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RUG MADE IN LAS BELA. [Page 121.]

Baluchistan District Gazetteer Series.

VOLUME VIII.

LAS BELA.

TEXT AND APPENDICES.



ALLAHABAD:

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PREFACE.

The Gazetteer of Las Béla forms the eighth volume of the District Gazetteer series of Baluchistán. For want of any printed literature on the subject, our knowledge of the economic and social conditions of the people was, at the time of the inception of the Gazetteer operations, somewhat limited. M. Muhammad Sulaimán, an official of the Las Béla State, was, therefore, especially deputed to collect material. He spent about two years on this work and, under the guidance of Tahsildár Háfiz Saifulla Khán, collected much useful information. Similarly, information regarding the Levy Tracts was collected by Inspector Chirágh Dín. The material for the greater part of the Gazetteer was afterwards collated and arranged by Gul Muhammad, Head Clerk in the Gazetteer office. Like all other District Gazetteers of Baluchistán the compilation of the Las Béla Gazetteer was commenced by Mr. R. Hughes-Buller, I.C.S., who visited the Levy Tracts in 1903, and wrote the Physical Aspects section, and parts of the section on Population in Chapter I; the sections on Fisheries, Weights and Measures, Material Condition of the People, Arts and Manufactures, the Earlier Trade, and Telegraphs in Chapter II; the whole of Chapter IV with the exception of the Miniature Gazetteer of the Levy Tracts; and the Route Lists. The article on Geology was kindly supplied by Mr. Vredenburg of the Geological Survey of India, and notes on Botany were furnished by Major D. Praine, late Director, Botanical Survey of India. The remainder of the Gazetteer was revised by me with the assistance of RaiŠáhib Jamiat Rai, Special Gazetteer Assistant.

Much useful information has been derived from a report on the land tenures of the State written in 1899, by Major M. A. Tighe, Political Agent, Southern Baluchistán, and from the reports furnished by the Jám for the years 1904-5 and 1905-6, which are embodied in the Administration Reports of the Baluchistán Agency. A Bibliography of other books relating to Las Béla, of which use has been made, will be found at the end of Chapter IV.

The whole of the draft has been examined by the Officiating Wazír, M. Ghulam Husain, and Lieutenant H. Lawrence, Assistant Political Agent, Kalát.

Thanks are due to the officials of the State for the assistance they have so willingly rendered and especially to Khán Bahádur Háji Ahmad Yár Khán, the Wazír, and Háfiz Saifulla Khán, late Tahsildár at Las Béla.

July, 1907.

C. F. MINCHIN, MAJOR.

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CHAPTER I.

DESCRIPTIVE.

The Native State of Las Béla is situated on the southern coast of Baluchistán, between $24^{\circ} 54'$ and $26^{\circ} 39'$ N. and $61^{\circ} 7'$ and $67^{\circ} 29'$ E., with an area of 6,441 square miles. It is bounded on the north by the Jhalawán Division of the Kalít State; on the east by the Kátthar Range which separates it from Sind; on the south by the Arabian Sea; and on the west by the Hála offshoot of the Pab Range.

PHYSICAL
ASPECTS.
Boundaries.

The eastern boundary was defined on the representation of the Commissioner in Sind between November 1852 and August 1854 by Lieutenant C. J. Stenart, Assistant Collector of Karáchi, in conjunction with a representative of His Highness the Khán of Kalít. From a point a few miles above Pési Lak where it meets the northern boundary, the eastern boundary line runs along the watershed of a very long, high hill called Khírthar or Kírthar. From a pillar on this hill near Lop, the boundary crosses the valley in a westerly direction to a pillar on the Mehee (Méhi) hill following the crest of this hill to a pillar on its southern extremity; then crosses to a pillar on the extreme southern end of the Bhédur range; from here it takes a southerly direction across a stony plain to the broken range of low hills called Mol, runs along this range till it reaches a pillar near its extremity, from which it turns westward to a pillar at Kund, following the course of the Kand Nullah till it reaches the Hab river; from here the boundary follows the left bank of the Hab river till it reaches the sea. Subsequently in 1861, the boundary line was surveyed by Captain G. W. Macaulay, Commandant, 1st Regiment, Sind Horse.

PHYSICAL
ASPECTS.

On the south, the coast line extends from the mouth of the Hab river to Kalnat Bay, a distance, as the crow flies, of about 250 miles.

The northern boundary of Las Béla with Jhalawán has not yet been defined. In former, and indeed until quite recent times, Béla was part and parcel of Jhalawán. Though at the present time the distribution between the territories of the Las Béla State and the adjoining tribal territory is becoming more marked, no boundary has yet been defined, and in fact the boundary line as far as the point above Hingláj where the three boundaries of Las Béla, Jhalawán, and Makrán meet, is the subject of disputes now pending and, therefore, any attempt to describe the northern boundary of Las Béla could only be misleading.

The exact western limit of Las Béla near Khor Kalnat has long been a subject of dispute. So far back as 1862 it formed a matter of contention between the *váib* of Kéch and the Jám of Las Béla, the former claiming that Makrán extended to the Basol and the latter that the boundary of Las Béla ran as far as the Rumber river. Sir F. Goldsmid, when engaged in making arrangements for the protection of the proposed Indo-European Telegraph line between Karáchi and Gwádar wrote on the point at issue as follows:—
“My impression on informal, but as it appeared to me good evidence taken in the actual locality of dispute, was that the true boundary would be found in a line drawn from a point intermediate to the two places beforenamed (*i.e.*, the Basol and the Rumber). I accordingly suggested in my English letter that Khor Kalnat should be held to be the terminus at the seaboard, and that the bed of the Makola hill stream should represent the prolongation inland.”
Eventually, as the matter was still under dispute “Khor Kalnat or its vicinity” was entered in the agreement* with the Jám of Béla as indicating the point to which the Jám’s

* *Aitchison's Treaties*, Vol. IX, No. CLXXXII, pages 401-2.

ORIGIN OF NAME AND CONFIGURATION

responsibility for the protection of the Indo-European wire extended.

PHYSICAL
ASPECTS.

In 1904 the matter received the attention of Major Showers, C.I.E., Political Agent, Kalát, and the sandhill referred to by Major Goldsmid having been located at a small eminence 2 miles and 80 yards to the south-west from a point near Jihand Cháh on the Indo-European Telegraph line, the Local Government, in 1905, finally settled the boundary line as running south from this sandhill to the nearest point thus reached from the respective territories, the country to the east being considered as Béla territory and that to the west as Makran.

The State derives its name from the word Las which signifies a plain, the greater part of the country being a perfectly flat plain. The whole of the eastern part of the State comprising the Levy Tracts and the Kanrách *niábat* is mountainous; the centre comprising the greater portion of the State is a triangular level plain with its base on the sea. There is a tradition amongst the natives that at a remote period the valley was an inlet of the sea, and from its extreme flatness, alluvial formation, and small elevation above the level of the ocean, this was in all probability the case. Along the seaward base of the Las plain, a confused mass of undulating hillocks, eighty or a hundred feet high, covered to some depth with loose sand and thinly overrun with creeping plants, extends about 8 miles inland, and in the small hollows and plains between them, which are so low as to become saturated at high tide by the sea, the land produces nothing but saline shrubs or coarse reeds. The western division consists of a narrow strip of coast stretching past Ormára to Khor Kalmat. Near the coast, there is scarcely a tree or a bush to be seen, and the country has a most barren and desolate aspect.

Origin of
name and
configura-
tion.

The following extract from "Memoir of the Province of Lus and Narrative of a Journey to Beyla" by Commander T. G. Carless gives a description of the country :—

PHYSICAL
ASPECTS.

“Beyond the sandhills, the level plains commence, and small patches of stunted tamarisk trees appear here and there; but as you approach Layaree (Liári) they attain a greater height and the jungle becomes dense. From that village to Beyla, the face of the country everywhere presents the same appearance in its general features, and in the vicinity of the different streams a large portion of the land is under cultivation; but beyond these spots it is either covered with saline bushes, or thick tamarisk jungle, and from the poverty of the soil would not yield sufficient to repay the cultivator for his toil in clearing it. In some of the jungles the *babúl* (*Mimosa*) is abundant, and in others the trees are withered and leafless for miles; and there is no sign of vegetation save in the undergrowth between them. About and above Beyla, the tamarisk and *babúl* almost entirely disappear, and are succeeded by a tree which from a short distance appears like a species of willow, and is so high and bushy, that at those places where it abounds, it forms thick extensive woods.”

The coast.

The country along the coast is, owing to scanty rainfall, the salt nature of the soil and physical conformation, mostly an uninhabited desert, presenting a wilderness of hills and cliffs with swampy or arid clay plains. Water is everywhere had and difficult to get, and supplies are obtainable at the villages only in small quantities. From the mouth of the Hab river, the coast line runs in a general north by east direction for about 18 miles with a succession of rocky points and little bays and thence turns to north-west and west by south becoming sandy with sandhills covered with small brushwood as far as the Hála hills. From this point the land between the Hála mountains and Rás Malán appears as a succession of rugged mountains, generally of light colour, with lower whitish clay peaks. The seaboard is low and sandy as far as the cliffs near Kuchali Bundar. The shore continues low further westward for about $2\frac{1}{2}$ miles when the aspect changes by the occurrence, near the beach, of

a small oblong hill called Jabal Ghuráb which at a distance appears like an island. Four miles beyond this hill occurs another chain of rocks called Jazínāt Chahárdak lying close to the shore and reaching a height of 20 to 30 feet. From these rocks to Jabal Hab, the shore is low, but at a point lying about a mile to the west of the entrance to the Hingol river a ridge of low hills comes close down to the sea. These hills are succeeded by the Malán cliffs which extend along the beach westward for a distance of about 20 miles from the Malán point after which the coast is low and sandy as far as Ornára. Further westward to Khor Kalmat, the coast is a desert with offshoots of the Talár Band hills running nearly parallel with and gradually approaching the coast.

The principal hill ranges are the western slopes of the Kírthar mountains as far north as Lak Phúsi; the main ridge of the Pab Range with part of the Khudé or Khudo and the whole of the Mor offshoot of the Pab Range; and on the west the lower slopes of the Makrán Coast Range including the Táloi and the Batt. A detailed account of the Kírthar and Pab ranges will be found in the *Jhaluacán Gazetteer*; and of the Makrán Coast Range in the *Gazetteer of Makrán*.

This range is like the Khudé and Pab Range proper, an offshoot of the great mass of mountains which lie to the south of the Simán branch of the Koláchi river and between the Hab on the east and the Gidar Dhor on the west known by the general term of the Pab Range. Up to Mérehwári *chauki* on the south it is called the Mor. Its general direction is from north to south and parallel to the Pab Range to which it is connected on the north by the Kanrách Lak or pass. Between it and the Pab lie the valleys of the Khárari or Kanrách and Windar rivers and of the Mithri, Mohbar and Chabéchi torrents on the south. On the west lies the great alluvial plain of Las Béla. As the range tapers southwards it gradually decreases in height from 4,671 feet near the Junrér or Junér pass to the

Hills.

The Mor
Range.

CHAPTER I—DESCRIPTIVE.

PHYSICAL ASPECTS

Waruind hill, 1,742 feet above sea-level, whence the downward slope continues towards the sea. The drainage on the west is taken off towards the basin of the Poráli by the Kulari and Gajri on the north and by the Pipráni, Waiará, Dhíjo, Watto Wíngoi, Méndiári and Mohbár on the south. Little flood water, however, actually reaches the Poráli as it is mostly taken off higher up for purposes of irrigation. Nestling in the hills at the north end is to be found the tiny valley of Pír Kunána through which the Béla-Kaurách road passes. On the west are the openings known as Gora and Gadáni, whilst the grassy plain known as Séngar lies near the head of the Mohbár. None of the places are of particular interest. The total length of the range from opposite the Kanrách is about 93 miles, whilst its breadth varies from 16 miles on the north to about 10 miles on the south. The eastern side is, for the most part, abrupt and inaccessible, but to the west the slope is gradual. The Uchars peak, 3,898 feet, in the centre of the range, is the only one which is well known locally. Among passes traversable by loaded camels the Naran pass is the easiest. It lies on the route from Uthal to Sháh Biláwal. The slopes of the hills are bare and bleak and, except in the hollows and torrent beds, there is little vegetation. Thorny bushes, such as the cactus, are found in fair abundance. In a few places there are black-plum (*jámun*) and tamarind trees. Among the trees are the *khor* (acacia), *gugal* and *gangi*; dwarf-palm and olive are also found in the northern part of the range. Honey, in good years, is abundant, the bees being especially fond of the *thor* or cactus plants. With good rains the ravines produce much grass. The most common is *poi* and others are known as *sén*, *gam* (*Panicum antidotale*) and *dráman*.

Hyenas and wolves are plentiful and there are also leopards and bears. Sind ibex and mountain sheep are scarce. Snakes are found here and there.

Rivers.

The largest rivers are the Hab and Poráli. Minor streams include the Khárari and the Windar. The Hingol

THE KHARARI.

and the Phor, which rise in the Jhalawán hills, only flow for a short distance in Las Béla. They traverse the Jhalawán country for the greater part of their course and fall into the Arabia sea a few miles below the point at which they debouch into Las Béla territory. A detailed account of the Hab river and of the Hingol or Gidar Dhor, which is the largest river in Baluchistán, will be found in the *Jhalawán Gazetteer*.

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The Poráli river from its entrance to the Las Béla State as far as Mángia runs over a stony course and has low banks. From Mángia to Sheh the course is well defined passing through clay soil. At Sheh owing to the construction of a dam across the bed the water is distributed and again loses itself, flood water eventually reaching the Hor (brackish swamp) to the west of Miáni. It is said that in former days there was a branch which took off at Mángia and ran *via* Khairo-kot* (old Béla) into the sea. About 5 miles north of Sheh a branch of the Poráli known as the Títán river takes off, and owing to the silting of the main stream, it now carries a greater part of the water. This branch originally fell into the Hor or swamp near Gágo, but in recent years a change has come over its course, and in high floods the greater part of the water joins that of the Watto river which is a continuation of the Khárari river and flows into the Siránda lake.

The Poráli.

The only places at which there is permanent irrigation from the Poráli river are Welpat and Sinjári. Flood water is much used at the same places, large amounts being carried by the Narg stream to irrigate the lands round Béla. The water is again diverted by *bunds* near Sheh, and in the Títán river at the spot where the road from Liári to Uthal crosses it.

This river is known as the Kanrách in the upper part of its course and lower down as the Khárari. Its total length from its source at Sham Khárari near the Kanrách pass to

The Khárari.

* Also called Kahíro Kot.

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its junction with the Títán branch of the Poráli is about 80 miles. Up to its point of exit from the Mor hills it flows over a stony bed. From its source to Dhudhar it follows the Kanrách valley between the Pab and the Mor ranges. It then enters the Mor Range and emerges into the Las Béla plain near Pír Kambura in the Uthal *niábat*. Here it is split up into various channels which irrigate the surrounding tracts. The eastern channel is known as the Khántra which eventually joins the Watto and finds its way to the Siranda lake. On the west, a multitude of branches carry the surplus irrigation water to the Títán.

In the Kanrách valley and up to Pír Kambura it has a slight perennial flow of water. When traversing the Mor hills its course is confined on either side by high cliffs. In the Kanrách valley its sides are low. There is a considerable growth of dwarf tamarisk in the bed of the stream. Uthal and its neighbourhood depends in a large measure for its fertility on the floods brought down by the Khárari stream. The Satari and Kahewári tracts depend for their irrigation on the waters of the Khántra. Its principal tributaries are the Naran, the Gachéri, the Bám, the Tikiáro and the Dhírjo.

The Naran joins it in the upper part of its course and the Gachéri from the north as it exits from the hills.

The Windar.

The total length of the Windar from Sham Windar (the water parting at the southern end of the Kanrách valley which divides the basin of the Khárari from that of the Windar) to the sea is about 63 miles. Receiving its water from the Pab hills on the east and from the Mor range on the west it follows a south-westerly direction over a stony bed with shallow banks. Its course throughout is zigzag and below Sánd it runs close under the flank of the Mor hills. Near its junction with the Lángro it turns westward and it breaks through the Mor Range in a south-westerly direction, and following a tortuous course for about 24 miles issues from the hills at Pusht-áb where there is a perennial

pool of water. From here the course lies directly to the west and is stony up to Miránpír and then sandy up to its mouth.

At Band Windar a part of the stream is taken off for irrigation on the north by an artificial dam. The overflow from the dam goes to the Siranda. The main channel below the dam is frequently divided by islands covered with grass and tamarisk.

From near Sáud, opposite the Ghar pass, there is a perennial stream as far as Pusht-áb in ordinary years, but it is small and liable to dry up in years of drought. At Pusht-áb the water is absorbed in sand. The lower portion is always dry except in the flood season. There are pools near Miránpír and Sháh Janál.

The chief confluent of the Windar are the Sáud, the Gadaro, the Lángro and the Mithri all of which rise in the Pab Range. The largest is the Mithri which joins it near Pusht-áb. None of them have any supply of water.

Its banks from the source of the river to its entry into the hills are not high. Its course within the Mor hills is bordered on either side by perpendicular rocks.

Dwarf-palm is found in the upper part of the stream. Tamarisk and other bushes cover the banks throughout its course. A few *lohíra* trees grow between Pusht-áb and Band Windar.

The width of the river is about 130 yards near the junction with it of the Sáud River.

This lake is about two miles to the north of the Miáni village. When full, it is about 9 miles long and 2 miles broad. Its general situation is north and south. The average depth of water in the cold weather is 3 to 5 feet, but the part known as *kun* in the south-west corner attains a depth of 22 feet. On the occurrence of floods the level is raised some 10 or 12 feet. The combined waters of the Títán and Khárari and several minor streams unite in the Watto and enter the lake from the north; some of the over-

Lak
Siranda.

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flow water of the Wīndar also reaches it owing to the presence of the dam known as Band Windar. The water is brackish but is drunk by the cattle of the neighbouring villages.

The lake has been formed by the gradual recession of the sea. The western side of the lake consists of sand-dunes which have now covered an artificial dam made by Jám Mír Khán II to prevent the egress of the water. On the east there is high grass and dwarf tamarisk which form a refuge for the wild pig. Thousands of water-fowl resort to the lake in the cold weather and there are many small fish. There are no boats on the lake, but if required they can be procured from Dám.

As the water recedes in the cold weather portions of the banks are taken up for cultivation of mustard.

Miani hor.

This back-water extends in a curve running westward from Dám on the east. It is about 28 miles long and 4 miles broad. The shore on the north side is low and muddy and near Guru Chéla there are large mangrove swamps. On the south, sandhills extend between the back-water and the coast but have little vegetation except *Calotropis gigantea* (*ak*) and the bush known as *lána* (*Haloxylon salicornicum*). In former days pilgrims to Hingláj used to cross the mouth of the swamp at Dám and then traverse this sandy belt, but nowadays this route has been abandoned. As far as Gágu or Gágu Bandar the swamp is navigable by large native crafts (*dangis*), and it is by this route that most of the trade to and from Liári is carried. On the west, the water becomes shallower and it is only navigable by canoes or dug-outs.

A few duck are to be found in the swamp in winter; the fish are chiefly *lujar* (sardines); other kinds are not plentiful. Oysters are found in the mangrove swamps north of Dám. In winter the shores of the swamps are full of camels belonging to the Sangur tribe, which are brought here to graze. These animals are very clever at getting about the swamps. If one gets bogged, it throws itself on its side and works itself along till it gets to firmer ground.

The Chandra Gups or Chandra Kups (known by the Baloch as Battan or Buttam) are a feature of special interest along the Béla coast. In Persia they are called *Daria-Oham*, "the eye of the sea." They are to be found at different places along the coast, there being three between Phor river and Kuchali Bandar in Las Béla and others near Ormára. There are also said to be others near Gwádar. They differ in size, being sometimes large and sometimes small. They also differ in height, that near Kuchali Bandar rising as much as 307 feet above sea-level. They are always of conical form with the apex flattened and discoloured. Sometimes the slope of the sides is gradual and sometimes steep. They are generally furrowed from the flow of water down them and some of them have numerous cavities near the base which reach far into the interior. The basins are full of liquid mud. The circumference varies according to the size of the volcano, being in some cases as much as three hundred feet. The liquid mud is sometimes close to the top of the cone, whilst at others it sinks many feet below the surface, in some cases almost to the level of the surrounding plain. When in action, a few small bubbles first appear on the surface which are repeated at an interval of some 25 seconds. Following the bubbles a part of the mass is heaved up and a jet of liquid mud, about a foot in diameter and a foot high, rises accompanied by a bubbling noise; sometimes several jets rise simultaneously. In some cases the bubbling is so slight as to be hardly perceptible. So tenacious is the mud in some cases that coconuts, which Hindus throw on it, do not sink.

In one case, which was noticed by Lieutenant Hart in his "Account* of a Journey from Karáchi to Hinglách" in 1840, it was found that the crater of the volcano was divided, one side being filled with mud and the other with clear water. The mud surface was frequently agitated but in the water bubbles were only occasionally discernible.

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The Hindus look on the volcanoes as the habitation of a deity and consult them in the same way as the Delphic oracle was consulted in times of old. They throw coconuts and bread into the crater and receive their reply in the shape of an answering gurgle. Another story regarding them is that there are 84 of them and they spring from 84 parts of a ball of ashes thrown to the ground in a paroxysm of anger by Siva. The Muhammadans have no superstitious reverence for them.

Colonel Goldsmid, who saw some of these mud volcanoes, considered that the sea was the immediate agency causing the bubbles and that many of the *shor* or white clay hills further inland exhibited resemblances to the Chandra Gups. The influence of the sea being removed, the Chandra Gups become shrivelled and furrowed heaps bored through with cavities.

In connection with these arguments it may be noted as a curious fact that all along the Makrán Coast portions of the sea become discoloured and smell horribly at different times of the year. This discoloration, which looks as if a preparation of thick reddish brown soap and water had been diffused in the sea, occurs in large isolated patches, sometimes in streams and sometimes as far as the eye can reach. No one knows the cause but all fish which enter the discoloured water are killed and the discoloration generally travels towards the shore. Near the Ormára volcanoes which are nearly always active, the hills are full of sulphur springs. Can it be that the presence of the mud volcanoes on the shore and the proximity of the sulphur springs have any connection with the discoloration of the water and that irruptions under the sea cause this curious phenomenon?

Harbours.

Sonmiáni and Ormára are the chief ports, detailed accounts of which are given in chapter IV of this Gazetteer. Shoals at the entrance of the bays necessitate ships anchoring at a distance of 1 to 3 miles from the shore and are a great drawback. Landing, except in fine weather, is also rendered

very difficult by the roughness of the surf. Owing to the absence of any arrangements for landing, merchandise and animals have to be transported from ships to shore in open boats.

.. Khor Kalmat is another important creek whose eastern shores are in the Las Béla State. A detailed description of Kalmat will be found in the *Makran Gazetteer*.*

The following account of the geology of Las Béla has kindly been supplied by Mr. E. Vredenburg of the Geological Survey of India :— Geology.

“From the geological point of view, the State can be divided into three principal regions; the alluvial plain surrounding the capital and extending southwards up to the bay of Sonmiáni and the hilly regions situated respectively east and west of that plain.

“The plain itself consists of alluvium deposited by the Poráli and other rivers, the portion nearest the sea-coast being probably very recent. At the edge of the plain, round the margins of the adjoining hilly regions near the sea-coast one observes old raised sea-beaches which may be of late pleistocene age, and are situated some fifty to eighty feet above the present sea-level.

“Of the two hilly regions, that to the east of the alluvial plain exhibits the greatest variety of rocks ranging in age from liassic to oligocene. They form anticlinal ranges separated by synclinal valleys, striking a few degrees east of south, except near the sea-coast where the strike veers too slightly west of south. The oldest beds which are of liassic age consist of fossiliferous dark shales and limestones particularly well exhibited in the Pab Range towards the northern frontier of the State. They are overlaid by black splintery shales known as the ‘belemnite beds,’ and these in their turn are overlaid by the ‘parh limestones,’ brilliant red and white, regularly bedded limestones of lower cretaceous age. These rocks, besides many

* Pages 275-6, *Makran Gazetteer*.

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exposures in the Pab Range east of Las Béla, constitute the promontory at Gadáni.

“ The overlying rocks are an enormously thick series of massive sandstones of upper Senonian age (Upper cretaceous) known as the Pab sandstones from their constituting the bulk of the Pab Range throughout Jhalawán, and in the northern part of Las Béla State. They are accompanied especially in their uppermost beds by volcanic conglomerates corresponding with the Deccan Trap of the Indian Peninsula. The denuded cores of the volcanoes from which these eruptions issued are represented by enormous intrusive masses of basalts, porphyries and serpentines, especially well exhibited near Sháh Biláwal.

“ These cretaceous rocks are overlaid by eocene shales and sandstones (Lower Khírthar), and limestones (Middle Khírthar) forming the southern extremity of the Pab Range, and the anticlinal ranges near the Sind frontier. The Hab valley is still occupied by newer beds, chiefly sandstones full of large foraminifera, belonging to the genus *Lepidocyclina*; these beds correspond with the Nári series of Sind whose age is oligocene.

“ The hilly region situated west of the alluvial plain of the Poráli and extending along the Makrán Coast consists of greenish gypsiferous shales or clays, interbedded with calcareous sandstones and overlaid by massive white sandstones, all of which belong to the system variously described in geological works as the Khojak beds or as the Makrán series, and which corresponds with the Nári and Gáj of Sind, and with the oligocene ‘flysch’ and the ‘mollasse’ of Europe. In the neighbourhood of the Makrán Coast, these beds have somewhat different appearance to that which they exhibit in the ranges from which their name of ‘Khojak shales’ was first derived. This is on account of their much less pronounced degree of disturbance owing to which the argillaceous rocks, elsewhere compressed with shales or slates, have remained in the state of friable clay,

scarcely differing from the marine ooze which originally constituted them. The huge masses of white sandstones which overlie these clays and constitute the Peninsula of Ormára and the beautiful hill ranges of Hingláj are somewhat newer than the bulk of the Khojak group, their age being lower miocene.

“ Owing partly to the less scanty rainfall, and partly to the presence of impermeable clay beds and absence of fissured calcareous masses, the topography is much more like that produced by normal denudation than in the limestone districts of Baluchistán : the synclines constitute the hill ranges, the anticlines the intervening low ground, a disposition which is just the reverse of that observed in the neighbouring calcareous districts. The lower ground occupied by the anticlines exhibits an extraordinarily complicated topography of small hills consisting of shales weathering into mud, riddled by a network of innumerable ramified ravines and steep channels of diminutive size. The immense mural escarpments of the overlying massive white sandstones tower over the confused mass of the mud hills, with a grand simplicity of outline that forms an imposing contrast. Gaseous, and perhaps liquid hydrocarbons in a state of pressure, have gathered along the buried anticlinal roofs of lower masses of permeable sandstones underlying the impermeable clays which generally impede their passage upwards. But they have occasionally forced their way through fissures traversing the impermeable covering, and reach the surface, forming remarkable mud volcanoes all of which are situated along the axes of anticlines, that is, wherever these underground reservoirs come nearest the surface. The existence of liquid hydrocarbon (petroleum) is doubtful, for only gas reaches the surface, accompanied by a flow of liquid mud and salt water which unceasingly ooze out. Occasionally during paroxysmal eruptions the gases ignite spontaneously. The size of some of these mud volcanoes, both as regards the height of their cones and dimensions of their constantly

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active craters, is quite exceptional. The sacred hill known as Chandrakup, which rises near the sea-coast, is about 300 feet high from base to summit, and has a crater nearly 60 feet in diameter. It is one of the largest mud volcanoes in the world. A neighbouring active crater has a diameter of 180 feet.

“Detailed geological accounts of the State have not yet been published. The adjoining Province of Sind has been described by Blanford in volume XVII of the Memoirs of the Geological Survey of India.”

Botany.

The following account is extracted from a note supplied by Major D. Praine, late Director, Botanical Survey of India.

The vegetation of Las Béla is very scanty and consists of a desolate scrub. Even in spring no annuals appear to diversify the scenery, and the undershrubs are remarkably similar in external appearance. Woody, stunted, thorny, not above a foot high, with round cushionlike outlines, bleached stems, and a few leaves, they look like skeletons of plants, the grey ghosts of a vegetation which has perished of thirst. The glaucous aspect of all, and the universality of spines, are remarkable. Petioles, leaves, midrib, stipule, branches, bracts and calyx are (some in one case and some in another) stiff and prickly. The *Euphorbia nerifolia*, *Caragana polyacantha*, *Convolvulus spinosus*, *Fagonia Arabica*, *Acanthodium spicatum*, *Otostegia Aucheri*, *Pycnotheca spinosa*, *Lycium Europaeum*, *Prosopis spicigeru*, *Acacia Farnesiana*, *Acacia rupestris*, *Asparagi* Sp., *Boucerosia aucheriani*, *Tecoma undulata*, *Rhazya stricta*, *Withania coagulans*, *Zizyphus jujuba*, *Salvadora oleoides*, *Ochrade-mis Baccatus*, *Calotropis procera*, *Catha*, *Vitex Bicolor*, *Gaillonia Exiantha*, *G. Hymeno-Stephana*, *Withania som-nifera*, *Achyranthes lanata* and many *Tragacanthine* or thorny *Astragali*, present every variety of sharp and repulsive spines; while *Capparis aphylla*, and a bushy *Salsola*, with their stiff rod-like, leafless stems, fill up the measure

of as desolate and offensive a vegetation as can be imagined. Even in the water-courses the stiff leaved fan-palm and the rigid tamarisk (a decaudrous species with foliage rough to the touch, and not feathery as in the common kinds) are conformable to the general appearance. This is the camel's region, for on these plants, almost unapproachable from the hedgehog-like armature, the camel feeds with a relish which shows that these spines, prickles, and thorns act only (like pepper and capsicum to us) as a gentle fillip to his digestion. But in the eastern parts of the State there are exceptions to the prevailing sterile aspect. There are little valleys, such as Sháh Biláwal, in the Pab mountains where a spring of water will have encouraged a more profuse vegetation. On the coast, mangrove swamps also occur.

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Sind ibex and mountain sheep are numerous in the hills. Ravine deer are plentiful in the plains of Sheh and Liári. Hyenas are met with mostly in the Hála hills, and wolves and wild pig in the forests of Sheh, Liári and Uthal. Leopards and black bear are also found occasionally in the Pab hills and the porcupine is seen more or less all over the country. Ant-eaters are not uncommon. Hares and black and grey partridges are plentiful in the forests; and the Siranda lake and the larger swamps swarm with water-fowl of every description. Many varieties of fish are caught off the coast.

Fauna.

The climate of Las Béla is, taken as a whole, more salubrious than that of the adjoining District of Makrán. The coast has a more moderate and moist climate than the interior and the weather is generally remarkably fine. The climate of the interior is subject to considerable variation. Only two seasons are recognised, winter and summer. Generally speaking, the winter extends over the six months November to April, but in March and April the climate is temperate and it is only in the months of November to February that the cold is great. The weather is delightful in these months and the atmosphere is clear, dry, cool and

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crisp. The coldest part of the winter occurs during the *chilla* (40 days) beginning about the 21st of December, during which period the temperature ranges between 58° and 76°. May to October constitute the summer. The temperature is, however, moderate during August, September and October. During May to July, the heat is oppressive and, in spite of occasional showers which tend to cool the atmosphere, is severely felt by the inhabitants. As in the winter, the hottest part of the season is confined to the *chilla* falling between 21st of May and 30th of June. The temperature during these 40 days is the highest and varies from 108° to 118°.

Along the coast, a sea breeze springs up at midday throughout the summer to catch which the houses of all the better classes are provided with windsails in the roof.

Rainfall.

A rain gauge was established at Béla in 1905, and the total rainfall recorded in the year 1905-6 was 7.9 inches. The rainfall is capricious and uncertain. Most of it is received in the summer during June, July and August, but a little rain falls also in the winter during January and February. The latter is called *vándo* by the natives, and the local proverb that the *vándo* rainfall leaves one side of a tree dry conveys an idea of the moisture that it affords.

Winds.

The prevailing winds along the sea-coast are the *zir-gwát*, *sidro* and *kama* or *noashi* which generally blow between August and January and are considered beneficial to health and crops; *kosh*, which lasts during February, March and April, is injurious to health and to the fish, produces bad weather at sea and is preventive of rain; and *shumál* which lasts from May to middle of September and which, if not heavy, is considered beneficial to health and crops. Winds which occasionally blow are *gor*, *náshi* and *chili*.

The winds which generally blow in the interior of the District are the northern wind *uttar* or *luk*, the southern wind *shumál* or *dalkhaní* and the western *uláhndi*. In winter the *uttar* or *luk* is bitterly cold and causes pneumonia

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the *dakhani* sea breeze contains moisture, is beneficial to health, and is regarded as very favourable by the fishermen; the *shandi* blows a few days only at the time of sowing the autumn crops and also when the ears begin to form, and experienced cultivators avoid sowing seed when it is blowing as it dries the grain and prevents its germination.

The cyclones of the Arabian Sea do not reach the Las Béla coast but strong gales accompanied by heavy rain occasionally do damage. The more important storms which have occurred within living memory are those of 1875, 1886, 1897 and 1902. The one which occurred in June 1902 was most violent and disastrous causing considerable damage to life and property. In the Miáni and Uthal *niábats* a large number of domestic animals were killed. In Ormára, much damage was done to property, houses and boats and twelve lives were lost. Earthquakes are not of common occurrence.

Cyclones, etc.

Only now and then in the course of time can any authentic facts be gleaned regarding the early history of Las Béla, and it is not till the rise of the Aliáni family of the Jámot tribe in the middle of the eighteenth century that the province emerges into the clearer light of ascertained history. Alexander the Great appears to have passed through Las Béla on his way back from India, and, according to the account* of his march given by Sir Thomas Holdich, left Patala in Sind about the beginning of September 326 B.C. to push his way through the country of the Arabii and Oritae to Gedrosia (Makráu) and Persia. One division of his troops, under Nearkos, he sent by sea, and the remainder he conducted himself by land. In his march through southern Baluchistán, he kept as close to the sea as possible in order to help the victualling of his ships. The Arabii occupied the country between Karáchi and the Poráli river in Las Béla, and the Oritae and Gedrosii apparently combined with other tribes to hold the country that lay beyond the Poráli

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Greek period.

* A retreat from India by Colonel Holdich, *Journal of the U. S. I. of India*, April to June 1894, page 115.

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or Arabius, as it was then called. Alexander followed the old mediæval route, which connected Makrán with Sind in the days of Arab ascendancy, a route that has been used as a highway into India for nearly eight centuries. This is not the route, however, which now connects Karáchi and Las Béla. Sir Thomas Holdich surmises that at that time the configuration of the coast was very different to what it is now and that the sea extended at least to Liári, in the basin of the Poráli. Alexander must, therefore, have crossed the Poráli (which then perhaps ran in a channel far to the east of its present one) at a point not far south of Béla, and then we are told he "turned to his left towards the sea," and with a picked force made a sudden descent on the Oritae. A night's march through desert country brought him in the morning to a well inhabited district. Pushing on with cavalry only he defeated the Oritae, and then later joining hands with the rest of his forces he penetrated to their capital city. For these operations he must necessarily have been hedged in between the Poráli and the Hála Range, which he clearly had not crossed as yet. Arrian tells us that the capital city of the Oritae was but a village that did duty for the capital, and that the name of it was Rambakia. Alexander committed it to the care of Hephaestion that he might colonise it after the fashion of the Greeks. Hephaestion, however, did not stay long there as we find him rejoining the main army soon afterwards. Sir Thomas Holdich is of opinion that the present Kahíro Kot to the north-west of Liári and commanding the Hála pass, may probably have been the site of Rambakia. From Rambakia Alexander proceeded with half his targeteers and part of his cavalry to force the pass, which the Gedrosii and Oritae had conjointly seized "with a design of stopping his progress." This pass was probably the turning pass at the northern end of the Hála, and here Alexander defeated the Oritae, who apparently made little resistance. Afterwards, Alexander appointed Leonnatus with a picked force in place

of Hephaestion to support the new governor of Rambakia, and left him to make arrangements for victualling the fleet when it arrived, whilst he pushed on through desert country into the territory of the Gedrosii by a road very dangerous, and drawing down towards the coast. Sir Thomas Holdich considers that in this march Alexander must have followed the valley of the Phor river to the coast and thence along the coast till he reached the neighbourhood of the Hingol river. An account of this tract in Alexander's time was written by Aristobulus. It was here that the Phœnician followers of the army gathered their myrrh from the tamarisk trees and Aristobulus describes in most graphic terms the mangrove swamps and euphorbias, which still dot the plains with their impenetrable clumps of prickly "shoots or stems, so thick set that if a horseman should happen to be entangled therewith, he would sooner be pulled off his horse than freed from the stem." It was somewhere near the Hingol river that Alexander made a considerable halt to collect food and supplies for his fleet.

Meanwhile Nearkos, with the fleet after having waited in a haven somewhere near the modern Karáchi till the monsoon should moderate, emerged thence about the beginning of October, and rounding Cape Monze touched at Morontobara which Sir Thomas Holdich is of opinion was probably the great depression of the Siranda lake. The fleet next put in at the mouth of the Poráli or Arabius river, not far from Liári. Between the Arabius and Kokala (which was three days' sail and about answers to Rás Kachári) bad weather was encountered and two galleys and a transport lost. At Kokala the fleet joined hands with the army again. Here Nearkos formed a camp and it was "in this part of the country" that Leonnatus defeated the Oritae and their allies in a great battle, wherein 6,000 were slain, and it was after this victory that the crowning of Leonnatus with a golden crown by Alexander is said to have taken place. In the vicinity of Kokala Alexander had with much difficulty collected

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ten days' supplies for the fleet, which were put on board and the fleet proceeded to the estuary of the Hingol river and from this point all connection between the fleet and the army appears to have been lost. It was at the mouth of the Hingol that a skirmish took place with the natives, who are described as barbarians clothed in the skins of fish or animals, covered with long hair and using their nails as we use fish knives, armed with wooden pikes hardened with fire and fighting more like monkeys than men. From here Nearchos's voyage can be traced past the great rocky headland of Malán, still bearing the same name that the Greeks gave it, to the commodious harbour of Bagisara, which is probably the eastern bay of the Ormára headland. Kalama reached on the second day from Bagisara is easily recognisable in the modern Khor Kalmat, and here Sir Thomas Holdich traced a very considerable extension of the land seawards which would completely have altered the course of the fleet from the coasting track of modern days. At Khor Kalmat, Las Béla territory ends and the further progress of the fleet does not come into this gazetteer.

We left Alexander near the mouth of the Hingol. Here the huge barrier of the Malán range abutting direct on the sea stopped his way and Alexander was forced into the interior, and his difficulties began. He was compelled to follow up the Hingol till he could turn the Malán by an available pass westward and this he did for some 40 miles to the junction of the Hingol with a stream from the west. Sir Thomas Holdich adduces good reasons for the supposition that this stream must have been the Parkán, which leads westward from the Hingol skirting the north of the Táloi Range. But at the time of year that he was pushing his way through the low valley flanked by the Táloi hills which rose to a height of 2,000 feet above him on his left there would not be a drop of water to be had and the surrounding wilderness would afford his troops no supplies and no shelter from the fierce autumn heat. All the miseries of his retreat

were concentrated into the distance (about 200 miles) between the Hingol and the coast. It must have been near the harbour of Pasni that Alexander eventually emerged on the sea-coast at last and instantly set to work to dig wells for his perishing troops.

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After Alexander's death, one of his generals, Seleukos Nikator, became ruler of Central and Western Asia. The eastern provinces of his realm extended to the borders of India and Las Béla was presumably included in his possession. In 305 B.C. he crossed the Indus and was defeated by Chandragupta and obliged to cede Makrán and several other provinces including perhaps Las Béla to the Rája in 303 B.C.

The
Sassanians.
The
Seleucids.

For many centuries after this, nothing can be traced of the history of Las Béla, but it must have formed part of the dower consisting of "the country of Sind and the territory of Makrán" which Shermáh Malik of Hind conferred on his daughter when he gave her in marriage to Bahrám-i-Gor (404 to 427 A.D.), the fourteenth sovereign of the Sassanian dynasty. Presumably, Las Béla remained under Sassanian influence for the next two centuries.

In the seventh century we learn that the ruler of Armanbél, which is believed to be the town of Béla, was a "Buddhist Samani descended from the agents of Rai Sahiras, King of Hind, whom the Rai had elevated for their loyalty and devotion.*" Chach, who usurped the throne of Rai dynasty of Sind marched to Béla about 635-6 A.D. with the view of demarcating the boundary of Kirmán, and also perhaps of making himself sure of the allegiance of the outlying provinces. Chach was cordially received at Béla and well impressed with the show of loyalty; he passed on westward into Makrán.

Buddhist
period.

The country lay on the route followed by the Arab general, Muhammad Bin Qásim, who entered Makrán in the beginning of the eighth century, and Buddhism probably gave place to Islám about this time. On his way to Sind, Muham-

Arab period.

* *The Chachnamah*, an ancient history of Sind translated by Mirza Kalichbeg, page 38.

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mad Qásim marched through Béla accompanied by Muhammad Hárún, the governor of Makrán, and the latter is said to have died there. Muhammad Qásim returned to Béla which he seems to have used as a base for an advance into the interior of the country. The power of the Arabs lasted till towards the end of the tenth century.

The Súmrás
and Sammás.

Afterwards, the country appears to have come under the influence of the Súmrás and Sammás of Sind, who asserted their independence when the power of the Abbaside Caliphs declined. The Súmrás gained a position of supremacy about the middle of the eleventh century A.D., and its chiefs exercised sovereign authority in the Indus delta country during the greater part of three centuries. They were eventually overthrown by the Sammás under Jám Umar about 1333 A.D. The Sammás held sway till about 1523 A.D. when they were defeated and their power completely broken by Sháh Husain, Arghún. The succeeding period is lost in obscurity, but chiefs of the Gujár, Rúnjha, Gunga and Burfat tribes, which are still to be found in Las Béla, are said to have exercised a semi-independent sway previous to the rise of the Aliáni family of the Jámot tribe, to which the present ruling chief, known as the Jám, belongs. We have little record of any of these chiefs, but Masson* mentions one Sappar as the best known of the Rúnjha chiefs, and that his descendants were dispossessed by the Gungas, whose two latter chiefs were Jám Dínár and Jám Ibráhm. Of the latter we learn from Tate † that he was the possessor of 1,500 horses by means of which he raided Sewistán, Sind, and Makrán, and that on one occasion he plundered Nighar, a place in the vicinity of Súráb in Jhalawán. Owing to a quarrel over the division of certain plundered property, Ibráhm was murdered by the headmen of his own tribe. To avenge his death, his uncle Pahár Khán, chief of the Burfat tribe, attacked and nearly exterminated the Gungas in the vicinity of Uthal. Pahár

* Masson's *Narrative of a Journey to Kalát*, 1843, page 302.

† Tate's *Kalát*, page 36.

Khán then ruled Béla and after him the chieftainship descended to Mír Izzat Khán and to his son. As the latter was a minor, the authority was vested in BÍbi Chaguli, his mother. But Jám Ali, Sardár of the Jámot tribe, applied to Muhabbat Khán, Khan of Kalát, to assist him in taking Béla-Muhabbat Khán despatched the Akhund, Mulla Muhammad Hayát, to Béla in command of a strong force of Bráhuís, and with the assistance of this force Jám Ali succeeded in establishing his authority. This took place in 1742-3. The half share of the revenues of Béla was made over to Jám Ali and the chiefship of Las Béla has since remained in this family, who claim descent from one Abdul Manáf of the Kuréshi tribe of Arabs.

Jám Ali Khán I, surnamed Kathúria, ruled until his death in 1765-6. He was succeeded by his eldest son, Jám Ghulám Sháh, who died of small-pox at Kalát in 1776 and his remains were afterwards removed to Béla, and interred in the Sanjariwála garden near Gondráni, where his tomb can be seen to the present day.

Jám Ali
Khán I.

Jám Mír Khán I, the younger son of Jám Ali Khán Kathúria, succeeded to the chiefship in 1776, and married BÍbi Sultán Khátun, daughter of Mír Nasír Khán I, and the Khán conferred upon him the other half of the revenue of Béla which had been realised by the Khán of Kalát since 1742. The port of Gwádar also appears to have been added to the dowry of the bride, but it is said that the town was transferred to the younger brother of Imám Saíd bin Ahmad of Maskat by Mír Nasír Khán, who died before Mír Jám Khán could take any action in the matter. After the Khán's death, however, the Jám sent a large army against Gwádar, and the town was reduced, but Mír Khán died before the receipt of the news; the Imám of Maskat in retaliation sent a strong force against Sonmiáni which was plundered and burnt to the ground.

Jám Mír
Khán I.

Pottinger passed through Las Béla in 1810 and found the country in a prosperous state. At the capital, there were

Pottinger's
visit.

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250 to 300 families of Hindus who enjoyed "great security and protection in their mercantile occupations under the mild and equitable government of the Jám." Masson also describes Jám Mír Khán I as a man of ability and comprehensive views. He died in 1818 and was succeeded by his son, Jám Ali Khán II, who ruled for about twelve years and died about 1830. Though he paid no revenue to Kalát, he was expected by the Khán to bring 4,500 men into the field in time of war. Jám Ali Khán was an extremely religious man. He was succeeded by Jám Mír Khán II who was by far the most prominent Jám of the Aliáni family, and proved himself a skilful organiser during his long reign.

Jám Ali
Khán II.Jám Mír
Khán II.

Jám Mír Khán II succeeded to the chiefship in 1830, and being quite young the supreme authority was vested in two Diwáns, a Muhammadan and a Hindu, who supervised the police and the revenue departments respectively. These two officials were, however, controlled by the Jám's mother, a woman of strong common sense. The total amount of revenue at this time appears to have been about Rs. 45,000 per annum, of which from Rs. 10,000 to Rs. 12,000 were realised from the cultivated tracts round Béla, Uhal and Liári, where crops of *judri*, oilseed, *gugal* tree (Indian bdellium), etc., were raised. From the account given by Masson who passed through Las Béla in the forties it would appear that the coasting traffic was then large and the customs dues were a considerable source of income to the State. Masson also mentions that in one of his expeditions into Kéch, Mír Khán was able to collect so large a force as 4,000 men.

Jám Mír Khán married Khudádád Khán's sister Bíbi Alládíni, but this did not prevent his aspiring to the Khánate of Kalát, and he allied himself with the chiefs of the Jhalawán country and with Azád Khán of Khárán, in three rebellions against Mír Khudádád Khán.

The first of these took place in July 1865, when Jám Mír Khán assisted by the Móngal Sardár Núruddín openly proclaimed a rebellion. He was, however, defeated by the

Khán's troops under Sháhghási Wali Muham'mad, and both Mír Khán and Núruddín were taken prisoners. They were pardoned by the Khán and restored to liberty, but they proceeded to organise another rebellion towards the close of 1868, Azád Khán of Khárán also lending countenance to the movement. The Marri and the Sarawán tribes were also invited to join the insurgents, and though they refused, the state of affairs was yet sufficiently threatening to call the Khán in person into the field. Negotiations were resorted to, and the rebels returned home for a time with their forces, but were soon after again in open rebellion. The Khán's troops engaged the insurgents near Bághwána in January 1869. The Jám and Núruddín held out for a while, but the tide turning in favour of the Khán, they ultimately craved forgiveness which was again extended to them, mainly through the intercession of Bíbi Ganján, Khudádád Khan's mother. In May 1869, however, the chiefs were again in rebellion, the Jám being, as usual, the prime mover in exciting disaffection. Aided on this occasion by the Sarawán as well as the Jhalawán Sardárs, he collected a force of about 4,000 men and three guns and marched on Kalát; a collision was averted by the tact and skill displayed by Major Harrison, the British Political Officer. The negotiations were however, abortive and Jám Mír Khán, refusing to pay allegiance to the Khán, returned to Béla to make preparations for another rebellion in the autumn. He left some of his guns etc., at Wad for the contemplated movement and soon started plundering the village of Kamál Khán* in Bághwána in

* *Kamál Khán's estate in Bághwána.*

The village of Kamál Khán in Bághwána was a source of disputes between Jám Mír Khán II and Mír Khudádád Khán of Kalát. The Jám said that he was entitled to the village by right of his mother and that he inherited the property in the time of the late Nasir Khán and held its possession during part of Mír Khudádád Khán's reign, an allegation which the latter positively denied.

