

Baluchistán District Gazetteer Series.

VOLUME VIIA.

KHÁRÁN.

TEXT AND APPENDICES

BY

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PREFACE.

OWING to its remoteness, Khárán, like Makrán, has been little visited, and, at the time of inception of the gazetteer operations, our knowledge of the country was somewhat limited. Munshi Shér Muhammad of the Gazetteer office was, therefore, deputed to Khárán in 1904 and collected much useful information regarding the country and its inhabitants ; receiving all possible assistance from the Chief, Sardár Sir Nauroz Khán, K.C.I.E. This is, however, the first gazetteer of Khárán which has been compiled, and it is inevitable that a fuller knowledge of the country must hereafter bring to light many deficiencies in this work.

This gazetteer was commenced by Mr. Hughes-Buller, I.C.S., and Chapter I, the section on Mines and Minerals in Chapter II, and the miniature gazetteer of the Hurmágai *niábat* in Chapter IV were written by that officer ; the rest being completed by me.

The draft of Chapter I was examined and passed by Major H. L. Showers, C.I.E., the Political Agent in Kalát, but owing to Major Shower's transfer to Jaipur, no further drafts could unfortunately be examined by him.

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KHÁRÁN.

CHAPTER I.

DESCRIPTIVE.

KHÁRÁN is a *quasi* independent tribal area in Central and South Western Baluchistán, laying between $26^{\circ} 52'$ and $29^{\circ} 13'$ N., and $62^{\circ} 49'$ and $66^{\circ} 4'$ E.

It consists of a wide plain, irregularly quadrilateral in shape, some 200 miles in length and from 40 to 80 in breadth, varying in elevation from about 2,500 feet on the north-east to 1,600 feet on the south-west, but also including part of the mountains which surround it on the east, south and north. Its total area is 14,210 square miles.

It is bounded on the north by the Ráskoh range, which divides it from the Chágai Agency by a line continued from the western end of this range towards the Hámún-i-Máshkél; on the east by the Garr hills, which separate it from the Gidar, Súráb, Rodenjo and Dasht-i-Gorán valleys in the Jhalawán country; on the south by the Siáhán range, separating it from the Rakhshán valley and Panjgúr in Makrán; and on the west by Persian Makrán, from which it is divided by the boundary delimited by the Perso-Baluch Boundary Commission of 1896. The last of these is the only boundary which has been defined. It was carried from Gwetter Bay on the coast to a point on the Máshkél river opposite Kúhag or Kúhak, so far back as 1872, the demarcation being continued by Sir Thomas Holdich in 1896 up to boundary pillar No. 11 near Goráni, due west of the Hámún-i-Máshkél. The following is a description of this portion of the boundary.

Commencing from the Máshkél river it is defined by the bed of that river from pillar No. 1 to pillar No. 2. Pillar No. 1 is placed on a conspicuous hill on the left or north bank of the river, about a mile and a half below the junction

**PHYSICAL
ASPECTS.**
Situation.

Boundaries.

**PHYSICAL
ASPECTS.**

of the Gazbastañ stream with the Máshkél, and almost immediately south of Kúhak Fort.

Pillar No. 2 is built on a well marked hill on the right or south bank of the Máshkél river about 6 miles above the junction of the Máshkél and Rakhshán rivers. From pillar No. 2 the boundary runs in a north-westerly direction to a conspicuous peak on the subsidiary range which runs from the Tank-i-Grawag to the Siáhán. The peak is marked by pillar No. 3. From pillar No. 3 it follows the watershed of this subsidiary range to its junction with that of the Siáhán Koh, and thence it is defined westward by the main watershed of the Siáhán Range to a point about 4 miles east of the pass called Bonsar or Sharindor, on the main road connecting Isfandak with Jálk. At this point, which is marked by pillar No. 4, a subsidiary watershed or spur runs northward, along which the boundary extends, leaving all drainage into the cultivated tracts of Kalagan on the Persian side. The boundary is here marked by a conspicuous peak, distinguished by a natural bluff resembling a tower on its summit. From this peak, 5, it is carried to pillar No. 6, which is placed on the main road leading a little south of east from the village of Kaladén towards the Máshkél river. Pillar No. 6 is 4 miles from the village of Kaladén. From pillar No. 6 the boundary runs direct to pillar No. 7 on the main road connecting Jálk with Ladgasht and Máshkél at 12 miles from Ziárat-i-Pír-Omar at Jálk.

From pillar No. 7 the boundary is carried in a northerly direction by a straight line to pillar No. 8.

Pillar No. 8 is placed on the road connecting the date groves of Ladgasht with those of Muksokhta or Muksotag, and it is erected at a distance of 3 miles from the southern edge of the Muksotag grove, so as to divide the southern group of date groves, including Ladgasht and Kallag, from the northern group, which includes the Muksotag, Goráni and others.

Ladgasht, with its date groves, becomes the property of Kálat; and Goráni, with its date groves, has been allotted to Persia, on the understanding that the frontier governors of the Persian Government in future become responsible for the conduct of the Dámni cultivators of these groves.

From pillar No. 8 the boundary runs 14 miles nearly north to pillar No. 9 at the south-eastern edge of the Kindi date grove, and thence in the same direction for $3\frac{1}{2}$ miles to the north-eastern edge of the same grove of Kindi, where pillar No. 10 is erected.

PHYSICAL
ASPECTS.

From pillar No. 10 the boundary runs 11 miles a little south of west, so as to clear the northern edge of the Kindi date grove, to pillar No. 11.

Pillar No. 11 is on the edge of the right bank of the Talab watercourse, and about 1 mile east of the northern end of the Goráni date groves.

The northern boundary is a subject of dispute between Khárán and the Chágai District, the Khárán Chief claiming up to the northern skirt of the glacis of the hills lying between Chágai and Khárán, and even further while, on the other hand, the nomad tribes of Chágai assert that they have always pastured their flocks on these slopes; pending a final settlement of the boundary, which has been held over from 1904, owing to a famine then raging in Khárán, the Khárán Chief has been directed not to interfere with the nomad Chágai people using the northern slopes for grazing purposes. In the case of the Garr hills, the Khárán Chief is understood to claim to the crest of the range, as he himself, and sections subject to his administration, own pistachio groves in the Hajámo pass, Lillir and Bâsunjal rivers, within the range, a claim disputed by the rival tribes of Jhalawán. Necessity has lately arisen for defining both the northern and southern boundaries and arrangements to this end are now in progress.

Though now spelt and pronounced Khárán, the ancient name of the country appears to have been Kárán or Qárán; Istakhri mentions the Qárán or Bárfen mountains which are possibly identifiable with the Rás Koh and the *Kitáb-i-Masúlik-o-Mamálik* mentions the Koh-i-Káran. Price in Volume III, part I, of his *Mahomedan History*, quoting from the *Rouzut-us-suffa*, describes the defeat of the Nikoudrians by Mirán Sháh, son of Timúr Lang, in the plains of Keren (sic) in 1383, and later again, Abul Fazal, in describing the mountains of Baluchistán, speaks of a range, one extremity of which adjoins Kéch, and the other the Kalmati district, and that range they call "Kárah."

Origin of
name.:

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ASPECTS.

Baloch does not possess the Persian letter *ق*, but commutes it when required into *gh* or *kh*. Thus *qálin* is pronounced *gháli* by some Baloch and *kháli* by others. The commutation of the Urdu *a* into *e* is also of frequent occurrence.

Among the inhabitants of the adjacent tracts there is a saying which refers to the meaning of the name: *Kárán já-e Khwárán, Dasté-má-dárán, chammi má istárán*. "Khárán, the home of the unhappy, whose hands are always on the trees and their eyes on the stars." The expression "hands on the trees" refers to the dependence of many of the people on wild products for part of their livelihood.

Configura-
tion and
natural
divisions.

The Khárán plain forms a basin into which the water of the rivers and streams running from the surrounding mountains drains. They find no outlet to the sea, but lose themselves in the sands, the surplus water of heavy floods escaping either to large depressions called *hámúns*, or smaller basins among the sand hills known as *náwars*. Gravel slopes lead from the foot of the mountains and surround the plain, the interior consisting either of arid waste covered by a sea of rolling sand, interspersed with pebbly plains, *siáh mosh*, and verdureless tracts of hard clay soil, *pat*, or of large alluvial areas bordering the upper courses of the rivers.

Of the various areas, by far the largest, are the desert tracts which occupy the whole of the centre of the country from *Hámún-i-Máshkél* on the west to the Garr hills on the east, but are bisected in the centre by the line of the Baddo river and the chain of *náwars* at its extremity. The general name of the tract is "Régistán, or Lút," the deepest sand lying to the west of an imaginary line drawn between *Hurmágai* and *Wáshuk* rendering this part of the country almost impassable; sinking sands are known as *bud*. Some of these blocks of desert sand have distinguishing names, the best known being *Rég-i-Wakáb*, *Bud-i-Shálmír*, *Rék-i-Budu*, *Rék-i-Burída*, *Hála-húl*, and *Wáshuki-Rék*.

Pottinger, who appears to have traversed the centre of this region on the 31st of March and the 1st of April 1810, describes* it as a desert of loose red sand thrown by winds into an irregular mass of waves principally running east and

* Pottinger, *Travels in Baloochistan and Sinde*, pages 111, 114

west and varying in height from 10 to 20 feet ; most of these rise perpendicularly on the opposite side to that from which the prevailing wind blows (north-west). The side facing the wind slopes off with a gradual declivity to the base (or near it) of the next windward wave. It again ascends in a straight line, in the same extraordinary manner as above described, so as to form a hollow or path between them. Over these his party and camels had exceeding difficulty and fatigue in making their way, being often defeated and forced to make detours.

The only vegetation consisted of a few stunted bushes of the *tágaz* and a small plant called by the Baloch *sirrikoh* bearing a purple flower with a very powerful odoriferous smell.

He and his party and even his camels suffered great distress from the floating particles of sand which penetrated eyes, mouths and nostrils, causing excessive irritation and thirst, which was increased by the intense heat of the sun.

This floating sand gave the desert the appearance at a distance of half a mile or less of having an elevated and flat surface from 6 to 12 inches higher than the summits of the waves, the vapour appearing to recede as he advanced and sometimes completely encircling him and limiting the horizon to a very confined space.

This sandy ocean was only visible during the hottest part of the day, and was distinct from the mirage, or watery illusion, so frequent in deserts, both having been seen by him in opposite quarters at the same precise moment and perfectly distinct, the former having a cloudy and dim aspect, the latter luminous and only to be mistaken for water.

Most of the stretches of sandy gravel are situated to the west of Wáshuk on either side of the Máshkél river. One of the largest is Mazan Pat or Mazan Thal on the west of that river, and at the foot of the gravel hills which slope down from the western end of the Siáhán range.

Hill systems.

The hills of Khárán are the Rás Koh range, and portions of the Garr and Siáhán ranges. For the most part they are bare and barren and contain few resources.

PHYSICAL ASPECTS.
 * The Rás Koh Range.

The Rás Koh Range lies between $28^{\circ} 25'$ and $29^{\circ} 13'$ N., and $63^{\circ} 57'$ and 66° E., and is an extension of the Khwája Amrán off-shoot of the Toba Kákar Range.

It derives its name from the highest peak (9,899 feet) which rises in an abrupt cliff or head from the centre of the range, *rás* in Arabic meaning a headland or cape. This peak is also known as Ispédár, from a poplar tree growing there. According to the popular legend, however, Rás Koh was the name of a Malik saint whose shrine, Langar-i-Malik Rás Koh, is situated on the top of the peak.

The range is apparently identifiable with the Qarán or Bárfen mountains whose ancient inhabitants at the time of the Amáwi Caliphs were, according to Istakhri, Zoroastrians. Snow falls on the highest peak in winter, whence the term Barfén, or cold mountains, may have been derived.

It is about 140 miles long and from 20 to 30 miles in breadth, with a gradual slope to the south-west, in which direction it eventually sinks beneath the superficial deposits of the Western Sanjrání desert. The component ridges have many irregularities in strike, and most of them are exceedingly steep, rocky and barren. The principal peaks from east to west are Sheikh-Husain (6,875 feet), Dur Maliki Dhik (6,836 feet), Rás Koh or Ispédár (9,899 feet), Kambar (8,690 feet), Kambrán (8,518 feet), Ziro (7,329 feet), Morti-ai-sar (7,065 feet), Shahín (6,898 feet), Malik Rásáni or Chárián (5,707 feet) and Malik Surinda (6,532 feet).

Geological formation.

Geologically the formation is complex, consisting sometimes of tertiary limestone, sometimes of flysch and sometimes of igneous outcrops, the latter being best represented by the Rás Koh peak. An account of the formation will be found in the section on "Geology."

Rivers.

No large rivers rise in the range but a few streams, or rather mountain torrents, the water of which is used for cultivation, find their way down the sides. None of them are, however, of any size or of a permanent nature. Those draining to the south are the Táfuí or Gwárichán, the Kul-lán, Bunáp, the Kallag or Chiltanáni-Kaur, the Tatagár, Rásáni and Hurmágai or Rod-i-Hurmágai. The largest are

* (The Editor is indebted to Major C. O. Tanner, 127th Baluchis, for assistance in the preparation of this note.)

the Tatagár, Bunáp, Kallag-Kaur and Hurmágai. Those draining to the north are the Gédén, Bázgaz, Kánián, Lúsi or Khargushki and the Soráp. Of these the Kánián is the largest and the only one which has a more or less permanent supply of water. The beds of these torrents are generally followed by the various routes crossing the range.

PHYSICAL ASPECTS.

Cultivation is generally to be found in small patches which are fairly numerous, especially in the neighbourhood of the Rás Koh peak. These cultivated plots are called *kallags*.* The principal ones are, Lús Kallag, Mahladín, Dainár Kallag, Garruk, Band, Sari Kallag, Pádún, Kalchinán, Shamai or Shambai, Pátinak, Eri Kallag and Aélán on the south; the Razái, Bushèri, Olingi and Nág, known as the Nigwar *kallags*, in the south-west; and the Gédén, Pogas, Liddi, and Rashwánk *kallags* on the north. Subsidiary to these are smaller *kallags* in the immediate vicinity of the larger. The crops grown are wheat, barley, and *juári*, and the tree include mulberries, vines, figs, peaches and pomegranates.

Cultivation.

There are no forests and the trees are few and scanty, the date palm being the most common. A few wild fig trees exist here and there in the hills, and tamarisks and willows in the nullahs. Occasionally pistachio is found. In sheltered spots the wild vine is met with, and on the lower slopes of the hills, grass and the bush known as *alonj* is fairly abundant.

Vegetation.

Sind ibex (*Capra aegagrus*) and *gad* or oorial (*Ovis Blanfordii*) are to be found throughout the range. The latter are scarce, and the males carry small heads, but ibex are fairly numerous, but the undue proportion of males points to the shooting of does by the native *shikáris*. These men are generally excellent shots, and are said to kill many animals when drinking at the springs. Chikor and sisi are plentiful, and there are a few foxes and an occasional panther and leopard.

Game.

Only the central and western portion of the range is inhabited, viz., Kallag and Nigwar, which contains a permanent population of Siáhpád Rakhshánis and Nigwaris, both of whom are better known by the common name of

Inhabitants.

* *Kallag* in Baluchi means a fort.

Kohi-Siáhpád. They are extremely hardy hillmen of a somewhat low type.

**PHYSICAL
WATER
ASPECTS.**

Water is obtainable from springs in all the principal torrent-beds and from some of the smaller ones throughout the range. The general elevation at which it issues from the ground is about 7,000 feet. The supply may be estimated at from 12 gallons per hour in small nullahs to 2,000 gallons per hour in the main ones. The largest supplies are found in the Chiltánáni Kaur, the Kánián stream, the Gédén nullah, the Rásáni stream near the Haftén pass and the Bunáp.

Passes.

The passes include the Lúsi pass on the road from Régin to Dálbandin; the Haftén and Noti passes on the Hurmágai-Dálbandin route via the Rásáni river; the Jálwár and Pír Puchi passes on the track from Jálwár to Dálbandin; the Tatagár pass on the Tatagár route from Khárán to Dálbandin which joins the last mentioned track at Zard; the Pahrod pass on the Bunáp river route from Khárán to Padag; the Nimik pass on the road from Khárán to Kuchakki Cháh and the Táfuí on the Khárán-Nushki route. Except the Lúsi pass they are all passable by lightly laden camels, but on the track from Hurmágai to Dálbandin the ascent to the Noti pass, after passing the Haftén, is long and the river bed is obstructed by boulders. Other passes which are not traversable by laden animals are the Gwáladir pass joining the angle formed by the sources of the Rásáni and Kánián rivers on the Hurmágai-Dálbandin route, the Ráio pass on the Khárán-Dálbandin route via Kallag; and the Dhoki pass on the Buzáni-Ráh between Kallag and Tatagár.

**Places of
Interest.**

Leading up a spur on the south-west corner of the Rás Koh peak and on the north side of the nullah locally known as Bangai, are the remains of a "made" graded track leading to the east side of the range. Local tradition states that it was used in ancient days by the former inhabitants who smelted the iron ore found on the east side. In the Gédén nullah and for a mile from its exit on to the plain are remains of enormous stone dams or *bands* across the bed of the torrent showing that in bygone times the water was fully utilised for the cultivation of terraced fields or gardens.

The Jálwár pass seems to have been a very important strategical point in ancient times, and Cuphic engravings (for which see **Archæology**) have been found on its slab rocks. In the time of the late Chief, Mir Azád Khán, a fort was constructed there as a refuge from the Khán of Kalát. The little glen of Lús at the head of the Kallag river and close beneath the Rás Koh peak, with its mulberries, vineyard and ample supply of pure water is extremely picturesque and a veritable oasis in the wilderness to the Siáhpáds who live in it.

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The whole range is dotted with shrines, giving it great sanctity in the eyes of the inhabitants, the best known being those of Sheikh Husain, Pír Búbak and Malik Kambar.

Tradition says that the saint who chose the Sheikh Husain peak as his residence was a Saiad from the Punjab, who married the daughter of Saiad Bala Nosh, another saint living in the Chágai hills. When the country was conquered by the Mongols, their chief sent for the Saiad, and on his refusing to come, despatched a force to fetch him. Owing to the Saiad's prayers internal quarrels arose among them, which gave the Saiad and his family time to disappear. He was credited, in his lifetime, with the power of turning desert sands into rich grass and of making all animals minister to his wants. The *ziárat* is situated in the neighbourhood of a perennial spring, the water of which permits some cultivation in the adjoining valley by the keepers of the shrine. The same Saiad has a second shrine at Bushéri Kallag where a small mosque has been built to commemorate his causing a spring of water to appear in the ground on his piercing it with his lance. His son, Khwája Muhammad, otherwise known as Khwája Mard, is said to have lived at Nauroz Kalát; one of his daughters, Bibi Shahli, at Lijje, and another Bibi Adagaz near Nauroz Kalát, at which places their shrines may be seen.

Sheikh
Husain.

The shrine of Pír Búbak is at Razai Kallag and tradition says that when pursued by the Mongols this saint caused his pursuers to be changed into rocks, he himself disappearing. His tomb is under a pistachio tree. A number of trees (*morth*) in the immediate vicinity are believed to be infested with snakes which are considered harmless and are not allowed to be disturbed, the popular belief being that by

Pír Búbak.

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bar or Pír
Chárik.

the miracles of the saint no invader could succeed in conquering the place.

The shrine of Malik Kambar or Pír Chárik is at Eri Kallag. It is said that whilst praying this saint was suddenly attacked by the Mongols who cut off his hand which fell at the entrance of the Kallag pass, his body being transported at the same time to the spot where his shrine is now situated. The esteem in which this saint is held is such that only the residents of the neighbourhood are allowed to pass the night at his shrine.

Many other shrines are scattered throughout the range, including Langar-i-Malik Rás Koh on the top of the Rás Koh peak, Langar-i-Chiltanán in the Lús Kallag, Dur Malik on the top of the Dur Malik-i-Dhík, Pír Puchi near the Tatagár pass, Malik Rásáni by the Rásáni river, Shai Shádi in the Jálwár pass, Malik Abidar by the Abidar stream, Malik Kánián by the Kánián river, and Malik Surinda on the hill of the same name, all of which are places of pilgrimage. Goats, sheep, etc., are offered as sacrifices at them, but none of them have permanent attendants.

The Garr
hills.

The Garr hills or western Jhalawán range, which is known by various names throughout its length, forms the eastern boundary of Khárán, dividing it from the Jhalawán valleys of Gidar, Súráb, Rodenjo and Dasht-i-Gorán. Commencing from a point near Nímargh, its main ridge runs nearly due north and south to the north-eastern end of the Kolwa valley, where it splits into two parts, the upper one curving westward to the Central Makrán Range and the lower connecting with the Makrán Coast Range. The Hingol river thus flanks it throughout on the east, while, for a long distance on the south, it is enclosed between the same river and its tributary the Mashkai. From Nímargh in the north to the Garruk river it is known as the Garr hills, the most prominent portion of which is Gwandán, north-west of Súráb, which includes the fine peak of Apak, 8,029 feet high. West of Gidar it is called Zíri, this portion containing the peak of that name, 7,120 feet high, and, from here it begins to dip, till, at a point about 6,500 feet above sea level, it is crossed by the Kalghali pass. North of Koda, a spur known as Miskín rises to 7,187 feet, and from this point it trends somewhat westward, slightly decreasing in height.

East of Mashkai it is called indifferently Dhumag, Chur Churri, Manjav, Niám Garr or Mián Garr, the latter being the most appropriate, situated as it is, between the Mashkai, Nondrav and Pélár valleys.

Besides the Hingol it is drained by the Baddo and its numerous tributaries, the most important of the cultivable patches being on the banks of the Baddo at Lijje and Nauroz Kalát. At its northern end the slopes are gradual, but opposite Gidar the range becomes difficult and precipitous. In its northern part it is composed of red and white compact limestone with flint slabs, the strata being much contorted. Round Gidar and the Kalghali pass the limestone is of a reddish colour, covering marls and conglomerate with dark blue limestone underneath; near Mashkai, the trap is mixed with limestone, the vegetation decreasing as the range runs south. In the Garr hills the principal tree is the pistachio, which abounds throughout, but especially in Gwandán, the mountain ash being the next common. *Asafœtida* is also plentiful. The portion known as the Garr hills is inhabited by the Garr Sásolis and Sannáris, further south the inhabitants are principally Sumaláris and Muhammad Hasnis. Round Gidar, Koda and Korásk, there are Sumaláris, Muhammad Hasnis and Sájidis, other Muhammad Hasnis also living near Mashkai. Wild animals are not numerous and consist of those found on the other hills; mountain sheep are the most common with an occasional leopard.

Three principal routes cross the Garr hills, one from Kalát to Khárán via the Pahrod river, the Chiringi, and its affluent, the Búbaki, known as the Búbaki route; another, called the Khárán Ráh, goes via the Zhal pass; the third, from Gidar to Khárán, being via the Jhur river.

Further south the main practicable passes are the Kalghali on the Kalát-Panjgúr route; the Gwaniko between Grésha and Koda; the Burída and Jauri from Grésha to Jebri—the first named being the best, and the Barithi and Sér passes on the route from Awárán to Jauri. All these routes are practicable by laden camels. Other paths of less importance, and more difficult for loaded transport, are the Siáh Kand between Súráb and Khárán, the Siáhtak and Hajámo passes between Gidar and Khárán, the Sohr-Karodi leading from Grésha to Korásh, the Chur Churri

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from Parwár and Gwarjak to Pélár, and the Bahar Kand on the route from Gajar in Mashkai to Pélár.

The principal river with its source in the range is the Baddo, which rises west of Dasht-i-Gorán under the name of the Pahrod and runs southward to Békár, thence northerly to Chiringi, afterwards north-west for a short distance, and thence south-west to Lijje, from which place it is known as the Baddo, and finally, after a course of about 150 miles, loses itself in the *náwars* in the south-west of the Khárán plain. Minor rivers rising in the Garr hills are the Korakán and Garruk.

The Siáhán
Range.

The Siáhán Range is fully described in the *Gazetteer of Makrán*.

Rivers.

The hydrography of Khárán divides itself under three headings: rivers, important hill torrents and small hill torrents. The rivers are only two in number, the Baddo with its tributaries on the north-east and the Máshkél on the south-west; the important hill torrents include the Bunáp and Kallag or Chiltanáni Kaur in Gwásh; the Rod-i-Hurmágai in Hurmágai; the Gujjar, Zahragán, Réginták, Gréshta Kaur, Palanták and Pílin in Wáshuk; and the Nok Cháhi Kaur, Gorándar and Rahi Kaur or Kallagán in Dehghwar. The minor hill torrents are too numerous to mention. They scar the sides of the surrounding mountains in deep ravines but become shallower as their pebbly beds make their way into the sand, gravel or alluvium of the plain.

The Baddo.

The Baddo rises in the Garr hills west of Dasht-i-Gorán under the name of the Pahrod and runs southward to Békár where it takes a sharp turn in the opposite direction. After a northerly course for about 20 miles it meets the Chiringi, and then, after again flowing north-westward for a short distance, turns south-west and after passing Lijje (from which place onwards it is known as the Baddo), and Nauroz Kalát, debouches into the plain near the Wash Kulont. From Lijje a permanent stream of water appears which flows as far as Mándi between which places most of the available water is used for irrigation. The water sometimes dries up during the months of June, July and August and cannot be depended on as wholly perennial. From Mándi downwards the permanent stream is practically exhausted and only

appears at intervals as far as Bunband, from which place, except in very rainy seasons, the bed is dry. The deeply scoured channels, which it has cut for itself in the alluvial and sandy plains, indicate the severity of the occasional floods, and on these occasions the water flows into the *náwars* on the south-west, the farthest of which is Har-ai-náwar. Its total length is about 150 miles. Until it issues from the hills its course is tortuous, pebbly and confined; at Nauroz Kalát the width is about 200 yards and the banks from 20 to 30 feet high. Lower down at Gazzi its breadth is about 400 yards and the height of the banks 15 to 30 feet. From its source to Lijje it winds through hills which are frequently well clothed with pistachio and the bed in places contains tamarisk; from Lijje to Bakat it is densely covered with tamarisk with a few *pathk* trees near the cultivated flats at Mándi. After passing Kárán Kalát the bed is sandy with banks from 15 to 25 feet high.

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The floods of the Baddo irrigate the whole of the north-eastern part of Khárán including the Sarawán and Shimshán-Salámbék *niábats* and the Bakat portion of the Wáshuk *niabat*. To convey the water to the surface two methods, dams and open channels (*gwas*) are employed. Dams are situated at Bunband, Shēr Khán-i-Band, Bádisháh Band and Khargushki Band; that at Bunband is made of stone and tamarisk branches and the others of earth. Except the Khargushki Band, they are not of great height or width, as is the case with those in Kachhi, and are not infrequently washed away. Irrigation.

Two channels are formed by the dam at Bunband on either side of the main channel, that to the south called Gazzi irrigating Tágazzi and Gazzi, and the other on the north called Zorábád or Kullán. The latter name is given owing to its being fed by the Kullán river from the Rás Koh. The northern channel was built by forced labour and the lands which it irrigates are hence known as Zorábád.

The dam at Khargushki irrigates the whole area of Bakat.

By the constant construction of irrigation channels and the action of the river on the soft soil through which it passes, a net work of channels has been formed below Bun-

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band and the course of the main stream is subject to frequent changes. "The Baddo rules itself" is the saying among the inhabitants referring to the frequent alluvion and diluvion which take place along its banks. An owner has no right to land which has been washed away and has formed an accretion to another man's land lower down.

Tributaries.

Beginning from its source its tributaries include the Chiringi, Gor-i-Barát, Bundalo, Gwárighán, Kullán, Korakán and Saráp or Garruk. None of them have a permanent supply of water throughout, but it appears in places and disappears.

The Chiringi, also known at its source as the Umrárah, rises in the Kamund watershed between Nímargh and Gurgína in the Sarawán country and runs southward, its principal affluents being the Sumálo (*hinár*), the Apursi, which comes southward from the watershed between Nímargh and Dasht-i-Gorán and the Búbaki. The last named is traversed by the route from Dasht-i-Gorán to Khárán via Sinjáwa and Lijje.

The Gor-i-Barát rises in the Munjro and Chinnav spurs of the Garr hills and drains southward to a point near Sumálo. It has some cultivation along its banks.

The Bundalo which rises in the Tump hills of the Garr Range flows southward and joins the Baddo at a point called Dilloi where the hill torrent of that name also joins it from the south. The bed is stony and covered with tamarisk jungle.

The Gwárighán rises at the point of junction of the Rás Koh and Garr hills and affords some cultivation at Pathk.

The Korakán rises at the Zhal pass in the Garr hills, and runs south-westward under the name of the Zhal river. Curving south-westward it runs parallel with the Baddo which it joins above Khargushki Band. It is called the Korakán after entering the plain. Near Langén Kahúr it is joined by the Gazno from the north-east and by the Chutok from the east. This stream, which has perennial water in various places among the mountains, is formed by the junction of the Lillir, Síkhí and Bâsunjal, and debouches from the mountains at the shrine of Sheikh Sálár. From

the east numerous other torrents also meet Korakán. In the Khárán valley the water of the river is used for irrigation where possible by the construction of dams, but owing to its narrow bed, about 50 yards, and the height of its banks but little water can be obtained. Important dams are situated at Naurozábád, Tágazzi and Gazzí. It has a poor reputation for irrigation among the people owing to the force of its floods by which their dams are generally carried away.

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The Saráp is formed by the junction of the Sájid and Mazárdán streams, rising respectively in the Sájid hills and at the upper end of the Beseima valley. At the junction of the two streams at Zayak the river runs with a perennial stream for about a mile, its bed being well clothed with tamarisk jungle. After leaving Zayak the stream passes the Beseima valley by a subterranean channel and the bed is dry up to Pathk where a few springs appear and again disappear. Thence to Garruk in Khárán it continues dry, but the presence of water beneath the surface is evidenced by the abundance of tamarisk jungle in its bed. At Garruk there is a small permanent supply used by the Khárán Chief for irrigating a few plots of land. At this point up to which it is known as the Garruk, its bed is shallow, stony and about 300 yards wide, and confined by hills on both sides. It now proceeds westward and its water is taken off at frequent intervals for irrigation in the Sarawán *niábat*. An attempt has been made near Madagán to take its water into the Korakán, but the dam erected for the purpose generally breaks and the main stream in 1904 made its way south of Kalaghán-i-Kalát from which point it turns westward and joins the Korakán at Band-i-Shér Khán. The Saráp forms a very important source of irrigation in upper Khárán and the whole revenue from land irrigated by it has been set aside for the Chief himself in virtue of his office (*dastár*). The tamarisk trees in its bed bear a small supply of gum (*shakar gaz*) which during the season attracts an immense number of red wasps to the great discomfort of travellers. Reckoning from its source the principal confluent are the Jur, Naushérwán-Pishi, Siáh Ták, Mamúdi and Gér-bast or Géd-bast. Pistachio grows abundantly in the hills which they drain. It is about 120 miles long.

The Saráp or
Garruk.

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The Máshkél

The Máshkhél,* Máshkél or Máshkéd is the largest river in Khárán. The main stream rises to the north-west of the Magas valley in Persian Makrán whence it runs east to Pír Sháh Imám, at which place it turns north-east till its junction with its principal confluent, the Rákhshan at Grawag. An account of the Rakhshán river will be found in the *Gazetteer of Makrán*. From Grawag the river turns north and twists and turns through the Tank-i-Zurrati. At this point it practically ceases as a length. The defile contains water at all times of the year and is impassable when the river is high, owing to the number of times the river bed has to be crossed. Emerging from the Tank-i-Grawag defile it flows north-east through a fairly broad valley, and again forces its way through the Siáhán Range by another defile similar to the first, called the Tank-i-Zurrati. At this point it practically ceases as a running stream except after heavy rains. The bed here makes a short turn to the east and then curving north enters the Khárán plain, but is dry until its junction with the Bíbi Lohari at Mián Rodak about 29 miles from Tank-i-Zurrati. A little lower it is joined by the Barshonki near Rék-i-Buddu. The course now traverses heavy sand and is of great width with detached pools at intervals and gradually loses itself in the Hámún-i-Máshkél. Some running water appears between Naláp and Rék-i-Burida.

As far as Tank-i-Zurrati it runs within high banks or cliffs of conglomerate rock, ranging from 50 to 100 feet high, its bed varying from 300 yards to a quarter of a mile in width. The Tank-i-Zurrati defile is shut in by hills throughout, which rise in perpendicular cliffs of some 200 feet in height on either side, but the breadth is nowhere confined, being generally from 80 to 150 yards. There are no indications of any very high rise of the water, but if this were to happen to the extent of 20 feet, it would be quite sufficient to block the defile altogether. At the exit of the pass there is a considerable jungle of tamarisk and

* It is called Máshkéd by the Rékis and the people living in Dehwar; and Máshkél by the rest of the inhabitants. The erroneous spelling Máshkhél appears to have been adopted only by Europeans.

acacia, but the cliffs rapidly decrease in height and soon merge into sandhills forming the edge of the desert.

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From Mián Rodak to the Hámún-i-Máshkél both the bed and banks are well covered with fuel and camel grazing, whilst its bed has generally an abundant supply of water in pools, and when the stream is dry a sufficiency can always be obtained by digging pits. The camel herds of Khárán bring most of their animals to the valley in the hot weather owing to the abundance of grazing, fuel and water. Great care has, however, to be taken in crossing the river owing to the prevalence of quicksands which necessitate each place being carefully examined before animals are sent across it.

Besides the Rakhshán river the only other tributaries of importance which join the Máshkél are the Kamán Kaur, Bibi Lohari and Barshonki. All these have their source in the Siáhán Range, the most important being the Bibi Lohari.

The river is so called from a virgin whose shrines are to be found in several places along its banks. It rises in the Dramkán peak near the Dimb-o-dámb pass in the Siáhán Range under the name of the Jauráni. Passing Sohrén-kik it runs north-west under the name of Azhdaha, and after traversing the Baherán spur of the Siáhán Range runs northward to Bibi Kalát whence it again makes its way north-westward to join the Máshkél at Mián Rodak. Near Gáren Cháh, where there is a thick tamarisk jungle and some acacias, the banks are about 30 feet and the channel some 200 yards wide. As it approaches Mián Rodak the banks are lower and the bed becomes wider. At the point of junction the width of the two streams is nearly a mile. There is no permanent supply of water, but water can be obtained from shallow wells at Gáren Cháh.

Bibi Lohari.

The Jarida, which has its source in the Badgár hill in the Siáhán Range, and the Aishwargi are the principal tributaries of the Bibi Lohari river.

Many other hill-torrents descend to the Máshkél valley from the south-west corner of the country, but their waters are lost in the gravel plains on the west of the river and do not actually reach its bed.

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Speaking of the general character of the hill-torrents entering the Khárán basin, Mr. Vredenburg, writes :* “The absence of rain has not allowed the formation of any well marked river course possessing an individuality of its own. Where the mountain ranges overlook the desert plain, innumerable dry channels follow the slopes parallel to one another. They never contain any water except for a few hours at a time in the rare event of a shower of rain ; not one of them contains a stream running even for part of a season, such as would excavate its bed more deeply, and gradually draw towards it as tributaries the supply of the neighbouring channels. Each furrow runs from the hill to the plain following an almost straight course, absolutely independent of its neighbours, and, after a course of 5 or 6 miles, becomes completely obliterated in the great desert plain ”* * *

“As already mentioned, the rivers pass almost without transition from the condition of a mountain torrent to that of a delta. Even where, in a somewhat more favoured mountainous district, a number of channels unite to form a channel of some importance, the same peculiarities are observed on a smaller scale. Just as the larger channel ends abruptly, where it leaves the mountain district to break up in a wide fan at the edge of the desert plain, so do the tributaries of that channel end abruptly when they join its course. Usually there is a small fan talus at the termination of each of the secondary ravines. The section of the main valley is not that of a V with the river channel in its lower part. Supposing such had ever been its shape, the irregular showers of rain which break at intervals making violent torrents of some of its tributaries, while the rest remain perfectly dry, would soon have choked the deeper part of the valley, with the boulders rolled down from the secondary ravines, but which, the water once spread out in the broader main valley, with its more gentle gradient is unable to move further on. Hence the steep and rugged mountain slopes end abruptly on either side of a broad inclined plain, a stony *dasht* in fact, which has a perceptible gradient, but whose section from side to side

* *Memoirs of the Geological Survey of India*, Vol. XXXI, Part 2, pp. 187 and 191.

does not deepen towards a central channel but is quite horizontal or irregularly notched. The section of the main valley, instead of having the shape of a shallow V, is more like a shallow trough with a flat bottom and steep-inclined sides. It is only quite at their source that the river courses resemble at all in their topography an ordinary Alpine stream. In many cases, after not more than a hundred yards, they broaden out and assume the peculiar appearance above described.

"These broad winding stony plains, or rather inclined *planes* constitute the principal means of communication across the mountain ranges, and account for the number of easy passes through which one can travel from one desert into the next one. Except in the most unusual event of a storm these passes are absolutely dry, and, even when a storm does take place, the flood that sweeps through it seldom lasts more than one hour or even as long as that, at no time does a sheet of water extend right across the valley, but rushes through a network of irregular and ever shifting furrows, rolling along with it large boulders which rattle loudly as they come into collision. These floods by their suddenness constitute a source of danger to the flocks, especially small animals like sheep and goats, which may be knocked over by the moving boulders and carried away by the flood."

Some account of the more important hill torrents, the names of which have already been mentioned, will be found in the *Miniature Gazetteer*.

A considerable part of the country is occupied by a broad desert plain occupied by alluvial accumulations of recent and sub-recent age, which probably extend downwards to a considerable depth. The bulk of the hill ranges rising north and south of this alluvial plain consists of a vast thickness of a closely compressed and folded eocene slates of Lower Kirthar age; this is the eocene "flysch" of Europe. Their base is only seen in the ranges north of the great desert plain: the southern border of this northern mountain mass is formed of steep ranges of massive black nummulitic limestone constituting the base of the Lower Kirthar. This lime-

* Geology.

* The Editor is indebted to Mr. E. Vredenburg of the Geological Survey of India for the material used in this article.

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stone is repeated several times in a succession of steep synclines and anticlines, the anticlines exhibiting also some of the underlying rocks, principally volcanic accumulations of upper cretaceous age, corresponding with the Deccan Trap of the Indian Peninsula.

Intrusive igneous rocks of oligocene or lower miocene age cut through these strata, especially in the ranges north of the plain, the largest of all these intrusions being the huge mass of augite-syenite forming the hills that culminate in the lofty peak of Rás Koh.

Along the eastern frontier of Khárán bordering upon Jhalawán and Sarawán, the hills consist of greenish slates or shales and sandstones resembling the eocene slates above mentioned, but of later geological age; they belong to the Kojak series which corresponds with the Gáj and Nári of Sind and with the oligocene "flysch" of Europe. Still later in age are the Siwálíks consisting of sandstones and bright-coloured clays, of which a considerable outcrop occurs south of the Hámún-i-Máshkél.

Detailed geological descriptions of this region have not been published.

Sand-hills or
sand-dunes.

The most characteristic feature of the country are the accumulations of wind-borne sand, either in large masses, which are advancing slowly across the plains, or, in crescent shaped dunes called *barchanes*, *fulges* or *medanos*. The latter are very characteristically exhibited; and have been described by Pottinger and Macgregor, the best description being that given by the latter, who saw a number a little to the north of Khárán in 1877. He writes* :—"On the way we passed through a great number of sand hillocks, shaped like crescents or horse-shoes. As I have never before seen anything like these, nor have I heard of them, it may be well to give some description of these curious formations. All are shaped alike and are of the form of a crescent, the horns being to the south and the toe to the north. They vary a good deal in height, the top of the largest ones being about sixty feet above the plain, and sloping down gradually to the horns, where they mingle with the sand. The outer slope is at an angle of about 30°, bulging a little in the

* *Wanderings in Baluchistan*, page 157.

centre; and the inner at about 45° , or as steep as sand will stand. At the top of the outer slope and at the toe of the crescent is a steeper slope about three feet in depth, and this gradually disappears at the horns where the whole outer slope is uniform. It is difficult to imagine how these sand crescents can have been formed on a perfectly level plain, but I imagine that in the first instance the sand blown from the north has met some obstruction, such as a bush, which has had sufficient strength to withstand the weight, till a bank of sand has been formed at the toe, and then the horns have been formed by the sand being blown from the toe towards the south. Each of these crescents—and there are hundreds of them—would afford cover for a regiment or two.”

Colonel McMahon, who saw these same sand hills *in situ* 19 years afterwards, found them exactly as described by Sir Charles Macgregor, a fact indicating that they do not change position rapidly. An interesting description of sand dunes and of their method of formation is given by Mr. Vaughan Cornish in a paper* read by him before the Geographical Society.

The talus of conglomerate, skirting the hilly ranges, Mr. Vredenburg writes, is formed either by the deposits of the numerous parallel channels or by the coalescence of a series of fans and takes the shape of a broad inclined plane which is termed the *dámán*, that is the skirt of the mountain. Owing to the absence of any powerful drainage these deposits attain a considerable size and the *dámán* reaches proportions almost comparable to those of the mountain, whose debris has formed it, reaching higher and higher upon its slopes. Their gradient being low, the eye hardly realizes the great height to which they reach, and this explains the dwarfed appearance of many of the hill ranges notwithstanding their considerable altitude.

Conglomerate talus
(*dámán*).

This talus or *dámán* is extremely variable in its composition, coarse conglomerates and finer deposits alternating very irregularly. Some of the coarser deposits are eminently permeable, and the water supplied by the scanty rainfall, being unable to remove this gigantic deposit, becomes

* *The Geographical Journal*, Vol. IX (1897), pages 278 to 309. See also pages 454, 570 and 672.

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stored within its mass. It is then protected against evaporation, and this explains the important part played by these talus deposits in the economy of the district, as from this natural reservoir is drawn the supply of water which flows along the underground channels called "*kârézes*."

Gravel
plains.

The gravel plains are accounted for by the occasional heavy showers in the hills, which cause floods, carrying many of the boulders into the plain below. These floods have spread the pebbles over large areas in the desert, giving rise to the stony plains known as "*sîhmosh pat*." The outer surface of nearly all the pebbles is coloured black through the oxidation of iron compounds, adding to the desolate appearance of the country.

Clay plains
or *pat*.

Pat is an alluvial formation of fine clay occasionally mixed with sand; hard, firm, level and devoid of vegetation. Easy walking when dry, it changes after rain into exceeding slippery mud. No camel with its soft-padded feet can move over wet *pat*. Speaking of these level clay plains, Mr. Vredenburg notes that, in places where after an unusually heavy shower, large bodies of water reach the plain without sinking into the ground or being evaporated, the water is sometimes ponded back by irregularities of the ground and spreads into shallow pools which may cover a large area. These become dried up in a few days, sometimes in a few hours, leaving a fine deposit of light coloured mud which gradually accumulates forming plains called *pat*. Some of these *pats*, where water is available from a *kârés*, may be locally cultivated but, as a rule, they constitute the most barren portions of the desert, without any of the bushes that occur at intervals in the stony plains, or, even occasionally take root among the sand dunes. These *pats*, often half concealed by the ever encroaching sand dunes pass imperceptibly into the stony *dasht*, possessing usually very ill-defined limits. Where, however, they become of considerable size and are fed by streams that can give rise to more or less permanent sheets of water they exhibit a more distinct line of shore and gradually merge into the class of shallow lakes, called *hâmûn*. Of these *hâmûns* Mr. Vredenburg says: "One of the curiously regular features is the long line of terraces formed by conglomerates stretching over wide areas. It frequently happens that the traveller, follow-

ing the narrow camel-track, beaten out of the stone-strewn *dasht*, along what seems an interminable plain, suddenly finds himself on the edge of an escarpment and sees another plain below him some thirty or forty feet lower. This lower ground may again slope gently down to another step-like escarpment, and there may be thus three or four of these superposed terraces. If the country had been more thoroughly examined it would have been found probably that these lines of terraces form concentric belts surrounding at a distance some of the larger lake basins. They admit of only one explanation, that they represent ancient shore lines of great lakes which now have either dried up entirely, or are reduced to insignificant shallow marshes or salt swamps. The successive lines of escarpment would represent temporary periods of rest during the gradual drying up of these great masses of water. The level of the waters being constant during a certain period constituted temporarily what the Americans call a "base-level" of erosion; the surface of the lake was the lowest level to which running water could carry down pebbles and boulders, and thus for the time being the shore of the lake was the limit of the accumulation of conglomerates."

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The botany of the country has not been scientifically studied. Trees are scarce but the ravines contain quantities of tamarisk and many grasses in years of good rainfall.

Botany.

As the physical and presumably the botanical conditions of the country resemble those of Chágai, the following account* of the botany of the Chágai District may not be without interest:—

"The most interesting plants found on the hills and on rock-formations were: *Stocksia Brahuica*, a thorny shrub or small tree, first collected between Kahnak and Panjpái on the 24th of September, and subsequently more or less frequently as far as the Helmand. In its autumnal garb, when leafless, and covered with its brilliantly coloured inflated fruit, it was very showy. It is called by the natives *koh-tor*, or the mountain-peach, no doubt from the attractive colouring of the fruit. *Pistacia Terebinthus*, var. *mutica*, was occasionally seen on limestone, occurring in

* *Botany of the Afghán Delimitation Commission. Transactions of the Linnean Society. Second Series, Botany, Vol. III.*

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some numbers. This is the only indigenous tree of Baluchistán that grows to any size; several I measured were over nine feet in girth at six feet from the ground; but in height none were over twenty feet. *Zygophyllum atriplicioides*, a shrub from four to six feet in height, with fleshy leaves, bright yellow flowers, and curious winged fruit, was seen everywhere, from the stony bases of the hills into the gravel plains. *Perowskia abrotanoides*, a very attractive Labiata, forming a close bush three to four feet high, was general among the rocks; *Periploca aphylla* and two species of *Ephedra*. *Ephedra pachyclados* (?) was the common one, being very profuse amongst broken rock, boulders, etc., as well as on the gravel plains. The native name for the *Periploca* and the two species of *Ephedra* is *Hum* or *Huma*, the natives not distinguishing between them. *Tamarix gallica* is a large shrub, the presence of which in quantity and size would, I think, indicate water at no great depth. Further, *Pteropyrum Aucheri*, *Rhazya stricta*, *Stellaria Lessertii*, *Lactuca orientalis*, *Anabasis* sp., *Pennisetum dichotomum*, *Euphorbia osyridea*, *Astragalus hyrcanus*, *Calligonum comosum*, inhabit this region at the base of the hills, and extend thence over the general country.

“On the gravel and clay plains the vegetation was extremely sparse and stunted; among the prevailing plants, *Alhagi camelorum* was generally spread over the country, and in some favoured localities it grew in luxuriance and dense masses, through which it was hard to get our horses to go, owing to its numerous objectionable spines. This shrub is usually from one to two feet in height, occasionally as much as three. The ordinary term here for the plant is “Camel-thorn,” as it is one of the chief sources of supply of fodder for these animals. In certain seasons it yields a manna. *Peganum harmala*, *Sophora mollis*, *Sophora Griffithii*, and two species of *Heliotropium* were more or less frequent; and where saline matter impregnated the soil the following shrubs were often in great luxuriance, *Salsola Kali*, *Salsola arbuscula*, *Salsola foetida*, and several others, with *Halanthium* sp., *Halocharis sulphurea*, *Haloxylon salicornicum*, and *H. Griffithii*.

