	82	...	...
110. Breweries: workmen and other subordinates	98	77	21	77	21	...	...	...	...	...	...
122. Waterworks: workmen and other subordinates	8	1	2	1	2	...	...	...	...	...	...
128. Salt sellers	103	41	62	3	1	...	...	38	61	...	...
130. Tobacco and snuff sellers... ..	51	30	21	...	...	...	...	30	21	...	...

TABLE XV—continued.

Part III.—Administered Areas.

OCCUPATION OR MEANS OF LIVELIHOOD.	TOTAL ADMINISTERED AREAS.			QUETTA-PISHIN.		THAL-OROTIAJI.		ZROB.		CHAGAI.	
	Total Supported (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).
VIII.—LIGHT, FIRING AND FORAGE—											
21. FUEL AND FORAGE—											
150. Firewood, charcoal and cowdung sellers ...	730	225	565	101	205	109	274	15	26	...	...
IX.—BUILDINGS ...	61	23	38	13	36	3	...	2	2	...	...
22. BUILDING MATERIALS—											
155. Brick and tile makers ...	3	3	...	...	...	3	...	...	...	...	...
23. ARTIFICERS IN BUILDING ...	58	20	38	18	35	...	...	2	2	...	...
163. Building contractors ...	38	11	27	11	27	...	...	...	...	...	...
163. Masons and builders ...	20	9	11	7	9	...	...	2	2	...	...
XI.—SUPPLEMENTARY REQUIREMENTS.	19	7	12	7	12	...	...	...	...	...	...
30. CARVING AND ENGRAVING—											
198. Dye-sinkers and seal, etc., engravers ...	1	1	...	1	...	...	...	...	...	...	...
32. MUSIC AND MUSICAL INSTRUMENTS—											
206. Music and musical instruments makers ...	12	4	8	4	8	...	...	...	...	...	...
37. ARMS AND AMMUNITION—											
246. Makers of swords, spears, and other weapons ...	6	2	4	2	4	...	...	...	...	...	...
XII.—TEXTILE FABRIC AND DRESS ...	2,226	878	1,348	352	409	52	103	466	836	8	...
33. WOOL AND FUR ...	1,278	450	828	55	95	21	49	374	634	...	...
250. Felt and Pashm workers ...	729	264	465	...	...	17	35	247	430	...	...
251. Persons occupied with blankets, woollen cloth and yarn, fur, feathers and natural wool ...	549	186	363	55	95	4	14	127	254	...	...
40. COTTON—											
272. Cotton weavers: hand industry ...	64	21	43	...	...	21	43	...	...	...	...
42. DRESS ...	834	467	477	297	314	10	11	92	152	8	...
304. Piece-goods dealers ...	840	388	452	290	293	7	9	91	150	...	...
306. Tailors, milliners, dress-makers and darners ...	44	19	25	7	21	3	2	1	2	8	...

TABLE XV—continued.

Part 3—Administered Areas.

OCCUPATION OR MEANS OF LIVELIHOOD.	TOTAL ADMINISTERED AREAS.			QUETTA-PISHIN.		THAL-CHOTIALI.		ZHOE.		CHAGAL.	
	Total Supported (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).
XIII.—METALS AND PRECIOUS STONES...	1,861	582	1,279	248	495	127	352	165	340	42	92
13. GOLD, SILVER & PRECIOUS STONES—											
317. Workers in gold, silver and precious stones	139	57	82	24	38	23	30	10	14	...	...
15. TIN, ZINC, QUICK-SILVER AND LEAD—											
324. Workers in tin, zinc, quick-silver and lead	84	12	22	12	22	...	...	...	...	...	...
16. IRON AND STEEL—											
328. Workers in iron and hardware... ..	1,688	513	1,175	212	435	104	322	155	326	42	92
XIV.—GLASS, EARTHEN AND STONEWARE—											
48. EARTHEN & STONEWARE	193	59	134	22	54	22	40	15	40	...	...
336. Potters and pot and pipe-bowl makers	84	26	58	...	...	22	40	4	18	...	...
338. Grindstone and millstone makers and menders	76	22	54	22	54	...	...	...	...	...	...
339. Grindstone and millstone sellers	33	11	22	...	...	...	...	11	22	...	...
XV.—WOOD, CANE & LEAVES, &c.	406	144	262	72	146	42	100	15	15	15	1
49. WOOD AND BAMBOOS	59	135	224	66	132	39	76	15	15	15	1
344. Carpenters	351	133	218	66	132	37	70	15	15	15	1
346. Wood cutters and sawers..	8	2	6	...	...	2	6	...	...	...	...
50. CANEWORK, MATTING AND LEAVES, &c.	47	9	38	6	14	3	24	...	...	...	...
347. Baskets, mats, fans, screens, brooms, &c., makers and sellers	27	3	24	...	...	3	24	...	...	...	...
348. Comb & tooth-stick makers and sellers	20	6	14	6	14	...	...	...	...	...	...
XVI.—DRUGS, GUMS, DYES, &c.											
52. DRUGS, DYES, PIGMENTS, &c.	20	9	11	5	...	...	...	3	4	1	7
372. Soap sellers.... ..	3	3	...	3	...	...	...	...	...	...	...
379. Persons occupied with miscellaneous dyes	17	6	11	2	...	...	...	3	4	1	7
XVII.—LEATHER, &c.											
53. LEATHER, HORN AND BONES	301	105	196	27	43	60	130	18	23	...	...
387. Shoe, boot and sandal makers	272	94	178	16	25	60	130	18	23	...	...
390. Sellers of hides, horns, bristles and bones... ..	29	11	18	11	18	...	...	...	...	...	...