The circumstances connected with this case are as follows :—

One Kamál Khán Itázai inherited the village from his father Mír Murád Ali who died about the year 1855, leaving three widows, other

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Jhalawán to the revenues of which he laid claim. Some of the letters, however, which the Jám had issued to the Baluchistán *sardárs* asking them to join in the rebellion, fell into the hands of the Khán who immediately sent an army under Sháhghási Wali Muhammad into Béla to punish his refractory feudatory. The Sháhghási was also directed to attack the headquarters of Núruddín Méngal *en route* as the latter had made common cause with the Jám and taken a prominent part in all his rebellions. The Méngal chief was attacked in his stronghold, and, being unable to resist the Sháhghási, he fled to the hills. Wali Muhammad pushed on rapidly towards Béla, and on the 15th of November 1869 he encountered the united forces of the Jám and Núruddín at a place called Singal about 24 miles distant from Wad. After severe fighting the rebels broke and dispersed, leaving their guns and all their camp equipage in the hands of the victors. Jám Mír Khán fled to Karáchi with his family. He was granted an asylum on agreeing to dismiss all his armed followers ; to reside at any place fixed by the British Government ; to abstain while residing in British territory from

female relatives and two cousins, Karím Khán and Muhammad Khán. The property was, however, administered by Nasír Khán II as head of the Iltázai tribe, who gave a monthly allowance to each female. The heirs then complained that Jám Mír Khán had seized some of the personal property on the plea that he was Kamál's sister's son's nephew, and that he resented His Highness's interference, as, according to Baloch Law, sisters or daughters were always disinherited. Mír Nasír Khán, being on friendly terms with the Jám, asked the heirs to waive the claim. Meanwhile Muhammad Khán died intestate and Karím Khán died leaving a son, Mián Saiad Khán, who became sole heir to the property. But as he was of somewhat weak intellect, Nasír Khán still retained control over the estate and intended to make the property over to Mián Saiad Khán's two sons, Karam Khán and Gauhar Khán, as soon as Jám Mír Khán relinquished his temporary trust.

In December 1868, however, the Jám claimed the estate by right of his mother, and marched a force to take possession of it. This movement was opposed by the Sháhghási and after a skirmish of two days, a truce was agreed to, the Sháhghási presenting the Jám with a note from the Khán, authorising him to receive the charge of the village on condition that he would visit Kalát and have the possession confirmed by the Khán. Captain Harrison informed the Jám on the 8th June 1869 that as he had declined to come to Kalát and substantiate his claim, it was considered that he had voluntarily resigned his pretensions and that he should withdraw his agent from the village and consider it as belonging to the Khán.

taking any part in the affairs of His Highness the Khán of Kalát or of his old possessions; and nót to leave British territory without the permission of the British Government. While at Karáchi, Jám Mir Khán was found to be intriguing with people in Béla, and he was consequently removed to Hyderábád, Sind. Here also he was found carrying on intrigues against the Khán of Kalát, and was, therefore, removed to Ahmadnagar and Poona in 1871. About the time of Jám Mir Khán's removal from Sind, his son, subsequently Jám Ali Khan III, managed to escape to Béla, where he came to terms with the Khán of Kalát and undertook the conduct of the affairs of the State.

In 1876, at the settlement arrived at by Sir Robert Sandeman at Mastung between Mir Khudádád Khán of Kalát and his *sardárs*, Jám Ali Khán represented his father, and in consequence of the intercession of the *sardárs* and at the request of the Khán, Jám Mir Khán was released from his confinement in British India in the spring of 1877, on his accepting the following conditions:--

- (1) That he acknowledges the Khán's suzerainty in accordance with ancient usage.
- (2) That he accepts and abides by all the conditions of the reconciliation, which his son, the then acting Jám, agreed to on his behalf at Mastung in July 1876.
- (3) That he accepts as final, and agrees to respect, the decision given by Major Harrison and confirmed by Colonel Sir W. Merewether, Commissioner in Sind, in June 1869, regarding the Kamál Khán estate, whereby the said estate was awarded to His Highness the Khán.
- (4) That he agrees to accept, as binding on himself and his successors, all the terms of the engagement executed on the 8th of December 1876 between the British and the Kalát Governments on behalf of their respective subjects and affairs

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so far as those terms may in any wise affect or be applicable to him.

Jám Mír Khán was at first inclined to let his son Jám Ali Khán carry on the government of the State, but this state of affairs did not last long, and Jám Mír Khán soon afterwards took the administration into own hands.

Shortly after, disputes broke out between the father and the son and, owing to a disturbance in Las Béla, Jám Ali Khán was, in 1878, summoned to Quetta, and a reconciliation was effected. In 1879, he proceeded on pilgrimage to Mecca, and remained on good terms with his father for a considerable time after his return and even accompanied him to Karáchi in 1880. In June 1879, Jám Mír Khán was granted a personal salute of 9 guns, so long as his conduct remained satisfactory. In 1881, disputes broke out afresh between the father and son ; Jám Ali Khán was summoned to Quetta but refused to come on the score of danger to his family. Eventually, he was seized and imprisoned by his father. Mr. Duke was sent to Karáchi to enquire into the matter, and as the result of his report Jám Ali was sent to Quetta where he was kept under surveillance with an allowance from the Las Béla State.

In 1882, Jám Ali Khán having attempted to escape was removed from Quetta to Sibi, and was subsequently sent on to Jhelum in the Punjab. He was afterwards sent back to Quetta.

In 1883, efforts were made to bring about a reconciliation between Jám Mír Khán and his son Jám Ali Khán, but they proved unsuccessful. In 1886, Jám Ali Khan, who was at that time under loose surveillance, escaped from Sibi to Wad. Sir Oliver St. John, then Agent to the Governor-General in Baluchistán, marched to Bághwána where he met Jám Ali Khán, who, on being permitted to leave Bághwána, fled to Khárán whence he afterwards returned to Quetta and gave himself up. He was afterwards kept in confinement.

Jám Mír Khán died in January 1888 leaving three sons, the elder, Jám Ali Khán, by the sister of the Méngal chief and two by a Delhi lady whom he had espoused while in exile.

The succession was disputed on the death of Jám Mír Khan, the latter having disinherited Jám Ali Khán and appointed a younger son as successor. Pending a decision of the matter by the Government of India, Rai Bahádúr Hittu Rám, C.I.E., was deputed to Béla to conduct the affairs of the State and held this post to the great benefit of the administration from the 11th February 1888 to the 21st of January 1889, on which date Háji Jám Ali Khán was installed at Béla by Sir Robert Sandeman, Agent to the Governor-General in Baluchistán.

Háji Jám Ali Khán III was one of the *sardárs* who accompanied the Khán of Kalát to Delhi and was present at the Imperial Assemblage held there on the 1st of January 1877.

Jám Ali
Khán III.

On the accession of Háji Jám Ali Khán, it was considered desirable to lay down certain conditions for his guidance which he accepted and signed in public *durbár*. Under this agreement, the Jám granted a free pardon to all who had been hostile to him in the past, and agreed to conduct the administration of the State in accordance with the advice of the Agent to the Governor-General; to employ a *Wazír* approved by him; to make no important change for a term of five years in the customs of the country, or in the system of administration now established, without his concurrence and to particularly avoid imposing fresh burdens of taxation and resuming *muáfi* grants; to obtain the sanction of the Agent to the Governor-General before causing sentences of death to be executed; to make such allowances from the revenues of the Las Béla State, as the Agent to the Governor-General may now, and in future from time to time, recommend for the widow, sons and the family of his late father; similarly to make suitable provi-

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sion for Akhundzáda Muhammad Núr, Vakíl Walidád Khán, Sardár Sáhíb Kháu Chhutta and other servants of the Las Béla State in accordance with the recommendations of the Agent to the Governor-General.

In accordance with the above arrangements, Lála Tola Rám, a tahsildár in the Baluchistán Agency, was appointed *Wazír*, and suitable provision was made for the family of the late Jám, and for his younger sons who were afterwards sent to the Aitchison College at Lahore. On the 25th of April 1889, a determined attempt was made to assassinate Háji Jám Ali Khán who had become a C.I.E., by this time, by one Hábibulla, a servant of the Jám's household. Rai Bahádur Hittu Rám was again deputed to Béla to enquire into the circumstances. The accused, however, died while being removed to Quetta.

In November 1889, at a *durbár* held at Quetta by His Excellency the Viceroy, Háji Jám Ali Khán was granted a salute of 9 guns.

Towards the end of 1889, Lála Tola Rám returned to his appointment as tahsildár, and Munshi Ghulám Nabi was appointed *Wazír*. He, however, resigned office at the end of March 1891 and it was decided at the express desire of the Jám and his headmen that no new *Wazír* should be appointed. About this time, the Jám appointed his eldest son Mír Kamál Khán as his *Vakíl* at Karáchi, but owing to quarrels between father and son, Mír Kamál Khán gave up the appointment shortly after.

In January 1892, the regrettable death of Sir Robert Sandeman took place at Las Béla, while on tour at that place.

In January 1894, Háji Jám Ali Khán was created a K.C.I.E.

Sir Háji Jám Ali Khán III, K.C.I.E., died on the 14th of January 1896, from an attack of pneumonia at the time Mír Kamál Khán was on his way to Quetta, where, owing to the strained relations between him and his father, it had

been decided that he was to live on an allowance. His younger brother, Mír Murád Ali, was accordingly put in temporary charge of the administration of the State.

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The Government of India having approved of the succession of Mír Kamál Khán, he was, on 8th May 1896, at a *durbár* held at Hab installed as Jám of Las Béla by Captain Tighe, Political Agent, Southern Baluchistán. Only limited powers of administration were, however, conferred on him at first, and a *Wazír* nominated by the Government of India was appointed to control the administration. Diwán Ganpat Rai, C.I.E., was appointed *Wazír*, but resigned in April 1897, and was succeeded by Khán Bahádur Háji Ahmad Yár Khán, who still (1907) holds the appointment.

Mír Kamál
Khán.

In August 1896, Mír Murád Ali Khán, the Jám's second brother, fled to Afghánistán, whence he returned in February 1903 and was given a monthly allowance of Rs. 300 by the Jám and permitted to reside at Las Béla. Mír Yákúb Khán, a son of Jám Mír Khán and uncle of Jám Kamál Khán, married a daughter of Sir Nauroz Khán Naushéwáni, Chief of Khárán. Mír Ayúb Khán, a brother of Mír Yákúb Khán, went to England in October 1904 to study law where he is said (1907) to be doing well.

Jám Kamál Khán's conduct having proved very satisfactory during the first five years, he was invested, in January 1902, by the Hon'ble Colonel C. E. Yate, C.M.G., C.S.I., Agent to the Governor-General in Buluchistán, with full powers in a *durbár* held at Las Béla, on his agreeing to the following conditions :—

- (i) That he will always conduct the administration in accordance with the advice of the Governor-General's Agent.
- (ii) That he will employ a *Wazír* approved by the Governor-General's Agent, and will be generally guided by his advice.
- (iii) That he will make no important change in the system of administration now established.

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without the concurrence of the Agent to the Governor-General, and will refer sentences of death for the approval of the Agent to the Governor-General before they are carried into execution.

- (iv) That he will continue to grant such allowances to the families of his father and grandfather as the Agent to the Governor-General may, from time to time, recommend.

Jám Kamál Khán was born about 1874 and married in 1895 the daughter of Murád Khán Giehki of Tump in Makrán. On the 11th of September 1905 he contracted a second marriage with the daughter of Jám Mír Bajár Khán Jokhia of Malír near Karáchi.

Jám Kamál Khán attended the Coronation durbár at Delhi in January 1903 and was present at all the principal functions. In December 1903, he attended the durbár held by his Excellency Lord Curzon at Pasni, and was present at Quetta in March 1906 during the visit of Their Royal Highnesses the Prince and Princess of Wales, and also at the Quetta Viceregal durbár held by Lord Minto in October 1906.

Quarrel with
the Méngals.

In 1903-4, a family quarrel between the Jám and the Méngal Sardár Khél or chief's family threatened to become acute. The Jám's sister had been betrothed to Mír Rahím Khán, son of Mír Wali Muhammad, the Méngal chief's cousin, while Mír Wali Muhammad's daughter was betrothed to the Jám's brother. But from one cause or another the Jám's family had been evading the completion of these alliances and very angry feelings prevailed among the Méngals. Major Showers, Political Agent, Kalát, effected a reconciliation between the parties and both the marriages were celebrated on the 26th of January 1904.

Transfer of
the political
charge of
the State.

Up to October 1903, the Las Béla State was under the control of the Political Agent, Southern Baluchistán, with headquarters at Karáchi, who was also in charge of the

Khán's lands in Nasirábád watered by the Sind canals. From the 1st of November 1903, the Southern Baluchistán Agency was abolished, the charge of the Las Béla State was transferred to the Political Agent, Kalát, for whom an Assistant Political Agent was sanctioned, while the Nasirábád *niibat* was handed over, on a perpetual lease, to the British Government and formed into a tahsil of the Sibi district.

HISTORY.

Jám Kamál Khán's tenure of the chiefship has up to the present been highly satisfactory. The financial position of the State has been improved and serious crime considerably diminished.

Las Béla is rich in archaeological remains. Lying on the ancient route between the East and the West and on one of the principal ancient trade routes from Central Asia which terminated at Sonmiáni, the country has preserved in its ruins a series of interesting historic monuments of the peoples who happened to cross its borders. Among the more important remains are the shrines of Hingláj, Sháh Biláwal and Láhút-i-Lámakán; the cave dwellings at Gondráni; the tombs at Hinífdán and other places; the shrine of Sassi and Punnún, Kumbh Shírin connected with the legend of Shírin and Farhád; and the ruins of ancient towns, etc., which are scattered throughout the State.

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Hingláj is the best known place of pilgrimage in Baluchistán, situated in 25° 30' N., and 65° 31' E., below the peak of the same name on the banks of the Hingol river.

Hingláj.

The shrine, which is dedicated to a goddess known as Náni by Muhammadans and Párbati, Káli or Mátá by Hindus, lies in a verdant basin with mountains on either side rising perpendicularly to nearly 1,000 feet in height. It consists of a low castellated mud edifice in a natural cavity. A flight of steps leads to a deeper semi-circular cleft through which pilgrims creep on all fours. The scenery is very picturesque and has been graphically described by Colonel Sir Thomas Holdich.* He says "Amongst

* *India* by Colonel Sir Thomas Holdich, 1904, page 45.

the gigantic cliffs of Malán which overlook the deep-set valley of the Hingol river are narrow little gorges and ravines each carrying its tribute of fresh water (so rare elsewhere in the country) to the blue depths of the main stream, and abounding in a freshness of the green vegetation which is to be found nowhere amongst the hills of lesser altitude. The scenery is impressive and grand, as is usually the case where the rivers of the frontier burst through the barrier of frontier mountains; and the rare beauty of this exception to the sterility of Makrán landscape has been recognised through past ages of a people who are ever ready to devote all things beautiful in nature to the direct service of the gods. Near Hingláz, hidden away in one of these green byways of the mountains is a shrine (the shrine of Bîbi Nâni) which is celebrated from the Euphrates to the Ganges. Here Hindu and Muhammadan pilgrims alike resort, each claiming the divine protection of the presiding goddess or of the departed saint, according to the tenets of their faith; not recognising that the object of their veneration is probably the same goddess who was known to the Chaldeans under the same old world name (Nâna) a thousand years before the time of Abraham. Nothing testifies so strongly to the unchangeable nature of the geographical link formed by Makrán between East and West than does this remarkable *ziârat* hidden away in the deep folds of the Malán mountains."

The route followed by pilgrims is the Karáchi-Miáni-Hingláj route, a detailed account of which will be found in Appendix II. The journey to and from Hingláj occupies about 24 days, the total distance being about 150 miles. Bands of pilgrims from remote parts of India visit the shrine at all times of the year. They assemble at Karáchi and when the numbers reach 40 or 50, the party is conducted by a Bráhman leader known as *agwa* through Miáni to Hingláj. Each person provides himself or herself with a stick of *kanér* (oleander) wood, mounted with gold or silver in the case of men of means who are, however, few and far between.

On starting from Karáchi the pilgrims are counted at the Khárari post by a State official who issues a pass to the *agwa* stating the number of his party. This pass is produced at Miáni where the pilgrims are made to answer a set of questions in order to classify them for purposes of levying fees. Fees are collected by a *bhárti* or hereditary Hindu Examiner on behalf of the State from all except devotees and unmarried girls. The rates vary from R. 1-4 to Rs. 6-4 according to each person's financial position which is indicated by the gold, silver or ordinary *kanér* wood wand which he or she carries in the hand. The proceeds yield about R-. 600 to the State annually. *En route*, the pilgrims are required to perform religious ceremonies at no less than 15 places which are considered to be sacred. At every place each pilgrim is supposed to make certain offerings in cash or kind which are appropriated by the *agwa*. At Hingláj, the ritual consists of the offering at the shrine of a cocoanut and a piece of a red cloth, and, as already mentioned, of creeping through a cave on all fours. Close to the shrine is a well, said to be of unfathomable depth, whose water is regarded as sacred and is taken in bottles by pilgrims to their homes. At a short distance is the tank of water called the Alail Kund, where the pilgrims perform ablutions. Those who can swim, jump into the tank from an overhanging rock and proceed through a subterraneous passage to another part of the mountain. This is believed to purify them from their sins. Pilgrims also throw a cocoanut forcibly into the water, and if bubbles arise in sufficient quantities above the surface, the individual considers that his sins have been forgiven. The other places visited by pilgrims to Hingláj are Chaurasi, Guru Nának-kasarán, Gorakhji-ki-dhúni and Jholi Jhár where they perform the ordinary ceremonies.

Captain Hart visited Hingláj about 1840 and he has left an interesting account of his journey in the *Journal of the Asiatic Society*.* The same route was afterwards attempted by

* Vol. IX, 1840, page 134.

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the late Sir William Harris, but being recognised as a European at the second or third stage he saw such symptoms of hostility among the natives as to induce him to return.

Sháh
Biláwal

The shrine of Sháh Biláwal is next in importance, to that of Hingláj. It is situated in about latitude $25^{\circ} 48' N.$, and longitude $67^{\circ} 5' E.$, near a village of the same name west of the Vira Hab stream. The shrine stands among the Pab hills in a narrow valley watered by a fine perennial spring. The locality is fertile and well wooded, the principal trees being tamarind, mango and *jámun* or black-plum. There is a mosque close by the shrine with a cemetery attached to it. Sháh Biláwal was a Saind saint from Sind who, about the year 900 A.H., settled at Láhút whence he moved on to the present site of the shrine which was formerly occupied by a garden belonging to a Hindu named Gokal. A dome of baked bricks, plastered with lime, stands over the tomb. The shrine is held in veneration both by Hindus and Muhammadans, the guardians of the shrine being Muhammadans. Hindus here perform the ceremony of the first shaving of children before investing them with the sacred thread.

Láhút-i-
Lámakán.

Another shrine of some repute which is frequented by devotees from India at all seasons is Láhút-i-Lámakán lying at a distance of about 4 miles to the south of Sháh Biláwal. The shrine is reached by a dark passage, in which there is a big boulder, and a rope is suspended along the length of the passage by which the devotees trace their way. Close to the shrine is a structure resembling a manger and some upright stones like pegs which, according to the local tradition, were used by Hazrat Ali for his famous mare. To the north of the shrine is a small mosque and to its west a spring, the water of which collects in a pool.

Cave
dwellings at
Gondráni.

These interesting cave dwellings have never yet been thoroughly explored. Commander T. G. Carless of the Indian Navy visited the place in 1838 and has left the following account :—

“About 9 miles to the northward of Beyla a range of low hills sweeps in a semi-circle from one side of the valley to the other and forms its head. The Poorally river issues from a deep ravine on the western side, and is about 200 yards broad. It is bounded on one side by steep cliffs, 40 or 50 feet high, on the summit of which there is an ancient burying ground, and the water runs bubbling along it in two or three small rivulets, among heaps of stones and patches of tamarisk jungle. Having crossed the stream we pursued our way up its bed amongst the bushes until we gained the narrow ravine through which it flows, and then, turning into one of the lateral branches, entered Shuhr Roghun. The scene was singular. On either side of the wild, broken ravine, the rocks rise perpendicularly to the height of four or five hundred feet, and are excavated as far as can be seen, in some places, where there is footing to ascend, up to the summit. These excavations are most numerous along the lower part of the hill and form distinct houses, most of which are uninjured by time. They consist in general of a room 15 feet square, forming a kind of open verandah, with an interior chamber of the same dimensions, to which you gain admittance by a door. There are niches for lamps in many, and a place built up and covered in, apparently intended to hold grain. Most of them had once been plastered with clay, and in a few, when the form of the rock allowed of its being done, the interior apartment is lighted by small windows. The houses at the summit of the cliffs are now inaccessible, from the narrow, precipitous paths by which they were approached having been worn away; and those at the base appear to have been occupied by the poorer class of inhabitants, for many of them are merely irregular shaped holes, with a rudely constructed door. The rock in which those excavations have been made is what I believe is called by geologists conglomerate, being composed of a mass of rounded stones of almost every variety of rock, imbedded in hard clay. It contains a large quantity of

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salt (I think natron), which is seen in a thin film on the walls of all the chambers, and at two or three spots in the upper part of the ravine, where water drops from the overhanging crags.

“It would be singular if such a place as Shuhr Roghūn existed, amongst a people so superstitious as the Noomrees without a legend of some kind being attached to it and they accordingly relate the following story:—In the reign of Solomon, the excavated city was governed by a king celebrated all over the east for his wisdom, and the great beauty of his only daughter, Buddul Jumaul (Badi-ul-jamal). She was beloved by seven young men, who, from the great friendship existing among them, were called, by way of distinction, the seven friends; but they perished one after the other in defending the object of their adoration from the designs of half a dozen demons, who, attracted by her surpassing beauty, made repeated attempts to carry her off. At this interesting period of her history, Syf-ool-Mullik (Saif-ul-Malūk), son of the King of Egypt, arrived at Shuhr Roghūn, who, being the handsomest man of his time, and as brave as he was handsome, had been despatched by his father on his travels, in the hope that by the way he might conquer a few kingdoms for himself. The princess, as a matter of course, fell in love with him. The demon lovers were in despair, and made a desperate effort to carry her off when at her devotions, but were all slain in the attempt by the prince. The father of the fair princess rewarded him for his gallantry with the hand of his daughter, and the happy couple lived to reign for many years in peace and security, over the excavated city. Such was the tale related to me by my attendants which forms the ground-work of a story written in the Persian language, entitled the ‘Adventures of Syf-ool-Mullik with the fairy Buddul Jumaul.’ I obtained a copy of the work at Kuráchee.

“A short distance above the entrance of the city, the broken precipitous ravine in which it is situated decreases

in width to ten or twelve yards, and forms a deep natural channel in the rock. For about half a mile, the cliffs are excavated on both sides to a considerable height, and taking the remains of houses into account, I think there cannot be less altogether than 1,500. In one place a row of seven, in very good preservation, was pointed out by the guides as the residence of the seven friends, and further on we came to the grandest of all, the palace of Buddul Jumanl. At this part, the hill, by the abrupt turning of the ravine, juts out in a narrow point, and, towards the extremity, forms the natural wall of rock, about 300 feet high, and 20 feet thick. Half way, it had been cut through, and a chamber constructed, about 20 feet square, with the two opposite sides open. It is entered through a passage leading through a mass of rock, partly overhanging the ravine, and on the other side of the apartment two doors give admittance to two spacious rooms. The whole had once been plastered over, and, from its situation, must have formed a safe and commodious retreat. At the summit of the hill near it there is another building, which my attendants said was the mosque where the princess was rescued by Syf-ool-Mullik, when the demons attempted to carry her off."

These tombs are situated near the confluence of the Hinidán rivulet and the Hab river close to the Hinidán Levy post at a distance of about 50 miles from Karachi. The attention of the Archæological Surveyor was first drawn to these tombs by Major M. A. Tighe, Political Agent, Southern Baluchistán in 1901, whereupon Dr. J. Ph. Vogel visited them and published an interesting account in a paper which appeared in the annual report of the Director-General of Archæology in India for 1902-3. The cemetery in which these tombs occur contains a considerable number of ordinary Muhammadan graves. Scattered among these are 71 highly ornamented sepulchres of unknown origin which afford evidence of a system of superterrene burial. Their direction is universally from south to north. The material

Tombs at
Hinidan.

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is yellowish sandstone. They may be divided into two subdivisions; twenty-seven small ones consisting of one sarcophagus, and forty-four large ones having two, and in one instance even three, sarcophagi placed one upon the other. The tombs are either single or built in rows numbering from two to eight, sometimes raised on a common plinth. The lower sarcophagus is generally constructed of eight vertical slabs, three on each long and one on each short side. These are covered by three slabs on which the second sarcophagus is raised, similar to the lower one, but slightly smaller in its dimensions. On the upper sarcophagus four or five layers of slabs are laid horizontally, gradually diminishing in size so as to give the whole structure the general appearance of a slender pyramid. The topmost slab is set vertically, its northern end carved in the form of cylinder, which projects above it and is terminated in a knob. The slabs are all carved and the whole structure bears peculiar designs and ornamentations, a detailed and illustrated description of which will be found in Dr. Vogel's paper.

The form of overground burial which most of the tombs exhibit is locally known as *Shámi*, i.e., Syrian as distinguished from *Rúmi* or Turkish, which latter indicates underground burial. Besides the *Hab Nadi náabat*, similar tombs are said to be found in *Son Miáni*, *Sheh Liári*, *Welpat* and *Levy Tracts*.

Sassi and
Punnún.

Las Béla is also connected with the Baloch legend, which extends throughout Baluchistán and the Indus valley about the two lovers *Sassi* and *Punnún*. The story is told in the *Tuhfat-ul-Kiráan* and has been repeatedly commemorated in Persian, Baluchi, Sindhi, and Punjábí verse. In short, it is one of the most common tales of the country. It is not necessary here to recapitulate the whole story.* It may merely be mentioned that *Sassi* was born of Brahman parents at *Bhamur* or *Bhambura* in Lower Sind, and in

* The full story is given in Elliot's History of India, Vol. I, page 332 *et seq.*, and in Burton's *Sinde*, page 92 *et seq.*

consequence of a revelation that she would become a Mussalmán was abandoned by them, like Moses, on the river and picked up by a washerman. The foundling grew into a beautiful girl and Punnún from Kéeh Makrán fell violently in love with her, but his father was against the match and sent men to drug him and carry him off. Sassi started in haste to overtake him, and near Paboni Náka in Las Béla she was overcome with thirst and fell exhausted. It was then that the spring known to this day as Sassi-wáro-chodo (Sassi's spring) broke forth to quench her thirst. Continuing onwards, her further progress was barred at the mouth of the Phor river by the flood tide which had come up into the estuary in spite of Punnún's assurance that there was no large river between Sind and his home in Kéeh Makrán. Overwhelmed with despair, she turned back to the Mohbar river. A rock is shown in the middle of the bed which emits a peculiarly metallic sound when struck, and is said to repeat the voice of Sassi crying for her lover. It is known as Sassi-wáro-watto (Sassi's bowl). Then she met a shepherd who had designs on her honour, but she was received into the earth, to be followed shortly afterwards by her lover who was returning to look for her. The story is interesting as showing that the ancient road from Sind to Béla and Makrán lay over the Paboni pass and it seems probable that it was by this pass that Alexander must have crossed.

This is a spring on the western slopes of the Háro or Hála hills on the route between India and Makrán which passes through Las Béla over the Jau-Lak. It is a common belief among the people that Farhád, the hero of the well known tragedy of "Shírín and Farhád," was told to cut through the mountain at this spot in order to carry the waters of the spring across the mountain for which he had been promised the hand of Shírín. Just as Farhád had nearly completed the work, an old woman treacherously went at the instigation of Shírín's relatives and told him that Shírín had died. Farhád fell senseless down the hill and

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expired. The old woman also met with her death there accidentally and both lie buried close to each other. Shírín also arrived at the scene of the tragedy where she died and was buried with her lover. Travellers who pass by this route are in the habit of contemptuously throwing stones at the old woman's grave which, owing to the accumulations of centuries, has assumed inordinate proportions.

Other
archæo-
logical
remains.

Numerous other relics of the past are preserved in the ruins of the ancient towns and *kârdzes*, etc., which have never yet been explored and would probably repay systematic investigation. A further account of the archaeological remains in the state will be found in Chapter IV in the miniature gazetteer of each *niâbat*.

POPULATION.
Ethnographi-
cal history.

The population of Las Béla presents many features of special interest to the ethnologist, which would undoubtedly repay careful study. Along the coast are to be found Méds, so frequently mentioned by the Arab authors. Scattered among the tribes and also forming a separate group of their own are to be found Nodhs or Noths who are believed to have descended from the stock of the ancient inhabitants of the kingdom of Nudha. In several tribes, too, among the Sinhars, the Bandjjas and the Chhuttas, there exist sections bearing the name of Túrání, who are identifiable as the descendants of the inhabitants of the ancient kingdom of Túrán, the capital of which was Khuzdár.

The first historical reference to the ancient population of Las Béla and Makrán is to be found in Arrian, who divides the population into two distinct classes, that of the coast whom he names the Ichthyophagoi or fish-eaters, and the population of the interior, the Arabii, the Oreitai, and the Gadrosi of Gadrosia or Gedrosia. Strabo and several other authors have described the strange race of the Ichthyophagoi who are undoubtedly identifiable with the present fishermen of the coast. Arrian writes: "These people are called Ichthyophagoi, because they live on fish. The tenderest of them they eat raw as soon as they draw them out of water. But

they dry the larger and hard ones in the sun, and when they are thoroughly baked they grind them down and make meal of them and loaves. Others bake cakes from this meal. Their cattle also live on dried fish, for the country is destitute of meadows and does not produce grass. * * * * * The whole diet of these people consists of fish. Few of them sow any corn, for they use fish instead of bread. The most prosperous of them collect the bones of the whales cast up by the sea and use this instead of timber for their houses; the broad bones which they find they make into doors. The majority, who are poor, make their houses of the backbones of fishes." It has been suggested that the Oreitai are now represented by the Hots of Makrán, while the Gadrosi have been identified with the Gador, a few of whom now live in Las Béla and form part of the Jat or Jadgál population of the State. Among the races which are mentioned by the Arab chroniclers are the Korak and Mól, both of which are still to be found along the coast line of Makrán and Las Béla, and it was in consequence of piracies committed by these people that the expedition under Muhammad bin Qásim was organised by the Caliphs to conquer Sind.* Except the Gadras, none of the tribes now inhabiting Las Béla are identifiable with any of the ancient inhabitants and, with a few isolated exceptions which have been mentioned later on, they are now known by the geographical appellation of Lási.

The first census of the State was carried out in 1901, when estimates of population were obtained through the headmen of the groups under arrangements made by the *Wazír*. The results gave a total of 13,112 houses or families and 56,109 persons or 9 persons to a square mile.

Owing to the drought and scarcity of food grains and fodder, a large number of the inhabitants had gone away to Sind and were absent when these estimates were prepared, and it is, therefore, probable that the population was underestimated.

* *Gazetteer of Makrán*, page 60.

POPULATION.
Towns and
villages.

The number of permanent villages in 1904 was 139 including the town of Las Béla, or one village in about 46 miles.

In pre-British days, the number of villages was small, as, owing to insecurity of life, the people grouped themselves together in large villages, but now the cultivators prefer to live in detached huts among their fields, and new hamlets which ordinarily contain about half a dozen families are springing up. The important villages are **Bela Shahr, Pir Karia, Miani, Uthal, Liari, and Ormara** which are described in the miniature gazetteer of the *nāibats* in which they are situated.

Migration.

The inhabitants of Las Béla are not subject to periodic migrations like the Bráhuís. In years of drought and famine, however, they migrate temporarily to Karáchi, Nagar Thattha, Mírpur in Sind, and to Káthiawár and Jámnagar in Bombay, where they work as day labourers and return to their homes as soon as the conditions in their country are favourable. Periodical immigrants are the Bráhuís from Wad, Nál, Kolwa, Jáu, and Ornách, who come in the autumn and work as field labourers and return to the highlands early in April. The Makránis, principally Nakíbs, visit the Béla State in small numbers in the cold weather and bring with them dates and pomegranates from the Panjgúr territory and exchange them for cotton cloth of European manufacture. A small number of the Makránis also visit Ormára whence they return towards Panjgúr in the spring with dried fish and cotton cloth.

Marriage
customs.

Among the Lásis marriage generally takes place when a lad is about 17 years and the girl is about 2 years his junior, but among the Méds, children between 10 and 12 years of age are married. As elsewhere in Baluchistán, betrothal precedes marriage, and is arranged by the parents of the parties. The father of the boy, accompanied by a few of his relatives, visits the father or guardian of the girl, and if their overtures are accepted, the father of the boy presents, according

to his means, a silk or coloured cotton wrapper, 2 to 5 rupees in cash and two gold or silver rings to the girl, which latter she puts on the little finger of her right hand. The girl's parents then bring milk, in which sugar is mixed, which is partaken by all present, prayers for the welfare of the parties are then offered and the boy's parents are congratulated. This completes the betrothal, which is considered binding on the parties. A convenient day is subsequently fixed by the parties for marriage and certain ceremonies, which are more of a social than religious nature, are performed. On the appointed day, the bridegroom proceeds to the bride's house with a marriage procession, where they are entertained at the expense of the bridegroom and the *nikáh* is performed by a *mullá* according to Muhammadan rites. The bridegroom presents a dress to the bride which she wears at the time of the wedding, and her parents present her with a few dresses, and articles of bedding and household furniture; they also present a dress to the bridegroom. During the interval between the day of betrothal and the *nikáh*, the bridegroom sends his bride presents of clothes, etc., on festive occasions, and on other days held sacred by Muhammadans. The Méds also observe similar ceremonies with slight modifications.

Bride-price or *lab* is not paid among the Lásis, but among the Méds the usual amount is 20 *mahr* or about Rs. 200, and among the Baloch from Rs. 100 to Rs. 250, which is partly paid in cash and partly in kind. Dower or *haq-i-mahr* is recognised and the ordinary amount is Rs. 50 and is paid in cash or in kind.

The system of exchange of girls for marriage is also prevalent. Polygamy is rare, and is only practised by well-to-do people. Except among the Rúnjha and the Sheikh, who allow a widow freedom to choose her husband from among the tribesmen, a widow among other tribes is required to marry one of her deceased husband's brothers.

Divorce is rare among the Lásis, but not uncommon among the Méds, and is usually given by a husband for

POPULATION. faithlessness or disagreement with the wife, the usual method being to give to the wife or her guardian, one by one, three stones repeating the word divorce each time.

Adultery is looked on with abhorrence by the tribesmen, and death is the punishment of a faithless wife and her paramour caught *flagrante delicto*. But when both or either of the parties escape, the case is decided by the Jám with the help of a tribal *jirga* compensation is awarded to the injured husband, and a fine levied for the State. The amount is fixed according to the merits of each case.

Status of women and their rights to property.

The position of women, more especially among the Baloch and Bráhui who are permanently settled in Las Béla and who do not allow females any share in inheritance, is one of degradation; she is required to perform many of the menial services, but in the arrangement of the household affairs she enjoys a large amount of freedom.

Inheritance among males is governed by *shariat* or Muhamnadan Law. The Lásis do not allow any share of inheritance to a daughter, to the offspring of a slave girl, or to a widow who is a slave by birth; but a tribeswoman who becomes a widow receives the share to which the *shariat* entitles her, and also her deferred dower. Among the Médés, a widow is only entitled to her *lab* or bride-price and the wedding presents given her by her parents.

Language.

The indigenous languages of Las Béla are Sindi, known to the Bráhuís as Jadgáli, which is spoken by about three-fourths of the inhabitants; western or Makráni Baluchi which is spoken by the sea-faring tribes, namely, Méd, Sangur, Sájdi, Sheikh Ahmadi, Bízanjau, Motak, Shápát, Sihán, Gujjar, Kúrd, etc., and Bráhui which is locally known as Kurdi and is spoken by Bráhuís who have permanently settled in Béla. Baluchi is the prevailing language in the Ormára and Hab Nadi *niábats*. Bráhui is largely spoken in the Welpat *niabat* and the Jadgáli predominates in all the other *niábats* of Las Béla.

In his census report of 1901, Mr. Hughes Buller says:—

“ In Hughes’ *Baluchistán* it is stated* that the predominant tribe residing in the Las Béla State is the Lumri or Numri and a detailed list is given by the author showing fourteen sub-sections into which the Lumris are said to be divided. This list includes most of the principal tribes of the State, and it was, therefore, with some surprise that I discovered no trace of the Lumris or Numris in the enumeration papers. Pottinger who visited Kalát in the early part of the nineteenth century and Masson who wrote later, both refer to the Lumris, and Pottinger saw in them a great resemblance to Hindus. The origin of the word Lumri is said to be Nuh-mardi, and it is a curious fact that Abul Fazal, in the *Ain-i-Akbari* refers to the Kírthar range, which lies between Sind and Baluchistán, as the dwelling place of the Nuh-mardi Balochis.

POPULATION.
Tribes, races
and castes.

“ Whatever may have been the significance of the word Lumri in former times, it appears now to have fallen into contempt. It is not used, so far as I can ascertain, as a generic term for the population of Las Béla, but appears to be applied by the ruling race to that portion of its subjects who are cultivators, as distinguished from the Drár, otherwise called Ajri, the graziers of the plains, and the Chapari, the graziers of the eastern hills.

“ A very short acquaintance with the Lásis will convince the observer that they differ in many characteristics from the tribes which inhabit the mountainous tracts to the north of them. Although they are distributed among a number of tribes, these are for the most part numerically insignificant. The individual has asserted his pre-eminence and the feelings which unite the tribesmen of the upper portion of the Province, whether they be those of kinship or of common good and ill, are not nearly so prominent in Las Béla. Probably the same feelings existed once but have disappeared under the rule of the succession of petty princes who have occupied Béla as their capital. The tribal headman, or *paryamuns* as he is called, has none of the authority which is vested in a Bráhui

POPULATION. or Baloch chief; whilst, more wonderful than all, a custom exists among most of the tribes, of allowing a woman the share in inheritance which is prescribed in Muhammadan Law.

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

“There is one process on the other hand which has been going on in Béla which is common among the Bráhuís and the Baloch, i.e., the affiliation of outside groups or individuals into the original stock. Thus the Bahlol among the Chhut-tas claim to be Afgháns, while the Sásolis among the Síans are Bráhuís. Numerous similar instances could be given.*”

As already mentioned, the term Lási is a geographical name, which is applied to all the tribes other than Baloch and Bráhui, Méd, Khoja, and Hindus, which are settled in Las Béla. The principal Lási tribes are only five in number, namely, Jámot, Rúnjha, Sheikh, Angária and Burra. These are called the *Panjráj* or the five tribal confederacies. Under each *ráj* is a large number of heterogeneous groups which share good and ill with the main tribes. The following table shows the existing combinations:—

I.—*Jámot ráj*.

1.	Jámot tribe proper	...	...	2,946
2.	Sháhok	...	...	1,029
3.	Síánr	...	...	699
4.	Gunga or Gonga	...	...	1,664
5.	Mángia	...	...	481
6.	Gador	...	...	1,060
			Total	7,879

* *Census of India*, Vol. V and V-A (1901), pages 110-11.

II.—*Rúnjha ráj.*

1.	Rúnjha tribe proper	...	...	3,773
2.	Bhambra	...	...	31
3.	Bodra	...	...	191
4.	Hálid	...	...	86
5.	Bandíja	...	...	1,270
6.	Baruch	...	...	30
Total				5,381

III.—*Sheikh ráj.*

1.	Sheikh proper	...	...	2,285
2.	Mondra	...	...	989
3.	Brádia	...	...	601
4.	Gujar	...	...	239
5.	Shápát	...	...	356
6.	Waora	...	...	418
7.	Sehra	...	...	16
Total				4,904

IV.—*Angária ráj.*

1.	Angária proper	...	...	2,729
2.	Zuar	...	...	223
3.	Sithár	...	...	161
4.	Suwar	...	...	343
5.	Dagáarzai	...	...	516
Total				3,972

V.—*Burra ráj.*

1.	Burra tribe proper	...	...	1,957
2.	Doda	...	...	592
3.	Bákhra	...	...	271
4.	Wachháni	...	...	127
5.	Sábra	...	...	713
6.	Achra	...	...	363
7.	Mándra	...	...	566
8.	Fakír	...	...	193
9.	Burfat	...	...	179
Total				4,961

Total of five ráj ... 27,097

POPULATION.

To these may be added the following tribes which were enumerated in the State in 1901 :—

Afghán	Baréeh	...	...	30
	Rind	...	...	506
	Sheikh Ahmadi	...	...	331
	Rakhsháni	...	...	156
	Khosa	...	...	152
	Nodh	...	...	139
Baloch	Marri	...	...	119
	Buzdár	...	...	113
	Magassi	...	...	60
	Hot	...	...	15
	Gichki	...	...	11
Total				1,602
	Bízanjau	...	...	3,002
	Méngal including Khidrání	...	...	1,303
	Sájdí	...	...	640
	Zahri	...	...	497
...	Muhammad Hasni	...	...	306
	Kúrd	...	...	198
	Mirwári	...	...	150
	Gurgnári	...	...	75
	Kambaráni	...	...	16
Total				6,187
	Gadra	...	...	7,898
	Sangur	...	...	2,685
	Méd	...	...	1,689
	Chhutta	...	...	1,564
	Langha	...	...	1,029
	Kori	...	...	564
	Khoja	...	...	385
	Masor	...	...	377
	Malláh	...	...	516
Others	Motak	...	...	184
	Babbar	...	...	236
	Bapra	...	...	192
	Bárfja	...	...	165
	Bikak	...	...	74
	Guránja	...	...	76
	Jamshaidi	...	...	11
	Nakfb	...	...	111

		POPULATION.
Others— (concl'd.)	{ Saiad	369
	{ Makránis (unspecified)	179
	{ Other Muhammadans	820
Total		19,124
Hindus		2,069
Grand Total		56,109

The few Afgháns enumerated in the State were found as nomads in the Levy Tracts. Except the Buzdárs, who are flock-owners and wander about in the Welpat *niábat*, and the Gichkis who are connected with the Jám of Las Béla, the rest of the Baloch tribes were found as nomads in the Levy Tracts. Similarly the majority of the Bráhuís found in the State, in 1901, were nomads who periodically visit it with their flocks; the Méngals are found in the Welpat *niábat* and in Kanrách. The Bizanjaus living in the Welpat *niábat* are Muhammadans of the Sunni sect, while those in Ornára and the Hab Nadi *niábats* profess the Zikri faith.

The Khidránis, who numbered 131 in 1901, are found near Lak Zabra, Lak Rohél, and Lak Phúsi and their main sections are Sháhozai, Umarzai, Ráhzanzai, Miránzai, Gichki, Dhaloja and Meháni. The headman belongs to the Sháhozai section. They are one of the warlike and troublesome tribes of the Levy Tracts. They claim affinity with the Solagi Máchi dynasty of Sind, on whose downfall Khidar, the ancestor of the Khidránis, is said to have migrated to a place called Malkhur and thence to the present habitat, in the reign of Abdulla Khán, Khán of Kalát. This part of the country was formerly occupied by the Khosas who were defeated and ousted by the Khidránis and Jamális.

According to the accounts of the local historians, the Rúnjhas, the Burfats, the Gungas and the Jámots have all from time to time furnished rulers to Las Béla. Jámots.

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

POPULATION.

The present ruling family is of Jámot origin, but at the census of 1901 the Jám and his family were enumerated under the ancient title of Jamshaidi, an interesting instance of one of the processes by which new tribal designations come into existence.

The clans included in the Jámot tribe are the Aliáni, Chanrapotra, Sádikáni, Gario, Kutra, Dáhar, Bhádínpotra, Natuáni, Butáni, Parpiapotra, Sultánpotra, Baparáni, Bhungar, Sumarpotra, Barakáni; each clan is sub-divided into several sections. The total number of the Jámots including the Aliánis of the Jám's family who were recorded as Jamshaidis, numbered 2,946 persons. They are chiefly flock-owners and cultivators. The headmen of the Jámots is Chogér Khán, Chanrapotra of Dandha, and the other leading men are Wali Muhammad of Dandha, Jangi Khán Aliáni of Kathor, Shér Khán Garia of Windar and Háji Chatta, Kutra of Welpat.

The Rúnjhas.

“* The Rúnjhas who held the reins of Government previous to the Gungas are an influential tribe in Las Béla. The tribe is numerically the strongest in the country, its total strength being 3,773, and it may be for this reason that it does not follow the system of combination which is in vogue among the rest of the Lási tribes. The tribe is composed of five main sections: Sisikhianr, the Khiánra, the Kumácha, the Buria, and the Wangá.” The Sisikhianr section supplies the headman of the tribe, and ranks socially above the others. The Kumáchas are numerically the strongest. The Wangas are not Rúnjhas of the blood, but amalgamated at some time with the original nucleus of the tribe. The Rúnjhas claim to be Rájputs, and until lately their marriage ceremonies were performed by a Bráhman instead of a *mullá*, which indicates their Hindu origin. The headman of the Rúnjha tribe is Ibráhim Sisikhianr of Achráni, and the other leading men are Háji Sáleh, Háji Muhammad Wangá, Usmán Kumácha, and Sumar Khiánra.

* The quotations on pp. 54—56 are extracted from the Baluchistan Census Report of 1901.

"The Sheikhs are a very mixed tribe as may be gauged by the fact that one of its sections is called Nau Muslim, i.e., new converts to Islám. Those who are of a pure descent from the parent stock are treated by the Lásis with respect equal to that which is shown to Saiads among the Baloch, the Bráhuís and the Afgháns. They are considered to possess supernatural powers, and can ward off evil from the crops, effect cures, and perform various kinds of miracles." The principal sections are Hamráni, Mahmúd, Lakha and Kahéri, the last named only being considered to be of Arab extraction. Amalgamated with the Sheikhs are, besides the Lási tribes which fall under the Sheikh *rúj*, no less than thirty-nine other heterogeneous sections. The whole tribe, excluding the Lási tribes which for purposes of good and ill ally with them when occasion requires, numbers 2,285. The principal man among the Sheikhs is Sheikh Juman of Mauri and the other leading men are Nathola of Gaddri and Kásim of Hab.

POPULATION.
The Sheikhs.

The tribe is said to take its name from Angária who is believed to have come from Arabia and settled in Las Béla. It numbers 2,729 and the principal sections included in it are Rádháni, Musháni, Wariáni, Sáyáni, Ashrafáni, Jauráni, Bhirmáni, Túráni, Káráni, Kásamáni, Bhitav, Jumáni, and Bijarpotra. The headman of the Angárias is Yákúb Khán Ashrafáni of Hára, and the other leading men are Isa Khán and Juman Rádháni of Dubbo, and Othmán Ashrafáni of Bara.

Angária.

The Rádháni section claim to be Kalamatis by origin, but cannot assign any date of their affiliation. The majority of the other sections are Túránis and are said (1906) to have settled in Las Béla about sixteen generations back.

The tribe numbers 1,957 persons and is one of the principal groups to which the term Numaria is applied at the present day. By origin they are said to be descendants of the great Samma tribe of Sind. The patronymic ancestor of the tribe named Burra migrated to Las Béla during the

Burra.

POPULATION. rule of the Rúnjha dynasty, and settled with his followers in the Pab hills as floèk-owners. Subsequently, however, they descended to the plains in the reign of the Gungas and adopted agriculture as their chief occupation. The main sections of the tribe are Birahmáni, Bhambanpotra, Aliáni, Kandáni, Dhaturáni, Piroz, Kalla, Anipotra, Daresáni, Bhua, Járipotra, Kehria, Hasanpotra, Dagaráni, Dhamáni and Doda. The headman of the Burras is Darya Khán Bhamanpotra of Uthal and other men of importance are Jangi Khán, Háji Sobha and Háji Sáleh of Uthal.

Minor impor-
tant Lási
tribes.

Affiliated with the five *váj*, as already mentioned, are several minor tribes. These are mostly descendants of Indian tribes who migrated into the State at different periods. The more important of these, which deserve brief notice here, are the Gungas, Síanrs, Burfats and Sangurs. The Gungas are said to be of Rájput origin. They were settled in Jhalawán before entering Las Béla and socially held an important position. They assassinated Háji Sangur, the last of the Rúnjha dynasty, and thus usurped the chiefship. In 1901 they numbered about 1,664 persons.

The Síanrs.

“The Síanrs or Sihans are chiefly worthy of mention owing to their claim to be the original inhabitants of Las Béla. They appear to be a very mixed race but are composed chiefly of Bráhuís, Bráhui being the language in common use among them; while Jagdáli or Jagdáli is spoken by the remainder of the Las Béla tribes. Their women, too, wear the dress commonly worn by Bráhui women, the *ghaga* or long night gown-like garment reaching to the feet. Their chief clan is the Túráni, already referred to. There are some Síanrs living in the Toba Kákari circle of the Pishín tahsíl in the Quetta-Pishín District, and it would be an interesting subject of enquiry to ascertain whether any connection exists between them and the Lási tribe of the same name.” They numbered 699 in 1901. Their headman is Ján Muhammad of Welpat.

Burfats.

The Burfats, probably of Arab origin, are numerically unimportant, their total strength being about 179, males 90.

and females 89, according to the enumeration of 1901. They are descended from the Sammas, one of the ancient ruling dynasties of Sind. They are reputed as having been a brave tribe, pillage and plunder being their principal pursuit in former times. They have since adopted the more peaceful occupation of cultivation and flock-owning and are settled in the Uthal *níábat*. The main portion of the tribe lives in Sind with head-quarters at Barán. The headman of the Burfats is Kambar of Uthal. POPULATION.