“On the sand-dunes and between the hillocks formed by the sand-waves vegetation was more general and of stronger

growth than one would have expected to find on first seeing this formation. This is no doubt due to the deeper layers of the sand being able to retain moisture, down to which the roots easily penetrate through the soft superstructure. The characteristic shrub, often almost a tree in size, is *Haloxylon ammodendron*, which is the *Ta-gaz* of Baluchistán, and its smaller branches yield the best camel-fodder of the country, and unlike the Tamarisks, the camels can live continuously upon it without its impairing their health. In general appearance it resembles light-green Tamarisk, hence its native name; but it is at once distinguishable by its pendulous branches and grey white stems; hence the European name White Tamarisk. Although this shrub is found in all directions, it certainly seems to prefer, and grows in greatest luxuriance on these sand hills. *Tamarix macrocarpa* and other large shrubby species were common. At Omar-sha, where we encamped on sand hills, there were some trees, probably planted, of *Tamarix articulata* with trunks nine feet in girth and over thirty feet in height, and associated with them were some trees of *Tamarix macrocarpa*, from four to six feet in circumference, evidence of the size this species may attain in a favourable locality. The ordinary native name for the latter is *Kirri*; and this term was equally applied to *T. articulata*, although the two species were recognized as different. *Tamarix articulata*, having no special native name here, leads one to surmise that it is not indigenous in this part of the country. At Zaru, close to our encampment, were some large bushes of *Lycium barbarum*, almost devoid of foliage, but covered with bright red fruit, very like small capsicums. Here we lost several camels from no known cause, though all those found dead were lying near these bushes, and had been eating greedily of the berries. I opened several camels, but the post-mortem showed no symptoms of irritant poisoning, yet there was nothing I could detect in their paunches except the berries. From the camels having died so suddenly I suspected narcotic poisoning, and yet a *Lycium*, although nearly allied to a poisonous genus, is not supposed to be itself poisonous. I carefully examined the whole country round, and there was nothing else they could have eaten of a poisonous nature. The natives declared the *Lycium* was

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not poisonous, and subsequently I often saw camels browsing on this shrub without any ultimate evil effects.

“ In some localities the sand-dunes were covered with *Euphorbia cheirolepis* ; a very elegant species, which still, late though the season was, maintained its green foliage. *Tribulus alatus* covered the tops of the sand-dunes in many places with a sward. *Cyperus pungens* at this season only existed in numerous leafy tufts, and very little of the fruiting heads were obtained, though sufficient for identification. *Convolvulus erinaceus* was not uncommon. Peculiar-looking balls formed of a prickly fruited shrub, *Agrophyllum latifolium*, with few or no leaves were noticed rolling about, driven by the winds hither and thither over the flat clay plains (or *pat*), occasionally accumulating into heaps. This shrub grows in loose sand, and as it is very leafy it is easily lifted out of its position by the wind and, being driven about, it takes the form of a ball, which is often increased in size by coming in contact with other similar plants. It was soon dubbed “ the wanderer ” ; the natives call it the “ spinning wheel,” in allusion to this peculiarity. It was curious to note the condition of the roots of the plants that live in these beds of pure sand ; some, like the *Haloxylon*, thrust their roots so deeply into the sand as to anchor themselves in the solid ground beneath ; others, like *Euphorbia*, with slight stems, little affected by the wind, do not require to be so firmly fixed, and do not root so deeply ; grasses and sedges have their fibrous roots greatly lengthened, and develop a spongy tissue as thick as goose-quill. These spongy enlargements serve two purposes, one for holding fluid for future requirements, and the other for maintaining the position of the plants, each root acting as an individual anchor. The same plants not growing in this loose sand did not possess this peculiar development of their roots. Indeed all the plants that occupy these sandy dunes have a hard struggle for existence ; not only have they much to do to keep themselves in position on account of the wind, but when sand is heaped upon them they have to learn to keep themselves alive under the superimposed weight and at the same time to fight their way through it. Furthermore, the sand blown on them during summer is hot and dry, so hot and dry that unless these plants are capable of collecting

and maintaining a supply of moisture, they must inevitably perish from drought. On other occasions their surrounding medium may be suddenly removed by wind, leaving them to be blown about with the chance of being utterly destroyed before they can be again partially covered with sand and thus afforded the means for supporting life.

“In stream-beds amongst thickets of Tamarisk, where there were perennial streams, as at Kaisar and Mannu, the *Oleander* was met with. It is well known to the natives, and said to be common in such localities all over the country. This shrub was very destructive to camels, especially when it was spread through the tamarisk thickets, as these animals never seem to learn not to browse on it. The native name is *Jaur*, a corruption of the Persian word for poison. Climbing over these shrubs *Clematis orientalis* was in great luxuriance; and on the shady side of some rocks a variety of *Mentha sylvestris*, growing seven feet high, was common. *Andropogon laniger*, a lemon-scented grass, formed turf in the vicinity of the stream, as also *Juncus maritimus*. *Erianthus Ravennae*, the *Munj* of the Punjab, was occasionally observed in great clumps. Where the stream spread out into broader shallows, flooding the low land occasionally, *Arundo donax* occurred together with *Phragmites communis*, forming great beds; the latter, where the water was brackish and the soil saline, was extremely dwarfed, with rigid and sharp-pointed leaves. In the Tamarisk groves a large purple-flowered *Orobanche* was occasionally seen, perfect in form and colour, but dried to a cinder, so that it could not be preserved, as on the slightest touch it crumbled into dust.

“The fodder supplied to us for our cattle during our journey consisted of the crushed straw of wheat and barley and of the stems of millet (*Sorghum*). Occasionally, in addition to these, the stems of *Pennisetum dichotomum* were also served out. These stems were from one to three feet in length, resembling miniature bamboos; and thus they were termed in camp. Notwithstanding their hardness, they were greedily eaten by our horses, much to our amusement and wonder. The natives call this grass *Barshonk*, and it grows on the stony formation at the bases of the hills only.

“At Gaz-i-cha we encamped in a great meadow of *Eragrostis cynosuroides*, which was here unmixed with any

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other grass. It was called *Kirthag*, and grew in deep pure sand. Such a locality was looked upon as an oasis of plenty for our cattle, and this particular grass was considered very fattening, though had any of our horse-keepers supplied us with it in India, the result, I fear, would have been a general commotion in the establishment. *Aristida plumosa* is highly valued and an excellent fodder, growing in luxuriance on the sand hills of the desert, where usually no other grass is to be seen. It occurs in small separate tufts, from four to six inches in height, and is called *Mazj*. Sheep are especially fond of it. Several creeping species of *Aeluropus* were often mistaken by members of the mission for *Cynodon dactylon*, the *Dub* of India. These were profuse, especially on the saline plains. *Cynodon* I did not see in Baluchistán, except at Quetta, where it was in abundance on the sides of irrigation-channels. Between Bozdan, Mannu, and Galichia, from the numerous dry leaves found driven about by the wind, a species of *Ferula* was detected in these gravel plains. After much seeking one leaf was at last discovered attached to a root-stock. On digging this up, there was no doubt, from its general appearance and the odour its fractured surfaces emitted, that it was the root of a species yielding *Asafoetida*. Not a single stem was obtainable, but, from the quantity of leaves seen, the plant must be abundant in this locality. The curious thistle-like umbellifer, *Pycnocycla aucheriana*, was not rare, chiefly present in stony ground; happily sufficient material was collected for its accurate determination. It produces a yellowish gum-resin, and the root-stock when employed as fuel, emits a very offensive odour. One specimen only of the rare *Crucifer*, *Cithareloma lehmanni*, was obtained in the desert between Nushki and Sandúri."

CLIMATE,
TEMPERATURE
AND
RAINFALL.

The climate is dry but healthy. Dust storms are experienced throughout the year, but are especially severe from June to September when they are known as *livár* or the pestilential wind. Pottinger described them as being at times so scorching and destructive as to kill everything, animal and vegetable, that may be exposed to them, and rendering travelling impossible.

In summer the heat is very great but the nights are always cool. The winter is cold.

Khárán is an area of extremely limited rainfall. Records are not available, but in the neighbouring District of Chágai the average is only 4.35 inches. Most of the rain that falls is received between January and March.

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ASPECTS,
Rainfall.

Mr. Vredenburg found plenty of evidence that the process of desiccation of the country had gone on to a marked degree even within historical times and that a continuous diminution of the rainfall was taking place. In his opinion the country must ultimately become a desert.

The ancient history of Khárán is buried in obscurity, while even its modern history can only be said to be a record of the fights, forays and raids in which the chiefs and the inhabitants were continually engaged. Too small, poor and barren to tempt the cupidity or envy of the conquering nations which from time to time swooped down on India from the north, its sandy deserts and unferile soil constituted its chief source of protection, and it is rarely mentioned by ancient authors. Here and there a glimpse is obtained which throws light on the early circumstances of the tract, and these make it certain that until recent times, the connection of the country was always with the west and north, with Persia and Afghánistán rather than with the east or India, from the provinces of which it was separated by the mountains of the Sarawán and Jhalawán countries.

HISTORY.

According to Lord Curzon, Baluchistán in ancient times comprised Gedrosia and part of Drangiana, the former corresponding generally with Makrán and the latter with Seistán, but it is not quite certain with which of the two divisions Khárán was connected. As, however, no mountain range separates the western end of Khárán from Seistán and as the few historical references and the scanty archæological remains which are to be found indicate that the inhabitants were drawn from Seistán and the Helmand valley; as all Khárán traditions, too, centre round the Kaianian and Táhirid Maliks, who ruled in Seistán, there appears to be good ground for asserting that its fortunes followed those of the latter. The Kaianian dynasty was founded by Kaikubád, 16th in descent from Manú Chihr whose date is uncertain, and the dynasty disappeared until it was revived by the Táhirid Maliks, the foundation of whose greatness was laid by Táhir, the famous General of the

Connection
with Seistán.

HISTORY.

Caliph Mámún in the ninth century. They were succeeded by the Saffárid Maliks but, on the overthrow of that dynasty by the Samánids, some of the Saffárids retained their local predominance in Seistán and the line of the latter Maliks, who ruled Seistán from the middle of the eleventh to the middle of the thirteenth century, appears to be that which has acquired so much local fame in Khárán. Like Seistán, we may assume that Khárán from time to time acknowledged the paramount power of the Ghaznavíds and Seljuks and local tradition has much to say of the atrocities committed in the beginning of the thirteenth century by Chingiz Khán, who left Seistán almost a desert waste. In the fourteenth century Khárán emerges for a moment from the darkness in which its ancient history is enveloped owing to the account which is still extant of the fight between Mirán Sháh, son of Timúr Lang, and the Nikudrians whom the former was pursuing from the Helmand valley towards Makrán in 1383 and met in the plains of Keren (*sic*). The incident is thus related by Price* :—

Expedition
sent by
Timúr Lang.

“The reduction of Seiestaun having been thus accomplished, † Teymur directed his march for Bost ; in their progress towards which, his troops are described to have possessed themselves of the fortress, or fortified town of Tauk. . . . In the meantime, putting his troops in motion from a place called Koukeh Kellah, advices reached Teymur, that Toumen, the veteran chief of the Nikoudrians, was retired in the direction of Kidge, or Kutch, and Mekraun. On which, ever vigilant to provide for the security of his power, he conceived it immediately expedient to detach his son Meirán Sháh, accompanied by Ameirkeh Mahomed, the son of Sheir-e-Behraum rendered illustrious by his alliance with Teymur, and Ameir Hadjy Seyf-ud-dín, with other distinguished commanders, in order to crush at once those plans of hostility that might be engendering in that quarter.

“ After a march which he continued with little intermission, both night and day, Meirán Sháh, on the plains of the Keren, at last came up with the Nikoudrian ; whom he found at the head of his tribe prepared to give him battle. From a

* *Principal Events in Mahomedan History*, Part I, Vol. III, pages 47-49.

† This was in December, 1383.

consideration of the friendship which had formerly subsisted between them, and of the advanced age of the old chief, Hadjy Seyf-ud-din, nevertheless, ventured to address him aloud by name; and in respectful and soothing language, endeavoured to prevail upon him, without apprehension of evil, to accompany him to the presence of Teymur, assuring him at the same time of the happy consequences that would be the infallible result of such a concession on his part. But as the messenger of death was already at hand to seize his victim, the counsels of friendship had lost their effect upon the mind of the Nikoudrian; the action immediately commencing, his head was struck off at the very first onset by the troops of Meirán Sháh, who failed not to transmit without delay to his father's camp this assured proof of the success of his enterprise."

HISTORY.

Another period of obscurity follows and it is not until the end of the seventeenth century that Khárán, or rather its ruling chiefs, emerge into the clearer light of ascertained history.* From this time forward we find all power centred in the small family of Naushérwánis, who, though to this day they do not number more than nine families, have guided the fortunes of the miscellaneous medley of groups into which the population of Khárán is distributed. Proud, bold, able and unscrupulous, despotic themselves but intolerant of despotism in others, recognising might as the only right, intriguing and resourceful, proferring allegiance only when compelled, giving fitful service to the adjacent countries of Persia, Afghánistán or Kalát, according to which was then the predominant power, and raiding each indiscriminately as its power waned, they maintained a *quasi*-independence for nearly two centuries until the force of events, in 1884, compelled them to yield a reluctant acquiescence in British suzerainty.

The Nau-
shérwánis.

The Naushérwánis usually describe themselves as of Kai-anian stock but their traditions do not go beyond their eponymous ancestor, Naushérwán, who is described as living in Beseima, on the banks of the Naushérwán Pishi, a tributary of the Garruk river, where the traces of his stronghold

* Readers are referred to Dr. O. T. Duke's *Memorandum on the History of Khárán and the Beluchistan Desert, etc.*

HISTORY. still exist. He, like all Naushérwánis, is described as a famous freebooter, who, having attracted the attention of the Pirakzai Chief, then powerful in Khárán, accompanied him to that country, married his daughter and succeeded him in the chieftainship.

**Line of
Chiefs.**

The following is the line of chiefs according to the present Chief's private records, 1905 :—

- (1) Mír Muhammad.
- (2) Mír Naushérwán.
- (3) Mír Abbás I.
- (4) Malik Dostén.
- (5) Malik Dinár I.
- (6) Mír Lalla Khán.
- (7) Mír Féroz Sháh.
- (8) Malik Dinár II.
- (9) Mír Sháhdád.
- (10) Mír Rahmat.
- (11) Mír Purdil.
- (12) Mír Sháho.
- (13) Mír Abbás II.
- (14) Mír Jahángír.
- (15) Mír Abbás III.
- (16) Mír Azád Khán.
- (17) Sir Nauroz Khán, K.C.I.E.

The name of Sir Nauroz Khán's eldest son is Muhammad Yakúb.

**The first ten
Chiefs.**

No authentic records exist before the time of Mír Purdil, from which the dates of the first ten Chiefs can be determined. It cannot even be asserted with certainty that the list is complete, for Mír Abbás I., and his son Malik Dostén figure in Baloch ballads as taking part in the great Bráhui-Jadgál war which occurred in the Jhalawán country probably about the fifteenth century and, if the latter presumption be correct, the intervening generations are hardly sufficient to cover the interval of some 200 years, which occurs between Malik Dostén and Purdil, who is known to have lived at the end of the seventeenth and beginning of the eighteenth century. A *sanad* dated 1711, addressed to Purdil is said to be in possession of Sir Nauroz Khán and other *sanads* are dated 1740, the year in which Nadir Sháh returned through Lárkána and Quetta to Afghánistán and in which Purdil

is asserted to have died. We know from a *sanad* that his successor Mír Sháho or Mír Sháhdád, was alive in 1759, but in a *sanad* of 1764 one Daulat Khán is mentioned as Chief of Khárán. Mír Daulat is not mentioned in the Khárán list of chiefs, but Mír Abbás II. takes his place. Mír Jahángír was addressed by Muzaffar Sháh in a *sanad* dated 1796, but he appears to have died within the next few years, for Pottinger, who visited Khárán in 1810, speaks of Mír Abbás III. as chief in 1806. Mír Azád Khán succeeded the latter between 1831 and 1838, for we know from Masson* that he was not chief in 1831, while he took a prominent part in the events following the capture of Kalát in 1839. Sir Nauroz Khán, who is the present chief (1905), succeeded Azád Khán in 1882.

Malik Dostén and his son Malik Dínár, as already mentioned, figure in Baluchi ballads as heroes of the great tribal war between the founders of the Bráhui power, the Mirwáris, and the Jadgeáls. Dostén is stated to have been present at a fight in the Jhalawán country, in which the Jadgeáls were utterly defeated, and were pursued to the sea coast. Dostén's son Dínár was killed in the fight;† Lalla succeeded, of whose time there are only the usual traditionary accounts of raids, fights and forays. In the Chiefs' list, four chiefs now occur of whom no authentic information is available, but we begin to tread on firmer ground when we arrive at Purdil, who had two brothers, Rahmat and Bráhim or Ibráhim, and we have documentary evidence in a *sanad* dated 1717 A.D., of the latter having entered the service of Sháh Husain Ghilzai. Though Purdil appears to have been the eldest brother and to have succeeded as chief, Ibráhim acquired great fame and influence and was renowned for his generosity. Tradition says that on one occasion he received three lakhs of rupees from Sháh Husain which he proceeded to distribute to his followers and tribe, whence he earned the sobriquet of Lakh Baksh. He married Bibi Bánú, daughter of Mir Ahmad of Kalát (c. 1666 to 1696) and was killed in the war between the rising Bráhui power and the Bárúzais. Purdil Khán, the elder brother, is the great hero of western

Mír Purdil
Khán.

* *Narrative of a Journey to Kalat*, page 287.

† A translation of this historical ballad will be found in the *Gazetteer of Jhalawán*.

HISTORY.

Baluchistán, which probably means little more than that he was the most celebrated freebooter of his day. Nádír Sháh when on his way to subdue Afghánistán (about 1730) sent for Purdil but, tradition says, the summons was sent through the Khán of Kalát who delayed it, with the result that, in 1734, Nádír sent an expedition against Purdil under Pír Muhammad Khán, governor of Kermán, and Ilmás Khán, governor of Seistán, which was followed by a second one under Muhammad Alí Bég two years later. The Kháránis were defeated in each case and Purdil Khán retreated to Persian Makrán leaving his family at Khárán. They in 1736-7 gave further battle to the Persians, resulting in another disastrous defeat, the death of two of Purdil's sons and capture of his grandson Abbás. In the desultory campaign that followed, Purdil is credited with some minor successes, notably one in which he is said to have captured and brought to Khárán 4,000 slaves, but in 1740 he surrendered himself to Nádír Sháh, who was then on his return from India and who evidently took him into favour, as by *sanads* of that year he not only bestowed on him the districts of Pidárk and Kolwa, in Makrán, but also directed him to assist in the collection of a tribal force to accompany Nádír Sháh in an expedition to Bokhára.

Surrenders
to Nádír
Sháh, 1740.

The composition of this force is interesting as showing the very large tract in which the Khárán Chief was authorised to collect *gham*, i.e., men-at-arms. The tribes and districts mentioned are the Rakhshánis of Khárán; Kéch, Tump and Kolwa in Makrán; and Jálk, Dizzak, the Réki tract, Bámri, Sarbáz, Bámpur, Jalkol, Kasar Kand, Geh and Safhal in Persian Makrán. A *sanad* of the same date directing 1,500 *tumans* to be paid from the Kermán revenues for the support of the forces, indicates that at this time Khárán was subject to the governor of that part of Nádír's empire.

Purdil was now a very old man and died, some say poisoned, the same year (1740), when proceeding to take over his new possessions. Among the numerous stories of his exploits is the capture and putting to death of the Afghán Prince Ashraf, who was escaping from Persia on the expulsion of the Afgháns in 1730, and the taking from his

baggage of the celebrated Koh-i-Núr diamond which Purdil is said to have afterwards sold in Sind. HISTORY.

In the Chief's private list Purdil is shown as succeeded by Sháho, but a *sanad* from Nádir Sháh dated 1740 appears to indicate that the administration on Purdil's death, devolved on Mir Abbás and Mir Rahmat, Mir Abbás being commanded to remain in attendance on Nádir Sháh, and Mir Rahmat to perform the duties of administration in Khárán. Abbás II. was the son of Sháho, eldest son of Purdil, so it may be presumed that Sháho had predeceased Purdil. Abbás II. had been carried off to Persia in Purdil's time about 1738. No reason can be assigned why Rahmat should have been selected by Nádir Sháh, instead of his elder brother, Sháhdád, to represent Abbás II. He was evidently a man of considerable local prominence. Presumably, however, he only carried on the administration for a short time, when he either died or was relieved by Sháhdád, for a *sanad* dated 1758 is addressed to the latter. Abbas II., himself, after being chief, never appears to have actually returned to Khárán but died in Persia.

With the assassination of Nádir Sháh, in 1747, and the dismemberment of his kingdom, Khárán passed under the supremacy of Ahmad Sháh Durráni. Meanwhile in 1751, Nasir Khán I. had succeeded to the *masnad* of Kalát, and in a few years had established his power over all the surrounding provinces including those parts of Makrán and Persian Baluchistán from which Purdil Khán had been authorised to collect men-at-arms, and also Khárán. His hold over Khárán, however, appears to have been slight, as, in 1758, when Ahmad Sháh marched upon Kalát, Sháhdád was called on to harass Nasir Khán and bring in supplies.

Ahmad Sháh
Durráni.

The next year, both he and Nasir Khán I. are to be found appealing to Ahmad Sháh's arbitration in a mutual quarrel. By 1764, Sháhdád had died as a *sanad* of that year mentions his son, Mir Daulat, as then administering Khárán. Whether Daulat was at this time representing Abbás II. or Jahángír, his son, who comes next on the Khárán list, is not clear, nor is the year known in which the latter became chief, though we learn from a *sanad* that he was administering the country in 1796 and was permitted by Muzaffar Sháh to levy revenue from his tribesmen at one-tenth of the

HISTORY. produce. He is best known to fame as the father, by a Gichki wife, of Mír Lalla and Mír Muhím who were the organisers of the Naushérwáni power in Makrán. One of the most notorious freebooters of the last century in Makrán, Mír Baloch Khán, killed in the fight of Gokprosh in 1899, was a grandson of Mír Lalla, whilst Mír Muhím Khán obtained possession of Kúhak in Persian Makrán, a place which has played a somewhat important part in local history in the past. His son Mír Murád was ousted from Kúhak by the Persians under Ibráhím Khán in 1880-1, but Azád Khán retook it in 1881-2. In 1889-90, it was in possession of Deláwar Khán of Dizzak, but in 1897 was again taken by the Naushérwánis who still occupy it. The descendants of Muhím Khán, son of Jahángír by his Gichki wife, now occupy Buléda in Makrán.

Mír Abbás
III.

Jahángír's successor was Abbás III. The date on which the latter succeeded is unknown but he was chief when Pottinger passed through Khárán in 1810, who mentions that he had practically become independent of Kalát some six years previously. Doubtless he found himself in a position to throw off the yoke of Kalát during the disturbances which arose in that state, on the death of Nasír Khán I., over the succession of his young son Mahmúd Khán. It was in consequence of quarrels with Abbás that his brothers, Mír Lalla and Mír Muhím, who have just been mentioned are alleged to have quitted Khárán to seek their fortunes with the Gichkis of Panjgúr. Masson* appears to be in error in stating that the brother Muhím Khán was chief in 1831.

Abbás appears to have been fully occupied in fighting with the neighbouring tribes and in quelling feuds in his own state. On one occasion, he was besieged in his own fort at Khárán, and had to surrender to the Zahris of Jhalawán by whom he was put to the degrading work of grinding flour. On another he was defeated, and his son Usuf killed, near Siáh Tágazi, by a combination of the Kambránis of Sarawán, the Hálázais of Wáshuk and Siáh-páds of Gwásh and Kallag. This compelled him to retire to Kandahár with his son Azád, afterwards to become

* *Narrative of a Journey to Kalát*, page 287.

famous in Khárán annals, to solicit assistance from the Afghán Amír. This was given and Afghán troops accompanied him on his return to Khárán, but subsequently, owing to the mediation of Mir Mahmúd Khán of Kalát, a reconciliation was effected between him and his people without further fighting, the usual intermarriages being arranged to clinch the understanding.

Azád Khán succeeded his father Abbás between 1831 and 1838 and, although he is said then to have been over 40 years of age, lived to acknowledge British supremacy in Khárán half a century later. He was at first occupied in making his position secure and, as his father had been, in quelling the internal feuds which still continued among the people. This he accomplished probably by using sterner methods than his father had done, for, as a native historian quaintly remarks, he encompassed the political ruin of all his opponents by killing them off in various ways. He was also successful in putting down the Hálázais, whose fort at Pulkian Kalát he demolished. Until 1884 Azád Khán's whole energy and policy was mainly directed to achieve the virtual independence of Khárán, and, though strictly speaking a feudatory of Kalát he only acknowledged the Khán's authority when compelled, whilst his homage to Afghánistán was more profession than reality. In his raids he took the fullest advantage of his fleet camels and desert-protected state and plundered Afghánistán, Persia or Kalát with perfect impartiality, immunity and success. In 1838, Háji Abdun Nabi,* Kábuli, was deputed by Major Leech, from Kalát, to proceed to various parts of Baluchistán to collect information and, among other places, visited Khárán, where he states he remained five days as the welcome guest of Azád Khán. The Háji describes him as a tolerably well informed man for a Baloch, and states that he constantly kept up a body of 60 horsemen, mounted on his own horses, and that he might, out of the population of 3,000 men, have collected 1,000 for service in time of war. He adds that he was not tributary to Kalát at that time but to Kandahár, to which place he ought yearly to have sent 18 camels, 13 of

* Tour through certain parts of Baluchistán in 1838-9 by Hajee Abdun Nubee of Kábul. *Journal of the Asiatic Society of Bengal*, Nos. 153 and 154, 1844.

HISTORY. which had to be collected from Khárán and 5 from Wáshuk. In 1839, Mír Mehráb Khán, of Kalát, asked Azád Khán for assistance against the British, when their attack on Kalát was in contemplation, offering him half the village of Khudábádán in Panjgúr in return. Azád Khán accepted the village but declined assistance, an act which was one of the causes of the ill-feeling which led to such bitter disputes between Kalát and Khárán in later times. In 1841, Azád Khán became embroiled in Kalát affairs by giving asylum to Nasír Khán II., the exiled son of Mehráb, who had been killed at the capture of Kalát by the British in November, 1839. Azád subsequently gave Nasír Khán his favourite daughter BÍbi Mahnáz in marriage and assisted him in his successful attempt to retake Kalát.

Quarrel with
Mír Khudá-
dád of Kalát.

In 1856, on the outbreak of the British war in Persia, Azád Khán joined the Persians, but no information is available as to the actual part which he took. He cannot have been absent from his country for long as he was taking an active part in Kalát affairs on the death of Nasír Khán II. in 1875. The latter was succeeded by his half brother, Mír Khudádád, who wished to marry his brother's widow, BÍbi Mahnáz. To this the widow objected and, on Khudádád persisting, she appealed to her father who marched with a strong party to Kalát and brought her home. Another story goes that the lady was permitted to pay a visit to her father in Khárán but would not return. Whatever the facts be, the Khán was deeply offended and never forgave father or daughter, nearly thirty years of raiding and counter-raiding being the result. The first move was made by Mír Khudádád in 1859 who sent an army of some 6,000 men under Dárogha Atta Muhammad to invest Azád Khán's fort. The main body advanced on Khárán-Kalát but had to retire without gaining any material advantage except the capture of a few slaves, whilst Sháhghási Ghulám Ján, with a detachment seized Wáshuk and another body successfully attacked the Kohi Siáhpáds of Kallag. Azád Khán became a more determined raider than ever and his hand was against every neighbouring chief, but, though surrounded by hostile and powerful neighbours, the natural difficulties of his country and his own physical prowess enabled him to maintain a virtual independence. Henceforth he sought the suze-

rainty of Afghánistán and, on three occasions at least, in 1859-60, 1865 and 1870 he visited Kábul or Kandahár to solicit the intervention or claim the protection of the Amír. He appears to have occasionally paid tribute in the shape of 18 camels and some Panjgúr dates and in return received an allowance of Rs. 6,000 per annum from the Amír. He also contracted marriages with two Muhammadzai women. Lands in Sajái and Garmsél were given him in 1858. HISTORY.

Azád Khán did his utmost to foment the troubles between Mir Khudádád Khán of Kalát and the Bráhui chiefs and his support was mainly responsible for the repeated attempts made by Núruddín Méngal and Jám Mir Khán of Las Béla to throw off Khudádád Khán's authority. He sent Baloch Khán with 400 horse and 1,000 foot to help the chiefs in the rebellion which took place towards the close of 1868, an account of which is given in the history section of the *Jhalawán Gazetteer*. The failure of the negotiations opened up by Captain Harrison with the disaffected chiefs at Bág-hwána in May 1869 was chiefly due to the intrigues set on foot by Azád Khán. In the agreement, however, arrived at in 1871 between Mullá Muhammad of Sarawán and Sir William Merewether, Azád Khán's "misdeeds" were forgiven. As a consequence of his quarrel with the Khán of Kalát the Khudabádán lands in Panjgúr, to which reference has already been made, had been confiscated and in 1876-7 Azád Khán destroyed the crops in Panjgúr and besieged the Khán's forts. His depredations in this direction were continued to 1883 when an expedition under Nauroz Khán, the Chief's son, resulted in Mir Gájián the Khán's *náib* and Gichki chief being killed. In the following year a settlement was effected by the Panjgúr mission under Sir Robert Sandeman.

In the west the districts of Jálík and Kúhak engaged Azád Khán's attention and Persian attacks on these places in 1877 were successfully driven off. During the second Afghán war Azád Khán is said to have despatched a force to Kandahár, but it arrived too late to take part in the battle of Maiwand.

Mention may be made of four events, which are considered of special local importance, but to which, in the absence of authentic records, it is impossible to assign dates.

HISTORY.

They indicate that Azád Khán's attentions were not confined to the east and south-west but penetrated far to the north and north-west. The first was the heavy punishment inflicted on a party of Seistáni raiders at Galacháh who had carried off 12 herds of camels from the neighbourhood of Khargushki Band and Azád Khán's subsequent reprisal by making his way with a mounted party as far as Neh in Persia, which place he sacked. A second inroad by the Seistánis (who are known locally as Harám-khor), was also severely dealt with.

The second incident was an attack on Chágai where he besieged Kamál Khán, Sanjráni, for a month and subsequently obtained the lands from the Zamán channel in Hurmágai as far as Régin Cháh from the Sanjránis, who then possessed them, in compensation for the blood of a Naushérwani whom the Sanjránis had killed.

The third incident was the defeat of the Zagar Méngals who appear to have been incited by the Khán's *naib* of Nushki to attack Khárán-Kalát.

The fourth incident was the result of a Dámni raid on Rakhshán in which the Muhammad Hasnis suffered severely. Their cause was taken up by Azád who fell on the Dámnis twice in the neighbourhood of the Koh-i-Taftán, capturing a large booty. On the first occasion the Dámni chief Yár Muhammad and three of his brothers were captured and put to death.

Much trouble was given to Azád Khán by the Rékis of Dehghwar and Jálk under their headman Sábik, to which reference will be found in the account of the Rékis, in this Chapter. It led Azád Khán to build the Galuga fort, but its construction involved him in trouble with Ibráhím Khán, the Persian governor of Bámpur, by whom the fort was eventually dismantled.

The Panjgúr
Mission, 1883.

The Panjgúr Mission under Sir Robert Sandeman, was the first British force that entered Khárán. It arrived there in December 1883 and was most cordially received by Azád Khán. A *darbár* was held and Azád Khán impressed all present by his manifest honesty and straightforwardness. Politically the mission was a great success; Azád Khán having obtained his formal release from the suzerainty of the Amír of Afghánistán, acknowledged British supremacy

and that of the Khán of Kalát by taking his place among the Sarawán *sardárs* of the Bráhui Confederacy. The disputes between Azád Khán, the Khán of Kalát and other chiefs were arranged on terms which proved satisfactory to all parties. In 1884, Azád Khán supplied 250 riding camels for the Afghán Boundary Commission sending them to the Helmand in charge of his second son Amír Khán. Of these 150 were his private property for which he declined remuneration or hire. Government sanctioned him a *khillat* and reward for these services, which he was invited to Quetta to receive. He arrived at Quetta on the 17th of May, 1884, and an arrangement was concluded on the 8th of June by which the Chief agreed to protect trade routes and maintain peace in his territories. In return he was to receive a personal allowance of Rs. 6,000 per annum in lieu of that previously received from the Amir. This allowance was to be expended in the entertainment of one of his sons as Risáldár on Rs. 1,200 per annum, and of 20 sowars on Rs. 240 each. Among other points it was arranged that in future he should deal direct with the British Political Agent of the Kalát State instead of through the Khán or his officials. Unfortunately Azád Khán was attacked by cholera when on the point of leaving Quetta and died very shortly after his return to Khárán.

Mír Azád
Khán visits
Quetta, 1884.

The following pen sketch of him, written by Sir Robert Sandeman after a personal interview in December 1883, is interesting as being a graphic description of Baluchistán's last and greatest free-booter. Sir Robert writes:—

“ In spite of his great age which we ascertained to be about 97 years, Azád Khán maintains his mental faculties unimpaired. His memory is perfectly clear and I never found his powers of observation at fault. In the prime of life he must have been a singularly handsome man of unusual stature and of great physical power. The stories told of his bodily strength are indeed such as would more fitly belong to the heroes of a mythical age than to a man still living. Bowed by age he is unable to mount his horse without assistance, but once in the saddle his endurance is greater than that of many a younger man. Possessed of unflinching resolution, impatient of wrong, generous to reward, stern and relentless in punishment, Sirdár Azád

HISTORY.

Khán has above all things enjoyed a reputation for unswerving honesty. He is never known to depart from his word once given and has a sincere contempt for chicanery or falsehood. There is therefore no reason to wonder at the immense influence which he has enjoyed in Baluchistán for a century past."

Azád Khán is always described as a just and merciful chief. His taxes were light and he was never accused of oppressing his people. He was a capable organiser and relieved the people from his own stores in time of distress. He gave much attention to his armed force and was said in 1884 to possess a force of 200 infantry and 100 cavalry and to be able to call up 3,000 match-lockmen in an emergency. Every adult male had to bear arms and had to keep ready a skin of water, a pair of sandals and 6 to 8 lbs. of flour as an emergency ration. Failure to turn out at a call to arms involved confiscation of property. During his life time he also built and garrisoned the forts of Kháran, Hurmágai, Kattik and Jálwár.

He also paid attention to the development of the resources of the country and caused the construction by forced labour of the channel leading from Bunband to the Zorábád lands. When floods came he is said to have personally taken part in preventing breaches and to have kept all his slaves busy in the work of cultivation. He was diligent in attendance at his *darbár* and was fond of levying fines in camels. He was wont to say that a single day's absence from his court cost him ten camels.

The end of Azád Khán's life was saddened by a quarrel with his son Mír Azím Khán, the issue of a concubine. Feeling his great age Azád Khán had divided his property among his sons and appointed Nauroz Khán heir to the chieftainship. Azím Khán demanded half the country as his share and on this demand being refused by his father commenced intriguing with the Persians, who instigated him to murder Sábik, Réki. After Azád Khán's death Azím Khán attempted to forcibly dispute the succession of his brother, Nauroz, to the chieftainship, an attempt which ended in Azím Khán's death.

Sir Nauroz
Khán,
K.C.I.E.

Azád Khán was succeeded by his eldest son Nauroz Khán
the Amíl subsidy of Rs. 6,000 per annum was continued to

the latter. Nauroz Khán is still Chief (1906). He was born in 1855, and is described as of fine physique and bold disposition. He acted for his father for some years before the latter's death and led a number of raids against Panjgúr and Eastern Persia. In 1883 he harried Panjgúr and carried off a large booty of sheep and cattle returning by way of the Rakhshán river and Máshkél. They were pursued by a force under Mír Gájián, Gichki Sardár of Panjgúr, who overtook them near the junction of the Dráspara and Dash-tak Kaur with the Rakhshán. A fight ensued in which Mír Gájián was killed, the Naushérwánis getting away with their booty since when the scene of the fight has been known as Jang-já-i-Gájián. HISTORY.

Soon after his accession he proceeded with a force to Jálk where the dispute between the Naushérwánis, Bazurg-zádas, Dámnis and Rékis for the possession of the date groves had again broken out. Having defeated the Bazurg-zádas he hurried back to Khárán owing to his chieftainship being disputed by his younger step-brother, Azím Khán. As previously related, Azím Khán had been greatly incensed by his father nominating Nauroz as sole heir to the chieftainship, and although a reconciliation had been patched up between them he could not resist the opportunity given him by Nauroz's absence. Azím was the favourite of his father and being a brave man and capable commander had been entrusted with the carrying out of several big raids, his command at times numbering 1,500 well armed and mounted men. His success in these and his generous nature had made him very popular, and he had no difficulty in collecting a following to attack his brother. The attack failed and Azím in his turn was besieged in a fort at Kattik. A reconciliation was patched up by the Saiads and tribal elders but during the following year after a further attempt (this time by poison) on Nauroz had failed, Azím Khán was murdered by a favourite servant named Sharif.

In 1888, the dignity of a Knight Commandership of the Indian Empire was conferred upon Nauroz Khán, in recognition of his loyalty and general good services; for the assistance rendered to the Afghán Boundary Commission of 1884; and to Colonel Bell, V.C., in his journey across Khárán to Persia; and for the capture of Jám Ali, son of Mír Khán,

HISTORY,

Jám of Las Béla, then in revolt against his father. Nauroz Khán was invested with the insignia of the order by Sir James Browne, then Agent to the Governor-General in Baluchistán, at a *darbár* held at Sibi on the 11th of February 1889, a *khillat* of Rs. 3,000 being presented at the same time.

The Perso-Khárán border had never been authoritatively defined and was in a chronic state of raids and counter raids. The two main points of dispute were the ownership of the date-groves of Dehghar and of the small district of Kúhak, the rival claimants being the Rékis of Khárán as opposed to the Dámnis of Persia.

Boundary
Commission,
1895.

A joint commission was appointed in 1895 by the Governments of India and Persia to define the boundary, Colonel T. Holdich (now Sir Thomas Holdich, K.C.I.E.,) being the British Commissioner. The delimitation was finished in April, 1896, since when the border raids may be said to have practically ceased.

The Commission adjudged Kúhak to belong to Persia. The fort is still occupied (1905) by a section of the Naushérwánis, descendants of Muhím Khán, cousin of Azád Khán, who pay taxes to Persia and are considered as Persian subjects.

Strategical
importance
of Khárán.

Strategically Khárán is a place of great importance since it dominates the Múla pass route and is a focus where the roads converge from India on the one hand and Persia and Afghánistán on the other. In the event, therefore, of India being threatened from that direction, Khárán would from every point of view become a strategic point of the first importance.

Khárán has rarely been visited by travellers. The first European to traverse it was Lieutenant Henry Pottinger of the Bombay Army in 1810, Háji Abdun Nabi next visited the country in 1838, Sir Charles MacGregor and Captain Lockwood in 1877, and Lieutenant Galindo in 1885-6. Of these Háji Abdun Nabi was the only one who visited the town of Khárán-Kalát or interviewed the Chief. As already related Sir Robert Sandeman visited Khárán officially in December 1883, and Lieutenant-Colonel Showers, C.I.E., then Political Agent, Kalát, toured in Dehghar and Máshkél

in March, 1902, in connection with the disputes between the Rékis and the Khárán Chief. HISTORY.

The progress of recent events has materially altered the former condition of Khárán. On the north the formation of the Chágai District has shut it off from Afghánistán; while the demarcation of the Perso-Baloch border has left no excuse for raids in that direction. These reasons in conjunction with the stronger rule in Makrán and Jhalawán have hemmed Khárán in and ended the days of the irresponsible free lance as much at home in Persia and Afghánistán as in Khárán, under no control and bound by no restrictions or allegiance.

Domed mauselea, known as *gumbal*,* and generally built of burnt bricks, are numerous, and, as they have never yet been visited and examined by an expert, the following list of the places where they are situated is given:— Archæology

Locality.	Number of Gumbads.	REMARKS.
Wáshuk	5	One of the <i>gumbads</i> is known as Bibi-e-gumbad, but is attributed by local authorities to Malik Bahrám Sháh; another is known as Chá-diáni-gumbad.
Máshkél or Dehgar ..	9	These are in Gwachig; the best known being the Malik Naushérváni gumbad. Another is known as Gumbad-i-shahri.
Hurmágai	2	These are in Régi.
	4	Known as Nurudín-i-gumbad.
	5	Known as Sháhi Otmáni gumbad.
	2	Known as Talonki gumbad.
Jálwár	2	Near Mangéhi Cháh.
	1	In the Jálwár Pass.
Gwásh	3	One of these is at Hétak, another at Sawárán and the third near Malik Sháhi Cháh but all are in ruins.
Kallag	10	Near Eri-Kallag.
	1	Situated at Padún Kallag and known by the name of Gumbad-i-Ganji-Malik.
Shimshán and Salám Bék.	1	Known as Gumbad-i-Hála.
	2	Known as Kalágháni-Kalat-é-Kabristán-e-gumbad.
	1	Known as Gumbad-i-Túho.
	1	Known as Gumbad-i-Sháhi Shádi.
	2	Known as Gumbad-i-Bibi Basso.
	1	Known as Gumbad-i-Saiad Amir.
Sarawán	2	Known as Gumbad-i-Malik Sháho and situated near Naurozábád.
	2	Have no particular name.
	2	Near Rék-i-Farangi and called Gumbad-i-Imám Hasan and Husain.
Total ..	57	

Similar tombs exist in Panjgúr and at Jálk in Persian Makrán. † Their general form is that of the ordinary Persian tomb, i.e., a square chamber surmounted by a dome, and

* A square-shaped, vaulted tomb.
 † P. M. Sykes. *Ten thousand miles in Persia*, page 299.

HISTORY, most of them have only one storey; some, however, possess two storeys. Those at Gwachig, for instance, are all double-storeyed, and so are the Malik Sháho tombs of Sarawán. The best preserved are those at Gwachig in Dehgar or Máshkhél and, as they are fairly typical of those in other parts of the country, they are here described in some detail.

All the mausolea at Gwachig, of which there are 9, are double-storeyed, the entrance being on the east. Steps, paved with bricks, lead to the upper storey, which contains a single burial-chamber; the entrances to the lower storey are level with the surface and lead either to a single large chamber capable of containing several corpses, or to separate small chambers in each of which one corpse or more could be placed. In the Gumbad-i-Malik Sháho at Naurozábád, the lower storey contains a passage with 4 vaults, 2 on either side, each of which might contain three or four bodies. The domed roofs are supported on pendentives. The walls of the upper storey are $2\frac{1}{2}$ to 3 feet thick. They are made of burnt bricks about 10 inches square, and 2 inches thick. The buildings appear not to be set exactly north and south, but to incline north-east and south-west. At each corner of the interior of the building are alcoves, the bottoms of which are 2 or 3 inches from the floor and the height about 8 or 10 feet. They are 10 inches to 1 foot in depth. In this respect there is a curious resemblance to the Bahrein tombs of Phœnician origin, in the Persian Gulf.

On the outside, and between projecting ledges of the curiously fashioned bricks cut in diamond and other symmetrical patterns, are large burnt clay slabs, bearing images of peacocks with snakes in their bills, bullocks, leopards, camels with their colts, horses, hand-mills and imitations of human hands and feet. These ornamental slabs are not universal, but most of the mausolea contain them. An exception is to be found in the mausolea near Mangéhi Cháh in Jálwár.

On the floors of the main chamber of the buildings, one or more elevated sepulchres are to be seen. The system of sepulture, however, which was followed in the case of the double-storeyed buildings, appears to have been different from that resorted to in the case of the single-storeyed tombs, for the sepulchres in the double-storeyed buildings

are raised above the floor in two tiers, in the lower of which the corpse was inserted. In course of time, some of these sepulchres have been opened, and hence they are now surrounded by heaps of bones and human skulls, while, here and there, are pieces of the shrouds in which the dead had been wrapped. In the single-storeyed mausolea, the corpse was apparently buried in the ground, after which a sepulchre was raised above it, beneath a domed roof. The lower storeys of the two-storeyed buildings are not more than four feet above the surface and contain sepulchral vaults, as described above in which super-terrene sepulture appears to have taken place. These vaults still contain bones and skulls.

Local accounts state that the corpses were in good preservation in the early part of the last century, and even now (1904) a corpse in one of the tombs at Gwachig, an account of which is given below, retains its dried skin and a mummy-like appearance. On being moved, uncrushed barley is said to have fallen from the stomach of this corpse. The skeletons are further said to have been lying on bedding and carpets, and to have been clothed in brocade and silks, which were removed by the people. Much damage is alleged to have been done to the contents of the tombs, and many beads, jewels and valuables to have been removed by an Afghán *fakir* several years back, his example being afterwards followed by the local Rékis. Bangles worn by one of the corpses have been obtained and also some pieces of ragged cloth, which were presumably used as shrouds.

The following are the details of each of the mausolea at Gwachig as they existed in 1904:—

No. 1. Malik Naushérwáni-gumbad is a double-storeyed building, $21' \times 21\frac{1}{2}'$. The entrances to the lower storey are close to the surface and lead to separate vaults or compartments. Entrance can only be effected by crawling. In the upper storey are two mud built tombs surrounded by heaps of bones and human skulls mixed with pieces of shroud. On one of the bricks outside, the words مزار نیکو در *mazár-i-Nikúdar* (i.e., mausoleum of Nikúdar) have been engraved.

No. 2. This building has no particular name and measures $15'-10'' \times 15'-5''$. In the upper storey is a

HISTORY.

single large mud built tomb ; the lower storey contains heaps of bones.

No. 3 is almost in ruins and measures 20'-5" x 19'.

No. 4 is known by the name of Gumbad-i-Shahri, and measures 15'-6" square. It contains heaps of bones and pieces of shroud.

No. 5, a vault 21' square, is particularly interesting as it contains a well-preserved corpse in the upper storey which appears to be that of a woman. From the top of the head to the toe the body measures 5 feet. Excepting the nose and the parts below the navel, the remainder still bears the dried skin, all the fingers and one of the ears being quite undecayed. A blue thread has been passed through the right ear. The skeleton is quite naked. The local people have moved it from time to time placing it sometimes upright and sometimes in a recumbent posture. In doing so, a good deal of uncrushed barley is said to have fallen from the stomach. When seen in 1904 it was lying against the tomb in the centre of the building.

No. 6 is 20'-3" square, and has one big mud built tomb in it. On the bricks over the arch of the entrance leading to the upper storey, are small engraved designs somewhat like a fish-hook or key.

No. 7 is 20' square, and has two mud built tombs round which there are heaps of bones.

No. 8 measures 20'-6" square, and has three mud built tombs in the upper storey.

No. 9 is a similar building 12' square.

The people themselves know nothing certain about the origin or the builders of these tombs. Sykes attributes those which he saw in Jálk to the Saffárid Maliks who ruled in Seistán from about the ninth to the thirteenth centuries, and this theory receives support from several of the names which appear in the list given above. One of the mausolea at Wáshuk, for instance, is attributed to Bahrán Sháh, who ruled in Seistán from 1215 to 1222, and 5 of those at Hurmágai are assigned to Sháh Otmán which is the local pronunciation of Sháh Usmán, another Malik mentioned in history.* Malik Sháh, another name which will be found

* See Raverty's *Tabakát-i-Násiri*, page 196.

the list above, was a brother of Bahrám Sháh. The fact that the tombs bear pictures of animals and even of human hands and feet, does not necessarily militate against their Muhammadan origin, for the objection to such images was a development of the doctrines of Islám of later date than that assigned above.

At the same time the mausolea probably cannot all be assigned to the same builders and date, but were presumably built at different times, the earliest going back perhaps to the ninth or tenth century. For the tombs in the Shimshán with Salámbek *niábat* bear the names of the brothers Hála and Túho and their sister Bibi Basso, the first two of whom are famous in Bráhui ballads as having taken part in the great Bráhui-Jadgál war in the Jhalawán country, the date of which must be placed in the fifteenth or sixteenth century. As mentioned above, on one of the bricks in the *gumbad* of Malik Naushérwán at Gwachig the words مزارِ نِقودر

masár-i-Nikúdar i.e., mausoleum of Nikúdar are engraved. This may of course only refer to the builder or to the person interred within, but, in view of the facts related in the section on **History** about the Nikúdrians who were defeated in the plains of Khárán by Timúr's son in 1383, the occurrence of the word Nikúdar is certainly remarkable. Until, however, expert opinion has been obtained, these remarks must be regarded as conjectural only.

To the north of the fort which stands in the Jalwár pass are high cliffs, on the east of which are to be seen engravings written in Kufic character. The following are conjectural transcriptions of those of the engravings with their translation, kindly supplied by Dr. Denison Ross of Calcutta from impressions and copies obtained by Mirza Shér Muhammad of the Gazetteer office:—

Jálwár In-
scriptions.

