

(Confidential.)

CENTRAL ASIA.

PART III.

A CONTRIBUTION TOWARDS THE BETTER KNOWLEDGE

OF THE

TOPOGRAPHY, ETHNOLOGY, RESOURCES, & HISTORY

OF

BELOCHISTAN.

COMPILED

(FOR POLITICAL AND MILITARY REFERENCE)

BY

LIEUTENANT-COLONEL C. M. MacGREGOR,

ASSISTANT QUARTER-MASTER-GENERAL.



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A

ĀBĀD—Lat. 28° 17', Long. 67° 49', Elev.

A village in Kachi, Bilōchistān, 22 miles south-east of Gandāva. (*Thornton.*)

ABDUL RAHĪM KHĀN—Lat. 30° 10', Long. 66° 54', Elev. 5,500 feet.

A village in the valley of Shāl, Sārawān, Bilōchistān, 2½ miles from the capital of the district. It has a good supply of water from a running stream, and considerable cultivation. Here commences a gentle ascent towards the Pass of Kuchlak. (*Thornton.*)

ĀB-I-GUM—Lat. 29° 46', Long. 67° 43', Elev. 2,540 feet.

Bolan Pass, Bilōchistān. A halting place in the Bolan Pass, 36 miles from its east entrance. It is the spot where the stream of the Bolan, absorbed by the loose, pebbly stratum it flows over, sinks into it, and, percolating through a lower level, re-appears some miles below, near Bibi Nāni.

The camp of the advanced party of Engineers of the Army of the Indus was nearly swept away here by a sudden rising of the torrent (15th March 1839).

There is, however, higher ground out of danger and suitable for a camp, near which are running streams of good water. On the left hand side of the road (looking up the Pass) are some houses, and to the right some low hills, through which the open road in advance is seen for a considerable distance.

A few miles below Ab-i-Gum the conglomerate and sandstone bear evident traces of water action for many feet in height, evincing the force with which the usually little stream at times comes down the Pass.—(*Vide Bolan Pass.*)—*Kennedy—Hough—Havelock—Cook.*

ĀB-I-JAKRĀN—Lat. Long. Elev.

Jalawan, Bilōchistān. A halting place by a rivulet on the road (*vid Sangaraji*) between Wad and Baghwan, about 10 miles south-west from the latter place.

Lead and antimony found in this neighbourhood. (*Haji Abdool Nabi.*)

ABNAHS—

A tribe of Jāts inhabiting, in common with the Rinds and Maghzi, the country northward and westward from the Barshuri desert towards the Bolan and Gandāva Passes. (*Postans.*)

ABRAHS—

An important sub-division of the Jāt tribe inhabiting Upper Sind and Kachi, and pursuing agriculture. (*Postans.*)

ABSER—Lat. Long. Elev.

Makran Bilōchistān. A village of Kej, on the banks of the Kej Khōr—(*Ross*)

ACHARI—Lat. Long. Elev.

Las, Bilōchistān. A village in the Bēla district. (*Haji Abdul Nabi.*)

AFSHĀN—Lat. Long. Elev.
A village in Dizak, Persian Bilōchistān, to the south of Sib, and separated from that place by a mountain. (*Hāji Abdul Nabi*).

AGHŌR—Lat. Long. Elev.
An opening in the maritime hills of Bilōchistān, between the Hāros and Hinglāj, through which the river Hingōr passes to the sea. From the latter this outlet is about 10 miles distant.

The name Aghōr has sometimes been erroneously applied to the river Hingōr itself. (*Pottinger—Goldsmid—Hart*).

AHGĀON—Lat. Long. Elev.
The 6th stage on the road from Banpūr in Bilōchistān to Nurmanshir. (*Hāji Abdul Nabi*).

AHMAD KHĀN ZĀE—Lat. Long. Elev.
A small division and village of the Shāl district in Sārawān, Bilōchistān (*Masson*).

AHMADZĀES—
The Kambarāni tribe of Brāhūis, is divided into three distinct gradations of rank, the highest of which is called the "Ahmadzāe," and to this the ruling family of Bilōchistān belongs. (*Pottinger—Masson*).

AHWĀRA—Lat. Long. Elev.
A village in Kōlwah, Bilōch Makrān, held by the Mīrwāri tribe of Brāhūis. (*Masson*).

AIBĪ—Lat. Long. Elev.
A village in Persian Makrān, a few miles to the north-west of Kalagān. (*Pottinger*).

AJRĀM—Lat. Long. Elev.
A scanty mountain range running parallel with the Khōja Amrān line, and separating the province of Shāl in Bilōchistān from the valley of Pishīn. (*Connolley*).

ALIĀBĀD—Lat. Long. Elev.
A village of Kej in Bilōch Makrān. (*Hāji Abdul Nabi*).

ALIF ZĀES—
A branch of the Nushirvāni tribe resident in Khārān. (*Vide Nushirvānis*). (*Masson*).

AMBI—Lat. Long. Elev.
A village in Kachi, occupied by Sherwāni Brāhūis. (*Masson*).

AMMULA—Lat. Long. Elev.
A small village in the valley of Mastūng, Bilōchistān, and to the southward of the town of Mastūng. (*Cook*).

AMRĀNIS—
A Bilōch tribe, inconsiderable and well disposed towards the British, inhabiting the neighbourhood of Maniūti, Jambah, and other places to the westward on the northern margin of the desert between Upper Sind and Kachi. They were formerly exposed to the violence of the marauders in their neighbourhood, and materially assisted the Government in suppressing the Dumkis and Jakrānis.

The sub-divisions of the Amrānis are as follows:—

*1. Jangiyāni.	4. Fīrozāni.	7. Palligāni.	10. Rindāni.
2. Barāchāni.	5. Belāni.	*8. Jangi Khazagi.	11. Mazarāni.
*3. Ghazuyāni.	6. Malghāni.	*9. Sazayi.	

(*Postans*.)

Note.—Postans' account of the Amrānis in Bengal Asiatic Society's Journal, Part I, Vol. XII, 1843, alters the names asterisked in the following manner:—

1. Tangiani.		3. Ghumiani.		8. Jangikhauzac.		9. Sazuzac.
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AMRI—

A river of Bilōchistān which rises in the Pab mountains near the Sind frontier, and after a southerly course of about 20 miles joins the Vehrāb river in Lat. 25° 40', Long. 67° 10'. (*Thornton*).

ANA DARRA—Lat. Long. Elev.

A 'Kōtal' or Pass in the mountain range eastward of Takatū, 4½ miles from Kōt (or Quetta) in Bilōchistān. On the first occupation of Kōt by the army of the Indus, some trouble was given by the Kakar inhabitants of this Pass, and it was necessary to detain a party of cavalry and infantry to watch them and check their raids on the commissariat cattle.

ANGARAN—Lat. Long. Elev.

The capital of Bāshkurd in Bilōchistān, said to be six days' journey over a difficult road from the port of Jashk. (*Hāji Abdul Nabi*).

ANGARIAHS—

A sub-division of the Lassi division of the great Lūmri tribe (q. v.), claiming close affinity with the Ganga and Chūta sections. With reference to the Angariahs, Masson remarks, rather inconsequently, that a German tribe, according to Tacitus, bore the same name. (*Masson*).

ANIL-KA-KAND—

A famous well in the bed of the Aghōr river under the temple of Hinglāj, Bilōchistān. The name signifies "unfathomable abyss," and the natives believe it to have been dug by the tutelary goddess. Pottinger was assured that several hundred fathoms of rope had been let down this well without its bottom being reached. (*Pottinger*).

ANJĪRA—Lat. 28° 10', Long. 66° 12', Elev. 5,250.

A plain (and halting-place) in the province of Jālawān, Bilōchistān, 60 miles south of Kalāt, from a point in which the Mūla river, or one of its chief branches, rises. Near this river source is the encamping ground, and from it one road goes to Sūnmiāni and another to Sind through the Gandāva Pass. Mīr Nasir, Khān of Kalāt, died here in May 1857, having been poisoned, it is thought, by a confidential servant of Khānazād Darōgha Gul Mahāmad.

The Anjīra plain is connected with that of Lakoriān by a defile, the mouth of which is carefully and skilfully protected by "ghōrbands" or "Ghōrbastās," the work of the "wall-builders" of pre-historic times, whoever these may have been (see Bilōchistān). These vestiges are remarkable for their magnitude, as well as for their solidity and the scientific skill exhibited in their construction.

Water is plentiful at this halting-place, but no supplies are procurable. (*Holland—Phayre—Masson*).

ANKARI—Lat. Long. Elev.

A village in Las, Bilōchistān. (*Hāji Abdul Nabi*).

ANKARO—

Bilōchistān. A muddy creek 13 miles west of Gwādar, forming the only obstacle on the sea side route from that port to Pishkan. (*Ross*).

ANRĀVĒRI—Lat. Long. Elev.

A singular and extended defile in Las, Bilōchistān, on the road between Kalāt and Sūnmiāni. It is strong and defensible, and is capable of being made a most formidable military obstruction. Through it runs a stream, which is joined at the halting ground Kanūji by the brook of the same

ARA—ASA

name. The defile is enclosed on either side by walls of rock, its breadth varies from 10 to 20 feet, and the narrow passage is here and there choked up with flags and tall grass. Tamarisk jungle abounds here. (*Holland—Robertson—Masson*).

ARAB GADŪRS—

One of the Lumri tribes settled in Las, Bilōchistān. They claim to be an offshoot from the celebrated Arab tribe the Korāish, and are said to have settled in the country during the reign of the third Caliph, Omar. The family of the Chief have the Arab form and features strongly marked, but the resemblance is not visible in the tribe generally, which is no doubt of purely Lumri origin. (*Carless*).

ARABHŌT—Lat. Long. Elev.

A village in Las, Bilōchistān. (*Haji Abdul Nabi*).

ARBĀBIS—

A branch of the Narūi tribe of Bilōches stated to have been originally of no note whatever. This section of the Narūis left the sterile and elevated tract which it inhabited near Sarhad, and, emigrating to Dizak, gradually established a footing in that district. They afterwards possessed themselves of Pahra, Haftar, Maghai, &c., and the intermediate country, nearly exterminating the original owners of the soil, the Malikah Bilōches, the remnant of which tribe fled to Nurmanshahar for the protection of the Persians. When Pottinger visited the country in 1810, he found the Arbābi Chief of Pahra acknowledged as the paramount authority from Dizak to Bāsmān, with an army of 6,000 men and an annual revenue of Rs. 4,50,000. Since then the Persians have wrested the country from the Arbābis, who are now tributaries of the Shah. Pottinger describes the people as the fairest tribe he had met in Bilōchistān, with a peculiar elevation in their countenances that pre-eminently distinguishes them from their countrymen. They are, almost without an exception, tall, handsome men, with great indications of activity. Their predatory character was formerly sufficiently proved by the raids they used to make across the Persian boundary. (*Pottinger—Ross*).

ARANGĀBĀD—Lat. Long. Elev.

An ancient city, the remains of which are pointed out a little to the east of the town of Mastūng, Sārawān, Bilōchistān. After rains, coins and other relics may occasionally be discovered here.

Vide Mastūng. (Masson).

ARBŪI OR HARBŪI—Lat. Long. Elev.

The highest ridge of the great mountain system of Bilōchistān, lying to the eastward of, and separated by, the valley of Katringal from the valley of Kalāt. It probably dominates the latter valley by from 1,800 to 2,000 feet. (*Masson—Cook*).

ARRAH—Lat. Long. Elev.

A tract of country between Jāo and Bēla in Bilōchistān, containing a certain amount of pasture land. It is not supposed to have any permanent inhabitants. (*Ross*).

ASAR—

A rivulet between Ormāra, in Bilōch Makrān, and Hinglāj, which is passed during the first march from Ormāra. (*Haji Abdul Nabi*).

ASARŪ—Lat. Long. Elev.

In the Kōhistān of Bilōchistān, said to be the second stage on the route from Sarhad to Rēghan. (*Haji Abdul Nabi*).

ASH—AST

- ASHIKHĀN**—Lat. Long. Elev.
 A district in the western hills of Sārawān, Bilōchistān, inhabited by the Rodāni branch of the Sirpara Brāhūis. (*Masson.*)
- ASHKĀNIS**—
 A Bilōch tribe, akin to the Rinds, settled in the hilly districts north of Kej in Bilōch Makrān. (*Ross.*)
- ASHAP**—Lat. Long. Elev.
 A village in Bilōch Makrān, on the road between Panjgūr and Ormāra. (*Hāji Abdul Nabi.*)
- ASHTOLA**—Lat. 25°7', Long. 63°40'.
 An island in the Indian Ocean, opposite the port of Pasni on the Makrān coast. It is 3 miles in length from east to west, and of a moderate breadth. Its cliffs rising abruptly from the sea to the height of about 300 feet, render it inaccessible except for one mile of sandy beach on the north side. Between the island and the main land is a safe channel 8 miles broad with soundings of from 5 to 8 fathoms. The shoals and inlets on the north side abound in turtle; these are captured by the Arabs for the sake of their shells, which form an article of trade.
 Ashtola is stated to be the place of greatest antiquity in Bilōchistān, Nearchus called it Carnina, which was probably a corruption of 'Kāli-ayan' or "the abode of Kāli." The Arabic name at the present day is Asthi-lal, which would seem to identify it with the Asthæ of Ptolemy. The island is also known at the present day as Satadwip or the island of Sata (Astula or Kāli). According to tradition it was once inhabited, but the inhabitants were expelled by the presiding goddess in her wrath at an incest committed there. Pilgrims say they are now only allowed to remain on the island one night.
 The place was once famous as the rendezvous of the Jowasimi pirates, and here they committed cruel murders on the crews of the vessels they captured. (*Leech—Goldsmid, &c.,—Masson.*)
- ASMĀNĀBĀD**—Lat. Long. Elev.
 A large village in the Kōhistān of Bilōchistān, about 4 miles north-east of Haftar. It stands on a plain, about 7 miles long, bounded by hills and covered with bushes and stunted trees. When Pottinger visited this place in 1810, he found the village ruinous, and the whole of the population, with the exception of two or three families, had migrated to Haftar and Pāhra. (*Pottinger.*)
- ASSAR PŪRA**—Lat. Long. Elev.
 A small stream and halting-place on the Hinglāj mountain, Las, Bilōchistān. This is the spot usually resorted to for an encampment by visitors and pilgrims. The temple of Hinglāj is half a mile distant. (*Hart—Goldsmid.*)
- ASKĀN KĀOR**—Lat. Long. Elev.
 A rivulet crossed on the march from Bānsang to Askān Kōh in Bilōchistān. (*Hāji Abdul Nabi.*)
- ASKĀN-KŌH**—Lat. Long. Elev.
 The second halting-place on the road between Panjgūr and Kōhak in Bilōch Makrān.
 No habitations. (*Hāji Abdul Nabi.*)
- ASTAKHĀRI KAMARĀO**—
 A post in Jashk, Persian Makrān. (*Hāji Abdul Nabi.*)

B

BABIS—

A tribe of Afghāns settled at Kalāt, the capital of Bilōchistān, for trading purposes. They are an industrious, pastoral sort of people, of no note in their own country; but some of them take to commerce, settle in towns, and become great merchants. They are divided into four sections, *viz.*—

I.—Umar Khēl,	III.—Chūr Khēl,
II.—Hāji Khēl,	IV.—Ganga Khēl,

and are a stout, well-made race, with good features and pleasant manners.

Towards the middle of last century the Bābis were expelled from Kalāt by the then ruler, Mohabat Khān, but re-called on the accession of his illustrious successor, Nasir Khān. That they are a body of considerable influence is evinced by the prominent part taken by them in effecting an arrangement between the luckless Mehrāb Khān and his rebellious subjects during the insurrection which had for its object the placing of Akhūnd Mahāmad Sidik on the masnad. At Kalāt they occupy a suburb lying beneath an outwork, called the Sanghar, near the Gil Khān, or southern gate. This suburb is known as the Bābi Khēl. (*Pottinger—Robertson—Masson*).

BABŪRA—Lat. 25°30' Long. 67°6'

A small stream in Bilōchistān, rising in the Hāla mountains and crossing the route from Karāchi to Hāja Jamōt, in Las. (*Thornton*).

BADHĀ—Lat. Long. Elev

A village in Kachi on the banks of the Nāri, between Bāgh and Hāji. (*Pottinger*).

BĀDO—Lat. Long.

A halting place in Bilōchistān, 22 miles west of Sunmiāni, on the right bank of the Purali, situated at the foot of hillocks of loose drifting sand. Water is supplied by one of the many outlets of the Purali, ample in quantity and of good quality.

There is no village, but grass sufficient for a small detachment can be cut here, and “kirbee” is brought by the peasantry from a short distance. (*Goldsmil*).

BADOZĀES—

A tribe inhabiting Pas-i-Kōh to the west of Sib in the Kōhistān of Bilōchistān. They belong to the tribe of the Sir of Shirāz which emigrated from that place in pursuit of the Kūrds of Sarhad, with whom they had a blood feud. They do not at all resemble Bilōches. (*Hāji Abdul Nabi*).

BADRA-KA-KŪA—Lat. Long. Elev.

The second halting place from Kalāt towards Bāghwān, in Bilōchistān, containing a spring of water. (*Cook*).

BADŪ—

A rivulet in the Kharān district, Bilōchistān, about 90 miles south-south-west from Nūshki. (*Pottinger*).

BAFONAN—

A village in Persian Bilōchistān, situated in the district of Parād. (*Hāji Abdul Nabi*).

BAFTAN—

A village in Persian Makrān, situated between Kasarkand and Mand, about 26 miles west-north-west from the latter place. Baftan stands on a rivulet amid date trees, but the land is very scantily cultivated on account of the hilly nature of the country. (*Hāji Abdul Nabi.*)

BAGARAR—Lat. Long. Elev.

A village in Bilōchistān, situated to the south of Bāgh in Kachi, and held by the Langāo section of the Bilōches. (*Masson.*)

BĀGH—Lat. 28°56', Long. 67°54', Elev. about 650 feet.

The principal town of Kachi in Bilōchistān, situated on the river Nāri, about 38 miles south of Dādar and 20 miles north of Kāsīm-ka-Jōk. It is the residence of the Brāhūi governor of the province, and is estimated to contain 2,000 houses and 300 shops, with a population of from 6,000 to 8,000. The town has covered streets, and is surrounded by a loop-holed crenated wall with bastions; but the ruinous state of the defences assures but little protection to the place.

The well-water is too saline to be used for drinking purposes, and the supply is consequently derived from the Nāri river, which is strongly dammed up in the vicinity. The waters from this stream at certain seasons flood the surrounding country, and at others entirely dry up and disappear, when the inhabitants are reduced to great straits.

The character of the neighbourhood of Bāgh is positive desert or "pat", varied here and there with strips of low jungle, tamarisk, kando, babul, and milk-bush; but in its immediate vicinity are irrigated fields and gardens, where fine crops of "jawāri" and cotton are raised.

The climate here is very sultry and the air remarkably dry.

The following is the result of Dr. Cook's thermometrical observations during the first week of May, therefore at the commencement of the hot weather.

	Dry bulb.	Wet bulb.
Mean of 24 hours	... 100·5°	76·8°
Minimum	... 69°	59°
Maximum	... 126°	
Difference between dry and wet bulb	}	23·7°

Outside the walls of the town are the remains of some fine tombs, one to the north marking the spot where Rahīm Khān and Mastafa Khān, uncles of the unfortunate Chief of Kalāt, Mehrāb Khān, were interred. Mastafa Khān was murdered by his half-brother Rahīm Khān, who in turn was shortly afterwards slain by the Gandāva peasantry led by Mastafa's sister. The brothers lie buried side by side.

A large portion of the inhabitants of Bāgh are Hindūs, who carry on a brisk trade, chiefly in the common sorts of grain and in gunpowder, which is manufactured here and exported to Afghānistān.

Alum and sulphur from the hills north of Kōtria and from the Sūi mines also form articles of traffic between Bāgh and Shikārpūr.

From its situation this place forms one of the entrepôts for caravans passing between Shikārpūr and Khorāsān.

A portion of the Bombay column, returning from Afghānistān, was here attacked by a terrible cholera epidemic in November 1839. (*Hough—Havelock—Postans—Jacob—Conolly—Eastwick—Masson—Cook.*)

BAG—BAH

BĀGHAI—Lat. Long. Elev.
A village in Kachi, Bilōchistān, held by the Shēr-wāni section of the Brāhūis. (*Masson.*)

BĀGH AMB—Lat. Long. Elev.
A spot between Karāri and Sunmiāni in Las, Bilōchistān, where there are a few wells and huts, a solitary mango tree, and a pool of water. (*Masson.*)

BĀGHWĀN—Lat. Long. Elev. about 5,000 feet.
A valley in the province of Jālawān, Bilōchistān, watered by a mountain stream, and sheltered on every side by hills. Its run is east-north-east by west-south-west, the ranges bounding it having an approximate strike; but that on the south is made up of a series of ranges having the north-north-east strike, the northern extremities of which form the boundary in one continuous line. Cutting through this for a considerable distance near the south-west corner of the valley is a remarkable gorge. The mountain is about 1,000 feet high, and is split from top to bottom by this gorge, the sides of which are perpendicular, its breadth about 100 yards at the entrance. The stream from the valley runs through the gorge from north to south.

Every available spot in the Bāghwān valley is cultivated. It is very fertile, producing wheat extensively, and the grasses, besides figs, apricots, grapes, pomegranates, apples, plums and melons. The cold in winter is severe. Pottinger found his water-bags frozen into solid ice here in the beginning of February. Lead and antimony are found in the surrounding hills.

Two mounds exist in the valley; one is large and oblong, and projects some 10 or 12 feet above the level of the ground; the other is round and higher, and is the remains of a tower of burnt brick. Amongst the low hills on the south-west of the valley is a hole or slit in the limestone rock, in which the dried mummy-like bodies of infants are found, some of which have a comparatively recent appearance. This supports the theory that many of the Jālawān tribes are of Rājput origin, and until lately the practice of infanticide appears to have been prevalent among them.

After the Brāhūi conquest, the Bāghwān valley was allotted to the Eltazāes. (*Pottinger—Masson—Hāji Abdul Nabi—Bowman—Cook.*)

BĀGHWĀN OR BANKAR—Lat. 27° 55', Long. 66° 18', Elev. about 5,000 ft.
A village, or rather a cluster of villages, in the Bāghwān valley (q. v.), Bilōchistān, interspersed with gardens and trees. The inhabitants emigrate to Gandāva in winter.

In December 1868, the Khān of Kalāt, at the head of his forces, met the rebel force of Bēla with Nūr-u-dīn Mingal and other insurgents at this place.

After some skirmishing negotiations were entered into, and the disaffected Chiefs led their followers to their respective homes. (*Pottinger—Merewether—Masson.*)

BĀHĀR—

A torrent in Bilōchistān, crossing the road between Ganclōba in the Pab mountains and the Barīd Lake. The bed is devoid of water for a great portion of the year. When the stream flows it falls, after a course of about 8 miles, into the Bay of Sūnmiāni. (*Hart—&c.*)

BAHMĀD-I-ZER-I-KŌH—

One of the districts dependant on Jashk in Persian Makrān. (*Hāji Abdul Nabi.*)

BAHO AND DASTYĀRI—Lat. Long. Elev.
 Two districts in Persian Makrān, usually coupled together. Their eastern boundary is about the centre of Gwatar Bay, and 3 miles to the west of the Drābōl hill. The western boundary is the sea-port of Chāobar.