The Sangurs are an offshoot of the great Sangur tribe which is scattered over the country from Miáni on the coast to the Persian border on the west of Makrán. In Las Béla they number about 2,685 persons living in the Miáni and Ormára *níábats*. Unlike the Sangurs in Makrán, they claim affinity with the Rakhsháni Baloch, but from their natural propensities for agricultural pursuits they appear to be undoubtedly of Jadgál origin. From their original home in Sind they are said to have migrated to Kalát near which place they were settled for a long time, but subsequently were driven westwards on the occurrence of famine. In general appearance and dress they, however, resemble the Baloch and speak the Baluchi language. They are Musalmáns of the Zikri sect, but they consider it a sin to offer five daily prayers and for this reason are despised by other Musalmáns. Their leading men are Mfr Chákar and Pir Muhammad of Ormára. Sangurs.

Among the other tribes of importance living within the limits of the State but not falling under the appellation of Lási are the Méds, the Chhuttas, the Khidránis, the Báríjas and the Bandíjas and the mercantile castes of Khojas or Lotias, and Hindus. Other tribes.

At the census of 1901, the Méds were estimated to number 1,689 persons. This number is, however, much below the mark, for in 1904, their total strength was estimated at about 3,000. It is stated that at the time of the census a considerable number had migrated towards Pasni owing to an. Méds.

POPULATION. outbreak of fever and small-pox and moreover a curious superstition had got hold of the Méds who attributed the mortality among the children to their enumeration, and consequently furnished low estimates. The Méds are fisherfolk who live along the coast principally at Miáni and Ormára, and possess many of the characteristics attributed by Arrian to the Ichthyophagoi. From inscriptions existing in Gwádar and tribal traditions current among the contemporary alien tribes, it appears that the nucleus of the tribe came from Gandáva in Kachhi, an origin which corresponds with the historical evidence available regarding their original habitat.*

It is remarked that their patron saint is Sakhi Tangav whose tomb is near Dádhar in Kachhi. It is also surmised that the Méds are possibly connected with the descendants of the ancient Méds now living in the province of Milán, on the Caspian coast. The anthropometrical measurements taken in 1904 show that their average cephalic index is 82, nasal index 68·1, and orbito nasal index 127·3. Their oval faces present a purer Persian cast than that seen among the half Arab, half Persian Baloch of the northern portion of Persia, their heads are broader and noses more prominent in spite of palpable intermixture with African and Indian races.

The Méds of Soumiáni are usually called Mohána, i.e., fishermen. Those living at Ormára speak Western or Makráni Baluchi. They are Musalmáns of the Rifai and Kádi sects. "The Méds," writes Mr. Hughes Buller in the *Makrán Gazetteer*, "are above the average stature with broad heads, oval faces and noses distinguished by the length of the tip. Their skin is brownish and they have hazel eyes. They are strong, athletic, and robust, capable of performing marvellous feats of strength and possessing great powers of endurance on the sea. They display the reckless, spendthrift and adventurous qualities of all races accustomed to the ocean.

* Elliot's *History of India*, Vol. I, page 521, refers to the connection of the Méds with Upper Sind.

Ashore, however, they are awkward and clumsy. The Méd is **POPULATION.** exceedingly superstitious and a profound believer in the powers of good and evil spirits. Generally he is squalid and dirty, but on *gala* days such as the *Id*, he loves to turn out in a showy dress. He is hospitable and obliging and a rather dainty eater.* The headman of the Médés is Koda Maddat Khán of Ormára.

The Chhuttas are also known as Buttas which means **Chhuttas.** selfish, ingrate and faithless. According to the census of 1901, they numbered 1,564 persons. "The nucleus of the clan is descended from the Súmrás, who were overthrown by the Sammas in Sind in 1351-2 A.D. That they were a tribe of importance many centuries ago, is shown by the fact that, in the time of the Emperor Akbar, Háji Khán Chhutta presented himself before the Emperor to ask forgiveness for his misdeeds. This was in 1578 A. D." The main sections are Bhutáni, Notáni, Uthamáni, Sídíkáni, Ganja, Márchá, Bahlol, Bikak and Túrání. "Whatever the origin of the nucleus of the tribe, it is no longer homogeneous, the Bahlol section claiming Afghán origin, whilst other sections, such as the Bikaks, are evidently derived from the tribes of the same name, living in Las Béla. Another sect consists of Túránís from the ancient kingdom of Túrán." The chief belongs to the Bhutáni section which socially commands most respect. Before the introduction of the Levy Service, the Chhuttas were chiefly dependent on plunder and thefts committed on travellers, and the neighbouring tribes of Sind. They have now taken to flock-owning and to some extent are engaged in agriculture. A detailed account of the tribe and the circumstances under which the Levy Service came to be organised will be found in the Miniature Gazetteer of the Levy Tracts.

The Báríjas are numerically insignificant numbering **Báríjas.** only about 165 persons, but being descended from a disciple of Lál Shahbáz Kalandar, the famous saint of Sehván in

* Gazetteer of Makrán, pages 111-12.

POPULATION. Sind, they are treated as a sacred class and command considerable respect among the neighbouring tribes. One of their ancestors named Khalil with his followers obtained, from Jám Lohar Burfat, lands between Jamhura and Mohl, which are known as Bárija Kan or the Bárija country. The tribe is divided into the four main sections—Umarpotra, Brahmipotra, Ghaibipotra, and Gabarpotra. The Bárijas recover one-sixth of the produce from the Jamáli and other cultivators in their territory.

The Bandijas. The Bandijas numbered about 1,270 persons in 1901, their main sections being the Músa, Not, Mahwand, Umar, Balija, Sajb, Aliáspotra, Tonda, Músapotra, Bhandanpotra, Sarapotra and Rádháni. The Bandijas are short, slight and dark in appearance and mild and tractable in disposition. Some of the Bandijas of the Rádháni clan practice fortunes telling. The Rádháni, Músa, Not, Aliáspotra and Balija sections claim descent from the Kalmati Baloch. The rest are alien groups admitted into the tribe at different times for political reasons. The headman belongs to the Rádháni section.

Khojas. The Khojas also known as Meman or Lotia and Khawája or Khawájo number about 385 persons—199 males and 186 females. They have almost entirely monopolised the trade of Las Bóla. All fishing contracts are in their hands, and almost all the State revenue grain is bought by them every year. Of recent years they have begun to devote their capital to the development of the fishing industry along the coast which they consider the more profitable investment. They belong to the Shiah sect and have migrated into the State from Sind and Bombay at different times.

Hindus. At the census of 1901, the Hindus numbered about 2,069. Of these, 148 were Indian Hindus, 339 Sindhis, and 1,582 indigenous. Those classed as Indian Hindus are mostly Sikhs employed in the small army of the State, while the Sindhis and indigenous Hindus are chiefly traders. They have also acquired land by purchase or mortgage which

is cultivated by tenants. Some of them possess flocks of their own which are tended by tribal graziers, while others have acquired shares in the flocks of certain pastoral tribes. They are all of the Arora caste, the principal clans represented are Belára, so called owing to their residence in Béla and are originally Lohánas; Lohána; Atít; Bráhmaṇ; Bhátia; Garhuth; Vishnoi; and Kasíra. POPULATION.

The Hindus are chiefly found in the more important trade centres such as Miáni, Uthal, Liári, Béla and Bahlor, and Lohi in the Levy Tracts. Before the advent of the British, they were attached in small numbers to different tribes as a subject race, and were considered to be a valuable asset in the tribal property as is indicated by the fact that in times of need one headman used to transfer his *banias* to another on payment of a certain sum of money.

Their social status was considered to be below the tribal people, but great respect was shown to them on other occasions and there was an unwritten rule that, in the course of raids and counter-raids, Hindus were to be spared with as much punctiliousness as women and children.

The Hindus are mostly of the orthodox school, but they are not so strict in the observances of their religious rites and prejudices as their Indian brethren, and have modified several of their ordinary daily customs. For instance, they have no compunction in drinking water from a Musalmán's water-skin or a Musalmán drinking from theirs. Many of them employ Musalmán servile dependants who carry water for them, clean their cooking utensils and, in short, perform all kinds of domestic service with the reservation that they are not supposed to touch their master's cooked food. They believe in Musalmán saints. Widow marriages are common among them, the deceased husband's younger brother being considered to have a prior claim to the widow.

Among the inferior tribes are the Babbar, Gadrás, Langhas and Koris. Inferior tribes.

POPULATION. One of the lowest races in Las Béla consists of the Bab-
The Babbars. bars. They are the professional grave diggers of the country, and are also domestic servants. It is said that they resemble the Nakibs of Makrán, and of the Jhalawán and Sarawán hills, a few of whom have been recorded in Las Béla. They have dark skins, rather curly hair and flat noses, but at the same time these two latter features are not so pronounced as in the case of the African or Negro. At the time of their marriages, the Babbars still make a display of forcibly carrying off the bride. In 1901 the Babbars numbered 236 persons.

The Gadrás. The Gadrás who number 7,898 souls (1901) constitute the descendants of the slave population of Las Béla. It is impossible not to recognise their African type of features and there can be no doubt that they are descended from slaves in the importation of whom the Memans or Khojas of Sonmiáui were formerly engaged. A large portion of the Gadrás has been set free by their masters from time to time, and now (1906) occupy an entire village close to Béla. But though they are freed men, a certain undefined bond of connection still ties them to the particular group to which their former master belonged. The Gadrás have entirely lost the language of the country of their origin, and now speak Jadgáli or Jagdáli. The male slaves are called *golo* and the females *golí*. They are a source of considerable profit to their masters, as, though married under the directions of the masters by the Muhammadan rite of *nikáh*, the children are the property of the master. They appear to be contented with their lot, and ill-treatment on the part of their masters is of rare occurrence. They are well supplied with food and clothes, which among so rude a people are, all things considered, the principal desiderata of life.

Langhas. In 1901 the Langhas numbered about 1,029 persons. They are also found in small numbers with the various Lási tribes and live by the donations which they receive on occasions of marriages, deaths and circumcisions. They are chiefly employed in domestic service.

The Koris are found in BÉla, Liári, Miáni and Uthal and are attached to the various Lási *rájs*. Some of them have adopted agriculture, others are flock-owners, while a few follow their original occupation of weaving. They number about 564 persons (1901). POPULATION.
Koris.

Out of the total population of 56,109 persons, censused in 1901, only 39 were recorded as Christians, and 2,069 as Hindus including Sikhs. The Christians are all converts from sweepers, have come from Karáchi, and are employed on sanitary work in the town of BÉla. The remainder (54,001) are Muhammadans, of whom 385 are Shiahs, and a few Zikris, the rest being Sunnis. The Zikris are chiefly found in the Ormára *níbbat* and a detailed account of the sect is given in the *Gazetteer of Makrán*.* The Lásis are said to be exceedingly superstitious, but from their proximity to Karáchi they appear to have imbibed more of the commonly accepted tenets of Islám than their neighbours living in the hills. The Shiahs are represented by the trading community of Khojas, and are distributed over the Miáni *níbbat* (150), Uthal (100), Ormára (85), and Sheh Liári (50). They are divided into two sections known as the Pirái and Panjébai, the former who are chiefly found in Ormára are devout Shiahs, observe mourning and make *tázias* or effigies of the Imáms, while the latter give more reverence to His Highness the Agha Khán of Bombay and do not perform these ceremonies. Shiahs as a class are much despised by the Sunnis. Religion.

Prior to the advent of the British into Baluchistán, the Lásis were largely dependent on pillage and plunder. A small number of them lived on their flocks. Since the establishment of peace, however, the people have turned their attention towards agriculture, and the majority are now engaged in cultivation. Next to agriculture comes flock-owning which forms the principal means of livelihood of the Baloch tribes. The business of catching and curing Occupation.

* *Makrán Gazetteer*, pages 116-21.

POPULATION. fish forms an important industry along the coast. The principal marts are at Ormára and Sonmiáni where the business is carried on by Méds with capital supplied by Khojas. The majority of the Angária, Sheikh and Sangur tribes are engaged in carrying merchandise. *Pish* mat-making and rope-making are thriving industries in Sonmiáni, Uthal, Ormára, the Levy Tracts and Kanrách, the principal tribes engaged being the Jámot, the Sháhok, the Burra, the Doda, the Bakhra, the Bandíja, the Chhutta and the Baloch.

Chikan cloth is made by the Chikins, a section of the Koris, and is used for dresses of females; and carpets made by the Angária women in the Sheh Liári *níbbat* are exported to Sind.

**Social
precedence.**

The Sheikhs occupy the highest position in the social scale at the present day. Next to them come the Jámots followed respectively by the Rúnjhas, Angárias and Burras. The rest of the Lási tribes are almost all equal in the social scale with the exception of the occupational groups, the Babbars, the professional grave diggers and menials, the Loras or wandering musicians, the Gádras or the servile dependants of Negro extraction, and lastly the Koris or weavers. These tribes are considered to be socially inferior and stand lowest in the list of social precedence. The Méds and Mohánas are also considered by the Lásis, as occupying a low position, but they do not admit themselves to be inferior in any way.

**Custom of
hál.**

The custom of taking news (*hál*) prevails among the Lásis as well as Méds, but among the latter the enquiries are brief. When a traveller meets a Lási, he salutes him saying *salámalaikum* and receives the reply *walaiksalám*. If the parties be acquainted and one of them be superior in rank such as a State official or a tribal *motabar*, etc., the one inferior in rank kisses his hand. But if the parties be of equal rank or members of the tribe or family, the elder kisses the hand of the younger. After this the guest is seated and

offered water or butter-milk, and a smoke. Then the new comer commences a series of gratulatory enquiries concerning the other's family, his neighbours, relatives, the state of cattle and crops, etc. When this course of enquiries is completed, the host asks the *khabar* or news, first obtaining formal permission of others that may be present. The guest then gives his news relating circumstantially where he has come from, where he is going, and his business. The parties then burst forth into a fresh repetition of gratulatory enquiries which terminated, the host welcomes the guest. POPULATION.

The Lásis acknowledge rights to hospitality and never fail to entertain a stranger. An ordinary guest is offered *judri* bread and butter-milk (*lassi*). Where the host and guest are men of some means, a sheep is slaughtered and the guest is treated to meat, rice and wheaten bread. No presents are accepted from strangers. Hospitality.

Guests are accommodated in a separate compartment, where one exists. Otherwise they live outside the house. Unlike the Baloch and Bráhuís, the Lásis have no separate *mehándnkhánas* or guest houses maintained by the tribe collectively or by the *paryamans* or headmen. When the Lási, or the Hindu, offers refreshments, as he invariably does to a guest, he expects him to leave some of it in the plate, and if nothing be left he takes the omission as an omen of impending ill-luck.

The food of the people consists principally of *judri*, mixed with *mung* or *bájra*, rice and butter-milk; and of fish and dates along the coast. The better classes use flesh, but this is a luxury which most of the villagers can seldom afford more than once a week. During years of drought, which are not uncommon, flour obtained from the seed of the *gam* (*panicum*), the *bar*, and the *hanzal* (*colocynthis*) is used for food. Food.

The Lásis have two regular meals in the day, the first being taken about 8 o'clock in the morning and consisting of *judri* bread and butter-milk, and the second consumed

POPULATION.

shortly after sunset in the evening, and generally consisting of a sort of porridge made of rice and *mung* seasoned with a little salt and *ghi*. The Mád and the Baloch along the coast have an additional meal at midday. Wheaten bread is prized by all, but few can afford it except on the occasion of marriages and other festive times. The average monthly cost of the food of an ordinary family consisting of five persons does not exceed Rs. 15 per mensem.

Dress

In the case of an agriculturist of the middle class, the dress of a Lási consists of a loose *pairáhan* or cotton shirt with open sleeves, a pair of indigo blue cotton trousers less baggy than those of an Afghán, a cotton turban, a red or blue cotton *chádár* (wrapper), a cotton *sadrí* (waistcoat) or a cotton coat, and a pair of country made leather shoes or sandals. The dress of the women differs slightly from that of the men. It includes loose drawers, but the shift is much longer, coming down to the ankles, to which are added a silk embroidered jacket and a muslin *chádár*. The former is, however, dispensed with in the case of the Mád women. The women also wear silver ornaments to the value of about Rs. 100. A suit of clothes seldom lasts more than a year. A shepherd's dress consists of a pair of trousers (*shálwár*), a *chádár* (wrapper), a turban, and a pair of *ebhal* (sandals) made of dwarf-palm leaves which he makes for himself. The cost of the whole dress amounts to about Rs. 7.

The dress of the headmen of tribes and the more well-to-do landlords and others is more expensive, and costs about Rs. 82 in a year. It consists of the following articles :—

	Cost.		Cost.
	Rs. a.		Rs. a.
2 <i>pairáhan</i> ...	2 0	2 pairs of blue trousers ...	3 8
2 shirts ...	2 0	2 pairs white trousers ...	3 0
2 turbans ...	5 0	2 <i>Thatha bungí</i> for the head ...	25 0
2 <i>chádárs</i> ...	5 0	1 indigo blue <i>chádár</i> ...	1 8
1 silk handkerchief ...	} 1 8	1 warm coat ...	10 0
2 cotton " ...		2 <i>Kullas</i> ...	7 0
1 warm <i>sadrí</i> ...	5 0	2 pairs shoes ...	7 0
1 Leather belt ...	5 0		

To this is added, where possible, a sword valued at about Rs. 80, a gun costing the same amount, a shield which can be purchased for Rs. 12 and two knives of the value of Rs. 5. POPULATION.

The dress of the women of this class costs about Rs. 85. A *sathaur* or trousers, a silk embroidered *gaj* or short shift, a cotton *gaj*, a silk *châtar*, a cotton *châtar*, a pair of shoes, a silk *gaggo* (or over-shift) and a couple of handkerchiefs complete the costume. Silver ornaments costing about Rs. 350 are also worn. The dress of the children follows the fashion of the parents and does not cost more than Rs. 3.

The houses are everywhere single storeyed. They are of four kinds, are simple in construction and inferior in point of comfort. They are known as *jijga*, *khud*, *log* and *mana*. Dwellings.
The best type of house is that met with in the larger villages of the interior, and consists of a wooden frame to which pieces of wood are tied until small apertures are formed into which mud will stick. These interstices are then filled with mud. On the roof which is flat, three layers of dwarf-palm matting are placed and it is afterwards plastered with mud. It contains three rooms, the central one being used as a residence, one of the others for household effects and the third as a verandah. Light and air are admitted through a wind sail in the top, a feature of all better class houses in Las Béla. The amount of wood used in construction renders this kind of building somewhat expensive, the usual cost being Rs. 500. They are popular because their method of construction prevents the erosion caused by the saline nature of the soil which is used to fill in the crevices. There are no windows. The second class of houses are built of mud with flat mud roofs and are also met with in the interior. They belong to the poorer class of people, who cannot afford to provide themselves with a wooden framework. The average cost of such a house amounts to about Rs. 125.

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Along the coast, at places such as Ormára and Sonmiáni, salt does more damage and there the wooden structure of the house is covered with dwarf-palm matting. Such houses generally have sloping roofs and contain two rooms, one occupied by the family and the other, which is smaller, used as a store room and cook house. Sometimes a verandah is added in front as a place for sitting. The fourth and the lowest type of house is that of the shepherd and poorer cultivator and is a hut made of grass and reeds with a thorn enclosure around it. Ordinarily it contains only one room with a verandah, in a corner of which is the family hearth for cooking food. It is constructed by the inmates themselves and does not cost more than Rs. 3.

Disposal of the dead.

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* draws the *kalima* either on the forehead of the corpse, or on a piece of pottery or clod which is placed under its head. Mourning lasts for three days in the case of adult persons, during which time visits of condolence are received and prayers offered for the soul of the deceased. Friends and relatives coming to condole with the family offer 4 annas to one rupee, and are entertained by the bereaved family. Two stone slabs are generally fixed on the grave of a man, while that of the women has only one such slab.

Amusements and festivals.

The most popular amusement of the Lásis and Méds is dancing. Some forty or fifty men, with small sticks in their hands, stand in a circle with two drummers, one beating a big drum and the other a small one, and a piper in the centre. They then execute a number of figures shouting and striking the sticks against one another, moving round and round and keeping time with the drummers and the piper. Next to dancing is *arro* or wrestling which is indulged in chiefly by the Lásis. It differs from the ordinary form of wrestling prevalent elsewhere in Baluchistán. One man sits in the open and challenges some one to try his strength.

An opponent appears and grasps him in his arms with all his might. Both struggle till one of them either succeeds in disengaging the other's grip or feels exhausted and admits his defeat. Wrestling after the European fashion, locally known as *mull* or *mullákaró* is also one of the principal pastimes of the Méds.

At night the *Lási* also amuses himself with music. Men assemble at the shrine of some saint, or other gathering place called *dáira* or *pir*. A musician of the Langha, Gadra or Lora classes plays on his harp and sings. The spectators generally sit there till midnight and pass their time in drinking *bhang* and smoking *charas*, *gúnja*, etc.

Méds are very fond of *nonáuláñi*. This game is very simple and very much resembles the Bráhui *katár*. Among the Méds the young and greybeards assemble in a boat, or at their houses and play for hours over a few lines marked with a stick on the boat or on the ground. Each player has three pieces (generally date stones or pebbles) which are put down in turns one by one. The man who can first place his three pieces in a straight line wins one piece and the game continues till one of the parties loses all.

Playing cards is becoming very popular among the females.

The most important shrines in the State are Hingláj and Sháh Biláwal which have been described in the section on Archaeology. Hingláj is visited all the year round by pilgrims from distant parts of India. A fair is held at Sháh Biláwal on the 11th of Ramzán every year. Other important shrines and places where fairs are held are Pír Boher and Pír Hasan.

At the tomb of Pír Boher, situated at Bágh-i-Kalán in Welpat, an annual fair is held on the first Monday of the month of June. Sheep and cattle are slaughtered in large numbers, the meat is distributed among the *zamíndárs* who congregate at the shrine, and prayers are offered for rain. The Béla State yearly contributes Rs. 20 to Rs. 25 towards the

POPULATION. expenses. In October, a fair is held at the shrine of Pír Hasan situated in the Hab Nadi *niábut* which is also attended by people from Sind.

Fairs are also held annually in the month of Jamádi-us-sáni at Gador at the shrine of Pír Gador, Mirán Pír in Windar, Sháh Jamál near Miáni and Fida Husain in the city of Uthal. Annually the Jám of Béla with a procession of his officials visits the shrines which number about twelve in the vicinity of Béla. At each of these places, *játeha* (prayers) is read and some presents are given by the Jám to *mujáwars* or keepers of the shrine. On the next day the Jám's procession proceeds to the shrine of Pír Karya where sheep and bulls are sacrificed and the meat is distributed among the poor.

Names and titles.

The Lásis name their children on the sixth night after birth, but among the Méds, the children are named on any day after the third day of their birth. Both among the Lásis and the Méds the child generally takes its name from amongst its ancestors. The Khojas, however, dislike the practice out of respect to the forefathers and never name their children after their deceased ancestors. It is customary among some of the Lási tribes, especially among the Jámots, to give two names to a son, *nandho nálo* and *wado nálo*, the pet name and the full name; the former is abandoned as soon as the boy comes of age. Totemistic names, which are derived from trees and from the days of the week, are also to be found among the Lásis. These include Nim, Thobar, Kirar, Kando, Jumma and Chhanrchhaur. The word *Khán* is frequently added to the names of men and *rakhi*, *dini* and *bai* to those of women; the word *Mir* is prefixed to the names of men of position and influence.

Rules of honour.

A knowledge of the rules of honour prevailing among the people is not without importance from the point of view of the administration and a short reference to them will not be out of place. It is incumbent on a Lási—

(1) to avenge blood;

- (2) to fight to the death for a person who has taken refuge with him. The refugee is always maintained by his protector so long as he remains under the latter's roof;
- (3) to defend to the last property entrusted to another such as a bullock, camel, cash or ornaments;
- (4) to be hospitable and to provide for the safety of a guest;
- (5) to refrain from killing a woman, a Hindu, a Lori, or a boy under the age of puberty;
- (6) to pardon any offence if a woman of the offender's family comes to intercede with the person aggrieved;
- (7) to refrain from killing a man who has entered a shrine of a *pír* and so long as he remains in it;
- (8) to cease fighting when a woman bearing the Korán on her head intervenes between the parties;
- (9) to punish an adulterer with death.

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

System of reprisals and commutation for murder.

POPULATION.

Individual quarrels do not, as a rule, involve more than the minor groups, but common danger from outsiders may unite all the Lásis. When the murderer belongs to a non-Lási tribe such as the resident or non-resident Bráhuís, it is incumbent on every Lási tribe to take blood for blood or compensation. These customs are, however, now dying out and all cases of murder are referred to the Jám for decision. Murder can also be commuted by cash or by the bestowal of a woman in marriage or by the payment of cattle as might be agreed. Formerly a sum of Rs. 500 was fixed for cash payments, but in 1897 compensation in cash was fixed at Rs. 320 for a man who occupies the lowest position in the social scale. In order to check crime, the Jám revised the rates of compensation in April 1906 in consultation with a local *jirga*: for common tribesmen among the Lásis, Rs. 1,000 including a fine of Rs. 300 which rate also applies to Khojas, Hindus and servile dependants; and for men of superior social status, also Saiads and *pírs* Rs. 2,000 including a fine of Rs. 500. In a case between the Lásis of Las Béla, and Bráhuís, the *Sháhí Jirga* of Sibi determined, in February 1907, Rs. 600 as compensation for a common tribesman and Rs. 900 for a man of position and influence.

CHAPTER II.

ECONOMIC.

Before the advent of British rule the bulk of the inhabitants of the interior were chiefly dependent on flock-owning, transport of merchandise, and the booty obtained by plundering *káftlas* and the neighbouring tribes. The coast population was mostly engaged in the coasting trade and lived chiefly on fish. Agriculture was thus very much limited. Since the establishment of peace in the country, cultivation has been on the increase, but, owing to its dependence almost entirely on flood water for irrigation and the paucity of the local rainfall, cultivation is somewhat precarious. There is, however, scope for considerable extension of cultivation in the eastern parts of the State by the excavation of new *kávézes* and the repair of existing ones. The construction of reservoirs to arrest some of the surplus water of the Poráli and the Windar rivers, most of which at present falls into the sea or runs to waste, would also, in ordinary seasons, enable tracts of culturable lands, which are at present lying waste, to be brought under cultivation.

AGRICULTURE.
General conditions.

The soil is everywhere alluvial, and is composed of a light loose clay, mixed in a greater or less proportion with fine sand. In some parts of the State it contains saline ingredients and preserves a hard smooth surface; in others it crumbles into a fine dust, which is blown about in clouds by the lightest breeze, and renders travelling very disagreeable: the ground is also in many parts covered with large round stones, and at the head of the valley above Béla, where there are numerous streams and water-courses, they are so thickly strewn over the surface that the whole plain from one range

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of hills to the other appears like the bed of a large river. On the bank of the Poráli stream, a large portion of the land is under cultivation, and this is also the case along the eastern side of the valley, where there are several small lakes formed by the water left by inundations. At these spots the soil is a rich mould and yields abundant crops of wheat, *juári*, oilseeds, cotton and vegetables.

The best soil is a light loam mixed with a moderate amount of sand, called by the cultivators *milk*. Next in fertility to *milk* comes *obawári*, a clay surface with a sub-soil composed largely of sand. This class of soil is that most common in the State. It holds moisture well and is especially good for *juári* and *sarih* (*Brassica campestris*). A dark loam, suitable for the cultivation of *sarih*, is known as *Phasakánr*. *Rayási* or *wáryási* differs slightly from *Phasakánr* in that it contains a greater quantity of sand. It cannot retain moisture for long, and *juári* crops sown in this soil require a second watering to secure a good harvest. Another class of soil called *Kalrási* consists of clay strongly impregnated with salt and mixed with silt. This land is particularly suitable for oilseeds. *Mutkénwári* is generally met with at the foot of hills and is *milk* mixed with stones. *Juári* grows well in this soil. *Kéngar* is the same as *Mutkénwári* but with a larger admixture of sand. Other kinds of soil are *chiki* and *kallar*. *Chiki* is a hard clay very sparingly used for cultivation: it is generally employed in the manufacture of earthenware; and *kallar* is saline land unsuited for cultivation.

Conforma-
tion of
surface; and
rainfall.

The greater part of the State, west of the Mor Range, is a level plain seamed with deep ravines and channels caused by the rush of water descending from the hills which surround it on the east, north and west. As these hill torrents proceed further and further into the plain, the channels become shallower and finally spread out into innumerable small water-courses. Looking down the plain from the northern extremity where the ground rises slightly

about the foot of the hills, the horizon appears of a misty blue colour and is as level and well defined as it is at sea. The perfect flatness of the plain is broken by a belt of low disjointed hills about 8 miles broad in the middle of the stretch of land running along the coast.

East of the Mor Range the cultivable areas lie in valleys intervening between mountains in which cultivation is carried on by catching the rain water in embankments erected at the foot of the hills that surround the fields.

As in Makrán, rain falls in January, February and March and again in June, July and August. The average annual rainfall amounts to about 7 inches. Most of it is received during the summer months and on it the success of the autumn crop depends. The winter rainfall confines itself mostly to the Ormára *niibat* and does not extend eastwards. The rainfall is, as a rule, insufficient for agriculture which is to some extent supplemented by irrigation from permanent streams, but it depends largely on the flood water of streams and rivers.

As has been said, cultivation depends almost entirely on the floods brought by the rivers from the hills. The principal of these are the Poráli, the Khárari and the Windar. There are, however, numerous streams in each *niibat* which also bring down flood water for irrigation. None of the rivers have a perennial flow except the Poráli and the Khárari in which a small volume of water is found all the year round. The chief floods are brought down by the summer rainfall; and July and August, the hottest months of the year, are those in which the Lási cultivator looks anxiously for the water which will provide him with subsistence for the coming year. At this time, the largest river, the Poráli, generally maintains a constant flow for about a week and a small quantity runs to waste in the sea and the Siranda lake. Next in importance is the Khárari and after that the Windar. Dams are thrown across the rivers and minor streams at convenient places and the water is carried to the embanked fields.

System of
cultivation
in relation
to rainfall.

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Cultivation from perennial water is mostly found in the Welpat *niábat* where a *kórés* together with a small quantity of water from the Poráli serves to irrigate about 40 acres of land. The staple crop is *juúri*.

Population engaged in and dependent on agriculture.

About half the population is engaged in agriculture. The chief cultivating tribes are the Rúnjha, Jámot, Sháhok, Burra, Doda, Mándra, Angúria, Sheikh, Sábra, Achra, Gunga, Gador, Mángia, Bandíja, Súr, Gadra, Mondra in the Las plain and hill tracts; and Jamáli, Báríja and Chhutta in the Levy Tracts. In the Ormára *niábat* the cultivators are wholly Baloch. In the Hab *niábat* the cultivators are chiefly Baloch with some Bráhuís. There are also a few Bráhuís in the Wélpat *niábat*. The Lásís frequently engage Baloch and Bráhuí servants to help in their agricultural work, to thresh the corn or to tend the cattle. Most of the cultivators combine flock-owning with agriculture. As agriculturists, the Lásís are superior to the Baloch or Bráhuí; among the Lásís themselves the Rúnjha tribesmen are considered the best. The name of *dehqán* is applied to them to signify their long association with agriculture.

Seasons of the year, sowing and harvest times.

The cultivator divides the year into periods by the sowing and cutting of the different crops. He recognises the commencement of each season by the periodical appearance of certain well-known stars. There are three principal harvests, *viz.*, *Vas* which includes the crop sown in the months of July and August and reaped in October and November, *Sarih* which is sown in the months of *Mágh* and *Poh* (November and December) and reaped in *Chét* and *Vísákh* (March and April), and *Vándo*, i.e., the crop sown in the months of *Phágan* and *Chét* (February and March) and reaped by the month of *Akhár* (June). The following are the chief crops produced at each harvest :—

I—*Vas*.

Júri (*Andropogon Sorghum*).

Mung (*Phaseolus mungo*).

Bájar (*Pennisetum typhoideum*).

Tirr (*Sesamum Indicum*).

Cotton (*Gossypium*).

Gwár (*Cyamopsis psoralioides*).

Sháli or *Sárhán* (*Oryza sativa*).

Water melons.

Sweet melons.

Moth (*Phaseolus aconitifolius*).

II—*Sarih*.

Sarih (*Brassica campestris*).

Dánrán (Coriander).

Wheat (This is cultivated, principally in the Levy Tracts, to a very small extent).

III—*Vándo*.

Juári (*Andropogon sorghum*).

Mung (*Phaseolus mungo*).

Cotton (*Gossypium*).

Moth (*Phaseolus aconitifolius*).

Gwár (*Cyamopsis psoralioides*).

Bájar (*Pennisetum typhoideum*).

It is principally on the *vas* harvest that the *Lási* cultivator depends, but with the produce of the *sarih* he can supplement largely his means of livelihood as *sarih* finds a ready sale. The *vándo* crop is scanty and the yield is only about one-fourth that of the *vas*; the produce is also inferior in quality. *Juári* is the most important crop of the *vas* harvest. The cultivator believes too that one affects the other, "*Chét watho Sínwanr mutho*, says the proverb of the country-side, "If *Chét* has its fill, *Sínwanr* will be nil." The stars by which the cultivator is guided are *kattí* (Pleiades), whose appearance in the early morning in June heralds the period when floods may be expected, *téru* (Cassiopeia), which appears about the 27th of July and bids the cultivator hasten his preparations for sowings, *tudho*, appearing about the 15th of August, is a signal to the cultivators that the season of *juári* sowing is over, and *sohél* or *wíth* (Canopus) with its forerunner (*sháhid* or *agawán*) which warns the cultivator that the end of the summer is near.

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Sohél is believed generally to herald showers of rain. The cultivators believe these showers to be universal on the whole of the earth. No heavy clouds gather as in the case of the July and August storms nor is there any accompaniment of thunder or lightning.

The cultivators' busy season lasts from July to the following January. February to June is a period of comparative leisure.

July is the busiest month for the cultivator and a local saying runs that if a man's mother die in that month he has no time to bury her. The July floods bring the moisture on which all the cultivator's hopes are fixed and if they fail the husbandman's outlook is dark. October and November are also busy months, for the *vas* crops have to be harvested and the days are growing all too short for the work to be done.

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

Principal
crops.

The most important crop is *juári* (*Andropogon sorghum*), which forms the staple food grain of the people. Of other food grains, *bájar* (*Pennisetum typhoideum*), *mung* (*Phaseolus mungo*) and *moth* (*Phaseolus aconitifolius*) are also cultivated in small quantities in summer, and wheat, and barley in very limited quantities in the autumn. The oil-seeds cultivated include rape, mustard, and sesamum (*lirr*). The only fibrous crop is cotton which is produced in very small quantities. Amongst miscellaneous crops may be mentioned coriander (*Corriandrum sativum*) and melons (*Cucumis melo*). Vegetables include the pumpkin, cauliflower, turnip, radish, spinach, etc. Italian millet is grown in a few places as a fodder crop.

Staple food
grains
Juári.

Juári is sown if floods occur at any time between March and August. Having repaired the large river dams known as *bandh* or *kirai* towards the end of the cold weather in the way which will be subsequently described, the cultivator waits for a flood to come down. He has meanwhile also raised and repaired the embankments (*lath*) which

will retain the flood water when it reaches his fields. This is done with the *kénr*, a broad plank harrow about $3\frac{1}{2}$ feet long and $1\frac{1}{2}$ foot broad drawn by two bullocks. When the floods come, be it night or day, all is excitement over the filling of the fields with water. Care has to be taken that the embankments do not break and immediate repairs are done to weak spots. When the field has been filled, it is allowed to absorb the water and it is then ready for ploughing. When the whole field has been ploughed it is termed *khér* or *sír*. In hard soil, the big sods are broken with wooden mallets. Ploughing is then followed by harrowing with the *kénr*. The usual method of sowing is by the drill (*nári*) and broadcast sowing is almost unknown. The seed germinates after four days in the case of the *vas* or mid-summer sowing and after seven days in that of the *vánda* or early spring sowing. The crops generally ripen in three months and a local proverb says "*Mahíno pann, Mahíno gann, Mahíno ann,*" i.e., "one month leaves, one month stalks, one month grain." When the young plants (*salla*) show above ground, the farmer sees whether the seed is good or bad. If the first seed fails the plot is resown. The *salla* sprouts have two leaves. The plant attains its full height within forty days when it is called *chauk*. From *salla* to *chauk* the plant is exposed to the attacks of an insect which appears in the stalk. But when the ears begin to shoot the plant is beyond the danger of disease. At this stage it is called *war*. When it is 4 to 6 inches high it makes three stalks and is known as *gánar* or *trikhar bháya*. When the grain has matured and is fit for eating, the cultivators pluck the finer ears and half parch them on fire so as to separate the grain from the husk. Grain so parched is known as *ábu* and is much relished. At this stage, too, pieces of the young green stalk are cut and eaten like sugarcane. They are very succulent and are called *kánu*. To obtain specially good *kánu* the heads of the stalks are sometimes cut off at the time when the ear has formed but has not burst (*dídh*). Rain and

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abnormal dew are liable to do much damage to the ears before they are cut:

Harvesting the ears is known as *láb*. After the ears have been harvested the stalks, now known as *tónda* or *kána*, are cut for fodder. The ears are then collected in the threshing-floor and when dry are threshed in the usual way and separated from the grain with the pitchfork. The grain heap is now winnowed by throwing the grain into the air with a spade (*dhalli*). The chaff is used for fodder. A line (*rakk*) is drawn on the ground round the clean grain heap and a sword is placed on its top to keep off evil spirits. When the time comes for division, this circle is only entered by the cultivator and the first measure is set aside with the cultivator's own hands for charitable purposes. The rest is measured by the village measurer, generally a *bania*, and divided among the shareholders.

Juári
sowings.

Juári sowings are distinguished as *vas* and *wánda*. That sown in July is called *agátri* and that sown in August *páchátri vas*. Similarly *vánda* sown in February and March is known as *agátri* and *páchátri* respectively or that sown on early or late floods.

Vánda juári requires moisture for the second time in April and is harvested in May and June. The root stalks are left in the ground and grow again to a height of about three feet and are called *ohr*. They are cut and used as fodder for bullocks in June and July, at which seasons these animals are particularly hard-worked. A second crop is never obtained from a single sowing for fear of the *bori* sparrow, which visits the country in August and damages the crop.

Ohr, which has received no second watering, produces colic when cut green and is not used as fodder until after it has been dried.

Juári sown in July gives the largest produce in grain. Indeed, the *agátri* crop has many advantages. Sown on early floods it derives much benefit from those of July, and is little affected by the extreme heat of August or by disease.

Once the seed is sown an *agátri júári* crop is considered to be as good as garnered.

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The *páchátri júári* is sown in August and reaped in November. It is not regarded as a satisfactory crop and is only sown by necessity in case of late floods.

Júári fodder is divided into two classes—*bikanr* and *káno*. *Bikanr* possesses a succulent stalk, which is compared with sugarcane for the saccharine matter it possesses, whilst *káno* is hard, dry and makes poor fodder.

Varieties of
júári.

The following varieties of *júári* are cultivated—*bikanr*, *míthri*, *bitanr*, *achhari*, *gáhri* and *muchhar*. *Bikanr* is the most widely cultivated. The grain is dark brown in colour and is much relished for its substance. It grows with little moisture and is especially suited for rain and flood crop lands. The best kind of *bikanr* commands a good price in the market. *Míthri* is a sweet variety as its name implies. It is brownish in colour. *Bitanr* has two grains in each husk while *achhari* does not grow as high as *bikanr*. The grain of both is white in colour and both are good varieties. The stalks also form good fodder. *Gáhri* and *muchhar* are inferior varieties both as regards grain and forage. *Gáhri* grain is reddish and is the largest of all the varieties. *Muchhar* has long ears which are not so compact as those of other varieties. It is a whitish colour and the grain is distinguished by a tiny black speck.

The quantity of *júári* raised from permanent irrigation is very insignificant and requires no mention here.

Júári in
irrigated
lands.

Júári is a strong, healthy crop and is little prone to disease. Owing to the extreme heat of August, an insect (*kihyan pinjésár*) sometimes appears in the stalk which rots and turns red and produces no ear. Excessive heat in August also causes the young plants to wither, a disease which is known as *sokar*. *Kánri*, another disease, is a kind of rust. The ear becomes whitish and the grain produces a black dust. An ear affected with *kánri* is at once recognisable and is considered unfit for consumption except among the poorer

Diseases.

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cultivators. *Juári* plants suffer from the effects of a south wind if it blows in September, but a north wind blowing in September or October is considered almost as beneficial to the crop as a second watering. About September, dew also produces a disease called *galláin* which turns the ear and grain somewhat black and renders the crop inferior in quality. The *bori* sparrow which visits the country in August sometimes causes great damage to *juári*.

Outturn.

From estimates made in 1903, the outturn per acre in different parts of the State may approximately be taken at 10 mannds in Welpat and Sheh Liári *niábats* and 6 in Miáni and Hab Nadi *niábats* from unmanured lands.

Uses.

As the staple food grain of the people, *juári* is made into cakes and eaten with whey. Gourds are also much relished with *juári* cakes. The grain only retains its full taste up to forty days after harvest. After this it gradually deteriorates and in six months it has an unpleasant smell and is known as *bhuttá*.

When half ripe, the grain is eaten parched, and mixed with salt or dates: it is then considered very nutritive.

The dry stalks and leaves make excellent fodder for cattle and horses and are known as *káni*. The uses of the green stalk have already been mentioned.

Subsidiary
food crops.
Mung
(*Phaseolus*
mungo).

Mung and *moth* are cultivated as subsidiary crops with *juári*. All are sown with the drill. Of these, *mung* is the most popular and most extensively grown. A *mung* crop grows best on *wilk* and *ohawári* soils in flood crop lands. Sowings take place in July on the land ploughed for *juári*. About the middle of September matured pods are plucked and the plants allowed to stand till the pods are ripe for the second time about the middle of October when they are harvested. In fields in which the water has ponded for a long time the plants grow very rank (*khas*), have no ears and are indigestible as fodder. A disease called *padáo* also attacks the pods and eats away the grain. The ripe pulse is used either boiled whole with rice or separately and generally

eaten as the evening meal. The well-to-do, however, crush husk and clean it before use. The crushed stalks and leaves (*kutti*) form a good fodder for bullocks and camels. They are not given to horses as they produce itch.

Moth is only grown in the Ormāra *nidbat* mixed with both *vānlo* and *vas juāri*. It makes excellent fodder for camels and is used both green and dry. It flourishes best on sandy soil. It is less extensively grown than *mung*, and its pulse is little esteemed.

Bājar is sown and reaped about the same time as *juāri* except that it ripens a little quicker. It grows well on a sandy soil called *vāyāsi* or *vāryāsi*. Like *mung*, its ears are gathered once before the crop is cut and the stalks allowed to stand till the second crop is ready and finally harvested. It is not cultivated on irrigated lands. The stalks are used as fodder to a limited extent. The flour is made into cakes and eaten by the poorer classes. The cultivation is small.

Sarih sowings take place late in August or in September and extend up to October. *Sarih* seed germinates after seven days and as its leaves increase becomes *bē panni*, two leaved, *trēh panni*, three leaved, and *chau panni*, four leaved, successively, by which time it is about a month old and is eaten as a vegetable. After it is forty days old, the crop is grazed over to cause the plants to spread and soon after the plants throw out shoots (*gānar*) which are much relished as a vegetable. The plant blossoms 75 days after sowing; 15 days afterwards the pods appear and take two months to mature. In another 10 to 15 days the pulse is ripe, and when the outer skin of the husk has become dry the crop is harvested.

The *sarih* is regarded by the cultivator as a very valuable crop and he says that *Sarih ji var dhan ji par*, "He who owns *sarih* crops possesses the foundation of wealth." Threshing is done in the ordinary way with bullocks, and winnowing with the fork of reed-made winnowing baskets (*sup*). The crop when still unripe is liable to damage by hailstones which break open the pods, and scatter the contents

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Moth
(*Phaseolus*
aconitifolius).

Bājar
(*Pennisetum*
typhoides).

Oilseeds.
Sarih
(*Brassica*
campestris).

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on the ground. A disease called *bugár butho* sometimes damages the *sarih* crop. Plants so attacked are weeded out and used as fodder for cows and goats. An insect called *mátno* also attacks it and hard frosts in winter sometimes cause much damage. *Sarih* is chiefly grown in the Sheh Liári and Uthal *niábats* and the southern portion of the Welpat *niábat*.

It is largely exported to Karachi and oil is also extracted in local presses called *ghánro*. The refuse (*khar*) is mixed with chopped straw and given to cattle. *Sarih* stalks are also used as camel fodder, and are considered very nourishing and especially efficacious for all camel diseases. Eight standard seers of *sarih* are estimated to yield $2\frac{1}{2}$ seers of oil. The grain is sold at about 16 seers and oil at about 3 seers to the rupee.

Tirr
(*Sesamum*
Indicum.)

Tirr is a *vas* crop generally sown in July and August. Owing to the minuteness of the seed it is mixed with *judári*, *mung* or *bájar* and sown with the drill. Owing to the fear of losing the grain through the opening of the pods, it is generally cut when somewhat green and tied in bundles which are set up in a circle to dry. When dried, the grain is extracted by carefully shaking the bundles into a cloth. The stalks are useless as fodder. A mixture of both black and white varieties is generally sown. The produce being insignificant is consumed within the State. Hindus particularly relish it and eat it with sugar. It is also used in sweetmeats. The price of sesamum varies from 8 to 10 seers per rupee in ordinary years.

Manure and
rotation.

Manure is never used. The soil is very fertile and fallows are unknown. In very rare instances, however, *sarih* crop takes the place of *judári* for one season in lands which have been under *judári* and *mung* crops continuously for a term of four or five years. Droughts which occur almost every third or fourth year help to a large extent in giving some rest to the lands under constant cultivation and the need of fallow or rotation seldom arises.

Gardens are few in number. There are three State gardens in the Welpat *nábat* which are irrigated from the water of the single *káréz* that exists in the State. There are also two gardens in Uthal, one of which belongs to the State. The fruit trees found are dates, *jáman* (black plum), *jáláa* (*Grewia Asiatica*), mangoes, bananas, pomegranates, lemons, *jámphal* or *amrád* (guava), oranges, *sítaphal* or custard apple (*Anona squamosa*) and grapes, etc. There is also a mango garden above Náka Khárari extending over nearly a mile. Among vegetables may be mentioned cauliflower, spinach, radishes, coriander seed, turnips, *méthi*, *turí*, onions, brinjals, tomatoes and pumpkins, etc. In Las Béla there are eight wells, four of which are private property. These are entirely devoted to vegetable production.

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Fruit and vegetable production.

There has been a satisfactory increase in cultivation in Las Béla of late years. A considerable amount of waste land has been reclaimed and several new villages have also sprung up during this period, and the security of life and property which now prevails combined with the droughts which of late years have been so frequent, have led the pastoral tribes to depend both on agriculture and on flock-owning for a livelihood.

Extension of, and improvements in, cultivation.

The cultivator's principal implements are the plough, which is known as *har*, the plank harrow or scraper (*kéar*) with which he makes embankments and the clod-crusher or log (*tár*) used in place of a roller for breaking clods and smoothing the ground. Among minor implements may be mentioned the *rambo* or spade, the *kodár* or mattock, the *chanjur* and *váholo* for weeding, and the *kharro* for reaping. A rake (*paoro* or *paori*) is used for collecting grain on the threshing-floor and the *dhalli* or wooden spade, and *dándári* or four-pronged wooden fork for winnowing grain.

Agricultural implements.

Prior to 1901 no advances were made for agricultural purposes. Since that year, however, *takávi* advances for land improvement and for the purchase of bullocks have been made to a limited extent. Loans are granted by the

Agricultural advances.

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State to cultivators to the value of landed or other property possessed by them, and steps taken to ensure the application of the money to its legitimate object. The total amount of loans made between 1901 and 1904 aggregated Rs. 2,860. Sometimes loans of grain for seed are also made from the State granaries to the poorer cultivators and recovered at the next harvest.

Indebtedness
of the
cultivator.

Generally speaking, it may be said that owing to the precariousness of agriculture as a means of livelihood, and chiefly owing to the drought which lasted from 1897 to 1901, nearly the whole of the cultivating classes are involved in debt. Such debts are generally contracted with Hindu *baniyas* and Khojas. Nearly three-fourths of the cultivable land is owned by the State on which cultivators possess no right of alienation. But among private land-holders many holdings have of late years been sold or mortgaged to Hindu *baniyas* and Khojas. The rates of interest demanded on loans to cultivators vary from 24 up to even 75 per cent according to the security offered. Interest and principal are recovered in cash or kind at each harvest. The loans are generally made without limit of time.

When seed grain is taken on loan from the money-lender, the cultivator has to repay twice the quantity at the next harvest. In cases of mortgages of land when a cultivator is unable to repay his debt, his lands are either sold to the highest bidder or purchased by the money-lender himself on a valuation determined by a number of arbitrators nominated by the parties concerned.

Domestic
animals.

Camels, goats, sheep, cattle and donkeys are the principal domestic animals, especially the two former. Horses and ponies are few in number. Watch dogs are kept by all flock-owners. A few fowls are also reared. Eggs cost about three annas per dozen and chickens from three annas upwards. Eggs and fowls are exported to Karáchi in the winter.