I. *Transcription.*

اللهم اغفر للحسن بن امير سهل بن عمر بن عبدالعزیز الحسن
بن الحسين و حرر في يوم الاحد ل احد و عشر بقين من شهر
المحرم الحرام—
حرره بخطه—

سنة و اربع مائة—

HISTORY.

Translation.

O God! Forgive al Hasan ibn Amír Sahl ibn Umar ibn Abdul Azíz al Hasan ibn al Husain.

Written on Sunday when eleven days were remaining of the sacred month of Muharram. And he wrote it in his own hand, in the year 406 (H.)

II. *Transcription.*

بناها ابي موسى رجع بن محمد السعودى سنة احدى و
خمسين و ثلثمائة انتهى —

Translation.

(Built by) Abu Músa Ruka ibn Muhammad al-Más-ú-di in the year 351 (H.)

III. *Transcription.*

وكبر عمر اصان دنكو سبع عشر سه مائة —

Translation.

Umar Asán, Danku, repeated the *takbir* for seventeen years (and) died.*

Similar inscriptions are to be seen at Garruk Kallag, the largest of which is as follows :—

Transcription.

ابى سهل ابوالقاسم (خ) عمرو احمد بن عمر ابن سهل كتبه
بخطه —

Translation.

Abi Sahl Abul Kásim Amr (and?) Ahmad ibn Amr ibn Sahl. He wrote it with his own hand.

Gabrbands.

Another set of remarkable archæological remains are the Gabrbands or Zoroastrian dams which occur in numbers in the Rás Koh, Garr and Siáhán Ranges. Mr. Vredenburg gives the following description of them† :—

“ In one of the regions which I visited amongst the mountains of the State of Khárán, there are some very interesting relics which bear evidence to a very different set of physical conditions than those that prevail at the present day.

* Note by Dr. Ross; Danku is an Abyssinian name. This may have been an Abyssinian slave who performed the duties of *muazzin* for the period mentioned. The last word ماله مات “he died” is very doubtful.

† Vredenburg, *Sketch of the Baluchistán Desert, Memoirs of the Geological Survey of India*, Vol. XXXI, p. 213, et seq.

“In all the valleys round Zard there are to be seen hundreds of stone walls which are called *gabrband* or ‘dams of the infidels’. Sometimes they stretch right across the flat pebbly floors of the great valleys, which for want of a better name are termed “rivers,” notwithstanding the somewhat sarcastic ring there is about that appellation. They also occur across the entrance to most of the tributary ravines, and at various points across their course up to considerable heights above the main valley. The country is quite uninhabitable for want of water, and yet there is no doubt about the nature of these walls which are similar to works erected to the present day in many regions of Baluchistán and Persia, being in fact nothing but terraced fields. But the careful way in which they are built gives them an appearance of permanency which one would look for in vain amongst the works of the present generation. In many cases they still hold back the soil, formerly cultivated, which has been artificially heaped up against them. This soil is absolutely similar to that which covers the great alluvial plains of “pat.” No such material is to be found anywhere amongst the hills, where the walls have been built, and must have been brought at the cost of considerable labour from the great desert plain south of the mountains. The absence of any canals, the great height to which the walls are found up the tributary ravine shows that the fields were not watered by means of some general scheme of irrigation with canals deriving their supply from some reservoir placed at a greater altitude. Perennial springs now everywhere dried up, must have existed in all the ravines where these remains are found, which shows how much greater the rainfall must have been formerly.

“The modern inhabitants of Khárán in calling these structures *gabrband* or ‘dams of the infidels’ attribute their erection to the fire-worshippers. Degraded as they are to a condition bordering on the status of savages they have lost sight of all accurate historical notions. The attribution of any work to the ‘fire-worshippers’, simply means that they look upon it as very old, older than the first Mahomedan settlements.

“They have not forgotten, however, what the walls really are, that they are terraced fields, and the legend says

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that the inhabitants who built them brought all the soil in bags which they carried on their backs from the desert to the south (such an act is regarded as very sinful by the Baluch who consider manual labour degrading to human dignity). It is more probable that the soil was carried on backs of beasts of burden rather than on those of men, but the tradition is no doubt an echo of the immense amount of labour which this work necessitated. At all events the greatness itself of the undertaking shows that the returns of the work must have made it worth the trouble which they took, and that what is now a barren desert was once the home of a prosperous community. It is certainly not improbable that these people might have been originally the fire-worshippers, but I am inclined to think that similar works continued to be erected long after the first Mahomedan settlements. In these same mountains of Khárán there are ancient Mahomedan cemeteries in which the tombs and the wall surrounding them are built exactly in the same manner as the walls of the terraced fields, being made of roughly shaped stones disposed in very regular layers. Nowhere in Baluchistán could a work of that nature be built at the present day, the modern graves are mere mounds of earth clumsily decorated with boulders or occasionally with pieces of weathered travertine. The tombs just mentioned seem on the other hand to be the work of the same hands that used to build the terraced fields. I do not know enough of the history of the region to assign any date to them, but the mere fact of their being Mahomedan shows at what a very recent date we must place the final dessication of these mountains."

In 1905 Dr. M. A. Stein attempted to trace some of the places of archaeological interest which were noticed by Pottinger when he travelled through Khárán in 1810. Dr. Stein has kindly supplied the following notes about his journey:—

Search for
Pottinger's
ruins on
Khárán
route.

"The search for the more interesting ruins which Pottinger had seen on his third march south of Nushki, proved far more difficult. From certain topographical indications I concluded that on his way into Khárán he must have followed the route crossing the range of mountains south-west of Nushki by the Táfuí pass. But the country being in

Pottinger's days quite as devoid of permanent inhabitations as it is now, and, of course unsurveyed, his narrative does not supply such local names or other *indicia* by which his line of route or the site referred to could be fixed with precision on the modern map. Nevertheless, the close agreement of Pottinger's description with the ground seen by me on the Táfu route, as well as his mention of the Bél stream (his ' Bale ') make me now feel certain that he actually travelled by this route. The information gathered from some Bráhuized Hindus coming from Khárán, the only travellers we met en route, pointed to the existence of ruined mounds near the route some miles to the north of Nauroz-Kalát. This was confirmed by what was known to some nomadic Bráhui shepherds we picked up at our second encampment near a well in the dry bed of the Bél.

"Under the guidance of one of these shepherds I proceeded on the morning of the third day to the ruined site spoken of. It proved to be situated by the left bank of the broad river bed which is formed by the junction of the Bél with the Baddo river, coming from the mountains to the north-east and known in its upper course as Lijji or Chiringi. The old site known like all ruins of this region by the general term of ' Kona-shahr,' so familiar to me from Turkestán, lies about $1\frac{1}{2}$ miles below the junction just referred to, which is marked by the *ziárat* of Shaikh Hussain (' Sháh Hasan Zt. of north-western Trans-frontier Map No. 22). It occupies the angle formed between the bed of the united Bél and Baddo rivers and a small dry nullah known as Toji which joins it from the north-east. The distance from Nushki which by the map as well as by an approximately accurate road estimate was shown to be about 65 miles, agreed remarkably well with Pottinger's indications, but though there were the "several large mounds of earth and stone scattered over the desert" to which his description refers, no trace could be found of the "very extraordinary tombs of a quadrangular shape, each surrounded by a low wall of curious open free stone work," which he mentions at a distance of *circ.* 400 yards from the western bank of the river.*

* See Pottinger's *Travels in Baluchistán* ; 1817, page 126.

HISTORY.
 'Konashahr'
 of Toji.

"The remains actually seen by me at this 'Kona-shahr' of Toji were briefly these. Before ascending the high bank to the east of the river bed I noticed one of those ancient dams which are known in Kalát territory as 'Gabar bands,' i.e., 'bands' of the Gabars or fire-worshippers, and which must have served to form storage tanks at periods when cultivation was carried on in parts of the country now devoid of all permanent settlements. It consisted of an embankment *circ.* 40 yards long and about 20 feet broad at the base, built at right angles to the bank of the dry river bed and showing a core of massive masonry of unhewn stones. Above this 'band' the gravelly ground was thickly strewn for several hundreds of yards with rough stones once apparently used in buildings and with fragments of plain pottery, while small oblong mounds of unhewn stones unmistakably marked graves. The latter may possibly be of relatively modern date and belong to the nomadic Bráhuís who still visit these parts during the summer for grazing purposes. But the burial ground is no longer used now.

"Crossing the Toji *nullah* to the south, close to its junction with the river bed, I found in the angle between the two a debris-strewn mound measuring *circ.* 100 yards from north to south and about as broad on its northern face. The north-west corner rises steeply *circ.* 35 feet above the river bed. Here some recent digging had exposed short lengths of two walls meeting at right angles. The masonry of these walls, *circ.* 3 feet in thickness, showed masonry of small unhewn slabs arranged in carefully adjusted courses and undoubtedly old. The walls appeared to have enclosed a small square room and to continue both to the south and east in the debris-covered ground. Remains of walls of similar construction, *circ.* 4-5 feet in height, are traceable on the slopes where they may have served to form terraces. Plentiful old potsherds, among them fragments decorated in simple brown patterns on red ground, covered the top of the mound and its slopes. A second but smaller mound which occupies a little plateau to the south separated by a shallow ravine, shows similar pottery and much debris of rough stone material but no intact remains of walls. Where the two mounds are nearest to each other, remains

of an old 'band' survive, built across the small ravine, **HISTORY.** with a thickness of *circ.* 8 feet.

"That the ruins just described are of some antiquity may be considered as certain in view of the deserted condition in which this tract has been since long centuries like most of the rest of Khárán. The masonry of the walls, too, bears an ancient look and cannot possibly have been the work of Bráhuís in their present stage of culture. But, in the absence of datable remains and in view of the extreme dearth of reliable historical information concerning these parts of Baluchistán in earlier periods, it would be useless to attempt any estimate of age in regard to these mounds and a similar one I passed some six miles to the north-east in a portion of the wide bed of the Baddo known as Toskan.

"Remains such as Pottinger describes might by their style and structural character have supplied some clue to the period of their origin and thus of the earlier occupation of their vicinity. But of such remains we could discover no trace on either bank of the river though the ground lay quite clear and open before us sloping down towards Nauroz-Kalát some four miles to the south. In a region with so dry a climate and so sparsely inhabited, it is difficult to believe that substantial ruins with carved stone work could within a century have disappeared without leaving some trace. I am rather inclined to believe in the possibility of some error in Pottinger's road estimate and of the ruins being really situated some distance further south. Yet neither the Hindus who had come from Khárán and whose information about the Toji mounds had proved quite exact nor my actual guide knew anything of ruined structures between Nauroz-Kalát and Khárán. Want of time did not allow me to make a personal search beyond Nauroz-Kalát, and consequently I must content myself with the hope that some future visitor whose attention may be called by these lines to Pottinger's interesting notice, will succeed in tracking the ruins. Whatever their character may have been—Pottinger could trace nothing whatever Muhammadan or Hindu in their style and had judicious doubts also about their having served as Zoroastrian places of worship—their existence would prove a far higher state of civilization than these tracts have known for centuries."

POPULATION.

As all subjects connected with population have been dealt with in detail in the *Gazetteer of Makrán* and as the conditions in Khárán are in many instances very similar, it is only proposed to give in the following paragraphs such particulars as apply exclusively to Khárán or with regard to which a natural difference exists between the circumstances of that country and of Makrán.

Ethnographical history.

The connection of Khárán with the west rather than with the east has been pointed out in the section on **History** and this connection has left its mark on the ethnography of the country, since there can be little doubt that a strong Persian strain runs through the veins of the Kháránis. The Naushérwáni chiefs claim descent from the Kaianians and doubtless the rule of the Saffárid Maliks has also left its mark on the population. Many of the groups, composing the present population, claim Baloch affinities and if Dames' theory is correct that Baloch tribes made their way into Seistán at the beginning of the tenth century, it would not have taken them long to extend eastward into Khárán, however uninviting that country may have been. Names such as Mamojav* again indicate that the Jat element which has already been shown to have spread in the neighbouring country of Makrán at the time of the Arabs, had extended further northward to Khárán. Of one tribe the Nikúdríans, whose defeat in 1383 by Mirán Sháh, son of Timúr, in the plains of Khárán, has already been related, no trace remains unless it be in the words Mazár-i-Nikúdar (Tomb of Nikúdar) engraved on one of the Gwachig tombs. The Nikúdríans are described as banditti who greatly harried Persian caravans in Khurásán but it is not certain whether they ever occupied Khárán permanently. In character, however, it may be noted they bear a striking resemblance to the Dámnis of the present time.

So much for historical evidence of the population. At the present day the population of Khárán includes, as will be presently seen, elements of varied extraction from Afghánistán, from the Bráhui hills, from Makrán and from Persia.

* *Jav* or *Jo* is the mark of the Sindi genitive. *Mamo jav*, this means (sons) of *Mamo*.

No regular census of Khárán has ever taken place, as for political considerations, it was omitted from the scope of the census of 1901. In 1904, a rough house to house enumeration of the resident population was made for the purposes of the Gazetteer and an estimate was also prepared of the number of families who had recently left the country, some of whom at any rate might be expected to return. The result showed the total number of families in Khárán, including the Beseima, as 3,843; out of these 1,089 had recently left the country for the Helmand valley, Sind or other parts of Baluchistán. Taking 5 persons as the household incidence as in Makrán, the total normal population may thus be estimated at 19,215, but this number is liable to decrease in bad agricultural years. The incidence per square mile amounts to rather more than 1 person, a result which indicates how very thinly populated the country is, but is in no way surprising when the waterless character of the country and vast sandy deserts and barren mountains, of which it is composed, are considered.

POPULATION.
Density.

The nomadic tendency of the Kháránis coupled with the fact that their chief wealth consists of flocks of goats, camels or sheep, and that cultivation is exceedingly precarious, shows itself in the almost entire absence of permanent villages of which there are only 20, or 1 to every 710 square miles of country. The only large village is Khárán-Kalát or Shahr-i-Káréz, the seat of the Chief, but it is only important in the sense of the native proverb: "Where there are no trees, even a camel thorn is a tree." It contains about 300 houses and a population of about 1,500 souls. Among other permanent settlements may be mentioned Wáshuk (population c 500), Kallag (c 300) and Záwag (c 400) in Dehghwar, Hurmágai (c 50) and Nauroz-Kalát (c 100).

Towns and
villages.

As in Makrán, permanent villages in former times clustered round the forts which formed the refuge of the people in times of emergency. The remains of such forts are still to be seen at Sarawán-Kalát, Masiski-Kalát, Tágazzi-ai-Kalát, Sháhdádi-Kalát, Kután-Kalát, Kalagháni-Kalát, Kattik-Kalát, Hálázai-at-Kalát (in Wáshuk), Galúga-Kalát (in Dehghwar) and Malikshai-Kalát (Gwásh), but they are said to have been destroyed in the time of Azád Khán under whose admin-

Character of
villages.

POPULATION. istration Naushérwáni power appears to have reached its zenith. He constructed in their place forts at Hurmágai, Jálwár, Khárán-Kalát and Nauroz-Kalát, which were held by his own men. They were built of burnt bricks under the Chief's personal supervision and indicate considerable engineering skill. Of these Jálwár is now (1905) in ruins but the others are still in fair repair while two additional forts, those at Kallag and Záwag in Dehgwár, have been constructed by the present Chief.

The above noted are the largest villages and are permanently inhabited. The remaining 14 villages out of the 20 are also mud built but are evacuated during the spring and other times.

With the exception of Khárán-Kalát, the houses of which are situated round the fort, the permanent villages generally consist of small groups of houses, each house built on the most convenient situation without regard to regularity or any common principle.

Decrease of population.

The vast remains known as *Gabrbands* or Zoroastrian dams which terrace the mountain ranges indicate the presence in past ages of a very much larger population than now exists. The encroachment of the sands and diminution of the rainfall have resulted in the desolation which now exists and it may be inferred that a gradual reduction in the numbers of the population has been taking place. Native opinion, too, points to a decrease in population even in recent times, for it is said that Azád Khán, the late Chief, could raise an irregular force of 3,000 to 6,000 men in an emergency, a number which has now (1905) been reduced to from 1,500 to 2,000. The cause of recent decrease, however, appears to lie not in any diminution of the birth rate nor in any special change in climatic conditions but in the spread of the *Pax Britannica* and the extension of communications, whereby a very considerable exodus of the population has been induced to which reference will presently be made.

Migration.

Nowhere in Baluchistán is the nomadic habit more pronounced than in Khárán. Except the Kambráris of Sarawán and the retainers of the Chief living at Khárán-Kalát and a few Nakibs and Wáshukis, no other sections of the

POPULATION.

population are settled permanently. Even those who occupy the permanent villages, to which reference has already been made, only do so for about a quarter of the year in the spring. The rest wander throughout the year, those who possess land staying in its vicinity in good seasons and only moving farther afield when their crops have failed; whilst those who have little or no land like the Muhammad Hasnis, and depend on flocks and camels for their livelihood, are constantly on the move as the exigencies of finding grazing for their cattle direct. As a rule all nomadic groups confine their wanderings to Khárán but in prolonged periods of drought they wander far afield to the valley of the Helmand or elsewhere and stay there until news is received of adequate rainfall. The Rékis alone are in the habit of crossing the border to Jáik and Dizzak but return to their date groves in the summer and spend the cold season in the Máshkél valley and the neighbouring sandhills. Some of the Muhammad Hasnis and the Garr Sásolis descend from the hills to the Khárán plain in the early spring and stay in the neighbourhood of the larger nomadic camps and cultivated lands until the wheat is harvested when they return to their hills. If a good *hámén* or summer crop of *juári* and melons is expected, the flocks are sometimes sent back to the hills in charge of the shepherds, whilst the bulk of the families remain in the plain. In the spring some of the inhabitants leave the villages in search of edible plants and seeds such as *maghér* (*Rumex vesicarius*) and when August comes Wáshuk and the Dehghwar country are filled with migrants from all parts of the country who have come to enjoy the date harvest.

Reference has already been made to the fragmentary, nature of the population, which has been drawn from time to time in the course of ages from all the surrounding country. At present immigration is insignificant, a few graziers from the Jhalawán country, Rakhshán and Mashkai being alone attracted by the pasture in good agricultural years. No immigration takes place from across the Persian border.

A *sanad* which is still in possession of the Khárán Chief proves that emigration was common so far back as the middle of the eighteenth century, for in it Ahmad Sháh Durráni permits the Chief to gather in those persons who

Immigration
and emigra-
tion.

POPULATION. have migrated from Khárán to Baluchistán, Seistán, Kéch, Makrán and other parts of Ahmad Sháh's dominions. The *sanad* is dated 1764. Under these circumstances it is not surprising that, as already stated, nearly one-third of the total population should have been found in 1904 to have forsaken the country. This emigration is not in all cases permanent, for those who possess land nearly always return, as soon as circumstances allow them to do so. In former times the trend of emigration was to the valley of the Helmand with the inhabitants of which the Kháránis have formed many ties of relationship, but nowadays this continues only in the case of camel and flockowners, whilst in the case of persons without land the tendency is towards Sind. A certain number of persons have also crossed the border into the Chágai District since the development of the latter and this will probably continue. Most of those who go to Sind are to be found in the neighbourhood of Shikárpur and Jacobábád but a few make their way to Karáchi where they work as day labourers.

Marriage
customs.

The ceremonies connected with the preliminaries to marriage and the marriage itself are similar to those in vogue in Makrán with the exception that the betrothal in Khárán is known as *sáng* or *had proshi*, i.e., the bone breaking and is binding, the only means of breaking the tie being by *talák* or divorce which is done by throwing three pebbles or clods of earth after the girl. The bridegroom also has to supply his prospective father-in-law with all the articles required for the marriage feast (*dán-o-jalab*). Contrary, however, to the custom in Makrán the payments made by the bridegroom include both the bride price and dower. The former is payable both to the father and the mother and is known as *labb* in the first case, and as *nishánag* in the other. *Labb* generally consists of camels or other equivalent in cash or in goats, sheep, grain and arms. *Nishánag* is the mother's share, and among the well-to-do is generally paid in the shape of slaves (*bandag*) and among the poorer classes in the shape of a camel or some cash. The dower or *mahr* is either "prompt" or deferred and consists either of land and water or of camels or cash (*sohr*). Such dower becomes the

alienable property of the wife and is usually prompt if given in land or animals and deferred if it takes the form of cash. POPULATION

Bride price varies in accordance with the social position of the contracting parties. The maximum, given by those who are well off, is 20 camels and among the poor a single camel only is sometimes paid. *Nishánag* generally takes the form of a gift of a slave, a camel or a sheep or cash extending to Rs. 100. As elsewhere in Baluchistán, the rates of dower (*mahr*) vary in every class. Its determination is a matter of much discussion but the amount given to other sisters of the bride, if she has any, is usually taken as a guide. A man of position does not, of course, give so much dower for a woman of inferior social position as he would for a wife whose family is equal or superior to his own.

Divorce is exceedingly common and the promise of a small dower does not act as a deterrent to divorce. On the other hand desertion by a wife, owing to incompatibility of temper, is also frequent and in such cases the man with whom the woman elopes merely pays the former husband such expenses as he may have incurred in obtaining and marrying his wife.

Woman in Khárán is in a very inferior position to her sister in Makrán who enjoys all the privileges extended by the Muhammadan Law and due to the larger dower which has to be paid for her. In Khárán the exclusion of women from inheritance is the rule and the rate of dower and bride price being comparatively low, her position is degraded and she is regarded rather as a chattel than as a fellow-being and a helpmate.

Status of women.

In the absence of statistics of the number of married and unmarried persons, it is only possible to remark that marriage takes place as soon as the man can afford it and that the rates of bride price, dower, etc., are not so high in most cases as to cause enforced celibacy to a late period in life.

Civil condition and polygamy.

Polygamy is practised by all who possess the means ; possibly one-fourth of the married men have more than one wife. The custom of *bájái*, already described in the *Gazetteer of Makrán*, prevails everywhere in Khárán and results in a good many men being burdened with more wives than they altogether desire. As a rule the Islamic Law forbidding

POPULATION. the taking of more than 4 wives is observed. The well-to-do form connections with their household slave-girls in some cases, but the issues have no rights to inherit. A Kháráni, like other Baloch, will always endeavour to find a suitable wife among his near relatives and even if such a girl is not procurable he will seldom, if ever, marry outside his own native country.

Women's rights to property.

On the occasion of their circumcision boys are usually given some land, arms, camels or other property, a custom termed *salwáti*; and in the same way when a girl's head is shaved for the first time it is customary to make her a present known as *Jwán-Múdi*. Such assignments take the form of date palms among the Rékis, and of camels, goats, and sheep with others, and become the absolute alienable possession of the recipient. This, her dower and any moveable property which may be given to a girl on her marriage by her parents such as household equipment, carpets, cooking vessels, ornaments and the like, comprise everything to which she can lay claim as her separate property. According to the custom of the country a woman cannot inherit property as permitted by Muhammadan Law and is only entitled to maintenance from her husband's estate. A daughter is, however, usually given any ornaments which formed her deceased mother's separate property. A woman who marries a second husband, other than the brother of the deceased, loses *ipso facto* her right to dower given or promised by her first husband.

Language.

Western Baluchi is the language most prevalent and is spoken by about three-quarters of the people; the remainder speak Bráhui. Owing to constant intercourse with Shoráwak, the Helmand valley and parts of Persia, many of them also understand Pashtú and Persian. Correspondence is carried on in Persian except by Hindu traders.

The Baluchi spoken in Khárán is similar to that in vogue in Panjgúr, a full description of which has been given in the *Gazetteer of Makrán*. It is known as Rakhsháni and is common among all the Rakhsháni groups, including the Rékis; it is also spoken by a few of the Muhammad Hasnis.

Bráhui, also called Kúrdi, is in use principally among the Garr Sásolis, some of the Muhammad Hasnis and some of

the Rakhshánis. The language spoken by the Garr Sásolis is pure and resembles that spoken in the Sarawán country ; the language of the Rakhshánis and Muhammad Hasnis differs somewhat from that spoken in Sarawán and resembles the Bráhui of the Zagar Méngals in Nushki. POPULATION.

As in Makrán, Baluchi ballads are common and popular, among the best known being the ballad relating the fight of the Rakhshánis with border raiders at Har-é-Náwar, that of Malik Dínár, Mirwári, with the Naushérwánis, that of Malik Dostén, Naushérwáni, with Mir Zarrak Bráhui at Badúkushta near Anjira and the battle of the Naushérwánis with Nádír Sháh's troops at Kallag.

All persons living in Khárán, except the dominant class of Naushérwánis, designate themselves to outsiders as Kháráni Baloch. The term "Baloch" distinguishes the common people from the dominant class. Most of the Baloch or indigenous inhabitants apply the term Rakhsháni to themselves. It is very popular and includes the Muhammad Hasnis and is applied locally to every one living in the plain. The Garr Sásolis and Sumálaris of the hills retain the name of Bráhui. In *sanads* of the eighteenth century to the ruling class by the Durráni rulers, the Chiefs of Khárán are addressed indifferently as Baloch Kháráni and Baloch Rakhsháni. Baloch, therefore, was evidently a general term applied to the population as a whole whilst the addition of Kháráni or Rakhsháni was intended to distinguish those of Khárán from their neighbours, such for instance, as the Makráni Baloch. Races, tribes
and groups.

As in the case of Makrán the large tribal units organised under one name and a single chief for defensive and offensive purposes and possessing a complete system of tribal officers are absent. Nearly the whole of the population is composed of separate family groups living apart from and independent of one another. In a few cases, as with the Rékis of Máshkél, the larger units contain small eponymous groups some of which are *barok*, i.e., new comers who are not of the same blood as the main body, but the patriarchal feeling which gives the headman of the group so much power among the Bráhuis, is absent and each individual if he wishes can deal direct with the chief without the intermediation of any elder of his group. Moreover, little or no

POPULATION. connection is maintained between groups, once fission has taken place. The characteristic of Khárán society therefore is a congeries of small groups loosely linked together by a common allegiance to a chief taken from the dominant class. The fact is that the population of the district has for centuries resembled its moving sands, small groups like the particles of sand being driven into the country to settle for a time and pass on to some more favoured area. In the course of their migrations such groups have lost or abandoned their original tribal or racial appellation, and whilst adopting the general name of Rakhsháni have added to it that of the locality where they have settled or of the head of the group from whom they are sprung. Hence such local names as Taghápí-Rakhsháni, Wáshuki-Rakhsháni and Humágai-Rakhsháni or eponyms such as Kubdáni-Rakhsháni, Mëndazai-Rakhsháni, Betagínzai-Rakhsháni and Amrírári-Rakhsháni.

Main divisions.

The population may be divided into the following divisions :— The Naushérwánis, a dominant class ; the Baloch including the Rakhshánis who comprise the land-owning and settled classes who are engaged in agriculture, camel grazing, and flock-owning, and including the Muhammad Hasnis; certain miscellaneous groups, who have lately immigrated, chiefly Bráhuís; Hindus; inferior races such as Nakíbs, Loris and slaves.

The dominant class, Naushérwánis.

The Naushérwánis consist of only 9 families, all of whom are known as Sháozai, and have their headquarters at Khárán-Kalát. The genealogical tree given in appendix I. shows their pedigree. The rule of primogeniture has been always followed in the selection of a new chief in whom all administrative power and the right to the revenue is centred. His collaterals own large revenue-free grants in Upper Khárán, i.e., in the Sarawán and Shimshán—Salámbék. Gwásh and Wáshuk *niábats*; but the chief allows no interference on the part of his relatives with his prerogatives except in so far as he himself directs. Their social status is, of course, superior to all others and woe betide the Baloch who should kill one of the chosen few, for full power lies in the hands of the Chief. Besides the Naushérwánis living in Khárán-Kalát, of whom the most influential next to the

Chief is his brother, Mir Amír Khán, there are Naushérwánis in Kolwa and Panjgúr in Makrán, and in Kúhak and Jálk in Persian Baluchistán, who maintain constant communication with the Chief. An account of the first three groups has been given in the *Gazetteer of Makrán* and reference has been made in the section on **History** in this *Gazetteer* to the capture of Kúhak. The Naushérwánis of Jálk are descended from Mir Abbás father of Sardár Azád Khán, through his son Mir Gájián by the Buzurgzáda wife. Their leading members in 1904 were:—

1. Mir Ghulám Muhammad.
2. Sháh Nazar.
3. Niáz Khán.
4. Jumma Khán.
5. Atta Muhammad.
6. Madat Khán.
7. Gul Muhammad.

The Naushérwánis claim to be connected with the Kaianian Maliks but the authenticity of this statement cannot be substantiated. At the same time the frequent traces of the Maliks throughout Khárán render the claim not altogether improbable. It appears to be certain that the founder of the group has endowed it with his eponym but it is a curious fact that in the *sanads* in the possession of the Chief from Nádir Sháh and the Durráni kings it is only in the latest dated 1796, that the Khárán Chief is addressed as "Baloch Naudhérwáni." In previous *sanads* they are addressed as Baloch Kháráni or Baloch Rakhsháni. The latter appellation gives colour to the legendary account of the origin of the Naushérwánis which states that their ancestor Naushérwán, taking advantage of the solitary state of the country, with the object of robbing caravans passing through the Rakhshán valley to Makrán, established himself in a fort on one of the tributaries of the Saráp or Garruk river which is still known by the name "Naushérwán-Pishi.*" Owing to his prowess, the Pírazzai headman, then the most influential group in Khárán, gave him his daughter in marriage and his descendants in course of time rose to the chiefship, as related in the section on **History**. Historically the Naushérwánis first came into prominence during

* Pishi in Baluchi means the stream full of dwarf-palm.

POPULATION. the troublous times which occurred in Afghánistán at the end of the seventeenth and beginning and middle of the eighteenth century and their Chiefs laid the foundation of the semi-independence in which the circumstance of their desert and unknown country has until recent times maintained them. Their influence was extended southward by the connections they formed with the Gichkis, whilst eastward they formed matrimonial alliances with Kalát, one of their most famous members, Mir Ibráhím, brother of Mir Purdil, marrying Bibi Bánú, daughter of Mir Ahmad of Kalát.

The respect in which the Naushérwáni Chiefs were held by the Afghán rulers is exhibited by the titles in which they were addressed in their *sanads*.

No.	Date of the Sanad in Muhammadan and Christian Era.	Name of the Emperor granting it.	Name and title of addressee.	Translation.
1	March 1717 A.D. 1130 A.H.	Sultán Sháh Husain Ghilzai ..	Rafat wa Ma-áli Panáh Amír Ibráhím son of Abbás Khán Baloch Khárání.	The shelter of dignity and grandeur.
2	1717 1130	Do.	Rafat wa Ma-áli Panáh Amír Ibráhím son of Abbás Khán and Zubdatul-ish-ti-bah Amír Shahdád and Amír Purdil Khán Baloch Khárání.	The shelter of dignity and grandeur and cream in purity.
3	1740 1153	Nádir Sháh ..	Zubdatul-Kabáil Amír Purdil Khán and Amír Abbás.	The cream of families.
4	1740 1153	Do. ..	Umdatul-Kabáil Malik Purdil and Malik Abbás.	The pillar of families.
5	1740 1153	Do. ..	Umdatul-Kabáil Malik Purdil and Malik Abbás Amír Purdil.	
6	1740 1153	Do. ..	Zubdatul-Kabáil Amír Abbás and Amír Rahmat Rakhsháni.	The cream of families.
7	1737 1150	Do. ..	Zubdatul-Kabáil Amír Rahmat Baloch.	Do.
8	1748 1162	Ahmad Sháh Abdáli.	Mír Shahdád Baloch the ruler of Khárán (Hákim)	
9	1764 1178	Do.	Ali-jáh Rafi Jái-gah. Ikhlas wa Akidat dastgáh Daulat Khán Baloch Rakhshái Hákim-i-Khárán.	The great, distinguished, true and faithful.
10	1759 1172	Do.	Ali-jáh Rafi Jái-gah Mír Shahdád Khán Baloch Khárán.	The great and distinguished.
11	1796 1210	Muzaffar Sháh ..	Jahángir Khán Baloch Naushérwáni	

A noticeable feature of these *sanads* is the designation of the Chief as head of the septs or groups (*zubdatul* or

umdatul Kabául), a further proof of the varied sources from which the population of Khárán-is drawn. Reference has already been made to the terms "Baloch Rakhsháni" and "Baloch Kháráni." POPULATION.

The Naushérwáni connection with Kalát probably dates from the fifteenth or sixteenth century but owing to their geographical position their allegiance to the Kháns of the State was never the same as that of the Sarawán or Jhalawán chiefs. The Naushérwáni Chief transferred his allegiance at his own convenience from Kalát to Persia or Afghánistán. When Kachhi fell into the hands of the Bráhuís in 1740 and was divided among the tribes, the Naushérwánis would take no share owing to the position of dependence in which it would have placed them. The friendship with Kalát was closely cemented in the time of Mír Nasír Khán II. by Azád Khán, not only giving that ruler refuge at the time when Sháh Nawáz Khán was placed on the throne of Kalát by the British in 1839 but by the gift of his daughter Bibi Mahnáz in marriage. This lady was eventually the cause of great dissension between the next ruler of Kalát and the Naushérwánis owing to the former's ill-considered attempts to induce Bibi Mahnáz to marry him. In addition to matrimonial alliances contracted with the Kháns of Kalát and Gichkis of Makrán, connections have been formed from time to time with the Jáms of Las Béla. An instance is to be seen in the marriage of the present Chief's daughter to Mír Yakúb Khán, the uncle of Jám Kamál Khán in 1897. Marriages have also been made with Durránis and other Afgháns, the present Chief, who is himself the son of a Durráni mother, having married a Durráni wife from Kandahár and his son Mír Yakúb Khán being married to another Durráni. Nor has the value of a Persian connection been lost sight of, as the Chief, about 1897, married another wife, who was daughter of the late Amír of Gháin and is the sister of the present Amír. This lady has since died leaving one daughter. Another matrimonial alliance made by Sir Nauroz Khán was with the sister of the present Muhammad Hasni chief, Rustam Khán (1904).

The identification of the Khárán Chiefs with the Sarawán part of the Bráhui Confederacy does not appear

POPULATION. to have taken place until the time of Mir Nasir Khán II., when it is said that Azád Khán appeared in the Khán's *darbâr* and addressing both Sarawáns and Jhalawáns asked, "Brothers, who will take me as his brother," whereupon Mir Abdul Kádír, the Siáh-wáni chief made place for him.

**Baloch
Rakhsháni.**

Although the name Rakhsháni, rather Rashkháni, as it is locally pronounced, is such a popular appellation in Khárán, it is, as already explained, not applicable to a particular tribe in the sense in which that term is usually understood. Meaning originally merely a dweller in the Rakhshán valley it has gradually been extended to include a variety of groups of different origin. Doubtless this popular extension is due to the alleged connection of the Rakhshánis with the Rind Baloch, for Baloch poems relate that the Rakhsháni was one of the 44 *bolaks* or families of the Rinds which stayed in Kolwa. "In the wretched place where only barley grows, Rakhsháni remained behind. There he built a house for himself in the open plain." Some assert that the Réki and Dámni were clans of the Rakhsháni and that whilst the Dámni remained on the skirts of the Persian hills and the Réki stayed among the Máshkél sands, the main body of Rakhshánis made their way to the Rakhshán valley whence they eventually spread northward to Khárán and Nushki.

An account is given below of each of the more important groups which identify themselves with the Rakhshánis from which their varied origin will be seen.

**Kohi Siáh-
pád.**

The Siáhpáds or black feet, from *Siáh*, black and *pád*, foot, are said to derive their name from the black boots they wore on their first arrival in the country.

They live on the lower slopes of the Rás Koh hills and in that portion of the Gwásh valley irrigated by the waters of the Kallag and Bunáp rivers.

The following are the divisions:—

Airofáni	87	families.
Yalánzai	21	„
Muhamadáni	25	„
Jangánzai	28	„
Lúsi	64	„
Nigwari	40	„

The Airofáni are the most numerous, their headquarters being at Gwásh. They claim to be Rinds by origin and to belong to the same stock as the Jamáldíni Rakhshánis of Nushki. They trace their descent to a common ancestor, Mandav who had three sons, Hoti, Airof and Somáil. From the former are descended the Jamáldíni Rakhshánis of Nushki; from Airof the Airofáni Siáhpáds of Gwásh and from Somáil the Yalánzai Siáhpáds of Gwásh. The Yalánzai Siáhpáds assert that they lost their possessions in Kudami, Bráhuiki-Kuch, Shahr-i-Sultan, Rahio and Gad-dáni in the Chágai District within recent times. Their lands are asserted to have been granted to them, in the first instance, by the Kháráni Maliks, but the Naushérwánis subsequently stepped in and after long fighting subdued and ousted them. The final subjugation was effected by Abbás III., in whose time their headman Nidám was killed and the Siáhpáds fled to the Helmand and elsewhere, leaving Kallag in the hands of the Naushérwánis. After three years they returned when a compromise was effected by which they were allowed to re-occupy Kallag on paying revenue to the Naushérwánis. This is now given in the shape of sheep and cloth. Of the latter material, they are good weavers. They are mainly cultivators and are considered excellent hill climbers, crack shots and good fighting men.

The Rékis are included and recognised as Rakhshánis but are generally known by the distinctive name of their clan. Tradition describes them as Rakhsháni Rinds, who on separation from the main body, remained on the sands bordering the Rod-i-Máshkél river, hence their nick-name "Rékis," that is sand men. They boast of Arab descent, claiming the uncle of the Prophet as their ancestor, but the legend is incorrect. We find them mentioned in a *sanad* dated 1740 as supplying 350 armed men to Nádír Sháh with the Bámri tribesmen and the men of Jálk and Dizzak. The headquarters of those in Khárán is Dehghar but they are stated to own two villages in Jálk and to be widely scattered over lower Persia and northward in Mirjáwa and Ládis. The following are the principal sections in Khárán accord-

POPULATION. ing to information obtained in Dehgar for the Gazetteer in 1904 :—

1.	Natúzai	65	families.
2.	Bráhimzai	23	„
3.	Razázai	18	„
4.	Búngarzai	37	„
5.	Nasroi	56	„
6.	Tachápi	27	„
7.	Kallagi	75	„
8.	Mor-píshi	14	„
9.	Yalánzai	19	„
10.	Gangúzai	9	„
11.	Sarawáni	13	„
12.	Mullázai	29	„
13.	Sásoli	5	„
14.	Shai	3	„
15.	Slaves of the headman	32	„

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The Mullázai, Sásoli and Shai are affiliated groups. The section of the headman is the Malikshazai (Natúzai). Though it would seem from the *sanad* of Nádír Sháh, already referred to, that in his days the Rékis formed part of the Jálk contingent, they have from many generations yielded military service to the Naushérwánis. When Khárán was raided in 1859 by the Khán of Kalát, Azád Khán retired to Dehgar and built a fort at Galúga, partly with the object of having the Rékis under better control. The Réki headman Sábika resented its construction and commenced to intrigue with the Persians and he and his tribe threw off the allegiance which they undoubtedly owed to the Khárán Chief and refused to pay a tax on the salt extracted from the Wád-i-Sultán in the Hámún-i-Máshkél which the Chief had been in the habit of levying. Finally, during Azád Khán's absence at Kandahár, the fort at Galúga was destroyed by Ibráhim Khán, the Persian governor of Bámpur. This led to years of raiding and counter-raiding until at last the Rékis, worn out, submitted to Azád Khán and Sábika

agreed to pay annually to the Chief 1,300 Khárání maunds of salt. In 1883, Azím Khán, then in revolt against his father, Azád Khán, murdered Sábika, constituted himself chief of the Rékis and occupied and rebuilt Galúga. The fort was, however, shortly afterwards again destroyed by Ibráhim Khán, governor of Bampur. After the murder of Azím Khán, Mír Kia became headman of the Rékis. The disputes between him and the Khárán Chief continued. An agreement was arrived at in 1843, but in 1895 Mír Kia complained that Sir Nauroz Khán had broken faith with him and after further enquiry a new settlement was made in the same year. Matters again came to a head in 1900, and in 1901 a full agreement was drawn up between Mír Kia and the Chief. As a result the Rékis agreed to pay the following taxes to the Khárán Chief:—A yearly poll tax (*sarsháh*) of Re. 1 per family; 8 annas per camel load of salt removed for sale from the Hámún-i-Máshkél in lieu of the tribute of salt formerly paid; taxes on articles exported at the rate of 8 annas per camel load of dates, Re. 1-4 per camel load of wheat, Rs. 8-4 per 6 Indian maunds of *ghí*, Rs. 10-4 per 8 Indian maunds of wool, Rs. 3 per camel sold for export. Fines from criminals and 50 per cent. of the value of suits recovered were to be taken by the Chief, to whom also the unclaimed property of persons who died without heirs was to be surrendered. Mír Kia, his brothers and cousins were to be free from all taxation, and grain imported into Máshkél for consumption was not to be taxed.

A question of the right of the Chief to levy land revenue at one-tenth of the produce on cultivated land on the right bank of the Máshkél river below Naláb was taken up in 1902, when the Chief's right to this revenue was affirmed. At the same time the Chief was advised to forego his right for the present so as to encourage cultivation.

The Rékis possess flocks of camels, goats and sheep of which they are large breeders. They are also one of the few tribes in Khárán engaged in transport trade. They own date groves in Dehgwár and possess a good quantity of cultivable land along the left bank of the Rod-i-Máshkél but are very poor cultivators. Many of them are connected by marriage with the transborder Dámnis. In order to control them the Chief has established forts at Kallag and ZÁwag

POPULATION. and a political *munshi* has also been stationed since 1901 in Záwag to watch their relations with Khárán.

Sohrs. Sohrs claim to be Rinds from Kolwa in Makrán. They live along the banks of the Baddo river and number some 54 families (1904). Their headman is one Mullá Rahmtullah, son of Allahdád. Their land is said to have been obtained through their marriages with the Mamojav. They are sub-divided into four sections: the Khánazai, Khushálzai, Lashkarizai and Tondái, the latter being of inferior social status. The Khushálzais are exempt from payment of revenue but the remaining three sections find the equivalent of the price of one camel, i.e., Rs. 120 per annum as revenue. They pay no revenue on their lands. The Sohr headman claims to levy a tax (*gosh*) of Rs. 5 per annum from each married man of the Tondái section but this has of late years not been enforced. The tracts of land held by the Sohrs along the Baddo river are known as Sohrái-Watan and Honái-Dagár, i.e., the price of blood. The latter was obtained from the Sohrs and given to certain Kubdánis by the Chief as compensation for the death of some Kubdánis at his hands. The Sohrs are cultivators and also keep a few herds of camels and flocks of sheep.

Pírakzai. The Pírakzais who number 15 families have already been mentioned in the account of the Naushérwánis and are described as some of the most ancient inhabitants of Khárán and to have occupied the country after the Arab occupation. As the Naushérwáni influence rose, that of the Pírakzais fell until they became a mere tribal group without wealth or any special status. They are owners of land within the area irrigated by the Baddo river and the Saráp confluent and pay a tax (*gham*) of one camel or Rs. 120 per annum to the Chief. This is the only tax they pay. They are divided into the Pírakzai, Bangulzai and Pindokzai sections.

Mamojav. The Mamojav whose headman is Rahímdád, son of Wali Muhammad, number 39 families. They are sub-divided into the following sub-sections or families, or as they are locally termed *shalwárs*, i.e., trousers: Bádínzai, Nindavzai and Khurd Mamojav. They claim to be Ghilzai Afgháns and to be very ancient residents in the country though their

name which ends in the Sindi *jav*, the sign of the genitive case, denotes Jadgál origin. At the same time they are distinguished by their fair and ruddy complexions sometimes accompanied with blue eyes. The Mamojavs of Bāghwána in the Jhalawán country are said to be of the same stock, having emigrated some generations ago. The Mamojavs own land in the Baddo river valley to the north-east of the Khargushki Band known as Mamojav-i-Watan, for which they pay the equivalent of the price of one camel, i.e., Rs. 120 to the Chief. POPULATION.

The Kúchai-Siáhpáds (72 families), or Valley Black Feet, as distinguished from the Kohi or Highland Siáhpáds, claim to be Sangors and to have come to Khárán from Kahúri Kalát in Kéch many generations ago. They now live at Hurrao in the basin of the Saráp river where they own cultivable land and pay the equivalent of the price of one camel as revenue to the Chief. They are sub-divided into the Husainzai, Dárúzai, Mazárzai, Haidarzai, Miskánzai and Jalálzai sections. The last named are strangers connected by marriage only with the Siáhpáds. Kuchai-Siáhpád.

Amírári (14 families) claim to be Saiads, descendants of one Saiad Amír whose *gumbad* is in Kútán-Kalát. It is said, however, that the actual Saiad stock emigrated to Panjgúr two generations back. The present Khárán Amíráris are not therefore real Amíráris, but Gadors of Jat or Jadgál origin and obtained land by marriage with the Amíráris. They own land in Kútán and on the Baddo river in the Shimshán-Salámbék *niábat*: for the former they pay revenue in the shape of the price of two camels and for the latter land revenue at the rate of one-tenth of produce. Amírári.

The Kubdáni or Kudbúdánis, as they are sometimes called, number 119 families, and are said to be Musiáni Zahris from the Jhalawán country and to take their name from one Kutbuddín. This man gradually acquired influence and attracted outsiders to his clan which (1904) is divided into the following sections: Siáhizai, Rékizai, Mendázai, Sáhakzai, Kassábzai or Sháhozai and Isazai. The Sáhakzai are said to be descended from Sáhak, a Kolwa robber, the Kassábzai from a Panjgúr butcher and the Isazai from a Tauki of the Helmand valley. These facts are interesting as an Kubdáni.

POPULATION. instance of the way in which a man of influence could collect a group round him.

Formerly they sided with the Hálázais in their fights against the Naushérwánis, but lately they have been attracted to the latter. Their lands lie on the Baddo river between Sorago and the Rék-i-Hurmágai and the six sections between them pay the equivalent of the price of two camels as revenue, i.e., Rs. 40 each. They are agriculturists and also keep herds of camels and flocks of sheep. They are noted for their bravery and a good many are enlisted in the chief's forces. The Commandant of the force is also a Kubdáni (1904).

Hálázai.

The Hálázai (51 families) claim to be connected with the Kalandráni Bráhuís and, if the Baluchi ballad is to be believed, their possession of land in Kharán dates from the time of the fight between the Mírwáris and the Jadgáls. The ballad runs : "From Rék-i-Gabr to Salámbék : from Jhalawán (in Kharán) to the Wáshuk sands : the country was given to Hála and Túho : by the famous grandson of Míro, father of Omar".

The tombs of Hála and Túho are still to be seen in the Shimshán-Salámbék *niábat* which is also known as Jhalawán. The Hálázais have had long and bitter feuds with the Naushérwánis from the beginning of the latter's power, and Azád Khán's brother Yusuf Khán was killed by them. It was not until the time of Azád Khán, in the latter half of the nineteenth century, that they were finally subjected to the Chief's authority, and though a generation has since passed their relations can still hardly be regarded as friendly. One of the results has been extensive emigration on the part of the Hálázais, and one whole section, the Bijárzais, have, it is said, moved almost *en masse* to the Helmand valley.

Their present numbers have thus been reduced to scarcely more than 38 houses. Their headman is Abdur Rahmán, son of Allahdád. Their head quarters is at Wáshuk where they own irrigated lands on which they pay revenue at the rate of one-tenth of the produce except for those held by their headman which are exempt. They also own dry crop land

in Bakat, Jhundum and Khargushki on which the revenue is fixed at the equivalent of the price of two camels, viz., Rs. 240. They are chiefly cultivators but a few are camel owners as well. Their septs are the Shahristánzai, Karím-dádzai, Mir Dostzai, Sáhibdádzai, Bijárzai, and Muham-madzai. POPULATION.

The Mastihánzai (10 families), Hejibári (55 families) and Hotakári (14 families) may be dealt with together, as their social status is somewhat higher than other groups on account of their having accompanied the Naushérwánis to Khárán and their long and friendly connection with the Naushérwánis. The Mastihánzais are proud of their association with the old Khárán Chief, Purdil Khán, whose body they brought from Persia in 1740. As a result of their close connection with the Chief, the Mastihánzais hold their land free of revenue in the Saráp valley. Their headman (1904) is Sarmast, son of Sáhibdád. At weddings in the Chief's family the Mastihánzai possess certain special privileges such as the right to money contributions made to the bridegroom. Mastihán-
zai, Heji-
bári, and
Hotakári.