The districts are under the immediate rule of two Jadgāl Chiefs, who again are responsible to the Bilōch Persian representative at Geh. The port of these districts is Gwatar, but the latter has little trade, and most of the superfluous produce is taken to Gwādar and Chāobar. The inhabitants are Jadgāls, Hōts, Lattis, Raisis, Lagāris, Kōsagis, Shāh-zādahs, &c., of whom the Hōts are the most numerous and powerful. The land is cultivated above the average, and is watered by two streams, the Bāho Khōr and Dastyāri Khōr, flowing through the districts from the north and north-west respectively.

The Dastyāri is the western district.

The annual tribute to Persia amounts to about Rs. 5,000, and does not appear to have been levied prior to the year 1863.

When Colonel Goldsmid visited Gwatar early in 1864, he was assured that until then never within the memory of man had Persian claims been urged upon Bāho. Tribute had formerly been paid to Kalāt, but since then the State had been independent. Vide *Gwatar*. (*Ross—Goldsmid*.)

BAHO (KHŌR)—

A stream running nearly north and south through the Persian Makrān district of the same name, and joining the Dastyāri Khōr just before the common estuary of the two streams. (*Ross*.)

BAHŌ KALĀT—Lat. Long. Elev.

A district in Makrān, situated immediately to the north of the Bāhō district. Here resides the Chief of the Hōts, who holds out against tribute to Persia. (*Ross*.)

BAJĀIS—

A Brāhūi tribe capable of turning out 700 fighting men, according to Pottinger.

BAKRA—Lat. Long. Elev.

A village in Kachi, Bilōchistān, situated on the Nāri river, and occupied by the Raisāni Brāhūis. (*Musson*.)

BAKWA—

A village in Persian Makrān, described by Hāji Abdul Nabi as 3 days from Kāsarkand through a rivulet *viā* Dashtyāri, and as belonging (1839) to Mīr Abdi Zād-gūl. (*Hāji Abdul Nabi*.)

BĀLĀ CHICHA—Lat. Long. Elev.

In Bilōch Makrān; one of the principal villages in the Tump district (*Hāji Abdul Nabi*.)

BALAG—Lat. Long. Elev.

A halting place in Persian Makrān, 17 miles from Karwān. There are some wells here. (*Grant*.)

BĀLAHĀN—Lat. Long. Elev.

A village in the Kohistān of Bilōchistān in the Parād district. (*Hāji Abdul Nabi*.)

BALGĒTTAR—

A plain in Bilōchistān, lying between the Kej, Panjgūr and Kōlwah districts of Makrān. It measures 11 miles from north to south, and its

BAL—BAN

most northerly point is in Latitude 25°18.' This plain is not fertile, but is partially cultivated and inhabited. (*Ross.*)

BALŌR—Lat. Long. Elev.

A village in Bilōchistān, situated in the Kōlwāh district of Makrān. It has about 200 inhabitants, who belong to the Kāodāi tribe. From here to Ormāra is a four days' journey for laden camels over a hilly road. The village of Chambar is about 20 miles distant to the east. (*Hāji Abdul Nabi.*)

Masson says that this is the residence of the Chief of the Homarāri tribe. (*Masson.*)

BAMBAKZAES—

A Brāhūi tribe or section of apparently no importance. (*Pottinger.*)

BAMBĀRIS—

A predatory tribe inhabiting the Sarhad district in the Kōhistān of Bilōchistān. (*Hāji Abdul Nabi.*)

BAMISHK—

A place in Bilōchistān, mentioned by Hāji Abdul Nabi as being 8 days' journey from Gēh in Makrān. (*Hāji Abdul Nabi.*)

BAMPŪSHT—

In Bilōchistān, a department of the Persian district of Dizak, north of Makrān. (*Ross.*)

BAND—

The Jō-i-Band (or Jo-i-Rastok) is one of the five canals which, fed with water from a splendid spring about a mile to the east of the town, irrigate the land around Kalāt, the capital of Bilōchistān. (*Robertson.*)

BANDS—

The Bands are a Bilōch tribe claiming to be offshoots from the great Rind tribe in Kachi. They are settled principally in the Kolānch district of Bilōch Makrān, and their head man, Darwēsh, resides at Kāppar, which adjoins the sea coast, and is employed by Sirdār Fakīr Mahamad to watch the overland telegraph line. (*Ross.*)

BANDENI—Lat. Long. Elev.

A water-course near the village of Homdān in Persian Makrān. (*Ross.*)

BANDENI—Lat. Long. Elev.

A high hill to the north of Cape Makki (q. v.) in Persian Makrān. (*Ross.*)

BAND-I-BIJAD—Lat. Long. Elev.

An encamping ground 5 kōs from Kharān in Bilōchistān, and west south-west from the former place. The cultivation of the surrounding country is dependent on rain entirely. There are a number of tamarisk trees at the halting ground. (*Hāji Abdul Nabi.*)

BAND-I-KARIM—Lat. Long. Elev.

An encamping ground 15 kōs to the south-west of Khārān in Bilōchistān. There are no habitations in the place, but Hāji Abdul Nabi judged that there must be a large number in the neighbourhood from the flocks of cattle and sheep brought at mid-day to be watered. The water is not sufficient for purposes of cultivation. (*Hāji Abdul Nabi.*)

BĀNGAHS—

A tribe of Jāts inhabiting Eastern Kachi in Bilōchistān, whose head-quarters are at Lindah, a town 1 mile from Shahpūr. This was once a place of some size and importance until it suffered from the ravages of marauders. (*Postans.*)

BAN

BĀNGULZĀES—

A tribe of the Brāhūis (q. v.), residing chiefly in the Shāl and Mustang valleys, and exclusively occupying Isprinji. A portion of the tribe resides permanently at Tali in Kachi, and thither, in winter, the migratory portions also repair. (*Masson.*)

BĀNI—Lat. Long. Elev.

A halting-place in Bilōch Makrān, 34 miles south-west from Nal, and 13 miles from Graishar. At the 8th mile from Graishar, a fort, built on a mound 20 feet high, is passed on the right hand, and about a mile from Bāni encampment there is a river running south and south-east, its bed (in March) densely covered with jungles and high reeds, and the water lying in pools or running in little streams. This river probably joins the Toghāb. (*Cook.*)

BANISTĀN—Lat. Long. Elev.

Said by Hāji Abdul Nabi to be the second village in importance of the Panjgūr district, Bilōch Makrān, the first being Isai. (*Hāji Abdul Nabi.*)

BANKADA—Lat. Long. Elev.

In Bilōchistān stated to be the 5th stage on the road from Panjgūr to Kej in Bilōch Makrān. (*Hāji Abdul Nabi.*)

BANKAR—

Vide Baghwān.

BĀNKUCHON.—Lat. Long. Elev.

A village in the Kolānch district of Makrān, Bilōchistān, situated to the north of the range of hills intersecting the district. The village has a mud fort, and with its surroundings forms what is termed a "Rēs," under the subordinate authority of a petty Chief of the Pūzh tribe. (*Ross.*)

BANPŪR.—Lat. Long. Elev.

A Persian province in the Kōhistān of Bilōchistān. Originally a province of what has been called Federal Makrān, it probably early assumed a separate independence, and took no part in the Bolēdi and Gichki struggles. The predatory incursions of its rulers into Persian territory resulted in its forcible annexation to that kingdom, probably about the year 1845. It is now governed by a Persian named Ibrāhim Khān, whose authority also extends over the whole of Persian Makrān, but who is subordinate to the Wakīl-ul-Mūlk of Kirmān.

When Pottinger visited Banpūr in 1810, the inhabitants were Rakshāni Bilōches, and spoke a mixed dialect of Persian and Bilōchi. The revenues were then farmed out, and in that year the Chief received in lieu of them Rs. 26,000, 140 camels, 140 matchlocks, 140 sheep or goats, 140 measures of wheat, and the same of dates, each measure being 106 lbs. Hāji Abdul Nabi, who was at Banpūr in 1839, states that at that time three-fourths of the land produce went into the ruler's coffers. He further states that the Banpūr force then permanently kept up amounted to 500 men of the Chief's tribe and 80 purchased slaves. The inhabitants build with date stem, and use bark and brush-wood as fuel. The live-stock may be set down as follows in order of importance: asses, horses, camels, wool-goats, and sheep. The produce of the district consists of wheat, barley, beans, ghee, wool, jawāri and dates in small quantities, of which (in 1839) the ghee and wool used to be exported to Chāobār, and the grain sold in Makrān.

The Hāji says that at the time of his visit there were hardly measures or a money currency at Banpūr. The maund then equalled a Company's seer

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and the medium of value was either slaves, Kirmān copper, or grain. When rupees were found they were of the coinage called "Riāl-i-Fattah Ali Shāh." Leech, perhaps fancifully, derives the word Banpūr from a supposed old Hindū appellation *Brāhmapūr*. (*Pottinger—Leech—Hāji Abdul Nabi—Ross—Goldsmid.*)—(Vide *Kōhistān.*)

BANPŪR—Lat. Long. Elev.

The capital of the province of that name in Persian Bilōchistān.

Pottinger (1810) describes it as follows:—

"Banpūr is small and ill built; it has been at one time surrounded by a low mud wall, with small bastions at intervals, but the whole is now gone to decay; and as there are no date trees or any symptoms of agriculture in the neighbourhood of the village, it bears a most desolate and impoverished appearance. The Chief's house, or citadel, is erected on the summit of an extraordinary mound of earth, the popular tradition with respect to which is, that an immense army of Guebres passing this way, the Commander-in-chief directed the horsemen to fill the bags from which they fed their horses with mould on leaving the hills, and their numbers were so great that when they deposited it in a pile it formed the present hill. I should conceive the height to be at least one hundred yards, and the circumference of the base eight hundred. You enter it by a low arch to the extent of ten or twelve yards, from whence the ascent is by a flight of steps made with rough blue stone; the first of these flights is built to a very surprising depth through the mound, and turns backwards to gain the face of the hill, and the others are sunk in the mound to the depth of four or five feet, but open above. They all lead angularly to each other; and I should look upon this fortress as strong enough to defy any force Persia can employ against it. If this mound is really artificial, it must have been raised with vast labour, as it lies 14 miles from the mountains, nearer than which there is no pit or ravine whence so large a quantity of earth could have been taken. There is one well of very fine water half way up, which the natives ridiculously believe to be a Fursukh ($3\frac{1}{2}$ English miles) deep."

Hāji Abdul Nabi describes (1839) the citadel as being pierced with loop-holes, and as having a sally-port to the west, whilst the main-gate was to the east. He says there are three wells in the village, one being near the mosque at the south-eastern angle of the fort, and a fourth in the citadel, the water of which is brackish. There were three small dismounted guns in the place.

The following is the Hāji's catalogue of the industrial portion of the inhabitants:—

Five weavers, two shoemakers, ten blacksmiths, and three carpenters, but no traders, with the exception of the Khān's store-keeper, a Hindū, who traded on his own account with about Rs. 2,000. (*Pottinger—Hāji Abdul Nabi.*)

BANSANG—Lat. Long. Elev.

An encamping ground in Bilōch Makrān, 8 *kōs* from Panjgūr in a westerly direction, and 9 *kōs* to the south-east of Kōh. There are wood, water, and forage for camels here, but no habitations. (*Hāji Abdul Nabi.*)

BANT—

A brook in Persian Makrān, which falls into the Arabian Sea between Gāleg and Cape Kalāt. (*Pottinger.*)

BAP—BAR

BAPĀO—Lat. 28° 16', Long. 66° 20', Elev. 5,000 feet.

A village in the Mūla Pass, Bilōchistān, 40 miles south of Kalāt.

The mountains enclosing the Pass are here very high. (*Thornton.*)

BARĀDIS—A pastoral tribe of Bilōches inhabiting the valley between the greater and lesser Hārōs range on the Makrān coast. (*Goldsmid.*)

BARĀDRI—Lat. Long. Elev.

A village in Bilōchistān, 68 miles north-east from Kalāt towards Dādri. It is situated on a slightly elevated plateau, a little south of the road, in a very fertile valley producing abundance of fine fruit and grain, especially rice.

The valley joins that of Bolān at Bibi Nāni.

Elevation about 1,700 feet.

BĀRAMBA KHŌR—

A river in Makrān, Bilōchistān, which falls into the sea about 20 miles north-east from Gwādar, and forms the eastern boundary of the Maskāt possessions on this coast.

The bed is pretty broad, but there is not much water in it. Its estuary receives the waters of the Kharwal Khōr. (*Ross—Goldsmid.*)

BARAM CHIPĀO—Lat. Long. Elev.

In the Kalāt district, Bilōchistān. Two or three small villages scattered about on a well-cultivated and extensive plain, 25 miles from Kalāt and 75 from Shāl. Water from an aqueduct.

BĀRANGŌLI—

A river in Bilōchistān which falls into the Indian Ocean at a point about 20 miles to the east of Pasni. (*Goldsmid.*)

BĀRĀN LAK—Lat. 26°57', Long. Elev. about 3,380 feet.

A Pass in Bilōchistān, situated in the province of Jālawān, on the only accessible direct road from Belā to Kalāt. It is about 29 miles south of the town of Wad, and 120 miles north of Sūnmiāni. It has no fall whatever on the north side, the road leading straight away from the summit across a stony plain (intersected by the Urnach stream) towards Turkabar; on the south side the descent is not difficult, except for about 100 yards near the top, where the path is very narrow (in some places only from 3½ to 4 feet wide), and seems almost as if cut through the solid rock.

This difficult portion is, however, easily turned by taking a side path which leaves the plateau a few yards to the east of the crest.

The descent was accomplished without a mishap by a battery of Horse Artillery, which formed part of the detachment sent to test the practicability of the road between Kalāt and Sūnmiāni in 1841. The extreme height of the Bārān Lak above the plain at its foot is 376 feet.

The surrounding country is most desolate, devoid of grass and bushes, and looks as if blasted by fire. A stream, known as the Bārān Lak river, runs hence, and joins the Kanaji river at a point 1 mile to the east of Kanaji halting place, whence their united waters flow on to the Purali, 6 miles distant. Bārān is said to have been the name of the maker of the road by some; by others it is taken as the Persian word for rain, and Bārān Lak would then signify "the rainy pass." On passing northwards from the Pass, the climate sensibly changes, and the heat of Las is at an end. This is the limit to which, in severe winters, snow has been known to fall: in most seasons, however, it seldom extends to Kōzdār and Bāghwān. (*Pottinger—Hāji Abdul Nabi—Robertson—Holland—Masson.*)

BĀRĀN LAK RIVER—

See Bārān Lak.

BĀRĀRĪ—Lat. Long. Elev.

A village in Bilōchistān in the hills adjoining the Bolān Pass, occupied by Pūzh Rinds. (*Masson.*)

BARECH-I-NAV—Lat. Long. Elev.

A division of the Mangachar district, Sārawān province, Bilōchistān. It forms the eastern quarter of the district, and extends to the base of the Kōh-i-Mārān. (*Masson.*)

BĀREZŌK MIĀNKHISHT—

One of the three districts of Jashk in Persian Makrān. (*Hāji Abdul Nabi.*)

BARG—Lat. 30°6', Long. 66°45', Elev.

A small division and village of the Shāl district (situated in a valley which is separated from that of Shāl by the Chihil-tan range) in the province of Sārawān, Bilōchistān, inhabited by Kākars. It was in this neighbourhood that Lieutenant Hammersley, towards the end of 1840, was repulsed by the Brāhūi rebels, who, however, were in turn gallantly driven off by the Kākar peasantry. (*Masson.*)

BARHĀNZĀES—

A Bilōch tribe inhabiting the Pas-i-Kōh district west of Sib, in the Kōhistan of Bilōchistān. Hāji Abdul Nabi estimated their fighting strength in 1838 at 200 matchlockmen. (*Hāji Abdul Nabi.*)

BARĪN CHINĀR—Lat. Long. Elev.

A village of Sārawān, Bilōchistān, on the road from Shāl to Kalāt, and 63 miles south-west of the former.

It is supplied with water from an aqueduct, and there is much cultivation around it. (*Thornton.*)

BARĪS—

A tribe inhabiting Pīshīn in Persian Makrān. They are the descendants of a few hundred Arabs of Oman, who followed a Hōt Chief returning from that country a few generations back.

Their Chiefs are Bolēdis. (*Ross.*)

BARĪD LAK—Lat. Long. Elev.

A Pass in Bilōchistān, between Sūnmīāni and the Pab mountains, a few miles to the west of the Bāhar river. The road at this point leaves the ground and descends to the beach.

The Pass presents a most singular appearance, and is formed by one hill having been detached by some convulsion of nature from the range, which is here about 200 feet in perpendicular height. The path leads along the edge of a deep ravine, where the rush of the stream has cut a channel as even as if excavated by art, and then, winding round the back of the hill, slopes to the shore.

The descent is gentle, and laden camels pass without difficulty. (*Hart.*)

BARJĀIS—

A Brāhūi tribe capable of turning out 1,000 fighting men in 1810, according to Pottinger.

BARS—

A Bilōch tribe inhabiting the Dasht district in Bilōch Makrān. (*Ross.*)

BARSHŪRĪ—Lat. Long. Elev.

A village in Bilōchistān, situated immediately on the northern edge of the desert separating Kachi from Upper Sind, being distant from Rajhān about

26 miles, and from Shikārpūr 67 miles north-north-west. It has two small mud forts, with patches of cultivation in its vicinity, dependent for water on rain and the nullahs leading from the Nāri river.

The supply is at all times scanty and precarious (sufficient for not more than 2 squadrons of cavalry or 1½ regiment of infantry), being generally procured from numerous 'kutchā' wells in the bed of a nullah to the westward of the forts, which are exhausted in a few hours.

The water is brackish.

Barshūri belongs to a few Rind Būrdi Bilōches, and contains 20 houses belonging to Jāts. It is totally deficient in supplies of every kind, and yields scarcely sufficient for the consumption of its few inhabitants.

The routes branching out from Barshūri are to the eastward towards Minoti, Shahpūr, and the Mari hills, northward to Bagh and Dādar, and westward to Kundah and Gandāva.

BĀRŪZĀES—

A tribe of Sībī in Northern Kachi, Bilōchistān, from whom their territories were wrested by the Kujaks (*q. v.*). (*Hart*).

BĀSHKŪRD—Lat. Long. Elev.

The most western district in the Kōhistan of Bilōchistān, its name importing it to be the residence of the Kurd Bilōches. It is extremely mountainous, some of its towering peaks (the highest in Western Bilōchistān) being visible from Banpūr, a distance exceeding 100 miles. On its western side the heights end in abrupt cliffs, rugged to their very foundations, on the edge of the sandy waste separating the district from the Persian province of Nurmanshīr.

This uninterrupted and rugged mass of mountains affords pasturage for the cattle of the Kurd Bilōches, who depend on the lower countries for grain and other supplies. These people are a tribe of Kurds that has advanced out of Laristān, and are doubtless the descendants of a colony which conquered that province some centuries back. They retain their inherent predilection for upland regions, and many of them have now settled in the Kōhistan. (*Pottinger—Ross*.)

BĀSMĀN—Lat. Long. Elev.

A hamlet in the Kōhistan of Bilōchistān, 44 miles north-north-west of Banpūr, situated in a clump of palms close under mountains. About 100 yards from the place there are some fine spreading walnut trees.

The most remarkable thing at Bāsmān is a hot spring in the vicinity, enclosed by a well 12 yards in circumference and 2 or 3 feet deep, with a circular pipe in the centre, built of red burnt bricks and 8 inches in diameter, out of which the water boils in a jet as thick as a man's thigh, with considerable violence, and so hot that the hand cannot bear immersion into it. One side of the well has been worn away by the incessant gushing of water over it, and thence a clear stream flows past the village, and suffices for purposes of irrigation. The water has a strong sulphureous smell and taste, which unfit it for culinary purposes; but it is regarded by the Bilōches as aperient in its effects, and as a specific for cutaneous disorders. (*Pottinger*.)

BASIL—

A river in Bilōchistān, forming the eastern boundary of Ormāra on the Makrān coast. (*Hāji Abdul Nabi*.)

BASŌL—

A river in the Ormāra district of Bilōch Makrān, flowing from the Kōlwah hills to the sea, which it reaches near the Sūni rocks, at a point 20 miles to

BAS—BEL

the west of the town of Ormāra. The river is now, with the exception of its main stream, a series of mud channels, difficult of passage, and, although crowned with many stunted trees, by no means picturesque. (*Pottinger—Goldsmid—Ross.*)

BASŪN KHĀNI—

In Bilōchistān, a point on the Miran Kūshti river in Lās, about 10½ miles south-south-west from Kanēji, where there is a hole containing hot water. There is abundance of jungle at this part of the river. (*Robertson.*)

BAT—Lat. Long. Elev.

A hill in Bilōch Makrān, to the west of the Hab hill, jutting into the sea and forming the Rās Malān promontory. (*Goldsmid.*)

BAT KHŌR—Lat. Long.

A broad salt water inlet on the Bilōch Makrān coast, 29 miles by sea from Ormāra. It runs past the western base of the Bat hill, and is doubtless fed by some mountain streams from the interior. (*Goldsmid.*)

BATEL—

A perpendicular cliff immediately overlooking the town of Gwādar (q. v.) in Bilōch Makrān. (*Goldsmid.*)

BAZAF—

A halting place in Bilōch Makrān, about 16 miles south-south-east from Tūrbat in the Kēj district. (*Hāji Abdul Nabi.*)

BEDŌK LAK—Lat. Long. Elev.

A Pass in Bilōchistān, 20 miles on the road leading north-west from Karāchi to Sūmiāni. It is a bold and picturesque feature in this otherwise uninteresting route. From the Bēdōk Lak the road winds down to the plain country near the sea. (*Goldsmid.*)

BEDŌK—Lat. Long. Elev.

A low hill on the coast of Makrān, Bilōchistān, situated close to the beach between the Shādi Khōr and Bārāngōli streams. The coast line forms a kind of lesser bay between the Bēdōk and Rumbra river. (*Goldsmid.*)

BĒL—

A river in Bilōchistān which rises in the Sārawāni mountains and flows for about 70 miles in a south-south-west direction, when it branches off to the south-east, washes the town of Sārawān, and disappears to the east of it, the water being totally absorbed or evaporated.

The road from Nūshki to Sārawān follows its course, sometimes on its banks, sometimes in its bed. The latter is very broad; and the bare desert that limits it is elevated to a great height above the channel.

The banks are covered with babūl and tamarisk jungle, very thick in some places. (*Pottinger—&c.*)

BĒLA—Lat. Long. Elev.

The capital of the province of Lās, Bilōchistān, and the residence of the Jām. It is situated on the north bank of the Pūrāli river, on a rocky and elevated site, and on its north-western side is protected by a tolerably good mud wall; the remainder is totally defenceless. Pottinger estimated the number of houses at 2,000, of which he says from 200 to 300 were at the time of his visit (in 1810) occupied by Hindūs, who enjoyed great security and protection in their mercantile speculations under the mild and equitable government of the Jām. Carless, on the other hand, sets down the number of houses at only 800, and the number of inhabitants at 5,000; whilst Masson asserts that the town has only 300 houses. Masson has a knack,

apparently, of always under-estimating when he speculates on figures ; but it is very difficult to arrive at any idea of the real size of the place. Robertson estimates the town to contain about 470 houses and 120 shops, so perhaps Carless' estimate may approach nearest to the truth.

The bazaar is very clean and neat ; the streets are narrow, but, from the elevated situation of the town, and its rocky site, they are always dry, even in the wettest weather, as the rain cannot lodge for a moment. The houses are all built of wattle and daub, except the buildings constituting the residence of the Khān, which are of brick, and, surrounded as they are with crenated walls and bastions, form a striking object.

The town is supported partly by its being the seat of Government, and partly by its being a sort of entrepôt for the trade between the sea-coast and the north.