TABLE XV.—continued.

Part 3.—Administered Areas.

OCCUPATION OR MEANS OF LIVELIHOOD.	TOTAL ADMINISTERED AREAS.			QUETTA-PISHIN.		THAL-CHOTIALI.		ZHOB.		CHAGAI.	
	Total Supported (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).
XX.—LEARNED AND ARTISTIC PROFESSIONS—continued.											
68. ENGINEERING AND SURVEY	38	34	4	24	2	...	...	10	2	...	...
477. Draughtsmen and Operators in Survey offices, overseers, &c.	12	10	2	...	...	...	...	10	2	...	...
478. Clerks, &c., in offices of the above	26	24	2	24	2	...	...	...	...	...	...
71. MUSIC, ACTING, DANCING, &c.—											
490. Actors, singers, dancers and their accompanists ...	181	40	91	7	18	31	56	...	...	2	17
XXI.—SPORT.											
72. SPORT—											
492. Shikaris, falconers and bird-catchers	25	8	17	...	...	...	...	8	17	...	...
XXII.—EARTHWORK & GENERAL LABOUR.											
74. EARTHWORK, &c.	7,091	2,854	4,237	1,313	2,632	374	637	1,137	923	30	45
500. Well sinkers	558	382	174	51	58	2	2	329	114	...	...
502. Road, canal and railway labourers	325	170	155	48	56	...	...	122	99	...	...
502. Road, canal and railway labourers	231	212	19	3	2	2	2	207	15	...	...
75. GENERAL LABOUR—											
504. General labour	6,535	2,472	4,063	1,262	2,574	372	635	808	809	30	45
XXIII.—INDEFINITE AND DISREPUTABLE OCCUPATIONS.											
76. INDEFINITE—											
505. Uncertain or not returned.	1,888	547	1,341	58	124	134	351	345	854	10	12
XXIV.—INDEPENDENT.											
78. PROPERTY AND ALMS.	4,172	1,530	2,642	587	513	217	299	725	1,327	1	3
510. House rent, shares and other property not being land	4,109	1,510	2,599	583	503	217	299	709	1,324	1	3
510. House rent, shares and other property not being land	218	89	129	42	28	47	103	...	...	...	...
512. Educational or other endowments, scholarships, &c.	4	4	...	...	...	...	...	4	...	...	...
513. Mendicancy (not in connection with a religious order)	3,887	1,417	2,470	541	477	170	196	705	1,194	1	3
79. AT THE STATE EXPENSE											
516. Pension unspecified	63	20	43	4	10	...	...	16	33	...	...
520A. Refugees	37	13	24	4	10	...	...	9	14	...	...
520A. Refugees	26	7	19	...	...	...	...	7	19	...	...

TABLE XV.
OCCUPATION OR MEANS OF LIVELIHOOD.

Part 4.—Agency.