Camels.

The principal breeds are the *Mukráni*, the *Lási* and the *Chhápari* or highland camel. The *Mukráni* camel is regard-

ed as the most valuable, and is very hardy and enduring both in the hills or plains. The *Lisi* breed is not good in hilly country, while the *chhapari* or highland camel does not thrive in the plains on fodder to which he is unaccustomed and is more useful in the hills. The total number of camels in the country is estimated at about 15,000. More or less every household possesses transport camels, but the number of riding camels is comparatively smaller. The principal camel-owners are the Sangur, Angaria, Sheikh, Gador, Mangia, Moudra, Burra, Shahok and Chutta tribes. The Angaria possess the best animals. The camel wool is used locally in the manufacture of carpets, ropes and sacks.

Horses are kept only for personal use and number in all about 1,000. The Jani possesses about 40 mares and 2 stallions for breeding purposes (1906). The services of the stallions are lent in some cases to breeders. The practice of owning shares in a mare is found among the tribesmen.

Almost all the indigenous cattle died during the drought which culminated in 1901 and the local breed is now practically extinct. Those at present (1905) found in the State have almost all been imported from Sind and number, bullocks about 10,000 and cows about 15,000.

The indigenous breed of sheep is known as *puchhar* or fat-tailed. The principal breeds of goats are the *kachhar*, *khushi* and *chhapari*. The *kachhar* are black red-necked goats imported from Cutch in the Bombay Presidency, with long white-spotted ears and straight short horns. They are bigger than the other breeds and give more milk. The *khushi* also called *barbari*, is generally white in colour and smaller in size than the *kachhar* but with longer horns. The *chhapari* is the highland breed and has thicker hair than the other breeds. It is smaller than the *kachhar* but larger than the *khushi*.

Horses.
Cattle.
Sheep and
Goats.

Sheep are shorn twice in a year, in March and September, and goats and camels once in March, the yield of

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wool from a sheep is $1\frac{1}{2}$ seers and that from a goat one seer in a year. The sheep wool is generally exported to Karáchi.

Average
value of each
kind of
animal.

Male camels fetch from Rs. 70 to Rs. 80 and females from Rs. 50 to Rs. 60. Ponies can be purchased for about Rs. 65; the price of horses varies considerably, good ones fetching Rs. 300 or more. The price of a pair of bullocks is from Rs. 60 to Rs. 100, and of a cow from Rs. 30 to Rs. 60. Sheep fetch Rs. 5 per head; lambs Rs. 2-8; goats Rs. 3 to Rs. 4, and donkeys from Rs. 20 to Rs. 40.

Pasture
grounds.

Pasture grounds sufficient for the use of the cattle are found in every *niábat*. No grazing fees are levied from the people of the country or from graziers who enter the State from the north or west, but grazing fees (*pinjari*) are levied from graziers from Sind.

Bullocks and cows feed on the plants and grasses known locally as *gimh*, *chibarh*, *kheh*, *dinno* and *pahi*; sheep and goats feed mainly on *gimh* and *chibarh* and the *bér* tree, and the goat also on the *kirar* (*Capparis aphylla*). Camels graze chiefly on *khabbar* (*Salvadora oleoides*), *kandi* (*Prosopis spicijera*), *kirar* (*Capparis aphylla*), and *lai* (*Tamarix*); also on the *lánri* plant (*Haloxylon multiflorum*) and the grasses known as *tullur*, *wáho* and *asad*. As might be expected in a country dependent almost entirely on flood cultivation, scarcity of fodder frequently occurs.

Fairs, and
classes
engaged in
horse and
cattle
dealing.

No fairs are held in the State and there are no marts where cattle are brought for sale. Camels are seldom sold willingly, but when fodder becomes scarce, they are taken to Karáchi. Sheep and goats are also taken to Karáchi by the owners themselves and sold to butchers. Bullocks are never sold, but when purchased they are chiefly imported from the Karáchi Collectorate. There are no tribes which may be termed as dealers.

Cattle
diseases.

The operations of the Civil Veterinary Department do not extend to Las Béla. A few of the more common diseases known to the cultivators are mentioned below.

The most fatal bullock disease is called *deo bhago*. The animal is generally attacked at night and cannot rise in the morning, and invariably dies. The disease is not common and no cure is known. Other diseases of bullocks are *yaitár*, *chhári*, *barro* and colic. *Gaitár* is an internal swelling of the throat and the animal cannot eat or drink. He is branded all over the neck or given goat soup. If the cure proves inefficacious he dies within three or four days. *Chhári* is a foot disease. Ashes of cow-dung are applied to the sore. It is not so virulent in winter as in summer, but in nearly forty out of every hundred cases it proves fatal. *Barro* is said to be a kind of fever. The animal is made to inhale the smoke from green branches of the *lai* tree placed on a fire. The cure is generally successful. In cases of colic, bdellium and *sarson* oil are administered.

Among goats, the most common diseases are *garr*, *thakanr* and *buzzi* which are all contagious. Itch is called *garr*. Sharks' oil is both given internally and applied externally, or *thohar* (*Euphorbia neriiifolia*) milk, or a mixture of sulphur and *sarson* oil is rubbed on the affected parts. *Thakanr* causes enlargement of the spleen and a discharge of blood with the urine. Branding on the left side is resorted to as a cure, but in the majority of cases the disease proves fatal. *Buzzi* generally affects the lungs which swell and the animal dies in a few days. Flocks in which *thakanr* and *buzzi* appear are not allowed to mix with others. Inoculation is practised as a preventive against *buzzi*. The lung of an affected animal is excised and a piece inserted into slits made in the ears of uninfected animals.

The most common camel diseases are *garr*, *moshk* or cough, *jhérdarun*, *rando* and *wur*. Segregation is resorted to in the case of *garr* or itch. Ashes of *jár* (*Nerium odorum*) boiled in water with a small quantity of carbonate of soda (*khár*), also mustard oil mixed with sulphur, are rubbed over the affected parts. Cough is cured by putting a small quantity of wine or human urine into the animal's nostrils.

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Salt and *ajwāin* (*Carum copticum*) are also given in cases of cough. In *jhéráurun* swellings occur inside the mouth and are branded with heated green sticks of the *jár* tree. Hot *mung* plaster is also applied to the neck of the animal. A sort of porridge made of pomegranate rind and *mung* flour is also given to the animal to eat. *Rando* causes sores inside the chest. *Ak* flowers and soup made from a white cock are given to the animal to eat. The disease is rarely fatal. *War* is dislocation of a muscle in the foreleg which renders the animal lame. Branding on the shoulder is resorted to.

Irrigation.

The sources from which permanent irrigation is derived are the Poráli river which irrigates the northern portion of the Welpat *niibat*, two *kárézes*, four State and four private wells in the Welpat *niibat* and one State and one private well in Uthal, otherwise the cultivation entirely depends upon flood water. In the Kanrách *niibat* a *káréz* existed which dried up in 1900. There are also 13 old *kárézes* which have been dry for many years, but would probably run again if reopened.

The whole of the permanent water-supply obtained from the Poráli river and the *káréz* is owned by the State, and distributed by the State officials among the various cultivators according to the amount of land cultivated by them.

Water mills.

The State possesses only one water mill which is situated near the Welpat *thána*. It is worked on the water of the Poráli and that of the *káréz* both of which are brought into one channel half a mile below the Kannar village. The mill is constructed and worked on the same principle as those found in other parts of Baluchistán. It is a State mill and supplies flour for the use of the Jám and of the State officials and troops.

Wells.

The only bricked wells are at Béla and Uthal, and are estimated to have cost about Rs. 1,000 each to construct. Well water is used only for growing vegetables and is lifted either by means of a Persian wheel or in a large leather bucket drawn up by bullocks.

But the chief feature of irrigation in Las Béla consists in the dams called *band* or *kiráí* which are thrown across streams and the co-operative system on which they are constructed. All streams have one or more *bands* and a still larger number of *kiráí*, the distinction between the two being that a *band* is a dam thrown across the whole width of a river or stream while a *kiráí* is a dam which only partially blocks the channel. The latter are always constructed in such a manner as to form an acute angle with one of the banks as its base and its dimensions depend upon the force of the torrent and the quantity of water required.

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Dams.

The Poráli river, which is the principal channel of floods, has about 12 or 13 *kiráí* and 3 *bands*. *Kiráí* are liable to be washed away or cut off by violent floods and require constant repairing. *Bands*, however, are more solidly built and rarely washed away, and such petty repairs as are necessary are carried out in good time before the floods are expected to come down.

The construction and repair of *kiráí* and *bands* is carried on under the directions of State officials. When the cultivators are considered to be free from field work, one man per family, with as many bullocks as can be collected, is summoned by the *náib* concerned to the site of the dam. The *náib* personally supervises the building, and cultivators who fail to present themselves for work are fined. A *kiráí* is made of alternate layers of about a foot thick of branches of *bér*, *lai* or *babúl* trees, and stones, to the required height. If extra strength is necessary the front of the dam is wattled with branches of trees, and poles are fixed along it on either side at intervals of about 3 feet. *Bands* are made of earth and stones, covered on either side with bushes and branches of trees. Their dimensions vary according to the force of the current which has to be resisted. The largest in the State is in the Sheh *nábat*. It is about 260 feet long, 50 feet high and about 15 feet wide at the top.

Construction.

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Fisheries.*

The fish and fish eaters (Ichthyophagoi) of the coast drew the attention of the earliest writers. So early as the time of Alexander the Great, the Ichthyophagoi were located on the coast to be succeeded in later times by the Méds and Koras, whose ranks are nowadays constantly recruited from the poorer Baloch of the interior. They are financed by Khojas and Hindus from the Bombay Presidency.

The following figures will show how the industry has expanded in comparatively recent times :—

	Ormára.	Miáni.
Customs contract for 1828 ...	Rs. 3,000	Not available.
" " " 1872 ...	" 9,000	Rs. 5,000
" " " 1904-5 ...	" 18,100	" 5,412

The value of the fish caught in 1905 on the coast of Las Béla is estimated at more than 2 lakhs. The progress of the industry may be attributed to the existing security of the coast, which was at one time infested by pirates and to the opening up of new markets. The air bladders obtained from *kirr* and other fish find a ready sale in England for the manufacture of isinglass; sharks' fins are sent to China; and salt fish-maws are exported to India, Zanzibar, and the coast of Africa. The fish which are most prized for their bladders are the *kirr*, *mushko*, *galla* or *gallo*, and *sohli* and vast numbers of them are caught. Many varieties of sharks occur. Those from which white fins are got are more valuable than those from which black are obtained. The carcasses of *kirr*, *mushko*, *galla* and *sohli* are salted, after the bladders have been extracted, and other fish which are important for this branch of the industry are *gor*, *pishak*, *pasant*, *sárum*, *kalgon*, *tíglam* or *tagilm*, *pálwár* or *palla*, and sharks. Fresh fish abound, and are frequently unmarketable owing to the absence of means for transporting them fresh to large centres. One of the most numerous varieties is the sardine (*lájár*), which sometimes sells as cheap as 120

* The Editor is indebted to Mr. W. Troyal of the Indo-European Telegraph Department for much of the information included in this article.

for a pice. Pomfrets and soles are also ridiculously cheap at certain times of the year.

The *kirr* or *swách* (*Sciæna diacanthus* Lacep) is about 3 feet long and 1½ broad. It is a very scaly fish and is obtainable in large shoals from January to May. An account of the method of catching it will be found elsewhere. Its air bladder sells at 8 annas to R. 1 apiece. A salted side with the backbone (*miri*) sells at about 2 annas and is popular both with the people of the interior and the Méds.

The *mushko* or *mushka* (*Genus sciænoïdes*) is about 12 inches long and 3 inches broad. It is found all the year round and is specially numerous from June to September and from February to March.

The cat fish (*galla* or *gallo*) (family *Siluridae*) varies in length from 18 to 24 inches. Cat fish collect in large shoals in February and are caught in March and April. During these two months the males carry the ova which the females have spawned at sea in their mouths. Most of them are caught while still carrying the ova, but some have the little fish just hatching. The fisherfolk allege that at this time they go without food for forty days. Nearly 100,000 of these fish are believed to be caught every year at Ormára. The young are called *khaggi* and *dubar*. They are caught in large numbers with the hook and line, and children are sometimes to be seen on the Ormára beach hauling them out as fast as they can throw their tackle into the sea.

The sharks (*qághás*) (genus *Carcharias*) vary in length from 6 to 18 feet and in breadth from 2 feet upwards. They are found all the year round. The best place for catching large sharks during the monsoon is said to be about 40 miles south of Ormára. Some varieties are valuable only for their flesh, which is not, however, used locally, while others, especially a long shovel nosed beast with white spots, are caught both for their flesh and fins. Oil extracted from the liver is used for oiling the wood-work of boats. Small sharks, about 5 feet long, were selling on the beach at Pasi

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in 1903 for about Rs. 2 each. At Ormára white fins, known as *ránja*, were selling at the same time at about Re. 1 per lb., and black tipped ones, called *mangar*, at about half that price.

The *gor* is found all the year round, but particularly in the winter. It varies in length from 3 to 6 feet.

The sardine (*lújar* and *lújar*) is about 6 inches by one inch, and is found all the year round, but it appears at certain seasons in large numbers. The young called *kuchak* are obtainable from June to September. It is consumed locally and is also used as bait. Persian immigrants sometimes eat it raw. Nearly every year, about August or September, a kind of disease appears among these fish and many fall victims to it, thousands of them being washed up on the shore and causing an intolerable stench.

Fishing
grounds.

Gadáni, Miáni and Ormára are the principal fishing grounds on the Las Béla coast, but boats from Las Béla also visit Kalmat and Gazdán in Makrán. Places of minor importance where fishing is carried on include Hingol, Basol, Hadd, Kund near Rás Malán, Kuchli Bandar, Lak Bidok, and Kund at the mouth of the Hab river.

Boats.

The boats employed in the industry are the *máhi-kush batél*, the *batél*, the *yakdár*, and the *horí*. The most popular of these is the *yakdár*. The *máhi-kush batél* is used in fishing for *kírr* and is generally known merely as *batél*. It carries about 1,000 bags and is beached during the monsoon. The *batél* is somewhat smaller than the *máhi-kush batél* and larger than the *yakdár*. It resembles the latter, and is used for carrying cargo along the coast, when not employed in fishing. The *yakdár*, which derives its name from the fact that it is made from a single trunk, is imported from the Malabar coast. For local use a keel is attached to it and its gunwale is heightened. It is fitted with sails or can be rowed. The crew consists of three men in the case of a large *yakdár*, two men and a boy in one of moderate size, and of two men for a small one. The *horí* is a small rowing boat

or canoe and is similar in construction to the *yakdár*, but is smaller and possesses no sails.

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Fish are caught principally with the net; the hook and line is also used and occasionally the harpoon. Fishing takes place almost entirely at night except in the case of *kirr* and sardines.

Modes of
fishing.

A net with a large mesh, known as *leh* (or *pákhe* in Miáni), is used for large fish such as shark. It measures 75 feet to 100 feet long and 12 feet deep and has a mesh about 6 inches square. For catching smaller shark the *rach rébi*, referred to below, is sometimes used in Miáni.

Nets.

The net most extensively employed, particularly in *kirr* fishing, is called *jorau* in Makrán and consists of a large seine made by joining 10 to 14 smaller nets, known as *mahor*, each about 96 feet long and 48 feet deep. The mesh is about 4 inches square and the string used in making it is very thick. As an auxiliary to this net, a square-shaped net called *jál* is used. It has a smaller mesh and is used for passing under the fish when they have been enclosed in the seine. The *rachdhak* used in Miáni corresponds to the Makrán *jorau*. The *jorau* used in Ormára is only 75 to 100 feet long and 12 feet deep with a mesh $2\frac{1}{4}$ inches square.

A third net used for *kirr* and fairly large sharks is the *rébi*, 180 feet long and 18 feet deep. The net employed for *gor* fishing is the *rach rébi*, a large net 900 to 1,500 feet long and about 12 feet deep with a mesh two inches square.

Smaller nets, used for *páhwór* and *mushko*, are the *riju*, and *rébi*. The *riju* is 180 feet long and 18 feet deep; the *rébi* 75 to 100 feet long and 12 feet deep. Another net, the *rach*, is 180 feet long and 18 feet deep and has a smaller mesh than that of the *riju*.

For very small kinds of fish, such as sardines, the casting net called *rug* is used. It is a circular net 10 to 15 feet in diameter and is weighted with lead all round.

The nets are made either of cotton, hemp, or flax. Cotton thread (*bandók*) is either spun from thread imported

Manufacture
of nets.

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from Kuláneh and other places in the interior, or imported from Bombay and Karáchi. The thread manufactured from the indigenous cotton is said to be more durable than the foreign material. Hemp is imported from Bombay and Karáchi. The thickness of the thread varies with the purpose to which the net is to be applied.

The price of cotton thread varies from Rs. 4 to Rs. 5 and that of hemp from Rs. 3-8 to Rs. 4-8 for 11 lbs. Hemp nets last for a year or so and cotton ones longer. The average cost of a small net is Rs. 5 and of a large net Rs. 8. Hemp nets are rather cheaper.

Cotton nets.

In making cotton nets, each skein is first unravelled and made into balls of single thread. This is the most tedious process in the making of a net and takes most time. Two or four threads are then spun together according to the thickness required, and three or four of these strands are again twisted into the string of which the net is to be made. Before manufacture is commenced, the string has to be soaked in water and stretched and all superfluous twists removed, so that it may neither kink in working nor twist up when set in the water, a defect which renders nets quite useless. After the string is ready, a quick worker does not require more than a couple of days to finish a net with a wide mesh. Nearly every member of the family, whether man or woman, helps in one way or the other and a net of 75' × 12' is completed from beginning to end in about a fortnight. When the net is completed it is soaked in water and kept stretched for a while to tighten any knots that may have been loosely tied. It is afterwards limed.

Cotton nets cannot be set in water for more than three days continuously without risk. On first use they are taken out at the end of this time and, after being well washed with fresh water, are dried. They require to be limed, however, as described below after each subsequent setting.

Hemp nets.

In making hemp nets, the process slightly differs. Before the net is begun, the string is immersed in water and

stretched round two trees at a little distance from one another. It is then lightly mopped over with an old piece of net or string to smooth the surface and remove the kinks that it may work freely. Hemp nets last only half as long as the cotton nets, but their comparative immunity from the harm caused by salt water renders them more serviceable. They can be kept in water for six or seven days continuously without risk and turn out nearly the same amount of work as the cotton nets during the time they are in use.

AGRICULTURE.

For liming, the net after being washed in fresh water is placed while still wet, in an iron pan containing milk of lime which is kept boiling continuously for three days, water being added as required. The net is then taken out, stretched and laid flat on the ground to test its fitness. If it shows the slightest tendency to twist, it is again boiled till it lies perfectly flat. This is done to soften and strengthen the net so that when placed in water it may hang perfectly straight and limp without twisting. Hemp nets require to be limed after each setting. Fishing lines are subjected to the same process.

Liming nets.

The lime used is made from shells only, as stone lime is harmful to the material. It is manufactured at Kalmat and the method of preparation is extremely simple. The shells are collected on the ground in small heaps two or three feet high and are well covered with wood which is set on fire and allowed to burn down. When cool, the ashes are removed from the pile into small baskets made of dwarf-palm, about 18 inches long. After being filled the baskets are placed in sea water to slake. The price of a basket of this lime containing some 3 seers is about one anna; larger ones are sold from $1\frac{1}{2}$ to 2 annas according to quantity.

All nets are used with floats (*bhai*) made of a kind of cedar wood produced locally. Ends made from date wood are also used but sparingly, as they sink after being some time in water. Large floats are sold at Rs. 1-12 and small ones at Rs. 2-8 per 100. Dried gourds also make useful floats.

Floats.

AGRICUL-
TURE.
Hooks and
lines.

Three kinds of hooks and lines are in use—the *pághás kundi*, the *rada kundi*, and the *chir dái kundi*. The first is used for catching large sharks; the second for smaller sizes of sharks, *kirr* and other big fish; and the third for small fish. The hooks used with the first are always of local manufacture; those used with the second are usually so; the third are English. The harpoon, called *kábur* in Ormára and *dappho* in Miáni, is used on the coast of Las Béla for sharks. All fishing lines are water-proofed with a paste made of the pods of *gishtar* (*Leptadenia spartium*). They are crushed whole and the paste is well worked into the line with the hands till it becomes quite smooth and of a light almond brown colour. The colour deepens to a darkish brown and sometimes to black when it comes in contact with water. The process also prevents a line from twisting whilst in the water. One application lasts for about a year. In Miáni, sap obtained from the galls of the tamarisk is used for the same purpose.

Setting the
nets.

Nets set in deep water are simply laid in a straight line and anchored at both ends. They are taken up after two or three days. Those set near the shore are arranged so as to form angles. The belief is that fish in deep water, on meeting the nets, try to pass through them. A few pass through and generally tear the nets in so doing, but cannot escape; most get caught by the gills.

In the case of corner nets, the fish on meeting the net run along it, making towards deep water where the angle is made. Finding the angle, and seeing the net on either side of them, they get confused and try to force themselves through, when most of them get caught at the angle. Sometimes a single long net is set in the form of an obtuse angle with a second bisecting it at the apex. The fish, when swimming, strike the bisecting net, and run along it till they get caught in one of the angles on either side. This method is much used for *gallo* fishing at Chabbár.

Kirr fishing.

A watch is kept for *kirr* from December in Miáni and from January at places further westward on the coast.

Fishing is done by several boats together, and as soon as the reddish tinge, which denotes the presence of a shoal of *kirr*, is observed, a flag is waved and all the boats start in pursuit. The fish are now surrounded, each boat taking up a position and lowering its nets so as to surround some portion. As soon as a ring of nets has been run round the shoal, another net, the *jál* or *juhál* referred to above, is passed underneath the side nets, thus bringing the fish to surface. Sometimes as many as eight or ten thousand fish are caught at one time. If the boats are unable to take them all, the bladders only are extracted and the carcasses are thrown into the sea. The fish in each boat are counted, under the orders of the skipper of the fleet, with the aid of a string, each knot on which represents 50 fish. In a good season, one set of boats will generally make three voyages to the *kirr* fishing grounds.

Sharks (*pághás*) are caught both with nets and with the hook and line. When netting them, a spot is selected which abounds with small fish, which act as bait. When the hook and line is used, a couple of yards of steel wire are attached to the line next to the hook to prevent the sharks from biting the line and escaping. Boats engaged in shark fishing generally leave the coast at midnight, arriving on the fishing ground at daybreak, when they fish for a few hours and return home before sunset. Fishing takes place while the boat is under sail. If a large shark is hooked, the sail is lowered and it is played till it is tired out. Smaller ones are pulled in while the boat is still moving. On approaching the boat, the shark is speared and a mug of fresh water poured down its throat at the first opportunity to hasten its end. The sharks caught are often very large and cannot conveniently be lifted into the boat. In such cases the boat is tilted with the aid of another boat and water is allowed to run into it till it is sunk to the level of the water, when the fish is lifted into the boat and the water quickly bailed out.

Shark
fishing.

AGRICULTURE.

Payment of duty and division of catch.

Bait for shark fishing consists of small live fish, three or four inches long, such as the *káblóshk* and *tántár*.

On the boats arriving at the shore, duty is levied by the authorities usually at the rate of one fish in every ten.

After this the remainder of the catch is divided between fishermen and the capitalists who have financed the undertaking.

At Ormára, the catch is divided equally between the fishermen and the owner of the vessel and nets. The former in their turn sub-divide their shares into equal parts, a boy receiving half as much as a full grown man. If the owner of the boat and of the nets are different persons, the former receives one-sixth of the total catch and the owner of the nets half of the remaining, the other half being divided among the boatmen. In Miáni, where the large *batél* is much used, the capitalist is invariably the owner of the boats and the nets, and the catch is divided in equal shares between him and the fishermen. The latter, after deducting the advances made by the capitalist for food on the trip, sub-divide their moiety into an equal number of shares, two of which are given to the skipper. In Gadáni, half the total amount is paid to the owner of the nets and the other moiety is divided into equal shares between the owner of the boat on the one hand and the fishermen on the other. This is due to the rocky nature of the fishing ground which causes much wear and tear of nets.

Curing.

Curing yards (*bukbár*) are owned chiefly by Khojas. Their proximity is quickly ascertained by the dreadful stench arising from them.

On the arrival of the fresh fish from which the air bladders are to be extracted, they are placed before parties, each member of which is supplied with a knife and a vessel full of water. The scales are first rubbed off and a cut is then given from the left gill to the upper end of the backbone followed by another vigorous stroke downwards to the tail. With another cut, the carcass is completely opened out, and a gash on the right side finishes the operation. Parallel

cuts are then made along the whole length of the body to enable it to absorb the salt.

AGRICULTURE.

The fish is next passed on to the salters who well rub it with salt, after which it is thrown into a pit full of sea water where it ordinarily remains for a day and night, but longer, when it has to be exported to distant places. When sufficiently soaked, the carcass is deposited in another pit above the first, to allow the salt water to drain off into the latter. After lying for a short time in the upper pit, it is dried in the sun. The air bladder (*phota*) is merely washed in salt water and then dried.

Salt fish is exported to Karáchi, Bombay, the Malabár Coast and Zanzibár. From the coast of Makrán it is sent to Kéch, Dizzak, Panjgúr and other places, and from Miáni to Las Béla, Jáu and Ornách. Pieces of dried shark, *pháhyás ka chhappar*, are largely exported to Zanzibár where they find a ready market and sell at Rs. 8 per cwt. The local price of shark's fins, which are exported to China, was Rs. 50 per cwt. in 1893 and Rs. 55 in 1903. Cat-fish (*galla*) are popular on the Malabár Coast where they sell at Rs. 8 per 100; *pishak*, when opened by the belly, is also exported to the same place but, when opened by the back, it is sent to Colombo. Air bladders are especially valuable. A dried fish will sell for two or three annas whereas the bladder fetches 6 to 8 annas or even R. 1. The price at which a hundred of the more important fish were selling locally after being salted, in 1893 and 1903, are given below :—

Export.

	1893.	1903	Sale price of fish.
	Rs.	Rs.	
Kirr ...	... 25	30	
Sohli ...	... 20	30	
Sárum ...	... 15	20	
Galloo ...	... 8	8	
Tagilm ...	... 7	8	
Pishak ...	... 5	7	
Mushko ...	... 2-4	3	

RENTS,
WAGES AND
PRICES.

Rents.

The different kinds of tenants will be described in the section on **Land Revenue**. Rent consists in a share of the produce. Cash payments on account of rent are unknown.

As a general rule, the distribution of the produce is made on the principle of an assignment of shares for land, seed, bullocks, agricultural implements, and labour. These shares usually are as follows :—

Land and $\frac{1}{2}$ seed	...	...	2
Bullocks	...	...	1
Labour	...	...	1
Implements and $\frac{1}{2}$ seed	..	...	1

The first charge against the grain heap is the revenue and the wages for cutting the crop, and the balance is divided between the landlord and the tenant on the principle mentioned above. If the tenant supplies labour only, he receives one-fifth of the produce and he is entitled, in addition, to a daily grain allowance of $1\frac{1}{4}$ seer of *juári* from the time of sowing the seed till the time of distribution of the produce. When bullocks and agricultural implements and half the seed are provided by the tenant and the other half by the landlord the tenant's share amounts to three-fifths. In this case the tenant does not receive any additional grain allowance. These are the general principles on which the distribution is made and are applicable to all kinds of crops and areas, except in the Hab Nadi *widbut* where one-fourth is generally allotted for labour and one-fourth for bullocks.

The tenant's labour consists in laying out the fields and repairing the embankments; any new embankments required are constructed at the landlord's expense. The tenant also ploughs and waters the fields, sows the seed, watches the crops, threshes the grain and transports the landlord's and the State's share of the crops from the threshing-floor to the landlord's house and to the State granary.

Wages.

Village artisans were formerly paid entirely in kind, but payments in cash are now common. Wages in kind

consist of about 20 seers of *judri* or *sarih* at each harvest, the artisans' duties consisting of petty repairs of implements. Weavers and shoe-makers work at certain fixed prices per piece. Masons are paid from 8 annas to R. 1 per diem. Bricks are made at the rate of R. 1-4 per thousand. Field labourers are paid $\frac{1}{16}$ th and $\frac{1}{30}$ th of the daily harvestings of *sarih* and *judri* respectively, the work being generally done by women and children. They cut and carry the harvest to the threshing-floors where each labourer's heap is placed separately till the payment due for the day's work has been determined. The State employs *fasli* sepoy (crop watchers) on Rs. 6 per mensem each, except in Welpat *niibat* where they are paid in kind by the cultivators at the rate of 20 seers of grain for every 20 maunds of the State assessment. This is collected in addition to the State demand. Labourers are not drawn from any particular tribe but from the poorer members of the population. Brähuis also migrate from Jhalawän and Makrán to seek employment as agricultural labourers or shepherds in the Welpat and Ormára *niibats*. At the more important trade centres, a cooly class known as *hamäl* has existed from remote times who load and unload goods of traders. The men are drawn from the Gadra tribe and their wages consist of one pice per man's load. They are also employed by cultivators to carry the State share of revenue grain to the granaries, receiving a payment of grain according to the distance traversed.

Cowherds, employed merely to tend cattle during the day while out grazing and leave them at the owner's house in the evening, are paid 2 annas per head per month. If, however, they are required to milk the cows in the morning and evening, they receive 3 to 4 annas. Shepherds and goatherds are paid 1 anna a month per head in the principal villages if the sheep and goats are given by the day. In the rural areas, shepherds are not paid in cash. They are generally engaged for six months or a year. They get their food, clothes consisting of a pair of trousers, a *chädar* and a turban,

Cowherds
and
goatherds.

RENTS,
WAGES AND
PRICES.

and 10 lambs (half male and half female) for every hundred animals; also the milk of one goat. Camelherds get one pice per head when the animals are given by the day and R. 1 per head when given by the year. In the latter case, they also receive a part of the wool of the animals they tend, as well as the milk of all the she-camels.

The *Mullás*.

Mullás are not paid according to any fixed rate. The land-owners who attend the mosque of a particular *mullá* generally give a small proportion of grain at each harvest. *Mullás* also receive fees for marriages and funerals, presents for teaching children and the skins of animals sacrificed at the *Id. Zikri mullás*, the majority of whom are to be found in the Ormára *niábat*, are better off than others owing to the sanctity with which they are regarded, and the numerous offerings they receive from their flock.

Prices.

As already mentioned under **Agriculture** the greater part of the cultivation in the State depends on rainfall which is scanty and precarious, and periods of draught are not uncommon when prices rise high. Prices in the State are also affected by the nature of the seasons in the neighbouring districts of Jhalawán and Makrán, and the Province of Sindh. It is reported that in 1853 the price of *juári*, the staple food grain of the district, was 35 seers to a rupee, while in 1901, owing to drought and famine, the rate was 5 to 7 seers per rupee. Conditions were more favourable in 1903 and 1904 when *juári* was selling at 23 seers and 32 seers respectively, but in March 1905 the price again rose to 10 seers and during 1905-6, owing to the scarcity of rain and the difficulty of obtaining labour, prices were high and above the normal rates. In April 1907, *juári* was selling at 12½ seers per rupee.

WEIGHTS
AND
MEASURES.
Measures of
weight.

Up to about 10 years ago the seer in vogue contained about 85 *tolas*, but it has since been displaced by the British Indian Standard weights, which are used throughout the

State except in Ormára, where the following scale is used side by side with the Standard weights :—

WEIGHTS
AND
MEASURES.

Vernacular measure.	Equivalent in Standard weights.
Ním rubb (The lowest unit)	= 2½ tolas.
2 ním rubb = 1 rubb	= 4½ tolas.
2 rubb = 1 ním kiás	= 9 tolas.
2 ním kiás = 1 kiás	= 18 tolas.
12 kiás = 1 ním mann	= 2¾ seers.
2 ním mann = 1 mann	= 5½ seers.

The following is the table of troy weights. The lowest unit is the *kángri* :—

4 mung	= 1 rati or kángri.
8 rati or kángri	= 1 másha.
3½ másha	= 1 ashrafi.
3¾ ashrafi	= 1 tola.

Grain is not sold by weight but by wooden measures, commonly known as *mánu*. They are made locally of *lai* wood (*Tamarix macrocarpa*) by Lori artizans and are sold at prices varying from 2 annas to Rs. 2 according to their size and quality. Before being brought into the market, the State officials test them by filling them with *mung* and examining the weight, upon which the State seal is affixed to each measure as a mark of accuracy. The following table contains a scale of the common measures, with their equivalents in British Indian Standard weights. Their use is universal, except in the Levy Tracts and the Ormára *níbbal*. The measures in use in the latter place have already been mentioned. The unit of measure is the *ḡáti* which is equivalent to $5\frac{5}{8}$ chittacks :—

2 páti	= 1 chothro	= 10½ chittacks.
2 chothro	= 1 toyo	= 1¾ seers
4 toyo	= 1 manrki	= 5½ seers.
2 manrki	= 1 manr	= 10½ seers.
4 manr	= 1 káso	= 1¼ maunds.
16 káso	= 1 dúngi	= 17 maunds.

WEIGHTS
AND
MEASURES.

Of the above, only three measures are in actual use, namely the *pāti*, *toyo*, and *maur*.

Up to about 1880, a measure called a *shaikhāna maur* containing 16 standard maunds of grain, which derived its name from Shéikhráj formerly a well known trading centre, was used in the State but in that year it was displaced by the *Bélára* or *Béla maur* of $10\frac{1}{2}$ British Indian Standard seers, referred to in the table, which is the recognised State measure of the present day.

The equivalent in standard weights of the unit of measure varies slightly according to the different varieties of grain measured. This variation has, however, been eliminated by the State in prescribing the standards for different kinds of grain. The latter have been obtained by actual experiment which has furnished the following results per *dúngi* :—

Mung	= 17 Standard maunds.
Juár.	= 15 „ „
Oilseeds (<i>sarih</i>).	= $14\frac{1}{2}$ „ „

The table of measures in vogue in the Levy Tracts, with the equivalents in British Indian Standard weights, is given below. The unit is the *pāti*, equivalent to 1 seer :—

4 <i>pāti</i>	= 1 <i>toyo</i>	= 4 seers.
4 <i>toyo</i>	= 1 <i>káso</i>	= 16 seers.
60 <i>káso</i>	= 1 <i>kharwár</i> or <i>kharár</i>	= 24 maunds.

In a few places, however, the *kharwár* is equivalent to 30 maunds.

In the town of Sonmiáni, a special measure known as *pāti*, which holds 2 Standard seers weight of grain, is in use in addition to the ordinary measures.

Fodder is sold by the load, generally the camel load. Terms used by cultivators are *chambo*, a handful; *bánkur*, the quantity that can be carried in both arms; *kachh*, the quantity that can be held under one arm; and *bhari*, a man's load. Among indefinite miscellaneous measures in common use are the *chumbthi*, a pinch; *mutt* or *muth*, a fistful;

Miscella-
neous
measures.

churo, half a handful; *lap*, an open handful; and *buk*, a double open handful.

WEIGHTS AND MEASURES.

No liquid measures are met with. Liquids are measured by the ordinary units of avoirdupois weight.

Liquid measures.

The cloth measures in common use are of two denominations, the *hath*, and the *hathi* or *gazi*. The *hath* is an indefinite measure, which varies with the stature of the customer, and is measured from the projecting bone of the customer's elbow round the end of the middle finger, when extended straight, and back to the lower knuckle joint. It measures on an average from 1 foot 10 inches to 1 foot 11 inches. The *hathi* or *gazi* is an iron rod, varying in length from 1 foot 10 inches to 1 foot 11 inches, and is divided into four equal units called *chhárki*, i.e., a quarter. This measure is in most common use, though the measure by the *hath* is preferred by the Baloch and Bráhnis of the hills.

Linear measures.

No superficial measure exists. Distances on the ground are generally measured by the *qadam* or pace, or with a rope of a length fixed for the particular occasion, except in the area occupied by the Rúnjhas, where a system known as *varánra* is followed. A *varánra* is a cultivable plot containing as much land as is sown by 4 *toyo* or about 5 seers of *juár* or *mung* seed. It is generally about 100 paces square. Occasionally the *jora*, which is known in Las Béla as *jat* (the *t* being soft), is used. It represents the land which can be ploughed for a particular crop by a pair of oxen and, on the average, is considered to be equivalent to as much land as can be sown with a Standard maund of *mung* and *juár* seed mixed. The *koh* is the only measure for determining distances. It is roughly equal to 2 English miles.

Superficial measures.

Before the year 1888, the year of the appointment of the first Wazír, the Muhammadan lunar year was observed. It has now fallen into disuse in official correspondence, but the people still use the Arabic calendar, with slight local modifications of pronunciation and nomenclature. The

Measures of time.

WEIGHTS AND
MEASURES.

seasons recognised by cultivators and flock-owners are described in the section on **Agriculture**. Saturday is the first day of the week and the local names of the days are *Chhanchhar*, Saturday; *Achár*, Sunday; *Súmár*, Monday; *Angáro*, Tuesday; *Arbu*, Wednesday; *Khamis*, Thursday; and *Jumon*, Friday.

The day and the night are each divided into four parts, the first being the *pahrion pahr*, which represents the first three hours after dawn or sunset, and the others being the *beo pahr*, *teo pahr* and *chotho pahr*. Twenty sub-divisions of the different parts of the day and night are recognised and are given below :—

Vernacular names.	Explanation.
1. Vaddo subbo or poin rát.	The period a little before dawn.
2. Piré phutti	... Dawn.
3. Subbo	... The period a little before sunrise.
4. Sijh ubhreo	... Sunrise.
5. Hikro nézo	... The period when the sun is a spear's length high.
6. Ba néza, or sijh ubhri saun théo.	The period when the sun is two spears' length high.
7. Cházgánh	... Breakfast time, between 9 and 10 A.M.
8. Kacha ba pahr	... Near midday, about 11 A.M.
9. Pekka ba pahr	... Midday.
10. Laryo sijh	... Lit. the down-going sun; from 1 to 2 P.M.
11. Aggi	... Afternoon.
12. Láraggi	... From 2 to 3 P.M.
13. Vichín garri	... Lit. the period a little before the middle moment; from 3 to 4 P.M.
14. Vichín	... Lit. the middle moment between <i>Aggi</i> and <i>Sánji</i> ; from 4 to 5 P.M.

15. Zaif vichín	...	The period a little before sunset.	WEIGHTS AND MEASURES.
16. Sánji	...	Sunset.	
17. Sanjho	...	The period from 1 to 2 hours after sunset.	
18. Somhrín	...	Bed-time ; about three hours after sunset.	
19. Pakki sómhrín	...	About four hours after sunset.	
20. Adhrát	..	Midnight.	

Since 1884, the currency employed has been British Indian, silver and copper. The nomenclature used differs from that of other parts of India and is as follows :—

Local name.	English name.
Pahi or pai	= Pie.
Dúkar or paiso	= Pice.
Badúkar or takko	= Half-anna.
Anno	= Anna.
Ba anni or beanni	= Two anna bit.
Paoli	= Four anna bit.
Adheo	= Eight anna bit.
Ropayo	= Rupee.

A British India rupee is generally known to traders as a *mumbi* (Bombay) rupee from its being struck at the Bombay mint. The term *chhuryo* is applied to all kinds of copper, and *víjo* to all kinds of silver coins.

Previous to 1884, the Kásháni or Persian rupee, equivalent to twelve annas, was in common use. The copper currency was that in use in Sind and consisted of the copper *dúkar* and *adhélo* and of cowries. The following table shows the various denominations :—

10 Cowries	= 1 Adhri.
2 Adhri	= 1 Damri.
2 Damri	= 1 Kasíro.
2 Kasíro	= 1 Adhélo.
2 Adhélo	= 1 Dúkar or paiso (pice).

WEIGHTS
AND
MEASURES.

The value of a *dūkūr* varied from 80 to 160 cowries, according to the quality of shells.

The only local coins, which ever appear to have circulated in the State, consisted of *dūkūr* and *adhélo* struck at Béla about 1855-6 in the reign of Jám Mír Khán II. The obverse bears the words *zarb Jám* with the date, and the reverse *flús-i-Béla*.

MATERIAL
CONDITION.

From times long past, the Lasis' style of living has been very simple, their needs have been but few, and their products barely sufficient to meet their requirements. They have, however, always boasted of a superior means of livelihood to their northern neighbours, the Bráhuís, and are even at the present day in less straitened circumstances. Henry Pottinger, who passed through the country about 1810, noted that the dress of the men consisted of a loose *pairáhan* or shirt, a pair of trousers, and a small cap, which often distinguished those of one district from another. The women wore the same, except that their shifts were much longer coming down to the ankles and some of them had a small cotton or silk jacket under it. Their food consisted principally of rice and other grains, seasoned with a little dried fish or *ghí*. The better classes, both Musalmán and Hindu, also sometimes added flesh meat, a luxury which the great bulk of the people could not afford.

Masson, who visited the country twice, in 1826 and 1840, remarked* that the Lumris led essentially a pastoral life, their wealth consisted of their flocks and herds, on which the grass of their *jungals* allowed them conveniently to subsist. Camels contributed largely to their comfort and affluence. Agriculture was neglected, perhaps despised; it was confined to the vicinity of the few towns and villages and was, in general, carried on with Hindu capital.

Local accounts allege that the greatest degree of prosperity and comfort was reached by the people in the time of Jám Mír Khán II about the middle of the eighteenth century,

* *Narrative of a Journey to Kalat.*

and that since then there has been, if anything, a gradual decline towards impoverishment. To the ordinary observer, indeed, no great change appears to have taken place in the majority of cases from the conditions noted by Pottinger and Mañson. A few of the Khojas and Méds, who are engaged in the exploitation of the fishing industry, or of the Hindus engaged in trade, may indeed be fairly well off, but the condition of the remainder of the people appears to have remained almost stationary. The rich as a class cannot be said to exist, and men of even moderate means are limited in number.

For purposes of comparison, the Lásis of the present day may be divided into three classes; the higher class, consisting of the headmen of the tribes, the more well-to-do landlords and traders; the middle class, comprising some of the cultivators, the more affluent flock-owners and seafaring tribes principally the Méds; and, finally, the poorer classes, which include the rest of the cultivators, the majority of the flock-owners and the labouring classes. By far the greatest number of the people belong to the latter group. The average value of the property of a person of the higher class may roughly be estimated at Rs. 2,000 including his house, household furniture, dress and ornaments, and domestic animals; his income from his landed and other property may be put at Rs. 500 per annum and his expenditure Rs. 350. A Lási of the middle class generally possesses property to the value of about Rs. 700, with an annual income from his crops and flocks of about Rs. 300 and an expenditure of about Rs. 200. Among the poorer classes, a man owns little property, his income from all sources may be estimated at about Rs. 200 and his expenditure at Rs. 150 a year. These statistics, however, represent conditions prevailing in years of abundant rainfall; but, as failure of rain and visitations of locusts have been frequent of late years, the mass of the people are generally poverty-stricken, the struggle for life is hard, whilst the existence of many in bad years is only made possible by the

MATERIAL
CONDITION.

great demand for labour in Karáchi and other parts of Sind.

Besides failure of rain, which is frequent, the three years' famine, which culminated in 1900-1, has deprived the people of much of their wealth in flocks and has reduced them to a state of indebtedness from which they do not seem likely to be able to emerge for many years. The inveterate laziness of the people, induced by an abundance of servile dependants, and the absence of any large market are also factors in bringing about this situation. Transport to places beyond the limits of the State entails expense which the people cannot afford and they are obliged to dispose of their products to local traders at low rates. The high rates of *sung* appear to be another cause which seriously hampers progress.

The Lásí's style of living and his household economy are, thus, still very primitive and involve very moderate cost, and he manages to make a precarious livelihood in normal years. His dress which is described in the section on **Population**, is simple and seldom costs more than Rs. 15 per mensem, whilst a house which will last the cultivator for years can be built for Rs. 100. Moreover, the other articles of his domestic economy are inexpensive. The house of a man of affluence contains no such thing as a table or chair but only has 7 or 8 quilts (*léf*), 3 or 4 rugs and carpets, about 2 dozen pillows, 4 or 5 saddle bags (*khurjín*), 3 or 4 nose-bags (*hora* and *tiki*), 2 boxes, 2 bedsteads (*khats*), 2 or 3 smaller bedsteads (*manjhís*) on which are piled rugs and spare clothes; and a few arms such as swords and matchlocks. Their total value probably does not amount to Rs. 400. The vessels for household use consist of about a dozen flat copper dishes, a dozen drinking vessels (*kátora*) of varying size, also made of copper, bronze or enamelled iron, perhaps a few China plates and glasses, a couple of copper jugs for water (*karo*), half a dozen copper cooking pots (*támra*), a big copper caldron, used when culinary operations are required on a large scale, 3 or 4 wooden dishes and bowls, a dozen

earthen pitchers for keeping water, some earthen vessels for eating, drinking and keeping milk, a pair of water-skins and 2 or 3 copper dishes (*dhaku*) for keeping food. The value of all these articles amounts perhaps to Rs. 150.

The furniture of a native of the middle class consists of 2 or 3 quilts, a carpet, a bedstead, 2 or 3 smaller bedsteads on which are piled quilts, etc., a dozen pillows, 3 or 4 saddle bags, a box, a sword and a few other articles, costing in all about Rs. 100. The domestic vessels are a stone griddle (*sirr*), 2 or 3 big and small copper cooking pots, 2 or 3 flat copper dishes, a few jugs for drinking water and some bowls, and a few wooden and earthen vessels, the value of which aggregates Rs. 40. Much the same things are to be found in the houses of the poorer classes, but they are less both in quantity and value.

At the same time it may be remarked that, whilst the material condition of most of the people is still backward and unsatisfactory, there are indications that a desire for improvement is spreading. European cloth has replaced the coarse stuff of local manufacture, more wheaten bread is used, and an increased number of vessels, etc., are employed for domestic purposes.

The State possesses about 80 square miles of forest land consisting of scattered patches of trees found principally along the beds of streams. Out of this about 32 square miles are under State supervision and yield an annual revenue of about Rs. 2,500. They consist chiefly of *timmar* (mangrove) and *babul* trees, and fodder grass. The rest contains chiefly *lai* and *kanda* trees which are not considered of economic value. When, however, fuel from these and the State forests is exported to Sind, duty (*sung*) is levied at certain fixed rates. Minor forest products mentioned below are also not subject to any fees, but, when exported from the State, are liable to *sung*. The revenue from all such products may roughly be calculated at Rs. 4,000 in a good year. The work of forest supervision is done by the ordinary

FORESTS.

revenue establishment, the *náib* being the chief local officer in each *wáhat*.

Timmar
forests.

The *timmar* or mangrove forests cover a total area of about 25 square miles. The most important one is the Miáni-wáro-timmar situated to the north-west of Miáni at a distance of about three miles covering an area of about 17 square miles. During the time of Jám Mir Khán II, grazing fee within the limits of this forest was recovered at the rate of one camel for the whole season, which was raised to two camels by Jám Ali Khán. Since the present Jám's accession to the chiefship, grazing rights are auctioned annually, the annual receipts averaging Rs. 250. The eastern portion of the reserve, covering an area of about 2 square miles, is, however, reserved for the use of State officials and is excluded from the annual contract. The Gadáni-wáro-timmar runs along the coast south of Gadáni for about 2 miles and occupies an area of nearly 2 square miles. Grazing in this area is permitted on payment of R. 1-4 per came per year and the total amount derived from it averages nearly Rs. 100 a year. Timber for fuel can be taken for local use without permission, but felling of green trees is strictly prohibited.

The *timmar* forest situated along the banks of Hor Kalmat covers an area of about 6 square miles. The Sangur tribesmen are its sole owners and the State possesses no rights in it.

Babúl
forests

The *babúl* (*Acacia Arabica*) forests occupy a total area of about 25 square miles. Reserves, from which grazing fees averaging Rs. 125 per annum are levied, occupy, however, only about 9 miles. The most important of these protected reserves is known as Malán, situated at the foot of the hills at a distance of about 10 miles west of the mouth of the Hingol river. It covers an area of about 3 square miles. Grazing rights in this area are sold annually by contract, the revenue realised averaging Rs. 50 a year. Wood for fuel can be cut without permission, but felling of green trees is strictly

prohibited, lopping of branches alone being allowed with previous permission of the *náib*, and that of the *Jám* in important cases. The Bat *babúl* tract occupies an area of about 5 miles near the coast to the north of Rás Malán at a distance of about one mile from the promontory. Prior to 1898, the State derived a revenue of about Rs. 100 a year from this reserve from grazing fees, but the drought which culminated in 1901 and the hurricane of July 1902 denuded the tract, and the revenue fell to Rs. 50 a year. Felling of green trees is also prohibited in this area, cutting of branches being only allowed on permits issued by the *náib* in petty cases and by the *Jám* when large fellings are involved. The Sarbat and Balra tracts occupy together an area of about one square mile in the Ormára *niábat*. The State derives an annual revenue of Rs. 7 from each of these from grazing fees. About 3 miles to the south-west of Béla along the bed of the Poráli river is a tract covering an area of about 4 square miles, which is reserved for the use of the *Jám*. The line of *babúl* trees lying further south between Sheh and Liári extends for about 12 square miles. It is the property of the neighbouring tribesmen and the State possesses no rights in it.