The mangoe tree flourishes at Bēla. In native histories the town is called Kāra Bēla ; and, however long it may have represented the capital of this part of the country, it seems to have been preceded, in the middle ages, by another town, the site of which, or rather of its sepulchres, is pointed out about 5 miles westward, where to this day coins and trinkets are occasionally found. Funeral jars are also brought to light, filled with ashes, charcoal, and other incinerated substances. A seal is shown at Bēla, bearing date 1046 A. H., and the legend "Banda Bādshāh Alam Jām Ibrāhīm bin Jām Dinār," proving it to have belonged to the ancestor of the present Jām, who wrested the sovereignty from the Gungahs. (*Pottinger—Carless—Masson—Robertson.*)

BELAR—Lat. Long. Elev.

A "rés" or township in Bilōch Makrān, district Kolānch, lying to the north of the hill range intersecting the latter, and seven hours' journey from Tōnk.

Ross in 1865 found it uninhabited. He describes it as a wooded spot, water being procurable (from a well), as also forage for camels and horses. (*Ross.*)

BENT-I-JĀH—Lat. 28° 4', Long. 67° 10', Elev. 1,800 feet.

A village in Bilōchistān, in the Mūla Pass, between Kalāt and Gandāva, 70 miles south-east of the former town. It is situated on the river Mūla and yields a few supplies. (*Thornton.*)

BERG—Lat. Long. Elev.

A small division of the Shāl district, Sārawān, Bilōchistān. (*Masson.*)

BESAMAR—Lat. Long. Elev.

An extensive but uninhabited and cultivated valley in Bilōch Makrān, between Kōda and Mūja. A road passes across it to Khārān. A stream, issuing from the range forming the eastern boundary of the valley, runs to the south-west. Black duck and snipe are found here, and the country around, covered by the fragrant 'terk' plant, abounds in hares. (*Cook.*)

BESHAOLI—

A "rés" or township in the Dasht district, Bilōch Makrān. (*Ross.*)

BEYĀHS—

An important sub-division of the Jāt tribe, inhabiting Upper Sind and Kachi. They belong to the agricultural as distinguished from the Jāt camel-breeding class. (*Postans.*)

BHAGAT—Lat. Long. Elev.

An inferior department of the Khārān district, Bilōchistān, possessing a good deal of arable land. (*Pottinger.*)

BHAGWAR—

Stated by Pottinger to be the name applied to the Dasht river for a portion of its course a little to the south of Kēj, in Makrān (*vide Dasht*).

BHAWĀNI—Lat. Long. Elev.

A halting place in Las Bilōchistān, situated on an arid plain west of the Hab river, about 22 miles from Karāchi, and some distance beyond the illuminated rocks (*vide Las*), marking the boundary between Sind and Las. One of the Lasi tribes—the Shēkhs—graze their flocks and herds in this neighbourhood; and, judging from the excellent condition of the animals, the adjacent pasture lands must be good and abundant. (*Masson.*)

BHŪKAS—

A section of the Brāhūis, estimated by Pottinger in 1870 as capable of turning out 300 fighting men.

BHŪLDRA—Lat. 26° 36', Long. 62° 31', Elev.

A village in Bilōch Makrān, situated on the road from Kej to Panjgūr, about a mile and a half from the river Dasht. (*Thornton.*)

BHŪLDRAS—

A section of the Brāhūis, capable, according to Pottinger's estimate in 1810, of turning out 300 fighting men.

BIĀBĀN—

In Persian Bilōchistān, a district comprising the whole of the sea-board from Mināb (Lat. Long.) to the Sadīchkhōr (Lat.

Long.) east of Jashk. The dress and language of the inhabitants differ from those of the people further to the east; their language more nearly resembling that of Persia. They seem to be a mild, inoffensive race, very poor, somewhat avaricious, and with no pretensions to the hospitality usual further east. (*Ross.*)

BIĀDHIAHS—

A sect of Arabs residing in the town of Gwādar in Bilōch Makrān and Chāobār, in Persian Makrān. They are insignificant in numbers, consisting only of the Governors and retinues. They come from Omān, and are a sect peculiar to that land. Their name may either imply spiritual purity, or have reference to the colour of their clothes. One account of their origin is that they are descended from the survivors of a party which quarrelled first with the Caliph Othman, and afterwards with Ali. By the latter they were exterminated, all but 3, or some say 7 persons, one of whom fled and settled in Omān. The sect accordingly denies both Othman and Ali, and are consequently averse to both Sūnis and Shīahs, who unite in despising them as "kharejitas" or heretics. Like the Shīahs, the Biādhiahs practice 'tākiyá' dissimulation in religious matters. They are free from bigotry, drink wine freely, and are more disposed for the society and friendship of Europeans than the generality of Mahamadans. For an account of the manner in which these Arab settlements came to be founded on the Makrān coast, *vide Chāobār and Gwādar.* (*Ross.*)

BĪBI NĀNI—Lat Long. Elev. 1659 feet.

In Bilōchistān, a halting place in the Bolān Pass 26 miles from its eastern entrance, at a point where a stream joins the Bolan river from the west, and a road strikes off to that quarter towards Rūd Bahār and Kalat. It is 30 miles distant from Dādar and 56 from Kot. The halting ground is on a fine open spot on the banks of a stream. An extensive burial ground here is said to mark the spot where a caravan, seduced thus far, was assailed by

the mountaineers and eventually carried off after a desperate fight. There are two caverns in the mountain to the left (looking up the Pass) known as Bibi Nāni, which give the halting place its name, but there are no human habitations to be seen. The Mazarānis inhabit the hills to the west of Bibi Nāni. Masson suggests that in the word Nāni has been preserved the ancient name Nanaia, that of the goddess of the old Persians and Bactrians, and now so well known to us by coins. Another shrine to Bibi Nāni occurs at Hinglāj. *Kennedy, Hough, Harrison, Connoly, Cook, Masson.*

BILŌCHES.—

This race, which gives its name to Bilōchistān, is neither the most numerous nor the most powerful in the country. Pottinger informs us that the Bilōch tribes in the west, being the inhabitants best known to Nadir Shāh, that monarch first bestowed their name on the country, which properly should be styled *Brāhūistan*, if supremacy, numbers, and, probably, prior occupation are of any weight.

Pottinger is inclined to assign a Turkomān origin to this race, and he is probably in the right. It is, however, hard to determine, out of the numerous tribes of so-called Bilōches, which of them are Bilōch proper, and which the alien races that have been engrafted on the original stem, and which are Bilōch only by reason of residence in Bilōchistān, *i. e.*, Bilōchistānis. The Brāhūi, the Lumri of Las, and the various different tribes of Makrān, all class themselves in the Bilōch nation.

In Makrān it is not uncommon to hear the term Bilōch used in a secondary and depreciatory sense to describe a person unconnected with one of the distinct clans or families. The term "Kūch wa Bilōch" is employed in parts of Persia to indicate certain nomadic tribes; and it will be observed that the two words being thus coupled, have a significance more peculiar than might be at first supposed. For, according to Professor Rawlinson, the name Bilōch, or, as it is written by Persian authors, "Bilūsh," is derived from Belus, king of Babylon, who is identified with Nimrod of Scripture, the son of Cush. To quote from the above author, "the names of Belus and Cush thus brought into juxta-position have remained attached to some portion or other of the region in question from ancient times to the present day. The country east of Kirmān was named Kussun throughout the Sassanian period. The same region is now Bilōchistān, the country of the Bilōches or Belus, whilst adjoining it to the east is Cutch."

An Arab author quoted by Masson says, with reference to the people of Makrān: "Many resemble the Arabs, eating fowls and fish; others are like the Curds." He further says: "The Baloujes are in the desert of Mount Kefes, and Kefes in the Parsi language is Kouje, and they call these two people Koujes and Baloujes." Here we have an indication of the origin of the name "Kej," the capital of Makrān, or, as Persians write it, "Kūch,"—as also of the province of Kachi perhaps.

Many of the most important tribes or clans of Makrān, whilst calling themselves Bilōch, claim to be of Arab extraction; and their appearance and habits do not belie the assertion. It seems tolerably certain that several families, originally Arabian, migrated from Makrān to Sind, where they had in the first instance settled. The Bilōch language is a dialect of the Persian.

BIL

Pottinger divides the race into three great classes, *viz.*, the Nārūi, the Rind, and the Maghzi, and gives the following list of their subdivisions :—

Nārūi Bilōch Tribes.

	Fighting men.
1. Rakhshānis	700
2. Sajadis	450
3. Khasojis	150
4. Kurds or Shahedis	4,500
5. Mings or Minds	300
6. Arbābis	6,000
7. Malikas	250

Rind Bilōch Tribes.

	Fighting men.
1. Rindānis	8,000
2. Gūlambulks	700
3. Pōghs	300
4. Jalambānis	800
5. Dināris	700
6. Pūzhis	600
7. Kalūes	700
8. Jatūis	75
9. Dūmkis	900
10. Bolēdis	80
11. Doānkis	1,000
12. Khārānis	4,000
13. Umrānis	150
14. Kōsas	100
15. Changias	700
16. Nāoshērwanīs... ..	3,000
17. Būgtis	2,500
18. Maris	500
19. Gurchānis	5,000
20. Mazāris	1,000
21. Dirishks	1,500
22. Lagāris	1,500
23. Lurds	1,500
24. Chachris	1,500
25. Mundastris	1,500

Maghzi Bilōch Tribes.

1. Maghzis	8,000
2. Abrahs	3,000
3. Lashāris	20,000
4. Mataihis	1,000
5. Burdis	200
6. Unars	500
7. Nāris	4,000
8. Jatkis	700
9. Kalandarānis	6,000
10. Musānis ... ..	...
11. Kakrānis ... ..	...
12. Jakrānis ... ..	...
13. Isobānis ... ..	...
14. Jakrahs ... ..	...
15. Turbandzāes ... ..	...

Pottinger's account of these tribes is as follows :—

The Nārūis are commonly a tall, handsome, active race of men, not possessing great physical strength, but adapted and inured to changes of

climate and season, and accustomed to undergo every species of fatigue. They are fearless of death, and in battle said to fight with great gallantry, only requiring a leader to direct them to the proper point for a display of their impetuous valour. Bound by no laws, and restrained by no feelings of humanity, the Nārūis are the most savage and predatory class of Bilōchīs; and while they deem private theft dishonorable and disgraceful in the extreme, they contemplate the plunder and devastation of a country with such opposite sentiments that they consider it an exploit deserving of the highest commendation; and, steeled by that feeling, they will individually recount the assistance they have rendered on such occasions, the numbers of men, women, and children they have made captives and carried away or murdered, the villages they have burned and plundered, and the flocks they have slaughtered when unable to drive them off.

The lawless incursions during which these outrages and cruelties are committed are here called *chupaos*; and as they are almost always conducted under the immediate superintendence and orders of the Chiefs, they form a very considerable source of profit to them.

The depredators are usually mounted on camels, and furnished, according to the distance they have to go, with food, consisting of dates, sour cheese, and bread; they also carry water in a small leathern bag, if requisite, which is often the case in the midst of their deserts. When all is prepared they set off, and march incessantly till within a few miles of the point whence the *chupao* is to commence, and then halt in a jungle or some unfrequented spot, in order to give their camels rest. On the approach of night, they mount again, and as soon as the inhabitants have retired to repose, they begin their attack by burning, destroying, and carrying off whatsoever comes in their way. They never think of resting for one moment during the *chupao*, but ride on over the territory on which it is made at the rate of eighty or ninety miles a day, until they have loaded their camels with as much pillage as they can possibly remove; and as they are very expert in the management of those animals, each man on an average will have charge of ten or twelve; if practicable, they make a circuit, which enables them to return by a different route from the one they came: this is attended with the advantage of affording a double prospect of plunder, and also misleads those who pursue the robbers,—a step generally taken, though with little effect, when a sufficient body of men can be collected for that purpose.

From this description of *chupaos*, which was given me by several different Bilōchīs who had been upon them, they are evidently services of great peril and danger. Many of the marauders who are separated from their companions in the night and left behind are seized, mutilated, and murdered in the most cruel manner by the exasperated inhabitants; others are killed in the skirmishes which take place, and some die from fatigue and want of rest. It might, therefore, be supposed to require a certainty of great gain as an inducement to the Bilōches to risk their lives in such desperate undertakings; but so entirely is this reversed, that the *chupaos* are often unsuccessful, from the natives of the devoted districts having previous information and taking means to repel them; and again some that succeed in a partial manner barely repay them for the camels that die during or after it from over-work. At times, however, the robbers reap

the reward of their intrepidity; and Mihrāb Khān Rakhshānī told me that he himself once shared, from a chupao into the Persian province of Lāristān, slaves and other spoil to the amount of six thousand rupees*—a large sum in the estimation of a savage.

The Rinds and Maghzīs are less predal in their habits and mode of life than the Nārūis, but whether that proceeds from an innate detestation of such outrages or a dread of the Khān of Kalāt, I am unable to pronounce with certainty. I should, however, be inclined to suspect the latter cause as operating more forcibly than the former, for we find that the Mazarīs, Dirīshks, and other Rind tribes, who live in the hills, and are in a great measure out of the immediate precincts of the Khān's authority, infest the roads and commit the most atrocious robberies and murders on travellers—a practice more to be reprobated than even that pursued by the Nārūis, in extenuation of whom I may observe that, as they never enter into any engagements, they always deem themselves in a state of warfare with the surrounding nations, and the chupaos, I have described, form their system of carrying on hostilities.

The Rinds and Maghzīs resemble the Nārūis in size and stature, and, like them, have good features and expressive countenances, but are not capable of bearing an equal portion of hardships and labour. The climate of the country in which they chiefly now reside seems to have enervated and deprived them of that energy of mind and body which doubtless once appertained to them in their native mountains of Makrān, and which is still to be traced in the tribes already mentioned as inhabiting the hills.

They are darker in colour than the Nārūis—a circumstance also to be attributed to the heat of the climate of Kach Gandāva.

The men of these two classes, or any of the tribes emanating from them, whom I met with either during my journey or since my return to India, did not strike me as differing from each other in manners or appearance, and a stranger might readily have supposed they were all of the same class, which is not the case with the Nārūi and its different ramifications; but as I shall have an opportunity in the course of my narrative of exemplifying the distinctions I perceived amongst them, I now proceed to finish the sketch of the Bilōch character by describing those points in which they all appeared to me to correspond.

With regard to religion, they are, with a very few exceptions to the westward, Sūnni Mūsalmāns, and inveterate in their hatred and enmity against the Shīas, † under which persuasion, I am convinced, it would be more dangerous to appear in Bilōchistān than even as a Christian.

The hospitality of a Bilōch is proverbial, and I found it equally conspicuous in every part of the country which I visited. Among them pilfering is considered a most despicable act; and when they once offer or promise to afford protection to a person who may require or solicit it, they will die before they fail in their trust. They obey their Chiefs with alacrity and willingness; but this obedience seemed to me rather to result from a confidence placed on the propriety of what they are ordered to perform and a wish to uphold the respectability of their tribes, which depends much on

* £750 sterling.

† The Sunnis are those Mūsalmāns who contend that the lawful succession to Mahamad rested in the four Imams, Abūbakr, Omar, Othman, and Ali, while the Shīas strenuously contend that Ali alone, as the nephew and son-in-law of the prophet, had the right.

that of the Sirdars or Chiefs, than from any feelings or deference and respect that they entertain towards the latter; for I observed that in many instances, even under their immediate eye, they acted as if they held themselves scarcely amenable to their authority. In their domestic habits, the Bilōches are almost all pastoral; they usually reside in "ghedans," or tents made of black felt, or coarse blankets, stretched over a frame of wicker-work formed from the branches of the guz (tamarisk) bush. An assemblage of these ghedans constitute a tūman, or village, and the inhabitants of it a kheil, or society, of which, from the nature of their formation, it is clear there may be an unlimited number in one tribe; and I know half a dozen of instances where they exceed twenty or thirty. They are commonly discriminated by a titular prefix, such as Amīrī, Dāodī, Sardārī, &c., to the word Kheil, as the Amīrī Kheil, the noble society, Dāodī Kheil, David's society, &c.

This complicated sub-division of the tribes into Kheils is likely to confuse a casual observer, and more especially from their changing, as they often do, their distinguishing titles with their places of residence. For example, when I was at Nūshki, on the borders of the desert, there was a Kheil of Mingal Brāhūis (a people whose country is to the southward of Kalāt), encamped about two miles off; and on my asking one of them his tribe, he replied Mingal, and his Kheil, Nūskāi, or the society of Nūshki. It is right to add that some of the Bilōchis, particularly the Nārūi clans, prefer mud-houses to tents, and even live in forts; nor is it uncommon in the western parts of Bilōchistān to find one-half the Kheil residing in ghedans, and the other in huts; I believe that the preference which is shown to the latter is on account of the cold. Their reception of guests is simple, yet impressive.

When a visitor arrives at a tūman, a carpet is spread in front of the door of the Mihmān Khāna or house for guests, of which there is one in every town or village in Bilōchistān; the Sirdār, or head of the Kheil, immediately appears, and he and the stranger having embraced, and mutually kissed hands, the followers of the latter successively approach, and the Sirdār gives them his hand, which they press to their foreheads and lips. So far the reception is conducted in profound silence, and the parties now sit down, on which the Chief addresses the stranger, and asks him, four several times, how he does, to which the other answers in the usual complimentary term; he then enquires in the same manner for his family and friends, and even for the health of his followers who are present, to whom the visitor turns, as if to appeal for information; they all nod assent to being in good health; and the ceremony concludes by the new comer making an equal number of enquiries for the welfare of the family, kheil or society, followers, and friends of the Sirdār.

By nature the Bilōches are extremely indolent, and unless occupied by some favourite amusement, they will spend whole days in lounging from one ghedan to another, smoking and gambling; many of them are addicted to the pernicious custom of chewing opium and bhang,* but I neither met with nor heard of a single instance of habitual ebriety from spirituous liquors or wine; in fact, that species of the vice of drunkenness seems to be unknown amongst them. Their various foods are wheaten and barley cakes, rice, dates, cheese, sweet and sour milk, which last they infinitely prefer, soup made from dhall or peas and seasoned with red pepper, and

* Cannabis Sativa.

other heating herbs, and flesh-meat whenever they can procure it, including that of young camels and every kind of game; of vegetables, they prize onions, garlic, and the leaves and stalk of the assafœtida plant, which they roast or stew in butter, raw or clarified.

They usually limit themselves to one or two wives, and their Chiefs four; but this totally depends on choice. I saw men of the lowest station who had seven or eight living; and Mihrāb Khān, Chief of the Rakhshānis, had just espoused his sixteenth when I was at his capital. They treat their women with attention and respect, and are not so scrupulous about their being seen by strangers as most other Mūsalmāns, although they by no means allow them to appear in public at all times.

The Bilōches keep great numbers of slaves of both sexes,—the fruits of their chupaoz,—whom they treat with a kindness and liberality that is quite gratifying to see. When first taken, they look upon themselves as the most unfortunate beings in existence, and, to say the truth, the treatment they then experience is of the harshest and most discouraging description. They are blind-folded and tied on camels, and in that manner transported to prevent the possibility of their knowing how to return. The women's hair and men's beards are also shaved off, and the roots entirely destroyed by a preparation of quicklime, to deter them from any wish to revisit their native soil. But they shortly get reconciled to their fate, and become very faithful servants. I shall relate an anecdote, which will best exemplify the footing on which they live with their masters.

Captain Christie, speaking on this subject, expressed his surprise to Eidel Khān Rakhshānī, the Sirdār of Nūshki, that the numerous slaves which he had should work so diligently without any person to look after them.

“Why not?” said he, “they are clothed, fed, and treated like the other members of my family; and if they do not labour, they are well aware that bread will be scarce, and they must then suffer as well as ourselves; it is their interest to have plenty, because they know whatever may fall to my lot, they get a share of it.” Captain Christie assented to the justness of these observations, but added that he should have thought them likely to run away.

“Nothing of the kind,” replied the old Sirdār, “they are too wise to attempt it. In the first place, they don't know the way to their own country; but even admitting they did, why should they wish to return? They are much happier here, and have less worldly cares. Were they at home, they must toil full as hard as they now do, besides which they would have to think of their clothes, their houses, and their food. Situated as they now are, they look to me for all those necessaries; and, in short, that you may judge yourself of their feelings, I need only inform you that the severest punishment we can inflict on one of them is to turn him about his business.”

The common dress of the Bilōches is a coarse white or blue calico shirt open about fourteen inches down the front, buttoning round the neck, and reaching below the knee. Their trousers are made of the same cloth, or a striped kind of stuff called sūsi, and puckered round the ankles. On their heads they seldom wear any thing, except a small silk or cotton quilted cap, which is made to sit to the shape of the skull,—and over this, when in full dress, they add a tarband, either checked or blue, and a kammarband or sash of the same colour round their waists. The Chiefs and their relatives

likewise appear in winter with an *ulkhalig*, or tunic, of chintz, lined and stuffed with cotton; and the poorer classes, when out of doors, wrap themselves up in a *surtout* made of a peculiar kind of cloth manufactured from a mixture of goats' hair and sheep's wool. The women's attire is very similar to that of the men. Their shifts are usually cotton cloth, dyed red or brown, very long, quite down to the heels, open in front below the bosom; and as they wear nothing under them, their persons are considerably exposed. Their trousers are preposterously wide, and made of silk or a fabrication from that and cotton mixed. The young women, both married and unmarried, have a very ingenious method of fastening their hair up, by dividing it into different locks, twisting them round the head, and inserting all the ends in a knot on the crown. It looks very tidy, and at a short distance I repeatedly mistook it for a cap. The old women tie handkerchiefs round their heads, flowered with worsted or silk. When they go abroad, both young and old muffle up their faces so as not to be seen. But in their houses they are not, as I have already stated, at all particular; and when I was at the village of *Nūshki*, I was frequently in the *Sirdār's ghedan* when his whole family was present.

A *Bilōch* soldier when armed *cap-a-pie* makes a very formidable display. He carries a matchlock, sword, spear, dagger and shield, besides a multiplicity of powder flasks, priming horns, and pouches,—the latter crammed with balls, slugs, flints, tinder boxes, and other warlike apparatus, which on active service must encumber him beyond conception. They do not, however, seem to mind it, and a warrior's prowess is often estimated by the weight of his accoutrements. They are all capital marksmen, and on that account in battle avoid as much as possible coming to close combat; but when they have no alternative, they either throw away their fire-arms or sling them by the side of the camel or horse on which they are mounted. The best and most prized warlike weapons they have are of foreign manufacture.

Matchlocks, swords, and daggers they get from Persia, *Khorasan*, and *Hindūstān*;—shields from the latter country; and for spears they are generally indebted to their neighbours, the *Sindians*. At *Kalāt* there is an armoury for matchlocks, swords and spears, belonging exclusively to the *Khān*; but the workmanship I saw from it was bad and clumsy.

The amusements of the *Bilōches* are such as we should expect to find among wild and uncivilized people. They are enthusiastically fond of every species of field sports; and much of their time is passed in shooting, hunting, and coursing, for which latter purpose they bestow a vast deal of attention on the training of their grey-hounds: a good one is valued at two or three camels, or even more; and I was informed that the *Khān* of *Kalāt* has been known to pay to the value of *Rs. 400** for one dog. Firing at marks, cudgelling, wrestling, practising with swords and throwing the spear, are likewise all favourite diversions with them; and neighbouring *Kheils* cope with each other at these exercises. The four latter they understand scientifically, and at the former some of them are so incredibly expert that I am assured they can invariably hit a target, not more than six inches square, off a horse at full gallop; and I can positively affirm that the different guides I had during my journey killed at the distance of fifty or sixty yards every small bird, such as larks, sparrows, &c., they fired at, with a single ball. Nor did they appear to consider

* £50 sterling.

this as any signal proof of their dexterity as marksmen. Before I close this enumeration of their diversions, I may describe a very hazardous, though popular, one among all classes, which they perform on horseback, and call *Nezuh Bazie*, or spear play. A wooden stake of moderate thickness is driven into the ground, and a horseman at full speed pierces it with the point of his spear in such a manner as to force it out of the earth and carry it along with him. The difficulty and danger in accomplishing this feat is evidently augmented or decreased according to the depth that the stake is in the ground; but in its easiest form it requires a violent and dexterous exertion of the arm and wrist, combined with the most critical management of the horse and spear at the same instant.