OCCUPATION OR MEANS OF LIVELIHOOD.	TOTAL AGENCY.			MARRI & BUGTI COUNTRY.		KALAT.		LAS BELA.	
	Total Sup-ported. (Both Sexes).	Actual Workers (Males).	Dependents. (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents. (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).
TOTAL ...	502,500	175,425	327,075	13,115	25,804	144,218	263,254	18,092	38,017
I.—ADMINISTRATION. •									
I. CIVIL SERVICE OF THE STATE—									
4. Constables, Messengers, Warders and Unspecified	3,728	1,229	2,499	1,019	2,109	210	390	...	...
III.—SERVICE OF NATIVE AND FOREIGN STATES.	2,889	1,447	1,442	...	...	879	672	568	770
6. CIVIL OFFICERS—									
20. Chiefs and Officers... ..	33	8	25	...	...	6	16	2	9
7. MILITARY—									
24. Privates, etc.	2,856	1,439	1,417	...	...	873	656	566	761
IV.—PROVISION AND CARE OF ANIMALS..									
8. STOCK-BREEDING AND DEALING—									
30. Sheep and Goat Breeders and Dealers ...	28,877	9,562	19,315	...	...	5,619	10,245	3,948	9,070
V.—AGRICULTURE	377,414	132,316	244,598	11,152	21,905	111,928	202,809	9,736	19,887
10. LAND-HOLDERS AND TENANTS—									
36. Land-holders and Land-holding Agri-culturists	376,846	132,591	244,255	11,152	21,905	111,721	202,487	9,718	19,863
11. AGRICULTURAL LABOURERS—									
38. Farm Servants	568	225	343	...	...	207	310	18	24
VI.—PERSONAL, HOUSEHOLD AND SANITARY SERVICES.	4,529	1,479	3,050	...	...	1,070	2,164	409	686
14. PERSONAL AND DOMESTIC SERVI- CES									
60. Barbers	321	99	222	...	...	99	222	...	...
64. Indoor Servants	252	90	162	...	...	90	162	...	...
65. Washermen	389	131	258	...	...	129	255	2	3
68. Miscellaneous and Unspecified	1,484	476	1,008	...	...	476	1,008	...	...
68A. Slaves	1,290	407	883	...	...	...	...	407	883
16. SANITATION									
74. Sweepers and Scavengers	793	276	517	...	...	276	517	...	...

TABLE XV—continued.

Part 4.—Agency.

OCCUPATION OR MEANS OF LIVELIHOOD.	TOTAL AGENCY.			MARRI & BUGTI COUNTRY.		KALAT.		LAS BELA.	
	Total Sup-ported.	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).
VII.—FOOD, DRINK AND STIMULANTS	4,116	1,154	2,962	...	...	84	153	1,070	2,809
17. PROVISION OF ANIMAL FOOD ...	3,975	1,102	2,873	...	...	32	64	1,070	2,809
76. Butchers and Slaughterers ...	96	32	64	...	...	32	64	...	...
79. Fishermen and Fish-curers ...	3,879	1,070	2,809	...	...	..	...	1,070	2,809
18. PROVISION OF VEGETABLE FOOD—									
98. Grain-parchers	83	27	56	...	...	27	56	...	...
19. PROVISION OF DRINK, CONDIMENTS AND STIMULANTS—									
127. Salt-makers	58	25	33	...	...	25	33	...	...
XIII.—METALS AND PRECIOUS STONES	261	92	169	...	...	87	169	5	...
43. GOLD, SILVER & PRECIOUS STONES									
317. Workers in Gold, Silver and Precious Stones	8	8	...	...	...	3	...	5	...
46. IRON AND STEEL—									
223. Workers in Iron and Hardware... ..	253	84	169	...	...	84	169	...	...
XIV.—GLASS, EARTHEN AND STONWARE—									
48. EARTHEN AND STONWARE—									
336. Potters and pot and pipe-bowl-makers... ..	165	53	112	...	...	53	112	...	...
XV.—WOOD, CANE AND LEAVES, Etc.—									
49. WOOD AND BAMBOOS—									
344. Carpenters	720	241	479	...	...	141	285	100	194
XVI.—DRUGS, GUMS, DYES, Etc.									
52. DRUGS, DYES, PIGMENTS, Etc.—									
379. Persons occupied with Miscellaneous Dyes	74	29	45	...	...	9	19	20	26
XVII.—LEATHER, Etc.—									
53. LEATHER, HORN AND BONES—									
387. Shoe, Boot and Sandal-makers	1,207	408	799	...	...	360	699	48	100

TABLE XV.—*continued.*

Part 4.—Agency.