The Hotakáris live in Jodái-Kalát and also own lands in the Saráp valley. Until recently they were exempt from the revenue tax, but owing to internal quarrels land revenue at one-seventh of the produce has been imposed on them since 1898. Their sub-sections are the Alambégzai, Tangazai and Miránzai. Many of them have recently emigrated.

The Hejibáris consist of the Hejibzai (10 families), the Salárzai or Khárenázai (23 families), the Fatéhzai (22 families), the Yásínzai and the Hasanazai. The last two have lately emigrated to the Helmand valley. Their headman is Dád-i-Karím, son of Jiand. They own lands in Hurmágai, Hetak and Swáren in Gwásh and also in Jálwár. For their lands in Hurmágai they pay land revenue, but elsewhere they are revenue free. They are large flock and camel owners.

The Taukis, whose name is probably derived from the fortress of Tauk, which Tímúr took on his march from Seistán to Bast in 1383, number about 12 families and live in separate groups at Hurmágai and in Sarawán. Neither group has any connection with the other. The Taukis of Sarawán, who only number two families, are known as the Taukis.

POPULATION. Sámezai and are attached to the Kambráris for purposes of good and ill. The remainder emigrated to Lárkána in Sind at the end of the nineteenth century and are said to have engaged in cultivation.

The Taukis of Hurmágai claim connection with the Barr Kishánis of Panjgúr. Originally shepherds they are now cultivators as well, owning land in Hurmágai and paying one-fourth of the produce as revenue. Their headman is Mauladád. They intermarry with the Hejibáris and Mastihánzais.

Wáshuki.

The Wáshukis, who allege that they accompanied Malik Dínár, the founder of Wáshuk, from Persia, number 33 families and consist of the Sháhozai (20), Jullizai (4), Hejibzai (4) and Sheikhzai (5) families. They possess the Shahri stream in Wáshuk, paying one-tenth of produce as revenue, besides *zarsháh* to the amount of Rs. 240 annually as the equivalent of 2 camels formerly given. The Shahri stream is divided into 16 *hangáms*, for each of which they pay an additional sum of Rs. 15 per annum. They are also bound to furnish a present consisting of one sheep and five Khárán maunds of wheat to the Khárán chief once a year on his visiting Wáshuk. They are cultivators and their headman (1904) is Allahdád.

Isazais.

The Isazais (111 families) describe themselves as Chuttas and came on to Khárán from the south of the Jhalawán country owing to a dispute about the chieftainship. Formerly they paid a tax of two sheep for each married man, but in the time of Mír Abbás III this was reduced to one. They also pay land revenue at the rate of one-seventh of the produce. They live in and cultivate the valleys of Beseima and Zayak and their language is the Jhalawán dialect of Bráhui. They have contracted several matrimonial alliances with their Sumálári neighbours of the neighbouring valleys of Koda and Korásk. Their septs are the Bizanzai (23 families), the Ramadánzai (27 families), the Siáhizai (20 families), the Kharénazai (20 families) and the Sháhizai (21 families).

	Families.		POPULATION-
Kiázai ...	166	At the census of 1901, 53,106 Muhammad Hasnis were	Muhammad
Yágizai ...	25	censused in the Kalát State and 4,336 in	Hasni.
Keharái ...	24	Chágai, but these figures did not include	
Durrakzai ...	20	those who are distributed in Khárán and	
Hárúni ...	17	Makrán, parts of Persia, and the Hel-	
Mardánshai.	12	mand valley. Those in Khárán are esti-	
Zangiári ...	6	mated at about 270 families and belong	
	—	to the marginally noted clans. They	
	270	live at Bakat, Talong, in Shimshán	
	—	and Salámbék and other places. Here	

they have in recent years taken to cultivation as tenants but ordinarily the Muhammad Hasni is a pure nomad, moving from place to place in search of pasture for his flocks and camels.

The Muhammad Hasnis of the Jhalawán country recognise Sardár Rustam Khán of Jebri as their chief but the groups which are remote from the chief's control are gradually severing their connection with him.

The Naushérwáni Chiefs long since recognised the value of a connection with the Muhammad Hasnis, for Abbás III married the daughter of the then chief, Rustam Khán, and Sir Nauroz Khán has married the sister of another Rustam Khán, the present chief. The ties thus formed were strengthened by the Naushérwánis being careful to support the Muhammad Hasnis living in Khárán in their feuds with other tribes and an instance has already been quoted in the section on **History** of assistance afforded to the Muhammad Hasnis by Azád Khán after they had been raided by the Dámnis.

The Sháhbégzai Kambráris of Khárán are true Bráhuís and connected with the Ahmadzai Kháns of Kalát. They originally came from the Sháhbégzai village near Norgáma in Zahri. Sháhbégh had four sons, Mir Hasan, Mir Zahro, Mir Bullo and Mir Pirak, from the first of whom the Khárán Kambráris trace their descent. One stock of the other sons is asserted to have almost died out with the exception of one Uméd Khán, who still (1904) lives in Zahri. The Sháhbégzais claim to be distinct from the other Kambráris of Jhalawán, the Sobázais. Kambráris of Khárán.

The connection of the Sháhbégzai Kambráris with Khárán goes back several centuries, for the poem describing the

POPULATION. Bráhuí Jadgál war relates the bestowal of Sarawán in Khárán on Sháhbéq. Owing to their connection with the Kháns they appear to have held their lands free of revenue and taxes up to the time of Mír Abbás III. On Mír Abbás proceeding to interfere with them they combined with the Hálázais against their common enemy. They also appear to have obtained the support of Mehráb Khán, and later of Nasir Khán II, and Khudádád Khán of Kalát by offering to pay revenue to them at one-tenth. The strife was long, bitter and fluctuating and after the battle of Siáh Tágazzi in which the Kubdánis and Taghápís as well as the Hálázais assisted the Kambráris and in which Yusuf Khán, son of Abbas III, was killed, the latter was obliged to fly to Afghán territory. Both Nasir Khán II and Khudádád Khán in the early part of his reign appear to have sent occasional parties either from Nushki or direct from Kalát to collect the revenue from the Kambráris, but after Sir Robert Sandeman's visit in 1883-84 the Kambráris finally came under the power of the Khárán chief and now pay revenue at the rate of one-tenth but are exempt from the cess known as *náibi*. On the outbreak of Azim Khán's insurrection against his brother, Nauroz Khán, the Kambráris sided with the former. The Sháhbégzai Kambráris consist of the Misri Khánzai, Burjalizai and Mullá Hasan-zai. The last named is a "*barok*" or outside section which has been affiliated with the main body. All three live in Sarawán.

The Sámezai Taukis, Channáls, Kohizai Sumáláris, Nidámzais, Nazarzai Báránzai Méngals, Burhanzais, and Kambrári Zagar Méngals are said to have obtained their lands in Sarawán through the Kambráris, pay them death and wedding subscriptions (*purs* and *bijjár*) and unite with them in good and ill.

The pistachio forests on the Khárán side of the Garr hills from the Garruk to the Lijje and Gor-i-barát are the joint property of the Kambráris of Sarawán and the Garr Sásolis of Khárán.

**Inferior
races.**

The Nakíbs, who are to be found only in Wáshuk, are divided into two main divisions, Bahl or upper Nakíbs, and Jahl or lower Nakíbs, according to the position which they occupy in the Wáshuk date groves.

The upper Nakibs consist of the Kallozai (5 families), the Lallazai (4 families), and the Ihtiárizai (11 families); whilst the lower Nakibs include the Mírgindzai (19 families), the Gwahrámzai (11 families), the Aidozai (8 families), the Mazárzai (13 families) and the Habasházai (9 families). Each of the main sections is under a *gazír*, who is directly subordinate to the *naib's wakíl*. These *gazírs* are appointed by the Chief. The Nakibs are said to have accompanied Malik Dínár, who founded Wáshuk, to that place and appear to have been much better off in pre-Naushérwáni times than they now are, as they were in possession of land which they have now almost entirely lost, with the exception of some small shares which they hold jointly with the Wáshukis and Hálázais.

They possess certain rights in the date trees of Wáshuk owing to the custom by which a right to a quarter share is acquired in all palms planted by them. The Nakibs are bound by custom to supply firewood gratis for the Chief's camp during a visit to Wáshuk, and to carry his post from Wáshuk within the limits of the *niábat*. For the latter service they are supplied with food. They do not associate with the Baloch or *khánawáda* but sometimes form matrimonial connections with their servile dependants.

The number of houses of Loris is estimated at 52 and Loris. they are sub-divided into the following groups:—

	Houses.
Chandanzais... ..	22
Khákizai or Hákizai	10
Tálbur	8
Gwarighzai	7
Dilwashzai	5

52

Each group recognises the authority of the eldest male member (*kamásh* or *sperish*).

A Lori if asked who he is, will not describe himself as a Lori but will say that he is either a Sarmastári, the name affected by nearly all Loris, or an *usta*. The latter name refers to the profession of artisans or tinkers, in which all of them are engaged. The Chandanzais have a reputation as poets and musicians (*suggur* or *sháir*) and compose and

POPULATION. sing ballads in praise of their patrons, especially of the Chief and his kinsman. Their headman receives an annual present of a camel and a turban from the Chief. None of the Khárán Loris are stationary and they leave the country in bad agricultural years. They generally mend agricultural implements on contract and are paid in cash for any special piece of work. They are regarded as the lowest race in the country, thoroughly untrustworthy and one for which no one has a good word to say.

Servile dependants.

The number of households of servile dependants is estimated at about 420 and on the whole their condition is good. The majority are of negro origin, but many are very light coloured, the descendants of captives made in the raids for which the Naushérwánis were formerly so famous. Purdil Khán, at the beginning of the eighteenth century, is said to have brought 4,000 captives from Mináb in Southern Persia. The fame of Khárán slaves was so great in former days that Khudádád Khán of Kalát is said to have planned an expedition against it solely for its slaves and its camels. Besides domestic service, these servile dependants are engaged in agriculture and paid in a share of the produce, in camel-keeping and as grooms. Some of them are also to be found in the Chief's irregular forces and in some cases they have risen to positions of importance. For instance the present Sháhghási, (1905) the Chief's most trusted supporter and a man of much influence, is descended from slave parents. Every household possessing several servile dependants has a *dárogha* who has charge of the store room, performs the duties of a chamberlain and occupies a position of great importance in the domestic economy of the house. A feature of this class in Khárán is the rise of many of them in the social scale and their marriage to Rakhsháni women. A good many servile dependants are said to have left the country in recent years for Karáchi where they work as labourers. In other respects the conditions under which they live in Khárán, resemble those in Makrán. A servile dependant in Khárán, when addressed, will refer to himself as a Sorazai or a Lángav.

Hindus.

The Hindu community only numbers 6 families or about 30 souls living at Khárán-Kalát. Their numbers have been

reduced since the development of Nushki, and most of them are merely agents for larger firms at that place. Their business, which is described elsewhere, consists in retail trade and money lending. They are by origin Sindi and speak the Sindi language at home, but their long residence in the country has rendered them well acquainted with Baluchi. As in other parts of Baluchistán, they are not very orthodox in their religious observances. Whilst touring among the nomadic encampments they have no scruple in drinking water from a Musalmán's *mashak* and in eating bread baked on a Musalmán's griddle. They pay no special taxes but supply goods to the Chief and his family at specially low rates. On the occasion of their marriages the Chief subscribes to the expenses (*bijjár*), and they do the same on similar occasions in the Chief's household. Disputes between them and the Muhammadan inhabitants are generally referred to *shariat*, to the provisions of which they gladly submit.

The Naushérwánis, as a race, are strong, stalwart men, of remarkably handsome features, and possessed of great physical power. In character they are strong-minded, able and adventurous and a former generation of frontier officers described them as insatiable free-booters while Sir Thomas Holdich remarks that "as a fighting, raiding, restless clan they are perhaps unequalled on the border." Their chiefs, whilst possessing a rude sense of justice, have often been cruel and relentless. They are hospitable and always ready to reward faithful service generously.

Physical and moral characteristics. Naushérwánis.

The Rakhshánis and Muhammad Hasnis composing the greater part of the population, as a rule possess oval features, high noses and wheat coloured complexions. Their complexion is if anything fairer than that of the Bráhuís of the Southern Jhalawán country. The Siáhpáds and Nakíbs are of a lower type. The Rakhshánis themselves can generally be distinguished by their hazel eyes.

Rakhshánis and Muhammad Hasnis.

The hair is cut at the nape of the neck and not worn long as in other parts of Baluchistán. The natural growth of hair on the face is similar to that of the Baloch of Kachhi. Both men and women are extremely wiry, active and hardy. They are unexcelled as camel drivers and always carry arms. They are quiet and peaceable in character but their poverty sometimes drives them to deceitful dealing. The Siáhpáds of

POPULATION. the hills are distinguished from other people in the country by their darker complexions and smaller stature. They are extremely active and said to be good shots.

Characteristics of the women. The women are very hard-working and live a life of constant toil. They have practically no amusements as, besides helping their husbands in their work and doing domestic duties, they are engaged, in their limited leisure hours, in sewing, spinning and carpet-making. Their morals are probably better than those of the women in Makrán.

Religion. Professedly all the people are Muhammadans of the Sunni sect but such religion as they possess is, as elsewhere in Baluchistán, thickly overlaid with superstition. A firm belief in the power of saints is universal; their shrines are held in great reverence, and goats, sheep and sometimes camels are offered in sacrifice. Blessings are also invoked by shaving the heads of children at the shrines in fulfilment of vows made in times of illness.

Masúdi states that, in the seventh century, during the rule of the Umayyid Caliphs, the inhabitants of the Káran and Barfén mountains were Zoroastrians and would not submit, and that their conversion to Islám dated between the eighth and eleventh centuries under the rule of the Abbásids. Later on the people appear to have come under the Shiáh influence, no doubt owing to the proximity of the Persians, but the character of their faith seems to have continued to retrograde, for local tradition asserts that before the time of the late Chief Azád Khán, the people hardly knew anything of the true doctrines of Islám. Azád Khán did much during his visits to Afghánistán to re-establish orthodoxy by inducing Afghán *Mullás* to settle in Kháran.

Occupation. By occupation, the population of the country is divided into the dominant class, land-owning agriculturists, tenants, flock-owners and artisans. The members of the dominant class own lands revenue-free, and get their lands cultivated by the servile classes and by tenants.

Cultivators and flock-owners. Nearly all the Rakhshánis are land-holding agriculturists and in almost every case they combine agriculture with flock-owning and camel-grazing. As agriculturists they either cultivate their own land or are tenants of other people. Those who are not flock-owners but are purely dependent on agriculture include the Nakibs of Wáshuk, the Kambráris of

Sarawán and the Isazais of Beseima. The Kohi Siáhpáds of Kallag also own a few flocks. The combination of flock-owning with agriculture is due to the uncertainty of the rainfall. The natural tendency of the population is to cultivation, but the precarious returns from land force them to supplement their means of livelihood in other channels. The Kiázai, Keharái, and Yágizai sections of the Muhammad Hasni group are engaged in cultivation only as tenants. The rest of the Muhammad Hasnis are also all nomadic flock-owners. Other flock-owners are the Rékis, who prefer this pursuit though they possess the means of extending the cultivation of dates and possess large cultivable rain crop areas. They own sheep, goats and camels and supplement their livelihood by transport work. They take salt, for instance, to Jálk and Dizzak, where they exchange it with dry dates, the latter being in their turn bartered for grain in the Helmand valley. They all assemble, however, in Dehghwar for the date harvest in August. The only other people who devote themselves almost solely to flock-owning are the Garr Sásolis.

POPULATION.

As in other parts of Baluchistán, the artisan class is recruited from the Loris, who follow the professions of carpenters, blacksmiths and goldsmiths. Brick-laying is done by the people of Jálk and Dizzak. The servile class provide shoe-makers. The Siáhpáds do a little weaving for domestic use. The women manufacture carpets and grain-bags and also do some coarse embroidery, but none of their work finds its way into the market in ordinary times.

Artisans.

The giving of a daughter in marriage is considered the test for social equality, whilst the system of exchanging news determines racial superiority. The spirit of the first principle is not, however, strictly followed by the Naushérwánis, who if they cannot find wives among their own group obtain them from the Baréch of Shoráwak, the Sanjránis, or the Durránis of Kandahár. Marriage of Naushérwánis with Rakhsháni women formerly seldom took place, but this custom has lately not been so rigidly observed. After the Naushérwánis, most of the rest of the people are for purposes of social status included in the middle class, known as *khána-wáda*, *pakhénhadd*, or Baloch, and below them come the Nakíbs, Loris and servile dependants who possess little or

Social life and social precedence.

POPULATION. no social status outside their own individual groups. These people intermarry without much prejudice and caste system, at least among this class of people, may be said to have almost declined.

The system of exchanging news, as a test of social distinction, has been fully described in the *Makrán Gazeteer*. If Naushérwánis are present the Chief or, in his absence, the oldest member of his family or group is the *habar-wája* or the "Lord of the news." Outside the Chief's *darbár* a Saiad would rank next in order. Among the Rakhshánis, a Pírakzai, Mamojav, Sohr or a Dagárzai is vested with the right in the order named. The order of the social superiority of the Kambráris and Hálázais, after the Pírakzais, is disputed. Among the rest of the population age determines precedence. In accordance with a custom introduced by Azád Khán, it is usual with all Kháránis, when taking or receiving the news, to pray for the welfare of their Chief. Thus all persons, when exchanging greetings, commence by saying "Peace be to the Master and you." The Chief and the leading tribesmen are frequently addressed as *chirágh*, i.e., the lamp.

Custom of hospitality.

Few, except the Chief and the richer people, are in a position to maintain the lavish system of hospitality which the Baloch code demands. Those who are in a position to do so quickly earn for themselves the epithet of *sakhi* (generous). Hospitality amongst kinsmen is not regulated by any hard and fast rules as in Makrán but according to the means of the host. A stranger is generally entertained by the headman of the village or encampment. A peculiar characteristic of Kharán is, that the host generally expects the guest to make him some gift, especially if the latter appears to him to be a man of some means. This is known as *pin-dag*. Gifts in the form of tobacco made by travellers are very much appreciated.

Co-operation among individuals or groups.

The system of raising subscriptions on certain occasions known as *bijjár* prevails in Khárán as in Makrán. In Khárán, however, strictly speaking, *bijjár* is at present raised only on the occasion of marriages and circumcisions though the principle applies to the recovery of fines and blood compensation also. For weddings *bijjár* is only raised by the bridegroom's party and never by that of the bride. Subscriptions are raised

either by the persons concerned directly, or through his nearest relations. All the relatives, friends, fellow-tribesmen, and even strangers are visited and donations in the form of cash, sheep and cattle, arms, etc., are received. Theoretically all contributions are voluntary but when *bijjār* is raised for the Chief, sufficient pressure is brought to bear on those from whom it is collected to ensure that no refusals occur. *Bijjār* for the Chief or his son is recovered from every married man as a rule through the respective head men, and varies from a minimum of Rs. 2 or a sheep to a maximum of Rs. 100 or a camel according to the means of the donor. Other members of the dominant class recover *bijjār* under the general control of the Chief.

When a death occurs, it is customary, as in Makrán, for relations, neighbours and friends to bring a gift with them when coming to offer their condolences to the relatives of the deceased. Such gifts from relatives generally consist of sheep and grain, while those from neighbours, friends and fellow-tribesmen sometimes take the form of cash. The former is known as *langari* and the latter as *purs*. On the occasion of a death in the Chief's family, similar gifts in the form of sheep and cash are accepted by him, but they are entirely voluntary and are never enforced like *bijjār*. The sympathy of the people, on the other hand, is reciprocated by the Chief extending to them the payment of *purs* and in many cases by his offering condolences either personally or through his son. There does not appear to be the tendency in Khárán, as in the Jhalawán country, to abuse the customs of *bijjār* and *purs* by forcibly exactions.

It is only the dominant class and the few well-to-do persons in the country who can afford the time for a midday *siesta*, as is the case in Makrán. Such persons spend the day like the better classes of Makrán, their midday sleep being accompanied by shampooing, whilst some menial tells a story or sings a lullaby.

Manner of spending day by a headman, cultivator and shepherd.

The rest of the people live a harder life than the Makránis and, as already explained, a cultivator's energy and attention are divided between his crops and his flocks. On the one hand he is busy at seed time and harvest either with his own work or in supervising his tenants and labourers,

POPULATION, whilst on the other, his live-stock demand much care throughout the year.

A shepherd, if pasture is available in the vicinity, leaves his village at dawn with his charge, returning at *chásht* or *do* about 9 a.m. when the sheep are milked and the shepherd has his meal. Meanwhile in places where well water has to be used, the flock-owner and his family have proceeded to the wells and have filled the tanks ready for watering. Here the flocks are brought after milking and the scene which takes place is most picturesque. After the flock has been watered it is allowed a rest, whilst the shepherd amuses himself with his reed pipe (*nal*) or in conversation with his fellows. In the afternoon he returns to the grazing grounds and does not come back to the village or encampment until it is almost dark. The second milking then takes place, followed by the shepherd's evening meal.

At times when all pasture in the neighbourhood has been consumed, the shepherd is sometimes absent from his home for weeks, only returning at intervals to replenish his store of rations which he largely supplements with the milk from his animals.

Food.

Most of the people take only two meals daily—the morning meal taken about 10 a.m. (*swárag*) and the evening meal taken soon after sunset (*shám*). Those who are well off, including some of the people of Wáshuk, add an early breakfast (*nihári*). Early breakfast generally consists of wheat and *juári* cakes with butter-milk or butter; occasionally dates are eaten. The morning and evening meals consist of wheat or *juári* cakes with milk or curds and sometimes butter. Wheat flour is the staple food. Men of means eat meat occasionally but milk and its preparations are preferred. Rice is only taken on the *Id* festival or other occasions of importance. Fowls are considered a delicacy but there are very few in the country. The inhabitants of upper Khárán use pistachio fruit as a relish with their wheat and *juári* cakes.

Among supplementary articles of diet which are occasionally taken, may be mentioned cakes made of the sweetened flour of the colocynth (*kulkushí*) and of *maghér* (*Rumex vesicarius*), to which are added some wheat or *juári* flour. Before being used as food colocynth seeds have to be well

soaked and washed for about a fortnight to obviate their purgative effects. Melon pulp is dried and preserved and eaten with a powder made by pounding the seeds. This is called *chauli*. Both the powdered colocynth and melon seeds, if boiled, assume a thick paste-like consistency and are called *dál*. Melon seeds are also parched with a little salt and the interior substance called *páto* is eaten. *Páto* and dates, if obtainable, are the usual provisions taken for a journey.

The way of preparing wheat and *juári* cakes is the same as in Makrán. Curd, butter and cheese are also made in the same way. The use of dried sheep's meat is rare. The spices in use are also the same as in Makrán. They are, however, not made into cakes and dried for ready use in stews. Vegetables are practically unknown, except in a few localities where onions are used and generally eaten raw; beans (*bákla*) and a species of pulse (*niginz*) are cultivated in Wáshuk only. In spring, a Kháráni will eat many kinds of wild plants, either cooked or raw as a vegetable. They include those known as *maghér*, *garbust*, *mallai*, *makhánkhur*, *chambrak* and *sochánko*. Camel milk forms the staple food of the camel-men, who can consume more than three seers at a single meal. The milk is sometimes boiled and a paste made with a handful of wheat or *juári* flour and a little salt. It is known as *dál*.

The male as well as the female dress of the people of Khárán is practically the same as in Makrán, both as regards quality and cost. Most of the people use grey jaccnets of European manufacture which are known as *sáhn*; the higher classes use white longcloth called by them *kitábi*, and muslin is used for turbans. The male dress consists of a turban (*pág* or *pagri*) 7 to 10 yards in length, tied either over an Afghán *kulla* or a felt cap peculiar to Khárán called *top*; a shirt (*jámag*) which takes 5 or 5½ yards of cloth; trousers (*shalwár*) made of 3½ to 4 yards, occasionally dyed black or blue; a wrapper called *lungi* or *pushti*; and either a pair of leather sandals (*chawat*) made at home or of ordinary shoes which are either imported or manufactured locally. A Kháráni is also very fond of a waistcoat. When at home he uses as head-dress either a palm leaf cap from Makrán, or a felt cap or small embroidered skull cap. Only the rich can afford a complete suit;

POPULATION. the poor often have to be content with a pair of trousers supplemented by a *lungi* or *pushti* which supplies the place of a shirt. The etiquette of the country demands that one should not appear before a guest or a relative without the latter. The turban is generally passed below the chin before being tied round the head. A camel man uses a kind of boot, called *surr*, to protect himself from snake bite.

Surr are of domestic manufacture. The uppers, which are in two pieces, are made of stout carpeting in the *dari* stitch and are lined with felt or with cotton cloth. The back part is cut straight and is high enough to reach four or five inches above the ankle. In the middle of the boot it overlaps the front part which is cut into a tongue over the instep. Laces are used for attaching the boot to the foot. The uppers are sewn to the soles with a stout cloth binding. The soles are made of a number of pieces of thick cotton cloth or *dari* which are arranged in layers. Each layer, of which there are generally three or four, is stuck to the next with tamarisk gum or date juice and the whole are sewn together with goat's hair string which is let through them by means of an awl. To make the boots more durable and especially for use in the hills, another thick layer of gum or date juice is put at the bottom of the sole and date stones are then let into it, after which the sole is put under great pressure. A sole so made will last a long time.

A woman's dress is almost the same as in Makrán with the exception that no scarf (*guchán*) is tied over the hair. The prevailing colour of the shift is red or black. The women of upper Khárán and Wáshuk all wear trousers, which are generally striped. Nomad women wear sandals like the men, whilst the women of upper classes use shoes without points called *laghati*.

Houses. In the permanent villages the houses consist of wattle (*khéra*) and daub. The wattle hurdles, which are made of tamarisk, are fixed to a wooden framework and a thin layer of mud is plastered over them. The roofs, which are triangular in shape, are also covered with tamarisk boughs and plastered with earth. Houses generally face east and south, partly because a house facing to the other points of the compass is considered of ill omen, and

partly because the prevailing winds come from the west and north. The house of a man of means generally consists of 2 rooms, one of which is used as a store room and for keeping fuel in winter. The other is the living room and is decorated with carpets and other household effects. A poor man possesses but a single room. Adjoining, and generally at the front or back of the house, is a stable for cattle. In Khárán-Kalát the houses are surrounded by a wattle enclosure but elsewhere this is not usually to be seen. In Wáshuk mat huts made of date palm, similar to those in Makrán, are in use. In Dehgwár during the summer months the people erect oblong wooden frameworks which they cover with palm leaves. They sleep on the roof at night and occupy the part below by day.

POPULATION.

Sardár Azád Khán introduced labour from Afghánistán to build the forts at Hurmágai, Jálwár and Khárán-Kalát of burnt brick. The Kallag and Záwag forts have been constructed of sun-dried bricks by labour imported from Jálk and Dizzak.

Nomads use blanket tents (*gidán*) in winter but in summer generally accommodate themselves in temporary structures of tamarisk boughs and bushes, thus saving the trouble of the transportation of the material.

The method of burial is that prescribed by Islám. Much stress is laid on the ceremony of *amánat* (trust) according to which the body of a person, dying elsewhere than at home, is temporarily buried pending removal to the native place of the deceased or to such other place as he may have directed.

Disposal of the dead.

The mourning ceremonies in Khárán are not so well regulated as in Makrán. The mourning lasts for three days, during which visits of condolence are received and prayers offered for the soul of the departed. The women, however, maintain their mourning for 9 to 11 days in the case of a man, and from 7 to 9 days in that of a woman.

Few indoor games are indulged in. Draughts are popular with the middle aged and playing the musical instruments known as *danbúra* and *siros* is common. The boys are fond of knuckle-bones (*majol*) and the girls play with dolls.

Amusements and festivals.

Of outdoor games, *ji* is the most popular, and is played as in Makrán. Coursing, target-shooting, and game-shoot-

POPULATION. ing are common among the dominant class and most of the Naushérwánis are good shots. On the occasion of weddings they are fond of racing and of shooting at a mark from horseback. This is known as *spārlo* and is probably an introduction from Afghánistán. The Baloch dance (*cháp*) is also performed at weddings and the *Id* festivals.

Names and titles, etc.

The giving of names and titles to children, rules of honour observed and the system of reprisals and commutations for murder are the same as prevalent in Makrán.

CHAPTER II.

ECONOMIC.

The agricultural conditions of Khárán approximate closely to those of Makrán and the Chágai District.

Agriculture in Khárán is still in a very primitive stage.

No agricultural statistics are available but rough estimates made in 1903 indicate that arable land is insignificant compared with the total area, it being scarcely more than 2.5 per cent.

The chief agricultural centres are Gwásh, Jálwár, Hurmágai, Sarawán, the Beseima valley, the Baddo river, Wáshuk and along the banks of the Máshkél in the Dehwar *niábat*. The rest of the country is mostly an arid waste, barren and unproductive, though considerable tracts of rich alluvial soil exist along the skirts of the hills. Owing, however, to the peculiar hydrography of the country and the difficulties of irrigation, there does not appear to be much scope under present circumstances for any great extension of agriculture. The rain water which is arrested on its descent from the hills by earthen embankments raised round the fields, leaves no surplus for bringing new land under cultivation and the local rainfall is too scanty for raising a crop. The water level is very low, being about 100 feet in the majority of cases and well irrigation is impracticable except in Dehwar where water can be found at a level of 3 to 4 feet below the surface. But here again the extreme severity of the winds and the moving sands are a great impediment to agricultural pursuits. The sands fill the wells and cover the crops, rendering cultivation impossible. At the mouth of the Máshkél, however, these difficulties do not exist and efforts have latterly been made with success to extend cultivation in that direction. As a rule climate and other difficulties are adverse to agricultural pursuits and under exist-

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Soil.

ing conditions camel breeding must continue to be, as at present, the main occupation of the people.

The arable soil is, for the most part, alluvial and extremely fertile.

The best is called *matt*, and, as already described in the *Gazetteer of Makrán*, consists of a thick layer of silt containing a mixture of earth and sand. It is found in the greater part of Gwásh and Jálwár, at the mouth of the Máshkél, and along the lower courses of the Saráp and the Baddo rivers. It requires less water, retains moisture longer and is suited for all crops.

Next comes *rék pád* in which, as the name imports, sand constitutes the predominant element. The soil occurs in the culturable area at the mouth of the Máshkél river, along the beds of rivers and in Hurmágai. *Juári* and melon crops are mostly grown in it.

Zhalli and *siáhmosh* are gravelly soils in which the date palm alone can thrive well. *Zhalli* is distinguished from *siáhmosh* by the absence of sand which predominates in the latter. *Zhalli* occurs mostly in Wáshuk, and the *siáhmosh* in the Dehgwár *niábat*.

Considerable tracts of *shorbast* containing a large admixture of salt, and of hard clay called *pat* also occur in different parts of the country but they are totally unsuitable for agricultural purposes.

Rainfall and system of cultivation.

The local rainfall is scanty and insufficient for agricultural purposes and the crops, therefore, depend for their irrigation largely on the floods brought down by rivers and hill torrents, which are carried to the fields by artificial channels and embankments. The only streams which have a perennial supply of water are the Baddo, Saráp, Kallag, Zahragán, Palanták and Máshkél, but the extent of land irrigated by them is very small compared with the flood-fed area.

Population engaged in and dependent on agriculture.

About 60 per cent. of the population are engaged in agriculture, but owing to the small extent of land irrigated from perennial sources and the scanty rainfall, only a small proportion of these are purely agriculturists, the majority being compelled to combine agriculture with flock-owning. The chief land-owning tribes are the Naushérwánis, the Rakhshánis and the Rékis. The Naushérwánis cultivate their lands either by servile dependants, or through tenants

who are either members of other tribes or Nakibs. The well-to-do Rakhshánis also employ servile dependants or tenants from alien tribes, but the majority of them, and especially the Siáhpáds of Kallag, carry on agriculture themselves. The servile dependants who are found in almost every family, the Nakibs and the Muhammad Hasnis are the chief sources from which tenants and agricultural labourers are drawn.

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The tenant receives a share of the produce commensurate with the part taken by him in the production of the crop, as detailed in the section on Rents. The Rékis devote little attention to agriculture and confine themselves chiefly to the cultivation of the date palm, on which, as well as on their live-stock and transport business, they depend for their subsistence.

The sowing and harvest times of the principal crops arranged in their order of importance are exhibited in the following table:—

Sowing and harvest times.

Crop.	Sowing time.		Harvest time.	
	From	To	From	To
A. Spring crops.				
1. Wheat ...	October.	December (though, if rains are late, sowings may extend to middle of January).	End of April.	Middle of June.
2. Barley ...	December.	End of January.	April.	End of May.
B. <i>Hámén</i> or Autumn crops.				
1. Melons ...	Sown together in March and April.		June (for melons).	
2. <i>Judri</i> (early crop).			August (for <i>judri</i>).	
3. <i>Judri</i> (late crop).	June and July ...	...	October and November.	
4. Date ...	March ...	...	End of July to beginning of October.	

The spring crop is the most important and is the one on which the population of the northern and eastern parts of the country depend for their subsistence. In the southwest, sufficient grain is not grown and the inhabitants live on dates or on grain imported from the Helmand valley and Garmsél.

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Principal crops.
Wheat.

By far the most important and the staple crop of the people is wheat. It represents about 70 per cent. of the total produce of the country. Three varieties known locally as *dayak*, *trukki* and *pashmik* are grown. *Dayak* is the best for other than irrigated areas, as it requires little water. *Trukki* was first imported from the Helmand. It is inferior to *dayak* and is only used when *dayak* seed is not obtainable. *Pashmik* is preferred to the other varieties for cultivation in the areas under permanent irrigation in the hill tracts of Kallag and Nigwar, but it requires plenty of water and cannot be grown in rain crop land. The chaff of this variety is not considered good for fodder.

Wheat is generally sown by the drill in areas irrigated by floods. The sowings commence in October and continue till the end of December, extending to the middle of January should the winter rains be late. Soon after the spring rains the area subject to flood irrigation is ploughed over, harrowed and left untouched till the sowing time comes. Unless this ploughing is done, it is believed that the moisture cannot be retained and that it either evaporates or percolates to a lower stratum. The moisture preserved in this manner is sometimes sufficient to raise a crop without requiring a second shower of rain. Should the lands, however, be irrigated by floods a second time, the process of ploughing and harrowing is repeated for the same reason. When the sowing time approaches, the fields are ploughed over once again and the seed is sown at the same time. In the month of February the young crops are browsed by cattle and sheep.

In irrigated areas the lands are first watered in October. They are then ploughed and harrowed and laid out into small beds after the seed has been sown broadcast. The second watering is given about a week after the seed appears above ground. A third watering is seldom required, but if it can be afforded it is believed to be beneficial to the crops. The crops attain maturity by the end of April and the harvest commences early in May and lasts till the middle of June. Threshing is done in the ordinary way with cattle; the grain is trodden out and the chaff separated by winnowing with the *chárshákha*. The grain and the chaff are stored separately in pits which are covered with earth

and sand. A pole erected on the top of the mound called *khurram* marks the site of a granary.

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Unless grain is stored in this manner it is liable to be attacked by an insect called *súlik* which eats out the substance of the grain. The green crop is also subject to mildew or (*surkhi*) which is caused by the stoppage of winds after the spring and summer rainfalls. The effects are more serious in the irrigated lands than elsewhere. Sudden variations in temperature, severe winds and frost are also liable to damage the wheat crop.

Juári (*Andropogon Sorghum*) is the chief autumn crop but compared with wheat it occupies annually only about 30 per cent. of the ploughed soil. Juári.

There are three varieties, the *semáhi*, *dádari* and *haftaki*, *semáhi* being the most popular one and *haftaki* inferior to the others.

In rain crop lands, *juári* and melons are sown together. The sowings take place in March and April and the *juári* crop is harvested about the middle of August. Sometimes *juári* is sown late in June and July after the summer rains and harvested in October and November. This occurs, however, as a rule only when the wheat crop is a failure. More frequently the lands are reserved for the next year's wheat cultivation.

In the irrigated area, *juári* is first sown in small beds in the month of May and shortly afterwards the fields are watered. After about 50 days, the seedlings, when about a foot high, are transplanted into the main fields.

About three and a half months after the transplantation called *ârod-jang*, the crop attains maturity and is harvested, threshed and stored in much the same manner as wheat. *Juári* stalks are of two kinds, *turi* and *kángar*. They are used as fodder but *turi* contains saccharine matter and while green is eaten by the people as a sugarcane. If chewed in an unripe state, however, it produces fever.

Barley is only a subsidiary food crop and its cultivation is insignificant. Barley.

Water melons in Khárán grow to an unusual size, sometimes attaining a weight of from 30 to 40 pounds each. They are of three varieties, *galasht-tukhm*, *kulkusht-tukhm* and *tambák-tukhm*. *Kulkusht-tukhm* is most widely culti- Melons.

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vated but *galasht-tukhm* and *tambák-tukhm* are considered to be of superior quality. The best known kinds of sweet melons are called *sabz-dastambo*, *zard-dastambo* and *askari*. The *askari* is the best kind, and is distinguished by a rough, green skin from the others which are of a yellowish colour.

The melon seeds are sown in the same furrows with *juári* seed in the dry crop areas; their cultivation in irrigated lands is practically unknown. The melon is very hardy and requires little attention. The fruit ripens in the beginning of June and lasts till the end of September. The melon crop is a very important one to the Kháráni. Melons are produced in great plenty and the surplus produce is split open, the rind used as fodder for the live-stock and the pulp dried for consumption in the cold weather. The seed is also used as food especially on a journey and is carefully collected and preserved. Any surplus that remains after setting apart a quantity for the next year's seed, is eaten parched in winter, or, in years of scarcity is pounded and made into bread.

When the melon crop is very abundant, horses, camels and cattle are fed on them. This is very beneficial to the live-stock, who quickly get fat on melons.

Dates.

The date is chiefly grown in Wáshuk, Dehgwar and Kallag, while patches of date groves are met with in Nauroz-Kalát and Palanták. *Rabbi* and *kuroch* are the two kinds commonly cultivated. The former is by far the best, but grows only in Wáshuk and Dehgwar while the latter, a very inferior* quality, is found over the rest of the area. The date harvest lasts from the end of July to the beginning of October. The system of cultivation is practically the same as in Makrán with the only difference that while in Makrán constant irrigation is essentially necessary, in Khárán the necessity of watering is dispensed with once for all as soon as the offsets take root. The offsets are cut off from the parent tree in March and are planted in pits varying in size from 4 to 5 feet deep and about 1 to 1½ feet in diameter. Water is found not much below the surface in Wáshuk and Dehg-

* *Kuroch* lit. means a bastard.

war and these young plants are fed by the water which appears in the pits. In Wáshuk the pits are kept open till the plant takes root after which they are filled with earth and no further watering is required throughout the lifetime of the tree. In Dehgwar, however, the pits soon get filled with the sands carried by the *bád-i-sad-o-bist roz* (120 days' wind), and it is necessary to feed the plants from a well which is dug in the centre of the groves till such time as they take root after which artificial watering is never required and the trees draw their water supply from subterraneous moisture.

The total number of date trees in Dehgwar was estimated, in 1903, at about 43,000 and in Wáshuk at about 25,000. The annual produce of Dehgwar was estimated to amount in one year to about 50,000 maunds and in another to 130,000 maunds, and that of Wáshuk at about 12,000 to 25,000 maunds, the annual fluctuation being due to the natural tendency to yield a rich and poor crop respectively in alternate years. The date forms the staple crop in the south-west, and is produced in such abundance that not only do both men and animals exist almost entirely on them during the hot months, but there remains a large surplus for exportation to Garmsél and Seistán, where it is exchanged for grain. The methods of fertilization and harvesting are much the same as in Makrán and the reader is referred to *Makrán Gazetteer* for further information.

The cultivation of the date palm could be very largely extended in the Dehgwar *niábat*, a subject further discussed at page 114 of the *Gazetteer*.

Tobacco of the *léwani* variety, and cotton are the only other crops, but they are grown on an insignificant scale. Tobacco cultivation is confined to Nauroz-Kalát and cotton to Kallag where the latter is sown in June, harvested in October and November and the produce locally manufactured into cloth.

Dates and melons, as already narrated, are the principal fruits of the country. The pistachio grows in the hills north-east and east of Khárán. Further details will be found in the section on **Forests**. Other fruit trees met with in the few orchards among the date groves of Wáshuk

Fruit and
vegetable
production.

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and in Dehghwar, Kallag and Nauroz-Kalát are pomegranate, peach (*halg*), apple and mulberry.

Grapes.

Good grapes are also cultivated in Kallag, Nauroz-Kalát, and a few in Nigwar.

The best varieties are produced in Nauroz-Kalát and are called *haita*, *lál* and *kishmishi*, and were originally introduced by the Chief Azád Khán from Kandahár. The varieties produced in Kallag are called *halaju* (a white and superior fruit), and *erikallag*, *shahri* and *rashwánk* (all of dark colour and inferior in quality). Mulberries are also plentifully grown in Kallag, but of an inferior quality. There appears to be much scope for the introduction of sericultural operations in these parts.

Vegetables.

Carrots, broad beans, cucumbers and onions are the only vegetable products, the last named being the most important, especially in Kallag, where it forms a staple food of the Siáhpad for some months in the year.

Manure.

The use of manure is unknown in areas under flood irrigation which are enriched every year by the silt deposited by floods. The areas under perennial irrigation, however, get exhausted by continued cropping, and artificial manuring is essential to repair their fertility. The manure commonly used is the dung of domestic animals mixed with the straw and chaff on which they have been bedded down. This is allowed to ferment. One donkey load usually suffices for about 2 square yards of land. Rotation and fallows are not practised.

Agricultural implements.

The implements in use in Kháran are necessarily very primitive. The principal ones include the plough called *langár* which is as a rule worked by camels in the south-west and by bullocks in the rest of the country; the *kén* or plank-harrow or scraper for making embankments and the *mála* used for crushing clods and smoothing the surface. Minor implements are *kodál* or mattock; *dall* or wooden spade with iron front worked by two persons with a rope for making ridges around beds; *bél* or iron spade used in the irrigated areas; the sickle or *lashi*; *chárshákha* or four pronged fork; the *dalli* or wooden winnowing spade and the axe. These implements are made by local Lori artisans; and no improvements appear to have been made in recent years.

No regular system of making *takávi* advances exists in the country but the Chief maintains granaries at *niábat* headquarters from which grain is issued without interest as occasion requires, especially in dry years, for seed and food. The advances are recovered at subsequent harvests in lump or in convenient instalments.

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Agricultural advances.

As a natural result of the precarious conditions under which agriculture is carried on and the constant liability to drought, it would appear that the peasants are more or less always involved in debt, in spite of the assistance received free of interest from the Chief. The peasants contract debts in cash and kind with the local Hindu shopkeepers, who charge interest at about 25 per cent. This rate is moreover enhanced by the fact that advances in kind are made when prices are high, the cultivator being debited with the cost value according to the rates then prevailing, but the loan is recovered in kind at harvest time at current prices which are necessarily low. Loans of grain and cattle are also occasionally arranged by *samindárs* mutually which are repaid after a fixed time without the addition of any kind of profit. No security is taken for loans made either by the Chief or the shopkeepers except in exceptional cases. But in mutual transactions, made between the poorer tribesmen, cases have come to notice in which the debtors were required to leave the female members of their families with the creditors as security for repayment and in default of payment the creditor realized his dues by marrying one or all of them to any one who paid the bride price demanded.

Indebtedness of agriculturists.

The Chief being acknowledged as the virtual proprietor of all land in the country, sales of land are prohibited. Mortgages are, however, permissible. The mortgagee retains possession of the lands till such time as the debt is liquidated, and meanwhile he cultivates the lands and enjoys their produce after paying the revenue.

Camels, bullocks, horses, donkeys, sheep and goats are the principal domestic animals. A few buffaloes are also kept.

Domestic animals.

The *Kháran* camel has a great reputation in Baluchistán and forms the principal domestic animal of all classes of the *Kháranis*. The country is an ideal one for camel breed-

Camels.

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ing. The Khárán camel is bigger than the Makrán camel, and though it does not attain the size of the camel of Kachhi or Béla is more thickset and powerful than the latter. The Khárán camel is considered particularly good over rocky ground and to possess great endurance. The commonest and the best variety of camel in Khárán is called *dastal* and is distinguished by having its fore legs white from the foot to a little below the shoulder. Other varieties are the reddish camel of the Makrán type and a pure white variety. The latter are not so strong and enduring as the other two varieties but are much sought after for their good looks. This variety is considered by camel breeders to be of good omen and its presence with a herd is considered to bring good luck to the herd. It is called the Saiad of the camels. The white camel is also in great demand among the Persians and Afgháns, who offer high prices for it and particular attention is now paid by the Kháránis to the breeding of this camel. There is a fourth camel of a dark colour. This is considered the weakest type and is called the Lori or minstrel of the camels.

A Kháráni rarely sells his female camels, which he uses for breeding and transport purposes. The male stock, as soon as they reach the age of 2 years, are sold or exchanged for grain,—some in Jhalawán, but mostly in the Helmand country and Garmsél, where grain is plentiful and good prices are obtained. Young stock of this age are preferred by buyers as they get acclimatised to new surroundings better than older animals. In consequence of the export of male stock, the proportion of female to male camels in the country is estimated at probably 4 to 1. In 1903, the total number of camels was estimated at about 10,000, of which 1,400 were used for transport and the rest for breeding purposes. Camels in Khárán are said to be particularly long-lived. This especially applies to the females, who sometimes reach the age of 30 years and give birth to as many as 14 young.

The she-camel is first put to the male when about 4 years old, and generally during the winter season from January to end of March. The young one is born a year later, and for a full year after birth is suckled by the mother. As a general rule, therefore, a she-camel gives birth to a young one every

alternate year, though in years when the pasturage has been particularly good, she is allowed to breed two years in succession.

A camel cuts its two front teeth at 5 years of age, two more teeth at 6, and two more at 7 years, and is considered full-grown at 8 years of age, when it is called *nésh*, and after that at the end of every year its age is reckoned as so many years *nésh*. The young camels are branded when a year old. On an average the she-camel gives about 15lbs. of milk a day. Some camels, in a good pasture year, give as much as 24lbs. The camels are milked three times a day—in the early morning, afternoon and evening. The milk is either drunk fresh or made into curds and eaten with bread. If the grain supply of the family is scanty, some flour or rice is boiled with a large quantity of the milk to the consistency of paste. This is called *dál* and often forms the staple food of camel-owners. During the day the camel herds milk the camels. They live almost entirely on the milk of their herds, and on the herbs, etc., gathered in the sands when out grazing. The watering of his camels forms one of the principal and most arduous duties of a camel herd. Owing to the depth of the wells and the labour involved in drawing water from them, the camels are only watered, as a rule, every other day. In dry seasons, the herds often have to be taken to the Rod-i-Máshkél and kept there.

Each herd of camels (usually consisting of about 40 female, 10 male and 30 young camels) has generally 2 camel-herds. Each man is paid Rs. 4 to Rs. 6 in cash and half a young camel per annum for every 20 she-camels, also a pair of shoes and a felt coat (*sor*) each year, and food, which, for the most part, consists of camel's milk.