The funeral and marriage ceremonies of the *Bilôches*, being such as are prescribed and regulated by the *Korân*, unless in some minor points in the latter, are therefore so similar to those of all other *Mūsalmāns* that they require from me very little observation. When a patient is supposed to be in imminent danger, a *mūllah*, or priest, is called to explain and read the *Korân* to him, which he continues at intervals to do until the sick person either gets better or dies. In the latter event, people are immediately sent for to mourn; and food is prepared at the house of the deceased three successive days and nights for such friends as choose to be present at the *fāteha-khāna*, or reading of prayers for the dead. To do this is likewise the duty of the *mūllah*; and whether the deceased was in affluent or indigent circumstances, his relations are always very anxious to see a number of guests on the occasion, and will distress themselves greatly to entertain those who attend. It appeared to me from the verbal account I had of this custom that it exactly corresponds with the nocturnal watchings of the dead known in Great Britain by the name of wakes. The night is passed in the same revelry and joviality; and although there is no intoxication, yet between gossiping and eating, the *Bilôchis* do not fail to make merry,—and a *fāteha-khāna** would seem to a stranger to be anything else than a mournful ceremony for the dead. With regard to their marriages, there are no peculiarities; and consequently the few remarks I have to make upon them are equally uninteresting with the preceding subject. When a young man wishes to espouse the daughter of a particular *Bilôch*, he commonly deposes his brother, or some other very near relation, to her father to break the matter to him and propose an alliance. Should the match meet with the father's approbation, he gives his consent, and the preliminaries respecting the interchange of presents are immediately concerted between the two parties. This reciprocal contract is called the *sang* or promise; and although sometimes made amongst the highest classes before the betrothed couple have seen each other, it is considered of so sacred a nature that it cannot be violated under any circumstances whatever; and should a person thus affianced die, his brother is bound by the rules of honour and propriety to marry the girl. The offering on the part of the lover generally consists of camels, sheep, goats, or other live-stock, and is sent to the house of his intended father-in-law a few days after the conclusion of the *sang*, together with a prepared entertainment sufficiently large to include the whole *Kheil*, provided the young man's condition in life will admit of his going to that expense. It happens not infrequently that the *sang* is entered into before the girl is

* "*Fāteha-khāna*," literally prayer reading, from "*fateha*," a prayer, and the Persian verb "*khāndan*," to read.

marriageable, and in such case the betrothed couple are permitted to see each other at her father's house, where the lover visits on the footing of one of the family. The girl is, however, on no account allowed to go to the house of her intended husband's parents, nor is there any familiarity or even verbal intercourse* sanctioned between them, except in the presence of others. As soon as the girl arrives at a proper age to take upon herself the duties of a wife, the *urus* or marriage ceremony is performed by a *müllah* in presence of the friends of both the bride and the bridegroom. The latter once more feasts the *Kheil* in the most sumptuous style he can afford, and remains as his father-in-law's guest for some days after consummation. His mother-in-law then allows him to depart with his wife;† and on taking leave he is presented with her dowry, as fixed by the *sang*, which includes besides a greater or less proportion of similar stock to that given in the first instance by the young man,—a quantity of cloth, carpets, and other household furniture,—regulated according to the means which the girl's parents possess of endowing her.

In the course of my investigation of the foregoing point, and others connected with it, I discovered among the *Bilôches* many customs of the law of Moses,—so much so that their moral institutes relating to marriage seem to be exclusively derived from that sacred lawgiver; and they are so remarkably scrupulous in their observance of them, and correct in their general sentiments on those points, that it is very seldom an instance of conjugal infidelity occurs.

Whether this coincidence may be the effect of chance, by the adoption of customs and rules among themselves, or whether it may be attributed to a more remote cause, is a question which my scanty acquaintance with the origin of these people renders me unable to solve. Tradition, both oral and written, assigns to them descent from the Israelites, as a branch of the *Afghâns*; but they strenuously deny any connection with either as an unfounded assertion. However the truth may be, the *Bilôches* of the present day have certainly no traces left of the mien or manners of the Jews. Still that does not entirely annul the possibility of their being descended from such. For admitting it as an ascertained fact that they were, we may readily suppose that frequent alliances with the Arab and other invaders of these countries would have changed their appearance, though they might still have preserved some of their ancient laws, of which the following are instances that are not, to the best of my knowledge, so expressly prescribed by the *Korân* as they seem to hold them. In the event of the death of a young woman's husband, his brother is bound to marry her, and the issue of that union inherit the property of the deceased. Should there be no brother, the widow is at liberty to select a second husband for herself, she being from the hour she is married removed out of the influence of her father's authority, or that of any of her other relations.

The elopement of a married woman from her husband, or a betrothed virgin from her father's house, being accounted equally contrary to their

* Among the *Afghâns*, the mother of a betrothed girl is sometimes known to connive at the lovers' giving vent to their mutual passions before the nuptials are celebrated. This commerce is called *Namrud-bâzi*, words expressive of giving a name, as the girl is then considered by the mother as virtually espoused.

† The *Bilôches* hold the practice in great abhorrence; and I believe the father of the girl equally does so, even though an *Afghân*.

† The mother of the bride must see the proofs of consummation. A similar custom is observed by the Armenians, but to a much more indelicate degree. It is clearly of Jewish origin

honor and duty, in whichever case it may occur, the death of the woman and the person with whom she elopes is the only complete expiation they acknowledge for it. They are both, however, said to be crimes unknown in Bilōchistān proper. A man may put away his wife whom he has married believing her to be a virgin, provided he can prove to the contrary. But it is very rare that an instance occurs of this law being resorted to, owing to the difficulty in satisfactorily proving the charge, and the deadly feuds it would give rise to.

Latbam's note on *The Bilōch* :—

“ Bilōchistān is the land of the Bilōches, just as Afghānistān is that of the Afghāns, and Hindūstan of the Hindūs.

“ The Bilōch are all but Persians in language, yet they are not Tajiks any more than the Kurds are Tajiks. They are tribesmen. They are herdsmen. They are, more or less, migrants, and not a little predatory. In habits they are Iliyats. The Kurds are this; and except that Kurdistān lies to the west, and Bilōchistān to the east of Persia proper, a Kurd is a Bilōch, and a Bilōch a Kurd. There are, of course, differences between the two. They are, however, unimportant. The skin of the Bilōch is dark. The thirtieth parallel, which (there or thereabouts) bounds the Bilōch country on the north, limits Kurdistān on the south.

“ Some of the Bilōchīs live in mud houses; others even invest themselves in forts: but the usual lodging is the tent or ghedan as it is called. This is made, like that of the Afghāns, of black felt or camlet, stretched over a frame of wicker work made of the tamarisk. An assemblage of ghedans constitutes a tūman or village, the occupancy of a Kheil,—the same word we have so often met with in Afghānistān. So many Kheils form a tribe. As the locality of a Bilōch tūman may vary, the name of the Kheil may vary also; the name itself being taken from the locality, from the headman in it, or from some real or accredited quality of the members of which it consists. In Western Bilōchistān we may find one-half of the Kheil in ghedans; the other in huts.

“ A nation that lives in tents must needs be pastoral; and it is well if it be not predatory also. No Bilōch is free from the character of a robber,—least of all the Bilōch of the west. Mounted on camels, frugally furnished with dates, bread-and-cheese, and a little water in a leathern bag, the depredators ride on with as few stoppages as possible till they come within a few miles of the spot upon which the attack is determined. Here they rest their camels. At night they re-mount,—accomplish the small remainder of their journey, and make their merciless attack. The spoil being attained, they prefer to return home by a fresh route; always returning expeditiously. There is no care for camel flesh, and journeys of from eighty to ninety miles are often made within the four-and-twenty hours. The number of beasts exceeds that of the men; one of whom may manage as many as ten or twelve, all laden with spoil, and in danger of either pursuit or attacks by the way. At first the lot of such slaves as may have been taken is pre-eminently miserable. They are blindfolded as soon as caught, and tied on the camel that conveys them to the country of their future masters. The women's heads and the men's beards are then shaved, and the hair extirpated with lime. This is to disgrace them in the eyes of their countrymen should they succeed in returning to them. However, when once made safe, they are treated kindly, and soon become reconciled to their lots, attached to their masters, and (it is the master that

“speaks) so unwilling to change their condition, that the severest punishment we can inflict upon them is to turn them about their business.

“The representative of the Bilōchs, in the way of politics, is the Khan of Kalat. The field in which they show with the greatest historical prominence is North Western India, as will be seen when we treat of Sind. How far, however, either the annals of the Khānate, or the records of the (so-called) Bilōch conquests of Sind and neighbouring countries, are Bilōch in the strictest ethnological sense of the word, will be considered when the Brāhūi tribes come under notice.

“At present it is enough to say that a man may be a Bilōchistāni, or native of Bilōchistān, without being a true Bilōch,—just as a man may be a native of Great Britain without being of British (*i. e.*, Welsh or Cornish) blood.”—(*Pottinger—Postans—Ross—Latham—&c.—&c.*)

BILŌCHISTĀN—

The country of the Bilōches may be stated roughly to lie between the 25th and 31st parallels of north latitude and the 59th and 71st degrees of east longitude. It is bounded,—on the north by Afghānistān; on the south by the Indian Ocean; on the east by the River Indus; and on the west by the dominions of Persia. Geographically considered, Bilōchistān has the following boundaries: On the north the Sulimān range, the Afghān province of Sībī, and the deserts of Nūshki, Chagāi, and Sīstān (sometimes collectively called the “Desert of Bilōchistān;” on the south the Indian Ocean; on the east the Sulimān range and its continuation, the Hāla or Brāhūik mountains looking down on the plains of Sind; and on the west the Persian province of Kirmān and the Bashkurd mountains.

The political boundaries of Bilōchistān, *i. e.*, the limits of the Khānate of Kalāt, are more difficult to lay down. On the north and south the geographical boundaries hold good, but on the north-east the allegiance paid to the Khān by the predatory and distant tribes of Bilōches is precarious and uncertain, whilst, on the west, Persia was up to a recent date continually encroaching, and Bilōch Chiefs of Makrān, secure in their remoteness from the capital, not unfrequently assert an independence, permanent or temporary. The disputes between Persia and Kelat as to the western limits of the latter country were submitted to British Arbitration in 1871.

Like Afghānistān, Bilōchistān is a country of mountains, intersected by narrow valleys, and aptly described as an extensive and varied system of mountain ranges, upheaved through an enormous plane, covered with boulders and shingle, with here and there deposits of soil in narrow strips along the lines of drainage.

The Hāla or Brāhūik mountain system gives Bilōchistān its rugged and barren character. This stupendous range, a prolongation of the Sulimān, strikes southwards to the Indian Ocean, into which it disappears at Cape Monze (Rās Mawāri), whilst it throws out westward and south-westward numerous offsets, which, strangely parallel in strike, traverse Makrān, and either sink into the Indian Ocean or the desert plains of eastern Persia, or merge into the Persian mountain system. Regarding the Sulimān and Hāla ranges as an offset from the Hindū Kush, we find that the elevation gradually diminishes towards the south. Thus at the highest accessible point in the north, *viz.*, the “Pass of Irāk, at Bamian,” the elevation is 13,000 feet above the sea, that of the inaccessible peaks attaining to about 18,000 feet; whilst at Shāl the highest inaccessible point is under 11,000, and the elevation of the Shāl valley has been determined at 5,900

feet. From this to Kalāt the country perceptibly ascends, the valley of Kalāt being about 1,100 feet higher than that of Shāl. Thence to the sea-coast, a distance of nearly 300 miles, the country presents a gradually inclined plane, along the lines of drainage; the various ranges and their numerous branches are consequently subjected to the same depression, until they subside to an elevation not exceeding 200 feet in the neighbourhood of Cape Monze. Like the Hindū Kush and other ranges forming the western continuation of the Himalāyas, the mountain system of Bilōchistān is marked by a peculiar barrenness. The physical features remain the same in the rocky, scarped, and inaccessible faces. Some of the offsets are composed of a hard conglomerate, and of friable mica slate, decomposed on the surface. The higher ranges chiefly consist of limestone. The valleys enclosed by these mountain ranges and their numerous offsets vary much in altitude and in general character. Most of them are narrow, and run parallel to the ranges, whilst the arable land, confined to the line of drainage, and the open space between boundary hills, is frequently an inclined plane, strewn over with boulders and shingle. This description applies particularly to the valley of Shāl, to the base of the Chilhitan mountain, and the various minor ranges extending south and west towards Kalāt and Nūshki, at which latter point the mountain overhanging the place affords to the north-north-east a remarkable instance of the *glacis* slope described as characterising the physical configuration of the northern parts of Afghanistan; whilst further south this feature becomes less and less marked, until it entirely ceases some fifty miles south of Kalāt.

The other form of valley, and from which the greater portion of the agricultural produce is derived, is, generally speaking, entirely covered with good soil, excepting at the base of the hills, which, as before described, are invariably stony: and the great difference between these forms of valley lies in the amount of arable land. Mastūng, Kalāt, and Bāghwān may be noted as particular instances belonging to this form of valley. In a country so remarkably sterile as Bilōchistān, a great supply of indigenous timber cannot be looked for. Trees abound in the more remote and sheltered recesses of the mountains to the east of Shāl, where a description of cedar or juniper prevails. This yields good firewood; but the timber is rather indifferent for building purposes. The "chihilgaz" is met with in the Shāl valley, and for some distance further south; but the tree seldom exceeds sixteen feet in height, and yields no building timber. Excepting the willow and plane trees, there are none cultivated that do not bear fruit; and among these the mulberry and apricot, which are useless as timber, are the most common. The mode of planting indeed, by which trees are huddled together in thick groves, stunts their growth, and renders them of little value as timber. In fact, the first object is fruit, which contributes in a great degree to the subsistence of the poorer classes in summer. The fruit grown in Mastūng, Mangachar, Shāl and other northern valleys is described as rivalling the produce of the best orchards in Europe, whilst the date of Makrān has obtained an Asiatic celebrity, and forms a considerable article of export to Maskāt and Persia. A curious plant, called "pish" by the Bilōches and "gud haf" by the Arabs, abounds in Makrān, under which heading its description will be found.

Fuel is generally obtained from low bushes and the common southern wood, or from camel-dung.

There can hardly be said to be any rivers in Bilōchistān. The streams partake of the nature of mountain torrents more or less, and frequently disappear in the ground at various distances from their sources. Such is the termination of the Bolān and of many of the streams met with in the downward march from Kalāt to the sea. This may be attributed to the very absorbent nature of the soil, and to the extensive system of irrigation carried out in a country where rain is scarce. The elevated region has three lines of drainage, *viz.*, southerly towards the sea; westerly towards the desert and Makrān; easterly towards the Indus.

The waters flowing from Kalāt form one of the principal tributaries of the Lōra river, which they join in the Pēshān valley; whence flowing west and south-west, towards the great lake of Sistān, they are lost in the sands of the Nūshki and Chagāi desert, about half way between those two places. Such also is the termination of all the minor waters flowing westward between Nūshki and the sea. They are all absorbed in the desert, and have no apparent communication with the Sistān lake.

The line of drainage eastward may be best described by a line drawn south-by-west from the Shāl valley to the parallel of Khōzdār, and thence by another line running along the course of the Bāghwān river south-east to the Manchar lake, as all rivers flowing eastward within these limits seek the Indus. Below Khōzdār, however, and generally from the neighbourhood of Wad for twenty to thirty miles south, the course of the principal rivers (the Pūrāli and Urnach) is generally south; and the confluence of both occurs at the town of Bēla—the capital of Las,—whence, under the general name of the Pūrāli, they fall into the sea a few miles west of Sunmiāni. The Hab, rising in the Pab mountains south-south-west of Wad, pursues a southerly course and debouches into the sea about twenty miles west of Karāchi. The Pūrāli has a course of some 150 miles, which, like that of the Urnach, is usually dry, or only filled during the floods. The Hab partakes of the same character, though with probably a larger supply of water from springs: but in all cases the quantity is very limited and confined to occasional spots. The chief streams of Bilōchistān are the Bēl, the Nal, the Bolān (or Kāhi), the Mūla, the Narrāh, the Hab, the Pūrāli, the Urnach, the Liāri, the Hingōl, the Surmasang, the Jāo, the Basōl, the Shādi Khōr, the Sawār, the Dasht, the Kāju Khōr, the Rapsh, the Sadāich, and the Bint,—which are all described under their respective names.

The principal harbours are Sunmiāni, Ormāra, Kalmat, Gwādar, Jūni, Gwatar, and Chāobār.

The climate of the highlands is mild and pleasant in summer, which is counted to extend from April to September; but the winter is so rigorous that all who can afford to do so migrate during that season to the plains of Kachi. The climate becomes towards the south gradually hotter in summer and milder in winter, until in the lower portion of Las it assimilates with that of Lower Sind, between which also and the climate of Makrān there is but little difference.

The cereals of Bilōchistān are wheat, barley, millet, and rice in a limited quantity, which, with various kinds of the vetch, melons, and fruit, supplement the fare of the inland tribes,—whose staple food, however, appears to be mutton and various preparations of milk. Tobacco and sugar-cane are hardly grown at all. *Assafœtida*, which is found in great quantities in the hills, is esteemed a luxury of diet.

Of minerals, lead and copper are found in various parts of Jālawān, and but for the apathy and want of skill of the people, the yield might be rich, instead of, as at present, most insignificant. Iron is imported.

The staple commodity of the country is wool, which in the neighbourhood of Wād, and generally in the southern parts of Bilōchistān, is produced of a quality so superior as to have attracted the attention of our merchants.

The manufactures are scarcely worthy of notice, excepting the carpet, which approximates somewhat to the Persian, and the coarse description of blanket made from equal parts of goats' hair and sheep's wool, which is used for tents (or ghedāns) to the north of Khōzdār; south and west of that place tents are generally made of "pish" and date-palm leaf matting.

Embroidery and needle work, either in silk, gold, or silver, is in considerable repute; but this manufacture is invariably carried on by the women, who employ much of their time in making up their own or their husbands' dresses. Owing to the poverty of the people, the import trade is insignificant. Cotton cloths from India, woollens and furs from Afghānistān, and firearms, swords, and shields from India, Afghānistān, and Persia, together with iron and gunpowder, appear to form the whole of this trade. The exports consist in wool, matting, dates and fish, and the whole of the trade of the country is in the hands of the Hindūs and Khōjahs; so that the simple pastoral tribes derive but a small profit from the produce of their flocks, soil, and waters.

Besides the sheep and goat, the live-stock of the Bilōches includes camels, horses, kine and buffaloes. The horses are, as a rule, inferior to those of Kandahār and Herāt; but those bred by the predatory tribes in the Mari and Būgti hills and to their north are renowned for endurance, if not speed: and the excellence of the "Bilōch mare" is proverbial. There is also a strong, bony description of horse bred in the southern neighbourhood of Kalāt which finds its way to the Bombay market.

Camels are bred all over Bilōchistān, of good blood and great bottom, although small in size. Those bred in the hills are specially notable for their powers of endurance. In Makrān the chief camel-breeding district is along the coast from Gwādar to Jashk. These Makrāni camels are prized for riding purposes.

There is also a good breed of greyhounds indigenous to the country, much valued by the sport-loving landowners.

Poultry, as in most Mahamadan countries, appears to abound everywhere.

Of wild animals, the largest are the hyena, the wolf, and the bear; whilst on the hills of Makrān and in the north and north-east of Kalāt, ibex, mārkhōr, and wild sheep are common. The plains support the same kinds of deer and smaller animals common to India.

The Khanate of Kalāt is sub-divided into the following provinces, a detailed account of each of which will be found under its name:—

1, Sārawān (the principal province, including the capital and the Kalāt district); 2, Jālawān; 3, Las 4, Kachi; 5, Makrān. In these general remarks it need only be observed that Sārawān is the principal province and Jālawān the next. Both are ruled by hereditary Chiefs, who have their hereditary standard bearers. The Sārawān standard is red, that of Jālawān yellow, whilst the royal colour is green; and the tricolour, red, yellow, and green, forms the national flag. The place of

the Sarawān Chief in council is on the right of the Khān, that of the Jalawān Chief on his left, whilst their respective places in battle are the right and left centre. The tribes of these provinces are held by a description of feudal tenure, differing from that common among the Rājputs, as well as from the ancient feudal system of the Normans,—inasmuch as when the various tribes (and these are all rated at certain numbers according to their strength) are called for by the sovereign on any particular service, they are all maintained at the expense of the State.

Las is usually governed by a hereditary ruler called the "Jām." The present Jam having rebelled against his Sovereign is an exile in British territory.

Kachi is the winter residence of both the Brāhūi and Bilōch highlanders, and is allotted for this purpose to the several tribes in portions of varying extent. In summer it is left to the Jāts, who till the land for their masters.

Makrān, by far the most extensive but the most unproductive of the provinces, is sub-divided into numerous districts. The Khān of Kalāt is represented at Kej by a nāib or deputy, who receives the revenue, &c. To the east of Kej and Tump the Khān's authority is acknowledged, but to the west it is not regarded. Several petty western Chiefs have assumed independence, and the important districts of Kasarkand, Bāho Dastyāri, Gēh, &c., have fallen within the grasp of Persia, whilst the port of Gwādar is held by Maskāt.

The following are the tribes which inhabit the country: 1, Brāhūis (the dominant race); 2, Bilōches; 3, Dehwārs; 4, Lumris (in Las); 5, Bābi Afghāns (at the capital); 6, Jāts; 7, Mēds, and other maritime races on the Makrān coast. These will all be found described in their proper places.

Besides the above, there are some Hindūs established in all the principal towns for trading purposes, and a sprinkling of vagrant gipsies and other inferior races throughout the country.

It is quite impossible to arrive at any idea as to the population, settled or nomadic, of Bilōchistān; and the few writers who touch on the subject are at variance with one another. Taking into consideration the small number of towns and villages in so large an area, the total number of souls must be rated at a very low figure. One million will probably be beyond the mark. The great difficulty which all investigators have had to contend with is the vanity of the people,—each tribe striving to represent its strength as greater than that of its neighbours.

Of the revenue also no reliable information is available, and no guess at even an approximation can be hazarded: it is collected chiefly in kind. Indeed, money is scarce, there being no national coinage; and this medium is represented by the Indian rupee (introduced during the Afghān war, 1838—1841) and a few Venetian ducats on the coast.

The history of Bilōchistān from ancient to modern times is comprised in the following extract from Pottinger's travels:—

"In the course of my investigations on the Bilōches, it has frequently recurred to me that there was no spot in the ancient hemisphere, the interior of Africa excepted, that had remained so long unexplored, and of which such erroneous and contradictory opinions had been formed, as the first division of Bilōchistān. The Greeks, from whom we possess the earliest knowledge of the western frontiers of India, were either so totally ignorant of this tract, or found it by report to be so inhospitable a waste, that they have been almost silent with respect to it. They saw that it was

“mountainous, and learned that in it there was a race of natives whose manners and occupations resembled the Scythians, whence they denominated it Indo-Scythia, though that would seem to have been only strictly applicable to a very small portion of the south-eastern skirts of the Brāhūik range, in common with a tract extending to the confines of the province of Multān, the ancient Malli; and, in fact, I am very dubious whether the upper parts of it were at all inhabited until long subsequent to the period of the Macedonian conquest,—my reasons for which I shall hereafter assign.