Grass grows abundantly in the Hab Nadi *niábat* after the summer rains. The State levies from the *zamindárs* revenue at the rate of half the produce which brings in about Rs. 2,000 a year. The principal grasses are—*khek*, *drámanr*, *dinna*, *gimh*, and *sehanr*. The grass is exported to Karáchi where it is chiefly used as fodder for horses. Grass is also exported from the Levy Tracts and the Miáni *niábat* but pays no revenue except export duty.

Lai (*Tamarix articulata*) is found in scattered patches in the Sheh Liári *niábat* and the Levy Tracts. One of these is situated along the banks of the Poráli river between Mángia and Sheh, covering an area of about 12 square miles. Another stretches along the banks of the Hinidán stream for a distance of about 5 miles.

Lai reserves.

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Kanda
for-est.

There is only one *kanda* (*Prosopis spicigera*) reserve in the State. It extends from Mirān Pīr in the Miāni *nūbbat* to a point near Mindiāri, covering an area of about 10 square miles.

Both the *lai* and *kanda* trees are unprotected and yield no revenue except the *sung* levied on all exports of timber or fuel.

Important
forest trees.
Timmār
(Mangrove).

This tree grows only along the shore near salt water. It attains a height of about 10 feet. Its wood is used as fuel and the leaves are a favourite food of the camel. Formerly, the wood was exported to Cutch in the Bombay Presidency for cremation purposes. Since 1901, however, the export has practically ceased owing to the prohibitive rates of *sung* levied with a view to give the reserve the much needed rest for natural regeneration.

Babūl or
babbur.

The *babūl* tree grows in the plains and at the foot of low-lying hills up to an altitude of about 500 feet. It attains a maximum height of about 25 feet. It does not thrive near the coast. It is believed that seed picked from the dung of goats is of quicker growth. The timber is very tough and heavy and is used for house-building and boat-building purposes, for fuel, for camel saddles and for household furniture. The seed-pods are used for fattening cattle and the bark for tanning; the leaves are greedily eaten by camels and goats and its gum is used in native pharmacy.

Lai
(*Tamarix*
articulata).

This tree grows mostly along the beds of rivers. Its maximum height is about 15 feet. The wood is used for fuel, grain measures and house-building purposes. The leaves form fodder for camels and for curing cattle suffering from fever. Wood cut in the height of summer or winter alone escapes the attacks of an insect locally known as *suroh*. Owing to difficulties of conveyance, the inhabitants cannot make much use of the wood. Wood exported to Karāchi for fuel is sold at R. 1 to R. 1-4 per camel load weighing about 4 maunds.

Kanda
(*Prosopis*
spicigera).

Kanda is similar in habits to *lai*. It attains a height of about 15 feet. The wood is useful only as fuel and the

leaves form fodder for camels and goats. Its fruit called *sanghar* is used by the inhabitants as a famine food. When taken in large quantities it produces dysentery. Its leaves are used as an application for boils, and the ashes obtained from its bark are applied to the teeth to cure toothache.

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The minor forest products are dwarf-palm (*pish*), grass, *gugar*, gum, honey, gum arabic (*khôr*), *sâkur*, wild *bér*, lac and carbonate* of soda (*khâr*).

Minor forest products.

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

Pish.

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

Uses.

Gugar is the gum of the *qugir* plant which grows wild in the Levy Tracts, and the Welpat, Kanrâch, Miâni, Hab Nadi and Ormâra *niâbats*. It attains a height of 3 to 5 feet. *Gugar* is both exuded spontaneously, and also obtained by

Gugar or *gugal* (Bdellium).* This is described under **Industries**.

FORESTS. making incisions in the stems of the plant. After about three months, the gum is gathered and exported to Karáchi. It is chiefly used with lime for whitewashing, and is also burnt in houses as a disinfectant.

Honey. Honey is found in considerable quantities in the Mor and Pab mountains in rainy years. It is collected by graziers and eaten locally as well as exported to Karáchi.

Khor or gum arabic. Khor or gum arabic is obtained from the *khor* tree (*Acacia Senegal*) which grows wild all over the hills and from *harbabura* (*Acacia Jacquemontii*) which is common in the bed of streams and on plains subject to floods. Graziers collect it for local use as well as for export to Karáchi. It is both eaten and used for medicinal purposes. The average output, in a good year, is estimated at 200 maunds which could be considerably increased by a systematic reservation of the trees. It is sold at 3 or 4 annas a seer.

Sákur. Sákur is the fruit of the *lañ* tree. It is exported to Karáchi, where a reddish dye is manufactured from it.

Wild bér. Wild bér is found everywhere in the State, the fruit is eaten by the people and the wood used for fuel. This tree also yields lac in small quantities which is used locally in making a red dye for colouring *darris* manufactured by the Angárias. *Jau*, as the lac is called after extracting this dye, is used by carpenters for staining wood-work.

Lac.

MINES AND MINERALS. No systematic investigation of the mineral resources of the State has ever been made. Captain S. V. W. Hart of the 2nd Bombay Grenadiers, who visited the country early in 1840, wrote that "in the hills between Liári and Béla copper is found in large quantities, but from the dread of exciting the cupidity of the neighbouring chiefs, it is not allowed to be worked. A Hindu, now in Karáchi, loaded 20 camels with the ore, on his return from Hingláj, unknown to the authorities, and obtained as many maunds of good metal from it. * * * The whole country is indeed rich in mineral productions, and well worthy the

attention of an experienced geologist." * Mr. A. W. Hughes states that "iron ore exists, it is said, in the hills north of Béla". †

Later researches seem to show that barytes, yellow ochre, marcasite, cerusite, galena, quartz and prehnite occur in small quantities in various parts of the country. Prehnite was described as an acid orthosilicate‡ of lime, alumina and water. It was identified by the Geological Survey Department of India and was declared to be a rare mineral in India, the only occurrence known till 1903 being that of a rolled pebble picked up in the Nerbudda, and a second specimen collected by Mr. LaTouche in Kashmir. The specimen sent from Las Béla appeared to be intimately intergrown with an appreciable amount of strontianite (carbonate of strontium) and a small proportion of celestine (sulphate of strontium).

Major Pottinger reports having found, in 1907, considerable deposits of manganese ore—probably "braunite" in the Mor Range, also small quantities of "stibnite" and an inferior quality of asbestos in the same locality.

The most important mineral products at present are salt and lime-stone.

Salt is obtained from surface excavations from saline tracts known as markanwári, járwári, motewári, and hadiwári, which lie near Birár about 25 miles south-west of Liári and cover an aggregate area of about 32 square miles. The salt obtained from *markanwári* is considered to be the best, and the saline deposits are considerably thicker there than elsewhere. Salt is also obtained in the same manner at Daband where the beds are flooded by the sea at high tide and the salt obtained by the evaporation of the sea water.

* Brief notes of a visit to the Port of Son Miáni, *Bombay Records*, New Series, Vol. XVII (1855).

† *The Country of Baluchistan* by A. W. Hughes (1877), p. 139.

‡ An interesting account of the enquiries made about the year 1840 A.D. by Captain De la Hoste, Assistant Quartermaster-General, Sind Reserve Force, about the existence of copper in Las Béla, is published in the *Journal of the Asiatic Society of Bengal*, Vol. IX, 1840, pp. 30 to 33.

MINES AND
MINERALS.

All salt and salt areas are considered to be a State monopoly and are under State management except at Daband, which is let out on contract. All manufacture or extraction of salt by private individuals is strictly prohibited. At Birár, the State employs a permanent establishment of one *náib* and four sepoys at a monthly cost of Rs. 50 to Rs. 60. The annual output from all salt tracts except Daband is from 2,500 to 5,000 maunds according to the demand, the chief consumers being fishermen. About 1,000 maunds are also exported annually to Jhalawán.

The supply of salt available is invariably greater than the demand.

Except at Birár, salt is excavated from the pans when the water has evaporated and stored in the State *bakhárs* or store-houses. No statistics are available of the salt extracted at Daband, but the annual output may roughly be estimated at about 20,000 maunds. The salt is not subject to any restriction and the contractor usually sells it for 5 annas to 8 annas per gunny bag containing on an average two and a half maunds of salt.

Lime.

Lime is manufactured in the Hab Nadi *niábat* by Hindu capitalists from Karáchi. The lime-stone is quarried at Bharot, Lendki, Amri and Khárari in the Pab Range and carried to the kilns on camels. The kilns resemble wells and are packed round the sides with lime-stone, a space being left in the centre for fuel, which is supplied through a side shaft. A kiln full of lime usually takes three to four days to bake. At an average, about 25,000 maunds of lime are exported to Karáchi annually.

The method of levying revenue on lime is given in the section on **Miscellaneous Revenues**.

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Besides fish curing, which is dealt with in another section, the chief industries are rug making in the *darris* titch, embroidery, shell and glass insertion work, tanning and leather work, mat-making and a little cotton weaving. Gold-smith's and silver-smith's work is done by artisans from Cutch, and

a few indigenous workmen have learnt the trade. Some of their manufactures are exported to parts of the Jhalawán country. The decoration of sword handles, of which the Lásis are very fond, is one of their specialities. INDUSTRIES.

The rugs in the *darrí* stitch are of different kinds and qualities. They are made chiefly by Angárias and Bákhras. Rugs. The commonest kind, which is about 7 feet long by 4 feet 6 inches wide, has a brown ground with broad bands running across it, at intervals of 5 or 6 inches, each of which is composed of a series of narrow green, red, or yellow straight lines enclosing a broader red line on which is worked a simple square or triangular pattern. These rugs cost from Rs. 5 to Rs. 8. Another and somewhat more expensive kind consists of a dark red ground with a more complicated pattern, blue, white and other colours. These cost from Rs. 12 to Rs. 20. The best kind, however, is that of which an illustration is given on the frontispiece, the cost of which is from Rs. 40 to Rs. 80. This rug is on a warp of brown goat's hair and sheep's wool. It is 10 feet 6 inches long and 5 feet 9 inches wide. The ground is a mixture of crimson and brick-colour, the chief designs being worked on the part of the ground which is crimson, and crimson and brick or orange colour being mixed in a number of triangular designs in other places. Generally, it may be said that the carpet consists of a number of bands of alternate crimson and crimson and brick colour, each band being divided from the next by a small line, about half an inch wide, in which white is the predominating colour. The designs on the crimson bands are distinguished by the presence of white, dark green, dark blue and brick colour, whilst those on the bands of crimson and brick colour consist only of white and blue. The bands run breadthways and are enclosed within an outside edge, about 6 inches in width. At the two ends, these edges consist of six lines in the saw stitch or crimson, white and blue or of brick colour, dark green, and crimson. Then come two blue lines with saw edges enclosing a chain of diamond

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Rugs.

in white with a crimson centre between each diamond and two white dots. Then follow two lines of brick colour and dark green occupying about $\frac{1}{4}$ of an inch. Two similar lines of green and brick colour are to be found 4 inches further on and between them is a crimson stripe on which is a pattern in bold saw-tooth design consisting of little squares of white linked together and with crosses formed by other squares depending from them.

Along the outside edge of the saw, there are blue squares whose edges coincide with the white squares. Then again come crimson squares and then three dark green squares with a brick-coloured square in the centre. Next follows the chain of diamonds previously mentioned and this completes the outer edge of the end of the carpet.

The two sides, which correspond with one another, consist of half an inch of crimson, followed by blue and white triangles, an inch high, which fit into one another on a crimson ground and with crimson interwoven between each triangle. Next follow white and blue saw lines, the teeth again fitting into one another; then a crimson line; and then the blue and white saw lines again, the whole covering about an inch of space. Then comes a broad band, consisting of brick colour with a diamond design in crimson on it, and, in the centre, large diamond eyes at intervals of one inch. These eyes consist of a crimson centre surrounded by white and then by blue. There are also small eyes, consisting of white and blue, set in triangular shapes in the intervals between the larger eyes. The broad brick line is followed by the saw pattern enclosing the crimson stripe previously described.

Of the bands, which make up the centre of the carpet, the first is about 4 inches wide and consists of a brick-coloured ground work. It is divided into a number of squares, each measuring about 3 inches, by vertical saw lines of white and blue enclosing another line of brick colour. Each square contains an eye, in the centre, of

crimson, white and blue, as previously described, surrounded by eight small eyes of white and blue. Each eye is included within a brick-coloured diamond enclosed in a narrow crimson stripe. Separating the brick-coloured band from the next is the usual chain of linked diamond within blue lines. INDUSTRIES.
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Then comes a band, 8 inches wide, enclosed between brick and dark green saw lines and bearing the most striking pattern in the whole rug. The ground of the band is crimson and the centre is taken up by linked diamonds made of connected white squares, the centre of each diamond being made up of connected squares in alternate blue, crimson and dark green with a single square of brick colour in the centre. At the top and bottom of each diamond is a dependent design, like a "T", possibly a development of the Persian tree of life. The intervals, formed between the large white diamonds are filled by other diamonds of linked dark green and brick-coloured squares with a dark blue centre. A band of brick colour with a narrow crimson line forming diamonds on it follows. It is divided into squares by white and blue saw lines enclosing a crimson centre, and each square contains 5 large diamond shaped eyes of the conventional pattern with 20 small blue and white eyes surrounding it.

The fourth band is divided from the last and from the succeeding band by two narrow blue lines enclosing a rope pattern in crimson and white. In this band again there are squares formed in the conventional way, and measuring about 4 inches. Each of these squares contains 4 diamonds in white linked squares on a crimson ground, the diamonds enclosing a green and brick-coloured diamond in their centre and two half diamonds at the side. Within the white diamonds are crimson linked squares, alternating with blue linked squares.

The fifth band, which is 8 inches wide, is divided into oblongs instead of squares, each oblong being 8 inches by $3\frac{1}{2}$ inches and divided from the next by the conventional saw pattern stripes. Each oblong contains a large diamond in

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green stripes, enclosed between stripes of brick colour, and the outside space at the top and bottom of each side is filled by 2 large and 5 small diamonds of green and brick colour, the centre of each of the large diamonds being filled by an oblong in blue, measuring 2 inches by half an inch surrounded by blue and white triangles.

The sixth band is enclosed on both sides by the usual chain of white linked diamonds between blue lines. It consists of squares of the usual type measuring 3 inches, the ground of each being crimson and containing a diamond $1\frac{1}{2}$ inches in breadth and consisting of a brick line enclosed in blue and with a crimson centre. The brick diamond is enclosed in a crimson diamond which is surrounded in its turn by 3 vertical white linked diamonds on each side enclosed in blue and crimson. From this point, repetition begins, the seventh band corresponding with the third and the eighth or central band with the second. It gives the rug, which is very thick and soft, a somewhat uneven appearance.

Nosebags, saddle cloths, and horse and camel blankets are made in this pattern and are extremely durable.

Embroidery.

The same type of needle work is done by the hill tribes of Las Béla as is common among the Bráhuís, and at every wedding it is usual for a mother-in-law to present a *bugchuk*, known in Bráhui as *bugchari*, to her son-in-law, and a *kotleri*, commonly known in Bráhui as *tumbákhádu*, for carrying tobacco, spices, etc. These are embroidered bags, the first square, and the other oblong in shape. The embroidery used is frequently what is known in England as Berlin work. It is very fine and neat and involves the counting of every thread to ensure the symmetry of the pattern. The most expert workers generally keep some of these bags for sale, but there is no regular trade in them. Those made by Jámots and Bandijas are best known.

Crazy work.

Another kind of work which is common among the people of the plains is a species of "crazy work." This

work is done by a coloured cloth being *applied* to other cloth of a different colour, whilst at the same time glass is introduced here and there. The pattern is further set off by embroidery with the needle. The upper cloth, before being sown on to the ground work, is generally cut into designs of stars, anchors, arrow-heads and triangles. Articles thus made generally consist of bags and bolster covers. They have a *bizarre* but attractive appearance. They are worked for private use and there is no trade in them.

A well-known kind of work in Las Béla is what is known as *chikkan kár* or crochet work. Some 20 or 25 persons, chiefly men, are engaged in the industry in the town of Béla. These men do not keep a stock of work on hand but orders are executed according to customer's requirements.

Crochet
work.

The process is simple, the only requisites being a crochet needle with a wooden handle, known as *kundi*, a piece of cloth and some silk. The worker sits holding the cloth, on which a design has been previously traced, in his left hand; with the same hand he also manipulates, from below, the different coloured silks in which he has to work. He now inserts his needle through the cloth, catches the thread and pulls it through from bottom to top making a chain stitch. He always works away from himself, and when he comes to the end of the design, he turns the cloth round to enable him to repeat this process.

The articles chiefly manufactured are fronts for women's shirts and for the long shift known as *ghugga*. Table cloths are also manufactured to order. The best work is done on silk. The designs used are almost all derived from flowers, plants and fruit. They include *búto*, a flowering bush; *tedáni-jo-bijjo*, three-grain seed; *tranj*, the orange; *panj káni*, *chhe káni* and *aith-káni-jo-phul* five, six and eight petalled flowers; *sosán*, the lily; *baulám*, the almond; and creepers.

At the time of marriages, nearly all the people prepare ornaments for the bedsteads of the newly married couple,

Shell and
glass inser-
tion work.

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which generally consist of red cloth worked in shell designs. These are usually four triangular ornaments with shell and wool tassels, and four bands of red cloth about six inches wide, worked in similar design, are laid between each. At places in each, pieces of glass are let into the foundation of red cloth and there is also a border of shell and wool. The shells are generally sewn round designs in black tape, and the whole with the red back-ground set out in white shells and pieces of glass, surrounded by dark green produce a picturesque effect. The women of the Bákhras and Angárias are those chiefly engaged in the business. Ornaments are kept ready for sale and sold to customers who need them. It is usual for the bride's father to make a gift of them to the bride. The cost of two bands and a triangular ornament is about Rs. 10. The triangular ornament is known in vernacular as *ojha-ja-phul* and the bands as *ojha-ja-pati*.

Leather and tanning.

Leather for local requirements is prepared in a rough way in considerable quantities at Miáni, Liári, Uthal and Béla, but principally at the two latter places. The tribes engaged in the industry are chiefly Gadras and Súmrás commonly known as Mochis.

Lime forms the principal constituent in tanning owing to its cleansing properties and cheapness. The skins tanned are of two kinds, bullock and buffalo hides and sheep and goat skins. The *modus operandi* differs in each case. Hides are either tanned locally, while still green, or are dry-salted for export, the latter process being necessary to preserve them during transit to distant places.

Green hides when received by the tanners are washed before work on them is commenced, but cured ones are first soaked in soft water for two or three days. As soon as they are softened down, two or three of them are put into a vat containing a solution of unslaked lime and crude carbonate of soda in the proportion of 3 seers of each dissolved in 4 pitchers (*dillás*) full of water for each piece. This process

is locally known as *Már-karannr*. The hides are allowed to remain in the solution for five days in winter and for two days in summer until the hair has loosened, when they are taken out and washed in fresh water and the hair is extracted either with a hard instrument or with the hands. The hides are then subjected to the process of *vinchhor karannr*. This is done by immersing them in a vat in which fresh *ak* (*Calotropis gigantea*) branches, 10 seers to each hide, have been allowed to ferment in 6 *dillas* of water. Rain water, if available, serves as a substitute for *ak* water. The hides are allowed to remain in this preparation for five days in winter and two days in summer, the process being instrumental in removing the smell. The flesh is now removed with a fleshing knife, called *rambi*. The hides are now ready for tanning and are soaked in a decoction of *babúl* bark, which is made with 7 seers of the bark and 3 *dillas* of water for one hide, for three days in winter and two days in summer. The skins are then sewn up in the form of a bag, filled with water containing 6 seers of powdered *haléla* (*Terminalia chebula*) for each hide, and suspended from a cross bar. The bag is turned over each day, so that the whole skin may be well soaked in the solution, and fresh water is added as required. The process which is called *chárvo* continues for three days in winter and two days in summer. The skins are then dried, dubbed and well rubbed with oil and are ready for use. In Liári and Miáni a somewhat simple method is followed, the hides being soaked for 12 days in a vat containing a solution of 8 seers of salt and 2 seers of the sap of the *ak* plant to each hide. They are constantly handled, scoured and dubbed every day to remove the hair. The hides are then dried in the shade for three or four days until they are fit to be sewn up in the bag mentioned above, which is filled in this case with a mixture of 7 seers of *babúl* bark and 3 or 4 seers of the dried powdered fruit of *haléla kalán* (*Terminalia chebula*). Some tanners dispense with *haléla* altogether and increase the

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quantity of the *babúl* bark proportionately. The skins are then rubbed with oil and are fit for use.

Thin leather.

Thin leather is made from sheep and goat skins, by soaking them for two days in a solution of half a seer of salt and 18 tolas of *ak* sap for each piece. The flesh is then scraped off, and after soaking in soft water, for two days the hides are well trodden out, dried and oiled. In some places the skins are left to soak in the solution for 10 days after which the hair and flesh are removed easily and the skins are oiled and are ready for use. By another method the skins are immersed for 24 hours in lime water made with half a *toyo** of lime, and then put in a decoction of 2 seers of *babúl* bark for a further 24 hours. On the third day the skin is sewn up in the form of a bag, which is filled with water containing about half a seer of *babúl* bark and one seer of *haléla* and hung up for a day. On the fourth day the leather is dried and oiled.

A considerable rise in the price of raw hides has taken place within recent years. Within the last half century, the price of a cow hide has risen from Re. 1 to Rs. 8; of buffalo hide from Rs. 2 to Rs. 6; of goat skin from 1 anna to 8 annas; and of sheep skin from 6 pies to 5 annas. Camel skins have decreased in value from Rs. 4 to Rs. 3 a piece. Tanned skins fetch double these prices. They are chiefly used locally for making shoes and saddlery of a rough kind. The dyes used for colouring the hides and skins are *haddo* or turmeric (*Curcuma longa*) which gives a dye of a dull yellow colour, *khumbo* or Turkish red of foreign manufacture, *káro* or black and *sáo* or green, both aniline dyes. Cured hides and skins are exported by land to Karáchi to the value of about Rs. 6,500 a year. In 1899-1900 it reached the high figure of Rs. 77,000 owing to drought.

Minor industries.
Mat-making.

Among the minor industries met with, mat-making is the most important. Mats are made from the dwarf-palm

* A *toyo* is equal to 1 $\frac{2}{3}$ seers.

which grows in abundance. Both matting and the raw palm leaf are exported to Karáchi and Bombay. Mat-making is carried on by the Burra, Doda, Bákhra and Mondra tribes chiefly by the women. Ropes are also made from the dwarf-palm for local use.

INDUSTRIES.

The *khár* bushes found chiefly in the Sheb Liári, Miáni, Welpat and Uthal *niábats* are of four kinds locally known as *khár*, *lárvri*, *mishk* and *hoshang*, of which the first two are used for dyeing clothes and tanning leather. Crude carbonate of soda is also manufactured from the first two varieties. The bushes are cut in the autumn, and left on the ground for a day. A small pit is dug, and a fire is lit which is gradually supplied with green bushes, at the same time care is taken to allow no flame to break out. The heat causes the sap to exude from the bushes into the pit, after which the liquid is allowed to cool for two days and forms into carbonate of soda. It is used for dyeing clothes blue, and a considerable quantity of it is exported to Karáchi.

Crude carbonate of soda.

Writing in a report, which was submitted to Government in 1838, Commander T. G. Carless estimated the trade of Las Béla at 5 lakhs of rupees. The principal imports were cloths, silks, iron, tin, steel, copper, pepper, sugar and spices from Bombay; dates and slaves from the Persian Gulf, and a small quantity of coarse cotton cloth from Sind. The exports were grain (principally wheat and *juári*), *ghé*, wool, oilseeds and a small quantity of gum. Duty at 3 per cent. was levied on all exports and imports and a bazar toll of one per cent. at Liári and Uthal, two towns on the road. Most of the articles imported from Bombay were sent to Kalát and Afghánistán, but trade was considerably hampered by the transit dues levied by the Bráhui tribes through which the Kohán Wát, the route which the caravans followed, passed. The chiefs exacted from R. 1 to Rs. 4 per camel load. It appears that up to that time there had been a good deal of competition between the Kohán Wát road and the Bolán road. Afghán

COMMERCE AND TRADE.

Former trade.

traders proceeded to Shikárpur or to Sonmiáni according to the state of affairs prevailing in Kalát.

Writing in March 1840, Captain Hart of the 2nd Bombay Grenadiers noted that the customs collected at Sonmiáni and the transit dues at Béla and Uthal were farmed by Hindus at Rs. 34,000 per annum. Some years previously, Rs. 30,000 had been the sum, and previous to that again Rs. 26,000, a proof of the increasing importance of the trade of Sonmiáni at that time. Out of the contract, Rs. 2,000 were realised from the tax on fish. Apparently it was the policy of the Jám at that time to encourage trade and Captain Hart remarks on the consideration shown to traders by the authorities. Each bale of piece-goods paid duty at Rs. 10 and other articles at the rate of Rs. 3-2 to Rs. 3-8. Slaves, who were, however, seldom imported except on private order, paid a tax of Rs. 5. Oil was expressed and sent to Muscat, Gwádar, Karáchi and other places, and Captain Hart saw no less than 20 mills at work. The export of oilseeds still flourishes in Béla, but the seed is now generally sent via Karáchi to England and other European countries.

In 1841-2, Lieutenant Gordon, British Agent at Sonmiáni, submitted two reports on the trade of the place. He notes that the local products which were chiefly exported were wool, *ghí*, gum, oils of different kinds and a large quantity of fish, shark fins, etc.

Mung was the only grain for export. Other exports chiefly came from Kábul and consisted of madder, saffron, *asafetida* and different kinds of dried fruits. Sometimes as many as two thousand horses were brought down in a season, but owing to the first Afghán war, which was then in progress, the export had gone down to five hundred. Imports were chiefly broadcloth, chintzes, muslins, tin, iron, steel and groceries. Both exports and imports paid a duty of 4 per cent in 1840, in addition to a transit duty of R. 1 per camel load at Béla. Horses were charged at Rs. 4-8 and

slaves at Rs. 5 each. But early in 1842 these duties had been reduced by half by order of Shāh Nawāz Khān of Kalāt, and Captain Hart notes that there was every likelihood of a return of trade to the port. The customs of Sonmiāni were rented by Hindus at Rs. 24,000 a year.

In a summary of the entire trade of Sonmiāni during the season from September 1840 to May 1841, the season of the year during which trade was chiefly carried on, Captain Hart showed the total trade at Rs. 9,91,773. Of these, imports were valued at Rs. 7,43,527 and exports Rs. 2,48,246. Captain Hart differentiated between the imports brought by the Afghāns from Bombay and those made by resident traders; and how large a share of the import trade was in the hands of the Afghāns may be gathered from the fact that the goods imported by the Afghāns were valued at Rs. 6,25,284. On the other hand, exports by Afghāns amounted to Rs. 67,060 only per annum, indicating the large amount of bullion, which they must have brought from Afghānistān with them. Possibly also the disturbed state of Afghānistān at the time may have had its effect in reducing the amount of merchandise actually brought from Afghānistān for export. It is interesting to find that the export of wool had only commenced a few years previous to the preparation of Lieutenant Gordon's report. It had previously been used in the manufacture of a stuff called *nodi*. The immediate effect of the introduction of the export trade in wool was to raise its price from Rs. 3 and Rs. 4 per Lāsi maund of 10½ standard seers to Rs. 18 and Rs. 20.

Imports from Bombay consisted particularly of chintz, longcloth, Turkey twilled cloth, and other cotton piece-goods, copper plates, tea and sugar; and the only exports of importance from Afghānistān were 254 horses. Of imports for local use, piece-goods, rice and dates were the most important. The principal local exports consisted of wool, *ghā*, and oil. There appears to have been a good deal of competition at the time the report was written, between Karāchi,

COMMERCE
AND TRADE.

which was under the Amírs of Sind, and Sonmiáni; and Lieutenant Gordon remarks that the Amírs of Sind on hearing of the reduced customs duties at Sonmiáni had likewise reduced the duties at Karáchi and had entered into arrangements with the tribes on the Sháh Biláwal route, by which is apparently meant the Pathán Wát or Hab river route which runs from Karáchi to Khuzdár, to give passage to Kálikás. Lieutenant Gordon's second report exhibits a considerable increase of trade between the 1st of September 1841 and the 31st of May 1842, the total value of imports and exports reaching Rs. 16,20,803. The total imports increased from Rs. 7,48,127 to nearly double, viz., Rs. 14,58,527, but exports decreased from two and a half lakhs to a little over one and a half lakhs. Another report was submitted to the Bombay Government, in 1854, by the Collector of Karáchi from which it appears that the contract for the Sonmiáni customs had fallen to Rs. 6,000 per annum. The Ormára customs were farmed for Rs. 4,000.

Existing
trade.

It was, however, at the commencement of the nineteenth century that the trade of Las Béla began to decline. In 1808 Sonmiáni was taken and plundered by Joásmi pirates, and for some years the merchants were afraid to send goods there: the port was just beginning to recover from this blow, when the Amírs of Sind issued strict orders to the merchants at Karáchi to cease, under severe penalties, exporting goods to any of the ports of Las Béla. In the meantime the trade with the northern provinces had ceased entirely, for they had become so unsettled that the Afghán merchants ceased to come to Kalát for goods, and as they afterwards found the route through upper Sind much the safest, they resorted to it in preference.

The existing trade may be divided into (a) Maritime trade with India and Persian Gulf ports, (b) Land trade with Sind, and (c) Land trade with Jhalawán and Makrán. No statistics are available for this latter trade; Makrán supplies Las Béla with dates in exchange for grain, while wheat, wool

and *ghí* are brought from Jhalawán and the last named two commodities re-exported to Sind. The chief centres of trade are Miáni, Ormára, Gágu, Béla, and Uthal. The mercantile classes are almost exclusively represented by Khojas and Híndus, the former being almost the sole capitalists of the fishing industry along the coast. The steamers of the British India Steam Navigation Company do not touch at any of the ports in the State, and the maritime trade is entirely carried on by country craft which make runs as far as the Malabár Coast. From the ports, merchandise is carried into the interior chiefly by camels, but sometimes by ponies, bullocks and donkeys. Barter is not uncommon, fish and grain being exchanged for dates.

The exports chiefly consist of oilseeds, fish, fish-maws, shark fins, hides, *ghí*, *mung*, raw wool, dwarf-palm raw and manufactured, firewood, grass, *gugal* gum and sheep and goats, the imports being piece-goods of Indian and European manufacture, cotton and silk cloths, rice, wheat, dates, sugar, tobacco, wood for boats, and also *juári* in times of drought and scarcity in the country.

Character of
exports and
imports.

The foreign maritime trade is insignificant, the transaction being confined to the occasional imports of dates from Gwádar and Muscat. The maritime trade with India is, however, considerable. It is carried on chiefly with Karáchi and Bombay. It is registered in India as trade with the Makrán Coast and Sonmiani, but a distinction is not made in reports between the trade with ports in Las Béla and that with the ports which lie in Makrán. In 1902-3, the total exports from all the ports on the coast, including those of Makrán, were valued at nearly seven lakhs. Details of the chief imports and exports have already been given. Dry salt-fish, fish-maws, shark fins and oilseeds compose the chief articles of maritime export.

Maritime
trade.

The internal trade is insignificant and consists chiefly of the barter of fish and agricultural produce. Béla, Uthal and Miáni are the centres of distribution, goods being

Internal
trade

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AND TRADE.

imported by Khoja and Hindu traders direct from Karáchi and Bombay.

Land trade.

The land trade is mainly carried on with Sind, the chief articles of export from Las Béla being oilseeds, hides and skins, *ghí*, firewood, grass, raw wool, *gugal* gum, and sheep and goats, and the imports being wheat and rice, piece-goods, sugar, tobacco, dates and *judri* in times of scarcity. The total value of the exports into Sind from Las Béla in 1902-3 was estimated at about Rs. 5,55,000 and those of imports from that Province at about Rs. 1,31,000. These figures do not include the value of the articles, consisting chiefly of dwarf-palm, grass and firewood, small quantities of which were carried into Sind through the Kíla, Durréji, Kotíro and other passes on the Kírthar Range.

Almost all the trade converges at the Khárari post where *suny* is recovered by a State official. On entering Karáchi, trade is registered at Mirán. The system of levying *suny* dues is described in the section on **Miscellaneous Revenues** in Chapter III.

COMMUNICA-
TIONS.

Although there are no bridges or metalled roads in Béla, travelling in the State is generally more easy than in the highland parts of Baluchistán. Water, as a rule, is plentiful and camels are easily procurable. It is said that such a thing as a bullock cart does not exist in the State though bullock carts were taken by Sir Robert Sandeman from Karáchi to Béla soon after the main road which runs between those places had been constructed.

The main artery of communication which runs through the centre of the State is Karáchi-Béla road. It is an unbridged track about 7 feet wide and was constructed in 1888 at a cost of about Rs. 3,000. Heavy rains and floods are liable to render it impassable, but for the most part it is well aligned. Its total length in Béla is 101 miles. In former days the portion between Miáni or Sonmiáni, which was then a flourishing sea port, and Béla, was much used by traders coming from Afghánistán and Central Asia. The

traffic from those countries and also from Kalát has now been diverted to the railway, but the road between Béla and Wad is still much used by the Móngals and the inhabitants of the Pab Range. The Kohán Wát, as it is called, was traversed by Pottinger in 1810, by Masson three times between 1826 and 1840, and by Outram in 1839 though that officer only saw its southern portion as he travelled via Nál and Ornách instead of by Wad.

The only other road of importance running north and south is the Levy Tracts or Hab river route which was known in the old days as the Patháni Wát. This also has lost much of its importance since the construction of the railway through Sind and the opening up of the passes known as Lak-Garre, Lak-Phúsi and Lak-Rohél, the traffic from Sárúna principally following these routes rather than the longer one to Karáchi. The Hab river route continues through the Jhalawán country to Khuzdár and Kalát.

The Hab river route and the Béla road are connected by the Sháh Biláwal road. This forms the chief side artery of communication on the east of the Béla road. It traverses the Pab Range by the Ghar pass and the Mor hills by the Naran pass and joins the Béla road at Uthal.

Westward of the main road, lie the Hingláj-Ormára road and the route crossing the Jhao Lak into Jhau and Kolwa. This road lies for only one march in Las Béla territory and has only assumed importance since a path was constructed over the Jhao pass in 1888.

The Hingláj-Ormára road which commences from Miáni or Sonmiáni is probably that by which Alexander* led his army into Makrán from the Indus valley. Sir Thomas Holdich is of opinion that Alexander crossed the southern part of the State, and on reaching Agor turned northwards via the Hingol river and crossed the mountains between Agor and Kolwa.

*For a full account of Alexander's march from India, see Sir T. Holdich's article in the Journal of the United Service Institution of India, Vol. XXIII, No. 116, page 112, *et seq.*

COMMUNICA-
TIONS.

The road is now of importance for two reasons. It follows the line of the Indo-European Telegraph and is, therefore, used by the officers of that Department, and it is frequented by pilgrims coming from all parts of India to visit the sacred shrine of Hingláj.

None of the routes in Béla, with the exception of the Karáchi-Béla road, have ever been made. They are merely tracks leading across country. It may be mentioned, however, that the Buzi-Lak between Agor and Ormára has been made passable for laden animals by the Indo-European Telegraph Department.

Besides the roads already mentioned, foot-paths lead over the hills from west to east and there are two important passes on the north of the State, viz., the Bárán-Lak or Búrah Lak on the Kohán Wát and the Kanrách Lak north of the Kanrách valley. Tracks lead by both these passes to Wad. Crossing the Mor hills are the Junrér, Kihár and Naran passes. The first is traversed by the road from Béla to Kanrách. The Naran pass is the easiest of the three. In the Pab hills are the Gahan, Kohán, Baror, Kura and Ghar passes, the last being the most important. The Kura is also used by caravans. Lower down, where the Pab hills trend south-westwards to the sea the Kuráro, Paboni, Háji-Lakar, Amri and Bidok passes are the best known. Of these, Lak Bidok is crossed by the Béla road and next to it in importance is the Paboni pass. The rest are traversable only by footmen or very lightly laden camels.

Particulars of important routes will be found in Appendix II.

Transport by
land.

Wheeled carriage is unknown and transport is done chiefly by camels, the principal tribes engaged in the business being Angária, Sheikh and Sangur. The usual rates of hire for camels for State and British Government officials on tour is 6 annas to 8 annas per day or per stage for a loading camel, and annas 12 to R. 1 per day for a riding camel.

There are no fixed rates of hire for traders, these being a matter of mutual agreement. COMMUNICATIONS.

The coasting traffic is carried on by means of country boats called *boji* and *dangī*, which make voyages to Karáchi and occasionally to Bombay, the Malabár Coast and to ports on the Arabian Coast and in the Persian Gulf. Transport by sea.

A regular postal service was established in 1888, and improvements were made in 1891. The postage was levied in cash up to 1897 when stamps of the value of one anna and 6 pies were introduced. Postal arrangements.

There is now (1907) a daily service between Karáchi and Béla via Sonmiáni and Liári. From Liári a bi-weekly service runs to Ormára. The post is carried by runners from Karáchi to Liári and thence to Ormára, and by mounted men from Liári via Uthal and Sheh to Béla. The State employs 29 runners between Karáchi and Ormára, and 13 mounted men between Liári and Béla, the total annual cost of the services being about Rs. 4,000.

During the rainy season, the direct route to Béla from Sonmiáni via Liári and Sheh is interrupted owing to floods and the post is carried during the months of July and August by an alternative route via Sheikh Ráj, Uthal and Pír Tiára. The journey from Karáchi to Béla, a distance of 112 miles, occupies about 40 hours.

The British Indian Post Office established in April 1907, a branch office at Sonmiáni and a sub-office at Las Béla combined at the latter place with a telegraph office. The Sonmiáni office is in charge of a *muharrir* of the Las Béla State who receives a monthly allowance of Rs. 5 from the Post Office, while an establishment costing Rs. 108 per mensem is employed in the combined post and telegraph office at Las Béla, where the State has provided quarters free of rent. Besides this, the Postal Department contributes Rs. 99 per mensem for pay of a *jemadár* and 12 runners employed between Karáchi and Sonmiáni. The State has still to spend about Rs. 3,000 per annum on the postal line.

COMMUNICA-
TIONS.

In consideration of this expenditure the whole line between Karáchi and Las Béla is treated as a District Dâk line, and recognised State officials are allowed to send all State correspondence free under a frank. Since the establishment of the British Indian Post Offices, the State has closed its post office at Las Béla and has undertaken not to reopen it or new offices and to discontinue the issue of its stamps.

The arrangement made in 1907 as to the proportionate cost of the service to be borne by the British Government and the Jám is subject to revision should it be found in two years' time that the line is more self-supporting than it then was.

Telegraphs.

A portion of the Persian Gulf section of the Indo-European Telegraphs,* consisting of 226 miles of land line, runs through the State. A direct line from Karáchi which will eventually be linked with a branch of the Indo-European line extending through central Persia, has been carried (1907) as far as Panjgúr, and, as already mentioned, a combined post and telegraph office was opened at Las Béla in April 1907.

After the scheme for adoption of the existing Indo-European Telegraph line was drawn up by the Rev. Mr. Badger in 1860, Major Goldsmid, the then Assistant Commissioner in Sind, was ordered to survey the Makrán coast, and, among other arrangements, entered into an agreement † with the Jám of Las Béla, by which the latter was to receive an annual subsidy of Rs. 10,000 for the protection of the line and the maintenance of line guards. It was subsequently found that the sum of Rs. 10,000 given to the Jám was not enough for the maintenance of the establishment of line guards and the subsidy was raised to Rs. 15,000 by the Government of India. Out of this sum the Jám of Béla now receives Rs. 8,400 as his share, and the balance of Rs. 6,600 is paid to line guards, etc., direct by the Telegraph Department. This arrangement dates from 1870. From

* A full account of this line is given in the *Makrán Gazetteer*.

† Aitchison's Treaties, Vol. IX, third edition, CLXXXII.

1871 to 1877 Jám Mír Khán was detained at Poona, and during this period Rs. 8,000 was paid to the ex-Jám and Rs. 400 to the Khán of Kalát. From 1877 onward, the whole amount has been paid to the Jám.

COMMUNICA-
TIONS.

Construction was begun in June 1862 and offices were opened at Sonmiáni and Ornára. The former was closed in 1871, and the building was sold to the Las Béla State in 1891; the latter, which is manned by officers of the Indo-European Department, is still open (1907).

Alterations in the original alignment of the telegraph line have been made from time to time, the most important of those in the State having been the Windar-Churr diversion by which 52 miles of line between the 47th and 99th miles from Karáchi were removed inland, and the Buzi diversion of 56 miles between the 137th and 193rd miles from Karáchi.

The following is the list of places with mileage from Karáchi where line guards are posted in the Las Béla State (1904). They number 27.

Stations.	Distance from Karáchi in miles.
Bhawáni	22
Chhabéchi	35
Gulsher Cháh (Sonmiani)	48 $\frac{1}{4}$
Mindiári	52 $\frac{1}{2}$
Sheikhráj	65
Rélún	77 $\frac{1}{2}$
Nákati	92
Kandówári	104 $\frac{1}{4}$
Sawai (east Ghor)...	110 $\frac{1}{2}$
Déwaro	131 $\frac{1}{2}$
Kundrách	144
Garri	153
Jaki	161

COMMUNICA- TIONS.	Stations.	Distance from Karachi in miles.
	Sarbatt	174½
	Ballaro	187½
	Hadd	200
	Ormára	207½
	Rék Sunt (Morpatti)	214
	Basol	229
	Koári	241

FAMINE

The country, being entirely dependent on flood irrigation and on the local rainfall, is liable to constant drought, and failure of rainfall continued over two or more seasons causes much distress among the inhabitants, and mortality among the animals. Along the coast the population is protected by the fish supply and elsewhere migration to the surrounding districts affords a safety valve against acute distress, where famine is not widespread.

History of
famines.

A severe famine occurred, according to local traditions, about 60 years ago or about 1845. Only some 10 per cent. of the flocks survived and wholesale migration took place to Sind. A long drought visited the State from 1897—1901. Large numbers of cattle, sheep and goats perished during the period. In 1900, cholera also broke out and caused considerable mortality. Famine relief in the form of grain doles was distributed by the State for nine months at an expenditure of Rs. 5,000.

During the famine, prices rose as high as 4 seers of *juári* to the rupee on cash payment and about 2½ seers on credit. Drought and famine again prevailed during 1904, and prices of food grains rose exorbitantly high after June and July when hopes for the *kharij* crop had died away. The price of *juári* rose from 30 to 12 seers per rupee. Owing to the scarcity of rain everything was dear and prices were abnormal during 1905-6.

CHAPTER III.

ADMINISTRATIVE.

The Jám is the supreme authority and is bound, by an agreement which has been mentioned under **History**, to conduct the administration in accordance with the advice of the Governor-General's Agent. The Political Agent, Kalát, exercises general control over the Las Béla State. Since his accession in 1896, the present Jám, Jám Kamál Khán, has employed a Wazír approved by the Agent to the Governor-General. The duties of the Wazír are to advise the Jám, and generally assist him in the transaction of State business.

ADMINISTRATION AND
STAMP.

For purposes of administration, the State is divided into light *niábats*, viz., Welpat, Uthal, Sheh-Liári, Miáni, Hab or Hab Nadi, Kanrách, Ormára, and the Levy Tracts which lie along the Hab valley. The following table exhibits the administrative staff in charge of these sub-divisions and the jurisdiction of each :—

Official.	Headquarters.	Jurisdiction.
Tahsildár	... Béla	... The whole State for purposes of revenue administration.
<i>Náib</i> ...	... Welpat	... The Welpat <i>niábat</i> .
Head <i>Náib</i>	... Uthal	... Uthal and Sheh-Liári <i>niábats</i> .
<i>Náib</i> ...	... Do.	... Uthal <i>niábat</i> .
Patwári	... Do.	... Uthal and Sheh-Liári <i>niábats</i> .
<i>Náib</i> ...	... Sheh	... Sheh circle.
<i>Náib</i> ...	... Liári	... Liári circle.
Head <i>Náib</i> , Miáni.	Windar	... Sonmiáni and Hab Nadi <i>niábats</i> .
Patwári	... Do.	... Do. do.

ADMINISTRATION AND STAFF.

Official.	Headquarters.	Jurisdiction.
<i>Náib</i> Miáni	... Miáni	. Sonmiáni <i>niábat</i> .
<i>Náib</i>	... Hab post	. Hab Nadi <i>niábat</i> .
<i>Náib</i>	... Káréz <i>thána</i>	. Kanrách <i>niábat</i> .
<i>Náib</i>	... Ormára	. Ormára <i>niábat</i> .
Inspector of Levies.	Kíla <i>thána</i> ...	The Levy Tracts.

The Tahsildár is the chief revenue officer in the State. He is responsible for the assessment and collection of revenue and exercises general control over the head *niáibs*, *náibs* and *patwáris*, and all revenue cases are enquired into by the subordinate staff and submitted to the Tahsildár who gives his decisions subject to the Jám's confirmation. The revenue staff are also responsible for the maintenance of peace and the recovery of *sung*, and they also make preliminary enquiries into civil and criminal cases within their jurisdiction. The Levy Tracts are in the charge of an Inspector assisted by 51 men who are located at different posts along the Sind frontier. His chief duty is the maintenance of order and collection of *sung*.

JUDICIAL.

The law generally in force in the State is the law of the land or the custom of the country, and besides that the Muhammadan law and the British law are also followed when necessary. The general practice is that important civil and criminal cases, such as suits pertaining to wills, divorce, betrothal, murder, rape, adultery, rioting, grievous hurt, etc., are tried by the local *jírgas* or councils of elders and disposed of according to the custom of the country, while those of a trivial nature are tried and disposed of by the State courts on the lines of the British Indian law so far as possible. The local *jírgas* are nominated by the Jám in consultation with the Wazír, and their awards are confirmed by the Jám. Disputes occurring between the Lásis and the trans-frontier tribes are now referred to the *Sháhi jírgas* which assemble at Quetta in summer and at Sibi in winter. Such civil cases in which the parties concerned mutually agree to have recourse to the Muhammadan law are referred to the *Kázi* at Las Béla whose verdicts are confirmed by the Jám.

In cases of a civil nature, the State levies court fees at 7½ per cent. on the amount decreed, besides a process fee of 4 annas for every witness called, and a fee of 4 annas is also charged for writing petitions, which in Béla is paid to the petition writer, while in other places half only is paid to the writer and the other half is credited to the State.

The Foreign Jurisdiction and Extradition Act is not in force in the State, but in practice the provisions of the Act are followed both by the State and the officials of the neighbouring Province of Sind.

In September 1904, the Director of the Persian Gulf Telegraphs was appointed an Assistant to the Political Agent, Kalât, and a Justice of the Peace within the limits of the Kalât and Las Béla States, the Chief Court of the Punjab being the Court to which he commits European British subjects for trial.*

There are two courts in the State, viz., the court of the Jám and the court of the Tahsildár; the former has full powers to try all civil and criminal cases and his decisions are final, but sentences of death require confirmation of the Agent to the Governor-General before they can be executed. The Tahsildár disposes of only such cases as are referred to him by the Jám. The head *náibs* and *náibs* conduct investigations into criminal and civil cases and submit them for decision to the Jám.

The following table shows the number of cases disposed of during the two years ending with March 31, 1906 :—

	<i>Criminal.</i>		<i>Civil and Miscellaneous cases.</i>		
	Serious cases.	Trivial cases.	Civil suits.	Revenue suits.	Miscellaneous.
1904-5	146	165	428	513	183
1905-6	158	142	432	278	98

* Notifications Nos. 3471-F. B., and 3472-F. B., dated the 9th September 1904, by the Government of India in the Foreign Department, published at page 655, Part I of the Gazette of India, dated the 10th September 1904.

JUDICIAL.

Details are only available for the year 1904-5 from which it appears that the total value of the civil suits disposed of in that year was Rs. 21,768, there being in all three cases in which the value exceeded Rs. 1,000. In the same year 198 cases of execution of decrees valued at Rs. 5,396 were disposed of.

Prevalent crime.

No accurate statistics of the prevailing forms of crime during the earlier years of administration are available, but compared with pre-British days, crime is undoubtedly on the decrease. The Mor and the Pab ranges and the Levy Tracts were, until recently, known as the haunts of highway robbers. The Chhuttas, the Baudijas and the Khidrânis of the Levy Tracts were notorious for cattle-lifting and their depredations extended as far south as Sind.

Among the Lâsi tribes, the Jâmot, Shâhok, Angâria and Burra tribesmen were also notorious for their predatory habits in former times and frequently raided the cattle of the tribesmen living in the plains and, sometimes, proceeded as far south as Sind. Even at the present time (1907) the Jâmot and the Shâhok are somewhat addicted to this form of crime.

The 146 criminal cases of serious nature decided in 1904-5 included 10 cases of adultery, 69 of theft and house-breaking, 3 of robbery, 7 of murder and 4 of rioting.

Registration.