The chief camel-owners in the country are the Naushérwánis; Deháni, Tauki, Kochakzai and Hálázai sections of the Rakhshánis; Yágizai, Durnakzai and Kiázai sections of the Muhammad Hasnis; and the Rékis, especially the latter. Camel-breeding, however, is not limited in Khárán to any particular section of the people, but every household has one or more camels. A full-grown male camel costs in Khárán from Rs. 60 to Rs. 100, a female from Rs. 50 to Rs. 80. The load of a full-grown male camel is from 6 to 8 Indian maunds. Such large loads are not usually put on the she-

- AGRICULTURE.** camels. The latter are preferred for riding purposes, owing to their swiftness, endurance and easy paces. The Khárán Chief levies a tax of Rs. 3 on any camel over a year old sold out of the country.
- Cattle.** As in Makrán a small bullock, generally brown in colour, is bred in Khárán for agricultural purposes. A pair of bullocks costs from Rs. 50 to Rs. 70. The breed is said to have been originally introduced from the Helmand valley. Owing to a succession of years of drought in the last seven years, the majority of the cattle in the country are said (1905) to have died. Bullocks for agricultural purposes are not a necessity to the Kháráni, however, who uses camels in their place.
- Horses.** The arid nature of the country and the scarcity of grain and fodder in Khárán renders the country quite unsuited to horses, and few are to be found except those kept by the Chief. The latter has a stud of about 100 horses, chiefly of Persian and Afghán breed, and allows any mare to be served free of charge by his stallions. The rich Tágazzi and Gazzí pastures in the Sarawán *niábat* are reserved for the Chief's stud, which grazes there from March till the wheat crops have been harvested in June. They are then turned loose in the fields and eat the wheat stubble, and when this is exhausted, they are fed on melons till September. From then till November the *judri* stalks serve them for food, after which they are fed during the winter on grain and *bhúsa* mixed with dried lucerne till the pastures are green again in the spring.
- Donkeys.** Donkeys are largely used in Khárán, chiefly by nomads and by the Siáhpáds and people residing in the hilly tracts of Kallag and other places. But every household keeps one or two for carrying light loads or skins of water, and for transport purposes on hilly tracks where the camel cannot go. The number of donkeys in Khárán is estimated at 500. The Khárán donkey is small but very hardy. It requires no special feeding or housing, but subsists on what grazing it can pick up. A donkey costs from Rs. 15 to Rs. 25.
- Sheep and Goats.** The number of these animals in Khárán is estimated at 10,000 sheep and 10,000 goats. The Khárán sheep is of the fat-tailed kind, found in Sarawán, and in colour is mostly white. The wool of the black sheep is in great demand for

use in the manufacture of woollen coats, in the embroidery of women's garments, and for designs on coloured felts. The goat is of middling size, but is noted for the large quantity of milk it gives, amounting sometimes to 5lbs. at each milking. The milk of both goats and sheep is made into curds, an article of food in great demand during the hot season. The goat's hair is also much in demand in the country for manufacture of tents, ropes, and grain bags. During one milking season a goat is estimated to produce about 2lbs. of *ghí* and a sheep about three. The shearing seasons are in April and September. A goat is shorn once a year and a sheep twice. A sheep is estimated to produce 3lbs. of wool at the spring shearing and somewhat less in autumn. A goat produces 1 to 1½lbs. of hair. The lambs and kids are born either in January and February or in May and June. A goat costs from Rs. 3 to 4 and a sheep up to Rs. 5 or 5-8.

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The pasturage in Khárán is a matter of rain. If there has been good rain and good floods in the rivers, the pasturage in Khárán is not to be surpassed throughout Baluchistán. The north-eastern part of the country affords the best grazing ground, especially Gazzí, Tágazzí and Bakat in the Baddo river valley and Gwásh. In the plains also the sands are covered in a good season with *sárenk*, one of the principal foods of the camel; and along the skirts of the hills, and in the river beds *pogh*, another camel plant, grows in profusion.

Pasture
grounds.

In the hills, the Siáhán Range, and the hills in the north-east of Khárán, possess the best pasture grounds. There is also a good pasturage in the Rás Koh Range, and especially in the vicinity of the Rásáni and Tatagár passes.

The principal pasture plants are the following :—

Vernacular name.	Scientific name.
1. Pochko.	<i>Althæa ludwigii</i> .
2. Hashsha.	
3. Sárenk.	
4. Garbust.	<i>Lepidium draba</i> .
5. Kemár.	
6. Ask Káh.	
7. Hojri Káh.	
8. Dánichk.	<i>Plantago amplexicaulis</i>
9. Kándár.	

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Vernacular name.	Scientific name.
10. Tágaz.	
11. Nurrúnk.	
12. Barshonk.	
13. Pogh.	
14. Gaz.	<i>Tamarix articulata.</i>
15. Mesk.	
16. Kulérpit.	
17. Gorkáh.	<i>Stipa capillata.</i>
18. Alonj.	
19. Kul Kusht.	<i>Citrullus colocynthis.</i>
20. Maghér.	<i>Rumex vesicarius.</i>
21. Bunnu.	

Camels, as a rule, graze in the sandy plains or along the skirts of the hills. They are seldom taken to the hills in search of pasture, except by the Rékis who graze them on the north-western slopes of the Siáhán Range. Sheep and goats are brought down to the plains in March and April and wander about in search of pasturage. They remain in the plains till the wheat harvest is over, the shepherds often taking part in the harvest as labourers; when the floods are dry, they are driven back to the hills.

Cattle
diseases.

The following are the chief diseases known to the people of the country and the remedies practised by them:—

Garr (mange).—Camels are liable to *garr* in which the hair falls off, the skin becomes dry and hard, and the animal becomes extremely weak and dies. This disease causes great mortality among the herds. It makes its appearance after a succession of dry seasons and is highly contagious. It is said to be due to the camel having to live in years of drought entirely on the *tágaz* bushes. The remedies practised are the dipping of the animal's tail in a strong soup made of boiled snakes and the application of a plaster made of the ashes of *kalér* wood (*Capparis aphylla*).

Illat or *kullo* (cough) is caused by exposure to severe cold. If the disease is allowed to run on, the animal is finally unable to eat and dies. A dose of liquor or a concoction of garlic and bitter oil, poured into the nose of the animal, are the chief remedies.

Séna pád in which a suppurating tumour forms on the animal's chest. This disease is considered contagious. The

remedies are segregation, and an application of powdered lime and oil to the tumour, which is also cauterised completely round, to prevent its spreading.

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Chálari—Cattle, sheep and goats are attacked in years of drought by *chálari* (footrot) in which eruptions break out on the feet, causing lameness. A fall of rain is said to be the best remedy, failing which, hot oil is applied to the hoofs.

Sheep are also liable to a liver disease called *jaghar kirm* (worms in the liver). The remedy is segregation and change of pasturage.

Goats are also, during years of drought, attacked, as is the case with camels by *garr* (mange). The symptoms and remedy are as described above for camels, except that liquor is not administered.

Pifuk (apparently pleuro-pneumonia) also attacks goats and causes great mortality. The usual remedy is inoculation, the lymph being prepared from the lung of a diseased goat and inserted in a slit made in one of the animal's ears.

The diseases to which horses are most liable seem to be colic, strangles, and a disease called locally *khúkak*, which appears to be at first severe cold in the head, developing in neglected cases into glanders. Colic is treated by a dose of *ghí* and *gwanik* to the animal and *khúkak* by giving uncooked eggs early in the morning.

Almost the entire land in Khárán depends on flood water for its irrigation. There are only a few small tracts on land in Wáshuk, Palanták, Kallag, Nigwar and Nauroz-Kalát which can command a permanent supply of water. As already stated under Rainfall the soil in some parts of the country, after one good flood at the spring rains, retains the moisture sufficiently to produce a crop the following spring without any further watering. Flood water is carried to the fields by artificial channels and embankments.

Irrigation.
General
conditions.

There is only one true *kárés* in the country at Khárán Kalát. The water of this *kárés* is only sufficient to supply the town with drinking water, and there is no surplus available for irrigation purposes. There are two so-called *káréses* at Naurozábád and Mándi but they are properly speaking *kaurjos* or water channels, taking off from the Baddo river, and not true *káréses*.

Indigenous
methods of
irrigation.

AGRICUL-
TURE.

The scientific explanation of a *káréz* will be found on page 188 of the *Gazetteer of Makrán*.

Kaurjos.

Kallag, Nigwar, Wáshuk, Palanták and Nauroz-Kalát are the areas mainly irrigated by *kaurjos* or artificial open channels. During the chiefship of Azád Khán a channel, called the Zorábád channel, was constructed under his orders to irrigate Zorábád, the tract of country lying along the northern bank of the Baddo river between Sohr Baddo and Umari Cháh. The chief dams in Khárán are the Shékháni Band, Bád Sháh Band and Khargushki Band. The Khargushki Band is the most important and irrigates Jhalawán and Bakat. It is said to have been built in olden times. Any repairs necessary to these dams are performed by the people cultivating land in the area watered by the dam, who are collected under the Chief's orders. Any nomads or others in the neighbourhood are also impressed to assist. Wells in Khárán, except in Dehghwar, are too deep to admit of much irrigation from them.

RENTS,
WAGES AND
PRICES.

Rents.

Information regarding tenants and tenures will be found in Chapter III. Rent consists in a share of the produce, after the revenue payable to the Chief has been deducted from it and is fixed according to the part taken by the tenant in the production of the crop.

In flood crop areas, if a tenant supplies labour only, implements, bullocks and seed being found by the landlord, the tenant receives one-fifth or one-sixth of the produce. A tenant supplying bullocks as well as labour receives one-third of the produce. A tenant supplying labour, bullocks and half the seed receives half the produce. If the tenant supplies labour, bullocks and all the seed, the landlord takes one-third or one-fourth of the produce. A tenant who takes waste land and embanks and brings it under cultivation, has an occupancy right in such lands and pays the landlord from one-fourth to one-sixth of the produce. In Wáshuk, a Nakíb has occupancy rights over all date trees planted by him. In the case of irrigated lands a tenant in return for only labour receives one-third of the grain produce, and one-fourth or one-fifth of the garden or date produce. These rates also apply to *pálesát* or cucurbitaceous crops.

In the Gwásh and Sarawán *niábats* and in Hurmágai there are lands forming the personal property of the Chief. These are let with occupancy rights at the rate of one-tenth of the produce as revenue and one-sixth of the remaining produce as rent.

RENTS,
WAGES AND
PRICES.

There is no cooly class in Khárán. The household work of every family is done by the members thereof, or by the servile dependants of those who possess them. Grain, as a rule, is ground by the women of the family in hand mills, but in other cases one-fourth of the amount ground goes to the grinders. There is one water mill at Nauroz-Kalát which works principally for the Chief. When grinding for others one-tenth is taken as wages.

Camelmen are paid annually Rs. 4 to Rs. 6 and one young camel for every 40 she-camels grazed by them. They are also given their food. Shepherds are given annually their food, two changes of clothing, and one lamb or kid for every ten ewes or she-goats.

At harvest time men, women and children work in the fields and receive one-twentieth of the amount cut by them.

If a man has to hire bullocks to plough and sow his land, he pays the owner of the bullocks an amount of grain equal to half the seed sown. The village carpenter and blacksmith, who are always Loris, are given (a) in the case of flood crop lands one bundle of the crop for each plough and 5 maunds per 100 maunds of the cleaned grain; a bundle is considered to be as much as one man can carry; (b) in the case of irrigated lands one bundle of the cut crop per field and one maund of grain per 100 maunds. The above amounts are divided equally between the blacksmith and the carpenter. In return for these payments they are bound to keep the agricultural tools of the village in repair, but any new tools made by them have to be separately paid for.

A soldier is paid in kind and clothing to the value of about Rs. 5 a month. If mounted, his horse or camel is supplied him. The *mullá*, in return for religious services and educating the children of the village, receives cooked food daily from every house and gifts of clothing, money and sheep at the festivals of the *Id* and at marriages and funerals. These payments are in addition to the ordinary *sakát* or charitable

RENTS,
WAGES AND
PRICES.
Prices.

gift of one-fortieth of each man's property or one-tenth of his land produce.

Wheat, *juári* and dates form the staple foods of the people, and, in normal years, are sold at the following rates per rupee :—

	Khárán maunds.	Standard lbs.
Wheat } ...	5	32½
Dates } ...	7	45½
<i>Juári</i> ...		

Dates and wheat generally have the same value. The normal rate of *ghí* is 3½lbs. to the rupee. Wool sells at 4 annas per fleece.

WEIGHTS
AND
MEASURES.

Weights and measures are all of a very primitive nature. The Hindu *baniás* have Indian standard weights and measuring rods, and in trade barter, these, or the Kalát seer of 88 tolas, are accepted, but, for purely local transactions, the methods of weighing and measuring are extremely crude and simple.

Measures of
weight.

The Khárán maund, which equals 3 Indian seers 4 chittacks or about 6½lbs., is the only recognised weight. This, generally represented by a piece of stone, is used for weighing the Sardár's share of the date crop and such vegetables and fruit as are sold by weight.

Measures of
grain.

Grain is sold by wooden measures locally known as *man*. They are made by the Loris, but are not tested as to their capacity or guaranteed in any way. Those used to measure the grain paid as revenue are supplied by the Chief to the *náib* or collecting agent, ordinary persons contenting themselves by comparing their household measures with those of the village elder or of their neighbours. Roughly a *man* holds a Khárán maund.

Other grain
measures.

For ordinary household transactions the following measures of grain are in common use :—

Vernacular names.	Explanation.
Churu ...	As much as can be held on the fingers of a hand exclusive of the palm.
Lap ...	Half a handful.
Khafó ...	A handful.
Chauk ...	A double handful.

Roughly, 12 *khafos* make one Khárán maund or *man*, and 100 *mans* make one *gwála* or camel-load. Generally 4 handfuls of a man are considered to be equal to 5 of a woman. Fodder is not sold in Khárán, but a man's load of either wood or grass is called *badd*.

WEIGHTS
AND
MEASURES.

There are no troy weights. The only measure for liquids is the *cháríki* which is about one-fourth the size of a *man*.

Other
measures of
weight.

For the area of a piece of land "the track of a pair of bullocks" is usually considered as the unit. This is about one acre and may be taken as the area that a pair of bullocks could plough and prepare for cultivation in one day.

Superficial
measures.

Measures of distance are very vague, and locally known as *gwánk*, which means as far as a man's shout can be heard and *tífakai-tawár* as far as the report of a gun will carry. *Maizal* is a term applied to a stage of a journey irrespective of its length.

Measures
of distance.

For linear measurements, cloth, etc., those in use are the *gidisp*, a span from nail of thumb to end of little finger, about 8 inches, and *dast* or *areish* from the projecting bone of a man's elbow over the end of the middle finger to the second knuckle joint. These are preferred by the natives to the *bania's* measuring rods, partly perhaps on account of long usage and old custom, but principally probably by their idea that their invariable selection of the tallest and longest armed man of their party as the measuring unit, gives them a little the best of the deal.

Linear
measures.

Besides the British Indian coins they have only the Persian *Kirán*, locally called *rúsi*, valued at from $7\frac{1}{2}$ to 8 annas. There are no local coins, and currency notes are unknown.

Currency.

The local names for the Indian coins are :—

Local name.	English name.
paisa or dabal	= pice,
do-dabli	= half-anna,
ném sháhi	= anna,
sháhi	= 2-anna piece,
páwali	= 4 ,,
ném rupai	= 8 ,,
rupai or zar	= rupee.

WEIGHTS
AND
MEASURES.
Measures
of time.

The Muhammádan era and lunar months are followed. Watches, clocks and hour glasses are unknown, the various divisions of the 24 hours being locally known as follows:—

Local name.	Explanation.
Sahar	The period a little before dawn.
Ispéda rang, Sami báng or Murghai báng	Dawn.
Numáz or Sohó	Before sunrise.
Roch-tik	Sunrise.
Yak-néza	The period when the sun is one lance length high.
Do-néza	The period when two lance lengths high.
Sai-néza	The period when three lance lengths high. (This term is rarely used).
Chásht	From 8 to 10 A.M.
Sawára	From 10 to 11 A.M.
Nermoch or Némroch	Noon or mid-day till 2 P.M.
Awal péshim	1 to 2 P.M.
Péshim	From 2 till 3, or in the summer 2 to 4 P.M.
Kaza péshim	4 till 5 P.M.
Digar	Between 5 P.M. and sunset.
Roch érshut	Sunset.
Shám	The period 1 to 2 hours after sunset and before it is actually dark.
Khuftan	8 to 12 P.M.
Ném shaf	Mid-night.

The night is divided into three divisions called *báng*, or crows of the cock, *awali*, *domi* and *saimi báng*:—

Awali báng	12 mid-night till 2 A.M.
Domi báng	2 till 4 A.M.
Saimi báng	4 till 6 A.M.

MATERIAL
CONDITION
OF THE
PEOPLE.

The spread of the Pax Britannica, the cessation of raids and the consequent increased security afforded to life and property, have necessarily improved the material condition of the people. Kháran is, however, a very poor country, and its physical features do not, under present conditions,

offer prospect of much future improvement. Its sandy deserts and scant rainfall render cultivation, except in a few places, fitful and uncertain. It is also liable to long and continued droughts, which compel the people to emigrate in large numbers, either in the case of flockowners to the Helmand valley, or in the case of others to the Chágai District, to other parts of Baluchistán or to Sind. The construction of the Nushki railway and the opening out of the Chágai District has given work to many, and though the country is still in a most primitive state, the standard of living is undoubtedly better than of old. Clothing, especially that of the women, has improved. British cottons, known as *sáhn* and *chilwár*, have superseded the country made cloths formerly in use among the middle and poorer classes, while the more well-to-do wear a superior kind of cotton cloth called *kitábi*; their women wearing embroidered and lined cloths called *alácha* and *alwán*, with silks for festive occasions, red being the predominant colour for all. Gold and silver ornaments, too, are being worn on festive occasions by women of the better class in place of the beads formerly in vogue. For foot wear, some of the better classes wear imported boots or others made on that model by their own shoe-makers; the remainder continue the native made sandals of dwarf palm, camel-hide, or wood, or wear boots made of blanket and felt called *surr*. The huts of the few permanent villages show no improvement, being still constructed of wattle, plastered with mud, while blanket tents form the dwellings of the nomadic majority. Some of the well-to-do possess rugs, saddle-bags and tin-made cooking utensils of European manufacture, but a few felts with cooking utensils and skins for holding water constitute the entire household goods of the majority.

MATERIAL
CONDITION
OF THE
PEOPLE.

There are no reserved forests in Khárán nor are there any fuel or fodder reserves. The only tree protected from cutting is the pistachio. FORESTS.

The tamarisk (*Tamarix articulata*), called locally *gas*, grows to a considerable height in the beds of rivers, both in the hill gorges and in plains, but more especially in the Baddo and Saráp rivers and in the Rod-i-Máshkél. In the beginning of June, when the hot wind (*lixár*) begins to blow, a sweet gum exudes from and dries

Important
trees.

FORESTS.

on the branches and trunks of the trees. Before the commencement of the summer rains in July and August (which would otherwise wash it off the trees), this gum is collected by the women and children, and is both eaten by the people and used medicinally for coughs. There are three species of tamarisk called locally *shakar-ghaz*, *shingir-ghaz* and *siáhghaz*. The first named species produces the best gum, and in the greatest abundance; a gall (*sákor*) is also found on the other two species, which is exported to Sind and used for dyeing cloth. The tamarisk gum is exported to Nushki, Kalát, Jhalawán and Kachhi. The local Hindu shopkeepers in Khárán give from 1 to 2 measures of wheat for a measure of sweet gum. The sweet gum produced in the Baddo and Saráp rivers is of a yellowish colour, while that gathered in the Rod-i-Máshkél is white. No taxes are imposed on the collection of this gum. Another species of tamarisk (*Celtis caucasica*), locally called *túgas*, grows abundantly all over the sands, and is the only tree or rather bush to be there found. It is the chief food of the Khárán camel. Its wood also forms a good fuel.

Pistachio
(*Pistacia*
khanjak.
Bal. *gwan*).

This tree grows all over the hills north-east and east of Khárán. The pistachio forests belong to different sections, subject to the payment of revenue to the Chief of one-tenth, and in some cases of one-sixth of the produce. The Ghazhol and Munjro river pistachio groves in the north-east are claimed both by the Garr Sásolis of Khárán and the Zagar Méngals of Nushki. The forest of Gwárigán, close to Lijje and the Táfuí pass, belongs to the Chief. The pistachio trees in the northern portion of the Garr hills are the property of the Sásolis and the Kambráris of Sarawán. Both these tribes are exempt from payment of any portion of the produce as revenue. The pistachio trees in the southern portion of the Garr hills are the property of the Kuchai Siáhpáds and the Taghápi Rakhshánis. The pistachio forests near Beseima belong partly to the Isazais of Beseima and partly to the Kuchai Siáhpáds.

The pistachio tree bears fruit every alternate year and the fruit ripens in the middle of July, at which time the people flock to the hills, where they remain for about a fortnight gathering the fruit. The fruit is pounded and either eaten mixed with wheat flour and dates (*pús*), or the oil is first

extracted from it, a kind of porridge made of the residue, and the porridge eaten with bread with oil poured over it. This is called *kachchari*. FORESTS

In some cases, owing to the difficulty of conserving the pistachio forests, they are let out to tenants who gather the fruit and bring it in to the owners, receiving half the produce. The pistachio fruit is exported to Panjgúr, Gidar, Suráb, Kalát and Nushki. Owing to the fact that *tágaz* wood can be got everywhere, there is no demand in Khárán itself for pistachio wood as fuel. Wood is, however, cut from the pistachio groves at the Búbaki pass and sold at Kalát.

The minor forest products are the tamarisk gum already mentioned, and a number of grains collected in times of famine from wild plants, viz., *kulkusht*, *maghér*, *bunnu*, *hashsha* and *tágaz*. Minor forest products.

Asafetida is found in fair quantities in the Ráskoh hills between the Jálwár and Tatagár passes and the Bunáp river. It is especially plentiful after good winter rains. There is a male and female plant which are known as *kúlar hing* and *pauni hing* respectively, the distinction being that the former has a large flower of a light straw colour, while the latter has none. The drug is extracted from the female plant only. The stem is from 1 to 2½ feet long and from 3 to 4 inches thick, and the leaves somewhat resemble those of the large Indian beetroot. The collectors are usually Ghilzais, who arrive during April and May, and stay for the greater part of the summer. They divide themselves into groups of about ten persons each and allot portions of the land to each group. The plant is protected from the sun by a small hut made of stones, and when it begins to ripen, an incision is made in the stem and the sap or juice which exudes is collected in skins and dried in the sun. Fresh incisions are made at intervals, and each plant is able to give from three to four collections. It is estimated that the asafetida produced from one stalk usually amounts to about a pound and sometimes more. Good asafetida ought to be of a pale yellow colour, and the price of the drug in the Quetta market varies from Rs. 20 to Rs. 100 a maund. Asafetida.

The young plant is also eaten as vegetable stewed in butter and is considered a great delicacy. Condiments are made from the dried leaves.

FORESTS,
Possibilities
of extend-
ing forest
areas.

The cultivation of the pistachio is capable of great extension, but under present circumstances the population is too scanty, too poor and too wanting in enterprise to undertake any such plantation. In the Dehgwār *niábat* the cultivation of the date palm might also be extended over a large area estimated at about 500 square miles, which at present contains a few scattered date groves only, and in which water is found at a depth of a few feet. It is probable also that the planting of this area with trees would mitigate the severity of the hot winds which at present sweep across it, covering with sand any attempts at cultivation, and thus lead to an eventual extension of agriculture. But in any case it seems certain that the production of the date might be enormously increased in Dehgwār.

**MINES AND
MINERALS.**

No expert investigation has ever been made into the mineral resources of the country. The only mineral at present found is salt.

Salt.

Salt obtained from Wádián and Wád-i-Sultán is known as "male" (*wád*) and "female" (*janai wád*). The latter is lighter and preferred for purposes of consumption. Analysis of the samples showed that both the "male" and "female" salt are particularly identical in composition. They possess a high proportion of sodium chloride, averaging about 98 per cent., and were very pure for natural deposits. The remainder is composed of sodium sulphate, insoluble matter and moisture. The salts, therefore, are of the kinds usual in Northern India and fully described in Mr. Center's "*Notes on Reh and Alkali Soils and Saline Well Waters.*"* Potassium nitrate does not occur in any appreciable quantity.

**ARTS AND
MANUFAC-
TURES.**

Khárán has neither arts nor manufactures, while even the domestic arts of embroidery, weaving, dyeing, carpet and felt making are practised on a very limited scale, and merely to the extent of the household requirements. This is due to the backward condition of the country, its distance from the beaten track, to the extra household work thrown on the women by their nomadic life, and to their inability to purchase even the few materials required for their work.

Embroidery.

Embroidery, though general throughout Baluchistán, is little practised in Khárán, and the wearing of embroidered clothing is, among the ordinary population, the exception

* *Records of the Geological Survey of India*, Vol. XIII, Part 4, 1888.

rather than the rule. The designs are of the simplest kind, the best being worked in silk and the others in white or coloured thread. For women's clothing it consists of five pieces, a pair of cuffs, a large breast piece for the front of their long shifts, a long piece or panel from the waist to the skirt and the collar. A man when he wears any has a little on his sleeves, at the opening of his shirt-front and on the skirts, while a young bridegroom will occasionally have some on the ends of his trousers.

ARTS AND
MANUFACTURES.

This is restricted to the Siáhpáds of Kallag, who grow a little cotton on the lower slopes of the Rás Koh hills and weave small quantities of cloth for their own use and in part payment of revenue. They sow in June and pick the cotton in the following October and November. The cotton is cleaned by a primitive wooden machine called *charik*, requiring two persons to work it and spun on an equally primitive spinning wheel called a *charr*. Two qualities are made called *chillári*, with forty threads to the warp, and *shast tári*, with sixty. The former is tendered in payment of revenue and the latter retained for household use. It is rarely sold, but when it is or paid as revenue in kind, it is valued *chillári* at 20, and *shast tári* at 12 hands per rupee. Pieces of similar cloth were found in the old tombs at Máshkél which are computed to be at least a thousand years old.

Weaving.

Silk weaving is unknown, but mulberry trees are very plentiful in Kallag and could be increased indefinitely.

The making of carpets is now almost unknown, while that of rugs is, as a rule, restricted to the supply of household wants. This is largely due to the fact that the wool is readily bought up by the Hindu shopkeepers, who export it to India at a large profit, and the people prefer to sell it as soon as the shearing is over, keeping only a sufficient quantity for their own needs.

Carpets and
rugs.

A rug or carpet takes from three to six months to finish according to size and quality. The wool preferred is that from the sheep's back shorn in April and washed before shearing. After the wool is collected, the women do the rest of the work. First the wool is well beaten, cleaned and pressed in small circular rolls. It is then spun on the *jallak* or spindle, after which it is dyed and, when dry, is

ARTS AND
MANUFACTURES.

woven. A good weaver can do three or four spans of a plain carpet a day, but three inches of one containing a design to be worked in is considered a good day's work.

As stated above the making of these rugs is confined almost entirely to supplying household wants, they are consequently of inferior make and poor design. The people, however, demand exorbitant prices for them, even to a bullock or two-year old camel for an ordinary red and green rug 12 feet by 5, and Rs. 10 to 15 for a common *dari* of similar size made of camel and goat's hair mixed with wool.

Felt.

The making of felt (*tappur*) is very common, particularly among the nomads, from whom it is often accepted in payment of taxes. It is an easy process.

The wool is prepared, cleaned and dyed as for carpets, then, with the assistance of as many neighbours as can be collected, an old felt of the required size is laid out, and the wool spread over it to the proper thickness. A second layer of wool containing the designs (which have been settled and prepared beforehand) is then laid over the first (this is termed *nashkh birra*). Warm water is then sprinkled over it and the whole carefully rolled up, well wetted with hot water, and then rolled over and over and beaten for about four hours, when the new felt is taken out and placed in the sun. This is repeated for three days, wool being added if required. After this, provided it has not been seen by a pregnant woman or sat upon by a man, either of which it is said would infallibly spoil it, it is considered finished and ready for use.

Rugs and ordinary carpets are made by the Kambráris of Sarawán and by the Sohrs, Taghápis, Rékis, Muhammad Hasnis and Kuchai Siáhpáds.

Ropes, grain-bags and the blankets of their tents are also made by the nomads from goat's hair, black hair being selected for the blankets. Camel hair is used for making loading ropes, camel strings and also for grain bags and coarse carpets, the warp in such cases being made of sheep's wool.

Dyeing.

Even in Khárán the indigenous permanent dyes are being superseded by the cheaper and less lasting imported ones, with the result that the cultivation of madder and other plants required mainly for these purposes is dying out.

The principal colours used are red, green, black and yellow, red being by far the most popular.

Lák and madder are the chief ingredients. The thread is first boiled in water with *lák* and left in the water until next morning. It is then partially dried and reboiled, madder being added to the water, and again left soaking until the next day when, if not of the required tint, it is again boiled.

ARTS AND
MANUFACTURES.
Red.

After cleaning, soaking and beating with sticks it is dyed lightly with indigo (if possible, this part is done by a professional dyer). It is then soaked for half an hour in alum water, and then for 24 hours in water strongly charged with pounded pomegranate husks.

Green

For this, *khághal* (*mak* in Baluchi) and *phulmak* with pomegranate husks are used.

Black.

If turmeric (*aligdár*), which is expensive, is not procurable, the thread is boiled with *pathk* or *gétb* leaves which produce a reddish yellow.

Yellow.

A shop is kept up in the capital, but it is maintained by the Chief, mainly for the repair of the guns and weapons of his troops. Inferior Martini and Snider cartridges are also manufactured.

Blacksmiths.

The boots (*surr*), already described and worn by camel-herds, and white leather sandals (*chawat*), are made by the people from camel hide for their own use.

Leather
work.

Skins for holding water and for keeping flour being a necessity in every household, tanning, but in a very rude fashion, forms part of the education of every woman in Khárán. The skin is first kept for a couple of days in salt, after which, to remove the hair, it is rubbed with the pounded stalks of a bush called *shilhir*. It is then sewn into the required shape and filled with the bruised stalks and leaves of another bush called *pogh*. It is then placed in water and left to soak for about a week when it is considered tanned. For some days after, the skin is constantly rinsed out, and when all smell has gone is ready for use. Skins for holding *ghí* are called *sik* and are tanned somewhat differently. After removal of the hair or wool and sewing, the skin is thoroughly soaked in a thick paste made by boiling down dates, filled with date juice, and so kept for ten to fourteen days when, after cleaning and rinsing, it is fit for use.

Tanning.

Curd is churned and butter made in a third description of skin, usually of sheep skin, called *hisak*, which is tanned as

ARTS AND
MANUFACTURES.

follows : The wool or hair being removed as before, a strong decoction of *naromb*, or tamarisk, or *babul* tree husks boiled in water is prepared. The skin is boiled for some time in this and left in the water till next morning. It is then taken out, inflated and hung in the shade to dry. When dry it is well smoked with the smoke of burnt flour, and tamarisk wood when it is ready for use.

Leather for making sandals, women's shoes, etc., is salted, the hair removed, and then soaked for about a month in water containing a quantity of pomegranate husks. There are a few shoemakers in the employ of the Chief at the capital, Khárán-Kalát, who make, out of leather imported from Quetta and from Persia, sword belts, saddlery, harness, women's shoes, etc., for the use of the Chief and his following.

Woodwork.

Good gun stocks are made in the Chief's factory. The Loris are the carpenters as well as the blacksmiths and musicians of the country. In addition to repairing the woodwork of agricultural implements on contract, the carpenters make wooden pots, grain measures, bedsteads, etc., of tamarisk wood, coloured in red, green and black, for sale to the people. The price of a pot or measure ranges from once to twice the amount of grain it will hold. The Loris, as stated under **Population**, wander from place to place and are never stationary for long.

Gold and
silver work.

There is no permanently settled class of gold or silver-smiths in Khárán. The people often get the ornaments they require made in Kalát. There are, however, a few wandering Loris who carry on the business and are called *sargar*, but in seasons of drought, they emigrate to Jhalawán, Panjgúr, Nushki or Sind, visiting Khárán only in favourable years when grain is plentiful. The tools used by these Loris are of the same primitive kind as are in vogue in other parts of Baluchistán.

COMMERCE
AND TRADE.
Character of
trade.

There is no information available as to the former trade of Khárán, but so great was the insecurity of life and property in old days owing to external raids and counter-raids and internal tribal feuds, that it may safely be presumed that the trade of the country was insignificant. Azád Khán checked the Seistáni and Dámni raids which were the terror of the country, and it was in his time that property

became reasonably secure, and Hindu traders first entered the country. Háji Abdun Nabi writes that there was one resident Hindu trader in Khárán-Kalát in 1838 when he visited the place, but that others came to the country at harvest time. In the time of Azád Khán an export trade from Khárán to Kalát of camels, sheep, wool and *ghí* was opened up by the Hindu and Afghán traders at Kalát. Grain also, according to Háji Abdun Nabi, was in 1838 being exported from Khárán, both to Kalát and Panjgúr, dates from Wáshuk to Nushki and Kalát. The encouragement given to trade by the present Chief and the increased security and immunity from raids since the country came under British influence, combined with the opening out of the Chágai District, have done much to foster such trade as the country is capable of.

Khárán has trade relations with the Helmand valley and Garmsél, with Nushki, Kalát, Sarawán, Jhalawán, Makrán and Jálk, and should be favourably situated as regards trade, but the poverty and sterility of the country is so great that, under present conditions, the trade can never be of any importance.

The exports of Khárán are camels, sheep, goats, wool, *ghí*, dates, asafetida, pistachio, honey, tamarisk gum and the wild grains *maghér* and *dánichk*. Camels, as already stated, are mainly exported to the Helmand valley and Garmsél in exchange for wheat. Sheep and goats used formerly to be exported to Kalát, but Nushki, where good prices are obtained, now forms the best market. The trade in wool and *ghí* is largely in the hands of the Hindus at Khárán-Kalát, who send agents over the country collecting their wool and *ghí* from the people for export to Nushki. In the *Chágai Gazetteer* the export of these commodities from Khárán to Nushki in 1904-5 is given as wool Rs. 40,000, *ghí* Rs. 30,000. Wool and *ghí* are also exported by the people themselves from Khárán to Panjgúr and exchanged for piece-goods and dates.

Important
items of
exports and
imports.

About 3,000 Indian maunds of the superior description of date called *rabbi* are estimated to be exported annually from Wáshuk to different places. According to the *Chágai Gazetteer* the exports of Khárán dates for 1904-5 to Nushki amounted to the value of Rs. 15,000.

COMMERCE
AND TRADE

Dates are also taken by the Kháránis themselves to Nushki, exchanged for piece-goods, and the latter again taken to Helmand and Garmséi and exchanged at a profit for grain. Often this is done in partnership, one man supplying transport to carry the dates of others and taking half the grain received in exchange for the goods bartered.

The trade in asafetida is entirely in the hands of Ghilzai Afgháns who come to Khárán early in May, and after depositing a sum of money with the Chief, obtain a permit to collect the drug in the Rás Koh hills. The amount of the drug collected is brought to Khárán-Kalát, weighed by the Chief's treasurer, and the octroi on it assessed and deducted from the deposit money. The balance, if any, is then repaid to Afgháns. The drug is exported by the latter to India. Pistachio fruit is exported by the people themselves to Gidar, Súráb, Panjgúr, Kalát and Nushki, and there exchanged for grain or dates. Particularly good honey is got in the Rás Koh hills. A plant called locally *álonj* grows in profusion over the hills after the spring rains. Wild bees collect the honey from the flowers of the *álonj* and other plants, and construct their honey-combs among the hills. Some of these combs yield from 10 to 15lbs. of honey. The Siáhpáds collect the honey in skins in May or June; and if there have been good rains in the winter and spring, a second crop of honey is collected in August. Formerly, before the recent succession of years of drought, the trade in Khárán honey used to be much larger. The trade has now greatly decreased partly owing to drought and partly because the people have a superstition that to rob the bees of their honey will bring calamity on the robber. Honey sells at the same rate as *ghi*, and is either sold to the Hindus or exported by the people to Nushki, Padag and Dálbandin. Tamarisk gum (*shakargaz*) is collected in large quantities by the people and exchanged with Hindu traders for wheat at the rate of two measures of wheat to one of gum. It is exported via Nushki to Quetta and elsewhere. The wild grains, *maghér* and *dánichk*, are collected by the people and bartered for grain or cloth with the Hindus, who export them to Nushki, Quetta and Shikápur.

Imports.

The main imports into Khárán are piece-goods, grain, oil, rice, sugar, tea, spices, thread, leather, iron, tin and

tobacco. Piece-goods form the most important import. The value of the imports of Indian piece-goods from Nushki in 1904-5 is estimated to have been Rs. 60,000. Piece-goods are also imported from Panjgúr in exchange for wool and *ghi*. Five kinds of cotton cloths are imported into the country, viz., *sáhn*, *chilwár*, *alwán*, *sáhn théli* and *alácha*. *Sáhn* and *chilwár* are white unbleached cottons, used for men's garments. *Chilwár*, a cheaper inferior quality and coarser than *sáhn*, is used by the poorer classes. *Alwán* and *sáhn théli* are red cottons, used for women's garments, *sáhn théli* being the cheaper, coarser cloth used by the poorer classes. *Alácha*, which is of various colours, is used for making women's trousers. Chintzes, locally known as *chhit*, are also much used for the garments of women and children. Grain is mostly imported from the Helmand valley and Garmsél, and to a lesser degree from Jhalawán and Sarawán. There is no record of the annual amount imported. Oil, rice, sugar and tea are estimated to have been imported into Khárán from Nushki in 1904-5 to the value of Rs. 10,000. Of these commodities oil forms the largest import, being much in demand for oiling the long locks of hair worn by the men, also as a remedy for camel diseases. Rice is imported both from Nushki and Panjgúr, but the consumption of it is not large. The imports of tea and sugar are small, those luxuries being beyond the means of the ordinary Kháráni. Spices and thread are imported in small quantities. Leather, iron and tin are also imported in fair quantities and a little mercury.

The exports of Khárán are mainly to Nushki and thence through the Hindu traders at that place to Quetta, Shikárpur and Karáchi, from which places also most of the imports are received. In former days a trade in dates used to exist with Jálk, Dizzak and Mirjáwa, but owing to the insecurity of the route through the Dámni country, this trade has fallen off. There are, however, considerable openings for trade with the Persian provinces bordering on Khárán if the security of the routes could be guaranteed. Khárán receives a good supply of dates from Panjgúr. Tobacco is also imported into Khárán from Sarawán.

Places from
and to
which im-
ported and
exported.

Most of the trade of Khárán is in the hands of the Hindu traders at the capital, Khárán-Kalát, the majority of whom

Classes en-
gaged and
agencies.

COMMERCE
AND TRADE.

are agents of the Hindu shopkeepers of Nushki. These men again send sub-agents, sometimes Hindus but often local men, throughout the country collecting produce from the people. In Wáshuk, Máshkél and Gwásh a few shops are to be found kept by people of the country who barter cloth, oil, sugar, etc., for wool, *ghí* and grain, disposing of the latter again to the Hindus and their agents.

Dues levied. It is said that previous to the time of Azád Khán, owing to the disturbed state of the country, no Chief ventured to levy octroi dues or to establish posts for that purpose. Azád Khán, however, introduced the system of *sung* or transit dues, and according to Háji Abdun Nabi, who visited Khárán in 1838, the dues then levied by Azád Khán were—

- 1 *Jooree* or piece of coarse cotton cloth (value about one rupee) per load.
- 2 *Joorees* on every camel purchased in the district.
- 1 rupee Káshánee (equivalent to twelve annas) on every load of grain.

Sung is now levied by the Khárán Chief on articles exported from or imported into his country at the following rates :—

Exports from Khárán.

Wool	...	...	Rs. 10	4	0	per camel load of 8 standard maunds.
<i>Ghí</i>	...	...	„ 8	4	0	per camel load of 6 standard maunds.
Wheat	...	...	„ 1	2	0	do. do.
Dates	...	...	„ 1	10	0	do. do.
Asafetida	...	...	„ 2	8	0	per standard maund.
Camel	...	...	„ 3	0	0	per grown-up camel.
			„ 1	0	0	per camel colt.
Bullock	...	...	„ 0	8	0	per head.
Donkey	...	...	„ 0	4	0	do.
Horse	...	...	„ 5	0	0	do.
<i>Maghér</i>	...	...	„ 1	2	0	per camel load of 6 standard maunds.
<i>Dántchik</i>	...	...		
<i>Shakargaz</i>	...	...	„ 1	10	0	do. do.
Sheep or goat	...	...	„ 0	2	3	per head.

Imports into Khárán.

Cloth, groceries, oil, } Rs. 0 0 6 per rupee on original leather, etc. } price.

Imports of grain are exempt from all taxation. Unladen camels, passing from Khárán to Jálk and Dizzak are charged annas 4 per camel and no further octroi. But if they return to Khárán laden, octroi is charged as above. Octroi is never levied by contract, but always direct by the Chief. The penalty for fraudulent evasion of payment of octroi is ten times the original amount.

The annual revenue derived by the Chief from octroi is estimated as follows :—

	Rs.
Rakhshán-Panjgúr octroi receipts	4,000
Máshkéel receipts	2,000
Receipts on exports to Nushki	5,000
Receipts on imports into Khárán	1,000
Total	12,000

The Khárán Chief has (1904) four *thánas* in the Rakhshán valley at Zayak, Shiréza, Nág-i-Kalát and Kénagi Cháh and two in Rághai at Kullán-i-dap and Tank. There are also *thánas* at the following places :—

Name of <i>thána</i> .	Remarks.
Pathk (Táfui pass)	On the route to Nushki via the Táfui pass. This <i>thána</i> also watches the routes via Lijje and the Búbaki pass to Kalát and via the Pahrod pass to Padag and Nushki.
Kohpusht (Gédén)	Which watches other and more westerly routes to Padag. This post will probably be moved, as it is posted on the Chágai side of the watershed.
Tatagár route... .. (Zard)	On the route via Tatagár pass to Dálbandin.
Rásáni pass	To watch that route. This <i>thána</i> is not fixed, being sometimes at Hurmágai. Patrols are also sent from Hurmágai fort to Galacháh to watch the routes from Dálbandin and the Helmand into Khárán. Patrols from Ladgasht watch the routes west of Galacháh, except the Rahrav route, where there is a fixed post

Places where octroi is taken.

COMMERCE
AND TRADE.

Name of <i>thána</i> .	Remarks.
Tank-i-Grawag	A post was established here, but was withdrawn owing to objections by the <i>násim</i> of Makrán and the Nau-shérwánis of Kúhak. The Tank-i-Zurrati route is watched by patrols sent out under the orders of the Chief's <i>náib</i> in the Rod-i-Máshkél.
Palanták	A post here watches the route from Panjgúr to Máshkél and other places.
Azhdaha route... ..	A post on this route watches the road leading from Wáshuk to Panjgúr.
Garruk river	A temporary post is sometimes posted on this river. A certain amount of trade passes by this route to and from Nál, Gidar, etc.

Each post consists of a few sepoy who patrol the routes, recover the octroi, and give written passes in exchange. With the exception of octroi, no further taxes are levied on traders.

MEANS OF
COMMUNICA-
TION.
Roads.

Khárán, as has been described in Chapter I, **Physical Aspects**, forms a vast sandy desert, to cross the centre of which is a matter of extreme difficulty owing to the want of water and forage, to the sandstorms which occur, to the ridges of shifting sand which have to be crossed, and to the danger arising from the large number of venomous snakes which infest the desert. Travellers, therefore, rarely cross the desert, but prefer to travel round the edge of it along the gravelly skirts of the Rás Koh and Siáhán Ranges. Of the routes crossing the Siáhán Range to the south, the best are the Garruk pass leading to Rakhshán via Beseima; Páliáz pass leading via Rakhshán to Nál; and the Azhdaha route via Rakhshán to Panjgúr. The latter is the trade route most commonly used between north-east Khárán and Panjgúr. All the remaining routes crossing the Siáhán Range are difficult. Similarly of the routes crossing the western Jhalawán or Garr hills to the east, the best for traffic are the long route via the Búbaki pass leading to Dasht-i-Gorán and Nímargh and the route over the Táfuí pass to Nushki. The latter is the trade route between Khárán, Nushki and Quettá. The easiest routes leading out of Khárán, however, are those crossing the Rás Koh to the north, especially the Pahrod pass leading to Padag via the Bunáp river; the Pír Puchi and Tatagár passes leading via Dálbandin to Chágai; and the Rásáni pass. Of these the latter is the most difficult.

The two main lines of communication traversing the country are :—

MEANS OF COMMUNICATION.

- (a) Kalát-Máshkél route via Khárán-Kalát and Hurmágai about 283 miles or 17 stages.
- (b) Nushki-Panjgúr route via Khárán-Kalát, about 241 miles or 16 stages.

These routes cross one another at the capital, Khárán-Kalát. Should the Pasni-Panjgúr bridle path be at any time carried on across Khárán towards the Helmand valley, it would cross the Nushki-Panjgúr route at Palanták and the Kalát-Máshkél route at Rod-i-Máshkél. Details of these two main routes and of the subsidiary routes taking off from them will be found in the route list (Appendix IV). The sepoy of the various octroi posts are responsible for the safety of the respective routes watched by them, while it forms the duty of the *Náib* of Máshkél to guard the routes leading to Persian territory ; and of the *Náib* of Hurmágai to guard the Rásáni pass, the Galacháh, and other routes to the west of it.

Transport.

There is no wheeled traffic in Khárán, and all transport is done by camel or donkey. As in the Chágai District, though Khárán is pre-eminently a camel-breeding country and there are large numbers of camels in it, it is difficult to obtain local transport, as the animals are kept mainly for breeding purposes, the number of females, as already stated, amounting to about 80 per cent. of the whole. There is no particular tribe or class in the country who make a speciality of camel transport work, nor are there fixed rates of hire. As in Chágai female camels are often used for purely local trade, but they are only able to carry light loads and move by short stages. The local rates of hire (1905) for camels are—

		Per camel carrying a load of 4 to 5 standard maunds.	
From	To	Rs.	
Kharán-Kalát	Nushki	...	3
"	Kalát	... .. 3 to	4
"	Dálbandin	... ..	4
"	Nál	... .. 3 to	3-8
"	Wáshuk	... ..	3
"	Panjgúr	... .. 8 to	10
"	Máshkél	... .. 9 to	12
"	Chágai	... ..	4
"	Garmsél	... ..	8
"	Helmand	... .. 12 to	15

MEANS OF
COMMUNICA-
TION.

Post offices.

There are no post offices in Khárán at present (1905).

There is a political *munshi* at Ladgasht under the orders of the Political Agent, Kalát, and communication with him is kept up by a political post carried by camel sowars every alternate day between Ladgasht and Dálbandin via Gala-cháh. The Khárán Chief sends, generally every other day, to the Government Post Office at Padag on the Nushki-Seistán route for any letters there may be for Khárán-Kalát.

Telegraph
offices.

There are no telegraph offices in Khárán, the nearest being those on the Nushki-Seistán route at Nushki, Padag or Dálbandin. It is proposed (1905) to construct a telegraph line from Karáchi via Las Béla and Panjgúr to Kila Robát on the Nushki-Seistán trade route. This line will probably cross Khárán.

FAMINE.

Khárán is proverbially* known as "the place of the wretched," and scarcity is generally the rule rather than the exception in the country. As in Makrán and elsewhere, the primary cause of scarcity is the want of sufficient rain in winter and spring, on which the pasturage and the greater part of the cultivation are dependent. Other causes of scarcity are devastation, caused by locusts and disease in the crops or among the flocks. Actual famine in Khárán, however, is almost unknown; the reasons being abundance of dates, the scantiness of the population, and the fact that the people are so inured to hardship from childhood that they can, in bad years, eke out an existence on the seeds of colocynth, *maghér* and other wild products, which grow in abundance in the sands and hills. The nomadic habits of the people and the fact that the majority of them are flock-owners are also additional safeguards against actual starvation. The failure or otherwise of the crops in Garmsél and the Helmand valley from which the people of south-west Khárán obtain their grain, or in Panjgúr in Makrán and Nál in Jhalawán which supply north-eastern Khárán, greatly affect the condition of the people. Records in possession of the present Chief show that about A.D. 1764 a severe period of famine caused the people of Khárán to migrate in different directions to other parts of Baluchistán and to Seistán and Afghánistán and that the then ruler of

* Khárán *Ja-e-Khwárán*.

Khárán obtained permission from Ahmad Sháh Durráni to forcibly repatriate his scattered subjects. It is stated that the custom of the Khárán Chiefs of keeping reserve supplies of grain for the assistance of the people in times of scarcity originated from this time. The late Chief Azád Khán also remitted all octroi on imports of grain into Khárán, its export only being taxed. Successive years of drought from 1897 to 1902, culminating in a visitation of locusts in the latter year, reduced the people to great straits, and about a third of the population emigrated to Sind and elsewhere. During this period the price of grain rose as high as 4 seers per rupee, and there was great mortality among the livestock and camels in the country.