“Alexander himself on quitting Pattala (said to be Tattah), on the Indus, proceeded with his army through the dominions of the Arabita, a part of the present province of Las, and in it forded the Arabis (Pūrāli) river.

“To the westward of that diminutive stream, he traversed the territory of the Orietæ, and thence crossing over one range of mountains, he entered the province of Gedrosia (Makrān), in which his troops were thinned by the accumulated hardships of thirst, famine and fatigue.

“This march was incontestably to the southward of the Brāhūik chain, and had the Greek historians been even less explicit, the nature of the country alone must have decided any question that might have arisen on this point.*

“Craterus, who was charged with the guidance of the heavy baggage and invalid soldiers by Arachosia and Drangiana, as certainly marched far to the northward; for those provinces are included within the modern ones of Kandahār and Sistān, no part of either of which lie even in a parallel of latitude with Bilōchistān. We may besides unequivocally conclude that as that General was purposely detached to shun the deserts of Gedrosia (Makrān), he would not shape his progress through a region in which all the obstacles experienced by the divisions headed by the king in person would have been augmented by the labour of forcing a passage among inaccessible cliffs and deep defiles.”

“Posterior to the Greek invasion, and the partition of that vast empire on the demise of Alexander, we meet with no further mention of these countries, unless in the unconnected and fabulous legends related of the Guebres or ancient Persians, for a lapse of above nine centuries and a half.

“The Hindū emperors of India were obliged to pay tribute to, and acknowledge the supremacy of, the monarchs of the successive dynasties of the Seleucidæ, Arsacidæ, and Sassanides who sat on the throne of Persia within that round of time: so that the communication between the two nations must have been defined and frequent, but being carried on either by sea or the northern route of Khorāsān, it threw no light on the intermediate countries that form the basis of this inquiry, and they sunk into their original and possibly merited obscurity.†”

“Ninety-two years after the epoch of the Hijri, the Khaliphas of Baghdād, incited by the combined motives of zeal for the Mahamadan faith and desire to revenge an insult that had been offered to their dignity by the

* Had Alexander come to the Pūrāli river in the rainy season, he would in all likelihood have found it unfordable. My diary of 30th January will demonstrate this fact; and had he once entered the province of Jalāwān, the most southern exit his army would have found had been the road from Khōzdār, in latitude 20° 54' north of Panjgūr.

† In an ancient manuscript history of Guzerat, I find that Shah Bahrām Gōr, King of Persia, came to the former kingdom in disguise, and returned through Neemroz, the present province of Sistān, with a large army, having been discovered in India on a hunting party. This was in the reign of the Hindū Emperor Rajdeo, and in the fourth century of the Christian era. Sistān was then a fertile and populous country; now it is a desolate, sandy waste.

“idolators of Sind, despatched an army against that kingdom by the same route that the Macedonian hero had selected on his return to Babylon nearly one thousand years antecedent.”

“This force is expressly stated to have kept close along the sea-coast that it might be certain of a supply of water, which is always procurable by digging a foot or two deep in the sandy beach. It consequently knew nothing of the inland regions, nor was any attempt made, as far as I can learn, during the administration of the Khaliphas of the houses of Oommyah and Abbas to explore them.”

“When Mahmūd, the successor of Sabakt-Agīn, the first Sultan of the Ghaznawi dynasty, in the plenitude of his power turned his arms towards India, he subjugated the whole of the level districts west of the river Indus to the very base of the Brāhūik mountains.”

“His son Masāūd extended these conquests still more westerly into Makrān. He adhered, however, to his father’s plan of not ascending those lofty ranges, and all subsequent invaders of Sind seem to have been guided by their example; or if they did penetrate a short way, it was merely a casual inroad, generally made in pursuit of a discomfited enemy, and without any aim at a permanent conquest.*”

“This is ascribable to two distinct causes,—the poverty and the imperviousness of this tract. The former was so well ascertained at an early date that the compiler of the *Chach Nama*, the best history of Sind extant, states that those infidels (Hindūs) who would not conform to the doctrines of the Korān were driven to the mountains,—there to perish by famine and cold. Wilds thus spoken of, I presume, were void of people, and from this epoch I shall hereafter fix the first regular settlements in the provinces of Jālawān and Sārawān, or at least their most elevated districts.”

“Ample proof of the second operative cause may be collected from all that I have noticed regarding these regions; and were it necessary to strengthen what I have advanced, on the certain grounds of ocular demonstration, numberless instances might be adduced of their having been retired to as a place of temporary refuge during the wars between the Tartar, Patān, and Moghal competitors for the sovereignty of Hindūstan and Persia. So lately even as the year 1806, Prince Kāisar, one of the royal family of Kābul, fled to Bilōchistān, and his security in these fastnesses was so confessedly understood, that no means were taken to pursue him, although unattended by any force. In conclusion, I may observe that the utterly-unknown state in which this country has heretofore remained is evident from a glimpse of all maps, either ancient or modern, that include it. In none of them has it any designations,† except in the term Belugis or Bloatchis, which are

* Masāūd, the son of Mahmūd, had collected an army in Makrān to invade these countries; but the appearance of the Seljuke Tartars, who then began (first) to make a figure, called him off.

† Major Rennel has carried the province of Makrān to so high a degree of north latitude that it includes both Jālawān and Sārawān; but the information obtained by that able and generally-correct geographer, relative to the southern parts of Sindh and the countries westward of that province seems to have been defective, and has led him into mistakes. I may, perhaps, occasionally differ very materially both from him and M. D’Anville, who is just here in fewer errors; but I have neither the abilities nor the wish to criticise the valuable geographical labors of those learned authors in any degree. My aim is to detail facts as I found them. The inhabitants may have changed since the days of Alexander; the face of the earth cannot reasonably be supposed to have done so; and as I have seen the latter, I may claim, without arrogating to myself a right, to speak positively.

“mere orthographical corruptions of the denomination of one class of its natives, in my opinion, less proper than the Brāhūis (who are all mountaineers) to bestow a name on the land they inhabit.”

“We are now arrived at that period when some indistinct memory of the historical events of Bilōchistān begin to be orally preserved; but to render them intelligible, it becomes not merely proper but indispensable that I should subjoin a few words on the origin of the various classes of the natives, the reasons and date of their primary emigrations to this uninviting land, and the manner in which they seem to have apportioned the soil. My readers will perceive, as they advance, that my sentiments on these points are mostly conjectural: more cannot be expected of people destitute of letters and that spirit of curiosity which lead less barbarous tribes to investigate whence they sprung. I have not, however, neglected to draw my information from the best sources, and to exclude all that was fabulous and uninteresting.”

“As neither the Bilōchī or Brāhūiki are written languages, all accounts are traditional, and entitled to little credit.

“The Bilōchīs, or people who speak the former, ascribe their own origin to the earliest Mahāmadan invaders of Persia, and are very desirous of being supposed to be of Arabian extraction. They spurn the idea, usually entertained, that they are descended from one stock with the Afghāns; and a circumstance which they always urge almost demonstrates the truth of this denial,—namely, their proximity to that nation, and their nevertheless speaking a distinct dialect.”

“I am not, however, by any means willing to admit implicitly their claims as the first propagators of Islamism—an honor to which every petty tribe aspires; at the same time there can exist little doubt but that they came from the westward. The affinity of the Bilōchī to the Persian language affords of itself strong evidence in favor of this position; to back which we still see that the majority of the Bilōchī nation dwells on the western frontier,—a fact to which they say Bilōchistān owns its present name; for Nādir Shāh, who conferred the title of Begler Beg on Nasīr Khān, knowing more of that people than the Brāhūis, named the country after them.

“Admitting the minor question of their having migrated from the westward to be established, the principal one stands yet undecided. Under what description of the natives or conquerors of Persia are we to range the Bilōchīs? My unacquaintance with any of the Turkish or Tartarian dialects deprives me of one great clue to a solution of this query; but as neither their features, their manners, nor their language bear the smallest similitude to those of Arabs, I reject them totally.”

“In the beginning of the fifth century of the Hijri, the Seljuke Tartars appeared for the first time in Khorāsan; and in the short space of ten years their leader, Toghrāl Beg, wrested that kingdom from the house of Ghaznawī. It was ceded to his successor, Alp Arslan, and constituted part of the Seljukide dominions until the extinction of that race, about one hundred and fifty years posterior to Toghrāl Beg’s having assumed the title of emperor. Within this lapse of time the Bilōchīs are alluded to, both by that general term and particular tribes, and, what is even more decisive, as dwelling in the very districts which they people at this hour.”

“To think of following the frequent bloody revolutions which extinguished one body of freebooters to make room for another is quite foreign to my

“purpose. We learn from the most authentic relations of the Greek and Asiatic historians, that as these armies became dismembered, either by the death of their generals or a defeat, the barbarians who composed them wandered over the country until they found an advantageous place to fix themselves, or entered the service of some more fortunate Chieftain than their own as mercenaries. Such, in my opinion, was the case with the Bilōches; and that they are of Turkomān* lineage various circumstances go to prove.”

“Their institutions, habits, religion, and, in short, everything but their languages, are the same; this last anomaly is easily explained.”

“The Seljukes had long settled in Persia, which was then justly considered the richest and most delightful climate in Asia, where they naturally adopted the colloquial dialect, and brought it with them on their expulsion by the Kharizmian princes, who, in their turn, gave way to the Moghals of Jangiz Khān. This dialect has not yet undergone more alteration than an intercourse with bordering nations might be expected to bring about.”

“As it may seem feasible to some of my readers to trace the Bilōches from a Moghal origin, I will summarily offer my additional reasons to those stated above for giving the preference to the Turkomān, and leave the point, if deserving of further inquiry, to be settled by some one better qualified for the task.”

“The former nation, whose history is more fully recorded than any of the others I have adverted to, first began to make a figure under the great Jangiz Khān; and he or his immediate descendants overturned all preceding dynasties.”

“The unremitting enmity of the Kharazmian kings forced vast hordes of them to fly from Persia, after they had been colonized there for many years. The fugitives are said to have gone to Sistān and the neighbouring countries, which are those of Sind, Siwistān, and the Brābūik mountains; and in the *Majmal Waridāt*, or Compendium of Occurrences, which includes an abstract of the history of the two former, it is mentioned that there were upwards of ten thousand Moghals residing in the city of Tattah so long ago as the year of the Hijri 743,† where they had a mahal or quarter assigned to them called the Moghalwara,—a distinction it retains at this time. From the same source I also learn that in A. H. 734, Jillūdah Khān, a Moghal Chief, marched from Sistān with six thousand men, and coming unawares through the mountains, ravaged all the plain on the west of the Indus between the 26th and 29th degrees of north latitude; but at last being surrounded by the army of Nūsrat Khān, then the viceroy of Mūltān, Kach and Sind, he capitulated; and, on swearing allegiance to the emperor Allaūddīn, was granted a jāgīr‡ for himself and followers, and pardoned.”

“These examples suffice to show that the Moghals were in one era resident in these countries; but successive invasions of Hindūstān, which ultimately subverted the Patān dynasty, and established the ancestors of the reigning monarch, afforded those restless and insatiable plunderers too

* The Seljukes I call Turkomans, in conformity with the native authorities I have consulted. They, as well as the Moghals, are of Tartarian origin; but to speak of them as the same nation would be as likely to confound, as a person writing on Europe to include Spaniards and Frenchmen under the common term of Europeans.

† A. D. 1328.

‡ A grant of laud.

“fair an opportunity of enrolling themselves once more under the banners of their countrymen to be missed; and they quitted their newly-acquired possession to partake of the spoils of India. So universal was this impulse, that no trace of their progeny now remains,—at least that can be positively ascertained to be such, or is acknowledged; and it seems improbable that any cause for the total disappearance of the colonies I speak of, save a voluntary migration, would have been passed over in silence by the Asiatic historians of the day, who are the only authorities I have to rest upon.”

The following account is taken from papers in the Foreign Office :—

Kalāt under the Sehrais and under the Sewah dynasty: Probable origin of the Bilōchis and Brāhūis.—In the first half of the seventeenth century a revolution occurred in Kalāt, which ended in the accession of the present dynasty of the Kambārānis. The government had been for some centuries before in the hands of the Hindū tribe of Sewah.* This race rose to power on the downfall of the Sehrais, a Mahāmadan family from Sind; but tradition, which is the main † source of information in regard to the early history of Kalāt, has failed to preserve the date of the change. The Hindūs were probably drawn thither, in the first instance, by the prospects of trade. It is doubtful whether their authority was acknowledged outside the limits of the present district of Kalāt.

In the tracts beyond were numerous clans of Bilōchis and Brāhūis. Elliot relates that in the 22nd year of the Hijra the aid of “the men of Kēj and Baluj” was solicited, but in vain, by the inhabitants of Karmān against the attacks of Abdulla, son of the Khalif Umar. The term Baluj evidently implied a much less extended area than that which Nādir Shah’s appellative of Bilōchistān covers. It may be inferred from the narratives of the early Arab geographers and historians of Sind that it embraced the modern districts of Kalpūrakan, Magas, Sib, Kalagān, and Sarhad. Before the commencement of the Mahāmadan era, Makrān and Sarawān were known as separate provinces;—the former under its present name, the latter under that of Kaikanan, which seems to have included also the regions beyond, as far as the Sulimān range. Pottinger says that during the fifth and sixth centuries of the Hijra, when the Seljuke Tartars were supreme in Khorasān, “the Bilōches are alluded to both by that general term and particular tribes, and, what is even more decisive, as dwelling in the very district which they people at this hour.” He will not favour their own theory that they were of Arabian extraction and the first Mahāmadans to invade Persia, because they have nothing either in

* Pottinger is of opinion that Sewah was the hereditary title assumed by princes of this Hindū dynasty. Leech considers that Sewah was the name of an individual prince, and hazards the conjecture that Sing would be the military title, as the family was reputed to be of Rājput extraction.—(*Asiatic Society’s Journal for 1843, Vol. XII, pp. 473-474.*)

† The Arab historians of Sind occasionally mention one or another of the various districts which are comprised in the modern Bilōchistan. But their narratives throw no light on the political system of Kalāt, for the simple reason that the system was not developed till after the accession of the present dynasty. The regions between the Sulimān range and the eastern border of Makrān formed the second of the four great governorships established by Siharas II, the last but one of the Rai dynasty which ruled over “Hind and Sind.”

This dynasty was overthrown about the beginning of the Mahāmadan era. Afterwards in the early days of the Kaliphate, local Chiefs seem to have established their independence in these parts.—(*Elliot’s Posthumous Works, Vol. 1, passim.*)

feature, manner, or speech in common with Arabs. He judges from their habits, customs, and religion that they are of Turkoman lineage, and that either they were natives of Persia or that they sojourned long in that country, as they migrated from regions further to the west. Under either view of their origin, the large admixture of Persian words in their vocabulary is accounted for. The same authority disallows the claims of the Brāhūis to be the aboriginal inhabitants of the country which they now occupy, but considers them to be Tartars also, who left their mountains* in the north at an early period, and penetrated into Southern Asia, where they passed a savage life under the control of their own rulers and laws.

Downfall of the Sewah dynasty and accession of the Brāhūi family of Kāmbār.—The last of the family of Sewah resided chiefly at Kalāt, which was in his time nothing more than a fortified village; and he had as deputy governor of Zahri his son Sangin. Both were just in their administration, and encouraged merchants to visit their territories. The peacefulness of their reign was disturbed by the irruption of a party of Mazāris, who crossed the Indus for the express purpose of plunder. By degrees they overran the country and approached the seat of government. Not till then did the Hindū ruler turn to his neighbours for the assistance which he might hope to see given in such an emergency, though he could not apparently command it. The Chief who responded to his call was Kāmbār,† a Mirwāri of the province of Panjgūr and a man of some consideration among the Brāhūis on account of his reputed descent from a Saint, famed in old days for his miracles. His followers, though few in number, succeeded after some years in putting down the marauders against whom their services had been enlisted. Meanwhile their remuneration had been of the scantiest nature. Having made experience of their strength, they avenged themselves on the Rājā by deposing him and setting up Kāmbār in his stead. The fanaticism of the Musalmāns, especially characteristic of Sunnis, to which sect all Brāhūis belong, showed itself in the forcible conversion of many Hindūs to the faith of the prophet, and in the slaughter of others under the pretext of religious zeal. The Rājā fled to his son at Zahri. Other tribes espoused the cause of his rival, and eventually he had to seek safety in Sind, where he soon died. Sangin was taken prisoner by the Kāmbārānis, and saved his life by embracing Islamism.

Many of his adherents followed his example, and their posterity, who in Pottinger's time were settled in Kachi, testify by their appellation of Gūrūwāni—disciples of the Gūrū—to the religion which their forefathers abandoned.

Revolution, according to Major Leech, brought about by the Dehwārs: Origin of the Dehwārs.—Another version in regard to this revolution, given by Major Leech,‡ is, that the government of Kalāt passed from

* Brāhū means mountaineer, according to the general acceptation.—(*Elliot's Posthumous Works*, Vol. 1, p. 389). Leech thinks that the word is a corruption of Ibrahimi; but beyond supposing that a man named Ibrahim may have been the progenitor of the race, he gives no reasons for his opinion.

† The ancestors of Kāmbār are said to have come from Abyssinia. Kāmbār, in the Bilōchī language, means Abyssinian.—(*Pottinger*, p. 277.)

‡ Major Leech wrote his memorandum at Kābal in 1841. Its principal source of information was a Persian manuscript drawn up at his request in 1838 by Mian Pibaghulla, Sahibzadah of Sirhind, whose family had been domiciled at Kalāt for nearly fifty years previously, and who himself frequented the Court of Mehrāb Khān.—(*Asiatic Society's Journal*, Vol. XII. pp. 473—502.)

Sewab, whom he considers to have been an individual prince, into the hands of the Persians. A man of Georgian extraction was sent as governor, and a deputy was appointed to Kōzdār. The debauchery of both was so scandalous that the population of each place rose in rebellion and put them to death. The chief actors in this movement were the Dehwārs, or agriculturists. The origin of this class is uncertain. Major Leech regarded them, not as a distinct race, but as "descendants of the different lords of Kalāt who have, after being conquered, sunk down into tillers of the land." Pottinger, judging by the pure Persian which they spoke, and by their manners and occupations, suspected that they were of the same stock as the Tajike of Afghānistān, and that they were refugees either from Persia or some country beyond. They differ in habits and appearance from all the other natives of Bilōchistān.

The choice of the Dehwārs falls on the Brāhūi family of Rāambar.—The Dehwārs of Kalāt and Kōzdār, according to Major Leech, having rid themselves of their tyrannical masters, sent Rāis Taj Mahamad to invite one of the sons of chief Rāambar of Mashkai to be their ruler. This tribe had a great name for military prowess, whilst the Dehwārs were alive to their own deficiency in this respect. The elder sons declined the proffered honor, on the ground that the care of their lands, flocks and families demanded their presence on the paternal estate; but as this objection did not hold good in the case of Ahmad, the youngest, they agreed to spare him. Accordingly, Ahmad, after making certain stipulations with the Dehwārs for his own maintenance and dignity, repaired to Kalāt and assumed the government.

Early Brāhūi Khāns, according to Major Leech.—Concerning the Khāns who immediately succeeded Mīr Ahmad, Major Leech could get but little information. One, by name Mīr Samandar, was styled "the generous" on account of his great hospitality. Another, Mīr Kālī Khān, pursued a policy of aggrandisement which ended in the expulsion of the former* inhabitants from "Shurab, Bāghwān, and Kōzdār,"—in the bestowal of their lands to Brāhūis, and in the annexation of certain tracts on his northern and north-western border. To him also is attributed the division of the country, under the advice of Ahmad Mūllah Mahamad, into the two great provinces of Jālawān and Sārawān, or, as we should say, the lowlands and highlands.

Geographical position of principal Bilōch and Brāhūi tribes.—It will be well at this point to indicate the names of the tribes inhabiting the district to which allusion will be made. Khārān and Washak are peopled by Nāosherwānis (Bilōchīs); Maskāi principally by Nāosherwanis and Mirwāris (Brāhūis); Panjgūr and Kej † chiefly by Gitchkis (Brāhūis); Las by Lumris or Numris, who are connected by blood with the Battis of Jasalmīr, and trace their origin to Samar, the

* Numris. They took refuge in Las, and their descendants still constitute the bulk of the population in this province.

Pottinger names forty-eight clans of Bilōchīs, and thinks that a few more could be added. Of Bilōchīs he enumerates seventy-four clans, and if needed, could have mentioned the names of "at least twice as many more."

† There are numerous other clans in Kej, says Masson; but he does not particularise them. The Gichkis are the dominant clan.

founder of Samarkand; Shāl by Afghans of the Kassi tribe; Mastūng by Raisanis, Shērwanis, and Bāngulzāis (Brāhūis); Nushki by Rakshānis;* Kalāt by a mixed community of Dehwārs, Brāhūis, Hindūs, Afghans, and hereditary slaves; Kach Gandāva by various clans of Rinds (Bilōchis) and by Jāts; the hills beyond mostly by Maris and Būgtis, who are also Rinds; Harand by Gūrchānis of the Rind family; and the districts of Jālawān, to wit, Sohrāb, Zahri, Kōzdar, Wad, and Nal, by the Brāhūi clans of Mingals, Bizanjūs, Zahris, Haidaranis, Kaidranis, and Kambaranis. Agriculture is greatly in the hands of Jāts and Dehwārs. The latter are to be found in small numbers beyond the limits of Kalāt. The Brāhūis and Bilōches prefer a pastoral life.

Genealogy of the early Brāhūi Khāns.—It is not until he arrives at the celebrated Abdulla Khān that Leech gives a name corresponding to any that can be found in the genealogical list of the Khāns of Kalāt, as furnished by Masson, Pottinger, and Ross. Leech, as we have seen, derived the reigning dynasty from the youngest son of Rāmbar, and gave it the distinctive appellation of Ahmadzāe in consequence.† The other three authorities, on the contrary, make Kāmbar, the eldest son of Rāmbar, according to Leech, to be the founder of the house. Beginning with him, Pottinger gives the line in direct succession as follows:—

Kāmbar, the father of
Sāmbar, father of
Mahamad Khān, father of
Abdulla Khān, father of
Hāji Mahamad Khān, brother of
Nasir Khān, father of
Mahamad Khān.

Ross and Masson ‡ give Mahabat Khān in the place of Hāji Mahamad Khān, but make his relationship with Nasir Khān to be that of brother; so there is no reason to doubt that both names refer to the same person.

Present form of government in Kalāt established, according to Masson, in Kāmbar's time.—Masson, whose account is worthy of consideration by reason of his long experience of Kalāt, attributes the institution of the present form of government to the time of Kāmbar. The predominating influence of the Brāhūi tribes of the

* Pottinger says that the Rakshānis are Bilōchis of the Nārūi tribe. Masson makes them to be Brāhūis. The clan is small, and numbered, in Pottinger's time, only seven hundred fighting men.

† Major H. Groen, when addressing the present Khān in 1860, spoke of his rival, Fateh Khān, as an Ahmadzāe. Fateh Khān was the fifth in direct descent from Abdulla Khān, and belonged to the elder branch. The present Khān belongs to the younger branch.—(*Selections of the Foreign Office, No. XXXIV, p. 59.*) Colonel Phayre wrote of the present Khān as an Ahmadzāe.—Pottinger (*p. 77*) limits the term of Ahmadzāe to the immediate members of the royal family, of which Mahamad Khān was in his time head, and includes under Kambaranis all the remainder of the tribe, except collateral relatives of the Khān, who were designated Khanis. In an agreement, which is said to have been executed in October 1863, by Khodadad Khān, but of which the authenticity has been questioned, the Khān styles himself an Ahmadzāe.