A system of registration of documents concerning landed property was introduced in 1903; and the Tahsildâr of Las Bêla was appointed a registrar. The system has worked well and is appreciated by the people. The following table shows the work of the Registration Department during the three years ending with March 31, 1906 :—

Year.	No. of documents registered.	Value of property registered.			Amount of registration fees realised.			
		Rs.	a.	p.	Rs.	a.	p.	
1903-4	...	51	3,139	8	0	431	9	0
1904-5	...	123	14,436	11	0	1,364	2	0
1905-6	...	116	15,100	12	0	1,142	12	9

The systematic organisation of the land revenue is of recent growth. Previous to the time of Jám Mír Khán II, military service appears to have been the only obligation on the cultivators. This chief, however, assessed to revenue at one-third of the produce certain tracts of country watered by the Poráli river, which he claimed as his personal property. Land in the possession of traders was also assessed and a system of *sung* or transit dues at $2\frac{1}{2}$ per cent. was prescribed on all kinds of merchandise.

All waste and other lands, which did not form tribal property, were also classed as State lands and assessed to revenue. Later, revenue was imposed on certain tribes as a punishment by Jám Ali Khán, e.g., the Rúnjhás, who had fought against him in the struggle with his father Jám Mír Khán for the chiefship.

The sources of revenue were, however, so uncertain and variable in former times that it is impossible to arrive at any reliable estimate of the aggregate income of the State.

Writing in 1876, Hughes estimated the amount of the revenues in the time of Jám Mír Khán II, previous to 1840, at over Rs. 40,000 raised mostly from customs dues at Sonmiáni which later on are said to have dwindled down to about Rs. 25,000. According to Carless the revenue amounted, in 1836, to about Rs. 35,000 derived mainly from the customs duty of 3 per cent on all imports and exports at Sonmiáni and a bazar toll of 1 per cent. collected at the towns the caravans had to pass on the road to Béla. In 1854, Preedy estimated the average annual revenue at about Rs. 33,000 which was composed of the following items:—

	Rs.
Customs at Sonmiáni	6,000
Do. Ormára	4,000
Land tax	23,000

The principal sources of revenue are the *sung* or transit dues, land revenue, customs dues for Sonmiáni and Ormára, Excise, Law and Justice, Stamps and Miscellaneous.

Existing sources of finance.

FINANCE.

Revenue.

The annual income of the State for the five years ending with March 31, 1901, averaged about Rs. 2,09,000 of which *sung* contributed about Rs. 81,200; land revenue Rs. 65,800; customs dues and fisheries Rs. 22,400; miscellaneous including cattle pound fees and tax on pilgrims Rs. 21,000; excise (i.e., *abkâri*, salt and limestone) Rs. 10,200; fines and sales of property Rs. 6,200; court fees and postage stamps Rs. 2,200. The total receipts during 1903-4 were Rs. 1,93,702.

Expenditure.

The yearly expenditure for the four years ending with March 31, 1901, averaged about Rs. 1,91,694 and was made up of the following items:—

	Rs.
Personal allowance of the Jâm and his family and of the family of the late Jâm	50,395
Civil, Medical and Postal Establishments	52,177
Military and Police	42,675
Public Works	3,653
Pensions and other allowances	2,631
Cost of feed and keep of the State horses, camels bullocks, etc., and other miscellaneous expenses..	40,163

The expenditure during 1903-4 was Rs. 2,08,139 and the State had, in April 1904, a credit balance of Rs. 2,77,469.

The following table shows the revenue and expenditure under principal heads during 1903-4 and 1904-5.

Revenue and expenditure during 1903-4 and 1904-5.

	Revenue.	1903-4.	1904-5.
		Rs.	Rs.
I Land Revenue		62,006	62,912
II Excise		7,945	9,216
(a) <i>Abkâri</i>		2,651	4,775
(b) Salt and Limestone		5,294	4,442
III Stamps		2,387	2,543
IV Law and Justice		2,736	3,665
V <i>Sung</i>		76,339	72,862
VI Miscellaneous		42,393	42,723

Revenue.	1903-4.	1904-5.	FINANCE
	Rs.	Rs.	
(a) Hab and Sonmiáni fish and Ormára contracts.	23,376	24,665	
(b) Tax on Hingláj pilgrims.	796	1,135	
(c) Telegraph subsidy ...	8,400	8,400	
(d) Interest on promissory notes.	5,250	5,250	
(e) Other items... ..	4,571	3,273	
Grand Total ...	<u>1,93,806</u>	<u>1,93,921</u>	
Expenditure.	1903-4.	1904-5.	
	Rs.	Rs.	
I Allowances and Pensions ...	61,012	62,193	
(a) Jám's allowance ...	45,214	46,560	
(b) Other allowances and pensions.	15,798	15,633	
II Establishment, Civil ...	58,654	56,084	
III Establishment, Military ...	37,674	37,529	
IV Contingencies	10,748	11,729	
V Public Works	4,759	5,845	
VI Miscellaneous	35,292	30,245	
Grand Total ...	<u>2,08,139</u>	<u>2,03,625</u>	

The credit balance in April 1905 was Rs. 2,64,320 and in April 1906 Rs. 2,51,827. It will be seen that the revenue of the State fluctuates from year to year, the main causes being the variations in seasons which affect the crops, and the conditions prevalent in the neighbouring Districts and the Province of Sind. For instance, during 1905-6, a year which was most unfavourable owing to the entire failure of the summer rains, large numbers of the people had to leave the country to save their cattle and themselves from starvation, and the Jám in consequence suspended land revenue to the extent of Rs. 34,936.

LAND
REVENUE.Early
revenue
history.

In former days, the authority of the Jám does not seem to have extended beyond occasional calls on the various tribal confederacies for purposes of combination in time of unrest, and the taxation in force in early times was mainly one of a supply of men-at-arms when occasion required for purposes of common offence and defence. Small presents in kind were also made by the people to the Jám and a certain amount of labour was also at his disposal. Traditions narrated by greybeards show that the first land tax in existence was levied at one-third of the produce on the lands lying along the upper courses of the Poráli which are said to have been acquired by the ruling family from the Rúnjhás in compensation for the blood of one of their ancestors named Dagár.

In 1857, a tax was levied on Hindu land-owners at one-fifth of the produce. In 1874, a presumptive right to all waste land was vested in the State by Jám Mír Khán II, and a tax varying from one-fourth to one-half was levied on all lands in Miáni, Liári, and Uthal which had been brought under cultivation by clearing forest areas. All tribal lands, excepting those in the Levy Tracts, were made subject to a payment of one-fourth of the stalks of *juári*, *bájar*, *mung*, etc. In 1891, a further tax at the rate of one-fourth was levied on all tribes of low social status such as the Gadra and Mochi, it being ruled at the same time that all revenue-free lands would be liable to land tax on transfer by sale or otherwise to persons other than members of the same tribe. In the reign of Jám Ali Khán II, as already mentioned, revenue was levied on several tribes which had hitherto paid no revenue, while grass and the chaff of *juári* and *mung* were levied from others; officials were appointed at different places; a granary was erected for the storage of the Government share of the produce; the extent of the State lands was defined, and it was laid down that all culturable lands that had been allowed to lie fallow for a term of 12 years or more would be regarded as *bohári* or

liable to revenue at one-fourth of the produce. This is the general rate of revenue levied at present, but cultivators of crown lands pay one-third. The system of assessment of revenue is by appraisalment (*tashkhis*), the State share being fixed by the tahsildár or his representative. The only statistics available regarding the early revenue realised from land, are those given by European writers who from time to time have visited the country. In 1838, Commander Carless of the Indian Navy estimated the amount at Rs. 8,000. Captain Hart, in 1840, estimated the aggregate revenue at Rs. 45,680 of which land revenue realised from lands around Béla, Uthal and Lári represented Rs. 10,000 to Rs. 12,000. In 1854, Major Preedy estimated the land tax recovered from Béla and other parts of the State at Rs. 23,000.

The existing distribution of land is traced back to the time of the Gunga dynasty about the seventeenth century. Disputes regarding lands broke out in the reign of Jám Dínár Gunga which necessitated the distribution of culturable lands among the various tribes, and it is stated that with but few exceptions the same distribution of land exists at the present day. The lands watered by the Poráli along its upper courses in the Welpat *niibat* were obtained by the present ruling family from the Rúnjhás as compensation for the blood of one of their kinsmen named Dagár. The tribal groups which were allotted lands at the general distribution made by Jám Dínár Gunga are the Sheikh, Rúnjha, Jámot, Saiad, Sháliok and among the Numrias, the Burra, Gunga, Angária, Achra, Sabra, Mándra, Gador, Mángia, Mondra, Súr, Bákhra, Masor and Síthár. With the exception of the Rúnjhás on whom revenue was subsequently levied as a punishment, they pay no revenue except a share of the stalks of *judári*, *bájar*, *mung* and *gwár*. In the Levy Tracts, the Báríjas, Bandíjas, Jamális and Khidránis acquired their present possessions by conquest as well as gift. Land has also been acquired by purchase in a number of cases especially by Hindus. Since the time of Jám Ali Khán III a system has been introduced under which

Tenures.
Their origin.

LAND
REVENUE.

Tenants.

persons who reclaim waste land and bring it under cultivation are given proprietary rights on payment of small fees.

The land is cultivated to a limited extent by land-owners themselves, but in the majority of cases, both in crown lands and elsewhere, cultivation is done through tenants and servile dependants. The tenants were entirely tenants-at-will until 1903 when the occupancy rights of the tenants in crown lands were recognised. They can now alienate, by sale or otherwise, the lands occupied by them on payment of a registration fee of Rs. 12½ per cent. subject to the Jām's sanction previously obtained in writing. In all other cases the tenants possess no rights whatever, and the proprietors can eject them at will on settlement of their account for the standing crops, if any.

Character of
assessment
of land
revenue in
different
parts of the
State.

Excluding revenue-free holdings, the land tax is derived from four descriptions of land:—

1. *Sarkári* or crown lands.
2. Waste lands recently reclaimed.
3. Tribal lands assessed to revenue.
4. *Inám* or revenue-free lands.

In the case of crown lands, revenue is levied at a uniform rate of one-half on all such lands as are under permanent irrigation. In the *khushkába* tracts which are almost entirely subject to flood irrigation, revenue is levied by the state at one-third from all Musalmán cultivators, while Hindus who are not peasant proprietor pay revenue at one-fifth. The latter rate is, however, liable to be raised in case of alienation by the existing proprietors. In all other lands with the exception of revenue-free holdings and the lands under well irrigation in the Hab Nadi *niábat* already mentioned, revenue is levied at a uniform rate of one-fourth. In the Ormára *niábat*, revenue is levied at one-tenth and is recovered by the contractor. The Lási tribes, which are exempt from land revenue, are, with the exception of the tribes living in the Ormára and the Hab Nadi *niábats* and the Levy Tracts, subject to a payment of one-fourth of the straw of *judri*, *bájar*, *mung*

and *qawār*. These tribes pay no remuneration to their tribal headmen beyond occasional presents, in kind, of small value such as a goat or a sheep. Fodder is taken from other revenue-paying tribes at the rate of one-half of the aggregate produce. The Government share is in every case recovered on the gross produce and is assessed generally by appraisal except in the case of the cultivation in the Hab Nadi *niābat* under well irrigation which pays a fixed revenue of Rs. 16 in cash for each of the four wells there.

The revenue in 1838, according to Commander Carless, was only Rs. 8,000. Between that year and 1896, the first year for which authentic figures are available, it had risen to Rs. 85,000. The estimated revenue realised annually for the period from 1896-7 to 1904-5 is shown in the marginal table in round figures.

Year.	Rs.	The receipts on account of grazing tax, which are included in the above figures of land revenue, averaged about Rs. 850 per annum.
1896-7	... 85,000	Statistics of land revenue for the years 1902-3 to 1904-5 by <i>niābats</i> under each of the principal crops, etc., are exhibited in the table on page 152.
1897-8	... 65,500	
1898-9	... 95,100	
1899-00	... 33,400	
1900-1	... 49,800	
1901-2	... 83,500	
1902-3	... 105,300	
1903-4	... 60,500	
1904-5	... 56,000	

LAND
REVENUE.

Land revenue realized in Las Bêla in 1902-3, 1903-4 and 1904-5.

Principal crops.	Total value of land revenue realized by State.			DISTRIBUTION OF THE SHARE BY <i>nidabats</i> .									
				Welpat.			Sheh.			Liâri.			
	1902-3.	1903-4.	1904-5.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Jadri ...	66,914	34,278	37,941	41,782	20,200	31,463	11,725	8,510	5,077	4,403	1903-4.	1904-5.	1904-5.
Mung ...	4,161	7,445	3,668	3,118	2,474	1,811	472	2,511	1,470	179	...	...	...
Rice ...	1,068	2,112	987	1,063	2,112	987	...	...	...	...	...	...	...
Mustard ...	24,727	9,219	7,497	4,390	2,446	3,718	8,174	1,764	2,880	2,640	273	41	41
Guâr ...	1,588	729	4	...	...	...	...	...	2	...	...	...	...
Grass ...	2,935	2,934	1,029	299	373	92	...	393	271	37	58	140	140
Grazing tax ...	663	865	877	...	...	...	...	...	...	83	113	93	93
Miscellaneous ...	3,275	3,007	4,036	971	2,005	2,349	91	131	73	276	2	22	22
Total ...	1,05,391	60,589	56,639	51,623	29,610	40,920	15,462	13,309	9,782	7,678	1,220	937	937

Land revenue realized in Las Béla in 1902-3, 1903-4 and 1904-5—(concluded).

DISTRIBUTION OF THE SHARE BY *nidbats*.

Principal crops.	Uthal.		Miáni.		Hab Nadi.		Kaurách.			Ormára.			
	1902-3.	1903-4.	1902-3.	1903-4.	1902-3.	1903-4.	1902-3.	1903-4.	1904-5.	1902-3.	1903-4.	1904-5.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Jadri ...	7,155	4,070	1,240	685	502	112	164	37	25	8	...	...
Mung ...	130	1,551	142	126	120	662	212	...	23	12	...	...
Rice ...	...	...	...	...	...	...	...	...	...	...	...	...
Mustard ...	7,798	2,832	1,703	1,463	6	435	60	16	1	23	...	...
Góter ...	...	...	15	21	1,573	708	2	...	...	...	...	...
Grass ...	35	307	163	7	2,456	1,794	21	...	2	8	...	...
Grazing tax ...	...	...	211	451	316	269	269	...	...	...	53	2
Miscellaneous ...	491	142	786	416	598	310	393	...	1	...	62	...	
Total ...	15,619	8,902	1,894	4,265	3,174	1,281	5,571	4,320	53	51	115	2	48

NOTE.—The revenue of Ormára, which is levied at one-tenth, is included in the general contract of the *nidbat* and is realized by the contractor.

LAND
REVENUE.

Fodder recovered from the tribesmen exempt from revenue is not shown in this table. The State share amounts annually to about 50,000 loads of straw of *juári* and *bájar* and about 15,000 of chaff of *mung*, only an insignificant proportion of which is utilized for feed of State animals, the rest going to waste owing to there being no local demand for it.

Method of
collection
and division.

When each harvest is nearly ripe, the tahsildár, the *ndibs* and *patwáris* under the supervision of the tahsildár, proceed in their respective charges to determine the appraisement on each holding. The process is locally known as *dána-bandí*, *budhni* or *lakhni* and is ordinarily carried out field by field. The revenue officials are assisted by assessors locally known as *munsiffs*. Where there is a difference of opinion about the appraisement, recourse is had to *batái*. When the appraisement has been completed, a field-to-field appraisement statement is prepared. After the appraisement has been fixed, the cultivator is permitted to harvest his crop and to pay the revenue in kind by a certain date, or to remit its value at the current rates in cash. The Government share is carried by the cultivators to the respective *niábat* headquarters at their own expense, except in the Welpat *niábat* where revenue fodder is carried on State camels. The revenue produce is weighed by the State weighman and stored in granaries, which are situated at Béla, Sheb, Liári, Uthal, Miáni and Kanrách. It is sold to cultivators or to Hindu and Khoja traders.

In addition to the revenue staff already mentioned, a clerk (*muharrir*) and an accountant (*modi*) are attached to each of the seven State granaries. They are supplied with copies of the appraisement statements and are responsible that the correct quantities are given in by the cultivators. Another revenue official is the *fasti sipáhi*. One man is appointed to every *dhora* or a source of water-supply. His chief duties are those of *míráb* in other areas, he is responsible for the distribution of water and the supervision of crops till they are harvested. In the Welpat *niábat*, his remunera-

tion amounts to one maund of grain for every *dungi* or 64 local maunds of gross produce in areas subject to assessment. This rate is doubled in tribal lands which are exempt from revenue. In other *niábats*, the *jasli sipáhis* are paid servants of the State drawing Rs. 6 per mensem. The only cess that is levied by the State is on account of their wages. It is known as *sipáhtána* and is levied at the rate of 4½ maunds for every *dungi* in lands paying revenue at one-third, one-fourth or one-fifth. The cess is not levied in the Hab Nadi and Ormára *niábats*.

Cattle tax, locally known as *panchari*, is not levied on any of the resident tribes of Las Béla. It is recovered from such alien nomad tribes as come every year to graze their animals from Jhalawán or Sind. The rates levied per month are :—

Camels, male or female	...	12 annas	per head.
Buffaloes	...	8	„ „
Cows or bullocks	...	4	„ „
Sheep and goats	...	6 pies	„

The tax is recovered by the patwáris under the supervision of the *náibs* concerned.

In the Levy Tracts different rates prevail. They are per month :—

Camels, male or female	...	4 annas	per head.
Buffaloes	...	3	„ „
Cows, horses and donkeys	...	1 6 pies	„
Sheep and goats	...	0 3	„ „

Young animals under one year old are exempt from the tax. The tax is levied on nomads from Sind only, Bráhuís from Jhalawán being exempt from its payment.

Since the distribution of land among the various tribes by Jám Dínár, Gunga, the Sheikh, Jámot, Rúnjha, Saiad, Sháhok, Burra, Gunga, Achra, Angária, Sábra, Mándra, Gador, Mángia, Súr, Mondra, Bákhra, Masor, and Síthár tribes had been exempt from payment of revenue.

Revenue
free grants
and
allowances.

When the chiefship was in the Burfat family, Ali Kathúria to avenge the murder of a brother of his by the

LAND
REVENUE.

Rúnjha tribe, marched to Kanrách, the present home of the Jámot tribe, and, by the promise of exemption from land revenue and other concessions, won over the tribes to his side against the Burfats and Rúnjhas. The Burfats were defeated and the Aliánis assumed the chiefship and granted the promised rewards which are enjoyed by some of the tribes to the present day. Ali Kathúria imposed, as a punishment, an assessment of land revenue at one-fifth of the produce on the Rúnjhas. Jám Mír Khán II, however, remitted this tax as the Rúnjhas assisted him against his son Jám Ali Khán and put it on the Jámot tribe who had sided with Ali Khán. On his accession, Jám Ali Khán II reversed these orders, and brought matters back to the former footing. Subsequently, however, this rate was enhanced to one-fourth, owing to the misbehaviour of the tribe, and with the exception of a few headmen the Rúnjhas now pay revenue at this rate. The other tribes are liable to provide their quota of men-at-arms whenever called upon to do so, but pay no other tax except a part of the stalks of the *juári* and *bájar* and of the chaff of *mung* and *gwár*.

In the Levy Tracts, the Chhnttas, Siáhpáds and Bandíjjas have been assessed to revenue according to the decision of the Sárúna *jirga* of 1903 on the lands lying between the Hinídáu, Dinga and Amiri *thánas*. All other tribes in this tract are exempt from revenue.

The only other grants enjoyed are grain allowances to the following persons which are granted on religious grounds :—

1. Saiad Ghulám Sháh of Iakhra in the Sheh <i>niábat</i> ...	2 dungis* of <i>juári</i> .
2. Pír Ghulám, Sháh of Gador, Béla <i>niábat</i> ...	37½ maunds of rice.
3. Saiad Isa Sháh of Béla ...	2 dungis of <i>juári</i> .
4. Shér Khán and Wasra Jámot of Miáni <i>niábat</i> ...	1½ „ „ „

* A *dungi* is equal to 15 maunds.

5. Mulla Háji Husain and others
of the shrine of Pír Bohér
situated in Bágh Sinjári ... 3 dungis of *judári*.
6. Bálách, Jámot of Béla *niábat*... 1½ " " "
7. Burád, Bízanjau of Béla ... ½ dungi " "

Besides the allowances of the ruling family, cash allowances are granted to the following persons:—

	Rs.
1. Sardár Shakar Khán, Méngal ...	150 p. m.
2. Mír Wali Muhammad Khán, Méngal ...	70 "
3. Pensions to ex-Wazír Muhammad Mír, ex-Vakíl Walidád's son, and ex-Vakíl Saiad Shak	1,080 p. a.
4. Allowance to Dád Muhammad Chhutta...	600 "
5. State pensioners at Béla and Uthal ...	516 "
6. Sheikh Juman, headman of the Sheikh tribe, one-fourth of the <i>sung</i> levied on a shop-keeper in the Sheikhráj village.	...

Under this head are included receipts from *abkári*, salt and limestone. Before 1875 no revenue was levied on salt, and every one was at liberty to obtain it from the salt pits for sale or personal use. Since 1875, however, all salt areas have been declared State property and the private manufacture or extraction of salt has been prohibited. Country-made salt is used throughout the State and foreign salt is not imported. The salt is kept by the State in store-houses called *bakhár* and is sold at Rs. 2-8 per maund to retail vendors who take out licenses on payment of fees varying from Rs. 10 to Rs. 15 and who sell salt at about Rs. 2-13 per maund. A special concession is made in favour of fishermen to whom salt is sold by the State at 8 annas per maund for fish curing and domestic consumption. A duty of Rs. 4 per camel load is levied on salt exported to Jhalawán. The Daband salt mine is let out on contract and the salt obtained from it is not sold at any fixed rates.

MISCEL-
LANEOUS
REVENUES.

Excise.

Salt.

MISCELLANEOUS REVENUES.

Lime.

Year.	Number of <i>khoris</i> .	Revenue. Rs.
1899 ...	21	1,140
1900 ...	37	1,560
1901 ...	37	1,656
1902 ...	49	2,299
1903 ...	22	1,045

The number of *khoris* or lime kilns at work and the revenue realized from the manufacture of lime during the five years ending 1903 is shown in the marginal table.

Owing to the prevalence of plague at Karáchi, and a large demand there for lime for disinfecting purposes, the outturn has considerably increased.

The State levies revenue on each *khori*, according to its area, are as below :—

Area.	Baked with <i>thokar</i> wood.	Baked with any other fuel.
	Rs.	Rs.
10 feet and under ...	3	5
Over 10 feet ...	5	6

The average revenue derived from a *khori* amounts to about Rs. 50. Lime is not subject to *sung* or any other tax.

Country liquor and intoxicating drugs.

The right to manufacture and sell country liquors is farmed, on a monopoly system, to a Hindu shopkeeper of Miáni who pays revenue at the rate of Rs. 29 per maund including *sung*. The annual income from this source averaged Rs. 2,748 between 1896-97 and 1900-01. Of late years there has been a demand for rum and brandy, which are imported from Karáchi, and pay a duty of 4 annas per bottle. Liquors are consumed by Hindus and *bháng*, *charas* and opium by Muhammadans, especially the Gadrás, Loras and village menials. Formerly the Lásis were much addicted to opium-eating, but the vice is now dying out.

Stamps.

Revenue under this head is derived from court fee and postage stamps. Court fees are levied in civil suits relating to money and land according to the provisions of the Indian Court Fees Act. Court fee stamps are also used as receipt stamps. Non-judicial stamps are not in vogue. The stamps are printed in Bombay, and the Court fee stamps bear no face value which is filled in at headquarters under signature

of competent authority, before the stamps are issued for sale. Postage stamps were printed in two values, viz., half anna and one anna. The average revenue from 1896-7 to 1900-01 amounted to Rs. 1,530 on account of court fees, and Rs. 757 on account of postage stamps. Since the opening of the British Indian Post offices at Sonmiáni and Las Béla, in April 1907, the local postage stamps have been discontinued and the Indian Postage stamps are now in use.

Next to land revenue, *sung* forms the principal item of income of the State. Before the time of Jám Mir Khán II, *sung* was not collected in any systematic form and the receipts on this account consisted of occasional presents in kind made by merchants who passed through the country. On his accession to the Jámship, Jám Mir Khán II imposed *sung* on all imports and exports at the rate of Rs. 2½ per cent. *ad valorem*. Changes were introduced at different periods until in the time of Jám Ali Khán III, it had developed into the form in which it is now levied. The schedule of rates is given in Appendix III.

During the quinquennium ending in 1900-1, the average annual receipts amounted to about Rs. 81,200. The term *sung* applies to octroi and transit dues as well as the customs duty levied at the ports. At present, *sung* is levied by the State at the following places:—In the Welpat *niábat* at Náka Jhau, Náka Thappi, or Birári Béla; in the Sheh Liári *niábat* at Kán Barár, Liári; at Uthal; in the Miáni *niábat* at Dám, Miáni, Náka Khárari, Náka Paboni, Mériwári; in the Hab Nadi *niábat* at Timnar, Saháni, Hab Nadi post, Sákrán, Loharáni Lang; at Kanrách *thána*; at Ormára; and at various *thanas* in the Levy Tracts.

All articles of merchandise entering the State by land from Karáchi are required to pass through Náka Khárari where a statement is prepared by the State *muharrir* specifying the owner's name, description, weight and value of goods and the amount of *sung* due. A copy of this statement is forwarded to the officials of the *niábat* to which the

consignment is bound where on arrival the contents are examined and the duty recovered. Any goods re-exported to other parts of the State or to adjoining districts are charged a further duty of 6 pies in the rupee *ad valorem*. All exports by land are required in the same manner to pass through Nāka Khārari; but duty is levied at the place of departure where a similar statement of the goods is handed over to the owners, on production of which they are passed after examination of the goods by the officials at Nāka Khārari. In addition to the prescribed rates, which are levied on exports and imports, a tax of R. 1-6-6 and R. 1-4-0 per cent. *ad valorem* is levied on all imports and exports respectively at Nāka Khārari. This duty is called the *huq-i-nāka*. It is not levied from persons other than the mercantile community. In the case of the former, goods are assessed at a uniform rate of 2 annas per rupee *ad valorem*. A transit duty, which varies with the nature of the commodities, is levied at Béla on all imports and exports intended for Jhalawān or Makrān. In order, however, to stimulate trade with the adjoining districts, the rates of assessment are comparatively low.

Certain concessions have been granted by the State in connection with the payment of *sung*. The residents of the Hab Nadi *niābat* are permitted to import, free of duty, all articles required for their personal use. On exports, however, they pay duty as usual. Similarly, the Jāmōt tribe pays no duty on articles imported from Karāchi for their domestic consumption. The tribesmen living in the Kanrāch *niābat* pay duty on exports on their return from Karāchi instead of paying it at Kanrāch before departure. Several Saiyads and important religious personages are also exempted from payment of *sung*.

All exports are taxed at the port of exportation, except consignments intended for other ports within the State which are exempt from duty. Imports are also assessed in the same manner at the port of entry. The rates in vogue at

Miáni port are those embodied in Appendix III, items I (a) and II (a), while different rates prevail at Ormára where the right to collect customs dues is given annually on contract. These rates are given in Appendix III (iv).

The rates of duty on fish differ in various localities. In Ormára every vessel on return from each excursion has to pay a fish to the local *mullá* and one to the *náib* in addition to the ordinary tithe. The cess is, however, converted into cash at R. 1 per annum for vessels taking large fish as well as for all Baloch fishermen who do not pay the *mullá's* tithe. Fishermen, using their own boats and not selling to a second person, enjoy the concession of free export. Unmarried Méds and Baloch who go for fishing to Pasni and Gwádar are required, on their return to Ormára, to pay one-tenth of their savings to the State. In Miáni, duty is levied at one-tenth from all fishermen fishing from boats. Those who fish from the shore pay one-fifth. At Gadáni, customs dues are recovered at the rate of one-third for *siari* and *palla* and at one-sixth for the *ál*, *sárum*, *kirr*, sharks and other fishes. No export duty, however, has to be paid by fishermen exporting their own catch. The right to levy duty on fish along the coast between Ormára and the mouth of the Hab river is sold by auction. The contracts for the six years from October 28, 1899, to October 27, 1905, for Gadáni (from Wágori to the Hab) and Miáni were sold for Rs. 17,150 and Rs. 19,825, respectively, and for Ormára for Rs. 89,180 for five years ending with the 27th of October, 1904, as under :—

Duties levied
on fish.

Period.		Gadáni.	Miáni.	Ormára.
		Rs.	Rs.	Rs.
28-10-1899	... ..	6,450	6,400	35,600
to	...			
27-10-1901	... ..	5,200	6,600	35,700
28-10-1901	... ..		
to	...	5,500	6,825	17,880*
27-10-1903	... ..		
28-10-1903	... ..	5,500	6,825	17,880*
to	...			
27-10-1905	... ..	17,150	19,825	89,180
Total	... ..		

* For one year only.

MISCELLANEOUS REVENUES.

Cattle pounds.

The figures for Ormára, however, include land revenue and other dues which are always sold in a single contract.

Cattle pounds are controlled by the *níbbat* officials and in the Levy Tracts by the levy establishment.

Cattle pound fees, including feeding charges, are levied at the following rates :—

	Rs.	a.	p.
Camel or buffalo ...	0	12	0
Horse, bullock or cow ...	0	6	0
Donkey ...	0	3	0
Goat or sheep ...	0	1	6

There are sixteen cattle pounds in the State located at the following places :—

- | | |
|---------------|------------------|
| 1. Welpat. | 9. Náka Khárari. |
| 2. Béla. | 10. Hab Nadi. |
| 3. Sheh. | 11. Kíla. |
| 4. Liári. | 12. Duréji. |
| 5. Kán Barár. | 13. Diwána. |
| 6. Uthal. | 14. Kotíro. |
| 7. Windar. | 15. Ormára. |
| 8. Miáni. | 16. Kanrách. |

The receipts during the quinquennium ending 1900-01 averaged Rs. 1,965.

Phor.

Phor is a tax which is levied on exceptional occasions, such as marriages, circumcisions or death in the Jám's family. In order to meet the unusual expenditure entailed by such events, it has been levied from the earliest times on all resident Lási tribes, with the exception of Saiads and *Pírs*. Properly speaking, *phor* is only leviable on marriages and circumcisions of the sons of a ruling Jám, marriages of daughters being excepted. Death *phor* is generally taken only on the death of a Jám or his wife.

Phor is not levied at any fixed rates. The assessment varies with the nature of the season and the means of the tribesmen. Whatever rates may be fixed, the Jámots, Rúnjás, Sheikhs and Angárias, however, contribute their shares

in equal proportion. The other tribes pay according to the Jám's demands and their circumstances.

MISCELLANEOUS
REVENUES.

In the Ormára *niábat*, *phor* is recovered in cash in the form of a fixed annual assessment amounting to Rs. 658 and levied from the following tribes :—

Tribes.		Amount of <i>phor</i> .	
		Rs.	
1.	Sangur ... ..	...	180
2.	Méd ... ..	...	305
3.	Bízanjau ... ..	...	20
4.	Sájdí ... ..	...	8
5.	Gunga of Ormára ... ..	...	12
6.	Hindu ... ..	...	40
7.	Khoja ... ..	...	60
8.	Lángav (Gadra) ... ..	...	5
9.	Kúrd ... ..	...	10
10.	Sheikh Ahnadi ... ..	...	10
11.	Gador ... ..	...	8
Total		...	658

Formerly, *phor* is said to have been recovered at lower rates, but the rate was enhanced by Jám Ali Khán on the ground that the land revenue assessment was light.

There are two other forms of customary dues which are levied by the Jám. Captain (now Lieutenant-Colonel) M. A. Tighe, then Political Agent in the former Agency of Southern Baluchistán, thus described them in 1899 :—“ There are two other kinds of taxation or customary dues leviable, or expected from the people, viz., *kan* and *mehmání*. The former is a tithe (10 per cent.) of all sheep and goats leviable annually from the Jámots and Sháhoks in the hills. This tithe was also taken from the Chhuttas on the Jám's tour through the Levies Tracts.”

“ *Mehmání* is simply the customary hospitality, which is now considered to be a right, on the Jám's touring through

Kan and
Mehmání
taxes.

MISCELLANEOUS REVENUES.

the country. It consists of a few sheep and goats from each village he visits."

Miscellaneous items.

Other miscellaneous items consist of slaughter fees, fees levied from pilgrims to Hinglāj, Royalty on wood, Telegraph subsidy amounting to Rs. 8,400 a year, garden produce, interest on Rs. 1,50,000 invested in Government paper and other minor items.

PUBLIC WORKS.

The State possesses no organised department for the execution of Public Works, which are necessarily few and unimportant.

An account of the principal roads will be found in the section on Communications. Other Public Works consist of rest-houses at Hab Nadi, Nāka Khārari, Miāni, Uthal, Wāyāra and Béla, and the State house and *Wazārat* offices at Béla.

In addition to these, posts (*chaunkis*) have been built for the use of the administrative officials at Hab Nadi, Nāka Khārari, Windar, Liāri, Sheh, Béla Barār, Nāka Jhāu, Welpat, Kanrāch, Ormāra, Kila, Durēji and Kotiro.

ARMY.
Military Police.

A force of Military Police, numbering 200 strong, was organised in 1897. The strength was subsequently reduced to 100 and in 1905-6 consisted of one subedār, one jemadār, and 98 rank and file. Their chief duty consists in furnishing guards at the State Treasury and the magazine at Béla and the personal guard of the Wazir. The men are Punjābi Musalmāns, Sikhs and Dogras, recruited chiefly from amongst pensioned and discharged soldiers from British Indian Regiments, and are fairly well trained and disciplined. They are armed with breech-loading snider rifles and bayonets. The State supplies the men with uniform biennially free of charge. The monthly scale of pay is as under:—

				Rs.
Subedār	...	...	...	40
Jemadār	...	...	...	25
Havildār	...	...	...	15
Nāik	...	...	...	12
Sepoy	...	...	...	10

The cost of maintenance of the force amounted to Rs. 12,896 in 1905-6.

The State possesses a local force which numbered 248 in 1905-6, and consisted of 212 foot and 36 mounted men with five guns. It is an irregular force without organisation or much discipline. The men are employed on attendance on the Jám and other members of his family and on police and other duties in Béla and the different *niábats*. A portion of the mounted men are employed to carry the post between Béla and Liári.

This force was raised in 1876 by Jám Ali Khán III on his return from exile at Hyderábád, Sindh, but it was not brought on a permanent footing until his father Jám Mir Khán II's recall from Poona. It numbers about 700 persons in 1877, but has since been reduced to its present strength. The men are mostly drawn from the indigenous tribes. The infantry are armed with snider rifles, bayonets and country swords. The scale of pay is as follows:—

Commandant	...	Rs. 55	Jemadár	...	Rs. 18
Captain	...	30	Havildár	...	12
Subedár	...	22	Náik	...	9
Sepoys and sowars		...	Rs. 7.		

The horses and accoutrements, as well as the cost of feed of the animals, are found by the State. The total cost of the maintenance of the force amounted to Rs. 23,676 in 1905-6.

The only police force maintained by the State consists of 12 *chaukídárs* employed at Béla as watchmen at night in the town and for other miscellaneous duties such as process-serving, collection of supplies, etc. In rural areas, the police work is performed by the detachment of the *Fauj Lási* or local force on duty in the various *niábats* and posts in co-operation with the *Fasí Sipáhis* mentioned under **Land Revenue**. In 1905-6, the latter numbered 77 and the cost of their maintenance amounted to Rs. 6,650. The men carry swords only which they supply themselves. They are recruited locally in each *niábat* and are useful in detecting

ARMY.

Local force
or *Fauj Lási*.

POLICE.

POLICE.

crime. As already mentioned, they assist in the realization of the Land Revenue in addition to their police duties.

JAILS.

The State possesses one jail at Béla. It was built in 1878 and contains accommodation for 60 male and 10 female prisoners. Previously, prisoners were either locked up in houses or kept in stocks. Under-trial prisoners, in the outlying *niábats*, are handcuffed and confined in one of the rooms of the *niábat* headquarters and in the Levy Tracts in the levy *thánas* at Kotíro, Duréji, Kila and Diwána. The number of prisoners averaged 38 during 1905-6 and the expenditure amounted to Rs. 629. The daily scale of diet is one seer of *juári* and one chittack of *mung* pulse per prisoner. Under-trial prisoners in the *niábat* lock-ups receive one and a half annas daily for food which is cooked and supplied by the local officials, or, if they prefer, can make their own arrangements for food. Clothing, consisting of a blanket, a pair of trousers, a shirt and a cap, is supplied by the State to the destitute prisoners. Men are employed as labourers in gardens or in work on State buildings: female and juvenile prisoners grind corn for consumption in the jail.

EDUCATION.

The State possesses three schools, two in Béla and one in Uthal. The former are Upper Primary and the latter is a Primary school. The first school at Béla was established in the time of Jám Ali Khán III, the second was opened in 1905, while that at Uthal was opened in 1901. The curriculum of studies in these schools is the same as that in the Punjab except that the Qorán is taught with other subjects. In order to popularise education, no tuition fees are charged, and in the Béla school a number of the poorer students are given a daily scale of food of $1\frac{1}{2}$ seers of *juári* each at the expense of the State. The average daily attendance of pupils in 1905-6 was 86, and the total cost of maintenance amounted to Rs. 446.

Education has not made much progress as yet among the upper classes, while female education is totally neglect-

ed. In addition to these schools, *mullás* give religious instruction to both boys and girls, and in return receive occasional presents from the parents of the children. EDUCATION.

The State possesses one dispensary at Béla, established in 1888, in charge of a retired Hospital Assistant assisted by a compounder. The cost of maintenance averages about Rs. 1,600 per annum. The State also employs a travelling vaccinator and compounder. MEDICAL.

The number of patients treated during a year averages about 4,500. The principal diseases are fevers, eye, skin and lung diseases; rheumatism, dysentery and ulcers. Principal diseases and their causes.

The most frequent epidemic diseases are small-pox and cholera. Measles also cause some mortality among children every year; while there have been a number of cases of plague in recent years. Epidemics.

Small-pox is almost every year brought by the Brahuis who migrate from Jhalawán to Sind in the cold weather, and spreads quickly among the Lási tribes that come in contact with them. The disease is always of a mild type and never appears to have broken out in a virulent form. Small-pox.

Cholera appeared in the State in 1877, 1893 and again in 1900. The last attack was the severest. The disease was imported from Makrán and Karáchi. The total number of deaths which occurred in the State was 1,120. Cholera.

Plague broke out in Sonmiáni in May 1902. It was imported from Karáchi by pilgrims to Hingláj; 47 cases occurred of which 33 proved fatal. Land quarantine was imposed at the Hab chauki on all persons coming from Karáchi. The disease, after raging for about a month, eventually died out. A recrudescence of plague occurred in Sonmiáni in the beginning of March 1904. The whole town was temporarily evacuated and nearly all the inhabitants removed to a segregation camp three miles east of Miáni. There were 31 cases and 21 deaths. The disease disappeared in June. In July 1906, one case of plague was reported at Plague.

MEDICAL.

Windar, but precautionary measures were adopted immediately and no further cases occurred.

Remedies.
Vaccination

Vaccination is not compulsory. Since 1897, the State employs a travelling vaccinator and compounder who is required to vaccinate the rural population as well as give medical aid to the State officials at outstations. The total number of persons vaccinated in 1904-5 was about 400. The majority of the people, however, resort to inoculation. It is practised by Saiads whose services are requisitioned when an outbreak occurs. They are paid a small fee in kind or in cash varying from one to four annas. The Mastungi Saiads, who come from the Jhalawān country were, until lately, the only inoculators. They have, however, trained some of the local men, who now perform the operations. The method usually adopted is for a small incision to be made with a razor on the wrist of the right hand, in which powdered small-pox pustules are placed. A cloth bandage is then tied over the wound. The patient is then isolated and is only visited by persons who have themselves had small-pox. An eruption and fever generally occur within three days of the operation, and at this time the patient is fed on wheaten bread, dates, sugar, milk (preferably camel milk), raisins and cocoanut. During the fever, goat's milk, mixed with a small quantity of water, is administered to the patient, and he is disinfected with the smoke of *gugal* in the mornings and evenings. Fish and meat are strictly forbidden. Should no eruptions occur within three days of the incision, the operation is repeated until it proves successful. When suffering from eruptions, a patient is sometimes made to sleep on a bed of sand, which is considered more comfortable for the pustules. During this period he may not be visited by women or other persons who for any reason may be considered unclean according to the custom of the country. The indigenous Hindus, like other Hindus of India, consider small-pox the visitation of a goddess. On the seventh day after the eruptions, the

patient is considered to be out of danger and is washed on the eleventh day. MEDICAL.

The remedies for curing cases of cholera are many and various. Cholera. The most common consists in wrapping the patient in the fresh skin of a she-goat specially killed for the purpose. Next comes the use of onion juice or lime juice. Camphor is also freely used and pepper and *nám* leaves are also pounded and taken as a draught. *Bhang* leaves and poppy seeds are also pounded together and administered as a draught. A mineral called *zahr-mohra*, which is found in the offshoots of the Mor Range to the east of Uthal, is also given to the patients in a liquid form. Charms in various forms also occupy an important place in the list of remedies, while earth brought from Mecca by pilgrims is eagerly sought after as an efficacious preventive. The patient is segregated, and the household and the village in which the disease appears are avoided.

In cases of fever, the patient, as in the case of cholera, is wrapped in the fresh skin of a goat or cow in summer and sheep in winter. A brown or black skin is preferred. The animal is killed early in the morning and the patient wrapped in it before mid-day. It is removed after about three hours. The body of the patient is then rubbed over with a mixture of turmeric and *juári* flour. This remedy is very popular and is resorted to in almost every ailment. Medicinal drugs are also administered in various forms. The fruit of the plant known as *déhki* is in most common use. It is pounded and mixed with milk and given to the patient as a purgative. The herb called *hoé mádar* or *bue madarán* (*Achillea Santolina*), an antifebrine, is also used to check attacks of malarial fevers. The mineral called *zahr-mohra* is also given to the patient as in the case of cholera. Fomentation is done in several ways with branches of *thohar*, mixed with turmeric and *ak* leaves which are heated on a fire and applied to the chest. Leaves of the *jár* tree are also boiled in water and applied to the affected parts.

MEDICAL.

A plaster, consisting of red rice, parched and pounded, and of wool mixed with honey is also applied hot to the chest to allay pain. A skin in which honey has been kept is also used. Sore eyes are generally treated with a decoction of *sábur* and *koraur* leaves and with fresh goat milk with which the eyes are washed frequently during the day.

Ulcers are treated with a poultice of green *harand* leaves. Dry leaves of the *nlm* tree are also pounded, mixed with honey, and applied as an ointment. The patient is also often wrapped up in a fresh sheep-skin. Sheep's milk is also given warm to drink and the patient is fed on chicken soup, mutton and *mung*.

Charms form the most conspicuous cure for cases of plague, but black tobacco pounded and mixed in water and given to the patient as an emetic is also used. A decoction of green *nlm* leaves is also given as an antidote to the disease. The bubo is also branded when hard; when soft, a poultice of opium is applied to it.

Village sanitation, and water-supply.

Sweepers are employed by the State for the sanitation of Béla town, and by the people, as a private arrangement, at Ormára and Sonmiáni. Elsewhere, no arrangements exist for the sanitation of the towns and villages. Speaking generally, litter and filth are allowed to accumulate in the houses, the accumulation being burnt from time to time. The supply of drinking water is derived from wells and from pools in which rain water has collected. The wells are very seldom cleaned and no precautions are taken to keep the pools pure, cattle being allowed to drink from them and clothes being washed at the same place.

Surveys.

Maps based on reconnaissance surveys made between 1891 and 1893 have been published by the Survey Department on the 16 mile, 8 mile, and 4 mile scales. Triangulation connected with the great Indus Series was extended into Las Béla between 1896 and 1898.

LAS BELA

CHAPTER IV.

MINIATURE GAZETTEERS.

1. Hab Nadi *niábat.*
2. Kanrách „
3. Levy Tracts.
4. Miáni *niábat.*
5. Miáni Town.
6. Miáni Bay.
7. Ormára *niábat.*
8. Ormára Town.
9. Sheh Liári *niábat.*
10. Uthal *niábat.*
11. Uthal Town.
12. Welpat *niábat.*
13. Béla Town.

CHAPTER IV.

MINIATURE GAZETTEERS.

HAB NADI
niábat.
General
aspects.

This *niábat* extends in a north-easterly direction from the shore of Sonmiáni Bay. According to the State authorities the north-eastern boundary is a line running north from Kíla, but it is doubtful if the real boundary goes beyond Lang Loharáni since the Bandíjas, who belong to the Levy Tracts, end here. If, therefore, revenue is taken further north-east than Lang Loharáni, this appears to be done by encroachment on the Levy Tracts. Its southern and eastern sides are skirted by the Hab river; the Miáni *niábat* lies on the north. The northern boundary follows the Pab Range to the Amiri pass whence it strikes across the low hills to Lak Bidok.

The Hab valley covers the southern and eastern parts of the *niábat* and is traversed by a good many hill torrents from the Pab hills; on the north and west are hills which widen out as they approach the coast and are for the most part barren and uninviting.

Hills.

The Pab is the only range of importance. It is crossed by the Koráro, Paboni, Háji Lakar, Amiri, and Bidok passes. The Paboni and the Bidok are the only ones which are easily traversable by loaded animals.

Rivers.

The Hab, rising at the northern end of the Pab hills in the Jhalawán country, divides the *niábat* from British territory. It receives a number of hill torrents from the direction of the Pab hills, the chief of which are the Balra and Koráro. The Bágar enters the sea on the west from the same range.

Soil.

On the north, the soil is composed of flat clay "*pat*" mingled here and there with shingle. This portion affords abundant pasturage to cattle. The southern portion near the Hab is sandy. The skirts of the Pab Range are stony and unfit for cultivation.

Generally the climate is good. The summer is not excessively hot owing to the prevalence of the sea breeze. In short, the general characteristics are those of Karáchi.

HAB NADI
niábat.
Climate.

The Béla road crosses the Hab river opposite Hab chauki, the headquarters of the *niábat*. Another track runs parallel with the Hab river from Gadáni and Kund to Lang Loharáni. The road from the Paboni pass crosses the Hab river at Sákurán. There is another crossing of the Hab at Bérat or Seháni.

Communica-
tions.

As has already been stated, the north-eastern portion of the *niábat* appears to have been gradually absorbed from the Levy Tracts. The number of Rúmi tombs in the *niábat* is remarkable. They are situated over Hab chauki, at Bawáni near Ghatik, at Muáli and at Kund. There is a remarkable stone known as Ráhuwári Rohi standing at Panía near Sákurán. It is 18 feet high and the base measurements are 18 inches by 4 inches. Locally, tradition affirms that it marks the resting place of a chief, and others allege that it is a boundary stone. It is a curious fact that Al Idrisi* mentions a district called Ráhún which was dependent on Mansúra, *i.e.* Sind, and lay between Kéch and Armáil, *i.e.* Béla.

History and
archæology.

The *niábat* is in charge of a *náib* with a *munshi* and a party of 5 *Pauj Lúsi* and 4 *fasli* sepoy.

Administra-
tion.

Transit dues are levied at Seháni, Sákurán, Hab Nadi post and Lang Loharáni. One *munshi*, with a sepoy is stationed at each of these places. Levies belonging to the establishment maintained by the British Government for the Levy Tracts are stationed at *thána* Kund, Lang Loharáni and Hasan Pír. They are under the Levy Inspector whose headquarters are at Kíla. The Levy Inspector assists the *náib* in preserving the peace.

The population of the *niábat* may be estimated at about 4,200 persons and consists of Sheikhs, Gadors, Motaks, Waoras, Gujars, Sháhpáts, Bandíjas and Kúrd. The fishermen of Gadáni and the coast are known as Pádis. The

Population.

* Elliot's *History of India*, Vol. 1, page 80.

HAB NADI
niabat.

name is said to be derived from the fact that in former days men fished on foot either with hooks and lines, or casting nets. Owing to their recent adoption of fishing as a profession they are not so expert as the Mohánas of Miáni or Méds of Ormára.

Agriculture.

Nearly all the land is rain-crop area, and, owing to the absence of flood water, cultivation is sparse. Revenue is levied at one-third of the produce. There are no large revenue-free grants. The State also takes half the grass growing within cultivated lands. There are in all ten cultivated villages, out of which Gadáni only is permanent. The others are Kíla, Sheh, Musefri, Pania, Sákurán, Kaspír, Bérat, Kund, and Moáli.

The contract for the Gadáni fisheries, *i.e.* from Hab river to Wágori, fetches about Rs. 2,860 per annum. The land revenue receipts amount to about Rs. 3,670.

Judri, *mung*, and *sarih* (mustard) are the principal crops. Some *guár* is also cultivated. Bullocks and cows are kept in fairly large numbers as they find ready sale at Karáchi. A few sheep and goats are also kept and nearly all cultivators keep one or two camels.

Trade and
industry.