The famine foods eaten by the people in times of scarcity are the following :—

Kulkushl, or the seed of the colocynth, which grows abundantly in the sands. The seeds are first soaked for a fortnight in water, which is changed daily to remove their bitter taste and purgative effects. They are then dried, ground, mixed with wheat or *juári* flour and baked into cakes.

Maghér (*Rumex vesicarius*) grows very abundantly in the dry crop tracts, and when crops fail, the spring *maghér* harvest is much used as a famine food. The people are so fond of it that during the months of March and April, when it ripens, a considerable migration takes place to the localities where it is to be found in abundance. The collection is left to the women and children, who will be seen out early every morning plucking the ears. After being plucked, the ears are rubbed in the hands to separate the seed which is received in the lap. The grain is afterwards spread on the hard *pat* in the sun to dry. After drying, the seed is winnowed and such as is not required for immediate use, is stored for consumption during the winter. When dry it is ground and afterwards baked into cakes, either with or without an admixture of wheat or *juári* flour. When fresh, *maghér* leaves are eaten both cooked and uncooked. Two women and four children can collect, during the season, from 10 to 15 standard maunds of *maghér*.

If the people have a sufficient quantity of food grains, the *maghér* is exported to Nushki and Sind. Much of what is

FAMINE.

exported passes through Nushki to Quetta, Mastung, Kalát and Shikárpur, where the Hindus eat it on their fasting days, called *giáras* or *akádshi*. It is considered a suitable food for use in days of fast owing to its want of substance. The average quantity annually exported is estimated at a hundred maunds. When bartered $1\frac{1}{2}$ measures of *maghér* are generally exchanged for one of wheat.

The seeds of *bunnu*, *hushsha* and *lághaz* are also eaten by the people in times of famine.

Protective measures.

The Khárán Chiefs have been in the habit, as already related, of issuing advances of grain to the people in times of scarcity, to be recovered from better harvests. No profit or interest is charged on such grain advances. No other special means of famine protection are adopted.

CHAPTER III.

ADMINISTRATIVE.

As has been pointed out in Chapter I, it is only since the end of the seventeenth century that any clear light is thrown on the history of Khárán. From that time we find Mír Purdil (who, as far as can be ascertained, was the tenth Naushérwáni Chief of Khárán) and his successors at the head of the collection of small and disconnected tribal groups which compose the population of Khárán. The Naushérwáni Chiefs offered allegiance and service to Persia, Afghánistán or Kalát as circumstances dictated, but aimed ever at the independence which, partly owing to their physical prowess and ability and partly to the poverty and inaccessibility of their country, they succeeded in maintaining to a considerable degree till the establishment of British supremacy in Baluchistán. The essential difference between the form of administration in Khárán and that of the States which surround it is that there are no tribal chiefs in Khárán and the Chief directly rules his people through the medium of the officials whom he appoints. In 1883-4 Sir Robert Sandeman visited Khárán and the then Chief, Azád Khán, acknowledged British suzerainty and that of the Khán of Kalát and consented to sit in *darbár* among the Sarawán Sardárs of the Bráhui confederacy. A few months later he visited Quetta and a more independent position was conceded to him by the arrangement that in future the Khárán Chief should deal direct with the British Political Agent at Kalát instead of through the Khán or his officials.

ADMINISTRATION AND STAFF.

ADMINISTRATION AND STAFF.

For purposes of internal administration, Khárán is divided into the following *niábats* with the staff specified:—

<i>Niabat.</i>	<i>Náibs.</i>	<i>Wakil.</i>	Honorary <i>Náib.</i>	Overseers (<i>gasirs</i>).
1. Sarawán	... 1	1	...	...
2. Shimshán with Salámbék	... 1	...	1	...
3. Gwásh	... 1	...	...	...
4. Hurmágai	... 1	1	...	...
5. Máshkél and Dehghwar	... 3	1	...	...
6. Wáshuk, with Palanták	... 2	1	1	2
7. Rakhshán with Beseima and Zayak	... 2	...	...	...
Total	... 11	4	2	2

As regards the Chief's personal staff there is the Sháhghási who is the Chief's general assistant and adviser in the conduct of public affairs and resides at Khárán-Kalát. He is the only person entitled to appear at *darbárs* armed in the Chief's presence. All orders passed by the Chief are executed through him. During the Chief's absence from the country he exercises the full powers of the Chief, to whom he is responsible for the maintenance of peace and order and the collection of the revenues, etc.

The *náibs* are responsible for all matters connected with the cultivation of the soil, for the collection of the revenue, and the maintenance of peace and order. They correspond direct with the Chief and during his absence with his deputy. They refer all serious cases to the Chief: other cases are decided by the *náibs*, but if the parties are not satisfied with the *náib's* award they have the right of appeal to the Chief.

The *wakils* are the assistants of the *náibs*. They help them in their duties and act for them in their absence. The *náibs* and *wakils* are permanent employés and all are paid in kind. *Náibs* and *wakils* receive about 15 Khárán maunds of grain and about 15 cubits of cloth per mensem. Sometimes dates are substituted for a portion of the grain.

Honorary *náibs* are also employed in the Shimshán-Salámbék and Wáshuk *niábats*. The latter collects the grazing tax and receives one-tenth of the realization as remuneration. The honorary *náib* in the Shimshán-Salámbék *niabat* is

employed to collect the *sung* or tax on camels sold for export and to guard against attempts to evade payment of the due. He is given a *khillat* occasionally by the Chief, but no fixed allowances. He is also responsible for the collection from camel-owners of camels required for the transport of the Chief's kit when he proceeds on tours, etc.

ADMINISTRATION AND STAFF.

As already pointed out there are no recognised tribal chiefs in Khárán and the tribal system of deciding cases through the medium of *takkaris* (headmen) and village elders is only practised in petty disputes referred to them by the parties concerned. All civil and criminal cases are referred either to the *náibs* or the Chief, and justice is administered on very primitive lines in accordance with the provisions of the Muhammadan Law or local custom. The Chief holds his court in the open air under a tree, or in one of the shops in the new bazar. The parties come one by one and explain their complaints to the Chief, who, after hearing both sides, either decides the case himself or transfers it to the *Sháhghási* or the *Qási*. All decisions are subject to confirmation by the Chief, who, on occasions, modifies the awards of the *Sháhghási* or the *Qási* on an appeal to him by the parties. At present (1906) there is only one *Qási* at head-quarters, and only those cases are referred to him in which the parties agree to the disposal of their complaints according to Muhammadan Law, or show dissatisfaction with the award given. The *Qási* receives 40 Khárán maunds equal to about $3\frac{1}{2}$ standard maunds of grain per mensem, also Rs. 50 in cash per annum, and *khillats* on the *Id* festivals. He also receives from some of the people the *sakát* or charitable gift of one-fortieth of the individual's cash property and one-tenth of the land produce. This last payment is, however, not compulsory, and he is not entitled to any payment from the parties to a case.

JUDICIAL.

The Chief recovers one-fourth of the amount or property decreed in civil suits decided at head-quarters or in the *niúbats* through the intervention of the Chief's officials. This rule is, however, not rigidly enforced, and the chief sources of judicial income are the heavy fines imposed by the Chief in criminal cases, which have resulted in checking litigation to an appreciable extent.

JUDICIAL.

The Chief claims and practically exercises complete independence within his own territories, and his decisions are considered as final. Khárán cases do not come before the Sháhi *jirgas*, but are all, however grave, disposed of by the Chief. A reciprocal arrangement between the Chief and the Chágai District was concluded in 1901, by which Khárán complainants are sent to Nushki and Chágai complainants to Khárán for the settlement of cases between the people of the two districts. No records having been maintained, statistics of the prevailing forms of crime are not available, but, compared with pre-British days, crime would appear to have greatly decreased. Offences in connection with marriage are the most common. Cases of murder are rare and are generally compounded for a money compensation. Raiding is at present non-existent with the advent of British influence.

FINANCE.

The income of Khárán is liable to considerable fluctuations according to the character of agricultural seasons. For this reason, and owing to the difficulty of obtaining accurate data, it is not easy to arrive at any reliable figures. But in normal years the income probably amounts to about a lakh of rupees a year. The expenditure may be estimated at Rs. 70,000 to Rs. 80,000 a year. The major part of both income and expenditure is in kind.

The chief sources of revenue and the income derived under each head are estimated to be approximately as follows :—

	Rs.
1. Land revenue and the produce of the Chief's own lands and date trees	66,000
2. <i>Sung</i> or transit dues and tax on camels sold for export	12,000
3. Fixed assessments, i.e., <i>máliját</i> , <i>zarsháh</i> , etc., recovered from certain sections in lieu of land revenue	2,500
4. Grazing taxes (<i>mália</i> and <i>gatta</i>)	2,000
5. Fines, escheated property and percentage of value of suits	12,000
6. Salt tax	150
7. Allowance from the British Government	6,000

These figures are, however, derived from local enquiries only, and have no authoritative basis. Further explanation of these items will be found in the section on Land Revenue.

The largest items of expenditure are incurred on the maintenance of the Chief's permanent military force, which is estimated to cost about Rs. 30,000 a year, and on the entertainment of guests. These sometimes number as many as 500 a day, and the average cost per annum is roughly estimated at Rs. 18,000 to Rs. 20,000. Among other items of expenditure may be mentioned the administrative staff, and the levies maintained by the Chief in accordance with the agreement by which he receives the allowance of Rs. 6,000 a year.

FINANCE.
Expenditure.

Very little information exists as to the early revenue history of Khárán. From *sanads* from Nádír Sháh to the Khárán Chief, dated 1740, we learn that in that year a levy of 150 men-at-arms was imposed on Khárán and Rakhshán, and a sum of 1,500 *tumans* was ordered to be paid from the revenues of the Persian district of Kermán for the support of the force. From a *sanad* of 1796, we find that Jehángír, who was then Chief of Khárán, was permitted, by Muzaffar Sháh, the Afghán ruler, to take revenue from his tribesmen at one-tenth of the produce. In addition to the payment of one-tenth of produce, all adult tribesmen were also liable to military service whenever called upon, and forfeiture of property was the penalty for evasion of this duty. A tribute of 18 camels per annum was levied from the Khárán Chief by the Afghán Kings, and in 1838-9 Háji Abdun Nabi mentions that Azád Khán was liable to this tribute. During the reigns of Dost Muhammad and Shér Ali, the Khárán Chief received an annual allowance of Rs. 6,000 in cash, 50 camel loads of barley and 200 of wheat, and the benefit of the water called Hazár-juft in the Helmand valley. The tribute of 18 camels was remitted by Amir Shér Ali. In 1884 after Sir Robert Sandeman's visit to Khárán, the Chief was brought under British protection. He pays no tribute to the British Government, but receives an allowance of Rs. 6,000 per annum for the maintenance of a levy service of one Risáldár and 20 men for protecting the trade routes and for maintaining peace in the country.

LAND
REVENUE.
Early
History.

The sources from which land revenue is, at present, realised are a share of the produce taken in kind; the produce of the Chief's own lands; *máliját* or a fixed assessment in cash or kind representing the value of one or two camels;

Existing
revenue
system.

LAND
REVENUE.

cash assessments; *mália* and *gatta* or grazing taxes, and a tax on date trees. The first is the source from which the greater part of the land revenue of Khárán is derived. It is levied at the rate of one-fourth to one-tenth of the produce. The Chief's own lands are cultivated by his dependants and servants or by tenants who receive a share of the produce, generally one-fifth.

Máliját also known as *lérav* is paid by certain sections in lieu of any other land revenue. It originated in the tribute of 18 camels formerly imposed by the Afghán kings which were recovered from the following sections :—

Section.	No. of camels.
1. Hálázai	2
2. Wáshuki	2
3. Pírakzai	1
4. Kuchai Siáhpád	1
5. Kohi Siáhpád	2
6. Janglizai Rakhsháni	1
7. Máragzai, Timuki and Shahwáni	1
8. Kubdáni	2
9. Taghâpi	2
10. Mamojav	1
11. Sohr	1
12. Amirári	2
Total...	18

Although during the reign of Amír Shér Ali the tribute of 18 camels was remitted, it still continued to be recovered by the Khárán Chief from the sections named, but the tax was converted into a cash payment instead of camels. At that time, owing to the second Afghán War, the price of camels had risen to Rs. 120 a head, and though the value of a camel has since declined, this amount has continued to be the rate at which the tax is collected. Whenever possible, the tax is recovered in cash, but this is rare, and as a rule it is now paid in kind. In the case of the Kohi Siáhpáds of Kallag, the tax was assessed in sheep, but is now recovered in grain and cloth. One or two of the sections named have since left the country or lost their lands, and no longer pay

the tax. Among cash assessments is that levied from the Rékis in Máshkél and known as *sarsháh*. This consists of a cash tax of Re. 1 for every married man with the exception of the headman, Kia Khán, and his sons, brothers and nephews who are exempt. No other revenue is levied on the date groves in Máshkél. The annual realizations from this source are estimated to amount to about Rs. 360. LAND
REVENUE.

In a few cases individuals have commuted the revenue due from them into a fixed annual cash payment. The Jálwáris also of the Gwásh *niábat* pay Rs. 30 annually in lieu of other revenue.

Mália or grazing tax is levied from flock-owners who possess no land and lead a nomadic life. Among them are those sections of the Muhammad Hasnis who live with their flocks in the hills; the Garr Sásolis, the Hájjizai Rakhshánis who live in Rakhshán and the Mardánshia Hárúnis. The tax is realised at the rate of one sheep or goat and a felt per annum for every married man holding separate property. The felt is recovered in the autumn and the sheep in the spring. A grazing tax is also levied from the outsiders who bring their flocks to Khárán for grazing purposes. It is known as *gatta* and is recovered at the rate of one sheep per flock per annum. The major portion of *gatta* revenue is realized in Rakhshán.

A tax in kind on date groves is levied in Wáshek. Formerly it was recovered at the rate of $3\frac{1}{4}$ standard seers, per tree, but owing to the poverty of the cultivators, the Chief granted a remission of the tax on one tree out of every six and the existing rate is now about $2\frac{1}{4}$ standard seers per tree. The tax has to be paid when possible in the best quality of date called *rabbí*.

According to local tradition previous to the rise of the Naushérwánis to power, the Mamojav, Pírazkais, Hálázais and Kambráris were the independent proprietors of the land in the Baddo and Saráp river valleys and in Wáshuk; the Gwásh valley and Kallag were in the possession of the Siáhpád Rakhshánis, while Jálwár and Galacháh belonged to the Sanjránis. In the Dehgwár country it is stated also that the Rékis had occupied this part of the country from ancient times. Gradually the Naushérwánis extended their control over the whole country. The tribesmen, however, hold their Tenures.

LAND
REVENUE.

lands with full proprietary rights on condition of loyalty and payment of revenue to the Chief. As a rule they cultivate their lands themselves, or in some instances through temporary tenants. They cannot, however, transfer lands either by sale or otherwise to any one except to members of the same section. When cultivators are guilty of disloyalty or leave the country, their lands are liable to forfeiture by the Chief. The Chief also holds considerable estates in the country of which he is the sole proprietor and which are cultivated for him by his dependants or by tenants. Revenue is levied on such lands also at the usual rate of one-tenth of the produce in addition to the Chief's share as proprietor.

Tenants.

The cultivators are almost entirely peasant proprietors with the exception of the Naushérwánis and a few well-to-do Rakhsháni tribesmen, who employ their servile dependants for the cultivation of their lands. Tenants are mostly tenants-at-will with no occupancy rights, except in the case of those working in date palm cultivation. Tenants employed in irrigated lands can never acquire occupancy rights. Tenants, however, who construct irrigation embankments in flood crop lands at their own expense acquire, as in Makrán, a heritable right of occupancy in such lands so long as the embankment remains standing. They also have a right to sublet. Their number is, however, very small, as most of the tribal land-holders have embanked their lands themselves. If an embankment is carried away, an option of renewal is generally given to a tenant who has made the original embankment on the condition of reconstructing it. Tenants of irrigated lands and tenants engaged for cultivation of flood crop lands which have already been embanked are purely temporary and are liable to ejection at the end of each harvest. In the irrigated areas of Wáshuk, under date palm cultivation, the Nakíbs look after the date crop. Ordinarily they are tenants-at-will, but for any trees which they plant they acquire an occupancy right equal to one-fourth of the trees planted. This right they have power to alienate. The proprietor can, however, eject such a tenant on compensating him for his labour, or by assigning to him a share in the produce to be paid at each harvest. The compensation is determined by arbitrators and varies according to the merits of each case.

The revenue in kind is collected as follows, the system being known as *batái*.

LAND
REVENUE.
Method of
collection of
revenue and
cesses.

When the crop has been cut, the *náibs* or other officials in their respective circles proceed to the spot and the first stage of *batái*, known as *lor-burri*, takes place. The corn is collected in sheaves and brought to the threshing floors, and the following cesses are taken from it before the assessment of the Chief's share :—*Bisak*—2 sheaves out of every 20; one sheaf goes to the labourers who have cut the crop and the other is divided in the proportion of one-fourth to the Chief and three-fourths to the cultivator.

Lori—One sheaf per 20 goes to the village artisans or Loris.

Shám (meaning “evening meal”)—One sheaf per 20, half goes to the Chief and half to the cultivator.

Náibi—4 sheaves per 100 go to the Chief.

Turagi (or horse food)—One sheaf per 100 goes to the Chief.

The corn is then threshed, and when the grain is ready, the second stage of *batái* called *johán-suri* takes place, and the following cesses are then recovered in *Khárán* maunds, the grain being measured by a wooden measure called a *man*.

Náibi—4 maunds per 100 go to the Chief.

Lori—2 maunds out of the whole outturn go to the village artisans.

Tappodári—One maund out of the whole outturn goes to the Chief.

After these cesses have been deducted, one-tenth of the remaining produce is then taken by the Chief.

Bun-joháni or the layer of grain and dust which remains on the floor is given to the tenant.

In areas under permanent irrigation in *Wáshuk*, the system of *batái* is different. Each field is divided into *kurdás* or small plots, about 2 yards square, and when the crop is ripe, the Chief's *náib* counts them by tens, of which nine are retained by the cultivator and the tenth by the *náib*. The

LAND
REVENUE.

crop is cut and threshed by the Chief's own men. The Chief has the right to impress labour known as *bégár* for threshing his share of the revenue collections. Garden produce is brought to the *náib*, who weighs the whole quantity and recovers one-tenth on account of the Chief's share. In Wáshuk the date revenue is collected by the *náib*, assisted by a *wakil* and two overseers, called *gasírs*, who count the trees and assess and recover each man's revenue. The grazing taxes (*mália* and *gatta*) are recovered by the *náibs* from the persons concerned through the Chief's sepoy's under their orders. No grazing fees are levied on camels, but the owners are liable to *bégár* or forced labour, which is reckoned at the rate of one camel per herd to be supplied whenever the Chief proceeds on a journey or an expedition. The camels are collected through the honorary *náib* appointed for the purpose by the Chief.

Suspensions
and remis-
sions.

The country, as already mentioned, is liable to droughts, and the Chief during such seasons has, of necessity, to suspend his revenue demand till the occurrence of more prosperous times. Owing to a spell of indifferent seasons, extending over 9 years ending in 1904, the cultivators could pay but little revenue, and most of it had to be remitted. As a rule, however, when the drought lasts for short periods, remissions of revenue are seldom granted and the arrears are allowed to accumulate.

Revenue-
free grants.

Before the accession of the present Chief, a number of revenue-free grants of land and allowances are said to have been in existence. The majority of them were, however, resumed, the holders having, it is said, sided against Sir Nauroz Khán in the dispute with his brother regarding the Chiefship. The most important revenue free-grants are now held by members of the Chief's family. The Hejibári and Hotakári sections were, for loyalty and good service in times gone past, granted the lands which they now hold free of revenue. The aggregate value of their free holdings may be estimated at about Rs. 700 to 1,000 a year. Recently, owing to a murder case, some of their free lands, watered by the Saráp river, were resumed and revenue was levied on

them at the usual rate of one-tenth. Other holders of free grants are detailed below :—

LAND
REVENUE.

No.	Name.	Nature of grant.
1	Mír. Kia Réki, his sons, brothers and nephews.	Exemption from payment of <i>Zarsháh</i> .
2	Kambráris of Sarawán.	Exemption from revenue of certain lands in Sarawán.
3	Maliks of Wáshuk ...	Allowance of 7 camel loads of dates and some loads of grain.

The income derived by the Chief from miscellaneous sources consists of *sung* or transit dues, the tax on camels sold for export at Rs. 3 per camel, duty on salt, fines, escheated property, percentage of value of suits, and the allowance of Rs. 6,000 per mensem from the British Government. *Sung* or transit duty is levied on all transit trade passing through the Chief's territory and on all local imports and exports except imports of wheat. The annual receipts under this head, including the tax on camels, amount to about Rs. 12,000, of which Rághai and Rakhshán in Panjgúr, the Khárán Chief's possessions in Makrán, contribute about Rs. 4,000, Máshkél about Rs. 2,000, Khárán exports about Rs. 5,000, and imports about Rs. 1,000. The schedule of rates has been quoted in full under **Commerce and Trade**. Salt obtained from the Wád-i-Sultán and Wádián salt beds, is taxed at the rate of 8 annas per camel load. The trade is small and the total annual realizations from this source amount, at present, to about Rs. 150 only.

MISCELLANEOUS REVENUE.
Transit dues.

Fines imposed in all criminal cases are known as *malám*. The revenue is stated to have been considerable at one time, but it has shown a tendency to decrease owing to the deterrent effect produced by the imposition of heavy fines. The property of deceased persons leaving no heirs goes to the Chief's coffers. The income under this head is very uncertain, but on one occasion, recently, no less than 100 camels fell to the Chief under this head. As already mentioned, the Chief takes one-fourth of the value of all suits for property, etc., though this claim is not always enforced. As will be

MISCELLANEOUS REVENUE.

Liquor and intoxicating drugs.

evident, the receipts on account of fines, escheats, and civil suits necessarily vary very greatly from year to year.

The use of liquor or intoxicating drugs is absolutely unknown to the people of Khárán, except the few Hindus who import liquor in insignificant quantities and are exempt from payment of duty. Opium which is not subject to duty is sometimes purchased from traders from Persia and is exported to Makrán.

ARMY.

The origin of the small military force which the Chief maintains is not known, but Háji Abdun Nabi mentions that when he visited Khárán in 1838, the Chief, Azád Khán, had in his pay, constantly kept up, a body of 60 horsemen mounted on his own horses. Later this force was expanded by Azád Khán into 200 regular infantry and 100 cavalry. He also had four guns. The cavalry were armed with sword, shield, matchlock and pistols, and wore a red *pagri*. Of the infantry, 40 were armed with snider rifles and bayonets and formed Azád Khán's bodyguard. The remaining 160 infantry were armed with smoothbore muskets, and a few snider and muzzle loading rifles. On Sir Nauroz Khán's accession, his right to the Chiefship was disputed by his brothers, and the military force was still further augmented. In 1904, the total strength of the force maintained by the Chief was 533 officers and men of all ranks, classified as under:—

Corps.	Officers.	Non-Commissioned Officers.	Rank and File.	Total.
Infantry... ..	3	29	439	471
Cavalry... ..	...	2	33	35
Artillery... ..	1	1	25	27
	<hr/>	<hr/>	<hr/>	<hr/>
Total...	4	32	497	533

In addition to these, there is also a body of men who are locally known as *bāsgirdárs*. They are supplied with arms and ammunition by the Chief and number about 50 men. They remain at their homes in time of peace, but are the first to be called up when necessity arises. The troops are recruited chiefly from the Rakhshánis and Chief's servile dependants, and a few are Shoráwaki Afgháns. Of late

years the Chief has found it advantageous to enlist orphans as soldiers, and in 1903 they numbered about 40. The troops, except the *amla* and *básgrdárs*, are regularly drilled, especially those located at head-quarters and in the Záwag fort, and failure to attend the parade is punished with fines and reprimands. No uniform is issued to the troops except to the men, 95 in number, who form the Chief's bodyguard, who are given black coats, ornamented with gold lace, black trousers and *lungis*. This uniform is, however, only for wear on special occasions, and ordinarily they appear in their national dress, like the other troops. If necessity arose all the regular troops could be mounted on camels.

Though their pay is fixed in rûpees, the troops are never paid in cash, but receive their wages monthly in grain and cloth according to the following scale :—

	Cloth cubits.	Grain * mds.	Dates * mds.	Approximate value.
				Rs.
Captain	30	30	3	21
Subadár	20	27	3	17
Jemadár	18	18	3	13
Havildár	15	15	3	11
Náik	12	12	3	9
Sepoys, 1st class ...	12	12	...	8
Do. 2nd class ...	10	10	...	7

In addition to this they are entitled to retain all property looted in a fight or raid. No rations are issued by the Chief. Every man has to provide himself with a bag of 4lbs. of flour, a pair of *charwats* or leather sandals and a *mashak* or skin of water whenever proceeding on a journey or an expedition. Should the flour run short owing to the length of the journey, flour for further use is issued from the Chief's stores. Loading camels are supplied on expeditions by the Chief for the transport of the baggage of regular troops.

* Khárán maunds.

ARMY.

The following statement gives the distribution of the troops in the country :—

No.	Post.	Strength.						Total.
		Captain.	Subadárs.	Jemadárs.	Havildárs or Daffadárs.	Náiks.	Sepoys.	
1	a. Wáshuk ... ..	...	...	...	1	...	10	11
	b. Palanták ... ..	...	...	...	...	...	6	6
	c. Azhdabái Tank ... ..	...	...	...	...	...	6	6
2	Máshkél Infantry ... ..	...	1	...	3	4	144	152
	Cavalry ... ..	...	...	...	...	...	12	12
3	Hurmágai ... ..	...	...	...	...	...	4	4
4	Tatagár route post (Zard) ... ..	...	...	...	...	...	3	3
5	Gédén (Kohpusht)... ..	...	...	...	1	...	4	5
6	Nimik pass ... ..	...	...	...	...	...	3	3
7	Táfui pass (Páthk)... ..	...	...	...	...	1	7	8
8	Khárán-Kalát							
	Infantry	1	1	...	1	4	83	90
	do. ... ..	...	...	...	5	3	64	72
	Cavalry ... ..	...	...	...	1	1	21	23
	Artillery ... ..	...	...	1	1	...	25	27
	Band ... ..	...	...	...	2	...	17	19
9	Panjgúr ... ..	...	...	...	1	1	16	18
10	Rághai and Rakh- shán ... ..	...	...	...	1	1	67	69
11	Gwarjak ... ..	...	...	...	...	...	5	5
	Total	1	2	1	17	15	497	533

The regular troops are ordinarily employed in guarding the trade routes and maintaining order and in recovering transit dues and assisting the *niábat* officials in the collection of revenue. The *amla* establishment, which has been recruited entirely from the Dámnis, is employed in patrolling the western frontier in Máshkél. In addition to the regulars, the Chief can muster at short notice at least 1,500 fighting men, armed with swords and matchlocks. Every section is supposed to supply one man per house equipped with the above weapons and provided with a pair of leather sandals, a bag containing 10lbs. of flour, and a leather water bag. All these things are ordered to be kept in readiness, and the men appear at the appointed place within a very short time of receipt of orders. Wilful absence is punished with confiscation of property.

Enlisted sepoy can only obtain their discharge on payment of Rs. 50. Deserters in time of peace are punished with heavy fines if arrested, while deserters on active service are shot. The tribesmen when called to arms receive no payment from the Chief except occasional grants of flour, but divide all plunder after deducting one-fifth share for the Chief. ARMY.

The tribesmen, as already mentioned, are armed with matchlocks and swords, while the majority of the regular troops are armed with smoothbore muskets known to the natives as *siáhbast*, which are said to have been obtained during the second Afghán war. A few of the sepoy have sniders and muzzle loading rifles, while the Chief's bodyguard is armed with Martini rifles and carbines. In the fort at Khárán-Kalát are four guns, one of which was reported by the Panjgúr Mission of 1884 as being very much like a howitzer or 4 or 5-pounder, but split at the breech and not of much use. The other three guns are said to be of larger calibre. Armament.

Ammunition for the muskets and rifles is manufactured in the Chief's workshops at Khárán-Kalát. An artisan is said to have been brought from the Punjab, who trained some of the local workmen. The cartridges are not of high finish, but answer the purpose. Gunpowder is also manufactured both by the sepoy and by the tribesmen. Sulphur, percussion caps and lead are generally obtained from Quetta or Nushki. An inferior kind of cap is also imported from Seistán and sold at 5 annas per box of 100.

Khárán possesses one Government levy post at Záwag in Dehgwár on the Persian frontier which was established in 1903. It is under the orders of the Political Agent in Kalát. The strength of the post (1906) is given in the margin. The postal sowars LEVIES.

Daffadár and Muharir	...	1	margin. The postal sowars
Sowars for escort	...	2	carry a dák once a week
Postal Sowars	...	2	between Záwag and Dálbandin.

The total annual cost of the post is Rs. 1,320 which is met from Baluchistán Provincial Revenues.

There is no special police service, and the police work is performed by the ordinary administrative staff, assisted by the Chief's troops. Life and property are nowadays fairly POLICE.

POLICE.

safe and serious crime is rare. In cases of theft of cattle, camelmen serve as trackers, and in the majority of cases easily trace the thieves.

JAILS.

No regular jails are maintained. Punishments almost invariably take the form of fines. When payment of fines is delayed, the men are detained in the Chief's prison house at head-quarters till such time as the money is paid up. During their detention, the men are fed at the Chief's expense, but no labour is required of them.

EDUCATION.

Before Azád Khán's time education was entirely neglected. Azád Khán introduced *Qásis* and *mullás* from Afghánistán, and at present there is a *Qási* and a number of educated Saiads and others in Khárán-Kalát. There are also *mullás* at Wáshuk, Kallag and other places, who impart religious instruction. Education is, however, in a very backward condition and is confined to the teaching of the elementary principles of the Muhammadan religion, and the reading of the Korán. Poverty is the great hindrance in the way of education, as the people cannot afford to spend their time in an occupation which is accompanied with no immediate gain. Efforts are, however, being made by the Chief (1906) to extend religious teaching.

MEDICAL.

Generally speaking, Khárán is healthy throughout the year, except during the autumn months from August to October, which also is the time of the date and pomegranate harvest. The most common diseases in Khárán are disorders of the digestive organs, fever, cough and cold. Two types of fever are prevalent, malarial and enteric. The former is widespread, the latter occurs only occasionally. Various kinds of sores, ulcers and tumours are common; and diarrhœa, dysentery, and general debility, due to bad nutrition, are also frequent.

Epidemics of small-pox, cholera and measles occasionally break out in Khárán. Small-pox occurs generally every three or four years, as a rule, in the summer season, but is never of a virulent type. Outbreaks of cholera are rare, and have never been severe or widespread. Vaccination is not practised, but its place is taken by the indigenous method of inoculation which is very popular. It is only resorted to when an outbreak occurs. The method of inoculation is much the same as has been described in the *Makrán Gasetteer*, except

that a small quantity of sal-ammoniac is inserted in the incision instead of a grain of wheat. Restrictions as to diet and exposure, etc., as imposed in Makrán are carefully observed. The inoculators are Saiads and *mullás*. Their fee varies with the means of the person, but, as a rule, it seldom exceeds 4 annas. Any ornament such as a ring or a bracelet, which a child may be wearing on the right hand or its equivalent in cash, is given to the operator. MEDICAL.

Khárán possesses no dispensaries nor are there any trained native practitioners. There are, however, a few local experts, both male and female, who have acquired a knowledge of the common uses of various herbs, etc., and pretend to be *tabibs* or physicians. Branding or wrapping the patient in the skin of a goat or sheep, as described in the *Makrán Gasetteer*, are the commonest remedies for fevers and other bodily ailments. The *tabibs* are generally consulted where their services are available, and they prescribe the kind and colour of skin to be used. The use of quinine in cases of fever is also becoming popular. In cases of cough and bronchitis, the white of an egg is administered to the patient. Patients suffering from pneumonia are made to perspire freely by administering a vapour bath. This is done by covering the person with a sheet under which is also placed a basin containing a decoction of boiling water and *bhúsa*. To prevent the decoction cooling, red hot stones, which are heated and kept ready for the purpose, are thrown into the water from time to time. After being thoroughly steamed, the patient is warmly wrapped up and allowed to sleep. During this process the patient is carefully guarded from exposure to cold. Indigenous remedies and medicines.

No sanitary arrangements of any kind exist either in the towns or villages. The sweepings are allowed to accumulate in front of the houses and are not utilized as manure. Drinking water is mostly obtained from wells, and is in many places brackish. In the hilly tracts, streams and pools in rivers are also used. Sanitation and water supply.

Maps have been prepared and published by the Survey of India Department on the scale of 1"=4 miles and 1"=8 miles. SURVEYS.

CHAPTER IV.

MINIATURE GAZETTEER.

General
Description.

Sarawan.—The *niábat* occupies the north-eastern corner of Khárán, embracing the upper valleys of the Baddo, Korakán and Saráp rivers. The greatest length of the *niábat* from north to south is about 50 miles and its greatest breadth from east to west about 30. Along the banks of the river are strips of cultivable land, the country outside these strips to the skirts of the hills on both sides being gravelly *pat*. The valley as well as the beds of the rivers are well wooded with tamarisk and *tághas* trees. No definite boundary line exists between this and the adjoining *niábats* on the south-west and west, but a line from the Saráp pass on the east to the south of the Gazzi tract and thence to a low chain of hills, called the Bilav hills north-west of the Zorábád tract, may be said to roughly divide the Sarawán from the Shimshán-Salámbék *niábat*, while from the Zorábád end of the Bilav hills a line via Siáhdamb to the Nimak pass in the Rás Kohn would roughly divide Sarawán from Gwásh. The northern and north-eastern boundary of the *niábat* coincides with that of Khárán. The Sarawán *niábat* falls into two natural divisions, the northern division extending from Lijje to Bunband and the southern from there southwards. The first includes the hilly country, the permanently irrigated lands on both banks of the Baddo river and the Fort and village of Nauroz-Kalát; in the southern are Khárán-Kalát, the capital of Khárán and the dry crop lands in the valley.

The hill ranges are mostly in the northern and eastern portion of the *niábat*, being ridges or offshoots of the Rás Koh and Garr Ranges separated from each other by the Baddo river. Those of Rás Koh are to the north and north-west, and consist of isolated rugged hills, divided by patches of gravel *pat*, washed down from their sides. The principal are the Washkalont, 3,033 feet, and the Dráj, 3,932 feet high.

The Garr offshoots are on the north-east and east, and are known generally as the Khárán-i-Latt ; Sagarén Sing, 6,768 feet, and Khati, 6,840 feet, being the principal peaks. The chief passes over the north-western hills to the Nushki valley are the Pahrod on the Bunáp river route leading to Padag and the Nimik and Táfuí on the main Khárán-Nushki route. The passes over the Khárán-i-Latt are the Garruk and Soráp on the main route to Beseima and thence to Nál, Gidar and Rakhshán, the Garruk being the one generally used ; the Zhal pass or Kaláti-Kand on the main Kalát route ; and the Búbak pass on the Lijje caravan route. All are practicable for laden camels.

MINIATURE
GAZETTEER.

The principal rivers are the Baddo, the Hulmark or Korakán and the Garruk or Saráp, which have been fully described in Chapter I.

Rivers.

There are no forests, but the pistachio tree grows abundantly in the hills in the east and north of the *niábat*. An account of these groves has been given in Chapter II. A few 'pathk' trees grow in the springs of permanent water near Mándi and tamarisk abounds in the bed of the rivers. From the latter the species of sweet gum called *Shakargas* is gathered.

Forests.

Sisi and chikor abound in the hills, where also mountain sheep and ibex are fairly numerous with a few leopard.

Fauna.

The *niábat* is healthy, and, owing to its height above the sea, varying from 2,140 feet at Umari Cháh in the south to 3,700 at Lijje in the north, its summer heat compares favourably with the rest of Khárán ; the nights are always cool. The winter is cold, but snow is unknown. Its rainfall is small and uncertain, though its water supply from rivers, streams and wells is good.

Climate.

There are no events of exclusively local importance to record. Khárán-Kalát, the capital of Khárán being situated in the *niábat*, its history is identified with, and included in, that of the capital and its Chiefs.

History.

At and near Naurozábád Káréz, there are seven double-storied *gumbads* made of burnt brick, ornamented with figures of horses and camels in low relief, similar to those at Gwachig. Of these, two are at Naurozábád Káréz itself, and are known as the *gumbads* of Malik Sháho ; two more, unnamed, are about a quarter of a mile north-west of these,

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and the other three, called the Imám Hasan Husáini *gumbad*, are about a mile to the north-east. Near Khárán-Kalát is a *gumbad* and graveyard of the Naushérwánis. The *gumbad* was built by Sardár Azád Khán for his youngest and favourite son Muhammad Amín, who accidentally shot himself when out shooting at Eri Kallag. Sardár Azád Khán is also buried in this *gumbad*.

At Gazzí and Tágazzi are the remains of old Naushérwáni forts. There are two large mounds in this *niábat*, one close to Khárán fort and called Shai Hasan and the second called Garruk-i-damb at the point where the Garruk river debouches from the hills into the plain. Some pottery, believed to be of great antiquity, was found at the Garruk-i-damb by cultivators when excavating for purposes of cultivation.

Population.

During the last few years from drought and other causes,		
1. Naushérwánis(Sháhozai)...	9	436 families are estimated
2. Kuchai Siáhpád	72	to have left the <i>niábat</i> for
3. Taghápí	40	Sind and the Helmand, the
4. Kambráris	31	majority of whom will pro-
5. Channál	31	bably return when prospects
6. Pírakzai	15	brighten. Excluding these,
7. Hotakári	14	the population is divided
8. Shai (Kahéris)	11	into cultivators, serving
9. Shahwáni	10	classes and nomads. The
10. Timuki	8	first number some 257 fa-
11. Máraǵzai	8	milies, the principal sections
12. Notháni	6	being as marginally noted,
13. Sámezai	2	

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consist of miscellaneous groups, servants of the cultivators not recognized as belonging to any particular tribes; the nomads are flock-owners, mainly Garr Sásolis (104 families).

An account of the Pírakzais, Kuchai Siáhpáds, Hotakáris and Kambráris has been given in Chapter I.

The Taghápí are divided into three sub-sections—the Mahmúdzai, Mallokzai and Jaurakzai. The Mahmúdzai claim to be Hotmánzai Sásolis of Zidi, who emigrated owing to family quarrels and settled in Khárán. The other two are affiliated sections.

The Channáls are Zahris by origin, who settled in Khárán many generations ago. They consist of three sub-sections: Brahmízái, Ramadánzái and Honakzái.

The Garr Sásolis claim descent from the same stock as the Sásolis of Jhalawán, whose head-quarters are at Zidi near Khuzdár, the additional word *Garr* being applied to them on account of their having settled in the Garr hills. They are looked upon as an affiliated tribe in Khárán. They possess some land on the banks of the Baddo between Iijje and Nauroz-Kalát, and pay to the Khárán Chief revenue at one-sixth share on irrigated and one-tenth share on unirrigated land. They are a nomadic tribe and are sub-divided into the following sections :—

					Families.
Lashkarizai	...	...	...	...	45
Sopak	...	...	...	...	25
Báhloli	...	...	...	...	15
Zaíndini	...	...	...	...	5
Allahdádzai	...	...	...	...	4
Mubárazzai	...	...	...	...	5
Total ...					99 families.

They pay also a grazing tax of one sheep and a felt per flock per annum and a share of revenue out of the pistachio fruit.

Khárán-Kalát and Nauroz-Kalát are the only places of importance. The first is the capital of Khárán and consists of a well built fort, the residence of the Chief, and a permanent village of some 300 mat huts with a bazar. The fort, a strong one, is of burnt brick, square in shape, and commands the country for miles round, but is itself commanded from the hills to the west. It contains three old muzzle-loading smoothbore guns and a mortar, and has a garrison of about 100 of the Chief's troops armed, some with Martinis and Sniders, others with smoothbore rifles.

Nauroz-Kalát consists of a small fort and permanent village of about 30 huts, occupied by the servants and cultivators of the Chief. The fort was built by the late Azád Khán for his eldest son, the present Chief, after whom it is named. Though small, it is well and strongly built of burnt brick, and forms the summer residence of the Chief. It stands on a low hill in a delta of the Baddo river in the Baddo pass, and is surrounded by vineyards of choice grapes

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and by cultivable land, permanently irrigated from the Baddo river. The remaining villages of Khárán are merely groups of mud built huts called "Tatti," only occupied in the rainy season of good years. There are 8 of these semi-permanent villages, each consisting of from 15 to 30 huts.

Agriculture.

The only irrigated lands are on the banks of the Baddo river and in the Garruk pass, all other land is dry crop. The irrigated lands on the Baddo extend from just below Lijje to Mándi, a distance of some 28 miles. From Lijje to Nauroz-Kalát the flats on either side are cultivated by the Kambráris and Sásolis, who pay revenue to the Chief at one-sixth share of produce on irrigated and one-tenth share on dry crop land. At Nauroz-Kalát, and from there to Mándi, the land belongs to the Chief, and is cultivated by his servants who are paid in kind from the crops. The water, though largely supplemented by floods from the hills, cannot be depended on as wholly perennial, sometimes drying up during the months of June, July and August. In the Garruk pass are a few small flats irrigated from the Garruk river; this also belongs to the Chief and is cultivated by his servants. In the dry crop area the flood water of the rivers is diverted by numerous channels, the water of which is carefully apportioned among the various sections, a *naib*, appointed by the Chief, supervising its distribution. The spring crop consists principally of wheat and a little barley and the autumn crop of *juári* and melons. The soil is rich, its original sandy nature having been fertilised and improved by the alluvial soil and silt brought down from the hills by the river floods. There are a few wells in the valley, but their depth, averaging 100 feet, prevents use of their water for irrigation. Two *káréses* exist, one near Khárán, built by the late Chief Azád Khán, and the other, at Naurozábád, constructed by the present Chief. The former has only a small water supply, chiefly used for drinking purposes, but the latter affords sufficient for considerable cultivation. A third *kárés*, constructed by the Sardár at Kaltách in the Bilav hills to irrigate the Gwásh valley, has since been abandoned, whilst an attempt to re-make an old Arab *kárés* in the Garruk pass also failed. Camels are numerous and much of the ploughing and tilling is done by them owing to the scarcity of bullocks.

A herd of some thirty buffaloes is maintained by the Chief near Nauroz-Kalát, being allowed to graze at will along the banks of the Baddo. The Chief also strictly preserves the pastures at Gazzi and Tágazzi for his stud of about 100 horses, which are sent to graze there in the spring, remaining until autumn.

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In addition to alternative routes, side tracks and foot-paths of little importance the following main routes pass through Khárán : to Nál via the Garruk pass ; to Kalát via the Zhal pass and Dasht-i-Gorán ; to Nushki over the Táfui pass, to Chágai by the Tatagár pass ; to Jálk and Eastern Persia via the Máshkél river, and to Panjgúr through Wáshuk.

Communica-
tions.

All serious cases are settled by the Chief, or, in his absence, by his *Sháhghási* or agent. The revenue is collected by a *náib* and a *wakil*, who also collect taxes and supervise the cultivation of the Chief's lands. The *wakil* resides at Nauroz-Kalát. A garrison of about 231, including the Chief's bodyguard of 95 men, is maintained at Khárán-Kalát and smaller ones at Nauroz-Kalát and Patkin.

Administra-
tion.

The revenue is paid entirely in kind, the quantity being difficult to estimate, as much of the best lands, especially in the middle and southern portions of the *niábat*, belong to the Chief, and are cultivated for him by tenants-at-will. The revenue paid by cultivators depends on the tenure under which they hold their land and varies from one-fourth to one-tenth of the produce. In some cases the old arrangement of the equivalent of one camel per annum, Rs. 120, is paid in kind.

Revenue.

Excluding the *Shahghási* and the garrisons at Khárán-Kalát, Nauroz-Kalát and Patkin, all of which are general to the country, the only expenditure is the pay of the *náib* and his assistant, each of whom receives the usual allowance of 15 *arish* or cubits of cloth, and 15 Khárán maunds of grain worth according to local rates from Rs. 6 to Rs. 8 per mensem.

Shimshan and Salambek.—The Shimshán and Salám-bék *niábat* embraces the area watered by the lower reaches of the Baddo, Korakán and Saráp rivers from the southern boundary of the tract known as Gazzi in the north-east to Khargushki Band in the south-west.

General
Description.

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Boundaries.**

Its natural boundaries are ill-defined, but they may roughly be taken as the skirts of the Siáhán Range on the east; a line drawn from the Jamezuk pass through Lál Khán Náwar, the Khargushki Bānd and Gumbad-i-Shai Shádi to the desert on the south and west, and the Gwásh and Sarawán *niábat*s on the north and north-east. The greatest length of the *niábat* from east to west is about 48 miles, and its greatest breadth from north to south about 40. It contains no hills. This *niábat* with Bakat, that is the country below Gazzi, is better known as Jhalawán; while the country above and including Gazzi is called Sarawán.

Rivers.

The rivers have already been described in Chapter I and the further description here given refers only to the portions within the *niábat*. The Baddo has a sandy shallow bed, about 400 yards in width, near the centre of which winds the main or flood water channel, about 70 yards wide, the remainder of the bed on either side being dry crop cultivable area, and the whole enclosed by banks 15 to 30 feet high. As may be expected, cultivation in this area is uncertain, one year the floods being so feeble, that channels have to be cut to divert the water to the sides, while at others their volume is so great that the natural channel of the river being insufficient to hold it, the surplus water inundates the land on either side with such force as to wash the soil from one spot and deposit it elsewhere, thus enriching one owner at the expense of another. Such freaks, however, are rarely subjects of dispute, being considered as due to the eccentricities of the flood and borne with as such, each despoiled cultivator hoping for better luck next season. Wells have been sunk in the bed of the river, but their depth, averaging 40 feet, precludes their general use, moreover they refill but slowly, and below Zorábád the water is of indifferent quality, bitter and brackish.

The Korakán river is of little use for cultivation, having only a narrow bed about 50 yards wide and steep banks about 30 feet high.

The Garruk or Saráp enters the *niábat* at Madagán and takes a more easterly course than that marked in the map,* in which Kalaghán and Pulkián are shown to the east of the river

* North-West Transfrontier, 4th Edition, 1894, sheet No. 22 S.W.

instead of to the west. After passing the Kalaghán fort near the Gumbad-i-Hála the river turns in a half circle to the west and joins the Korakán at Band-i-Shér Khán. Owing to a large part of the flood water being taken off higher up its course, its bed below Madagán is at first narrow and shallow, but for cultivation purposes the Saráp is considered second only to the Baddo as, though its flood water is less in volume, it irrigates a richer tract of country.

There are no forests in the *niábat* nor any trees or shrubs beyond those common to Khárán. The beds of the Baddo, Korakán and Saráp rivers are covered with tamarisk trees, mainly of the species yielding the sweet gum called *shakargas*, while the common species known as *tágas* grows all over the sands. Forests.

There are no animals peculiar to the *niábat* or sufficiently numerous to call for remark. A few jackals prowl round at night, and snakes are common in the sands and on the banks of the rivers. Fauna.

Climatic conditions are the same as those of the adjoining *niábat* of Wáshuk. Climate.

The forts of Kalaghán, Pulkián and Kútán, now in ruins, were strongholds during the fighting between the Naushérwánis and the Hálázais; Kalaghán and Pulkián belonging to the Hálázais and Kútán to the Naushérwáni Chief. The mud fort of Kattik, also in ruins, was the scene of the murder of Azím Khán, half brother of the present Chief. Azím Khán was shot about 1885-6 by one of his favourite servants named Sharíf, Sharíf being himself killed the following year by a cousin of the Chief. History.