‡ *Ross' Memorandum of Makran, p. 43; Masson's Memoir on Eastern Bilochistan, p. 268.*

Raisānis* and Zehris was such that it was deemed advisable to associate their Chiefs with the Khān as hereditary councillors. The Chief of the former tribe was nominated Sirdār of Sārawān, and the Chief of the latter, Sirdār of Jalawān. In durbar the more honorable seat on the right of the Khān was to be taken by the Sirdār of Sārawān, whilst that on the left was assigned to his colleague. Every question that affected the interests of the Brāhūi community was to be submitted to each in the order of their priority. Without their concurrence nothing of importance was to be undertaken.† Besides them the Khān was provided with a special minister, whose office was also to be hereditary, and who was chosen from the Dehwārs by way of conciliating this section of the population. The revenues of Kalāt, Sārawān, and Jalawān supplied the Khān with the means of defraying his personal expenses and paying his troops. From Kach Gandāva, Harrand, Panjgūr, Kej and Las no contributions were received, as these provinces were at that time independent of the Khān's authority.

Early policy of the Kambarani dynasty.—Masson and Pottinger differ as to the early policy of the Kambarani dynasty. The former says that one of the first of their measures was to banish their Hindū subjects, and that they continued to pursue this course until the time of Nasir Khān. He also implies that their principal occupation consisted in getting up raids against their neighbours. According to the latter, they adopted the more peaceable system of incorporating their nomad subjects into tribes, and rewarded those who acceded to this measure with tracts of land, for which no return was expected beyond the obligation of acknowledging their suzerain and furnishing him with troops, whose number was proportioned to the exigency of the service that was required of them, and to the number of the tribe itself. Towards the followers of Brāhma, he says, the successors of Kambar appear to have gradually laid aside their enmity, and were fortunate enough to induce many who had fled on their arrival to return and enter again into trade under their auspices.

Reign of Abdulla Khān.—Ambition led Abdulla Khān, the fourth in descent from Kambar, to invade Kej, Panjgūr, Kandahār, and Kach Gandāva. The Brāhūi minstrels quaintly express the extent of the desolation which he caused in the last-mentioned province, till then a tributary of the Kulhāra princes of Sind, by saying that he extinguished its vital principle. On the occasion of one of his inroads he was met by a considerable force from Sind, and, notwithstanding the immense disparity in numbers, he joined battle. The victory remained with the Brāhūis, but it was dearly purchased by the death of their sovereign.

Accession of Mahabat Khān.—Shortly before this event, observes Pottinger, Nadir Shāh had started on his expedition against Hindūs-

* According to Captain Harrison, Political Agent at Kalāt, the Rāisānis have not always maintained this high position. The Sārawāns, he wrote, are composed of several tribes, of which the Shāwanis and Rāisānis have at one time or another been the head. The late Nasir Khān, for an act of rebellion on the part of the Shawanis, took away their standard, and gave it to the Rāisānis. The total strength of this latter tribe is only about 200, of which number 150 are with Sirdar Mollar Mahamad. The rest of the Sārawāns are loyally disposed, and His Highness, taking into consideration the treacherous character of the Rāisāni chiefs, has once more elected the Shāwanis as head of the Sārawāns.

† Each Sirdār has his separate standard, kettle-drums, and bards. The whole of the tribes are divided between the two provinces, and follow their respective Sirdars to battle.—(Green, *Selections of the Foreign Office*, No. XXXIV, page 24.)

tAn.* From Kandahār he despatched several bodies of troops into Bilōchistān under trusted generals, who established his authority there, and sent Abdulla Khān's two sons, Mahabat Khān† and Iltyāz Khān, as hostages for their father's good behaviour. By Nādir Shāh's orders, Abdulla Khān was continued in the government of the country. When the news of his death reached the royal camp, Nādir Shāh at once invested Mahabat Khān with a dress of honor—an act which unmistakably betokens the suzerainty of the person who bestows it over the person on whom it is bestowed, and then permitted him to withdraw to Kalāt. In opposition to this account, Masson makes the Persian invasion of Hindūstān, and the final cession of Kach Gandāva, to have taken place in Mahabat Khān's reign. Jacob says that Nādir Shāh took the province away from the Kulhāra Amīrs, and gave it to Mahabat Khān "in requital for the death of his father."

Deposition of Mahabat Khān and accession of Nasir Khān.—Similarly, these authorities differ in regard to the proceedings which led to the supersession of Mahabat Khān (or as Pottinger calls him, Mahamad Khān) by his brother Nasir Khān. The story, as told by Masson, is that Ahmad Shāh ‡ the Durāni retaliated § on Mahabat Khān for a raid which he had made in the neighbourhood of Kandahār by ravaging Sārawān, and that he ended by destroying several castles, amongst others the citadel of Mastung, and by carrying away as hostages Iltyaz Khān and Nasir Khān, brother of Mahabat Khān. The unpopularity of the latter led the Sirdār of Sārawān to enter into treasonable correspondence with Ahmad Shāh, the result of which was that Mahabat Khān was summoned to Kandahār, where he was kept in confinement till his death, and that Nasir Khān was deputed to Kalāt in his place. Pottinger's version|| is that Mahamad Khān, in less than three years after his accession, had completely alienated the affections of his subjects by his severe system of taxation and by his unprincipled licentiousness, and that Nasir Khān, after accompanying Nādir Shāh to Delhi, left that monarch in the course of his homeward march from Sind, having been instigated by him to depose his brother and relieve the country from his oppression. When he found that expostulation was of no avail, he deliberately murdered his brother for the common good as he afterwards represented, and was at once hailed as Khān by the unanimous voice of the people. He lost no time in communicating to Nādir Shāh what he had done; and the same messenger who had carried his letter returned with a royal mandate nominating him Beglerbeg of Sārawān, Jālawān, Kalāt, Makrān, Las, Kach Gandāva, Harand, and the desert tracts of Bilōchistān up to, and including, the Kōhistān.

* Nādir Shah entered Afghānistān in 1737, and at once made preparations for his invasion of India. He entered Delhi on the 9th of February 1739.—(*Bombay Selections*, No. XVII, New Series, pp. 16 and 17.)

† Leech says that Mahabat Khān, after a consultation with his nobles, joined the camp of Nādir Shah at Lahore, as that monarch was advancing towards Hindūstān, stating that the object of his visit was to get revenge for the death of his father. Nādir Shah's answer is characteristic: "The blood of Abdulla Khan stains the forehead of Nādir, and, please God, I will seek it at the hands of these fish-eating Sindhians."

‡ Ahmed Shāh commenced his reign in 1747.

§ Leech gives a general confirmation of this account—

|| Masson's account must, probably, be preferred. We know that Nasir Khān died in 1795, and that he reigned about forty years. Nādir Shah returned to Kandahār by way of Larkhāna Dadur and Shal in 1740.—(*Bombay Selections*, No. XVII, p. 18.) Pottinger's account therefore makes Nasir Khān to have been on the throne about fifteen years more than he actually was.

Reign of Nasir Khān.—With the reign of Nasir Khān we begin to tread and safer ground. He lost no time in abrogating the taxes on trade and animals which his brother had imposed. He offered every encouragement to Hindū merchants to return to Kalāt. He promised them the free exercise of their religion, and revived in their favour a concession said to have been granted by Sambhar Khān, which empowered them to levy, for the maintenance of their priests and temple, the sum of four annas on every camel-load of goods that was brought into the bazaar. Having conciliated this class, he called on all the Chiefs who owed feudal service to furnish their contingents, and with these, which in the aggregate constituted a considerable force, he asserted his authority in Kōzdar, Panjgūr, Kej, Kasarkand, Dizak, and Khārān.* In the course of this imposing progress he did not forget to enquire into and remedy any abuses of government that came under his notice. On his return he improved his capital, built fortifications, and gave his attention to the better cultivation of the land. Hither the chieftains of Kach Gandāva repaired for the purpose of tendering their allegiance. The lands and revenues of this province, with the exception of what had been allotted to the Bilōch tribes of Rinds and Maghzis by Nādir Shāh, were divided by the Khān into four equal shares. Of these he appropriated one, a second he assigned to the Jāt inhabitants of the country, and the other two to the tribes of Sārawān and Jālawān. He brought the Rinds and Maghzis within the political system of the Brāhūis, by attaching the former to Sārawān and the latter to Jālawān. He strengthened the connection with the province of Las which had originated in the previous reign, when his brother had complied with the request of Jām Ali for help against his rival, Izzat Khān. He also wrested the port of Karāchi from the house of Sind. About the year 1758 occurred his rupture with Ahmad Shāh, who claimed to be his suzerain, and, consequently, to be entitled to tribute. After each had won a pitched battle and the Durānis had made three unsuccessful attempts to carry the city of Kalāt by storm, a treaty was concluded, the purport of which was that Ahmad Shāh was to receive Nasir Khān's cousin in marriage as a pledge of friendship;† that Nasir Khān and his descendants were to be exempt from rendering assistance to the ruler of Kābul in the event of a civil war, but that, if called upon, they were to furnish troops to him for service against a foreign enemy. By consenting to this agreement Nasir Khān formally admitted the suzerainty of the Durāni monarch. In conformity with it, he headed a contingent which accompanied Ahmad Shāh against Hindūstān in 1761-62, and seven years afterwards he supported him against the Persians in a great battle at Mashad, in Khorāsan. For his services in the latter campaign he received, in perpetual and complete sovereignty, the districts of Shāl, Mastung, and Harand. In return,

* Pottinger would imply that there was nothing more than an armed demonstration. Masson says—"he carried his victorious arms into Kej and Panjgūr, annexing them with the intermediate provinces to his dominion." Hāji Abdul Nabi (*Asiatic Society's Journal*, Vol. XIII, Part II, page 809) says that Nasir Khān took Nasrābād, which lies to the south-west of Kej, "with a loss of seven hundred men, which he felt, to use his own words, 'as the loss of one horse shoe.'" Leech says that this loss was experienced at the siege of Kej.

† "So strict in his allegiance to Ahmad Shāh was Nasir Khān," writes Leech, "that he never failed in sending the usual yearly presents, consisting of horses, camels and slaves, not only to the King, but to his courtiers. He has, moreover, been heard to say, that should none be left of the Saddozai dynasty but a girl, and that girl a blind one, the Ahmadzais ought to acknowledge her."

he engaged to furnish yearly a thousand men for the protection of Kashmir. Masson, writing in 1843, records that up to a late period a Brāhūi contingent of this strength was stationed in that country. In the latter part of his reign, several revolts were made against Nasir Khān by Bahrām Khān, the grandson of Mohabat Khān, but all were successfully put down. He died in 1795, leaving behind him a reputation for liberality, justice, and bravery, which no prince of his house has ever attained to. At an early period he had consolidated his authority over an immense kingdom, the secret of his success being that he had influence enough to ensure the obedience of his feudal Chiefs, and discretion enough to refrain from interfering with their internal affairs. In theory the Khān of Kalāt is said to have had in his time the power of sanctioning or disapproving the choice of their headmen chosen by the tribes. But so far as Pottinger could ascertain, in no single instance had Nasir Khān refused to confirm the nomination of the people. The most distant and the most remote districts were alike prompt in complying with his orders. He encouraged learned men to frequent his court; he was mindful of the religious instruction of his subjects; he distributed large sums in charity; and he interested himself in drawing up laws for the better administration of justice. The best testimony to this statesmanship is the reverence with which his name has been cherished throughout Bilōchistān.

Reign of Mahmūd Khān.—Mahmūd Khān, the son and successor of Nasir Khān, was a minor when he ascended the throne. His authority was disputed at an early date by Bahrām Khān and his father Hāji Khān with such success that for a time they occupied Kalāt itself, and were not dispossessed till the aid of the Durānis was invoked and rendered. The end of Bahrām Khān is uncertain. According to Masson, he surrendered to Mahmūd Khān after many fruitless attempts to establish his own authority, and died at Kalāt. According to Pottinger, he was totally defeated in a battle at Dahan-i-darra, in Kach Gandāva, which province had previously been ceded to him on condition that he should not raise his hand against the remaining dominions of Mahmūd Khān, and had to take refuge in flight. Having been refused an asylum by the Amīrs of Sind, he turned his steps towards Bhawalpur, but expired of fatigue before reaching that city. Abdulla Khān, the governor of Kej, took advantage of this conflict between Mahmūd Khān and the rival branch of his house to complete his independence. This allegiance had hitherto been of the slightest nature, for he had managed to evade the payment of tribute. About the same time the Talpūrs, who had overthrown the Kalbōra dynasty in Sind, recovered Karāchi. The defection of other Chiefs whom Nasir Khān had brought under his sway followed until Mahmūd Khān was left with nothing more than Jālawān, Sārawān, Kach Gandāva, Kalāt and Harand under his rule. As compared with his father, his influence was small. He spent much of his time amongst dancing women, and also gave himself up to immoderate drinking. He died in 1819, after a reign of some four and twenty years. The tradition still existed in Masson's time that he was poisoned by one of his wives in a fit of jealousy.

Experiences of Pottinger in Bilōchistān.—It was during Mahmūd Khān's reign that Pottinger made his journey through Bilōchistān, travelling from Sunmiāni, which port he left on January 16th, 1810, through Bēla, Kōzdār, Kalāt, Nushki, Sārawān, and Sibi to Banpūr, where he arrived on the 15th of April following. To judge by his experience, the

Jam of Las must in those days have had considerable power. He received his visitor, who pretended to be an Usbeg travelling on business for a Hindū horse-dealer, in open Darbār, gave him letters of introduction to Wali Mahmūd Khān, the Chief of Wad, and head of the important Brāhūi tribe of Mingals, and to Mir Morād Ali Kāambarāni, of Kōzdar, brother-in-law of the reigning Khān. He also summoned to his presence the influential Chief of the Bizanjūs,* a tribe notorious for its marauding propensities, and made him responsible for Pottinger's safety. At Kalāt, Pottinger missed seeing the Khān, who had retired for the winter to Kach Gandāva in search of a warmer climate. Eidal Khān, the Chief of Nushki, then peopled by the Rakshānis, a branch of the Nārūi clan-of Bilōches, affected to lay great store on the friendship of Mahmūd Khān, but evidently was in great fear of offending him. The Chief of Sārawān in those days, who must be distinguished from the Sirdār of the province called by that name, was Gul Mahmūd Khān, of the tribe of the Kāmburāni. He paid no tribute to the Khān of Kalāt, but when called on put all his troops at his relative's disposal at his own expense. Khārān was not visited by Pottinger, but he learnt that Abbas Khān, Naosherwāni, the Chief of the place, had, till about four years before, paid tribute. Since that time he had declared himself exempt from all control whatsoever on the part of the Khān of Kalāt. Kej, since the death of Nasir Khān, had only paid titular homage to the Khān. At Kalagān, in Makrān, Pottinger's guide distinctly told him that he was no longer in the Khān's territories. His object was to induce his master to assume the rôle of a religious devotee, instead of continuing that of a merchant's servant, and so to lessen the risk which he ran at the hands of the marauding population through whose lands his onward path lay. From Dizak to Bāsmān the authority of Mehrāb Khān, the Bilōch Chief of Banpūr, was paramount. The extent of his dominions and his power can best be judged by the fact that his revenues were estimated at four lakhs and a half of rupees a year, and that he could muster six thousand fighting men at a few days' notice. In the course of conversation he mentioned, with evident pride, that he had been declared an outlaw both by the Ruler of Kābul and the Shāh of Persia.

Reign of Mehrāb Khān.—One of the first acts of Mehrāb Khān, the son and successor of Mahmūd Khān, was to recover the ascendancy in Kej and the western provinces, and to put down disorder in other parts of his dominions. An aspirant to supreme power speedily presented himself in the person of Ahmad Yār Khān, son of Bahrām Khān. On more than one occasion an attempt was made to buy off his opposition, but he no sooner had received hush-money than he again set himself to conspire against his relative. He interfered successively with the Maghziis of Jal, the Rinds of Harand, the Kajaks of Sībī, and with various tribes of Sārawān. The revolt in the last-mentioned province was not suppressed without some trouble. In the end Ahmad Yār Khān was taken prisoner and carried to Kalāt, where he was kept in confinement. Eventually he was put to death at the instance of the Khān's Minister, Dāud Mahamad. The Khān interposed to spare the lives of his sons Shāh Nawāz Khān and Futteh Khān, whom Dāud Mahamad would also have

* The head-quarters of the Bizanjū tribe are at Nal—(Selections of the Foreign Office No. XXXIV, p. 49).

killed if he had been allowed to have his own way. But although saved from a violent death, they were not granted their liberty.

Description of Mehrāb Khān's Minister, Dāud Mahamad.—The connection of Mehrāb Khān with Dāud Mahamad calls for special notice, as to it have been attributed all the difficulties of that prince's reign. He was a Ghilzāi of low origin, who was promoted to his office in opposition to the custom by which, since the time of Kambar, the post of minister had been hereditary in a family of the Dehwārs, and in defiance of the wishes of the tribes. No sooner had he been taken into favour, than he had recourse to the common but fatal measure of putting to death all whose influence or character he feared. "Twenty-three or twenty-four of the most distinguished Chiefs and individuals," writes Masson, "were sacrificed, and in succession, as the opportunity presented itself, to calm the apprehensions of Dāud Mahamad. The immediate consequence of these acts was the complete dislocation of authority. The surviving relatives of the slain bound by national obligations as well as by their feelings to revenge disavowed allegiance, and formed a general combination to expel Dāud Mahamad by force of arms." They marched on Kalāt, and were speedily joined by many of the Khān's personal followers. The Khān was then encamped outside the walls. Amongst the malcontents was the Jām of Las. The city was surrounded, but by a stratagem which his darogah Gul Mahamad devised, the Khān eluded their vigilance, and sought safety within the city. Dissension soon arose amongst the insurgents, and led to their dispersion. The Khān, profiting by this warning, dismissed his protégé to Kandahār, where he resided for a year or two; but, unable to reconcile himself to his absence, he recalled him and re-established him in power. On the way back, Dāud Mahamad narrowly escaped assassination at the hands of some Chiefs of Sārawān.

Loss of territory during the reign of Mehrāb Khān.—Prevailing disaffection.—The influence of Dāud Mahamad continued for some years, during which the affairs of the State went from bad to worse. The disaffected Chiefs intrigued with the Kandahār Government, and on more than one occasion a Durāni army marched to Mastung; but further advance was stopped by the conclusion of a treaty, which, according to Masson, neither side had any intention of observing. An expedition against the Maris signally failed. The Rinds and Maghziis of Kach Gandāva fought out their quarrels, knowing that the central authority was powerless to interfere. The district of Harand was occupied by Ranjit Sing, and never again reverted to Kalāt, as on the downfall of the Sikhs, it passed into the hands of the British Government. In the western districts operations against the rebel, Mokim Khān, Nāosherwāni,* were suddenly stayed on receipt of an intimation from Kandahār that the Chief was a vassal of the Durānis. Conolly, who passed through Dādar and Bāgh towards the end of 1830 in the course of his overland journey from St. Petersburg to India, found that the Governors who ruled these towns in the name of the Khān had enough to maintain their limited authority. Tidings reached him of great disturbances in the southern and western districts of inter-tribal wars, and of the open assumption of independence by various Chiefs. Nor till the year 1833 did retribution befall Dāud Mahamad. For some time before his influence had been on the wane, and he put the finishing

* Uncle of Azād Khan, Chief of Kārān—(See Abdul Nabi's Narrative, *Journal of the Asiatic Society*, Volume XIII., Part II, pp. 676-87).

stroke by making overtures to Kandahār in the hope that an invasion, instigated by himself, would help him to maintain his position. His duplicity became known, and his old patron, whilst pretending to regard him with favour, compassed his destruction by the hand of Mulla Mahamad Hasan, the son of Futteh Mahamad, the hereditary Tajik minister, who had been amongst the first of Dāud Mahamad's victims.

Mulla Mahamad Hasan becomes minister.—Continued disaffection except in Las.—The murderer succeeded to his father's office, but the change did not increase the popularity of the Khān. The Chiefs of Sārawān still held aloof. The Sirdar of Jālawān absented himself from Court. The Chiefs of Wad and Bāghwān openly rebelled. In the more distant province of Las, curiously enough, the authority of the Khān seems about this period to have been more respected.* Commander Carless, of the Indian Navy, visited Bēla in January 1838, and during the week that he stayed there he had several long conversations with Allaiūki, the minister, who, in consequence of the Jām's minority, had been entrusted with the conduct of affairs. The object of his mission was to obtain leave for the survey of Sunmiāni, the revenues of which were appropriated by the Jām's government. With great reluctance the minister confessed that the Jām was dependent on the Khān of Kalāt, and that he dared not transact business with a foreign power without his sanction, otherwise he would have been happy to comply with the request of the British Government. Commander Carless further learned that the Jām was bound by his feudal obligation to furnish as many as four thousand five hundred men, if called on.† His father, who had formerly to pay a yearly tribute, had been released from this additional burden after marrying one of the Khān's daughters. On the occasion of any great festivity or a visit to the Khān, the Jām was bound to present a nuzzur as an acknowledgment of the Khān's paramount authority. In matters of internal administration the Jām's government was supreme.‡

Tour of Hāji Abdul Nabi through Makran and the adjacent districts.—In 1838-39 Hāji Abdul Nabi travelled from Kalāt to Banpūr, under directions from Lieutenant Leech, for the purpose of obtaining information of Makrān and the neighbouring parts of Bilōchistān. He stayed at Karān five days. Azād Khān, Naosherwāni, the Chief of that place, then maintained a force of sixty troopers, mounted on his own horses, and it was the opinion of the Hāji that in case of war he could count on a thousand men for service. He collected § his revenue in kind, and was tributary to Kandahār, not to Kalāt. His authority extended also over Washak and

* Hāji Abdul Nabi, who was at Bēla September 1839, says that the Jām was then on good terms with the Khān of Kalāt—(*Asiatic Society's Journal* for 1844, Vol. XIII, Part II, p. 821.)

† Hāji Abdul Nabi's impression was that the Jām "might collect four hundred men."—(*Asiatic Society's Journal*, Vol. XIII, Part II, p. 820.)

‡ Hāji Abdul Nabi says that the Jām's government was very unpopular while he was at Bēla.

§ The Hāji wrote: "He ought yearly to send eighteen camels" to Kandahār. This rather looks as though the Chief did not do what he ought. On learning from the Hāji that Mehrāb Khān has espoused the cause of Shāh Sūjab, and on being advised "to bake his bread in the same oven," to use the Hāji's expressive words, he intimated his determination of sending some of his best riding camels and grey-hounds to the Court of Kalat by the hands of the Hāji on his return from Panjgūr as a tributary offering. We shall presently see that the Chief professed allegiance to Kandahār, Kalat, and Teharān, according as allegiance to one or other might best suit his purposes.

Kohak. The peasantry of the latter district complained much of his extortions. Panjgūr was ruled by a governor in the name of the Khān of Kalāt. Its inhabitants were at enmity with the Nāosherwanis of Karān. Kalagan, Jalk, Dizak, Sib, and Sarhad were evidently beyond the Khān's sway. Kej was administered by the Khān's deputy, Fakīr Mahamad of the Bizanjū tribe. But it was evidently the limit of his highness' authority in this direction, for into Nasrābād, which lies a little to the south-west of it, no one from Kej was allowed to enter. The port of Pasni was at this time dependent on Kej.

Deputation of Lieutenant Leech to Kalāt.—As soon as the expedition against Afghānistān for the restoration of Shāh Sūjah had been determined on, Lieutenant Leech was deputed to Kalāt for the purpose of securing the co-operation of the Khān, so as to facilitate the march through his territories of that portion of the force which was destined to operate against Kandahār. In former days the Khān had shown his sympathies with the exiled Afghan Prince, whose cause we had espoused, by hospitably receiving him at his capital. Hence, although this was the first occasion on which there had been any intercourse between the two powers, it was not anticipated that Lieutenant Leech would have any difficulty in accomplishing the object of his mission. It happened, however, that Mulla Mahamad Hassan, having in part avenged his father's death by the murder of Daud Mahamad, saw his way now to avenge himself on the Khān for his share in that deed. He engendered a mutual dislike between the Khān and Lieutenant Leech, and the latter, after a very brief stay, left Kalāt in anger with the Prince, whom it was his business to have conciliated.