Considerable quantities of fish are exported to Karáchi in the winter. Near Sákurán and Bérat, lime stone is extracted from the hills by Karáchi workmen and burnt for use in building and as a disinfectant at Karáchi. About 25,000 maunds of lime are exported annually, and also wood and grass in considerable quantities, to Karáchi.

KANRACH
niabat.
General
aspects.

The Kanrach *niabat* is the smallest in the State and consists of a small valley between Sham Khárari, the watershed of the Khárari river on the north, Sham Windar, the watershed of the Windar on the south, the water parting of the Mor hills on the west, and that of the Pab hills on the east. The valley is about 30 miles long and 8 miles broad.

Hills.

The Mor and Pab hills, as has already been stated, border the valley on the west and east. The slopes of both are very abrupt and precipitous and difficult of ascent.

Gugal (bdellium), *kahu* (olive), *khor* (*Acacia Arabica*), and *thor* (*cactus*) are scattered here and there on their slopes.

KANRÁCH
niabat.

Rivers.

The Khárari river, also known as the Kanrách river, traverses the *niabat* throughout, running from north to south. Near Dhudhar, it bends westward and breaks through the Mor hills into Uthal. It has a small stream of perennial water. It is joined by numerous torrents from the hills on either hand. The banks are thickly grown with tamarisk, dwarf-palm and *bér*.

The soil is light, consisting of sandy loam. In the few places where cultivation is possible, it is said to be productive. Near the Kihár hill, in the Mor Range, lead and antimony are said to be found in small quantities.

Soil.

Sind ibex (*sava*) and wild sheep (*gadh*) are to be found in the hills and also a few leopards and bears. Pig are also found on the banks of the Khárari stream. Partridges are not uncommon.

Fauna.

Lying as it does at an altitude of from 1,900 to 2,430 feet above sea-level, the climate of Kanrách is the most pleasant in the State. The rainfall generally takes place in the summer months but is somewhat scanty. The general health is good.

Climate.

The usual road to Kanrách is that from Béla via Pír Kunána. Traversing the Kanrách and Windar valleys this road eventually leads over the Paboni pass to Karáchi.

Communica-
tions.

Lightly laden camels can cross the Kihár pass to Uthal. The track to the same place through the bed of the Khárari river is bad. On the north, a bad road leads to Wad via Sham Khárari. All the passes over the Pab on the east, the Baror, Kohán and Gahan are difficult.

The history of Kanrách is interesting in that it was from here that the Jámots, the tribe to whom the present ruling family belongs, descended on Béla. Previous to the arrival of the Jámots, it is said that Kanrách was in possession of a tribe called Bharj, some members of which are said to be still living at Umarmot and as fishermen at Tatta.

History and
archæology.

KANRÁCH
niábat.

There is the site of an ancient town at Kanrách Kot and from its presence and that of old *kárézes* it appears that in former times the valley was one of importance and had much cultivation.

Administra-
tion.

A *niáib* with six sepoy is stationed at the *thána* near *káréz* and has charge of all administrative arrangements. Transit dues are collected by him on exports of dwarf-palm leaves and wool from the *niábat* and on caravans travelling from Wad to Karáchi by this route.

Population.

The population of Kanrách may be estimated at about 1,800 persons. On the north of the *niábat* there are a few Mir Háji Móngals. The remainder consist entirely of Jámots generally known as Jarm Jámots. The Móngals speak Bráhuí and the Jámots Jadgáli. The majority are graziers and engaged in the transport of dwarf-palm to Sind for sale. There are no permanent villages and only two mud houses exist at the headquarters of the *niábat*.

Agriculture.

The only places at which there is cultivation are Káréz and Kar. There is permanent irrigation from a *káréz* at the former place, but owing to the neglected condition of the *káréz* the supply of water is decreasing. Cultivation, therefore, both at Káréz and Kar depends on flood-water. The existing *káréz* was opened up on the site of an old one by Jám Ali Khán. This Jám made great efforts to improve cultivation by supplying the Jámots with bullocks and agricultural implements, but the scheme was abandoned on his death. There are 12 other old *kárézes* in the *niábat* which, if opened out, would afford scope for large cultivation.

The crops are *juári*, *mung* and mustard (*sarih*). This is the only *niábat* in which wheat is principally cultivated and it is of good quality. In the time of Jám Ali Khán, much wheat was cultivated at Káréz which was then named Khudádád.

Many goats are kept by the people and some sheep. A few bullocks and camels are also to be found. Previous to 1889, cattle tax known as *kan* was taken at the rate of one

in every twenty sheep or goats, but owing to a succession of years of drought it has now been abandoned.

KANRACH
niibat.

This sub-division forms the most easterly part of the Las Béla State. It is bounded on the north by the Mári and Jamhúra valleys in Jhalawán, on the east by Sind, on the south by the Hab Nadi *niibat*, on the west by the Pab hills, and part of the Jhalawán country.

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General
aspects.

The country is almost entirely hilly with practically no intervening valleys as in other mountainous tracts of Baluchistán. The principal hill ranges are the Kírthar, which traverses the whole length of the Levy Tracts from north to south, and the Pab Range which separates the sub-division from the Kanrách *niibat* on the west. The Kírthar Range has several offshoots which are locally known by different names. The principal of these are the Andhár (4,042), Lákhán (3,488), Hamlég, Bhédor (3,320) Khudo and Mol. Patches of rain cultivation exist on the Bhédor, Hamlég, Andhár and Lákhán. The vegetation on the hills consists of *thohar*, *jál*, *kahúr*, *gugál* or *gugír*, *wild bér*, *kirir*, *lai* and dwarf-palm, the last named being most abundant. The indigo plant grows in the Bhédor hills.

Hills

The Hab is the principal river draining the district. It has several tributaries, the chief of which are Sarháni, Lohi, Bahlor, Duréji, Ledáni and Mohúdán on the east; and Sárúna, Sámoti, Wéra Hab, Meudhiári, Babra, Kuráro and Paboni on the west. The water is not utilised for cultivation owing to difficulties of carrying river water to the fields which lie on a higher level.

Rivers.

The soil is a sandy loam and in some parts consists of a rich clay, with an intermixture of gravel. The former is preferred for *juári* crops, while the latter is considered suitable for wheat cultivation.

Soil.

In the hills are to be found wild goat, wild sheep, and an occasional leopard and bear, and on the lower levels wolves, hyenas, deer, pig and hare. Snakes are plentiful. Black partridges, bustard and water fowl are also met with.

Fauna

LEVY
TRACTS.
Climate.

Owing to its situation at a higher level, the climate of the Levy Tracts is milder than that of the *niábats* lying nearer the sea coast. Most of the rain fall is received in July, August and September, but some rain falls also in January and February. The most prevalent winds are those blowing from the north and the west.

Communi-
cations.

The main route which traverses the district is the Patháni Wát. This route enters the Levy Tracts at Lak Phúsi from the north and goes to Karáchi along the banks of the Hab river, water from which is available at all stages throughout the year. The other important route passing through the tract is the Kohán Wát which, crossing the Wéra Hab and the Babra streams, joins the Patháni Wát near Loharáni Lang. A track which comes from the direction of Wad and crossing the Trépori and the Muséfari passes goes to Tando Rahím Khán via Kotíro is also an important route much followed by Bráhui migrants to Sind. Other routes are the one leading from Kanrách over the Baror and Kurah passes and via Duréji to Sind, and the track which starts from Sháh Biláwal and goes via Hinídán over the Katha hills to Nagar Tatta in Sind. There are several other foot-paths traversing the Levy Tracts which are well known to the local tribesmen.

History and
Administra-
tion.

The Chhuttas, the most important tribe, claim descent from the Sind Súmras, who were driven out by Alláuddín, Emperor of Delhi, in 1515. From documents in their possession, they appear to have originally had possession of the Sohrgaz lands near Kudar, but like the rest of the Jats they were driven southwards by the gradual pressure of the Bráhuís from the north. They hold *sanads* from the Khán of Kalát, Nasír Khán, exempting them from *sunq*. Until late years they were essentially a pastoral tribe and appeared to have cared little for cultivation.

The Chhuttas and their country came into prominence about 1872 to 1875, when they created disturbances on the Sind Las Béla frontier, which was controlled by a police force

of 40 men. At this time the British Political Agent had been withdrawn from Kalát owing to the suspension, for a time, of political relations between the British Government and the Kalát State; the Jám of Las Béla was a political prisoner in India; and there was no constituted authority beyond the border to afford redress. In view of these circumstances, the Government of India considered the strengthening of the frontier administration necessary, and at the recommendation of the Commissioner in Sind, increased the strength of the frontier police, in 1875, from 40 to 140 which was distributed in several posts in Sind along the frontier. The chief duty of the men consisted in the prevention of plundering and petty thefts and the maintenance of peace and order along the British frontier. They also had authority to cross the border, if necessary, while in hot pursuit of offenders. Conditions beyond the frontier, however, changed in course of time. The Kalát Agency was re-established, friendly relations were restored with Kalát, the Jám was reinstated in his chiefship, and the Baluchistán Agency was established on its present footing. All these circumstances combined to incline the Government of India in favour of a change in the system of settlement of frontier cases, which at this time were settled by the police in direct communication with the tribes concerned. The police was then under the Commissioner in Sind, while the political management of the tribes, whose depredations they were intended to counteract, rested with the Governor-General's Agent in Baluchistán. This system gave rise to delay in the settlement of cases and to misunderstandings between the authorities on either side of the border. In April, 1884, therefore, a sum of Rs. 10,250 per annum, set free by affecting reductions in the Sind Frontier Police Force, was placed at the disposal of the Agent to the Governor-General in Baluchistán for the introduction of a system of tribal responsibility amongst the tribesmen living along the Sind-Las Béla border, while the functions of the Sind Border Police were restricted to guarding British territory.

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The money was utilized in subsidising the Chhuttas, the Bandījas, the Khúdránis, and the Jamális through the Jám of Las Béla in proportion to the responsibility incurred by each tribe; and their respective headmen were made responsible for the good conduct of the members of their tribes, and made liable to restore or make restitution for any property carried off by them. As, however, the petty sardárs on the Sind border had no means of enforcing the authority over their tribesmen for the redress of injuries committed, it was considered necessary to establish posts of each tribe within its jurisdiction to enable the chiefs to coerce unruly and refractory individuals. The responsible authority in each tribe was vested with powers to enforce restitution of stolen property or the payment of its equivalent, to make redress for injury and to arrest offenders and bring them before the Political Agent for enquiry and punishment. The police authorities in Sind were instructed to refer complaints against any of the tribesmen to the Political Agent, whose headquarters were at Karáchi.

Levy posts were accordingly located at Kand, Kila, Narnan, Duréji, Dinga, Díwána, Hinídán, Loki, Lak Zabra, Lak Rohél, Lak Phúsi, and Lak Garra.

In 1891, however, fresh troubles broke out owing to difference between Sáhíb Khán Chhutta and his cousin, Naushérwán, brought about by the intrigues of one Ali Muhammad of the Karáchi Police, as well as to grazing taxes imposed on both sides of the border and to the efforts made by the Jám's officials to recover the dues from those happening to graze their animals in the territory of the Jám. Sáhíb Khán was removed from the *sardári* of the Chhutta tribe to reside in the Bhula Khán *thána* in Sind, and Ali Muhammad, Inspector of the Sind Frontier Police, and Naushérwán Chhutta, Inspector of the Levies, were removed from their appointments. The Jám also agreed to abstain from detaining cattle impounded by his levies pending recovery of grazing dues from their owners, and

to submit his claims for such dues through the Political Agent. In 1893, the Khidrānis failed to hand over some offenders wanted by the Sind Police and their allowances were withdrawn in 1895. They were replaced by Béla sepoy, who appear to have remained there till the beginning of 1898 when Major Tighe visited the Levy Tracts. The allowances were then restored to the Khidrānis on their giving undertakings for good conduct. A redistribution of the posts was also made, but this was subsequently found unsuitable and again changed from the 1st of April 1901. After the removal of Naushérwān Chhutta from the Inspectorship of Levies, no Inspector was maintained, the levies being managed by Risáldárs and Jemadárs, etc., drawn from the principal tribes. In 1893, however, Jám Ali Khán III undertook to exercise a closer supervision on the levies by placing them under the immediate control of an Inspector. The Jám of Las Béla also undertook to construct huts for the accommodation of levies and his right to levy *sung* south of the Khidrāni posts was recognised, a similar right in the Chhutta country having been secured to him by Sir Robert Sandeman in 1890.

The Jám's revenue from the Levy Tracts during the three years ending 1897, amounted to Rs. 7,060 which was made up of: transit dues Rs. 3,610, grazing tax and cattle pounds Rs. 242 and court fees and fines, etc., Rs. 3,208.

The levies are still managed by an Inspector who works under the orders of the Jám. The men are drawn from the same tribes as originally sanctioned with slight modifications

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in the numbers. The following statement shows their distribution in March 1907 :—

Tribes, etc., in whose favour the service is sanctioned.	Post at which the men are stationed.	STRENGTH.			
		Thamadár.	Murshí.	Footmen.	Camel sowar.
i. Bandijas ...	1. Kíla, Headquarters.	1	1	3	1
	2. Loharóni ...	..	..	2	1
	3. Hasan Pír ...	..	..	2	1
	4. Hab (Kund) ...	..	..	2	1
ii. Chhuttas ...	1. Duréjī, Headquarters.	1	1	3	1
	2. Dinga ...	..	..	2	1
	3. Amiri ...	..	..	1	1
	4. Hindán ...	..	..	2	1
	5. Ladav ...	..	..	2	1
	6. Diwána ...	..	..	2	1
iii. Khidrání and Jamáli.	1. Kóiro, Headquarters.	1	1	3	1
	2. Loi ...	..	..	2	1
	3. Lak Garra ...	..	..	2	1
	4. Lak Rohál ...	1*	..	2	1
	5. Lak Phúsi ...	..	..	2	1
iv. Jám of Las Béla ...	Kíla, Headquarters	1†	1	..	1
v. Assistant Political Agent, Kalát.	..	..	1	2	..

Population.

The population in 1901 numbered about 3,383 persons of whom about 1,884 were males and 1,499 females. The principal tribes included Chhuttas 1,564, Bandijas 534, Bárijas 165, Rind 506, other Baloch 331, and 111 Hindus. Owing to scarcity prevailing at the time of the census, about

* Jemadár.

† Inspector.

two-thirds of the inhabitants had left their homes for Sind in search of employment. In an average prosperous season, when the tribesmen migrating to Sind during periods of drought return to their homes, the population probably numbers from 8,000 to 9,000 persons.

Owing to the difficulties of irrigation due to the situation of arable land on a higher level than the beds of the rivers and hill torrents that traverse the country, and the consequent dependence of cultivation on local rainfall which is very scanty, cultivation is carried on to a very limited extent so that only about 5 per cent. of the population is engaged in agriculture, the rest being flock-owners. Agriculture.

The area at present (1,904) under cultivation is situated around Dinga, Hindān, Amiri, Larao, Díwāna, Kotíro, Lohi, Lak Garra, Lak Rohél, and Lak Phúsi. This, however, represents only about one-third of the total cultivable area, the remainder of which is now lying waste. The principal tribes engaged in agriculture are the Báríjās and the Jamális; the Chhuttas and Bandjās have also begun to interest themselves in cultivation.

The principal crop is *juári*; wheat is also sown in small quantities in Lohi and Díwāna circles. The subsidiary crops are *mung*, and sweet and musk melons. Mustard and sesamum are also grown in some places and the indigo plant of wild growth occurs in the Bhédor hills.

Goats	... 66,000	The live-stock consists of sheep and goats, camels, cows, bullocks, buffaloes, horses and donkeys, and their estimated numbers, in 1904, are given in the margin.
Sheep	... 40,000	
Camels	... 1,570	
Cows and bullocks	... 2,800	
Donkeys	... 550	
Horses	... 200	
Buffaloes	... 200	

No revenue is levied in the Levy Tracts by the Jám Land revenue. except in that part of the sub-division which lies south of Wéra Hab. This tract of country is included in the Hab Nadi *níbbat* for purposes of revenue administration. In the territory lying above Wéra Hab to Lak Phúsi on the north, the Jám levies *sung*, and is entitled to receive presents of

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sheep and goats as *mehndni* when touring through the country. In addition to this, the Bárijas levy one-sixth of the produce from their Jamáli cultivators as far as Sham Duréji, while, according to the decision passed in 1903 by the Sárúna *jirga*, the headmen of the Chhutta tribe has been given the right of levying land revenue at one-fourth from the Chhutta cultivators round Sator and Wéra Hab.

The rent rates in the Levy Tracts are different from those obtaining elsewhere in the State. When the landlord provides bullocks, seed and the tenants' food, the tenant receives one-fourth of the produce, but when the tenant provides seed and bullocks as well as labour for repairing embankments, etc., he receives five-sixths. When, however, the tenant provides only labour, his share is calculated at one-fourth, after deducting a share for the bullocks and the seed. The tenant's share amounts to two-thirds when he supplies labour and bullocks, and three-fourths when he provides all the requisites of cultivation.

The tenants are mostly temporary and can be ejected on settlement of their accounts for the standing crops, but such tenants as construct and repair embankments at their own cost, acquire occupancy rights and are not liable to ejection.

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niibat.
General
aspects.

This *niibat* lies to the south of the Uthal *niibat* and between the Pab Range on the east and south and the sea on the west. All boundaries but the northern are well defined. Roughly, the latter follows the Phát river towards Sheikhráj from near which place it runs due east to the Mor Range, leaving Buhar and Drigo in the Uthal *niibat*. The line then takes a turn due north along the Mor hills enclosing the Windar valley, but how much of that valley lies in the Miáni *niibat* before the line crosses to the Pab has never been precisely determined.

Only a small area near Band Windar is flat and under cultivation. The rest of the *niibat* consists of sandy plains with bare bleak hills and the stony valley of the Windar

intersecting them. Some tamarisk trees surround the Siranda lake and *Jand* (*Prosopis spicigera*) known in Béla as *Kando* is not uncommon.

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niábat.

The low extremity of the Mor hills, 1,742 feet high, is included in the *niábat*, while the western declivities of the Pab hills rising to 3,823 feet near Sháh Biláwal form the boundary on the west.

Hills.

The only large stream in the *niábat* is the Windar, on the floods of which depends the best cultivated part of the *niábat*. It has no perennial flow. The gradual silting of its mouth has destroyed the anchorage at Miáni.

Rivers.

Among minor torrents may be mentioned the Wingoi, Méndhiári, Mohbár and Chabéchi, known at its mouth as the Khárari.

The soil is generally sandy and unproductive. Near Bála, there is clay *pat* which alone is good for cultivation.

Soil.

The climate is generally good, the sea breeze tempering the intensity of the heat. The village of Miáni is damp and dirty and there is a good deal of sickness. An epidemic of plague occurred here in 1902 and 1904.

Climate.

The main Béla road passes along the west of the tract. The principal camel tracks are those leading from Miáni to Liári via Dám and to Sháh Biláwal via Band Windar. Another track takes off from Náka Khárari to Náka Paboni and there is a short cut to Uthal via *tháua* Windar.

Communica-
tions.

Local tradition points to Bála on the east of Miáni as the former headquarters of the *niábat*. It was known as Kot Bála and contains signs of antiquity in the form of large burned bricks and pottery among its ruins. There are also signs of ancient buildings at Shordán on the Mohbár stream. Rúni tombs are found in the north of the *niábat* near Bála and also at Méndhiári. Míran Pír and Sháh Jamál are two shrines on the south-east of Miáni which are much visited by the people of that place. Sháh Biláwal and Láhút and the places connected with the story of Sassi and Punnún have been described in the earlier part of this work.

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niábat.
Administration.

Two *náibs* are stationed in the *niábat*, one for general business and the other for revenue work who also disposes of cases connected with land in the Hab Nadi *niábat*. The rest of the *niábat* staff consists of a *munshi*, a *modi*, a *patwári* and a party of five *Fauj Lási* and six *Fasli* sepoy. Transit dues are levied at Miáni, Dám, Náka Khárari, Mirwári, and Náka Paboni. Náka Khárari is the chief post and two *munshis*, two *modis*, ten *Fauj Lási* and four *Fasli* sepoy are stationed there. Sepoy are stationed at Meran Wári *chawki* and Háji Lakar to intercept persons who have escaped payment.

The dues collected at Dám include those on imports and exports by sea.

The fishing contract for the portion of the coast from Wágori near Lak Bidok to the Hingol river was let, in 1901, for Rs. 6,600 for the two years.

Population.

The population may be estimated at about 9,000 souls. The Gadrás, as in the case of other *niábats*, constitute the chief part of the population and number about 1,500. The indigenous tribes are Burras, whose numbers may be estimated at about 978, Dodas about 296, Bákhras 276, Angárias 1,364, Mondras 989, Jámots 200, Bápras 192, Wachhánís 127 and Súrs 343.

The Jámots hold the hilly part of the *niábat* and the Windar valley, and the Bákhras the hills round the Pushtáb and Tára Dreh. In the northern part of Bála and the country round Náka Paboni reside the Burras and near Náka Khárari are the Mondras. The Wachhánís occupy the coast and most of the Súrs live in Méndhiári and Dodas in the same place and also in Bála. The Angária are found on the outskirts of the Siranda lake. There is a constant stream of pilgrims passing through Miáni *en route* to Hingláj in the cold weather.

Agriculture.

Flood irrigation takes place principally from the Windar at Bála. Here one Sáhí, Burra, constructed a dam about 1857 and by this cultivation has been gradually increased.

Bála contains some permanent houses and two shops. The only other village where there is much cultivation is Chhor in its vicinity.

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niábat.

There are 20 villages on the revenue rolls. The revenue is taken at one-third of the produce. Revenue-free grants are small and are held chiefly by Dodas, Burras, Angárias and Mondras. The village of Káthor, in which live relations of the Jám, is entirely revenue-free, but is said to be liable to payment of half the produce of the *juári* stalks.

The crops are *juári* and mustard, a little *bájar* and *mung* are also grown. Horned cattle are raised; goats are scarce, and a fair number of camels are also to be had.

Miáni is the only centre of trade and details of its character have been given in the article on that place. Trade and
industry.

There is some export of firewood from the lower slopes of the Pab hills.

The Bákhra women, like the Angária, make *mari* (a coarse kind of saddle bag) and *jowáls* (grain bags) in the *dari* stitch, but they are not so expert as the latter. The Bákhras also do the shell work which has been described under **Industries** in Chapter II.

Miani or Sonmiani is a small town standing on the east shore of an extensive backwater known as the Miáni Hor, and lies between 25° 25' N., and 66° 34' E., and has a population of 3,166 souls. The entrance to the back water or creek is nearly two miles wide, but the deep channel close to the eastern bank is quite narrow. It has seven fathoms of water in places, but the bar at the entrance has only 1¼ fathoms at low water. Outside the entrance, a shoal flat extends for nearly 2½ miles, and between its eastern point and the town is another flat formed by the discharge of the flood water of the Windar river. No European vessels have been known to enter the creek. The largest native crafts are of about 30 tons burden, and, owing to the extension of the shoals caused by the Windar near the town, now generally

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PORT.

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lie off the little fishing village situated $2\frac{1}{2}$ miles north-west of Miáni and known as Dám.

The town consists of about 400 houses, including Dám. Owing to the amount of salt in the soil they are usually made of wattle and daub. Like other villages in Las Béla, they are provided with windsails. The bazár contains 40 shops. The water-supply in the neighbouring wells, which are dug in the sand, is brackish, but fairly good water can be obtained at the time of floods in the Siranda lake three miles distant.

The name Miáni, as it is now generally called, or Sonmiáni, is said to be derived from Son, the name of a woman and Moháni meaning fisher-woman. In former days it was a place of considerable importance and much of the trade from Central Asia, which is now carried to Karáchi by the railway, made its way through Kalát to the coast at Miáni. Local authorities assert that in Miáni's palmy days, 500 boats were engaged in fishing and 250 large native crafts in the carrying trade to Muskat, Karáchi, Bombay and elsewhere. Pearl oysters were found in the bay. About the year 1805, the Joasmi pirates of Rás-ul-Khíma, known as Uttumi, sacked and burned the town and Miáni has never recovered. An ancient cannon, five feet long, which is said to have been brought from Bála Kot, now lies half buried in sand in the western part of the town.

So important was Miáni considered at the time of the first Afghán War that a British Agent, Lieutenant Gordon, was stationed here in 1840-1. On the construction of the Indo-European Telegraph line, a large bungalow was built by the Telegraph Department, which has since been purchased by the State and converted into a furnished rest-house.

The population of Miáni consists of Hindus, Khojas, Gadras and Mohánas or fishermen. Of these, the resident Hindus may be estimated at about 650 and the fishermen at 516. A few artisans, carpenters, jewellers, etc., reside in the place. A branch post office was opened here in 1907.

About two miles west of the town is the fishing village of Dám. Here all the fish which are caught in the neighbourhood, are brought, salted and cleaned. The place consists only of a few temporary huts of matting and the stench rising from the fish-curing operations is abominable. There are seventy small fishing boats (*hora*), thirty-two larger fishing-smacks (*batél*), and one large native carrying craft (*dangi*) belonging to the place. Some fifteen or twenty fishing-smacks also come from Karáchi and other places for the fishing season. Oysters are found in small quantities in the mangrove swamps near Dám and a few are exported to Karáchi.

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PORT.

Some figures regarding the former trade of the port have been given in the section on Trade. At present the exports are confined almost entirely to dried fish, dried fish bladders in which the trade is wholesale, and to mustard seed. As in other places, rice and cloth are the principal imports.

Trade.

This great bay extends from Rás Muári (Cape Monz) on the west, to the eastern Hála or Hára Range. From Cape Monz the coast line runs in a general north by east direction for 19 miles with a succession of rocky points and little bays; it thence turns north-west, and west by south, the sandhills being covered with brushwood. North of the bay, the Las Béla plain recedes gradually from the coast, enclosed on the east by the Pab and Mor hills, and on the west by the Hála or Hára Range. Opposite the Hab river, on the east of the bay, stands Churno island consisting of precipitous light coloured hills, rising to a peak of 580 feet high. There is an anchorage in 5 fathoms, 2 cables of shore with the high part of the island bearing south-west. At the mouth of the Hab, lies Kund where some fishing takes place in the cold weather. It is not, however, a permanent settlement. Along the east of the bay, the shore is at first low, but at Gadáni rises a detached square rocky hill 298 feet high. On the northern side of this hill lies the little fishing village of Gadáni, containing about a hundred mat huts and affording

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employment to some forty fishing boats. From the entrance to Miáni or Sonmiáni^f harbour, the western coast of the bay continues low with sand hillocks and tufts of grass. Behind are swamps and creeks. Fish are caught in the bay, but not in such large quantities as further westward beyond the Hingol.

ORMARA
niabat.
General
aspects.

The **Ormara niabat** consists of a narrow strip of coast line extending westward along the Arabian Sea from the Hingol river up to the Kalmat inlet (locally known as Kalmat Hor). Its total length is 85 miles and its average breadth about 20 miles. The boundaries have never been defined, but the Jám's authority appears to extend along the southern slope of the Táloi Range. At either end of this range, the boundary dips south-eastward and south-westward on the east to include the Hingláj hills and on the west along the foot of the hills to Kalmat. The country between the Basol river and the Kalmat inlet is known as Giabán Rég and is now in dispute between the Las Béla State and the Makrán administration. In 1890, the dispute appeared to have been brought to Sir Robert Sandeman's notice who asked the Jám, pending a final decision, to adhere to the Basol river as the boundary. This, however, does not appear to have been done, and the Jám exercises certain rights of possession in the neighbourhood of Kalmat. The western part of the *niabat* lying below the Táloi Range is sandy and little cultivated. It is backed by a confused mass of clay hills called *Shur*. The eastern part, between the Hingol and the Manéji rivers, is hilly, dry and barren. Compared with other *niabats* of the Las Béla State, Ormára is the least productive. Its interest, as well as its chief source of revenue, lies in the fishing industries of the coast, of which the centres are Hingol, Banda, Ormára, Basol, and the eastern portion of Kalmat.

Hills.

There are four well defined ranges of hills in the *niabat*. The most easterly of these is the Miáni Range whose highest peak, Jebel Hingláj, is 3,725 feet. Locally, the portion

known as Hathi or Mazaru, north of Kanrách, the Sham above the estuary of the Hingol, and the Buzi Lak which crosses the arm connecting the mass of high land over Rás Malán known as Batt, with the main range are the best known. The summit of Batt has several springs and some cultivation upon it. Acacia trees are not uncommon on it. Rás Malán, the Malána of Arrian's account of the voyage of Nearkos, is a well-known landmark to the seamen of the coast, and, when the north wind blows, appears to form a kind of funnel which brings down the wind with such force as to cause very rough seas round the headland. The Táloi Range rises to 3,022 feet and, as already mentioned, separates the *niibat* from Makrán.

ORMÁRA
niibat.

The Ormára hill is a peninsula of the shape of a hammer-head, projecting about six miles outside the general line of the coast to which it is joined by a sandy isthmus about $1\frac{1}{2}$ miles wide. The highest point is 1,556 feet, and it has a gentle slope to the eastward and southward. It is difficult of access and affords a refuge to many Sind ibex and some Urial, locally known as *guránd* (mountain sheep). On the south-west is a little spring of fresh water. The face of the promontory is $7\frac{1}{4}$ miles long and its greatest breadth 2 miles.

Between Ormára and the Basol river lies a range of low hills rising to 1,046 feet, of which the south-east point is Rás Sakáni and the south-west point Rás Basol. It continues for about 10 miles, one of the principal masses being known as Kamgar. Wolves and hyenas are common in the Malán hills, especially round Hingláj. The Sind ibex and mountain sheep are also met with and afford excellent sport. Agor is a convenient centre from which shooting expeditions can be made. Fish are very plentiful and are caught all along the coast. A full account of the fishing industry has been given in Chapter II.

There are creeks at the mouth of the Hingol and Basol rivers. The Hingol creek can be entered by a boat drawing 6 feet of water at high tide. The river bed is nearly dry, but

Rivers.

ORMÁRA
niábat.

contains permanent flood water which, however, is only obtainable at a distance from the coast. There are quick-sands here and there. The Basol creek lies about 2 miles north-west of Rás Basol; near its mouth the land is swampy and low. The Manéji is the only large local stream. It rises between the Gurangati and Malán ranges and runs in a south-westerly direction skirting the Malán range on the north. Near the coast, it is joined by the Gorad and Rach—two streams from the Táloi hills—and takes a turn to the southward before falling into the sea through a shallow creek. It has no permanent supply of water. There is good duck shooting in the Rach in the cold weather. The Sarbatt or Khor Batt is another torrent which has cut a gorge through the mountain of the same name and has a salt water lagoon with a sandy bar between it and the sea.

Soil.

The soil is sandy and unproductive. The only crops, *judri* and *mung*, do not acquire any size.

There are salt pans at Daband whence comes the supply for the fish-curing operations at the Ormára village. Salt is also gathered after heavy rain from the Rap plain between Hado and Ormára village.

Climate.

The climate of the Makrán coast is intermediate, between that of the Persian Gulf and India. At Ormára, the influence of the south-west monsoon is distinctly felt and the heavy swell which it causes puts a stop to nearly all traffic in native craft. The temperature at Ormára is cooler in summer than further west. The effects of the *shamál* or north-west wind are felt for about seven months in the year. In the winter, the *náshi*, a strong breeze from the north-east, accompanied by dust and haze, sometimes blows off shore and is much dreaded by the fisher-folk. The rainfall is small and occurs generally in July and August. There are also falls in December and January.

Communica-
tions.

There are no made roads. The principal tracks are from Ormára to Liári and Karáchi via the Buzi pass and Kanrách and the path from Ormára to Pasni through Kandé

ORMÁRA
niábat.

Lak and round the north of Kalmat Hor. Another bad track leads from Ormára to Kolwa through the catchment area of the Basol river bed. All these tracks are liable to interruption by floods in the rivers of the *niábat*.

The Indo-European Telegraph line extends throughout the length of the *niábat*, and there is a telegraph office at Ormára.

A *náib* lives at Ormára village. His establishment consists of a *munshi*, a *moti*, 10 *Fauj Lósi* and 4 *niábat* sepoys.

Administration.

The population of the Ormára *niábat* may be estimated at about 6,400 souls. The Sangurs are the most numerous, amounting to some 2,014. The Méds or fisher-folk of Ormára proper number 1,689. The Baloch, who take to fishing, only act as assistants and never get the command of boats. Hence they are known as *pádis* or land lubbers. The other tribes residing in the *niábat* are the Sheikh Ahmadi, Khúrd, Sájdí, Bízánjau and Darazai. The Bízánjaus are known as Basolí, Gordái or Batti, according to the locality in which they live.

Population.

The Hindus and Khojas number only 30 and 85. respectively, and are to be found in Ormára village only. There is one shop kept by a Hindu at Kund near Hingol Bandar.

As already stated, this *niábat* is the least fertile in Las Béla. The whole cultivation, such as it is, depends entirely on rainfall, and owing to the inferiority of the land, the people take little interest in agriculture.

Land.

Fishing is the most popular pursuit, after which comes flock-owning and the trade in dwarf-palm.

The revenue is taken at the rate of one-tenth of the produce.

There are seven cultivated villages, of which Had is the only one that is permanent. The best cultivated are Kandé Lak, Garoki and Sar Chish. The cultivating classes consist of Sangurs and Bízánjaus.

The *vándo* or *rabi* crops of this *niábat* are better than those of the *vas* or *kharíf*. Both the *vándo* and the *vas*

Crops.

ORMARA
niábat.

consist of *judri*, *mung* and *moth*. A little wheat is also grown at Garoki. Almost all the cultivated villages contain some date trees. The best are *muzáti* and much trouble is taken over their cultivation.

There is a garden at Chad belonging to a Hindu and producing mangoes.

The agricultural stock consists of goats and camels in large numbers, and a few bullocks and sheep. The camel-owners are chiefly Sangur, while the Bizanjau, Dagárzai, Sheikh Ahmadi and Sájdí are large goat-owners.

All the trade of the *niábat* is concentrated in Ormára village.

Trade and
industry.

Places of
interest.
Ormára.

The village of Ormára lies on the eastern side of the isthmus joining the Ormára headland to the main land. The isthmus forms two broad bays, the eastern being known as *dém-i-zar* (the front face) and the western *pád-i-zar* (the back face). Ormára east bay is the general anchorage for vessels, but anchorage of $3\frac{1}{2}$ fathoms is $2\frac{1}{2}$ miles distant from the village. The bay is open to easterly winds and in the monsoon there is a heavy surf.

The village consists of 25 stone and 475 mat houses and its population is 2,505, including 30 Hindus and 85 Khojas, the remainder being Sunni Muhammadans. Formerly, the site of the town was a little north of its present situation, but owing to constant blowing of the north-western wind it suffered considerable damage and the inhabitants moved in nearer the hills. The telegraph office, which consists of a two-storeyed building and an office, is situated to the west of the village.

The name Ormára is said to be derived from Urmár, son of Sharaf-ud-dín *alias* Sharkhabún, son of Qais Abdur Rashíd, the progenitor of the Afgháns. The descendants of this Urmár are still living near Pesháwar, and one of them, by name Khuda Bakhsh, is believed to have come to the coast and settled at the place now called after his tribal name. One Khanda Aluq, a descendant of Urmár, is still living at Ormára.

The place originally belonged to Kalát. It is said in Kalát that Nasír Khán the Great gave it in dower to his daughter, the widow of Jám Ghulám Sháh, who afterwards married Jám Mír Khán I of Béla. Ormára was given back to Kalát when it formed part of the dower of Bíbi Aisha, daughter of Jám Ali II and wife of Mebráb Khan II. It was again given back with Uthal to the Jám of Béla when Jám Mír Khán married Bíbi Allahdini, sister of Khán Khudádád Khán. In Las Béla, on the other hand, it is said that Ormára formed part of Makrán, half of the revenue going to Nasír Khán and half to the Gichkis. In the time of Mubabbat Khán of Kalát, Jám Ghulám Sháh assisted him in an expedition to Makrán and afterwards, in the time of Nasír Khán the Great, another expedition took place in which Jám Mír Khán I furnished a contingent. It is variously asserted, first, that in return for this, the Gichki share of Ormára was first made over to Las Béla and afterwards the Khán's share, and, secondly, that the whole of the revenues were made over in the time of Jám Mír Khán I. There are three mosques, one of which locally known as Jámi Masjid was built by Jám Mír Khán.

ORMARA
niibat.

The *niibat* building lies in the western part of the town. It includes the post office also.

Water-supply is obtainable from wells, both on the north and south of the town. A large masonry tank has been built for collecting the surface water as a supply for the telegraph officials.

There are 14 native crafts for transport of merchandise, 382 *horas* (fishing boats), and two *batéls* (large fishing boats) belonging to the place.

As already mentioned, the majority of the population are engaged in the fishing industry or in trade subsidiary to it. The capitalists engaged in the industry are the Khojas and Hindus. These men own the larger crafts; the Méds are the proprietors of smaller fishing crafts (*yakdárs*). Formerly, much of the fishing was done from *batéls*, but now preference

ORMÁRA
niábat.

is given to the *yakkárs*. The fish-curing yards are known as *basil*. There are about 20 of them. Exports are chiefly to Malahár, Bombay, Karáchi, Colombo and Zanzibár. Boats also come from Portuguese territory at Daman, north of Súrat, and take away fresh fish packed in salt. They are known as *Galiwálas* and take away chiefly *palla*, *solá* and *gor*. Dates are brought from Panjgúr and exchanged for dried fish. The only other industry is in dwarf-palm, which is exported, manufactured and raw, to the Bombay Presidency. The Sangurs and Bízanjaus bring it from the hills. A little wool is also exported. Some of the Méds have become artisans known as *usta*. They construct and repair boats and larger craft, and some have also learned the art of building in Karáchi. They are called *gundi*. Some of the Méds are celebrated as steersmen (*moabin*). They are said to have learned the art from Zanzibár.

Imports consist chiefly of rice, piece-goods and dates brought by Arabs from the Persian Gulf. A jemadár of the Telegraph Department has recently constructed a small wind-mill for grinding grain. Since the erection of the Telegraph line and the increase in the fishing industry, Ormára has been gradually increasing in importance and affluence.

The right to the collection of the land revenue of import and export dues, salt tax, and a tithe in kind on fish at Hingol, Basol, Kalnat and Ormára brings in about Rs. 17,800 per annum.

Records exist among the Khojas and Hindus of Miáni showing that in 1826 A.D. the contract at Ormára was given out for Rs. 900 *kásháni*, equivalent to Rs. 675 in British currency. In 1828, the contract rose to Rs. 2,000 *kásháni*. In 1838, Commander Carless visited Las Béla and reports that the lease for the dues at Ormára fetched only Rs. 1,200 per annum. At that time, the *kásháni* rupee was current in Béla and the dues were, therefore, worth only Rs. 750 in British currency. By 1860, the value of the contract had risen considerably, and it was given to a Hindu for Rs. 13,000

kásháni. This is equivalent to Rs. 4,875 per annum in British currency. In 1872, the lease fetched Rs. 9,000 British currency.

ORMARA
niábat.

This *niábat* consists of an oblong tract lying to the south of Welpat and west of Uthal, from which *niábat* it is separated by the Titián branch of the Poráli river. It is bounded on the west by the Hála or Hára Range, but at the south-west corner, where the Hára Range turns westwards, a corner of the *niábat* extends as far westward as the Hingol river. On the south the *niábat* is bounded by the swampy tract known as the Hor, and the sea. The *niábat* consists of a level plain stretching from north to south. In the north-western corner is a small tamarisk forest. For the rest the country is open, sandy, and uninteresting, with little vegetation, except between Sheh and the Titián river, where the grass plains bear a good deal of acacia (*babúl*) jungle. Skirting the Hor are continuous sand hills, and mirage is constantly prevalent. The general aspect here reminds the traveller of the country bordering on the Suez Canal. The shore is low and sandy along the coast as far as Rás Kuchli, which is the south-east point of a range of low cliffs, extending along the shore, with a detached group of low hills rising from them. Westward lies Jebel Ghuráb, a small oblong hill which appears like an island, and, further on, the rocks known as Chharduk lying close to the shore and appearing higher than the coast line.

SHEH-LIÁRI
niábat.
General
aspects.

The Hála Range covers the western side of the *niábat*, but the boundary does not go further than the skirts of the hills.

Hills.

After traversing the Welpat *niábat*, the Poráli enters the Sheh-Liári *niábat* and eventually falls into the sea. Its Titián branch has already been mentioned. The only other river of importance is the Phor which rises in the Hála hills and falls into the sea some ten miles east of Kuchli Bandar. It has no permanent supply of water.

Rivers.

Among hill torrents coming from the Hála Range, may be mentioned the Luno and Dabbawári, the Wichátri which

SHEH-LIÁRI. eventually becomes the Charr or Charráni, the Khátia and Nakti.

Soil. The soil of the western portion of the *niábat* consists of clay. Round Sheh, it is lighter and mixed with fluvial deposit. At Liári the clay is stiff. The soil of Sheh is most fertile.

Climats. Owing to its proximity to sea the climate of Sheh-Liári is more equable than that of Welpat and the heat is less intense. In the summer, the west wind constantly blows across the plain, occasionally with great violence. In the winter, the prevailing wind is from the south.

**Communica-
tions.** There are no main roads in the *niábat*. Important tracts, however, pass through the eastern and southern portions of the *niábat*, the first leading from Miáni or Sonmiáni to Liári, Sheh and B́cla, and the second from the same place to Hingláj and eventually to Orinára. Tracks also lead from Sheh and Liári to Uthal. The Indo-European Telegraph line also traverses the southern end of the *niábat* from east to west.

**History and
Archæology.** A reference has been made to Khairo Kot or Kahíro Kot in the section on **History**. The *niábat* is particularly rich in ancient sites, probably owing to its situation on the old line of communication between Makrán and Sind. One of these sites is situated at Agor and another at Sapat or Kuchli Bandar possibly the Yusli * or Kambali of the Arab historians. To the south of Badho and west of Gágu is said to be the site of an ancient town lying near the banks of the Hor. Local tradition connects this with the Armabéla or Armáel of the Arabs.

**Administra-
tion.** The head *náib* of Uthal is also in charge of revenue administration of Sheh and Liári, and *náibs* are stationed at each of these places. There are three *thánas*: one at Sheh, the other at Liári proper, and a third at Kán Barár or Kandéwári. Each *thána* has a *munsá* and several sepoy attached to it. The duties of the Kán Barár *thána* are principally connected with the salt mine in the vicinity.

* See Elliot's *History of India*, Vol. I, page 34.

The population of the *niábat* may be estimated at about 6,850 persons and consists chiefly of Angárias, Gungas, and Brádias. The Angárias are to be found living, in largest numbers, on the west, the Gungas near the Títíán river on the east and the Brádias on the south.

SHEH-LIÁRI.
Population.

At Liári there are Hindus, Mémans or Khojas and Gadrás.

Liári is the only permanent village. The greater portion of the *niábat* is under rain-crop cultivation and the land in these parts sometimes lies uncultivated for several years. There is a little permanent irrigation from the Poráli at Sheh, and the east of the *niábat* is subject to flood irrigation from the same river. There are 45 cultivated estates on the State registers. The most important are Sheh, Hára, Rélu, Ubti, Tappo and Phor. The rain-crop areas of the west of the *niábat* are largely held revenue-free. That assessed to revenue, in this part of the *niábat*, usually pays one-fourth of the produce as revenue, while in other parts the usual rate is one-third.

Land.

The land revenue of the *niábat* amounts, on the average, to about Rs. 16,100 per annum.

As in other *niábats* the principal crops are *juári*, *mung* and *sarik*. Except at Sheh, there is little dependence on the crops, the inhabitants depending on the raising of cattle and camels, especially the latter. Large herds of breeding camels are kept by the Angárias in the portion of the *niábat* between Phor and Kán Barár. The pilgrims bound for Hingláj are, as a rule, supplied with camels for the journey by Angárias who keep their camels at Akhára near Karáchi for this purpose. In the winter, many Baloch bring their camels from the hills to feed on the bushes surrounding the Miáni Hor or backwater.

Crops.

No trade is done except at Liári. The Angárias of the district make rugs in the *dari* stitch known as *zila* or *zili* and *kharars*. These have been described elsewhere. They also make nose-bags and horse clothing and grain-bags (*jowál*).

Trade and
industry.

SHEH-LIARI.

Liari is situated in a flat plain very liable to inundation. It contains about 100 houses of mud and wood, has a population of about 300 Muhammadans and 200 Hindus, and has two mosques and 20 shops.

The inhabitants are dependent for their water-supply on tanks which are filled by the flood water of the Poráli.

The small trade consists chiefly in the retail of cloth and food-grains. *Ghh*, wool, and oilseeds are exported. The trade generally makes its way by Gágu Bandar on the Miáni Hor, to and from which it is transported by boat. A few artisans live in Liari and some twenty families of Koris are engaged in the manufacture of country cloth.

UTRAL
niábat.

This *niábat* lies south of Welpat, east of Sheh-Liári, north of Miáni and west of Kanrách.

General
aspects.

The northern boundary crosses from the Poráli river to the Pipráni stream near Pír Tiára; the western is formed by the Poráli and the Títíán, a branch of that river, which takes off to the eastwards some five miles above Sheh; the southern boundary extends from a point nearly opposite Tappo in Sheh-Liári, skirting to Drigo and the Wingoi stream. On the east, the boundary is formed by the watershed of the Mor hills from the Kihár pass to the Wingoi river. The greater part of the *niábat* consists of a level plain, but like the Welpat *niábat* it includes on the east the western slopes of the Mor hills. On the west along the banks of the Títíán river there are jungles of tamarisk and *phor* trees. The plain slopes gradually from 190 feet above sea level to the sea.

Hills.

The Mor hills, running from north to south and gradually decreasing in height, cover the eastern flank of the *niábat*. It is from the streams and torrents issuing from these hills that the *niábat* receives the flood water necessary for its cultivation. The country along its skirts is stony and broken.

Rivers.

The *niábat* is bounded on the east by the Poráli river and its branch, the Títíán. The Kullari stream, which rises in the Mor hills after leaving Welpat, becomes the Chakro,

and, after being joined by the Khántra, continues a course parallel with the Títíán with which it eventually amalgamates. The united streams then turn eastwards, and joining the Watto, by which name the lower course of the Khárari river is known, fall into the Siranda lake. On the north of the *niábat*, the Chakro is joined by the flood-water of the hill torrents known as Waiára, Sukan and Pipráni.

UPHAL
niábat.

The Khárari breaks through the Mor hills from Kanrách and it is on the flood-water of this river that Uthal *niábat* chiefly depends for its irrigation. Its tributaries from the Mor hills are the Bámb, Tikári, Dhírjo and Rahri. On the south of the *niábat* the Watto river is formed by the torrents known as the Chamásro, Ubahi, and Mágoro.

On the north and south, the soil is somewhat sandy. In the centre of the *niábat*, round Uthal, the land is better and consists for the most part of a good loam, but it is somewhat patchy. Owing to the amount of the silt brought down by the rivers it is very productive.

Soil.

Uthal is cooler than Welpat and its climate is considered preferable to that of other localities in the State.

Climate.

Fever and pneumonia are also less prevalent and the attacks are, as a rule, less severe than elsewhere.

Uthal lies on the Béla road which traverses the *niábat* from north to south. There are also tracks leading to Sheh, Liári, and Khárari Náka via Drígo. Another track leads to Sháh Biláwal via Drígo and the Naran pass.

Communica-
tions.

The shrines of various holy men are scattered throughout the *niábat*. The most remarkable is that of Saiad Fida Husain at Got Chota, west of Uthal. Pír Sawai is also much visited by devotees. The Khojas of Uthal hold the shrine of Sháh Turél, to the south-west of the village of Uthal, in great respect. There are the marks of an ancient town known to the people as Kálíkot, two miles north-west of the same place. Nothing is known of its history; it is covered with pieces of pottery. Sheikhráj was in former days a place of some importance, but, owing to the use of the water of the Poráli

History and
archæology.

UTHAL
niábat.

and the Títlán higher up the river near Sheh, it has now become a mere ruin.

Administra-
tion.

The administration is carried on by a *náib* who is assisted by a clerk and two *modis* or accountants. He has five *Fauj Lási* and six *niábat* sepoy's with a jemadár subordinate to him.

Uthal is also the headquarters of the officer known as Head *náib*, assisted by a patwári and a clerk.

Transit dues are collected at Uthal by the *náib*.

Population.

The population amounts to about 8,600 souls. The indigenous tribes are Sheikhs, Burras, Mándras, Sábras, Achras, Dodas and Sháhoks. The servile dependant class of Gadras are, as usual, to be found in large numbers. The Hindus number 497, all of whom live in the village of Uthal. Besides Uthal, the only permanent villages are Got Chota and Got Durra. A good many isolated huts are situated in the vicinity of Uthal.

Land.

There is no permanently irrigated area. The cultivation depends on flood and on rain water, chiefly on the former. There is a little well irrigation at Got Chota. The area is divided into 25 villages (*dhoras* or *rakhs*) for purposes of revenue administration. The more important of these are Waiára, Awra, Kandiára, Mukka and Kathor near Uthal, and Salárig and Kahewári on the south-west.