OCCUPATION OR MEANS OF LIVELIHOOD.	TOTAL AGENCY.			MARRI & BUGTI COUNTRY.		KALAT.		LAS BELA.	
	Total Sup-ported (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).	Actual Workers (Males).	Dependents (Both Sexes).
XVIII.—COMMERCE	7,113	2,626	4,487	160	252	1,696	2,819	770	1,416
55. GENERAL MERCHANDISE—									
396. General Merchants	51	17	34	...	...	11	20	6	14
56. DEALING UNSPECIFIED—									
398. Shop-keepers otherwise Unspecified ...	7,062	2,609	4,453	160	252	1,685	2,799	764	1,402
XIX.—TRANSPORT AND STORAGE—									
59. ROAD—									
422. Paok-Camel, Elephant, Mule, etc., Owners and Drivers	62,945	21,424	41,521	...	...	21,408	41,492	16	29
XX.—LEARNED AND ARTISTIC PROFESSIONS	648	207	441	...	...	154	295	53	146
63. RELIGION—									
444. Priests, Ministers, etc.	297	96	201	...	...	72	126	24	75
67. MEDICINE—									
468. Practitioners without diploma	44	12	32	...	...	12	32	...	...
71. MUSIC, ACTING, DANCING, &c.—									
490. Actors, Singers, Dancers and their Accompanists... ..	307	99	208	...	...	70	137	29	71
XXII.—EARTHWORK AND GENERAL LABOUR.—									
75. GENERAL LABOUR—									
504. General labour	5,206	1,641	3,565	700	1,409	7	19	934	2,137
XXIII.—INDEFINITE AND DISREPUTABLE OCCUPATIONS—									
76. INDEFINITE—									
505. Uncertain or not returned	425	183	242	33	23	60	101	90	118
XXIV.—INDEPENDENT	2,183	834	1,349	51	106	453	814	330	429
78. PROPERTY AND ALMS—									
513. Mendicancy (not in connection with a religious Order)	2,181	832	1,349	51	106	453	814	329	429
79. AT THE STATE EXPENSE—									
520. Prisoners convicted	2	2	.....	...	...	.....	.....	2	.....

TABLE XVII.
Territorial Distribution of the Christian Population by Sect and Race.

DENOMINATION.	BALUCHISTAN.									QUETTA-PISHIN.									THAL-CHOTALI.									
	Total returned.			Distribution by race.						Total returned.			Distribution by race.						Total returned.			Distribution by race.						
				European and allied races.		Eurasian.		Native.					European and allied races.		Eurasian.		Native.					European and allied races.		Eurasian.		Native.		
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28		
Baluchistan ...	4,028	3,325	701	2,970	507	64	80	291	134	3,743	3,138	605	2,878	451	37	39	223	115	127	73	54	32	20	23	16	18	9	
British and Administered Territory ...	4,028	3,325	701	2,970	507	64	80	291	134	3,743	3,138	605	2,878	451	37	39	223	115	127	73	54	32	20	23	16	18	9	
Anglican Communion...	2,857	2,387	470	2,287	376	29	30	71	64	2,726	2,305	421	2,219	339	17	19	69	63	49	28	21	20	15	8	6	...	...
Baptist ...	17	16	1	15	1	1	...	...	...	15	15	...	14	...	1	...	...	...	2	1	1	1	1	...	...	...	...
Indefinite Beliefs ...	2	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...	2	...	...	...	...	...
Methodist ...	165	148	17	148	14	...	...	...	5	165	148	17	148	14	...	...	...	3	...	...	...	...	...	...	...	...	...
Minor Denominations	5	1	4	1	4	...	...	...	...	5	1	4	1	4	...	...	...	...	...	...	...	...	...	...	...	...	...
Presbyterian ...	90	69	21	67	17	...	...	2	4	71	58	13	58	12	...	...	...	1	10	5	5	3	2	...	...	2	3
Roman Catholic ...	736	594	142	438	88	32	29	124	25	662	548	114	432	77	17	19	99	18	54	31	23	6	10	15	10	10	3	
Denomination not returned ...	154	108	46	12	7	2	1	94	38	99	63	36	6	5	2	1	55	30	10	6	4	...	1	...	...	6	3
Agency

DENOMINATION.	ZHOB.									BOLAN.									CHAGAI.				
	Total returned.			Distribution by race.						Total returned.			Distribution by race.						Distribution by race.				
				European and allied races.		Eurasian.		Native.					European and allied races.		Eurasian.		Native.		European and allied races.				
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.
29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47					
Baluchistan ...	133	99	34	52	24	...	2	47	8	22	14	8	7	3	4	3	3	2	1				
British and Administered Territory ...	133	99	34	52	24	...	2	47	8	22	14	8	7	3	4	3	3	2	1				
Anglican Communion...	63	42	21	41	19	...	2	1	...	19	12	7	7	3	4	3	1	1	...				
Presbyterian ...	9	6	3	6	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Roman Catholic ...	17	13	4	...	1	...	...	13	3	3	2	1	...	...	...	...	2	1	...
Denomination not returned ...	44	38	6	5	1	...	...	33	5	...	...	...	...	...	...	...	...	...	1
Agency ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

"Roman Catholic, columns 5 and 14" include 1 Armenian.