There are several *gumbads* in the *niábat*, similar to those already described as scattered throughout Khárán. One called the Gumbad-i-Hála is on the banks of the Saráp river near Kalaghán-i-Kalát, another called Túho between the old forts of Kalaghán and Pulkián, and a third is called Bibi Baso. Hála and Túho were brothers, progenitors of the Hálázais, and Bibi Baso was their sister. There is also another *Gumbad* near Kútán, known as that of Saíad Amír, ancestor of the Amíraris. The old forts are those of Kalaghán, Pulkián, Kútán and Kattik, already mentioned. Archæology.

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Population.

	Families.	
1. Kubdáni ...	119	The principal sections residing in the <i>niābat</i> are those named in the margin, totalling 308 families or about 1,500 persons. An account of the Kubdáni, Sohr, Mamojav and Amírári has already been given in Chapter I.
2. Sohr ...	54	
3. Deháni ...	44	
4. (a) Mamojav ...	29	
(b) Kalagháni ...	10	
5. Keharái ...	24	
6. Amírári ...	14	
7. Ghaibizai ...	14	The Kubdánis, the largest tribe in the <i>niābat</i> , are a clan of the Rakhshánis and are divided into six sections. They have lands on the banks of the Baddo, for which they pay a fixed <i>mália</i> of two camels or Rs. 240, i.e., Rs. 40 per section per annum in cash or in kind.
Total	308	

The Sohrs are divided into four sub-sections and pay a fixed *mália* of one camel or Rs. 120 in cash or kind per annum. They own land on the Baddo in the tracts called Sohrai Watan and Honai Dagár.

The Dehánis assert that they came from Dehak in Persia and hence their name. The tribe own a large number of camels (1903). They have no land of their own, but cultivate lands belonging to the Chief at Shimshán, Salámbék and Haddu, paying one-fourth, one-sixth and one-tenth of the produce respectively as revenue.

The Mamojavs claim to be Ghilzai Afgháns by origin and the ancient inhabitants of the country. They are divided into three sub-sections and own land in the valley between Shimshán and the tract known as Mamojav-i-Watan.

The Kalaghánis are said to be a branch of the Mamojavs. They own land in the Baddo valley, paying one-tenth of produce as revenue to the Chief.

As will be seen in Chapter I, the Keharái are Muhammad Hasnis. They pay one-tenth of produce as revenue.

The Amíráris own land in the Baddo valley and near Kútán; for the first they pay one-tenth of produce as revenue, and for the land near Kútán a fixed revenue at two camels or Rs. 240 per annum cash or in kind.

The Ghaibizais are Habúzai Afgháns; they own land in the Mamojav-i-Watan, paying one-tenth of produce as revenue.

As will be seen in the account of the Hálázais in Chapter I, this tribe at one time possessed much land in this *niābat*

along the Saráp river. The Kalaghán tract still (1904) belongs to them, but is lying waste owing to the Bijarzai section having left the country. The tombs of their ancestors, Hála and Túho, are in this tract.

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There are no permanent villages in the *niábat*, and the inhabitants live in mat huts in the summer and *gidáns* in the winter.

There is no irrigated land in the *niábat*. The dry crop land lies in the bed of the Baddo river, on either side of it, and along the Korakán and Saráp rivers. The bed of the Baddo is cultivated throughout its length from Umari Cháh to the Khargushki Band, the land being divided among the various tribal sections. The several cultivable tracts formed by the rivers are known by different names. On the east bank of the Baddo, counting from north to south, are the tracts: Sohrai Watan, Díli, Sohri Hámag, Honai Dagár and Salámbék. On the west bank are: Zorábád, Dáru, Haddu, Shimshán and Mamojav-i-Watan.

Agriculture.

The tracts enclosed by the Korakán and Saráp rivers are known as Pulkián and Kalaghán. To the east of the Saráp river is a considerable tract, now lying waste, but which bears traces of having been at one time cultivated.

The soil is rich and fertile, having a sandy sub-soil with an alluvial clay covering. With favourable rain the crops are computed to return one-hundred fold of seed, the *juári* crop in particular being extremely heavy and rich. The tract called Zorábád, part of which is in this *niábat*, possesses the richest soil. The spring crops are wheat and a little barley and the autumn *juári* and melons. Wheat of the *dayak* variety is generally grown. There are no *kárézes* nor is well irrigation practised, the cultivators depending entirely on the river floods and rainfall. Camels, which are extensively bred in the *niábat*, and sheep and goats are the domestic animals. There are no horses and but few bullocks.

The Nushki-Khárán-Panjgúr route passes through the *niábat* from Khárán via Zorábád and Bangi Cháh to Wáshuk. The Khárán-Máshkél route runs just north of the *niábat* via Malik Sháh, Mangi Cháh and Hurmágai.

Communi-
cations.

The *niábat* is under the administration of a *náib*, who in no way differs either in his pay or duties from the *náibs* of

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tion.

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other *niábats*; sepoy's of the Chief's levies assist him in the general duties and especially in the collection of taxes and revenue. A second *náib* is stationed at Zorábád, whose duties are to supervise the herds of camels in the Khárán valley, impressing any camels required for the Chief when travelling and collecting the tax on any sold and taken out of the country. This *náib* is not paid any regular wages, but receives occasional gifts from the Chief.

Revenue.

It is difficult to estimate the revenue with any accuracy, but, from the data available, it may be estimated in an average year as follows :—

Receipts from the Chief's own lands after deducting payments to cultivators, 500 camel loads of wheat and <i>judri</i> valued at	Rs. 10,000
Paid by cultivators as revenue 100 camel loads	2,000
Paid as fixed <i>mália</i> , 4 camels or	480
Taxes on imports and exports	200

giving a total revenue at local rates of about Rs. 12,680, of which Rs. 10,000 are realized from the Chief's own lands. The only expenditure is the pay of the *náib* who receives 15 cubits of cloth and 15 Khárán maunds of grain per annum, equal to about Rs. 100 per annum.

General
Description.

Gwash.—The Gwash *niábat* is the central of the 3 northern *niábats* of Khárán and consists of two natural divisions, the hilly or northern portion in which are the tracts of Kallag, Kohpusht and Nigwar; and the plain or southern portion consisting of the cultivable strip between the hills and the desert and divided into the tracts of Jálwár in the west and Gwash in the east, the former of which extends from Talonk to Hétak and the latter from Hétak to Siáhdamb. The greatest length of the *niábat* is roughly 60 miles from east to west and its greatest breadth from north to south about 35 miles.

The irrigated lands lie in the hilly tracts of Kallag, Kohpusht and Nigwar; the dry crop lands in the Gwash and Jálwár districts; south of the dry crop area again comes the desert which forms the grazing ground of the camels for which Khárán is noted.

Boundaries.

The *niábat* has no definitely fixed boundaries, but approximately they are; on the east a line drawn from the

Nimik pass through Siáhdamb to the south-western extremity of the Bilav hills near Zorábád ; on the south the desert ; on the west a line from Talonk northward to the vicinity of the Pír Puchi pass. As has been said in Chapter I, the northern boundary of Khárán and hence of the Gwásh *niábat* has not been laid down with exactitude.

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The Ráskoh is the only range in the *niábat* and has been described, together with the passes leading over it, in Chapter I of this *Gazetteer*.

Hill Ranges.

The chief rivers or rather hill streams in the *niábat* are the Jálwár, Tatagár, the Kallag or Chiltanáni Kaur, the Bunáp, the Bajjaro and the Gédén.

Rivers.

All have their sources in the Rás Koh range and all drain southward with the exception of the Gédén, which drains to the north, irrigating the tract known as Kohpusht.

The Jálwár rises at the western end of the Báhav hills and with its tributary the Sabz Kumb irrigates the south-western or Jálwár tract of the *niábat*. Close to the old fort in the Jálwár pass is some permanent water. It would appear that in former days there was a running stream here, but except for some pools of perennial water near the fort the stream is now dry.

The Tatagár, Kallag, Bunáp and Bajjaro streams water the Gwásh plain.

The Tatagár rises in the pass of that name. It has no perennial water. At the point north of the low Somáili and Maliki China hills where it debouches from the Rás Koh Range, a dam divides the flood water into two streams, from which again the water is distributed by a number of irrigation channels over the country between Héetak, Kohuk and Gangúi or Sanjari Nali.

The Kallag or Chiltanáni Kaur rises in the Kamar and Rás Koh peaks and runs south, watering with an ample perennial stream the cultivated flats of Lús Kallag, Máhládín and Garruk Kallag. The supply of water to these *Kallags* is much more than can be utilised, and a large quantity of water sinks in the ground below Garruk Kallag and is lost. Below Garruk Kallag the supply of water gradually diminishes, and below Kalchinán Kallag to Eri Kallag the river is quite dry. At Eri Kallag a scanty supply of water is obtainable by digging in the river bed. The distance from Lús to Eri

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Kallag is about 12 miles. The river is about 15 yards broad at Lús Kallag, widening to about 50 yards in width at Eri Kallag. North of Band Kallag the bed of the river is full of large boulders and impassable by an animal, except the donkeys bred in these hills. South of Eri Kallag, below the point between the Bajrat and Mamo hills where the stream leaves the hills, dams have been made which distribute the flood water over the rich lands of the Gwásh plain between Sanjari Nali and Darrích. Its principal tributaries are the Dínár, Ráio, Pathukán and Buzáni Kaur from the west and the Gardák from the east. Local tradition asserts that in former days both the Kallag and Bunáp rivers flowed with a permanent stream into the Gwásh plain.

The Bunáp rises in the Pahrod pass, and for purposes of cultivation, ranks first among the streams of the *niábat*. It has perennial water in places in its course among the hills. On reaching the plain it is divided by the Bunápi Band into two channels called Gurdán and Godáno, from which again the flood water is distributed over the plain at and to the east of Darrích.

The Bajjaro irrigates a small tract of land at Bopai Rék.

In addition to the above mentioned streams, a number of rivulets rise in the chain of low hills called Báhav and Gwardasht which extend across the north of the plain from the Jálwár river on the west to the Kallag river on the east. The floods of these streams irrigate patches of land along the skirts of these hills. Some of these streams have permanent springs of water at their sources with small groves of date palms. The principal streams counting from the west are the Hurruk Méshuk, Cháchikán, Buzáp Piddinak, Pishuk Garmáp, Zard Kahúrak and Rungán.

The Gédén river is formed by the Liddi and Pogas streams which rise, the former in the Rás Koh and the latter in the Kambar peaks, and drains northward into the Chágai District. It has perennial water with date groves and orchards of pomegranates and grapes and some cultivation along its course.

Forests.

There are no forests in the *niábat*. Small groves of the date palm are found in the Jálwár pass in the streams issuing from the Báhav and Gwardasht hills and in places along the tributaries of the Kallag river. The wild almond, fig and plum grow in the Rás Koh hills, also a few pistachio trees.

Mulberry and other fruit trees thrive well in the glens of the Kallag river. Tamarisk grows abundantly throughout the valley and in the river beds; *tágas* grows over the sands. *Maghér*, *dántchik* and *kulkusht* (the colocynth) grow abundantly both in the valley and over the sands. Asafetida grows in considerable quantities in the Rás Koh hills, the sap being extracted by Ghilzai Afgháns and exported to India.

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Sind ibex (*Capra aegagrus*) are numerous in the hills, especially in the neighbourhood of the Rás Koh peak, where also wild sheep (*Ovis Blanfordii*) are found. Ravine deer frequent the skirts of the hills, grazing on the crops in the valley at night. Leopards are met with in the hills and occasionally do considerable damage to the flocks. Chikor and sisi are plentiful in Kallag and Nigwar. Snakes are very numerous in the plains and sands, so much so that to traverse the Gwash valley when covered with the spring pasture is a matter of extreme danger.

Fauna.

In the lower parts of the *niábat* the climate is extremely hot during the summer, though the Rás Koh Range shelters the district from the *livár* or hot north-west wind. In the glens of the Rás Koh hills, especially at Garruk and Lús in Kallag and Razái in Nigwar, the climate during the summer is cool and pleasant. The winter is cold, though snow does not fall except on the highest peaks of the hills and frost is rare. The rainfall is scanty though the Gwash and Sarawán *niábats*, owing to their proximity to the hills, receive more rain than the other *niábats*.

Climate.

References to the local ancient history of the *niábat* will be found in the account of the places of interest in the Rás Koh Range in Chapter I, also under Archæology in that Chapter. The existence of ancient stone dams in the Gédén river in Kohpusht and in the neighbourhood of the Zard pass, and the Kufic inscriptions in the Jálwár pass and in Kallag point to the existence in former days of a more advanced and prosperous community than now inhabits the *niábat*. According to local tradition the country was formerly ruled by the Maliks of Seistán: the power of the Maliks having been completely broken by the Mongols under Chingíz Khán,

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the country was overrun by the Baloch from whom the present Koh i Siáhpád inhabitants are said to be descended. Finally the Naushérwánis brought the *niábat* with the rest of Khárán under their influence. Previous to the time of Azád Khán, two forts used to be maintained in Gwásh as a protection against raiders—one at Kohuk and the other near the Somáili hills. These have now been abandoned, raids having ceased. The district of Jálwár is said to have belonged at one time to the Mamojavs who sold the tract for a number of camels to the Jálwári Rakhshánis, some of whom are still in possession. Local tradition states that the tract of Kallag belonged formerly to the Maliks of Wáshuk, and that the annual grant of grain and dates still received by their descendants from the Naushérwánis out of the revenues of Wáshuk is compensation for the loss of the revenue of Kallag.

Kalchinán Kallag is noted for the opposition made by the Naushérwánis about 1736-37 to the forces of Nádir Sháh. Mír Abbás II, grandson of Purdil, Chief of Khárán, was here taken prisoner and deported to Persia. In more recent times about 1859, the Siáhpáds, though eventually defeated, made a stout resistance near Garruk Kallag to a force sent against them by Mír Khudájád Khán of Kalát.

Archæology.

The *niábat* is rich in antiquarian remains. Besides the stone dams and Kufic inscriptions already referred to, it contains a number of *gumbads*, some of which are ornamented with rude figures representing horses, camels, etc. Five of these *gumbads*, one of which is double-storeyed, are at Shai-Utmán, one at Talonk, two at Mangihi Cháh in Jálwár, one in the Jálwár pass, one each at Hétak, Swáren and Malikshai Kalát in Gwásh, some eight or ten in Eri Kallag and one at Padún Kallag. Most of these are in ruins but the *gumbads* at Shai Utmán, Talonk and in the Jálwár pass are in good condition. It is reported that traces of an old Arab *káres* exist in the Jálwár pass. Between Kalchinán and Band Kallag is a graveyard and remains of stone-built walls where local tradition asserts that fighting took place between the local Maliks and Mongol invaders.

The permanent population of the Gwásh *niábat* numbers about 456 families or about 2,280 persons and consists of the groups noted in the margin, all of whom are Rakhshánis excepting the four last mentioned. Of these the Kohi Siáhpáds are almost entirely agriculturists depending little on their flocks and camels of which they possess very few. The remainder depend both on agriculture and on their

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		Families.	
	Jálwári	... 10	} Live in Jálwár.
	Sásoli	... 11	
	Hejibári (Fatéhzai)	... 22	
All known as Kohi Siáhpád.	Airofáni	... 87	} Live in Kallag and some in Gwásh.
	Yalánzai	... 21	
	Muhammadáni	... 25	
	Janganzai	... 28	
	Lúsi	... 64	} Live in Kallag and Kohpusht.
	Nigwari	... 40	
	Rozizai	... 5	} Live in Nigwar.
	Janglizai	... 9	
	Malangzai	... 25	
	Chiltákzai	... 7	
Tútazai	... 33		
Kochakzai	... 14		
Siáhzai (Muhammad Hasni)	... 14		
Sumálári	... 24		
Channál	... 10		
Shaí-Karda	... 7		
		456 families.	

flocks. An account of the Kohi Siáhpáds and Hejibáris has been given in Chapter I. The Tútazais claim to have been originally Trássi Méngals who emigrated from Nushki. The Kochakzais are said to have been Burra Jadgáls of Las Béla who settled in Khárán. A considerable number of families are said (1904) to have emigrated to the Chágai District, the Helmand valley and to Sind owing to drought in Khárán. These have not been included in the figures above given. The language spoken is western Baluchi, except by the Tútazais and some of the Sumáláris who claim a Bráhui origin and speak Bráhui. All the people of the *niábat* are Sunni Muhammadans.

The only permanent villages are those noted in the margin.

1. Garruk
2. Máhladin
3. Lús
4. Razái
5. Bushéri
6. Olingi

There are no forts. The people are almost all nomads living in blanket tents during the winter when they camp at the skirts and in the lower glens of the hills to avoid the cold. During the spring

**MINIATURE
GAZETTEER.** and summer they come down to the plains and live in mat and wattle huts.

Agriculture. The irrigated land consists of cultivated flats or *kallags* the most important of which are Lús Kallag, Máhládín and Garruk Kallag on the Kallag river; Rashwánk, Liddi, Pogas and Gédén on the Gédén river; and Razái, Bushéri, Olingí and Nág in Nigwar. All the rest is dry crop and entirely dependent on the floods of the various rivers. The soil of the cultivable land in the plains of Gwásh and Jálwár is sandy with a layer of rich alluvial soil. It is very fertile. Wheat and barley form the spring crops, *juári* and melons the autumn. The soil of the land under permanent irrigation in Kallag, Kohpusht and Nigwar is largely gravel and is of an inferior quality requiring heavy manuring and yielding a poor return. For the spring crop an inferior kind of wheat called *pashmik* is grown in it. The autumn crop, *juári*, is sown in June and July and reaped in October and November. Onions and cucumbers are also grown and a little cotton. Melons are not much cultivated. The principal fruit tree in Kallag is the date. Mulberries, pomegranates and grapes also grow abundantly in Lús, Máhládín and Garruk Kallags. Much rich land is lying waste in Talonk, Hétak and Swárén partly for want of water and partly for want of population to cultivate it. Gwásh is noted for its pasture which grows after good spring rains to the height of a horseman's stirrup. There is also rich pasture for goats and sheep in the Rás Koh hills. There are no *káréeses* in the *niábat*. Owing to the depth of the wells, from 60 to 200 feet, irrigation from wells is impossible. In the east of the Gwásh plain from Siáhdamb to Darrích the depth of the wells is much greater than in the western portion of the plain and in Jálwár. In the hot seasons most of the herds of camels are taken to the Máshkél river because of the labour involved in drawing water from the wells. The people keep no horses and very few cattle. Ploughing is done largely by camels. The number of camels was estimated in 1904 at 700 with about 4,000 sheep and goats and 100 donkeys.

**Communi-
cations.**

The following main routes pass through the *niábat*, the Kalát-Khárán-Máshkél route, via Malikshai-cháh, Jálwár and Talonk; the Khárán-Chágai route via the Tatagar and

Pír Puchi passes. The latter is fit for lightly laden camels only. Other tracks are described in Chapter I. A foot path crosses the Rás Koh to Padag via the Kallag and Gédén rivers. MINIATURE
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The *niábat* is in charge of a *náib* whose duties and emoluments are the same as those of other *náibs*. A few of the Chief's sepoy's are sent to assist him when the time for the collection of the revenue comes round. There are two *thánas* in the *niábat*, (but the *náib* has no control over them beyond supplying them with food) (a) on the Khárán-Chágai route near Zard between the Tatagár and the Pír Puchi passes, (b) at Gédén on the northern watershed of Rás Koh. This *thána* watches the route from Khárán to Padag via the Pahrod pass. Administra-
tion.

In the Jálwár tract the Chief receives an annual fixed payment of Rs. 30 from the Jálwáris, in lieu of any portion of the produce. The Sásolis and Hejibáris hold their lands in Jálwár as permanent tenants of the Jálwáris, paying the latter one-fourth share of the produce. Revenue.

In Gwásh the rate of revenue paid by the majority of the people is one-tenth of the produce. But in cases where the land is the private property of the Chief, one-fourth share of the produce is recovered from the tenants. Certain sections and individuals have purchased from the Chief total or partial exemption from revenue on their lands. The Janglízais pay a fixed annual *mália* of the equivalent in kind of one camel, which is at present assessed at 12 camel loads or about 100 Indian maunds of wheat.

In Kallag with Kohpusht a different arrangement prevails.

	Sheep.	
Eri Kallag	3	From the Kallags mentioned in the margin the revenue recovered was originally in sheep at the rates given. The equivalent of a sheep is now considered as 33 Khárán maunds of grain and 24 <i>arish</i> of Kallag-woven cloth, at which rate revenue is now recovered.
Shamai	3	
Nardután	3	
Kalchinán	9	
Pádún	3	
Sari Kallag	3	
Band Kallag	1	
Garruk Kallag	18	
Máhládn	3	

In addition the Lúsi Siáhpáds pay one-tenth of produce for their land in these *Kallags*. Half the amount of grain is payable in wheat after the spring harvest and half in *juári*

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in the autumn. Any *Kallag*, the water supply of which has failed, is not liable to payment of revenue. The Lúsi Síáhpáds hold lands in Garruk Kallag, Máhladin, Lús Kallag and Kohpusht, and pay revenue at the rate of one-tenth of produce which is commuted into a fixed annual payment of 11 camel loads of grain; 20 pieces or 920 *arish* of Kallag-made cloth; 3 Khárán maunds of dried pomegranates, and Rs. 24 in cash. Thus the total revenue paid by Kallag with Kohpusht amounts to about 200 Indian maunds of grain, and cloth, cash and fruit to the value of about Rs. 125.

The Nigwar tract of the *niúbat* was also formerly subject to the payment of revenue in sheep at the rates marginally

	Sheep.	noted.
Razái Kallag	11½	In place of sheep,
Bushéri Kallag	6¼	grain and cash at the rates
Olingi Kallag	6½	given for Kallag are re-
Nág Kallag	5¾	covered. As no cloth is
	<hr/>	nowadays woven in Nig-
Total	30	war, its price is recovered

in cash at the rate of 20 *arish* for a rupee. A further cess of one cluster of dates per each date palm has recently been imposed on Razái Kallag.

A grazing tax of a sheep and a felt per flock per annum is paid by certain nomad sections. Herds of camels pay no grazing tax, but are liable to the octroi tax for camels sold out of the country and to *bégár* or the providing of one camel per herd for the Chief when required. The only expenditure is the pay of the *náib* which comes to about Rs. 110 per annum. The sepoys stationed in the *thánas* are paid by the Chief.

Places of
Interest.

A description of the places of interest and shrines in the Rás Koh range has been given in Chapter I. In the Jálwár pass is a large fort built by the late Chief Azád Khán in a position of considerable strength. In this fort Azád Khán used to take refuge with his family and treasure when in difficulties with other Chiefs. In the defile north of the fort are the Kufic engravings already referred to, and on the western cliff of the defile is the shrine of Shai Shádi, whose tomb called *Shai Shádi-ai-gumbad* is also in the pass. Close to this *gumbad* are the remains of an old fort. The hilly tracts of Kallag and Nigwar are important from a local point of view, in that they form natural strongholds in the event of tribal warfare. The word *Kallag* in Baluchi signifies

a fort. No forts now exist in these tracts, and the name would appear to refer to the locality generally as a stronghold. Eri Kallag was the scene of the death of Mír Muhammad Amin, a favourite son of the late Chief Azád Khán, who accidentally shot himself when out shooting here. It is believed by the people that Azád Khán by constructing a water channel close to the shrine of Pír Chárik or Malik Kambar had incurred the anger of the saint. In the north of Garruk Kallag are a number of Kufic engravings. Garruk Kallag is locally noted for its orchards of pomegranates and mulberries and for its vineyards. Kallag is considered a sacred tract on account of the shrines of the saints in it. Consequently the inhabitants will not sell the fruits or vegetable products of their orchards, nor will they build any water mills for fear of the wrath of the saints. The hill tract of Nigwar contains the shrines of Pír Búbak at Razái Kallag and Sheikh Husain at Bushéri Kallag. The tract consists of a series of cultivated flats or *kallags* not situated along one river as in the case of Kallag, but watered by separate perennial springs issuing from the hill side, the two largest being Razái and Bushéri Kallags. There is no prohibition against the sale of fruits or vegetables in Nigwar.

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Hurmágai.—Hurmágai is a *niábat* of considerable size, situated in the north of Khárán, and consisting of the southern slopes of the Rás Koh Range with the plain at the foot. This consists of a narrow strip 6 to 8 miles wide, and about 65 long between the northern edge of the desert and the *dámán* of the hills. The greatest length of the *niábat* from east to west is about 65 miles and its greatest breadth from north to south about 40. The hilly portion is uncultivated and very thinly populated by nomads, while the plain is chiefly hard, uncultivable *pat* intersected with belts of sand and shingle. Cultivation is confined to the vicinity of the village of Hurmágai and to a few patches of land at the mouth of the several mountain torrents which carry the hill floods to the valley.

General
Description.

Hurma is the Baluchi for date, and the common tradition of the origin of the name Hurmágai is, that the tract was bought by the Sanjránis of Chágai from the Mamojavs, its original inhabitants, for a bag of dates. Another explana-

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Boundaries.

tion is that the name is derived from the small date groves which exist in one or two places.

The boundaries may be defined as the watershed of the Rás Koh Range on the north, the desert on the south, the adjoining *niábat* of Gwásh, which commences from Talonk, on the east, and Galacháh and the Máshkél *niábat* on the west.

Hill Ranges.

The Malik Surinda, Chár Band and Rásáni ridges of the Rás Koh hills are the principal hills in the *niábat*. Malik Surinda, noted for its shrine dedicated to the saint of that name, 6,532 feet, and Malik Rásáni, 5,077 feet, are two prominent peaks. The passes leading from Hurmágai to the Dálbandin plain are the Lúsi, Haftén and Nothi. The first is a footpath, the others are on the Rásáni route, and practicable for camels. The hills have no permanent inhabitants; but are visited by nomad shepherds after the spring rains when water and pasturage are abundant, the grazing on the slopes of the hills being very good, especially that in the neighbourhood of the Rásáni river, while the small groves of wild dates at Traddok, on the Pulangi and Machi rivers, are an attraction to the shepherds.

Forests.

There are no forests. A few olive and pistachio trees are found, and the tamarisk grows abundantly in the river beds. The *túgas* flourishes in the sands. Hurmágai is well known for its crops of *maghér* and *dánichk*. The colocynth (*kulkushl*) also abounds.

Fauna.

Mountain sheep are fairly numerous, especially on the banks of the Rásáni river, and deer frequent the skirts of the hills, going down to the crops in the valley at night. Leopards are sometimes found, while the date groves and wild honey attract an occasional bear.

Rivers.

The only streams of importance are the Hurmágai and the Rásáni, the remainder being merely torrents, rising at various points in the hills and running southward to the valley, where they irrigate patches of dry crop land. From east to west they are, Sabz Kumb, Pulangi, Sagári, Mukak, Lúsi and Malik Surinda.

The Hurmágai, or Rod-i-Hurmágai as it is sometimes called, rises on the southern side of the Pír Puchi pass, and flows in a south-westerly direction to Hurmágai village, just before reaching which it divides into several shallow channels.

Except near its source, it contains no perennial flow of water. The floods it brings down to the valley are of the utmost value, furnishing as they do, with those of the Rásáni, nearly all the water available for irrigating the cultivable land. Its tributaries are the Masíti, Bánen, Kahn, Dédár, Nalichki and Gatti.

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The Rásáni rises in the Haftén pass and runs due south to the valley; for the first few miles of its course it has a small flow of water in good years.

It is much frequented by nomad shepherds, both for its water-supply and the excellence of the grazing on its banks. Its principal tributaries are the Abídar and the Machi.

The climate of the *niábat* possesses no peculiarities, though the tract is less exposed to the *livár* wind than Máshkél on the west. The *niábat* is healthy; fever being seldom prevalent except in the autumn. The water-supply is from wells, which vary from 25 to 100 feet in depth.

Climate,
temperature
and rainfall.

The *niábat* is said to have originally belonged to the Mamojavá of Khárán and to have been sold by them to the Sanjránis of Chágai. The latter remained in possession until the time of Azád Khán, when they killed a Naushérwáni, named Yági, a relative of the Chief, near the Azhdaha pass. In retaliation, Azád Khán collected a force and attacked Chágai, where he besieged Kamál Khán, the Sanjráni Chief. A peace was eventually concluded, by which half the *niábat*, from the Zamán channel of the Hurmágai river to Régin Cháh, was ceded as blood compensation for the slain Naushérwáni. A small portion of this ceded land was given to the heirs of Yági, the remainder being retained by the Khárán Chief. The eastern half of the *niábat* still remained in the possession of the Sanjránis, but, in accordance with the Baloch custom, they had now to render tribal service to the Khárán Chief, and were assessed to revenue by Sir Nauroz Khán, in consequence of which the majority of them left the country.

History.

The only antiquarian remains are four *gumbads*, or square-shaped vaulted tombs at Núruddín-i-gumbad. They are from 12 to 25 feet square, made of burnt brick and ornamented with rude figures in low relief representing horses, camels, etc. These *gumbads* are in a ruinous condition and the fallen bricks are being taken away by the people and

Archæology.

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used in their wells. According to local tradition Núruddín was a Mamojav.

Population.

The permanent population of Hurmágai numbers 97 families or about 485 persons, and consists of the groups

Taukis 12 families,
Hejibáris 55, Sásolis 24 ;
and the Hurmágais and
Saiad Kalánis 3 families
each.

noted in the margin. All are Sunni Muhammadans ; western Baluchi is the only language spoken. All possess camels, and are flock-owners as well as cultivators. In

1904, owing to a quarrel with the servants of the Chief, the Taukis, with their flocks and herds, had gone to Dálbandín, but their early return was expected. The only permanent village in the *niábat* is Hurmágai. It is a collection of a few huts, with some dry crop cultivation, and a good well of water. It is 65 miles west of Khárán-Kalát. Near the village is a strong fort of burnt brick, constructed by the late Azád Khán for his son Azím Khán. It is loop-holed for musketry fire, and is now garrisoned by 12 sepoys. There are no shops in the *niábat*.

Agriculture.

The soil of the cultivable land is sandy with a layer of silt. It is very rich and well suited for *juári* cultivation. Wheat and *juári* are the principal crops. The area most extensively cultivated is Hurmágai, which is irrigated from the Hurmágai stream by the channels known as the Lahdádi Gwaz, Jutti, Mián Gwaz, Abdi, Zemán and Mallok. Other areas are near the mouth of the Rásáni irrigated by its channels, the Rék-Dem and Lopo ; and at the outlets of the Pulangi, Sagári and Jaudar streams. All the lands are embanked. There are no cattle or horses in the *niábat*, the ploughing and cultivation being done by camels. The number of camels was estimated at 1,200 in 1904. There were about 900 sheep and goats.

Communica-
tions

The Kalát-Khárán-Máshkél main route passes through the *niábat*, Hurmágai village being one of the halting stages. A track also leads from Hurmágai to Dálbandín via the Rásáni pass ; it is practicable for camels. Another leads to Wáshuk, but is very difficult, as it traverses heavy sand and is almost waterless.

Administra-
tion.

The *niábat* is in charge of a *náib*, but all serious cases are referred to the Chief ; the *náib* is responsible for the collection of the revenue and of transit dues and for the

proper patrolling of the roads by the sepoy. The *náik* in charge of the sepoy acts as the *náib's* assistant.

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The cultivation being *khushkába*, the revenue, which varies from one-fourth to one-tenth of the produce, is difficult to estimate, but may be taken as about 5,000 Khárán maunds or 406 standard maunds of wheat and double that quantity of *judri* in a good year. Rupees 100 are derived from a tax on the sale of camels at Rs. 3 each and about Rs. 20 from transit dues.

Revenue.

The expenditure, as far as Hurmágai is concerned, is confined to the wages of the *náib*, his assistant and the 11 sepoy garrisoning the Fort. They are paid in kind,—the two first each receiving 15 Khárán maunds of grain and 15 *arish* of cloth per mensem, and the sepoy 12 maunds of grain and 12 *arish* of cloth each. The aggregate expenditure converted into cash is probably about Rs. 60 per mensem.

Expenditure.

Dehghwar.—The Dehghwar *niábat*, also called the Máshkél or Máshkéd *niábat*, is a desert area in the south-western corner of Khárán lying approximately between 27°7' and 28°29' N, and 62°20' and 63°49' E. It is nearly rectangular in shape with very irregular sides, its greatest length from north to south being about 80 and its greatest breadth from east to west about 65 miles. It consists of two parts, Dehghwar, meaning the country along the skirt of the hills, and Máshkél, or the country along the Máshkél river. The only cultivable land is the tract along the banks and in the delta of the Máshkél river from Burída to the Hámún-i-Máshkél, also a small piece near the ruined fort of Kalúga; the remainder of the *niábat*, except for the sandy belts on either bank of the Máshkél, is a gravelly *pat*. In places where water is found close to the surface the date can be cultivated, but otherwise the *pat* is waste and destitute of any vegetation except a few shrubs.

General
description.

It is bounded on the north by the Chágai desert and the Hámún-i-Máshkél; on the west and south-west by the Persian Makrán boundary; on the south-east by the Panjúr *niábat* of Makrán; and on the east by the Rod-i-Máshkél and an imaginary line drawn from Mián Rodak across the Khárán desert to Gaukok. The south-eastern boundary is, however, in dispute between Khárán and Makrán while the eastern boundary is not fixed.

Boundaries.

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Hill Ranges.**

The only hills in the *niabat* are the Siáhán Range in the south-west and the ridges running eastward in continuation of it and called the Buzkohi, Hétái and Baskaroch hills. The Siáhán hills are so named because of their black colour. The Buzkohi, Hétái and Baskaroch hills, while similar in formation and appearance to the parent range, are much lower, the highest peak being the Buzkohi 5,130 feet. These hills have no permanent inhabitants but are visited occasionally by the Siáhánis of Kúhak, who pasture their flocks there, and by the Rékis of Dehgar, some of whom occupy their northern skirts for the same purpose during the spring. The principal passes crossing these hills are Tank-i-Zurrati, a gorge formed by the Máshkél river east of the Baskaroch hill, and the Baskaroch and Hétái passes through the hills of that name. These three passes lead to Panjgúr. Three foot-paths cross the Siáhán Range, viz., Ragh pass via the Gokai river and Tump-Kalát to Kúhak; Gétáni pass via the Nokcháh river to Kúhak; Mashod pass from Lijje to Sotagén Mach and thence to either Isfandak or Kúhak.

Rivers.

The Máshkél, with its tributaries the Rakhshán and the Bibi Lohari, is the only important river in the *niabat*. It has been fully described in Chapter I of this *Gazetteer*. From Mián Rodak, as far as Rahrav, the river bed is densely covered with tamarisk jungle, and water appears at intervals in pools. The height of the banks, however, prevents the water being drawn off for irrigation, and cultivation is at present restricted to the delta of the river near the Hámún-i-Máshkél which, being low lying, is irrigated by floods.

A number of streams of little importance flow from springs in the Siáhán hills and lose themselves in the plain, the sand of which, acting as a natural reservoir, stores and preserves the water underground. Hence throughout Dehgar water is found nearly everywhere at a depth of from 6 to 8 feet. The principal of these streams, counting from the east, are the Talapách Kaur, Hurri, Dinárcháhi Kaur, Gorándar, Pirádap Kaur, Rahi Kaur and the Zíarat.

Lakes.

The Hámún-i-Máshkél is undoubtedly the bed of what was once a large inland lake. It lies in the north-west portion of the *niabat*. Its length from east to west is about 54 miles and its breadth varies from 8 to 22 miles. It is quite dry except after heavy rains when it receives the floods of

the Máshkél river. Its bed contains two large tracts of hard dry salt named Wádián and Wád-i-Sultán, each about a mile square. MINIATURE
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The only trees are the groves of date palm in the plain, a few wild plum and pistachio in the hills, and tamarisk in the beds of the rivers, that in the Máshkél river being chiefly of the description known as *shakargas*, which exudes a sweet gum and which has been described in Chapter II, **Forests** of this *Gazetteer*. Forests.

Asafetida is also found in the hills, but the extraction of the sap is not much attended to.

Leopards, bears, wild sheep and goats are found on the hills ; deer on their skirts and in the plains ; and the wild ass in small herds of 5 or 6 at a time on the Hámún-i-Máshkél and along the Máshkél river. In the jungles of the latter, hyenas, jackals, wild pig and foxes are also found. Wolves are unknown. It is reported that up to a few years ago wild cattle used also to be found in the jungles of the Máshkél river between Naláp and the Hámún-i-Máshkél, but they are now unfortunately extinct. Snakes are very numerous both in the sands and in the jungles in the river bed ; in the latter also scorpions abound. Of game birds, sand grouse, duck and partridge frequent the banks of the Máshkél river, the first named being the most common, while the bustard is said to visit the adjoining sands in the spring and autumn. Fauna.

The climate is healthy ; in the autumn only the change of season causes fever. Cholera, though occurring in the neighbouring districts of Panjgúr, Jálk and Dizzak, has never within living memory visited the *niábat*, while small-pox and other epidemics are mild and short-lived. The inhabitants ascribe their immunity from disease to the force of the winds that constantly blow. Inoculation is, however, practised for small-pox. Sand storms occur throughout the year ; during these storms the wind is often so violent and continuous that a well or *kárés* is covered up in a single day, and human beings lose their lives in the sand. The worst storms occur during June, July and August, at which time the *livár* or hot wind blows. In September the wind begins to get cooler, and from November to February the cold is severe. During March, April and May the wind and sand storms considerably abate. About October the Climate.

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inhabitants move to the jungles of the Máshkél river, which in some measure screen them from the wind and cold, and where also fuel and camel grazing are abundant. Here they remain until the early spring when they go to the northern slopes of the Siáhán Range or to Dizzak or the Chágai District, returning to their date groves about June. During the summer months owing to the scarcity of water elsewhere, and the labour involved in drawing it from wells, many herds of camels from all over Khárán collect at the Máshkél river, where grazing and water are abundant. The rainfall is very scanty, less even than the small average of the rest of Khárán. The spring rains, *bahárgah*, fall in the months of January to March and the autumn rains, *bashshám*, in July to September.

History.

Of the ancient history of Dehgwar, nothing definite is known, but that it must formerly have been a much more important and populous locality than it is now may be inferred from the presence of the old tombs described below under Archæology. One of these is called the tomb of Malik Naushérwán, but whether he had any connection with the present ruling family cannot now be ascertained. The present inhabitants are known as Rékis. They are a clan of the Rakhshánis, and have from ancient days lived in this part of the country. An account of the tribe has already been given in Chapter I. They speak a pure form of Baluchi, and ballads recounting the principal events in Rind history are current among them.

Archæology.

There are nine ancient tombs at Gwachig and two at Régi. Local tradition is unable to assign any date to them or throw any light on their history. Those at Gwachig are in a better state of preservation than any in Khárán, and are double-storeyed and square in shape with domed roofs. They are built of burnt brick, adorned with figures of animals, human hands, etc. A full account of these buildings is given under Archæology in Chapter I of this *Gazetteer*.

There are also two mounds in Dehgwar reputed to be ancient and called Dáz-ai-damb and Galúgái-damb. The former is being rapidly covered over by sand. The Galúgái-damb is the site of the Galúga fort and the people state that in making excavations in this mound at the time of the building of the fort by Azád Khán, several corpses were

unearthed in good preservation and wrapped in coloured cloth.

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There are also traces of old *kárézes* close to the Galúgáidamb, which local tradition attributes to the Arabs.

The Dehgwár Rékis are divided into twelve indigenous and three affiliated sections, numbering in all about 2,000 souls. All are nomads, camel and flock owners, depending more on these and on transport work than on cultivation for support. There are no permanent villages. The people accompany their flocks from pasture to pasture, collecting at their date groves in July for about 3 months at the time of the date harvest. Their language is Western Baluchi and by religion they are Sunni Muhammadans.

Population.

There is no irrigated land, and the only dry crop is a tract of rich alluvial soil along the banks of the Máshkél river between Sohr Rég, Rahrav and Tágaz Kand. The chief product of the *niábat* is dates, the groves extending both to the north and for some 15 miles eastward and south-eastward of Ladgasht and forming the district known as Dehgwár.

Agriculture.

	No. of trees.
Ladgasht and Záwag ...	25,000
Kallag ...	10,000
Régi ...	5,000
Tacháp ...	500
Ráráki ...	500
Rodo ...	400

There are at present (1904) 19 groves in all, containing a total of about 43,000 trees. A list of the principal groves is given in the margin. The Khárán Chief owns about 1,000 trees in Kallag; the Rékis own all the remainder except

about 400 trees in Záwag belonging to the Dámnis of Sarhad, and obtained by them chiefly in marriage settlements. Two sorts of date are grown, the best being that known as *rabbí*, and the other an inferior kind called *kuroch*. No other crops are grown in the groves. Owing to the unsettled state of the country and the disputes between the Chief and the Rékis, owing also to the nomad life led by the latter, agriculture is in a very backward condition. Cultivation along the Máshkél river is, however, capable of considerable extension. The soil is rich and the people say that if the land is well watered in February and March by the floods brought down by the river, it is sufficient to produce both an autumn crop of *juári* and melons, and a spring crop of wheat in the following spring. Moreover, the building of dams to husband the flood water now lost in the *hámín*

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should be perfectly feasible, the flood not being at any time of the year of very great force. Irrigation from wells would also be possible, the water being close to the surface and the sand storms less violent along the Máshkél river than in the Dehghwar tract itself. Already the Khárán Chief has made a start by embanking lands along the river and settling small colonies on them.

The favourite pasturage area is along the Máshkél river, where water, fuel and pasturage are plentiful. The plain is also thinly covered with *mésk* and *kándár*. The former is highly esteemed as a nutritious and fattening camel graze, and the latter, though inferior to *mésk*, forms a fair food for both camels and horses. The skirts of the Siáhán, Buzkóhi, Hétái and Baskaroch hills from Nokcháh to Sháhna provide good grazing in the spring. Formerly many of the Rékis used also to cross into Persian territory in the spring and graze their camels and flocks in the Dizzak hills. But owing to the safety afforded by the spread of British influence in the Chágai District, many of the Rékis now take their flocks to graze in the direction of Dálbandin and on the northern slopes of the Malik Surinda and Rás Koh hills.

Beyond dates, the only crops are wheat in the spring and *juári* and melons in the autumn, the quantity grown being insufficient for home consumption, and having to be supplemented by imports. Except along the banks and in the delta of the Máshkél river the soil is either sand impregnated with salt or gravelly *pat* and is unfavourable for grains, but well suited for date palms. From Kirtak in the north to Pirándap in the south and from Ekthái to Chakol, an area of some 500 square miles, water is found in some places at the surface and elsewhere at a depth of 4 to 8 feet. As has been already suggested in Chapter II, it seems probable that this area, if systematically and carefully planted with date trees, is capable of great development as a date-producing centre.

There are no *kárésés* in the *niábat*, though tradition says there once were over seventy, all of which have been gradually filled up by sand. Traces of them still exist round Galúga. Both Azád Khán and Sir Nauroz Khán, the Chief, attempted to construct *kárésés* at Ekthái, Galúga and Ladgasht, but they soon became choked, since when *kárés*

construction has been abandoned. The people also have a superstition that it is the will of their saint, Pir Sultán, that there should be no *kárezes* in the country, and that the saint will increase the severity of the winds if any *káreze* construction be attempted. The force of the winds also prevents well irrigation in Dehghwar itself, as, though wells should be sunk with little difficulty, the labour of keeping them clear is excessive.

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There are no horses or cattle, the chief domestic animals being the camel. The Rékis also possess about 1,500 sheep and a similar number of goats. In 1904 the number of camels in the country was estimated at 1,400 to 1,500 in the proportion of 8 females to 1 male. Formerly the Rékis possessed many more, but large numbers have died through successive years of drought. The surplus stock are sold or exchanged for grain. The Rékis also hire out their camels to traders, and themselves trade with Nushki, Garmsél, Panjgúr and other places, carrying dates from Dehghwar and Jálk, and salt from the Hámun-i-Máshkél and bringing back grain and other necessaries for their own use.

The principal routes run south to Panjgúr, west and north-west to Persia, east to Khárán, and north and north-east to Chágai. To Panjgúr, roads lead via Sháhna and Tank-i-Zurrati, via Nokcháh and the Hétái pass, or by Nokcháh and the Baskaroch pass, to the Tank-i-Grawag defile, and thence to Panjgúr. The route via Sháhna and Tank-i-Zurrati, though the longest, is the easiest and the most used. There is, however, no water to be found between Sháhna and Kéchi-cháh, a distance of over 40 miles. The routes via the Hétái and Baskaroch passes are difficult and not traversable by laden camels without great difficulty. Jálk is 27 miles from Ladgasht; from Jálk a caravan route leads to Mírjáva via the Tahláb river. To Khárán, routes go via Régin and Hurmágai by Mián Rodak and Wáshuk, or by Sháhna and Wáshuk; while to Dálbandin and Chágai caravans travel via Galacháh and Soráp. All are well known sandy tracks, generally easy for laden camels, the scarcity of water, mostly from wells, being the chief difficulty.

Communica-
tions.

Sir Nauroz Khán has lately built three forts in Dehghwar both to control the Rékis and for the better protection of the district from trans-border raiders. One is at Záwag, at the

Administra-
tion.

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northern end of the Ladgasht-Záwag grove 10 miles from the Persian frontier, the second at Kallag, and the third at Pullabád on the Máshkél river. Of these, the one at Záwag is the strongest and most important; it is of considerable strength, 90 feet square, with walls 15 and turrets 25 feet high, and inner cross defences skilfully arranged. The garrison numbered (1904) about 164 men, armed with sniders and muzzle-loading Enfields, the whole under the senior *náib*. The other two forts have each a garrison of 20 men. The construction of these forts has contributed materially to check Dámni raids and pacify the country. Formerly the Dámnis collected in Dehgwár in such numbers at the time of the date harvest that no Réki's life or property was secure, the date groves also being forcibly looted by them.

The civil establishment consists of three *náibs* and one *wakil*, of whom one *náib* and the *wakil* are in charge of the Záwag fort; a second *náib* superintends the Chief's newly developed lands at Bálátar and Pullabád in the delta of the Máshkél river; and the third *náib* looks after the lands at Lorikand and Sohr Rég in the Máshkél river. Their duties are the same as those of *náibs* of other *niábats*, being restricted to pursuit of raiders, settling petty disputes, collection of revenue and taxes, superintendence of the cultivation of the Chief's lands, and the carrying out of his orders. They are paid in kind. The Záwag garrison furnishes escorts to accompany the *náibs*, patrols for the roads for protection of travellers and collection of taxes, and detachments for the octroi posts at Mazan Sar on the Persian frontier and Rahrav. A political *munshi*, under the orders of the Political Agent, Kalát, is posted at Záwag. He has an escort of two sowars. A post runs between Ladgasht and Dálbandin once a week.

Revenue.

The revenue differs from that levied in other *niábats*, the taxes to be paid by the Rékis having been fixed by an agreement arrived at in 1901 and already quoted in the account of the Rékis in Chapter I.

The receipts under all heads in 1903 were estimated at Rs. 5,116. In this total is included the produce of the Chief's lands and date groves in the district. With proper administration the income from *sung* should increase, since

caravans coming from Jhalawán, Nushki and Garmsél to Jálk for the purchase of dates pass through Záwag and its vicinity. MINIATURE
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Each of the three *náibs* and *wakil* receives 15 cubits of cloth, and 15 Khárán-maunds of wheat per mensem, the cost of the civil administration is therefore approximately Rs. 240 per annum. The levies or sepoys are also paid in kind, their emoluments at local rates involving an expenditure of about Rs. 15,000 per annum; this charge, however, would be considered as debitable to the Chief's revenue in general and not to this *niábat* in particular. Expenditure.

Salt is obtained from two places, the Wád-i-Sultán in the Hámún-i-Máshkél, 5 miles from Rahrav and 3 miles east of the Konazi Kaur, on the westward side of the main Máshkél stream; and at Wádián, about 24 miles west of the former and east of the Persian Makrán boundary pillar No. 9. In each case the best salt is contained in about one square mile of country, and is described as lying in a layer a foot or more thick. About 300 camel loads are exported yearly to Panjgúr, Nushki, Jálk and other places, and at this rate the supply is inexhaustible, and as the quality is not particularly good, the trade is not likely to expand to any extent. A tax of eight annas per camel load exported is paid to the Khárán Chief. Miscellaneous.