The share of the produce which is taken varies from a third to a fourth and fifth. In former times, the indigenous tribes held a good deal of land revenue-free, but as sales have taken place to purchasers other than members of the tribe holding the free grant, these have gradually been assessed to revenue. With the exception of Kahewári, Salárig, Kandiára and Mukka, almost all villages contain some revenue-free lands. The total land revenue of the *niábat* averages about Rs. 8,800 per annum.

Crops.

The principal *kharif* or *vas* crops are *judri* and *mung*. Mustard (*sarih*) is the only crop of importance which is reaped in the cold weather. Uthal mustard is said to be

better than that grown in Welpat. *Mung* obtained from the Mor hills is a favourite article. The hillmen sell it at about 5 seers for the rupee. The *niabat* is famous for its *chabar* grass on which horses thrive particularly well.

Cows, camels, and bullocks constitute the agricultural stock. The number of horses may be estimated at 100.

After the decay of Sheikhrāj, Uthal is said to have been founded some 214 years ago by one Murīd, a chief of the Burra tribe. A *sanad* is still extant stating that Jām Dīnār Gunga induced Murīd to come down from the hills and undertake this enterprise. It is said that the revenue-free grants of the Burras and other tribes of Uthal date from this period.

UTHAL
TOWN.

It is a collection of some 250 houses standing in an open plain and built of mud and wood. The population is 1,475, including 497 Hindus. The bazar contains some sixty shops and is covered. The houses are made of roughly hewn logs into which are let uprights at intervals of about a foot. These are connected by short pieces of wood and the interstices are filled with wet earth both inside and outside. The roofs are flat and the *bāgīrs* or windsails in them facing south-west provide both light and air. Indeed the absence of windows is very remarkable.

There are three mosques, that known as the Jāmi Masjid was built by Jām Mīr Khān. There is a school containing about 50 boys.

The *niabat* building includes a post office and *thāna*. There is a rest-house for Europeans on the south of the town. The water-supply is from wells and is of good quality.

The imports consist chiefly of cloth and rice and the exports of oilseed and *mung*. The trade is chiefly retail. There are a few artisans, blacksmiths, potters, etc., and the inhabitants of the district consider shoes and sandals made by the Uthal *mochis* of particularly good quality. They are generally embroidered in silk by hand.

WELPAT
niábat.General
aspects.

The Welpat *niábat* is the most northerly of all *niábats* in Las Béla. It is surrounded on the north, east and west by hills, on the east it includes the western slopes of the Mor hills. The boundaries have never been defined. That on the north is disputed between the Las Béla State and the Méngal and Bízanjau tribes of the Jhalawán country, the State claiming that the boundary runs from the Kanrách pass to the Bárán or Bárah pass. On the west the lower slopes of the Hála Range form the boundary, whilst on the east the watershed of the Mor hills divides the Welpat *niábat* from Kanrách. To the south lie the *niábats* of Sheh-Liári and Uthal which are divided from Welpat by an imaginary line running from west to east, some two miles south of Mángia to a point a little south of Pír Tiára whence it extends along the Pipráni torrent to Gora at the foot of the Mor hills.

With the exceptions of the slopes of the Mor hills, the *niábat* consists of a level plain sloping gently from north to south, the highest point in the cultivated area being Bakhshu Bhét, 800 feet above sea level, and the lowest Mángia, 190 feet. The centre of the *niábat* is well cultivated. Between Mángia, Pír Tiára and Gador there is a good deal of jungle. On the east and west, the prevailing features are stony tracts covered with *kandéeri* (*Alhagi maurorum*, the camel thorn) and *cactus*.

Hills.

As has been already mentioned, the possession of the mountainous country to the north is disputed and the only hill range which need be mentioned here is the Mor hills whose north-western slopes are included in the *niábat*. A full description of the Mor hills has been given elsewhere. In the Welpat *niábat* its highest points are Kihár 4,228 feet and Junrcr 4,671 feet. The range is crossed by passes of the same name.

Rivers.

The Poráli is the principal river flowing through the *niábat*. Its tributary, the Kud, joins it a mile or two west of Gador under the name of the Kánki. The Kullari and Gajri, which have their source in the Mor hills, are also worthy

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niábat.

of mention. The Poráli has a permanent flow of water at Welpat proper and the Kud near Már Gadráni, but the Kullari and Gajri are merely mountain torrents. The Unaro and Naragare channels taking off from the Poráli and irrigating considerable areas with flood water. The town of Béla lies on the banks of the latter stream.

The soil is generally good and produces fine crops. It consists, for the most part, of loam lying on a stony strata. It needs no manuring as the silt brought down by the river floods is constantly adding new organic matter to the surface and increasing its productiveness.

Soil.

The climate of Welpat is, on the whole, hotter than that of other *niábats* of the State which lie nearer the sea coast. In summer the heat is excessive, the day temperature varying from 108° to 118° F. To catch the sea breeze, nearly all houses are provided with windsails made of wattle and mud, which conduct the breeze into the interior of the houses.

Climate.

At the time of the ripening of the *kharrif* crop, i.e., in October, much malarial fever is prevalent; and in winter pneumonia occurs, often causing considerable mortality. At this time of the year the day temperature varies from 76° to 58° F.

The chief artery of communication in the *niábat* is the high road running from Uthal through Pír Tiára to Béla. This eventually continues as a track to Bakhshu Bhét and thereafter by the Kohán Wát to Wad. There is no other made road, but tracks fit for camel transport traverse the country in different directions. Among the more important are that crossing the Junrér pass to Kanrách on the east and the road running westward to the Jháotak and on to Kolwa and Makrán. Another track runs via Gador to Mán-gia and eventually to Sheh and Liári.

Communica-
tions.

The *niábat* is in charge of a *naib* who lives at Welpat proper. He is assisted by a *patwári* and has under his orders 8 *Fauj Lási* sepoyes and 14 *fasli* sepoyes. The *naib* of

Administra-
tion.

WELPAT
niábat.

Welpat *niábat* is chiefly a revenue officer and is in charge of the distribution of the permanent irrigation water. In executing these duties he is subordinate to the tahsildár. He is also responsible for the care of cattle pounds, but does not exercise any criminal or civil powers. Revenue collections in grain are taken direct to the tahsildár of Béla. Transit dues (*sung*) are collected at Béla, *thána* Thappi, in the north of the *niábat*, and at Náka Jhau on the road from Kolwa. The Jám and the Wazir generally dispose of criminal and civil cases from this area. The sepoys of the Béla *thána* also assist in the general arrangement for the security of the country.

Population.

The population of Welpat may be estimated at about 15,600 souls; 8,200 males and 7,400 females. A feature of the population is the number of Bráhúi nomads who have migrated to the head of the Welpat plain and are now gradually settling down as cultivators. They are principally Bizanjas and Méngals; and in 1901 numbered about 3,200. The Rújhas are the most numerous indigenous tribe in the *niábat*. They number nearly 3,700 souls and are the best cultivators in the State. Next in numbers are the Gadras, who are servile dependants. Jámots are also numerous. The Siháns and Gadors may also be mentioned. All the Hindus live in Béla.

A distinguishing feature of Welpat is the number of mud-built villages which characterise the landscape. In other parts of the State the inhabitants live, for the most part, in mat huts. There are 25 permanent villages in the *niábat*.

Land.

Owing to the facilities for irrigation afforded by the flood and permanent water of the Poráli river, the Welpat *niábat* is the most fertile in the State, and is, on the whole, well cultivated. For revenue purposes, it is divided into 19 villages, locally known as *dhoras*. The most important of these areas are Welpat proper, Kishári, Káthor, Narag, Sinjári, Unaro, and Dhanda. The whole of Kishári, the east of Welpat proper, and the little village of Kanar are the only

villages possessing permanent irrigation. There is a single *kārés* near Kanar, the water of which joins with that of the Poráli before irrigating Kanar. The remainder of the land depends almost entirely on floods from the Poráli for its cultivation and on the numerous hill torrents which pour down from the surrounding hills. There is a little well cultivation with Persian wheels and the proximity of the water to the surface augurs well for its extension.

The greater portion of the land is subject to the payment of revenue in the shape of either one-third or one-fourth of the produce. The Jám possesses private lands at Kanar, Welpat proper, and Kishári, which are cultivated by tenants, half the produce being paid to the Jám. The revenue-free grants are insignificant and are held chiefly by Jámots, Saiads, Sháhoks, and Rúujhas.

The total revenue of the *nībat*, excluding transit dues (*suug*), amounts to about Rs. 4,700 per annum.

The principal crop of the year is the *kharif* or *vas* as it is locally called. This crop consists chiefly of *juári* and *mung*; some sesame and cotton are also sown. Rice is cultivated on land subject to permanent irrigation. The principal *rabi* or *vindo* crop is mustard (*sarik*); some little coriander is also produced. The agricultural stock consists of bullocks and a few sheep and goats. Camels are kept but are not so numerous as in some other *nībats*.

There is more tree growth in Welpat than elsewhere in the State. The trees are chiefly *babúl* (*acacia*).

Among garden crops may be mentioned a considerable cultivation of onions. Spinach, radishes and brinjals, etc., are also grown for sale in Béla; also sugarcane, known locally as *kumind*. The Jám possesses three gardens, all of which lie to the north of Béla, at Sinjári, Welpat proper and Kishári. That at Sinjári is the largest and the only one containing flowers. The fruit trees consist of mangoes, dates, olives, *jámbun*, tamarinds and plantains. In the Sinjári garden is the burying place of the Jám of Béla.

WELPAT
nidbat.Trade and
industry.

BELA.

Agriculture is the only industry of importance. Little trade is done outside Béla and there are no other arts or manufactures deserving mention.

Bela is the capital town of the Las Béla State and is the seat of administration. To the ancients it was known as Armáel, Armábel, or Armábil.* The exact orthography of the name cannot be established with certainty. In native histories, Béla is mentioned not merely as Béla but as Kára Béla, and it is a question, therefore, whether the modern Béla lies on the site of the ancient town or whether the ancient city is not represented by some of the other old mounds in the country, notably Khairo Kot or Khaira Béla in the Sheh-Liári nidbat. Armábel was taken by Rai Chach during his expedition to Makrán, about 631 A.D., and later on by Muhammad bin Qásim on his march from Makrán to Debal. The *Tuhfat-ul-Kirán* tells us that Thal, the Kalhora, captured Béla from the Gujars on his way from Makrán to Sind and that his son, Bahlúl, built a fort there.

In 1892, Sir Robert Sandeman died here and was buried in a little garden to the south of the town, a quiet resting place in the midst of the country for which he did so much. The tomb, which is of granite and white English marble, is placed beneath a dome erected by the Jám and is surrounded by a garden. The marble bears the inscription:—

IN LOVING MEMORY

**Colonel Sir Robert Groves Sandeman, K.C.S.I., B.S.C.,
Chief Commissioner of Baluchistan and Agent
to the Governor-General.**

Born at Perth, Scotland, 25th February, 1835.

Died at Lus Beyla, Baluchistán, 29th January, 1892.

He died, as he had lived, in the discharge of his duty.

“Fervent in spirit, serving the Lord.”

The town lies between 26° 14' N., and 66° 19' E., on lightly elevated ground on the banks of the Narag channel

*For a full description of the various names see Elliot's *History of India*, Vol. I, page 364.

leading from the Poráli river. The latter river lies at a distance of about $1\frac{1}{2}$ miles to the west. It is unwallcd and consists of some four or five hundred mud huts. The streets are tortuous, narrow and dirty. Besides the main bazar, there is a quarter known as Id Pírh lying on the west. The bazar contains about 100 shops. The Jám's palace is at the north side of the town and is enclosed by a wall with a fortified gateway. Béla is the residence of the Wazír and the tahsildár.

WRECAT
niibat.

The town contains 20 mosques, the principal of which is called the *Jámi Masjid*, and was constructed by Jám Mír Khán. The other mosques are merely uninteresting mud buildings.

There are two schools where fifty or sixty boys are educated.

The public buildings include a *Wazárat* office, tahsíl and treasury which are situated on the north-west of the town. Here there is also a post and telegraph office, and at a short distance the hospital. The jail lies to the east and the *thána* in the centre of the town. There is a furnished rest-house for Europeans on the south near the Sandeman Bâgh.

The water-supply of the town is obtained from wells.

The population numbers 4,183 and consists chiefly of Gadras, or servile dependants, and 356 Hindus. The remainder consists largely of persons in the service of the State.

The Military Police and State troops are quartered in good lines near the jail.

The arrangements for the conservancy, as well as for the protection of the town, are in the hands of a *thánadár*. Watch and ward is carried out by men known as *chaunkís*, and a party of State troops is also stationed at the *thána*.

The conservancy establishment of eight sweepers is supervised by the Hospital Assistant.

The principal import business of Béla is in cloth and rice; oilseeds, *ghí*, and wool are exported.

Among industries may be mentioned crochet work (*chik-kan kár*). Black-smiths, carpenters, potters, gold-smiths and dyers are also to be found.

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APPENDIX I.

List of Revenue, Agricultural and Shepherds' terms.

Vernacular.	Explanation.
Abhún	Ears of <i>juári</i> in which grain has formed.
Ad	Land irrigated and ready for ploughing.
Agáto	An early crop.
Bandh	A big dam.
Bann	Embankment.
Bani or Pokh	Cultivation.
Ba Síri Pokh	To sow after second ploughing.
Bát andaín	<i>Mung</i> plant when in flower.
Báziár	Tenant.
Bandhanri or dána bandi.	Appraisalment.
Bhalle	A good crop.
Bharanrín	To irrigate.
Bhiláro	To graze camels in <i>sarson</i> crop to help its growth.
Bhittar Bhanjanr	To crush clods after ploughing.
Bhui	Wages for grazing animals.
Bijjanri	Sowing seed.
Boh	<i>Juári</i> chaff.
Búri	Revenue-paying land.
Buthion	Small stalks of a <i>juári</i> crop that has been cut.

List of Revenue, Agricultural and Shepherds' terms
 —(continued).

Vernacular.	Explanation.
Charo	A small heap of <i>juári</i> chaff.
Dhakke Chhaddanr or taranr.	To harrow a field smooth after ploughing to retain moisture.
Dhalli haranr ..	To clear or winnow grain with a wooden implement.
Dhanrin ..	Land owner.
Dhago	Ox.
Dhanr	Flock.
Dharár	Shepherd.
Dhoro	A nullah.
Galain	A kind of disease which appears in the ears of <i>juári</i> , and blackens the corn and renders it tasteless.
Ganar badhain ..	<i>Sarson</i> , of which the stalks have formed.
Ganji	A large heap of <i>juári</i> stalks.
Gaun	A cow.
Ghato	A ram.
Gitto	<i>Juári</i> , the ears of which have formed, but are not visible.
Goram	A herd of cows.
Guár	Cowherd.
Guri badhain ..	<i>Juári</i> crop in which stalks have formed.
Hári	A ploughman.
Har Jotanr, Har kánhanr, or khéranr.	To plough.
Hék siri pokh ..	To sow after first ploughing.

List of Revenue, Agricultural and Shepherds' terms
—(continued).

Vernacular.	Explanation.
Hullér or moraur ..	Treading the ears of corn by bullocks.
Inám	Revenue-free land.
Jat	A camel-man.
Jué	Grazing ground.
Kada	Dry stalks of <i>mung</i> .
Kanduh	A share set apart for a pair of bullocks.
Kánrín	A kind of <i>juári</i> , the corn of which is black.
Káro pánri	Perennial water.
Katangar	Ears of <i>juári</i> from which grain has been extracted.
Kérág	A mixed flock but containing more goats than sheep.
Khand or Nír	A hole made in an embankment by water.
Kharja badhaín	Young green <i>sarson</i> clinging to the ground.
Kharia andain or Ghundi badhaín.	<i>Mung</i> plant when sprouting.
Kharo	Threshing heap.
Khas	A kind of disease in the <i>mung</i> crop by which it grows to a full size, but no pods form.
Kirhi	Dam thrown partially across a stream.
Kutti	<i>Mung</i> chaff.
Láb	Harvesting.
Ladháranr	To clear land of shrubs.

List of Revenue, Agricultural and Shepherds' terms.

—(continued).

Vernaculars.	Explanation.
Lái	Wages paid to reapers.
Lassi thi	The state of <i>sarson</i> when the flower has fallen off.
Láyáro	Reaper.
Luranr	Weeding.
Luro páñri	Flood water.
Mahoo-au	A kind of <i>sarson</i> disease when insects appear in the pods and destroy the grain.
Malánri	Second watering after sprouting.
Mihár	One who looks after buffaloes.
Mund	Sowing and harvesting seasons of the rain crops.
Or-bharyáin	When the crop is as high as the ridges of a furrow.
Orh	Second reaping of <i>juári</i> .
Fachhato	A late crop.
Pakki	Ripe.
Pakko abhún	Ripe ears of <i>juári</i> .
Pán to gatti	Embankment put in a channel to raise the water to the surface of the land.
Pakhyaro	A labourer specially appointed to scare birds.
Pharat	The ears of <i>mung</i> or <i>sarson</i> from which grain has been extracted.
Pharajun	Pods of <i>mung</i> .
Pháto gitto	<i>Juári</i> , the ears of which have formed and are visible.

List of Revenue, Agricultural and Shepherds' terms
—(concluded).

Vernacular.	Explanation.
Pokhanr ..	Sowing seed.
Ráh	Heap of clean grain.
Rakh	A water channel.
Rakhwál ..	A crop watcher.
Rédhág	Flock of sheep.
Ridh	Sheep.
Uthalai Pokhanr ..	To sow seed a second time in the same moist ground if the first seed fails to germinate.
Vas	<i>Kharif</i> crop.
Vándo	<i>Rabi</i> crop.
Vag	A herd of camels.
Var	Full-sized <i>juári</i> crop.
Vathánr ..	Open ground where cattle are folded at night.
Wakhár.. ..	Granary.
Wár	A thorny enclosure around the field.

APPENDIX II.—PRINCIPAL ROUTES IN LAS BELA.

Route I—Karáchi to Sonmiáni and Béla.

Stages.	Intermediate distance in miles.	Total distance in miles.	Side paths.	Remarks.
Karáchi to Hab Chauki (R.H.)	16	16	(1) To Loharáni Lang and Levy Tracts. (2) To Gadáni and Kund.	This path joins the main Hab river route through the Levy Tracts. The path to Kund follows the right bank of the Hab river. That to Gadáni turns off at the point where the telegraph line crosses the Hab.
Náka Khá-rari (R.H.)	19	35	(1) To Mérowári Chauki (8m. thence over the Amiri, Háji Lakar or Paboni pass. (2) To Uthal.	This path is little used. The Paboni affords the best crossing of the hills. This is a short cut to Uthal and an easy road. The stages are Khurkéro (16m.), Drigo (11m.) and Uthal (14m.). There is water from wells at both Khurkéro and Drigo, but that at the latter place is indiffer-ent. There are shops at Bála near Khurkéro.
Miáni or Sonmiáni (R.H.)	15	50	(1) To Ormara via Liári and Hingláj (see Hingláj-Ormara road). (2) To Pushtáb. There is one stage at Bála or Band-Windar (5m.). Road good for camels (3) To Sheikhráj via Phát. A good path.	There exists a well at Phát, between Liári and Miáni 9 miles from Liári and one mile north of the road.

NOTE.—The distances given have been obtained by measurement from the routes as shown on the Survey of India maps.

Route I—Karachi to Sonmiāni and Béla—(contd.)

Stages.	Intermediate distance in miles.	Total distance in miles.	Side paths.	Remarks.
Sheikhrāj	18	68	...	<i>En route</i> from a place near the Wingoi river a path goes to Uthal via Buhār and Pír Sawāi. There is water at both places.
Uthal (R.II.)	12	80	To Khārari Naka or Paboni Pass. (2) To Sheh (14m.). (3) To Liāri (12m.). (4) To Kanrāch ... (5) To Shāh Bilāwal and Sārūna (see caravan route No. II).	For road to Khārari <i>vide</i> No. 2 above. At Drigo the road divides and tends eastwards to the Paboni pass. Halting places at Band-Windar (17m.), Mohbār river (12m.). This path is liable to be stopped by floods in the Titian branch of the Porāli river. The path crosses the Titian Band. This is a difficult road, by the Khārari river. The first halting place is Pír Kumbura whence path winds between mountains in the river bed.
Uthal Wai-āra.	18½	98½	...	From Pír Māngia, five miles north of Uthal, a fair weather trade road takes off to Pír Tiāra, where it again joins the main road.
Pír Tiāra	8	106½	To Kanrāch ...	A bad road for loading animals via Lak Kihār.
Béla (R.II.)	10	116½	...	At Gador this is joined by the track from Liāri (<i>vide</i> Hinglāj-Ormāra route).

Route I—Karachi to Sonmiáni and Béla—(concl'd.)

Stages.	Intermediate distance in miles.	Total distance in miles.	Side paths.	Remarks.
			<p>(1) Jháu Lak ...</p> <p>(2) To Kanrách (<i>vide</i> caravan route No. III).</p> <p>(3) Béla to Wad and Kalát via Bárán Lak (<i>vide Jhalu-wán Gazetteer.</i>)</p> <p>(4) Béla to Liári and Miáni (<i>vide</i> Hing-láj-Ormara road).</p>	<p>(1) Halting place at Náka Jháu where there are wells. The road is good to the top of the pass, and was made in 1888 by Rai Bahádur Hittu Rám.</p>

GENERAL DESCRIPTION.

The first stage of this road lies in the Karachi District. The portion in Las Béla was made in 1888 under the orders of R. B. Hittu Rám. It is about 7 feet wide and unbridged. Its importance is due to the fact that it is the main route between Karachi and the capital of the State. It constitutes also a continuation of the main route from Kalát to Wad and Béla. Bullock carts have been taken along it, but the usual mode of progression is by camel or horse for both which animals it is suitable. Between Hab Chauki and Khárari Náka the road passes over low hills which are sandy and seamed with water courses. Lak Bidok presents no difficulties. Floods constitute the principal difficulty on the road as the Hab, Windar and Khárari have to be crossed. That first named sometimes remains in flood for several days, especially in summer.

Water is plentiful at all stages, but is brackish at Miáni and Sheikhráj. There are shops at all stages except Waiára and Tiára. There are sweepers and chaukidárs at all the rest houses. There is no shelter at Sheikhráj, Waiára and Tiára.

Fodder is obtainable only at Uthal and Béla. For a supply at other places, notice to the local authorities is necessary. A small quantity of wood is procurable at all stages. Milk is procurable at Miáni, Uthal and Béla and meat at Béla. Line riders of the Indo-European Telegraph Department are stationed at Bawáni, Lak Bidok, Amb, Miáni or Sonmiáni, Mén-dhiári, Sheikhráj, and Babián.

HINGLĀJ-ORMARA ROAD.

Route II—Miáni to Liári, Hinglāj, Ormāra and Kalmat.

Stages.	Intermediate distance in miles.	Total distance in miles.	Side paths.	Remarks.
Miáni to Phát.	13	13	(1) To Sheikhrāj (4m). (2) <i>Thána</i> Kán Barár or Kandéwári.	This is a short cut usually followed by pilgrims, to the Hinglāj shrine. The intermediate stages are Budho, and Chárr (or Charáni) river. Water is obtained from wells dug in the river beds at these places, and there is a little fuel but no other supplies.
Liári ...	8	21	(1) To Sheikhrāj (5 m.). (2) To Uthal via Titián Band (15m). (3) To Gágu (9 m.). (4) To Sheh and Béla.	Sheh is ten miles and the other halting stages are Mángia. (10 m.) and Béla (8 m.). There is a shop at Sheh and water and wood are procurable. After rain this track is impassable.
Rólu ...	8	29	...	
Kandéwári or <i>Thána</i> Kán Barár.	21	50	(1) To Miáni, see stage No. 1 above.	A halt may be made at Nakti (10 m.) instead of at Kán Barár or Kandéwári. From Nakti a road runs to Béla via Daria Khán and another via Sheh. The latter is the usual route followed by persons going from Ormāra to Béla.
Phor River...	9	59	...	
Sangal ...	17	76	(1) To Kuchli Bandar.	Pilgrims en route from Phor river to Sangal generally make a detour to the Chandra Gup or Butan on the south of the road.

Route II—Miáni to Liári, Hingláj, Ormára and Kalmat.

Stages.	Intermediate distance in miles.	Total distance in miles.	Side paths.	Remarks.
Agor ...	13	89	(1) To Hingláj ...	Hingláj is about 12 miles from Agor. Caravans bound for Hingláj generally halt at Agor and take a few camels for conveyance of their party up the Hingol river to the point from which the Hingol hill is ascended.
			(2) To Kund and Hingol Bandar.	This is a path fit for loading camels.
			(3) To Jháu.	
			(4) To Chambur in Kolwa.	
			(5) To Ormára via Harián river.	This track is seldom or never now used.
Kundrách ...	4	93		
Malán ...	9	102		
Buzi Iak or Jaki.	7	109		
Sarbatt ...	13	122		
Ballara ...	9	131		
Ormára ...	23	154	To Chambur Kalát in Kolwa.	
Garúki ...	18	172		
Basol ...	8	180		
Kalmat ...	13	193		

GENERAL DESCRIPTION.

This is only a track and is chiefly used by pilgrims to Hingláj. The telegraph officials in charge of the Indo-European line also traverse it. As far as Agor, it is the route which was probably followed by Alexander after leaving the Indus valley and local tradition asserts that Muhammad bin Quásim and the Arab invaders traversed it on their way to India.

From Miáni to Agor and from Ballara to Ormára the path passes through open country. Mud swamps are traversed between Miáni and Phor; between Phor and Agor

the ground is sandy, as it is also west of Ballara. From Agor to Ballara the going is through hills and the Buzi Lak and Haran Rahi (Ass's path) are crossed. The Buzi pass has been made fit for animals of burden by the Indo-European telegraph officials.

The rivers crossed are the Poráli, Phor, Hingol, and Manéji. When in flood these rivers prevent all progress. Rain also renders the going throughout all the eastern portion of the route difficult. The water at all places, except Agor, Jaki and Sarbatt, is obtained from wells which would have to be deepened for a large party. Except at Agor the quality everywhere is indifferent.

The only place at which fodder is procurable without notice is Liári; fuel and all kinds of supplies can also be procured at this place. Small quantities of fuel in the shape of bushes and tamarisk can be obtained in the vicinity of all stages. As there are shops only at Liári, Ormára and Sangal, the latter a small one, supplies of all kinds have to be carried.

Liári and Ormára are the headquarters of *niúbats*. There are *thánas* at these places and also Kán Barár or Kandéwári. Line-riders of the Indo-European Telegraph Department are stationed at all stages except Phát and Agor and also at Nakti, Hadiwári, and Bhal.

SHAH BILAWAL ROAD.

Route III—Uthal to Sháh Biláwal and Sárúna.

Stages.	Intermediate distance in miles.	Total distance in miles.	Side paths.	Remarks.
* Uthal to Dhírjo.	3	3	...	
Naran ...	12	15	...	The halting place lies to the south of the Naran pass which is passed <i>en route</i> .
Sánd River...	8	23	...	The halting place is about a mile above the junction of the Sánd River with the Windar
			(1) To Karachi via Paboni pass.	For both these routes see Route IV, Kanrách Road.
			(2) To Kanrách and Béla.	
			(3) To Miáni via Pushtáb.	This road follows the Windar River. Halting places at Pushtáb (16m.) and Béla (14m). Thence to Miáni 14 miles.
Sháh Biláwal or Sheh Bilál.	9	32	(1) To Karachi via Amiri thána. (2) To Hínidán via Saur.	See Hab River route No. IV.
Shatrákli Nak.	15	47	...	A path leads to Kangúrú from a point about three miles north of Shah Biláwal.
Khárdaghár.	8	55	(1) To Wad via the Sámotri R.	For details see <i>Jhalawán Gazetteer</i> .
Sárúna thána	10	65	...	For details of routes to and from Sárúna see Hab River route in this volume and also the <i>Jhalawán Gazetteer</i> .

* For route to Uthal see Route I, Béla Road.

GENERAL DESCRIPTION.

This is the main artery of communication running from west to east in the Las Béla State. Uthal lies on the main Béla road and is, therefore, easily reached.

Between Uthal and Sárúna there are three passes, the Naran pass over the Mor hills, the Ghar pass near Shah Biláwal over the Pab Range and the Zén pass over the Chápár hill between Khardaghár and the Sárúna Valley. All three passes are traversable by laden camels.

The going in a few places is slippery for horses, but is not otherwise difficult. There are good springs with a plentiful supply of water at Dhirjo, Naran, Sánd, Shah Biláwal and Khardaghár and water in the Sámotri at Shutrakh Nak. Fuel is procurable at all stages, but should be collected beforehand for large parties. In ordinary years, hill grass can be collected as fodder at short notice. In dry years, a sufficient supply of fodder would be a difficulty. There are no shops *en route* but there is one at Kantúra near Shah Biláwal.

Floods in the Windar and Sámotri rivers are liable to make the crossings of these impassable for short periods.

Route IV—Levy Tracts or Hub River Route (*Pathánwál*)
Karáchi to Himidán, Lak Phúsi and Khuzdár.

Stages.	Intermediate distance in miles.	Total distance in miles.	Side paths.	Remarks.
Karachi to Mangah-pir or Mag-gurpir.	10	10	...	
Lang Loharáni.	10	20	(1) To Hab Chauki (<i>vide</i> Route I). (2) To Uthal via Kuráro pass. (3) To Sháh Biláwal via Amiri <i>thána</i> .	The first two stages lie in the Karachi District but at Lang Loharáni camp may be pitched either in British territory or across the Hab River in the Levy Tracts. This is a footpath only. Stages at Mohbár river, Windar river and Drigo.
Kíla ...	6	26		
Dínga ...	9	35	(1) To Sháh Biláwal via Amiri.	
Himidán ...	13	48	(1) To Sháh Biláwal via Saur.	
Ladauk ...	10	58		
Duréji ...	11	69	(1) To Sehván.	
Díwána ...	14	83	(1) To Sárúna ...	The track goes via Ari Pir. It is passable for laden camels, but the ascent over the Khúni hills presents some difficulty.
Kotíro ...	17	100	(2) To Tando Rahím Khán via Bahlur. (1) To Sehván and Dádu Stations N. W. Railway, via Musáfari Lak and Tando Rahím Khán (2) To Sárúna <i>thána</i> via Trépori pass.	An easy road. For roads to and from Sárúna see <i>Jhalawán Gazetteer</i> .
Jabal Khán-ká-got.	16	116	(1) To Tando Rahím Khán via Lak Rohél	
Lak Phúsi <i>thána</i> ...	9	125	(1) To Tando Rahím Khán via Lak Phúsi. (2) To Khuzdár via Máhri, and the Khidrání country.	For details of the route see <i>Jhalawán Gazetteer</i> .

GENERAL DESCRIPTION.

This route was at one time much used by caravans traveling from Kandahár, Kalát and Khuzdár to the coast, and hence it became known to the inhabitants of the Levy Tracts as the Patháni Wát (the Pathán road). Owing, however, to the popularity of Miáni or Sonmiáni as a seaport in former days, this route never appears to have been able to compete with the Kohán Wát, the route which ran from Miáni to Wad, Kalát and thence to Kandahár.

The road after passing Lak Phusi enters the Jhalawán country and a full description of it will be found in the Gazetteer of that district.

Since the construction of the North Western Railway in Sind and the advent of the *Pax Britannica*, much of the traffic in *ghí*, wool and dwarf palm (*jísh*) which formerly passed down the valley of the Hab from the grazing grounds of the Pab Range to Karaclí, has been diverted eastwards towards Sind, passing over Lak Phúsi, Lak Rohél and Lak Garré to Tando Rahím Khán and other marts.

Up to Lak Phúsi, the Levy Tracts route may be described as easily practicable for loaded animals. The crossing of the Hab river at Lang Loharáni is easy, but liable to be stopped by floods. The country between Lang Loharáni and Hinidán is a good deal cut up by ravines, which, however, are not difficult to negotiate. Between Dinga and Hinidán, the Hab has to be crossed three times. North of Hinidán the road leaves the Hab and skirts the Hamligh hill, but again joins the river near Duréji *thána*. From here to Lak Phusi *thána* there are no difficulties.

Near Divána *thána* a route of some importance goes via Ari Pir to the Sárúna valley and at Kotíro a cross road from Sárúna and the hill country between Sárúna and Wad crosses the Trépori and Muséfari passes and goes to Tando Rahím Khán in Sind via Lak Garré. This route is much frequented and the number of camels passing along it is reckoned locally at about a thousand a month. Another important side route to and from Sind runs via Lak Phúsi and much of the traffic

from Sind to Wad passes by this road and onward through Ujatho and Máhri.

In dry seasons, fodder would be a difficulty for large parties, but in ordinary years fuel and fodder are abundant. No other supplies are obtainable except at Mangah Pír and Bahlur near Diwána *thína* so it is advisable to carry them. Water is obtainable in plenty from pools in the river at all places except Kotíro where it sometimes runs short in the hot weather.

The portion of the route from Lang Loharáni to Dinga lies in the Bandija country crossing the Hab, the Bikkak and Chhutta country is traversed up to Duréji, Diwána and Kotíro lie in the Bárija and Jamáli country and northward the route traverses the Khidrání country. The latter are a branch of the Zahri tribe of Kalát.

**APPENDIX III.—SCHEDULE OF TRANSIT
DUES LEVIED IN THE STATE.**

Articles.	Rate.	Remarks.
	Rs. a. p.	
I.—Sung levied on exports.		
<i>(a) From Béla to Karáchi.</i>		
<i>Sarshaf</i> (mustard)	6 0 0	Per <i>dungi</i> .*
<i>Juári</i> and <i>mung</i>	2 12 0	Do.
Sesame (<i>tirr</i>)	4 12 0	Do.
<i>Sákar</i>	2 0 0	Do.
<i>Ghi</i> , honey and oil†	0 12 0	Per maund.
Wool	0 10 0	Do.
Oil-cakes, cotton-pods and onions.	0 2 6	Do.
Bones	0 2 0	Do.
Water-melons	0 3 0	Per camel load.
Melons, yarn, cotton, gum, antimony, <i>mari jowál</i> , <i>gugal</i> (bellium), vessels (old) and sundries.	0 1 6	Per rupee <i>ad valorem</i>
<i>Khár</i>	0 4 0	Per camel load.
Do.	0 2 0	Per donkey load.
Ashes	0 3 0	Per camel load.
Cow hide, large	0 3 0	Per piece.
Do. small	0 1 6	Do.
Goat hide, large	0 2 0	Do.
Do. small	0 1 0	Do.
Sheep hide, large	0 1 0	Do.
Do. small	0 0 6	Do.

* A *dungi* weighs about 15 maunds.

† Same duty is charged on these articles when exported from Béla to Jháu and Khuráshu.

Articles.	Rate.			Remarks.
	Rs.	a.	P.	
Camel, horse, bullock, mule and donkey—On sale of.	0	0	6	Per rupee <i>ad valorem</i> .
Sheep or goat Do. ...	0	2	0	Per head.
Kids and lambs ...	0	1	0	Do.
(b) Exports from Las Béla State to Karáchi via Kaarách.				
Wool ...	2	0	0	Per camel load.
<i>Ghi</i> ...	2	4	0	Per maund.
Wool ...	1	0	0	} Per camel load. Exported from Anéji and Wad through Las Béla State.
<i>Ghi</i> ...	1	0	0	
Cow hide, large ...	0	3	0	Per piece.
Do. small ...	0	1	6	Do.
Goat hide, large ...	0	2	0	Do.
Do. small ...	0	1	0	Do.
Sheep hide, large ...	0	1	0	Do.
Do. small ...	0	0	6	Do.
Sheep and goats ...	0	2	0	Per head.
Lambs and kids ...	0	1	0	Do.
(c) Exports from Baráti to Béla, Útlal, Sonmiáni and Liári.				
<i>Ghi</i> , honey and oil ...	1	8	0	Per maund.
(d) Exports from the town of Béla to other places in the State.				
Tobacco, piece-goods, grain, oil-cakes, cotton-pods, onions and sundries.	0	0	6	Per rupee <i>ad valorem</i> .
(e) Exports from Béla to Poráli and Laksar.				
Piece-goods ...	1	0	0	Per cent <i>ad valorem</i> .
Grain ...	0	0	6	Per rupee Do.
Oil ...	1	8	0	Per maund.
Liquors ...	5	0	0	Do.

Articles.	Rate.			Remarks.
	Rs.	a.	p.	
Sundries	0	0	6	Per rupee <i>ad valorem</i> .
II.— <i>Sung</i> levied on imports.				
(a) From Karáchi to Béla.				
Intoxicating drugs	15	0	0	Per cent <i>ad valorem</i> .
Liquors	31	8	0	Per maund.
Sundries, dates, etc.	10	0	0	Per cent <i>ad valorem</i> .
Grain	6	4	0	Do.
Cotton piece-goods and silk	5	0	0	Do.
Tobacco (black)	4	0	0	Per maund.
Tobacco (Mastung)	3	0	0	Do.
Snuff	20	0	0	Do.
Dates imported by sea	7	8	0	Per cent <i>ad valorem</i> .
(b) Imports from Karáchi into Las Béla State via Kan- rách.				
Piece-goods	5	0	0	Per Do. <i>ad valorem</i> .
Grain	6	4	0	Do.
Dates and sundries	10	0	0	Do.
Tobacco (black)	4	0	0	Per maund.
Tobacco (Mastung)	3	0	0	Do.
(c) Imports from Karáchi via Kanrách, re-exported to Khurásán, Anéji and Wad.				
Piece-goods, dates and sundries	2	8	0	Per camel load.
(d) Imports from Karáchi on exportation to Khurásán Gura, Poráli, Wad and Nál.				
Piece-goods and silk	2	8	0	Do.
Sundries	1	0	0	Do.

Articles.	Rate.	Remarks.
	Rs. a. p.	
(e) Imports from Karáchi, on re-exportation to Jháu, Mashkai, Kolwa, Panjgúr, Kéeh, etc.		
Piece-goods, tobacco and sundries.	3 0 0	Per cent <i>ad valorem</i> .
(f) Imports from Khurásán, on exportation to Karáchi.		
Wool	0 2 0	Per maund.
<i>Ghi</i> and honey	1 0 0	Per camel load.
<i>Jowál, mari</i> and sundries ...	0 1 6	Per rupee <i>ad valorem</i> .
(g) Imports from Jháu, Kolwa, Panjgúr, Kéeh, Barári, Kud and Khurásán, etc., into the State.		
Wheat, barley and rice (<i>chokha sári</i>).	0 1 0	Per rupee <i>ad valorem</i> .
Tobacco	3 0 0	Per maund.
Pomegranates, seeds or rind ...	0 1 6	Per rupee <i>ad valorem</i> .
Dates in <i>pát</i>	0 2 6	Per <i>pát</i> .
Dates in <i>humb</i> and other kinds not in <i>páts</i> .	0 1 6	Per rupee <i>ad valorem</i> .
Dates	0 8 0	Per camel load.
Do.	0 4 0	Per donkey load.
<i>Jowál</i> and <i>mari</i>	0 1 6	Per rupee <i>ad valorem</i> .
Melons and water-melons ...	0 3 0	Per camel load.
<i>Ghi</i> and honey	1 8 0	Per maund.
<i>Khár</i>	0 4 0	Per camel load.
Do.	0 2 0	Per donkey load.
Bones	0 2 0	Per maund.
Intoxicating drugs	15 0 0	Per cent <i>ad valorem</i> .
Liquors	0 12 0	Per bottle.
Antimony, gum, <i>gugal</i> (bdellium), sundries.	0 1 6	Per rupee <i>ad valorem</i> .
Cow-hide, large	0 3 0	Per piece.
Do. small	0 1 6	Do.

Articles.	Rate.			Remarks.
	Rs.	a	p.	
Goat-hide, large	0	2	0	Per piece.
Do. small	0	1	0	Do.
Sheep-hide, large	0	1	0	Do.
Do. small... ..	0	0	6	Do.
Camel, horse, mule, donkey and buffalo. On sale of -	0	0	6	Per rupee <i>ad valorem</i> .
Sheep and goat—Do.	0	2	0	Per head.
Do. young	0	1	0	Do.
(b) Imports from Poráli, Lak-sar and Gura on exportation to Karáchi.				
Wool	0	10	0	Per maund.
<i>Ghi</i> and honey	2	4	0	Do.
<i>Jowál, mari</i> , gum and anti-mony.	0	1	6	Per rupee <i>ad valorem</i> .
Bones	0	2	0	Per maund.
Sheep and goats, young	0	1	0	Per head.
Sheep and goats	0	2	0	Do.
Mattings	0	1	0	Per rupee <i>ad valorem</i> .
Cow hide, large	0	3	0	Per piece
Do. small	0	1	6	Do.
Goat hide, large	0	2	0	Do.
Do. small	0	1	0	Do.
Sheep hide, large	0	1	0	Do.
Do. small	0	0	6	Do.
(i) Imports from Jhán on exportation to Karáchi.				
Wool, <i>ghi</i> and grain	3	0	0	Per cent <i>ad valorem</i> .
(On all other articles <i>sung</i> is levied at the Bóla rates.)				

Articles.	Rate.	Remarks.
III.—Rates of <i>sung</i> prevalent in the Levy Tracts.	Rs. a. p.	
Wool	1 0 0	Per camel load.
Live stock (goats leaving the <i>illāqa</i> for sale).	1 0 0	Per herd of 20.
Piece-goods and sundries ...	0 5 0	Per camel load.
Grain	0 4 0	Do.
Fuel	0 1 0	Do.
Green wood	0 2 0	Do.
Mustard	0 6 0	Do.
Wood from Kalāt territory ...	0 6 0	Do.
Grass	0 8 0	Do.
Honey	1 8 0	Per maund.
<i>Gugal</i> (bdellium)	0 8 0	Do.
Wool from Wad and Khurāsān	0 5 0	Per camel load.
<i>Mung</i>	0 4 0	Do.
Sesame (<i>tirr</i>)	0 4 0	Do.
Sacks	0 0 6	Per piece.
Cow-hide	0 4 0	Do.
Goat-hide	0 0 6	Do.
Sheep-hide	0 0 3	Do.
Camel. On sale of— ...	1 0 0	Per head.
Horse— Do.	1 0 0	Do.
Bullock or cow. On sale of—	0 8 0	Do.
Donkey	0 4 0	Do.
IV.— <i>Sung</i> levied at Ormāra.		
A.—IMPORTS.		
(i) Imports by land.		
Tobacco	3 12 0	Per maund

Articles.	Rate.	Remarks.
Dates and grain from Kéch, Panjgúr and Kolwa.	Rs. a. p. 0 8 0	Per camel load. This consists of 2 annas paid to the State and 6 annas per load paid to the contractor.
Dates from Panjgúr ...	0 4 0	Per donkey load. A caravan consisting of not less than 4 donkeys pays 4 annas per load extra as <i>náibi</i> .
Liquors	0 4 0	Per bottle.
Dwarf palm leaves ...	...	1 bundle per camel load.
Salt	0 2 0	Per bag.
Sundries consisting of melons, water-melons, dwarf palm and dwarf palm fruit and wild berries.	...	One tenth in kind.
Imports from Karáchi, Bombay and other places.	2 8 0	Per cent <i>ad valorem</i> . Rs. 31-4-0 per cent are added to the original value of goods and duty is levied on the total.
Imports into Ormára intended for re-exportation to Kolwa and other adjoining districts.	1 0 0	Do. Do.
On all goods imported by Méd and Baloch traders	5 0 0	Per cent <i>ad valorem</i> .
(ii) Imports by sea.		
Imports from foreign countries.	5 0 0	Per cent <i>ad valorem</i> on the market value of goods.
Grain imported by Méd and Baloch traders:—		
Rice (<i>bilam</i> and <i>sanchu</i>) ...	0 8 0	Per bag.
Do. (<i>baháwali</i> and red) ...	0 6 0	Do.
B.—EXPORTS.		
Exports by traders to foreign countries.	2 8 0	Per cent <i>ad valorem</i> on value of goods calculated at rates given in the annexed schedule.
Export by Méd and Baloch traders.	5 0 0	Per cent <i>ad valorem</i> .
Fish, purchased in Ormára and exported to Panjgúr, Kolwá, Jháu, etc.	0 10 0	Per camel load.

Articles.	Rate.	Remarks.
	Rs. a p.	
Fish, purchased in Ormāra and exported to Panjgur, Kolwa, Jhāu, etc.	0 6 0	Per donkey load, and also 6 annas per donkey load as <i>nāibi</i> .
Goods from Kolwa and Jhāu imported into Ormāra and re-exported.	1 8 0	Per cent <i>ad valorem</i> on value of goods calculated at rates given in the annexed schedule.
Salt	2 8 0	Per cent <i>ad valorem</i> on value calculated at 8 annas per bag.
C.—PURCHASES, ETC., IN ORMARA.		
<i>Ghi</i> , purchased by traders from Méds and Baloch at Ormāra.	0 1 0	Per rupee <i>ad valorem</i> .
Wool, goat hair, gunny bags and <i>ghi</i> purchased from individuals other than traders.	0 1 0	Do. Do.
Do. do. purchased from merchants.	5 0 0	Per cent <i>ad valorem</i> . The value is calculated at the following rates: wool and goat hair at 1 anna per Ormāra maund; <i>ghi</i> Rs. 4 per Ormāra maund; and gunny bags at 1 anna per bag.
Fish, caught by Arabs on the coast.	5 8 0	On every <i>zima</i> boat. Of this Rs. 4 are paid to the contractor, 8 annas to the Méd <i>motabar</i> and 8 annas as <i>nāibi</i> .
Goods purchased by traders from the adjoining districts.	5 0 0	Per cent <i>ad valorem</i> .
Sale of salt among merchants	0 2 0	Per bag.
Fish, purchased by traders from Daman known as <i>Gāii-Wāli</i> :— (i) Purchased at the coast...	0 2 0	Per 100 fish in addition to <i>sunq</i> .
(ii) Purchased at Ormāra market.	...	Assessed at one-tenth in kind and valued at market rate plus one rupee per 100 fish. The amount is recovered in cash.

NOTE 1.—Goods re-exported to other parts of the State or to adjoining districts, are charged a further duty of 6 pies in the rupee *ad valorem*.

NOTE 2.—In addition to the prescribed rates which are levied on exports and imports, a tax (*haq i-nāka*) of Rs. 1-6-6 and Rs. 1-4-0 per cent *ad valorem* is levied on all imports and exports respectively, at Nāka Kharari, from the merchants.

Schedule of rates prevalent in Ormára for valuation of articles on which Sung is realised on exportation.

Articles.	Rate.	Remarks.
	Rs. a. p.	
Mats (<i>sadra top</i>) ...	1 12 0	Per 20 pieces.
Do. (<i>sadra nadam</i>) ...	4 0 0	Do.
Do. large (<i>sadra oth</i>) ...	7 0 0	Do.
Dwarf palm bags (<i>kapát</i>) ...	10 0 0	Per 100 bags.
<i>Kampu</i> , <i>galu</i> or <i>pishk</i> fish ...	4 0 0	Per 100 fish.
<i>Ranji</i> , <i>mushko</i> , <i>pindali</i> , <i>kun</i> , <i>bombal</i> or <i>cháncho</i> fish.	1 8 0	Do.
Rotten fish ...	7 8 0	Per bundle.
<i>Kirr</i> fish ...	15 0 0	Per 100 fish.
<i>Kara</i> or <i>soh</i> ...	7 8 0	Do.
Salmon or <i>kulyun</i> fish ...	5 0 0	Do.
<i>Pisant</i> fish ...	2 0 0	Do.
Wool ...	2 0 0	Per Ormára maund.
Goat hair ...	0 12 0	Do.
Cotton ...	0 8 0	Do.
Bones ...	0 6 0	Do.
Goat-hide ...	0 6 0	Per piece.
Cow-hide ...	2 0 0	Do.
Dwarf palm fruit ...	2 0 0	Per gunny bag.
<i>Págás</i> (fish) fins ...	5 0 0	Per Ormára maund.
<i>Ránju</i> do. fins and tail ...	10 0 0	Do.
<i>Pishk</i> do. fins ...	1 0 0	Do.
<i>Págás</i> do. tail ...	2 0 0	Do.
<i>Galú</i> do. maws ...	4 0 0	Do.

Articles.	Rate.			Remarks.
	Rs.	s.	p.	
<i>Mushko</i> fish maws ...	2	8	0	Per Ormára maund
<i>Kirr</i> do. do. ...	12	0	0	Do.
Do. do. do. (reversed) ...	16	0	0	Do.
<i>Kara</i> do. do. ...	6	0	0	Do.
Do. do. do. (reversed) ...	8	2	0	Do.
<i>Kampu</i> do. do. ...	4	0	0	Do.
<i>Soli</i> do. do. ...	4	0	0	Do.
<i>Kun</i> do. do. ...	2	8	0	Do.
<i>Mangro</i> do. do. pieces in strings ...	0	6	0	Do.
<i>Kirr</i> do. do. (ditto) ...	20	0	0	Per 100 strings.
<i>Mangar</i> do. do. (ditto) ...	0	5	0	Per Ormára maund
Dwarf palm ...	20	0	0	Per 100 bundles.

NOTE. The Ormára maund is equal to 5 seers and 6 chittacks.

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