TABLE XVIII.
Europeans, Armenians and Eurasians by Age.

District or State.	Total.			European and Allied Races.													
	Total.	Males.	Females.	British Subjects.													
				All Ages.			0-12		12-15		15-30		30-50		50 & over		
				Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
Baluchistan ...	3,001	3,034	567	3,452	2,961	491	176	171	13	14	2,217	148	535	146	21	12	
British and Administered Territory ...	3,001	3,034	567	3,452	2,961	491	176	171	13	14	2,217	148	535	146	21	12	
1. Quetta-Pishin.	3,405	2,915	490	3,305	2,869	436	162	161	11	13	2,185	123	493	128	18	11	
2. Thal-Chotiali.	100	55	45	60	32	28	5	6	1	1	8	10	16	11	2	...	
3. Zhob	78	52	26	76	52	24	6	4	...	...	22	13	23	6	1	1
4. Bolan	17	11	6	10	7	3	3	...	...	...	1	2	3	1	...	...
5. Chagai	1	1	...	1	1	...	...	...	...	...	1	...	...	...	...	...
Agency	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

District or State.	European and Allied Races.														Eurasians.											
	Others.																									
	All Ages.		0-12		12-15		15-30		30-50		50 and over.		All Ages.		0-12		12-15		15-30		30-50		50 and over.			
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.			
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
Baluchistan ...	25	9	16	1	2	1	...	...	5	4	8	3	1	124	64	60	18	17	2	6	9	25	31	10	4	2
British and Administered Territory ...	25	9	16	1	2	1	...	...	5	4	8	3	1	124	64	60	18	17	2	6	9	25	31	10	4	2
1. Quetta-Pishin.	24	9	15	1	2	1	...	...	5	4	7	3	1	76	37	39	12	13	...	5	7	14	16	6	2	1
2. Thal-Chotiali.	1	...	1	...	...	...	...	...	...	...	1	...	...	39	25	16	5	3	2	1	2	9	12	2	2	1
3. Zhob	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...	1	...	1	...	...
4. Bolan	...	...	...	...	...	...	...	...	...	...	...	...	...	7	4	3	1	1	...	...	...	1	3	1	...	...
Agency	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

"Quetta-Pishin column 27" includes 1 Armenian.

TABLE XVIII
Europeans, Armenians and Eurasians by Age.

District or State.	Total.			European and Allied Races.													
	Total.	Males.	Females.	British Subjects.													
				All Ages.			0-12		12-15		15-30		30-50		50 & over		
				Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
Baluchistan ...	3,901	3,034	567	3,452	2,961	491	178	171	12	14	2,217	148	535	143	21	12	
British and Administered Territory ...	3,601	3,034	567	3,452	2,961	491	178	171	12	14	2,217	148	535	143	21	12	
1. Quetta-Pishin.	3,405	2,915	490	3,305	2,869	436	162	161	11	13	2,185	123	493	128	18	11	
2. Thal-Chotiali.	100	55	45	60	32	28	5	6	1	1	8	10	16	11	2	...	
3. Zhob ...	78	52	26	76	52	24	6	4	...	...	22	13	23	6	1	1
4. Bolan ...	17	11	6	10	7	3	3	...	...	...	1	2	3	1	...	...
5. Chagai ...	1	1	...	1	1	...	...	...	...	...	1	...	...	...	...	...
Agency ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

District or State.	European and Allied Races.											Eurasians.														
	Others.											All Ages.														
	All Ages.		0-12		12-15		15-30		30-50		50 and over.		All Ages.		0-12		12-15		15-30		30-50		50 and over.			
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
Baluchistan ...	25	9	16	1	2	1	...	...	5	4	8	3	1	124	64	60	18	17	2	6	9	25	31	10	4
British and Administered Territory ...	25	9	16	1	2	1	...	...	5	4	8	3	1	124	64	60	18	17	2	6	9	25	31	10	4
1. Quetta-Pishin.	24	9	15	1	2	1	...	...	5	4	7	3	1	76	37	39	12	13	...	5	7	14	16	6	2
2. Thal-Chotiali.	1	...	1	...	...	...	...	...	...	1	...	...	...	39	23	16	5	3	2	1	2	9	12	2	2
3. Zhob ...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...	1	...	1	...
4. Bolan ...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	4	3	1	1	...	...	...	1	3	1	...
Agency ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

"Quetta-Pishin column 27" includes 1 Armenian.