Treachery of Mulla Mahamad Hassan: Deputation of Sir A. Burnes to Kalāt.—Further, Mahamad Hassan secretly issued letters under the Khān's seal, instigating the Chief of the Dumkis and others to plunder the British convoys as they passed though Kach Gandāva, and he falsely accused the Khān of seizing and destroying grain which had been collected on the line of march for the consumption of the British troops. Nor was this the whole of his treachery. He waylaid Sir Alexander Burnes, who was sent to Kalāt, with the view of removing evil impressions and making friendly arrangements with the Khān for maintaining communication through his territories, and deprived him of the draft treaty to which the envoy had obtained the Khān's signature. He made it appear that this outrage had been planned by the Khān. He frightened the Khān into breaking the promise which he had given to Sir Alexander Burnes that he would repair to Quetta to do homage to Shāh Sūjah by making him believe that if he did so he would be taken prisoner, and that this was the object of the British Government in inducing him to visit that town. The British Government was misled by the machinations of Mulla Hassan, and detached a force for the chastisement of the Khān on the return of the army in the autumn of 1839. On the 13th of November Kalāt was stormed, and Mehrāb Khān was killed in the assault. The Chiefs of Wad and Nal fell fighting on his side. Too late the papers were found which revealed the fact of his innocence and his minister's perfidy.

Shāh Nawaz Khān had some years previously effected his escape from Kalāt, and had, after various mischances, joined the British forces in Sind as they were on their way to Afghānistān. Before the end of the year he had been proclaimed Khān of Kalāt by the British Government, but with the loss of Sārawān and Kach Gandāva, which were annexed to Kabul, and placed under the administration of British Officers.

Brief reign of Shāh Nawāz Khān: Recognition of Nasīr Khān by the British Government.—Of Shāh Nawāz Khān's short reign little need be said. Not even the presence of a British Agent at his Court could enable him to hold his own against Mehrāb Khān's son, Hassan Khān, better known to posterity by his assumed name of Nasīr Khān. He was quickly deposed by his rival, who induced most of the Brāhūi tribes to espouse his cause. Mr. Loveday, the representative of our Government, was murdered, and the open war which ensued only ceased when the British Government agreed to recognise Nasīr Khān's claims to the throne, and to restore to him Kachi and Mastung, alienated two years before.* Order was soon restored, and a British Officer of experience was deputed as resident to the Court of Kalāt.

Events up to 1856.—For a year after the restoration of Nasīr Khān the land had rest. So fair was the prospect of tranquillity that in November 1842 all British troops and functionaries had been withdrawn from Kach Gandāva and Kalāt. The Chieftains of the predatory tribes on the border, who had been attached to the Sind Irregular Horse in the cause of order, had been dismissed, and the attention of the British Government was turned to the conquest of Sind, which was formally annexed in March 1843. Shortly afterwards the marauding Dumkis and Jakrānis broke loose again, and, throughout 1844, the greatest disquiet prevailed along the border. It was not till Sir Charles Napier put himself at the head of a considerable force that order was restored. The Khān of Kalāt met Sir Charles Napier at Shikārpūr on his return to the plains, but to use the words of Major Jacob, "nothing was arranged at this interview in any way calculated to strengthen the Khān's hands, or enable him to establish good government in his dominions." This unsatisfactory result is attributed to the influence of Mahamad Hassan, who had managed to secure the Khān's good opinion, and was abusing his master's confidence, as usual, in order to further his own ends. Although pretending to be devoted to the Khān's interests, he was at heart bent on usurping the supreme power in the State. He bided his time for some years, misleading Major Jacob, as well as others, in regard to his purpose. When he eventually, on the occasion of a visit to Jacobābād in the spring of 1851, told that officer what he was aiming at, he was straightway dismissed with ignominy. Major Jacob took a suitable opportunity of warning the Khān of his minister's perfidy, and the result was that Mahamad Hassan was removed from office and placed in arrest. This done, the Khān endeavoured himself to carry on the government of the country. The downfall of the favorite was completed after the meeting of the Khān with Mr. Frere, the Commissioner in Sind, at Jacobābād, in 1854. If the Khān had had any scruples previously about keeping his former minister in disguise, they all disappeared after the revelations which were then made.

At this period Major Jacob ascribed dominion to the Khān over the regions extending from Quetta to the sea on the Makrān coast, and from the frontier of Persia beyond Kārān and Panjgūr to the boundary of Sind, and roughly estimated the area of his State at one hundred and sixty thousand square miles. According to Mr. Frere, the Khān, for some time after this interview, showed much more attention to his own affairs and to the general management of his country. Within two years, the effects of a more liberal policy were visible in the better behaviour of the frontier tribes, and in the revival of commerce.

* Shāl does not appear to have been immediately restored. It was first won by the Brāhūis from the Afghāns about the year 1715.

Major H. Green appointed Agent.—In 1856, Major Henry Green was accredited to the Court at Kalāt, and joined the Khān at Gandava in December of that year. Shortly afterwards he was summoned away to active service with the Persian expeditionary force. During the period of his stay he formed a favorable opinion of Nasīr Khān's personal character. Of the Chiefs he saw nothing, as none were present with His Highness. At this time, out of an army probably not numbering in all more than twelve thousand men, the Khān had a force of six thousand soldiers on his western frontier. From the willingness which he expressed to place all his troops at the disposal of the British Government, it would appear that he had no apprehension of internal commotion, and that he was strong enough, if occasion required, to compel the attendance of each feudatory Chief with his due quota of men.

Death of Nasīr Khān.—Nasīr Khān died in 1857, under circumstances which leave no doubt that his death was brought about by Gul Mahamad Khān, the Darōgah, whose name has already been mentioned in connection with critical events that happened during the reign of Mehrāb Khān. His influence with the Khān had been considerable, and, it may be added, most baneful, as his object was to aggrandise himself by sowing dissension between the Khān and his Chiefs. The Khān at last became alive to the danger of retaining him and his equally unscrupulous associate, Gangarām, in his counsels, and determined to rid himself of both. Having reason to suspect his intention, they retaliated by plotting against his life. Khodadād Khān and his mother were taken into their confidence, and a sworn promise was elicited from them, that if Khodadād Khān ascended the throne in consequence of his brother's death, the Darogah should be appointed minister. This done, measures were taken for administering a poisonous medicine to the Khān by the hands of a confidential servant of the Darōgah. The pain which shortly ensued made the Khān suspect foul play, and he desired his attendants to secure the man who had brought the medicine. Soon afterwards he was dead. There seems, however, to have been no general suspicion at the time of anything wrong. The Khān was known to have been suffering previously from stone, and the belief was that he had succumbed to this disease.

Accession of Khodadād Khān.—The Chiefs of the State, on learning of the Khān's death, repaired to Kalāt and chose Khodadād Khān, the half-brother of the deceased, and son of Mehrāb Khān, in preference to Azim Khān, the brother of Mehrāb Khān, or his son. Khodadād Khān, who at this time was about sixteen years of age, had previously, by reason of being the heir apparent, passed a very secluded life.* The turban of sovereignty was bound on his head by Tāj Mahamad, Sirdar of Jalawan.

Early disturbances of Khodadād Khān's reign.—On his return to Gandava in November 1857, Major H. Green found great disorder prevailing. The first step which Gul Mahamad † had taken, on regaining his influence, was to instil distrust of his Chiefs into the mind of the Khān; the second was to surprise the Chiefs themselves, as they lay encamped under the citadel with few attendants, and totally unsuspecting of an attack by a

* So secluded, says Sir B. Frere, that his existence was not generally known.

† Mr. Frere intimates that at this time Gul Mahamad was a well-wisher of Major Green and hoped much from his influence with the Khān—Sir W. Merowether says that he entertained dislike for the British to nearly the last days of his life, and that this dislike was due to the strong feeling which he had of the injustice done to his former master, Mehrāb Khān—Gul Mahamad was a Khānazād, Gangarām was not.

cannonade, which effectually drove them from their position. By these measures he hoped to preclude the possibility of rivalry in the favour of the Khān. He had been well seconded by his associate, Gangarām, who had managed to ingratiate himself with the young Khān; and, after the downfall of Mulla Mahamad Hassan, had taken advantage of his intimacy to draw him into habits of indulgence, and to discourage him from attending to public affairs. The Chiefs who, in Major Green's opinion, had done nothing to provoke such treacherous treatment, fell back on Sohrāb, where they assembled their retainers to the number of some five or six thousand men; but, owing to the scarcity of provisions, they retraced their steps to Kōzdār, the capital of Jālawān, knowing that there they would be secure from want, as the town contained large stores of grain belonging to the Khān.*

Character of Azād Khān.—At Kōzdār the force was joined by Azād Khān, Nāoshērwanī. This Bilōch Chief was father-in-law of the late Nasir Khān, and had, during the reign of that Prince, unauthorisedly built a fort on some land which he possessed in the province of Panjgūr. The fort was destroyed by Taj Mahamad, Sirdār of Jālawān, in obedience to the orders of Nasir Khān; but another was re-erected by Azād Khān without permission, and again it was destroyed. This was the land which the first Nasir Khān had given to the Chief's ancestor free of tax on condition of military service, and, in virtue of holding which, the original grantee was present with his contingent at Nasir Khān's side in the great battle fought against the Persians at Meshed in 1769. Azād Khān himself at one time professed allegiance to the Kābul Government, at another to the Khān of Kalāt, at another to Persia; but he was never true for very long to any one of the three, and by playing off one power against the other he had contrived to keep himself virtually independent. His set purpose was to usurp the sovereignty of Kalāt. Towards the British Government he had always maintained the greatest enmity, and it was this feeling which caused him to side with the Persians in the war of 1857.

Visit of the Khān to Jacobābād; and its results.—In the hope of mending matters, Major Green induced the Khān and his discontented Chiefs to visit Sind, and submit their differences for the consideration of General Jacob and Mr. Frere, then the principal authorities in that province. Accordingly, they went down to Jacobābād; but when there, the Chiefs would not specify their grievances. Major Green accounts for their silence by saying that Gul Mahamad and Gangarām, though purposely kept by him at a distance, had managed to raise an apprehension in their minds, that if they made any complaints against the Khān or his advisers, they would be imprisoned by the British Government. The only good result of the meeting was that the Khān appointed Shāhgāsi Wali Mahamad as his minister. The family of this Chief had for many generations held confidential posts at Courts. He himself enjoyed the confidence of the two previous Khāns. Though a poor man, he had great influence with the Brāhūis; and it was solely owing to his advice that the Chiefs had consented to accompany the Khān into Sind. So far as Major Green could judge, no fitter or more popular person could have been chosen.

Progress of events after Wali Mahamad was made minister.—On their return to Gandāva, Wali Mahamad was duly installed as minister. Gul

* The principal Chiefs in revolt at this time were the two Sirdārs of Sārawān and Jālawān, Amir Dād Khān, Khārāni Nur-ud-din Mingal, and the son of Fakir Mahamad.—(Selections of the Foreign Office, No. XXXIV, p. 30).

Mahamad was relieved of all duties, but continued to reside at Kalāt. Major Green refused to let Gangarām come back to the Khān's side, trusting by this means to undermine his personal influence. The Khān, however, foiled the Agent by carrying on a surreptitious correspondence with his absent favorite. It was not long before the tidings came that the provinces of Kej and Panjgūr had given in their allegiance to the Chief of Karān, and that the pretensions of Fattēh Khān, the brother of the deposed Shāh Nawāz Khān, to the throne of Kalāt had been recognised by that Chief. It was rumoured also that the Jām of Las, who aspired to the Khanate, was making preparations for war. The party of Gaugarām and Gul Mahamad, whose main object was to thwart the Political Agent in every way, gave out that Fattēh Khān had been instigated to return by the British Government. In this instance the Khān did not allow himself to be swayed by their sinister representations. Seeing that danger was imminent, and having every reason to believe from what Major Green had said since he joined his Court that the wish of the British Government was not to overthrow him, he sent Wali Mahamad to be the Agent to ask for his assistance.

Line of conduct taken by Major H. Green.—Major Green, on his part, considering the critical state of affairs in Northern India at this period, and the likelihood that Afghānistān and Persia might take advantage of our difficulties to incite the border tribes to revolt, determined to give all possible support to the Khān. He therefore wrote to the Sirdārs of Sārawān and Jālawān and to the Chief of the Mingals, reminding them that Khodadād Khān was their legitimate sovereign and the man of their choice, and urging them to be steadfast in their loyalty to him. Their answer was re-assuring; for, though they reverted to the wrongs under which they were suffering, they intimated their intention of standing by the Khān. At the same time he invited the Commissioner of Sind to take steps for holding the Jām of Las in check, and recommended the Khān himself, after placing his women in safety at Kalāt, to make for Sohrāb, and thence, by the aid of his Chiefs' levies, if necessary, to resist the pretender, Fattēh Khān. To this the Khān consented, but he had no sooner intimated his consent, than Major Green had reason to suspect that intrigues were at work to counteract his plans. Consequently, he took the responsibility of directing the Chiefs "either to desire Azād Khān to give up Fattēh Khān into their hands, or to drive both him and Azād from the country, and also to re-possess themselves of the Khān's territory in Makrān, and to bring the rebel Chiefs of that country prisoners to Kalāt."

Result of operations in Makrān.—The Chiefs complied with the Agent's advice in every particular. Azād Khān and his *protégé* were forced to fly to Kandahār. The revolted districts were recovered, and two influential Chiefs of the Gichki family were brought captives to Kalāt. The Afghāns had endeavoured to embarrass the Khān by moving up a force to the borders of Sārawān, and by sending an envoy to Kalāt to warn him of the serious displeasure of Dōst Mahamad if he offered any violence to his pretended feudatory, the Chief of Karān. With the belief that the Khān's party were able to achieve success in Makrān, Major Green took the high hand with the envoy, and declared his conviction that the Brāhūis were quite capable of taking care of themselves, and were not likely to fear either Afghāns or Pathāns. The assumed right of sovereignty over Karān he altogether denied, and claimed for the Khān absolute liberty of action in regard to his offending vassal. Not long afterwards the envoy took his

departure. It is not said what became of the Afghān detachment. Probably when the result of the campaign in Makrān became known, it withdrew to Kandahār, knowing that nothing was then to be gained by offensive measures.* Towards the close of 1858 the victorious Brāhūis re-entered Kalāt. From this period we may date the decline of Gul Mahamad's influence. Outwardly he and Major Green became reconciled, and till the day of the Darōgah's death, which took place in 1861, from cholera, the Agent had no further cause to complain of his conduct.

Expedition against the Maris.—The spring of the following year was marked by an expedition against the Maris, in which the Khān personally took part. It ended in the destruction of many strongholds previously deemed inaccessible, and in the submission of this robber tribe.

Armed progress through Makrān.—A year later, by the advice of Major Green, an armed progress was made through the Makrān district. Nearly a century had elapsed since a ruler of Kalāt had visited this province. Although the feeling of the people towards the Khān was by no means friendly, the whole country was pacified in little more than two months. The numerous forts, in which the inhabitants had so often shut themselves up when bent on not meeting the Khān's lawful claim for revenue, were destroyed one after another in order to lessen the likelihood of such contumacy in the future, and all the Chiefs of Panjgūr and Kej successively tendered their allegiance.† A sufficient reason for not doing so existed in the fact that the Persians had then occupied these districts for eleven years, and any interference in this quarter would probably have ended in a collision with the strong *corps d'armée* stationed at Banpūr. During this expedition the *Clyde* was despatched to Gwādar and was allowed to lie off the port, so as to give countenance to the Khān. The Agent considered that its appearance on the coast was of great avail in inducing the refractory Chiefs to submit in so short a time, and so completely, as they did.

Overtures of Azād Khān to Kābul.—After returning to Kandahār, Azād Khān made overtures to the Khān of Kalāt, which seem to have met with no response. In time the news reached him that the Khān had determined on his tour through Makrān. Fearing that his territories might be confiscated, he appealed to Shēr Ali Khān, then the heir-apparent to the throne of Kābul, urging that he was his father's vassal, and therefore that it behoved the Kābul Government to protect his interests. When the matter was brought to the notice of the Indian Government, orders were given to the Vakīl at Kābul to express the hope that the Amīr Dōst Mahamad would instruct his officers at Kandahār not to assist Azād Khān, as he had been from of old a dependent of the Khān. This view was based on the fact of his holding lands in Panjgūr; the origin of his tenure of Karān is less certain. The Commissioner of Peshāwar (Captain James) considered it to be an independent Bilōch State. Major Green, judging by its geographical position, had no doubt that it was a feudatory of Kalāt.

Temper of Khodadād Khān towards his Nobles.—Despite the aid which they had given him in enforcing his authority over outlying districts, the Khān showed no disposition to recognise the rights and position of the

* Major H. Green reported at this period:—"Generally from the Chieftains of Bilōchistān I have received the greatest assistance; in fact, had it not been so, it would have been impossible to keep the country quiet. These Chieftains are a wild, hot-headed race; but I found that patiently reasoning with them had its full effect."

† In Gēh and Kasarkand the sovereignty of Kalāt was no longer acknowledged, nor was any attempt made to recover their allegiance.

Brāhūi Chiefs, or to express any appreciation of the value of their services. The conduct of His Highness on their return from Makrān in 1858 in remaining silent after the Agent had in his presence complimented them on their loyalty did not escape notice; still, when the armed progress through the same country was determined on in 1860, the Sardār of Sārawān put no obstacle in the way of raising levies, and the Sardār of Jālawān readily offered to use his influence to the utmost with his own tribe and those of his friends. The Khān was not sinning through ignorance, for the Agent lost no opportunity of reminding him as to his duties. On his return from Kalāt he had shown his usual indifference in regard to the management of public affairs, and had betaken himself to habits of vice and excess. Although the Agent expressed his opinion in the spring of 1860, that the condition of the country, considering its circumstances, was as fair as could reasonably be expected, there was still ample room for improvement. To judge by the words which he addressed to the Khān a few weeks later, there was neither faith, justice, nor confidence in the land, and the roads were as unsafe for traffic as for life. This rebuke had some effect, for in the reports for 1860 Major Merewether intimated, on the authority of the Agent, that the Khān had shown an interest in the conduct of public business; that more protection had been afforded to merchants, and that clan fights were fewer. The Jām of Las had given trouble, hoping that the dissension which he promoted against his neighbour would call down the displeasure of the British Government on the Khān, when he found that his intrigue was met by the refusal of the Commissioner in Sind to have anything to say to him till he made his peace with the Khān and regained his favor, he altered his tactics accordingly. But it was felt that tranquillity depended on the presence of the Agent. "As yet things are only in a transitive state," wrote Major Merewether, "and the absence at any time of the support we have been in the habit of according to His Highness in his measures for the improvement of his country, or existence for a short time even of the feeling that we could or would no longer accord that support, would lead at once to dismemberment of that kingdom and the loss of all that has been gained."

Disaffection of Tāj Mahamad of Jālawān and the Jām of Bela.—Major H. Green took leave of absence early in 1861, and Captain W. Dickinson* was appointed to act in his place. Whilst he was in the Mūla Pass on his way to join the Khān, he learnt that Tāj Mahamad Zahri, Sardār of Jālawān, had assembled his tribe with the intention of plundering the country. This Chief, of late so well disposed towards his Sovereign, had taken offence at the marriage of the Khān with his sister† with whom he was on bad terms, after having gone through the ceremony of betrothal with his daughter. The Brāhūi tribes made common cause with him in resenting the Khān's conduct, which they deemed dishonorable and insulting. The Khān himself admitted that he had deeply injured his vassal, but cast the blame on destiny. The Sardār of Sārawān made no secret of his sympathy with Tāj Mahamad, but consented to try what he could do as mediator. Fortunately his efforts were successful, and he prevailed on his brother Chief to disperse his tribe and to retire to his

* Captain Dickinson acted from May 1861 to April 1862.

† This lady was the widow of the late Nasir Khān. Sir W. Merewether says that this marriage was justifiable according to Brāhūi law, but a direct affront to the Sardār under the circumstances.

village. There he remained for the rest of the year. The only other notable events of the year were the outbreak of hostilities between the Jām of Las and the Mingals, and the turbulent attitude assumed by some of the smaller Chiefs of Sarawān. In each case the Khān acted with firmness, and his interference was followed by the restoration of order. In all that he did he professed a strong desire to be on good terms with the British Government, and by the success of his arrangements for protecting merchants and restraining his subjects from ravaging British territory, he fairly earned the extra allowance of Rs. 50,000 which had been first sanctioned in 1859, and again paid in 1860, over and above the subsidy of the same sum granted by the treaty of 1856.

Unfavorable report on Kalāt for 1862.—In the spring of 1862, Captain Dickinson was relieved by Major Malcolm Green, who had already, as Commandant of his brother's escort, had some personal experience of Kalāt and its affairs; and Major H. Green was deputed to act as Political Superintendent on the Frontier of Upper Sind. An unfavorable report was given by the latter for this year of the relations between the Khān and his Nobles. The former was represented as capricious and unstable; the latter as unreasonable in their demands and insolent in their conduct. If His Highness endeavoured to compel even the surrender of a criminal, they banded together to defy his authority. No specific instances, however, were given of either party's shortcomings. Both sides looked to the Agent to redress their grievances, and to maintain the balance between them.

Outbreak of the Chiefs in 1863.—The storm burst in March 1863. On the 16th of that month the Sardārs of Sarawān and Jālawān and other Chiefs had assembled in the Khān's tent at Gandāva to take their leave of him before dispersing to their several homes. The interview passed off quietly enough to all appearance. A few hours later, however, as the Khān was passing by their camp in his evening ride, his cousin, Shērdil Khān,* sprang upon him, and wounded him in three places. Shērdil Khān at once sought refuge in the camp of the Chiefs, and all immediately removed to Gajan, a place about 5 miles distant from Gandāva which belonged to Tāj Mahamad, the Sardār of Jālawān. The Agent suspected that their object in making this precipitate move was to seize the capital. Being absent at the time at Jacobābād, he was able to hold himself aloof, and thus to avoid the possibility of complicating the British Government. In condoling with the Khān, he intimated that he would repair to his Court should His Highness and the rebel Chiefs jointly proffer a request to that effect. The Khān at once sent men in pursuit, and despatched reinforcements, mainly composed of Bilōches, to Kalāt and Bagh. On the 20th of March the news came that the insurgents were making a diversion on Dādar. On the 27th, the Agent reported that they had seized that town.

Statement of the Chiefs in defence of their conduct.—Shērdil Khān and his party defended themselves by protesting to the Agent against the undue favor which the Khān had, in their opinion, been showing of late to the Maris, from whom their own community experienced nothing but loss. "The Maris," said they, "killed 40 or 50 men of the Brāhūis every year." They seem to have made known their grievances to the Khān when they met him at Gandāva. He advised them to take the law into their own hands by picking a quarrel with their enemies. This, to

* Son of Azīm Khan, the brother of Mehrāb Khān.

their mind, was adding insult to injury; so they devised the onslaught on the Khān,—fled, and selected Shērdil as their ruler. They begged that the Agent would recognise their choice. If he would not, they were determined to fight the Khān; if he did, they would confine themselves to operations against the Maris. To this appeal Major Malcolm Green replied that he could hold no communications with the Chiefs except through the Khān. He saw that interference in this crisis would only further embarrass all parties, so he wisely made the Khān and his vassals aware of his views. In this policy he was thoroughly supported by Government.