Close to where the best salt is found in the Wád-i-Sultán is a shrine called Langar-i-Sultán, held in great veneration by the people. No person is allowed to take salt from the Wád-i-Sultán without the previous permission of the saint Sultán, which is asked for by drawing lots at the shrine. Three unsuccessful attempts are held to permanently exclude the petitioner from the beds.

The Wádián salt bed is some distance from good water and is not so popular as Wád-i-Sultán. Wádián is free to all, and no permission from the saint is necessary to take salt.

At Tump-Kalát on the Gorich river, north-west of the Tank-i-Grawag, are the ruins of an ancient fort and of two *káreses*. Places of interest.

Washuk and Palantak.—The Wáshuk *niábat* is, in shape, an irregular parallelogram, its greatest length from east to west being about 100 and its greatest breadth from General description.

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north to south about 60 miles, with its northern line running from Bakat in the east to Mián Rodak in the west, and its southern line from Tank-i-Zurrati to the Jamezuk pass. In it is included the sub-*niábat* of Palanták, which comprises the area bounded by the Dahn-i-Murgho, the Máshkél river, the Siáhán hill and the Gréshta river.

Origin of
name.

The name Wáshuk is said to be a corruption of "Wáb Shut" or "Kwáb Shud," "he slept," the tradition being that its founder, Malik Dínár, a Saiad, when journeying from Bampur, could not sleep, until, halting at Wáshuk, then a desert, he fell sound asleep, and on awaking announced his intention of permanently settling there. The place is also known as Kháshuk.

Boundaries.

It is bounded on the north by the sandy desert which, fringing the Hurmágai *niábat*, continues westward to the Máshkél; on the south by the slopes of the Siáhán Range; on the east by the Shimshán-Salámbék *niábat*, from which it is divided by an imaginary line drawn from the Jamezuk pass through Lál Khán Náwar, the Khargushkí Band and Gumbad-i-Shai-Shádi to the desert; and, on the west, by the bed of the Máshkél river and the Dehgwar *niábat*, the whole comprising an area of some 2,800 square miles, the cultivable area of which is limited to Wáshuk, Palanták, Bakat and some dry crop land on the slopes of the Loharav hills.

Hill Ranges.

A description of the Siáhán Range, the southern boundary of the *niábat*, will be found in the *Gazetteer of Makrán*. Running parallel with the Siáhán Range and to the north of it, and in continuation of the Baskaroch and Baheran hills on the west, is a range called Chérdémi Latt. This range is divided into two portions by the gap in which the village of Wáshuk is situated. To the east of Wáshuk the hills again form two parallel ridges, the northern known as the Togoruk and the southern known as Liddi in its western extremity, as Sagáp in the centre and as Loharav in the east. East of Wáshuk the hills are low, the Togoruk, 3,078 feet, being the only peak of importance. West of Wáshuk are the Bishija peak, 3,128 feet, and two others 5,040 feet and 5,210 feet high. Due south of Wáshuk village is the peak Koh-i-Bal, the western extremity of the Liddi hills. None of these hills are permanently inhabited, their water-supply

being scanty, but they are occasionally visited by shepherds in search of pasture for their flocks. The passes are the Liddi pass in the hills of that name on the track leading from Gréscha Kalát to Wáshuk, and the Charpáda pass in the Togoruk hills. Both are easy and practicable for laden transport animals. The passes leading from the *niábat* over the Siáhán Range to the Rakhshán valley are the Razak, Páliáz, Soráni, Miáni, Nigindáp, Mazáráp, Korkián and Tank.

Commencing from the east the principal streams, all flowing from the Siáhán Range, are the Gujar, Zahragán, Réjinták, Gréscha Kaur, Palanták, Pílin and Bibi Lohari. The last four are in the Palanták sub-*niábat*. The Gujar rises in the Razak peak of the Siáhán Range, and, under the name of the Razak, flows via the Jamezuk pass and thence south-west to Gréscha Kalát, being joined en route by several small streams. Near Gréscha Kalát it is joined by the Soráni. Under this name it flows for some 8 miles, and then, as the Gujar, finally loses itself in the Lál Khán Náwar. Formerly the combined streams had a sufficient flow of permanent water at Gréscha Kalát to irrigate a considerable area. In 1879 irrigation channels were made and some 3 years later a fort was built and water mills constructed, the hamlet, which is on the direct route from Nága-Kalát to Khárán, being described by Captain Maitland about 1882 as having some cultivation including lucerne, and as likely to increase in size and importance. About 1890 the water at Gréscha Kalát sank underground, probably finding a subterranean channel, resulting in the stoppage of cultivation, the only water now obtainable being from two wells about 20 feet deep sunk in the river bed. The village and fort were abandoned and are now in ruins. The river except for flood water is now dry below the Jamezuk pass, above which water is found in places.

The Zahragán flows through a break in the Liddi hills at Koh-i-Bal northward to Wáshuk, where its water is drawn off by a number of channels to irrigate the adjacent fields and date groves. It has no permanent water, but both at Wáshuk and at Koh-i-Bal water is found in its bed at a depth of a few feet. Its tributaries are the Píshuk and Munjur.

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The Réginták rises in the Sháhir peak of the Siáhán Range and flows north to the Sorcha-ná-Dama and then north-east to Wáshuk.

The Gréshta Kaur has its source at Sorcha and under the name of the Kásag runs west to the western end of the Chérdémi Latt and then turning north splits into three channels and gradually loses itself in the *náwars* and sands north of Bárán Cháh. A number of tributary streams run into it from the Siáhán Range. It has permanent water in pools about 2 miles above Bárán Cháh. A dam has lately been built in its bed and the flood water used to irrigate some dry crop land near Macho Náwar.

The Palanták rises in the Soráni pass in the Siáhán Range, and, under the name of the Tásko, flows north to the Dahn-i-Murgo. At the Korkián pass it is joined by the Síminj and from here is known as the Palanták. As far as Koh-i-Bárán Cháh the stream has permanent water in places, but is dry after that. The bed of the river is thickly wooded with tamarisk trees.

The Pílin flows north into the Dahn-i-Murgo. Up to Tank it is known as the Púdkásh and has permanent water in places, but beyond there it is dry except when in flood. The bed of the river is thickly wooded with tamarisk trees.

The Bíbi Lohari rises in the Dramkán hill in the Siáhán Range and running north-west joins the Rod-i-Máshkél at Mián Rodak. It has been already described in Chapter I.

Hámúns.

The desert area in the north of the *niábat* contains a number of *hámúns* or *náwars* as they are called, into which the flood waters of the Baddo river and other streams empty themselves. The most important of these *náwars* are the Dahn-i-Murgo and the Harai Náwar. Some of the *náwars* when filled by a heavy flood retain water for months.

Forests.

There are no forests. The date groves around Wáshuk are numerous and extensive, *písh* and wild dates grow in the Chérdémi Latt and on the Siáhán Range; and tamarisk, some of it yielding the sweet gum called *shakargas*, in the beds of the Gréshta and other rivers. Asafetida grows on the slopes of the Siáhán Range and the sap is extracted by nomad Ghilzais from Afghánistán who occasionally visit the locality, and pay a tax to the Chief for this privilege. The *tágas*, a species of tamarisk, grows abundantly over the sands.

Wild sheep and goats are fairly numerous in the hills, with a few leopard and bear. Wolves, hyenas, jackals and foxes are also found. Ravine deer are to be found along the skirts of the hills. Sandgrouse and bustard are found in the desert, and duck and other water birds on the *náwars* when the latter contain water. Snakes are plentiful, chiefly in the sands.

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Fauna.

The *niábat* is healthy without peculiarities of temperature. Fever generally appears in August and September, the only other prevalent complaints being those of the chest and lungs in the winter season. A mild epidemic of small-pox occurs every few years as a rule, for which inoculation is practised, but no other serious disease has been known for many years. The rainfall is scanty, summer rains falling from July to September and winter rains between January and March. The winter is mild, frost being only occasional. Duststorms, which occur from July to September, are sometimes so violent as to uproot the weaker date palms.

Climate and
tempera-
ture.

Local tradition says Wáshuk was founded by one Malik Dínár, a Saiad from Bampur, who settled there with his followers and attendants. Malik Dínár is also the hero of an old legend which relates how a dragon had taken up its abode on the Panjgúr-Khárán route in a cave in a hill side overhanging the road from whence he used to devour passers by. This place is sometimes called Sorenkik, but is usually known by the name of Azhdaha (dragon) in common with the stream and the locality generally. Malik Dínár rid the country of this pest by converting him into a stone as he was retiring into his cave in flight. A green coloured stone inside the mouth of the cave is still pointed out as the tip of the dragon's petrified tail.

History.

The tomb and shrine of Malik Dínár is at Wáshuk. At Gréshe-Kalát is the shrine of another Malik, Malik Gréshe. Malik Dínár's descendants remained in sole possession until the advent, long afterwards, of some wandering Hálázais who were also allowed to settle there and with whom they intermarried. In time quarrels and dissensions arising, the aid of the Khárán Chief, Mír Abbás, was invoked and given, after which the district was gradually absorbed in the possessions of the Chief of Khárán. The present descendants of

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the original owners now only possess one stream free of revenue, and receive certain allowances of dates and grain allowed them by the Chief because of their Saiad descent.

Archæology.

There are several old *gumbads*, or vaulted tombs in the *niábat*—five at the village of Wáshuk, one called the Gumbad-i-Shai Shádi in Bakat and ruined remains of several more. They are similar in all respects to the others found throughout Khárán. There are also the ruins of two old stone built forts at Wáshuk. Local tradition asserts that they were taken from the Hálázais by Azád Khán. The ruins of old forts also exist at Palanták and Bibi Kalát. The present fort at the latter place was constructed by the late Chief Azád Khán on the ruins of an ancient fort.

Population.

The permanent population consists of the descendants of the original Saiad founder Malik Dinár, now reduced to three families; the Wáshukis and Nakíbs, descendants of his followers; and the Hálázais who joined them after their settlement at Wáshuk. These are supplemented by various sections of Muhammad Hasnis, more or less permanent, the

Section.	No. of families.		
	PERMANENT.		
Saiads	3
Wáshukis	33
Nakíbs	80
Hálázais	25
SEMI-PERMANENT MUHAMMAD HASNIS.			
Durrakzais...	20
Mardánsbai	12
Yágízais	25
Total	198

chief sections being as marginally noted. All, whether settled or nomad, are bound to furnish military service when called upon. The Wáshukis are the descendants of the followers of Malik Dinár. They possess irrigated land and date groves at Wáshuk, paying one-tenth of produce and a fixed *mália* of 2 camels or Rs. 240, per annum in cash or kind. Owners of water in the Shahri irrigation channel are also bound to furnish one sheep and 5 Khárán maunds of grain per *hangám* of water for the Chief's entertainment should he visit Wáshuk.

The Nakíbs are descendants of the Nakíbs who accompanied Malik Dinár. An account of them has been given in Chapter I, as also of the Hálázais who were the first settlers, at a long interval, after Malik Dinár. The Wáshukis and Nakíbs are cultivators only; the Hálázais are flockowners also. The Durrakzais are flockowners and were formerly much more numerous. A large number of them have, however,

lately emigrated to Chágai, Panjgúr and the Helmand and only about 20 families now remain. MINIATURE
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The Mardánshais and Yágízais are flockowners and cultivators. The Mardánshais possess land at Koh-i-Bal and the Yágízais at Mushki, on which they pay revenue to the Khárán Chief.

All flockowners pay to the Chief a grazing tax of one sheep and a felt per annum per each person possessing separate property. No such tax is levied in the case of camels, but whenever the Chief goes on a journey, one camel per herd has to be supplied for the carriage of his baggage.

There are no permanent villages, but around Wáshuk Villages. there are some 120 mat huts scattered singly and in small groups throughout the date groves; there is also a small fort garrisoned by six of the Chief's levies, the havildár in charge of whom is the local *náib*. The language of the people is Western Baluchi and religion Sunni Muhammadan. There are no shops, but two Hindus from Khárán generally visit Wáshuk yearly at the time of the date harvest in September and purchase dates, wool and *ghí*.

The irrigated lands are mainly at Wáshuk. There is also Agriculture. a small area of irrigated land at Palanták. The dry crop land is chiefly at Bakat with a few plots near Palanták and one known as Macho near the Macho Náwar. The soil is gravelly and fairly rich, yielding about fifteen fold for grain crops, but heavy manuring is necessary. Date culture is the principal industry; the number of trees is estimated at over 25,000 and is rapidly increasing. There are small plantations at Koh-i-Bal and Palanták, but the great majority are at Wáshuk where the groves extend for some miles along the river banks and irrigation channels, other crops or fruit gardens being grown within the groves. The mode of cultivation and propagation is similar to that of Panjgúr, a description of which is given in the *Makrán Gazetteer*. The dates, though not considered equal to those of Panjgúr, are highly esteemed, those called *rabbí* being the best. The date harvest is from August to October. The other principal crops are wheat and barley in the spring and *juári* and melons in the autumn. Wheat is sown from October till December, barley about a month later, both being harvested in May. Melons are sown in April and ripen in July; *juári* in May, ripening in

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October. There are many orchards in Wáshuk. The pomegranate is the commonest fruit, the number of pomegranate gardens being estimated at 300. Peaches, grapes, mulberries and apples are also grown. Almonds have lately been introduced, but with little success.

The number of camels in the *niábat* is estimated (1904) at 1,300 with about 2,200 sheep and goats. There are no horses and only a few donkeys are kept by the Nakíbs. There are very few bullocks, and camels are mostly used for ploughing. The best grazing areas are the Chérdémi-Dann, Soráni-ná-Dal and Razak-ná-Dal, situated between the Siáhán and Chérdémi Latt ranges; the stony plain along the northern skirts of the latter range, and the sandy desert itself to the boundary of the *niábat*.

At Wáshuk and Palánták proper, the land is irrigated by perennial water which is obtained from channels called *kaurjos* cut in the river beds. In 1904 there were twenty such *kaurjos* at Wáshuk drawn from the bed of the Zahragán river, the most important being the Shahri and Shaigan. There is no particular system of allotment, nor is one necessary, water being ample for all. The number of *kaurjos* at Palánták in 1904 was two. The dry crop land at Bakat and near Palánták is watered respectively by the floods of the Baddo and Palánták rivers. At Bakat the water is stored by the Khargúshki Band, and distributed by irrigation channels called *grwas*, under the supervision of the Chief's *náib*. A dam has also been constructed by the *náib* in the Gresha Kaur to irrigate the dry crop land near Macho Náwar. There are no *Kárées* in the *niábat*, two were made at Wáshuk by the late chief Azád Khán but proved unsuccessful. Well irrigation would be possible at Wáshuk, water being found at a depth of from 6 to 8 feet, but the abundance of water already available there, renders wells superfluous.

Communica-
tions.

The Nushki-Khárán-Panjgúr is the only main route passing through Wáshuk, Wáshuk being the ninth stage from Nushki, the fifth from Khárán and the seventh from Panjgúr; an account of this route will be found in appendix IV. Routes fit for laden animals lead from Wáshuk via the táliáz and Soráni passes and perhaps the Sichi, to the Rakhshán valley. Other routes lead from Wáshuk to Nál Pia the Páliáz pass; and to Máshkél river via Palánták.

The administrative staff consists of 2 *náibs*, the junior of whom collects the tax from nomads and flockowners, a *wakil* or assistant to the senior *náib* and 16 sepoy. Of the latter, 6 sepoys garrison Wáshuk fort, 6 guard the Panjgúr route and collect octroi and 4 accompany the senior *náib*. The sub-*niábat* of Palanták has also a *náib* and 6 sepoys in addition. The sepoys were armed in 1904 with muzzle-loaders and Snider rifles. The duties of the *náibs* and their assistants are limited to the collection of revenue, the arrest of raiders or other offenders, settling petty disputes within their *niábat*, and carrying out orders received from the Chief, to whom all serious cases are referred. In the collection of the Wáshuk date revenue the *náib* is assisted by a *wakil* and two overseers, called *gasírs*. The latter are not paid by the Chief but receive small shares out of the produce from the people.

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Administra-
tion.

Dates are the principal source of revenue, the tax being 5 Khárán maunds for every six trees, taken, if possible, in the kind known as *rabbi*. In addition to a large number of date palms, some of the irrigated land at Wáshuk, and a large proportion of the dry crop land at Bakat, belong to the Chief, the land being cultivated for him either by his dependants, who receive a fixed scale of rations and clothing, with a portion of the produce; or by tenants-at-will, at rates varying according to the part taken by the tenant in the production of the crop but generally ranging from one-fourth to one-half of produce. Other lands usually pay one-tenth of produce, or a fixed rate called *gham*—formerly a specified number of camels, but nowadays their value, which is fixed at Rs. 120 each, in cash or kind. Taxes are also levied on imports and exports, and on the collection of asafetida, and a grazing tax of one sheep and one felt per flock per year is collected both from the flock-owners living permanently in the *niábat* and from nomads that visit it for pasture. The amount of the total revenue is liable to fluctuate according to the season, but the following may be taken as a rough assessment for an ordinary year:—

Revenue.

Dates, chiefly <i>rabbi</i>	220	camel	loads.
Grain from irrigated lands ...	50	„	„
Do. from dry crop lands.	250	„	„

MINIATURE GAZETTEER. A camel load being 100 Khárán, or 8 standard maunds, this at current local rates represents about Rs. 11,500, to which should be added :

The fixed *gham* or camel tax equalling 4 Rs. a p. camels at Rs. 120 each = 480 0 0

Grazing tax or *mália* from flockowners, sheep and felts 50 of each, at Rs. 5 = 250 0 0

Taxes on imports, exports, collection of asafetida, etc. = 200 0 0

Or a total revenue from all sources of over Rs. 12,000.

The expenditure like the revenue is nearly all in kind, the *náibs*, *wakils* and sepoy being all paid in grain and cloth at rates varying from 15 cubits of cloth and 15 Khárán maunds of grain per mensem to the *náib*, to 10 of cloth and 12 of grain for a sepoy. The junior *náib* at Wáshuk, receives 12 maunds of grain only, but out of every ten sheep he collects as revenue, he is allowed one for himself. The yearly expenditure at the above rates for 3 *náibs*, 1 *wakil* and 22 sepoy may be roughly estimated at between Rs. 1,000 and Rs. 1,100.

Miscellaneous.

There is a widespread superstition among the people that the burial of first born children who may die soon after birth, will cause the mother to remain childless afterwards. Such bodies are therefore placed in the *gumbads* or in caves and clefts of the hills, and travellers having seen them so exposed, have concluded that the infants have been abandoned when alive in accordance with a custom of the country. The tract of land between the Liddi pass and Wáshuk produces an inferior quality of salt which is used by the poorer people. Honey is found in large quantities in the hills and is sold to the Hindus for export. Mats are made by the *Nakibs* from the date and dwarf-palms, and felts and carpets by the women for domestic use.

Places of interest.
Wáshuk.

Wáshuk or Kháshuk with its twenty streams; its date groves extending along the Zahragán river from Koh-i-Bal in the south to the sands of the desert on the north; and its numerous orchards of pomegranates, peach, mulberry and grape forms one of the important localities of Khárán, situated as it is midway on the caravan route between Nushki and Panjgúr. Its groves contain in all about 25,000

date palms, and at the date harvest (August to October) not only the Chief himself with his family, but large numbers of the inhabitants of upper Khárán visit the place. During the spring, on the other hand, most of the inhabitants go to Bakat to graze their flocks and herds on the spring pasture. The absence of any permanent buildings here and elsewhere in Khárán is ascribed not only to the nomadic habits of the people but partly to the objections to such buildings for fear lest they should be used for military purposes by raiders and others. The fort at Wáshuk has no gate, and admission is gained by means of a rope, which is let down from the inside over the wall, enabling one person at a time to ascend. Of the five old *gumbads* or tombs at Wáshuk two, named Malik Bahrám-Sháhi-Gumbad and Bíbi-ai-Gumbad, are situated in a date grove close to the south of the fort and are held in reverence as shrines and places of worship. The remaining three are situated close to the northern end of the same grove on the gravelly *pat*. All are built of burnt bricks.

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Palanták is situated in a gap at the western end of the Chérdémi Latt range of hills and extends for about a mile along the course of the Palanták river. The place appears capable of considerable development and in the last few years the Khárán Chief has done a good deal in this direction. A *náib* with some sepoy has been located there to encourage the cultivation of the date palm and to guard the routes from Máshkél, Jálk, Panjgúr and Wáshuk. The Palanták river at this point contains a good supply of perennial water which is tapped at present by two *kaurjos* named Churruk and Nokjo. In 1904 there were about 300 date palms with a fair amount of irrigated cultivation, and an orchard of pomegranates was also being planted.

Palanták.

Beseima Valley and Zayak.—The Beseima valley is some 20 miles long by about 8 broad, situated in the south-eastern part of Khárán on the upper waters of the Garruk or Saráp river. It is a fertile valley with a large amount of dry crop cultivation, and forms a portion of the Khárán Chief's *niábat* of Rakhshán, an account of which has been given in the *Miniature Gazetteer of Panjgúr* in Chapter IV of Makrán. On the west of the tract lie the north-eastern extremities of the Rakhshán and Rághai valleys, on the east the Gidar valley and on the south the Koda and Korásk

General
description.

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valleys, from all of which it is separated by hilly belts of the western Jhalawán Range. The Garruk river, with its numerous affluents draining from the surrounding hills, runs through the valley. The gravel skirts of the hills reach almost to the banks of the river, leaving a narrow strip of cultivable ground along either bank.

Zayak is a small tract situated in the upper or southern portion of the Beseima valley and containing about 15 to 20 *joras* or about 50 acres of cultivable dry crop land lying between the Garruk and Sajid rivers. The rest of the tract is stony and uncultivable. It has plenty of perennial water in the bed of the river, but the cultivable land being on a higher level is not irrigated from the river.

Boundaries. The valley extends from the Mukk hills and the Hokár pass on the south as far as Drug and the Jur tributary of the Garruk river on the north.

Rivers. The Garruk or Saráp river has been described in Chapter I of this Gazetteer. Its principal tributaries on the east are the Fakírdúni, Gilkandi, Jur, Kalghali, Siáták and Hajámo; and on the west the Dranbén, Soro, Gétuk, Naushérwán-Pishi, Dáli and Gédbast. The river has a perennial stream at Zayak, which runs for about a mile; there is also perennial water in the Kalghali stream and a small supply at the place known as Drug. Its bed is covered with tamarisk jungle, and is from 200 to 300 yards broad.

Botany. Among grass and fodder plants are the *barshonk*, *sorag*, *drug* and *kándár*. The river beds and a good portion of the valley are well wooded with tamarisk. In the Kalghali, Siáták and Hajámo rivers there are groves of pistachio belonging, in the two former rivers, to the Isazais of Beseima, while those in the Hajámo river belong to the Kuchai Siáhpáds of Khárán; smaller groves of pistachio are also found in the Gétuk, Dáli and the Gédbast rivers; of these the trees in the Gédbast river belong to the Taghápi Rakhshánis of Khárán, the Isazais of Beseima own the remainder. A good deal of asafœtida is found in the hills to the west of the valley.

Fauna. The valley abounds in game. Sind ibex and wild sheep are plentiful in the hills, and, ravine deer in the plains and along the skirts of the hills. Hares are also plentiful and are coursed by the people. Wolves, foxes and jackals are

numerous, and the former do considerable damage, attacking even camels. Leopards are found in the hills. Snakes are numerous in the valley. Wild duck frequent the pools in the beds of the rivers during winter. Chikor and sisi are plentiful, also sandgrouse and a few bustard. MINIATURE
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The climate is healthy, though hot in summer and intensely cold in winter, at which season the *gorich* or north wind blows over the surrounding snow-clad hills. The rainfall is greater than in other parts of Khárán. Climate.

As narrated in the section on History, Naushérwán, the progenitor of the present dominant class of Khárán, found his first abode in this valley on the Naushérwán-Pishi stream, a tributary of the Garruk river, where the remains of his fort can still be seen. History.

The only objects in the valley which might prove of archæological interest if explored are three large mounds in Beseima and two in Zayak; the former are known by the names of Kurrai-ná-damb, Tágazi-ná-damb and Puzhoi-ná-damb. Broken pieces of pottery are found on the surfaces of these mounds. There are traces of many old *kárées* in both Beseima and Zayak along the skirts of the hills to the east. These are attributed to the Arabs. Archæology.

The inhabitants of the valley are Isazais and are divided into the five sub-sections noted in the margin. They are Rakhshánis. Population.

	Families.
Bízanzai ...	23
Ramadánzai ...	27
Sídhozai ...	20
Khárénazai ...	20
Sháhizai ...	21
Total	111

into the five sub-sections noted in the margin. They are Rakhshánis. Their origin is not clear, but they would appear to be Chhutta Jadgáls, who, owing to family quarrels, emigrated from their native place in Jhalawán and settled in Beseima under the protection of the Naushérwánis on promise of tribute. Disputes arose between them and Mír Abbás, Chief of Khárán, as to the tribute to be paid to him, and they sought the protection of the Khán of Kalát. Eventually they came to terms with the Khárán Chief, and now pay an annual revenue or *gosh* of one sheep per family with one-seventh of the produce of their lands and military service when called upon. By occupation they are agriculturists and flock owners. They keep a few camels which they employ for transport purposes. They are Sunni Muhamma-

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dans and speak the Bráhui language. They are much connected by marriage with their neighbours, the Sumaláris of Koda and Kórask. There are no permanent villages in the tract, with the exception of the Chief's *thána* at Zayak and a hamlet near Kurrai-ná-damb, where the *náib* resides whenever he visits the valley. The people are nomads and are only to be found in the valley during the spring and summer.

Agricul-
ture.

The whole tract consists of large dry crop embankments in which the floods from the surrounding hills are caught. The soil is very fertile in the upper and central parts of the valley and in Zayak. It consists of a whitish clay mixed with sand. In the lower or northern parts of the Beseima valley the soil is inferior, being sandy and impregnated with salt. In Zayak also some of the land lying under tamarisk jungle contains salt. As has already been said the perennial water of the Garruk river at Zayak is not utilized for cultivation purposes. Though it is on a lower level there seems no reason why it should not, by means of dams and irrigation channels, be brought to the land. The people, however, have a superstition against the use of the water for this purpose, and think that if so utilized the water would either disappear or some harm come to any person who attempted to make use of it. The water is consequently allowed to run waste. Water is found in wells in the valley at a depth of from 20 to 30 feet, but it is brackish in some parts. There seems room for considerable extension of irrigation in the valley by means of *kárées*. The Khárán Chief owns a large piece of land in the centre of the valley at Sorchil, the remainder of the land belongs to the Isazais. Wheat and barley form the spring crops while *judri* and melons constitute the autumn harvest. The number of domestic animals in the tract was roughly estimated in 1904 at about 30 camels, 2,000 sheep and goats and 35 pairs of bullocks.

Communica-
tions.

The district is the focus of a number of routes leading from different parts of Jhalawán and Kalát to Khárán and Panjgúr. The Kalát-Panjgúr route via the Kalghali pass crosses the tract at Zayak and thence proceeds via Rághai, Rakhshán or Mashkaí; the Nál-Khárán route passes through Beseima and along the course of the Garruk river into

Khárán. Details of other routes will be found in the Appendices to the *Jhalawán Gazetteer*. Foot tracks lead from the valley to Gidar via Siáhták, Hajámo and Nawisht passes.

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For purposes of administration, Beseima with Zayak is included in and forms a part of the Khárán Chief's *niábat* of Rakhshán. The *náib* of Rakhshán visits the place from time to time, supervises the cultivation of the Chief's land in Beseima, inspects the *thána* or octroi post at Zayak and enquires into any petty disputes among the people. The *thána* at Zayak consists of 5 men and a *náik*, who are paid in kind at the rate of Rs. 8 each per mensem.

Administra-
tion.

The Isazais form tenants with occupancy rights of the Khárán Chief, and can only be ejected in the event of permanent emigration from the country. The rate of land revenue recovered from them is one-seventh of the produce. The other sources of income are *gosh* or the annual payment of one sheep per family, fines and octroi and transit dues. The rates of transit duty are 4 annas and 2 annas per camel or donkey load, respectively, on all commodities except local *ghí* and wool which are taxed at Rs. 10 and Rs. 8 per camel load. Dues for the return journey are paid in Panjgúr at the same rates.

Revenue.

The revenue receipts in grain of this part of the *niábat* are roughly estimated in a normal year at about 500 Indian maunds of wheat and *juári*. The receipts on account of octroi and transit dues recovered in the Zayak *thána* vary from Rs. 160 to Rs. 300 per annum.

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APPENDICES.

APPENDIX I.

GENEALOGY OF THE NAUSHÉRWÁNIS
OF
KHÁRÁN and MAKRÁN.

(See pocket at back of Book.)

APPENDIX II.

List of implements of husbandry used in Kháran.

Name in Baluchi.	Explanation.
Arrag	A sickle, also called <i>laski</i> .
Bél	A spade.
Chárshákha	Four-pronged wooden fork used for winnowing, etc.
Dal	Wooden spade worked by two men with a rope for making small embankments.
Dalli	Wooden spade for winnowing grain.
Dastag	Handle of the plough.
Doshákha	Two-pronged wooden fork used for winnowing, etc.
Gwálag	Goat hair sack for holding grain.
Jugh	A yoke.
Jughlu	Wedges in the yoke.
Kamér	A ploughshare.
Kapát... ..	Dwarf palm basket for gathering dates.
Kén	A plank harrow.
Kodál	A mattock.
Langár	A plough.
Málag... ..	A wooden log used as a clod crusher.
Parbun	Climbing belt for gathering dates.
Pik	A wedge in the plough.
Rambi	A weeding spud.
Shatink	The shaft of a plough.
Sund	A drill made of dwarf palm leaves.
Sund-kish	Sowing by drill.
Tafar or Tabar	An axe.
Zubánk	Shoe of the plough.

APPENDIX III.

Alphabetical list of agricultural, revenue and shepherd's terms used in Kháran.

Name in Baluchi.	Explanation.
Abosi	Half ripe yellowish ears of a crop.
Ambár	A granary.
Angúri	Freshly sprouted crops in their first stage.
Asiyáb... ..	A water mill.
Asiyábán	A miller.
Bag	A herd of camels.
Bagjat (Bajgat)	A camelherd.

Name in Baluchi.	Explanation.
Band	A dam or embankment.
Batái	Division of crops.
Bazgar	A tenant.
Begár	Impressed labour.
Bohar	Rent paid by a tenant with occupancy right.
Cháh	A well.
Chén	Shearing season.
Chhat	Sowing seed broadcast.
Chhér	Cleaning water channels in spring.
Chúchik	The second crop of <i>juári</i> which does not come to maturity.
Dáchi	A she-camel.
Dágh	A brand mark.
Dámán	Gravelly land along the skirts of hills.
Daskand	Cultivation done by manual labour as opposed to land prepared by the plough.
Dayak	One-tenth share of produce.
Dayaki	Land paying revenue at one-tenth.
Déru	A milch sheep or goat given on loan.
Dranzag	To winnow.
Drassam	Hair of a goat.
Drosh	A cut made by flockowners in kids and lamb's ears to serve as a distinguishing mark.
Droshi... ..	A sheep or goat set apart for sacrifice at a shrine.
Dukkál	Drought, also famine.
Gabb... ..	Wheat or barley crops, the ears of which have formed but in which the corn is not visible.
Gardu	A pole in the centre of the threshing floor round which the cattle revolve.
Garr	Itch which attacks camels and goats.
Ghunj	A goat's hair blanket used for carrying fodder.
Gowat... ..	To thresh.
Gwaz	A flood-water irrigation channel.
Hashar	Borrowed labour for agricultural purposes.
Izak	A skin used for churning milk.
Jallak	Spindle for wool spinning.
Johán	A heap of unthreshed stalks of wheat, etc.
Kad	Manure.
Karab... ..	<i>Juári</i> stalks.
Khít or Hít	Wheat or barley cut green for fodder.
Khurrum	Grain pits.
Khushkáwa	Dry or rain cultivation.
Kurda... ..	Small bed or plot in an irrigated field.
Láb	Harvesting.
Lái	Wages paid to reapers.
Láigar	Reaper.
Langár-Kanag	Ploughing.
Lath	An embankment.
Lor	A sheaf.
Lor-burri	The act of counting sheaves of corn and cutting the binders.

Name in Baluchi.		Explanation.
Minjár	... ..	A heap of <i>bhúsa</i> stored and plastered over with mud.
Mirás	... ..	Ancestral land.
Náwar	... ..	A depression in sand in which rain water collects.
Nokáp	... ..	Flood.
Palál	... ..	Wheat or barley stubble.
Parghat	... ..	A second threshing as distinguished from <i>gowat</i> .
Paurmál	... ..	Ears of wheat blighted by cold in the early summer.
Pug	... ..	Chopped straw (<i>bhúsa</i>)
Shom	... ..	First ploughing after harvest in irrigated lands.
Showán	... ..	Shepherd.
Simáz	... ..	A rope made of skin for drawing water from wells.
Surkhí	... ..	Rust.
Sursát	... ..	Supplies collected for the Chief.
Tarangar	... ..	A net for carrying <i>bhúsa</i> .
Taruk	... ..	An unripe melon.
Thapodár	... ..	State crop watcher.
Tuk	... ..	A contribution paid to a <i>mullá</i> , <i>saiad</i> or shrine.
Tumgh	... ..	Seed.
Zágh	... ..	A heap of grain which has been cleaned.
Zah	... ..	A flock of lambs and kids.
Zank	... ..	Lambing season.
Zoba	... ..	Shepherds' wages in kind.

APPENDIX IV.

PRINCIPAL ROUTES.

No. 1.—*Kalát-Máshkél Route via the Búbaki Pass and Khárán-Kalát.*

No.	Stage.	Approximate Distances,		REMARKS.
		Inter-mediate.	Total.	
1	Ziáratí (Dasht-i-Gorán) ...	17	17	Tracks lead to Khárán-Kalát via the Békár and Zhal Passes. To Súráb via Gandagén. To Gidar via Bitagu and Máráp. To Mungachar via Chappar and Kárcháp.
2	Sinjáwa	13	30	Track leads to Nímargh via the Apursi river.
3	Búbaki	14	44	Another track to Nímargh via the Chiringi river—one march—branches off here.

No.	Stage.	Approximate Distances.		REMARKS.
		Inter-mediate.	Total.	
4	Somálo ...	14	58	A track to Nushki via the Gor-i-Barát and Munjro branches off here and another to Nímargh via the Chiringi river.
5	Lijje ...	14	72	A track leads from here to Dasht-i-Gorán via the Tázenag Pass and another via the Ghazhol river joins the main caravan route from Nushki to Panjgúr.
6	Nauroz Kalát ...	20	92	A route leads from here to Nushki via the Táfuí pass and to Sarawán via the Mándi pass.
7	Khárán-Kalát ...	18	110	The above is the old caravan route. The shortest and most direct route from Kalát to Khárán is via Békár, the stages being Ali Ján in the Dasht-i-Gorán (17 miles), Békár (13 miles), Wakábi (9 miles) and Khárán 45. Total 84 miles. It is fit for camels but the last stage cannot well be divided as there is no place fit for camp till just before Khárán is reached.
8	Malik Sháh (Gwásh) ...	19	129	A track leads to Dálbandin via the Tatagúr pass.
9	Mangi Cháh (Jálwár) ...	18	147	A caravan route leads from here to Dálbandin over the Jálwár pass.
10	Dúrbun ...	16	163	Water from wells <i>en route</i> .
11	Hurmágai ...	12	175	A small fort garrisoned by a detachment of Khárán troops. A foot-path goes from here to Dálbandin over the Malik Surinda Hills. A <i>Káfila</i> route goes to Dálbandin via the Rásáni pass.
12	Mauladád ...	17	92	

No.	Stage.	Approximate Distances		REMARKS.
		Inter-mediate.	Total.	
13	Régin	17	209	Two roads branch from here, one to Amír Cháh or Ládís, the other to Ladgasht.
14	Galacháh ...	19	228	Routes lead from here (1) to Amír Cháh and (2) via Soráp and Khargushki Cháh to Dálbandín.
15	Rahrav	27	255	A long stage with no water <i>en route</i> .
16	Ladgasht ...	28	283	The only water on this march is at Závag, 25 miles from Rahrav.

GENERAL DESCRIPTION.

Length 283 miles, 16 stages.

Road good and fit for camels but heavy in places over loose shifting sands. Supplies could be arranged for through the *Náibs* of the Khárán Chief, at Nauroz Kalát, and Khárán-Kalát and in small quantities, at Malik Sháh, Mangi Cháh and Hurmágai, but must be carried for all other stages. Fuel and camel grazing obtainable at all the halting places, also water, generally from wells.

From Kalát to Khárán the road follows the old caravan route, a route now not so much used as formerly, since the development of Nushki and the diversion of trade to that place. From Khárán-Kalát to the Máshkél the majority of the trade, principally consisting of wool and dates, goes via the Panjgúr valley. Alternative routes from Kalát to Khárán have already been given. From Khárán onwards there is another route, southwards via Wáshuk (the stages to which are given in the Nushki-Panjgúr route) and thence via Bishija (9 miles), Ror (13 miles), Greshak (20 miles), Palanták (8 miles), Gáren Cháh (12 miles), Mián Rodak (24 miles), Savi

Gaz (18 miles), Ekthai (24 miles) and Ladgasht (10 miles). From Palanták a good road also leads via Shahna (24 miles) and thence direct to Ladgasht, a distance of about 60 miles; this route is however practically waterless, though in Dehgwar water can be got some 6 or 8 feet from the surface by digging wells.

No. 2.—Nushki to Panjgur via Khárán-Kalát and Wáshuk.

No.	Stage.	Approximate Distances.		REMARKS.
		Inter-mediate.	Total.	
1	Táfui	23	23	Over the steep and somewhat difficult Táfui pass. A long stage but scarcity of water would, in the dry season, make it difficult for a caravan of any size to select a suitable site for an intermediate camp.
2	Patkin	16	39	A road to Kalát via the Búbaki pass branches off from here.
3	Nauroz Kalát ..	20	59	A mud fort and some cultivation with a small water mill, where grain could be ground.
4	Khárán-Kalát ...	18	77	A large village, capital of Khárán, with several banias' shops and a strong fort, the residence of Sir Nauroz Khán, Chief of Khárán. Routes lead from Khárán to Dálbandin, Chágai, Kalát and Nál. The Kalát-Máshkél route also crosses here.
5	Zorábád	9	86	From Khárán to Wáshuk there are several routes, but water is scarce on all of them. The stages given are perhaps the easiest, the next best route is Zai (14 miles), Nazari Cháh (23 miles), Nawárimán (10 miles), Lori-ai-Cháh (23 miles), and Wáshuk (17 miles).

No.	Stage.	Approximate Distances.		REMARKS.
		Inter-mediate.	Total.	
6	Bangi Cháh ...	21	107	The following main routes pass through Wáshuk :—
7	Sírag (Náwar) ...	18	125	(1) Khárán to Jálk via Palanták and Noki-Cháh.
8	Noki Cháh ...	14	139	(2) Khárán to Máshkél via Palanták and the Rod-i-Máshkél.
9	Wáshuk ...	13	152	(3) Caravan route to Nál via the Páliáz pass.
10	Gazoi-chakul ...	12	164	A track leads from here to the Rakhshán valley via the Miáni pass.
11	Shahrdosti ...	18	182	Water obtainable <i>en route</i> from pools at Sor-cháh, 13 miles.
12	Mazáráp... ...	8	190	A track leads from here to Rakhshán via the Sabzáp pass.
13	Tank	13	203	Over the Korkián pass which is not difficult. A track leads from the Korkián pass to Palanták.
14	Sorénkik ...	13	216	The Sorénkik Kotal is steep (4,100 feet) and the torrent bed narrow with precipitous sides.
15	Sagár-i-Sing ...	12	228	An alternative route from Mazáráp runs via Korkián (6 miles), Júzh (15 miles), to Sagár-i-Sing (17 miles). There is no water along either route except at the halting places given.
16	Isai (Panjgúr) ...	13	241	Isai Kalát is the capital of Panjgúr. It is a large village with a strong mud fort. The climate is good and supplies plentiful. It is famous for its dates, the groves of which are very extensive. From here routes lead in every direction, every place of importance in Baluchistán being linked up with Panjgúr.

GENERAL DESCRIPTION.

Length 241 miles, 16 stages.

This is the best route between Nushki and Panjgúr. The portion of it from Khárán-Kalát to Nushki was followed by the Makrán Expedition of 1901. Between Khárán-Kalát and Panjgúr water is scarce and its existence at Sirag Náwar, Noki Cháh, Gazoi-chakul and Sagár-i-Sing is doubtful. Camel grazing is obtainable at all stages but scarce at Táfuí, Bangi Cháh, Sirag and Sagár-i-Sing, whilst wood is scarce at Táfuí, Tank and Sorénkik. Supplies would only be obtainable at Nauroz-Kalát, Kháran-Kalát, Wáshuk and Isai (Panjgúr).

No. 3.—*Khárán to Dálbandin via the Tatagár Pass.*

No.	Stage.	Approximate Distances.		REMARKS.
		Inter-mediate.	Total	
1	Darrich	12	12	A footpath leads from here to Kallag and thence to Kohpusht over the Rás Koh range.
2	Gorbandi	16	28	A footpath leads to Eri-Kallag.
3	Zard	18	46	The road goes over the Tatagár pass which is quite practicable for laden animals. A good road leads from Zard to Jálwár (one march).
4	Balluk	10	56	Water is obtainable from springs which are liable to run dry in a dry season, but sufficient water for a small party can generally be relied on.
5	Dálbandin	16	72	Dálbandin is the 7th stage on the Nushki Seistán trade route. It has a <i>thána</i> , a rest house, and a Post and Telegraph office. Water is abundant and grass, camel grazing and fuel can be obtained. An Assistant Superintendent of Police and a Náib Tahsildár are stationed there.

GENERAL DESCRIPTION.

Length 72 miles, 5 stages.

This is the main caravan route from Khárán to Chágai. The road is easy but the water supply is limited. Fuel and camel grazing obtainable for small parties only. Chágai is 24 miles from Dálbandin. A route also leads from Dálbandin to Máshkél.

No. 4.—*Khárán to Padag via Pahrod Pass.*

No.	Stage.	Approximate Distances.		REMARKS.
		Inter-mediate.	Total.	
1	Shand	8	8	
2	Ghar or Dát ...	18	26	
3	Padag	24	50	

GENERAL DESCRIPTION.

Length 50 miles, 3 stages.

Padag is the nearest Post and Telegraph office to Khárán—Kalát and the Khárán Chief's dák is brought by this route. Since the opening of the Seistán route, Padag has become a centre for local trade.

The route is easy for laden camels except at the Pahrod pass which is difficult for heavily laden camels. Water is obtainable on all marches from the bed of the Bunáp river, but no other supplies unless previously arranged for through the Khárán Chief.

No. 5.—*Khárán-Kalát to Nál via Beseima.*

No.	Stage.	Approximate Distances.		REMARKS.
		Inter-mediate.	Total.	
1	Garruk	22	22	A path suitable for footmen but difficult for animals, leads from Garruk to Gidar via the Hajjámó pass.
2	Dáli	17	39	At Pír Sultán, between Garruk and Dáli, an alternative route from Khárán-Kalát via the Soráp pass joins this route. It is shorter than the route via Garruk. From Dáli a route fit for laden animals runs to Gidar via the Siáhták river. The distance is about 24 miles.
3	Drug	10	49	Tracks lead from here (1) to Gidar via Jhur and (2) to Shíréza and thence to Panjgúr via the Rakhshán valley.
4	Ali Muhammad (in Beseima).	8	57	A good road leads to Gidar via Zayak and the Kalghali pass: There is also a route southwest to Panjgúr via Rakhshán.
5	Koda	15	72	A road leads to Jébri via Korásk.
6	Tégháb	14	86	Across the easy Gwaník Pass. At Tégháb this route joins the Kachhi-Makrán route.
7	Nál	8	94	From Nál a good road leads to Khuzdár and others to Béla via Jáu or via Ornách or via Wad, and to Kalát via Gidar, <i>vide Jhalawán Gazetteer.</i>

GENERAL DESCRIPTION.

Length 94 miles, 7 stages.

This is the main and most direct caravan route from Khárán-Kalát to Nál. It is easy for all transport animals. Water is procurable at all the halting places and fuel is obtainable from the jungles. There is camel grazing along the route, but supplies must be carried, though a certain quantity of *bhúsa* and *karbi* would probably be obtainable if arrangements were made through the Chief of Khárán and the Sájidi headman of Gresha in Jhalawán. Ample supplies could be collected at the bania's village in Nál at short notice.

No. 6.—*Wáshuk to Nál via the Páliáz Pass.*

No.	Stage.	Approximate Distances.		REMARKS.
		Inter-mediate.	Total.	
1	Wáshuk to Gresha Kalát.	22	22	<p>At Wáshuk plenty of good water is procurable from the running streams irrigating the date groves. Limited quantities of supplies can be got, if previously arranged for with the <i>Náib</i> of Wáshuk. The road from Wáshuk to Gresha Kalát crosses the Liddi pass which is easy for laden animals and thence across the Soráni-na-Dal plain. At Gresha Kalát water is obtainable from two wells in the bed of the river.</p> <p>From Gresha Kalát, routes lead to—</p> <p>(1) Nágha Kalát via the Soráni or Sichi passes. These are not traversable by laden animals.</p> <p>(2) Khárán Kalát via Jamáli Cháh (23 miles), Kákréji (10 miles), Salámbék (12 miles), Umari Cháh (14 miles).</p>

No.	Stage.	Approximate Distances.		REMARKS.
		Inter-mediate.	Total.	
2	Páliáz	21	43	The road crosses the Páliáz pass which can be made easy for laden animals with little labour. Water is found in places along the road in the bed of the Páliáz river. The camping ground at Páliáz is close to the foot of the Moghalpab peak on the Rakhshán side of the pass. Plenty of water can be got from springs. A road fit for laden animals runs from Páliáz to Nágha Kalát via Lop.
3	Gwaragi... ..	12	55	From Páliáz to Gwaragi two roads run. One via Panihám fit for laden animals and the other via Toláp is a footpath only. The first route is easy and at Panihám is an old Arab well with plenty of good water. At Gwaragi this route joins the Kalát-Panjgúr route via the Rakhshán valley (<i>vide</i> route No. 3, Appendix VIII of <i>Makrán Gazetteer</i>) and follows it as far as Duléri Pathk (<i>vide</i> No. 5 below), about 4 miles from Shiréza Kalát. Plenty of good water is obtainable at Gwaragi from a well. A foot-path leads from Gwaragi to Rághai via Bágh and Dranjuk.
4	Nokcháh	11	66	The road to Nokcháh runs along the Rakhshán valley and is easy. At Nokcháh plenty of good water is obtainable from a well. From Nokcháh a foot-path leads to Rághai via the Gazi pass.
5	Duléri Pathk	10	76	An abundant supply of perennial water can be got here from the bed of the Duléri river. A small quantity of supplies could be arranged for if previous notice were given to the <i>Náib</i> of Rakhshán. The road here leaves the Kalát-Panjgúr route via Rakhshán which branches off via Shiréza Kalát. At Duléri Pathk the road strikes the Kalát Panjgúr route via Rághai (No. 2 of Appendix VIII of <i>Makrán</i>).

No.	Stage.	Approximate Distances.		REMARKS.
		Inter- mediate.	Total.	
6	Koda valley (Saráp).	24	100	The road from Duléri Pathk crosses the easy Kambrán pass into the Zayak valley and leaving the Kalát road at the further side of the Kambrán pass runs via the easy Hokár pass to the Koda valley. Abundance of water is obtainable in the valley from wells and from the Saráp spring, where the camping ground is. A small quantity of supplies can be locally arranged. From the Koda valley, routes lead (1) to Jébri via Korásk, (2) to Gidar via the Kalghali pass.
7	Tégháb	14	114	The route from Koda to Tégháb and thence to Nál has been described in the previous route (No. 5).
8	Nál	8	122	

GENERAL DESCRIPTION.

Length 122 miles, 8 stages.

Camel grazing is abundant everywhere along the route ; also hill grasses for horses can be cut in a good year. Baggage camels can be obtained through the *Náibs* of Rakhshán and Wáshuk ; also sheep.

The Páliáz pass is the only place on the road which presents any difficulty, but a good road could be made through it with little labour.