Occupation of Quetta and Mastung by the insurgents.—Beyond plundering the grain stores of the Khān, the insurgents committed no acts of violence at Dādar. Thence they betook themselves to the hills. The Khān represented that Mulla Mahamad, the Sardār of sarawān, had endeavoured to induce his tribe, the Raisānis, to join in the rebellion; but to his surprise found that they had decided on standing by the Khān if he required their services. On the 6th of April this Sardār announced to the Political Agent that the rebels had occupied Quetta and Mastung, and that he intended to march straightway at their head against Kalāt, where he hoped to meet Tāj Mahamad, Sardār of Sarawān, who had meanwhile gone to Zahri for the purpose of collecting troops. Before he left Gandāva, on the 18th of April, the Khān had been joined by Nur-u-dīn, the Chief of the Mingals, and several other men of less note. His force at this time amounted to about 1,000 men, including both horse and foot.

Surrender of Kalāt.—The delay which the Khān's wounds probably necessitated proved fatal to his cause; for, on the day following that of his departure, the garrison of Kalāt surrendered without striking a blow on the summons of the rebel Chiefs, and Shērdil Khān was unanimously elected Khān by the latter. The letters which conveyed the information of this event to the Political Superintendent on the Frontier of Upper Sind were sealed* by most of the influential men of the country. Major H. Green attributed the loss of his throne to the self-willed conduct of Khodadād Khān, and his "persistence against all advice in separating himself from his Chiefs and people, and calling to his council aliens and persons of low birth, all of whom were solely moved by self-interest."† Major M. Green, whilst admitting the Khān's general neglect of his Chiefs, ascribed the rebellion mainly to the desire of Tāj Mahamad to avenge the insult offered him by his sovereign two years before. He believed that the plot had been brewing for some time.

Overtures of Shērdil Khān to the Governor of Kandahār.—In the middle of August a report reached Major Malcolm Green that Shērdil Khān was about to send a messenger to Mahamad Amīn Khān, of Kandahār, to offer him the district of Shāl if he would help him to consolidate his position at Kalāt. Owing to the unsettled state of Afghanistan,

* Some of the seals were illegible, but those of Tāj Mahamad, Mulla Mahamad, Alla dīna Kurd, Kaisar Khān, Habīb Khān, Mulk Dīnar, and Adam Khān, Bangulzai, were quite distinct.

† This movement originated in the Chiefs rather than in the people. The strong tribes of the Mingals and Raisānis declared at once for the Khān. The Maris and Bugtis took no part in it, but remained peaceably tilling their own lands. The fortress of Kalāt was lost by the perfidy of the Khanazads, or household slaves of the royal family, to whose care in their master's absence it had been entrusted. The Governor at this time was Atta Mahamad, son of the notorious Gul Mahamad.

the Political Agent doubted whether Amīn Khān would be inclined to leave his seat of government, or even to depute troops to Kalāt. The Kandahār Sardār, in his reply, demanded the cession of Mastung and Dādar also. This the Brāhūī Chiefs refused, and so the negotiations fell through. Meanwhile, as if the active share which he had taken in the rebellion made no difference, Mulla Mahamad had been hospitably entertaining the Khān and those of his followers who, after the fall of Kalāt, still remained faithful. From the Mastung valley, where he passed the summer of 1863, the Khān retired with the approach of winter to his own village of Nasirābad near the British frontier.

Rule of Shērdil Khān: His sudden murder.—Shērdil Khān continued throughout the year to hold his Court at Kalāt. The peasantry acquiesced in his rule, and paid their revenue without demur. The only cause for anxiety lay in the conduct of some few Chiefs who claimed largesses for their assistance in placing him in power. Their turbulent voices were silenced by lavish grants of land. Azād Khān of Karān, true to his nature, took advantage of the occasion to seize a portion of the Panjgūr district. But though supported by many powerful Chiefs, Shērdil Khān was not strong enough to override a proposition which his adherents started, that as the deposed Khān was still recognised by a small party, it should be determined by vote at a general conference which of the two should retain the sovereign power. Though no immediate steps were taken to give effect to this proposition, it does not seem to have been lost sight of. At least Colonel H. Green apparently had some such idea in view when, in his report for the year, he expressed his sanguine belief that a peaceable solution of the affairs of Bilōchistān would shortly be brought about*. The actual solution was far different from what he or others anticipated. In less than five months Shērdil Khān was dead. Whilst inspecting a regiment of Afghāns † he had some altercation with its commandant, a man of disreputable character, whom he had determined to discharge. As soon as Shērdil Khān turned his face towards his tents, this officer, by name Shēr Khān, shot him in the back, and his men despatched him with their swords.

Restoration of Khodadād Khān: Attitude of the Jām.—On learning the murder of Shērdil Khān, the Chiefs resolved to reinstate Khodadād Khān. The latter accordingly left Nasirābad early in June 1864, and was met on the way by Taj Mahamad, the Sardār of Jalawān, who escorted him to Kalāt. On his arrival there the assembled Chiefs re-elected him without opposition, and after tendering their allegiance and receiving the customary presents, withdrew to their homes. Most of the horses, camels and arms of which they had plundered His Highness after deposition, as also the lands which Shērdil Khān had alienated, were restored. The Sardārs of Sarawān and Jalawān remained at the capital by the Khān's wish, in order that he might profit by their advice in governing the country. The chance of permanent reconciliation was increased by the union of the Khān with a daughter of the latter Noble. Thus each side by its proceedings condoned passed differences, and gave proof of its desire to restore the political system on its ancient footing. The only dissentient at this time was the Jām of Bēla. Sir H. Green did not consider his concurrence or otherwise

* On the same occasion he acknowledged the assistance which all the principal persons of the country, Khodadād Khān included, had rendered him.

† This regiment was exclusively the Khān's not a feudal levy.

in the election of the Khān of any moment, as from being neither a Bilōch nor a Brāhūi, he was held in small estimation by the Chiefs of those races. The Jām's desire was to be employed by the British Government as a mediator between the *quondam* contending parties. In the provinces the Khān's lieutenants entered on their duties without opposition. By the end of July, Sir H. Green was able to report that all the Nobles of the States, except the Jām and a few minor Chiefs who were then *en route* from Sārawān, had paid their respects to the Khān. The desire for peace was, in fact, general.

Recognition of Khodadād Khān by the British Government.—In the first week of November the British Government, having then had a fair interval during which to test the popular feeling, declared its formal recognition of Khodadād Khān, its renewed adherence to the treaty of 1854, and, as a consequence thereof, the resuscitation of the subsidy of Rs. 50,000 which had been withheld during the interregnum, provided the conditions on which it was originally granted were observed.* It declined, however, to revive the payment of another half lakh of rupees first accorded in 1859.

Defection of Nur-u-dīn Mingāl—Nur-u-dīn, the Chief of the Mingāls, who had stood by the Khān in his adversity, and who was one of the numerous body of Nobles to welcome him on his return to Kalāt, went into opposition after his restoration. This strange instance of defection can only be accounted for by his close relationship† with the Jām, whose cause he now made his own. Their united forces were met by the Khān's troops under Wali Mahamad, Atta Mahamad and Taj Mahamad on the 2nd of July 1865, and were signally defeated near Kōzdār. The Jām and Nur-u-dīn were taken prisoners to Kalāt, where they were detained under the surveillance of Wali Mahamad, but without being subjected to any hardship. Azād Khān of Karān was also concerned in the outbreak and fled in consequence to Kandahār, where he remained watching his opportunity for sharing in any fresh disturbance. This was the only noteworthy event of the year.

Insurrection of Tāj Mahamad, and flight of Mulla Mahamad to Kandahār.—The year 1866 opened with a raid of some 1,500 men of the Mari tribe on Kach Gandāva, which resulted in the death of nine or ten persons, and the seizure of a considerable number of cattle. This was followed by an attempt on the part of Tāj Mahamad Sardār of Jalawān to seduce from their allegiance the regular infantry of the Khān. A slight skirmish ensued, and he was captured and put in confinement. The simultaneous flight of Mulla Mahamad Sardār of Sārawān to Kandahār led Colonel M. Green, then acting in his brother's place as Superintendent on the Frontier of Upper Siud, to fear that he also was concerned in this affair. The Khān apparently had the same idea, for he confiscated all Mulla Mahamad's property. Their object is said to have been the assassination of the Khān.

Tāj Mahamad's death.—Tāj Mahamad died in confinement in 1867.‡ It was rumoured that his death had been caused by poison. The Political

* The chief condition, so far as the subsidy was concerned, was that he should prevent plundering or other outrage by his subjects within or near British territory; that he would protect the passage of merchants to and fro between British territory and Afghanistan; and that he would let no exactions be made beyond an equitable duty then fixed by the two contracting powers. Although the subsidy had been withheld, no attempt had been made either by Shērdil Khān or Khodadād Khān to depart from the original terms of the treaty, or to recoup the State for the loss of this item of revenue by increasing the transit dues on merchandise passing to India.

† He was the Jām's brother-in-law.

‡ In one place Sir H. Green says that he died on February 17th; in another he says that the death occurred in August.

Superintendent failed on inquiry to prove the truth of the rumour, and evidently did not believe it. The only damaging evidence against the Khān is contained in his own words to Captain Dickinson, immediately after the outbreak of Taj Mahamad in 1861, that "were it not for English restraint, he should immediately carry matters to extremity, and would quietly exterminate an enemy whom he would trace even though they were to meet before the judgment-seat of their Creator." From the time that the Sardār had been deprived of his liberty there had been nothing to disturb the general peace of Bilōchistān. Sir H. Green, whose opinion in earlier days had been favorable to the Sardār, wrote after his death that from his later acquaintance with him he was convinced "that a more desperate intriguer or a greater traitor did not exist in any Native Court in Asia; and so long as he remained at large, His Highness the Khān's position could never have been safe."

Return and subsequent proceedings of Mulla Mahamad.—Mulla Mahamad, after remaining in exile at Kandahār during the interval, returned into the Khān's dominions in October 1867. He at once took active steps to foment discord, but only three minor Chiefs, Adam Khān Bangulzai, Allā-dīna Kurd, and Mahamad Khān Zahri, the latter always an evil disposed Chief, espoused his cause.* The Khān lost no time in sending troops under Wali Mahamad to oppose them. This prompt action so foiled them, that after a few insignificant encounters, Mulla Mahamad and his fellow Chiefs had to fly with a few followers to the Mari hills. There they were accorded the shelter which they sought, but were denied assistance in furthering their disloyal designs. Subsequently they asked Sir H. Green to intercede in their behalf. This he engaged to do if they would abide by his decision. On their consenting, he wrote to the Khān, saying that it would tend to his benefit and to the welfare of the country if they were forgiven and allowed to return to their homes. The Khān agreed to leave the matter in the Political Superintendent's hand, whereupon the latter intimated that they were free to reside at Sibi in Kach Gandāva till he had leisure to meet them. This occurred in February 1868. About two months later, the interview, in which Wali Mahamad was also present, took place at Jacobābād, and the result proved satisfactory for the moment to all parties.†

Revolt of the Southern Chiefs.—Nothing more of interest was received about Kalāt till the end of November 1868, when Colonel Phayre, then

* The Kurds inhabit the Dasht-i-be-Dāolat and the regions near Meri. They are Brahūis. The Zābris dwell in Mastung.

† "I was enabled," wrote Sir H. Green on April 14th, 1868, "so to adjust the differences as to remove all chance of a renewal of hostilities between His Highness and his Chiefs; and on the return of the former to the plains next winter a more permanent arrangement can be made."

"In the present instance, as in all others in which I have been engaged, I met with the greatest assistance from His Highness's Wazīr, Wali Mahamad, whose only wish, as well as that of his master, appears to be to meet those of the British authorities in every possible way; and I feel certain that the time is fast approaching when the goodwill of His Highness the Khān, as well as of the influential men in his country, will be of very great importance to the British Government, and I would strongly urge that some recognition of the appreciation of the Government of his loyal conduct towards it may be made."

"His Highness's position at the head of a number of semi-independent tribes and intractable Chiefs is full of difficulties. He has, however, in the late disturbances shown himself equal to cope with them, and, after asserting by force his position, expressed his readiness to pardon the offenders."

The recognition which Sir H. Green desired was the grant of an extra subsidy of Rs. 50,000 for the current year. But neither the Bombay nor the Supreme Government saw any necessity for complying with the recommendation.

Political Superintendent on the border, reported that the Jām of Las and Nur-dīn, the Chief of the Mingāls, had been importuning the Chief of the Maris to join in rebellion, and to bring to Bāghwān as many Maris and Brāhūis as they could possibly collect. The Maris appear to have held back in this instance, so also did the tribes of Sārawān and Kach Gandāva, acting under the advice of Mulla Mahamad their Sardār, to whom overtures were made by the Jām, but who decided to throw in his lot with the Khān. Fakir Mahamad of Kej, who had been the last to give in his allegiance to Shērdil Khān in the revolution of 1863, and then only with reluctance, would not be tempted to rebel.* The Jām was joined by the Mingāls and the Bīzanjūs, the Bilōchis of Panjgūr, and a body of fourteen hundred men from Karān, under the command of Arzād Khān's nephew.† Azād Khān had also returned from Kandahār, and announced his intention of supporting the Jām. The aspect of affairs was so serious as to make the Khān take the field in person. On his arrival on December 17th, he found the enemy entrenched in a defile near Bāghwān. He opened negotiations through his mother and Mulla Mahamad, but without any satisfactory result. Several days of desultory fighting then ensued, in which the artillery had the greatest share. The forces which the Khān had brought with him were so inadequate, and the position of the insurgents so strong, that His Highness did not venture to come to close quarters. Each side claimed the victory, the Khān saying that his attack had paralysed the enemy so that they could neither fight nor run away, and that although through fear the leaders would not come to his camp in person and tender their submission, they had expressed their willingness to disperse if he would pardon them. "I then pardoned them," he wrote, "and saved their lives, and accordingly they have abandoned their position and gone home." The story of the opposite side was that the Khān being defeated, renewed negotiations, and ended by agreeing to restore to them the property and land which they and Mulla Mahamad had "held or been deprived of" from the time of the first Nasir Khān till then, and to release all prisoners. Under the circumstances of the country, the Commissioner in Sind recommended that the appointment of Agent at the Khān's Court, which had lain in abeyance since 1864, should again be revived. The Bombay Government at once acted on the suggestion, deputing Captain Harrison to Kalāt. This officer had already served on the frontier for eleven years, and having been at Kalāt with Sir H. Green, he was personally acquainted with the Khān and some of the Chiefs.

The part taken by Alla-dīna Kurd in this affair is not very clear. He was sent with others by Mulla Mahamad to the Jām in the hope that he would be able to stop the rebellion. By his own account he did his best to carry out the Sardār's orders, and the Jālawān Chief consented to be guided by his advice. But Wali Mahamad on the Khān's side would not temporise. Hence the resort to battle. The Khān's version is that Alla-dīna openly espoused the Jām's cause, and made him fight.

Meeting of Captain Harrison with Mulla Mahamad and Alla-dīna Kurd at Jacobābād.—Captain Harrison, on his way through Jacobabad, had the opportunity of an interview with Mulla Mahamad and Alla-dīna

* His answer to the Jām was couched in very plain terms: "Who are you that I should blacken my face with rebellion, and join you? I have no intention in joining you in rebellion. The Khān is your and my ruler."

† Bilōch Khān.

Kurd in the presence of Colonel Phayre, in which for the first time they specially stated their grievances. The permanent settlement of differences which Sir H. Green had hoped to effect in the winter of 1868 had been prevented by the Jām's rebellion, and by a great scarcity in Kach Gandāva, which caused the Khān to desist from his usual practice of going down to the plains for the cold season. The Khān stayed away with the knowledge and approval of Sir W. Merewether.

Catastrophe at Bēla.—Captain Harrison had also arranged to have a meeting with the Chiefs of Jālawān *en route*, so as to arrive at Kalāt with such knowledge of the nobles' grievances as would enable him to acquaint the Khān with the actual state of affairs, and to offer to His Highness suitable advice. Before leaving Jacobabad Captain Harrison arranged, in communication with Colonel Phayre and the Commissioner in Sind, that Mulla Mahamad and Alla-dīna Kurd, with his three sons, should precede him to Bāghwān by way of Kōzdār, and should there, in consultation with other Chiefs, principally those of Jālawān, draw up a petition representing in temperate language their complaints. They were particularly enjoined not to go to Bēla, as it was obviously desirable that they should not be brought into contact with the Jām, and that the mere appearance should be avoided of forming a confederation for the purpose of extorting concessions from the Khān. They disobeyed their orders, and went straight to Bēla. Here one of Alla-dīna's sons was killed by an assassin.

Meeting of Captain Harrison and the Jālawān Chiefs at Bāghwān.—The first inclination of Captain Harrison on arriving at Bāghwān was to pass on without seeing the Chiefs assembled there, as he was surprised to find that they had come with an armed force of 4,000 men and 3 guns. On second thoughts, fearing lest they might in revenge have recourse to plunder if he refused to meet them, he changed his purpose. Accordingly, he received all who chose to visit him on the 11th May. Their tone and bearing were supercilious, and they made no secret that unless the Khān agreed to dismiss Wali Mahamad, to disband his regular troops, to restore hereditary lands and privileges, and to give compensation for the lives of Chiefs who had been killed in action or died in confinement, they would at once endeavour to coerce him.

Interview of Captain Harrison with the Khān at Kalāt.—On the 18th of May, Captain Harrison arrived at Kalāt. He called on the Khān the same day, heard what he had to say, and advocated a reconciliation with the Chiefs, as many had been in exile and poverty for two or three years past. The Khān voluntarily declared that as he valued the friendship of the British Government, he would restore all lands and privileges formerly enjoyed. He then asked Captain Harrison to write to the Sirdars. The Agent complied. He laid stress on the kindness and liberality of the Khān's offer, and he advised the Chiefs, if they were willing to accept it, to dismiss their large retinues and to wait on the Khān in person with only a few followers. He impressed on them that if they were disinclined to accept the offer, they should at any rate refrain from plundering, which was their usual method of giving vent to their feelings of disaffection.

Result of Captain Harrison's negotiations with the Chiefs.—During the next three weeks Captain Harrison had several interviews with the malcontents. At first it seemed likely that they would resort to arms. In disregard of a promise which they had made to the Agent that they would await at Zahri the intimation of the Khān's wishes, they advanced under one pretext or another to within 12 miles of Kalāt. Azād Khān and

the Jām were now in the camp, and their presence quite accounts for the breach of the promise. The Jām had another grievance of his own, quite as groundless as former ones, about a village which he claimed through his brother, but to which the Khān, with Captain Harrison's approval, decided that he had no title according to Brāhūi law. To a proposal that they should come into the capital with a following of no more than 300 men, the insurgents gave a positive refusal. The promises made to them in the winter after the affair of Bāghwān had, they said, never been performed, and therefore they suspected treachery if they detached themselves from the main body of their forces. The Khān, on the other hand, had reiterated his intention of keeping faith with them, but on the condition that they appeared before him to tender their allegiance. The unfavorable aspect of affairs caused him to interpose troops between his capital and the Chiefs' camp. Gradually the personal influence of the Agent prevailed. On the 1st of June, Mulla Mahamad returned from Kupota with the Agent, and had a long conversation with Wali Mahamad, after which he paid his respects to the Khān. At a second interview Mulla Mahamad read out a list of complaints, most of which, according to Captain Harrison, were frivolous and insulting. The Khān in his reply made Mulla Mahamad to understand clearly that he would begin by restoring all hereditary rights, but that he would do no more till the Chiefs had proved themselves to be worthy of his favor. He declined to give compensation for the lives of deceased chiefs, as two had died a natural death in confinement, and the third had met his death in fair and open fight. With this explanation the Sirdar went away quite satisfied, and hoping to bring the Chiefs back with him on the morrow. On the 6th June, Alla-dīna Kurd, Adam Khān, Bangulzāi, and the Raisāni, next in rank to Mulla Mahamad, withdrew from the Jām. No other names are mentioned, but others most probably have acquiesced; for the gathering of Chiefs at this time is said to have been large, and though the Mingals and the Nāoshērwanis of Karān would doubtless return with the Jām, it is questionable whether their example would be generally followed. Presents, too, were given liberally by the Agent. This course would not have been adopted towards persistent malcontents. On the same day the respective armies broke ground: the Jām's men turning their faces southward, whilst those of the Khān set out for Kalāt. The disappointment of the Jām was great, for a few days before he had been making promises of large pay to the Khān's sepoy in the belief that he would shortly be in power himself. The Agent guaranteed that neither he nor his followers should be molested if they returned home peaceably. At the last moment Mulla Mahamad would not accept the Khān's terms.

Renewed disturbances by the Jam.—In October last the Jām again showed signs of disaffection. He reproached Captain Harrison with not effecting his reconciliation with the Khān, ignoring the fact that he had never done homage in person. He gave the leading Brāhūis of Jālawān permission to lay waste the Khān's territories, engaged to do the same himself as opportunity offered, appropriated the revenues of two crown villages, and hinted that there might soon be a renewal of hostilities between himself and the Khān. The latter, profiting by experience, took the initiative, and sent a force under Wali Mahamad, which, after putting to flight the Jām's confederate, Nur-ud-dīn Mingal at Wad, advanced upon Bēla. Another body of troops, originally designed for the support of Fakīr Mahamad of Kej against the Persians,

but diverted from this purpose on receipt of intelligence from the Naib that there was no present reason to apprehend invasion in that quarter, was ordered to co-operate with Wali Mahamad's force. But apparently, before any junction could be effected, Wali Mahamad had fallen on the Jām at Turkabar, above the Pūrāli Pass, and had routed him. The Jām sought refuge in British territory.

Rebellion of 1871-72.—In the beginning of October 1871, the Brāhūi Sirdars at the instigation of Mulla Mahamad Raisani and Nur-u-dīn Mingal, broke into open rebellion and seized Mastung and Quetta. The insurgents were headed by Jehangeer Lehri Syud Khan Bangoolzye, and Syud Khan Mahamed Shahi. Between the 6th and 9th of October, Mastung was recaptured by the Khan's forces under the Shahgassi Wali Mahamad. In the engagement the Lehri Chief was killed and the Shahgasseer was wounded. Their leader being thus disabled, the Khan's troops permitted the rebels to move down the Bolan pass and capture Dadur and Bagh, and finally to possess themselves of the whole Province of Kachi. When the rebellion first broke out, various causes were assigned for its occurrence. By some it was supposed that Nur-u-dīn Mingal was anxious to see his relative, the fugitive *ex* Jam of Beyla, enjoy his own again; others believed that the Sirdars were bent on avenging the alleged murder of Taj Mahamad, the Jalawan Sirdar, while others thought that the rebels desired to seize the Province of Kach Gandava which they said was without a ruler. Subsequent enquiry, however, elicited the more correct information, that the Sirdars were filled with resentment at the resumption by the Khan of their hereditary lands, and at the introduction by His Highness of changes in the constitution which deprived them of that share in the administration to which by the custom of the country they were entitled.

Sir William Merewether meets the rebellious Sirdars.—The Khan at last finding himself unable to subdue his rebellious subjects, threw himself unreservedly into the hands of Sir William Merewether, the Commissioner in Sind, delegating to him full power to act on his behalf, and begging him to effect a settlement of the matters in dispute. Accordingly Sir William Merewether summoned the malcontents to Jacobabad, and on the 6th of March 1872, the chief Sirdars having arrived, a meeting was held and an arrangement effected, the main features of which were that the Khan should restore to the Sirdars their confiscated lands; according to them the allowances customary in the time of Mir Nasir Khan the younger; that the Sirdars should be allowed to reside peaceably on their estates on condition of paying proper allegiance to the Khan, and that the property which the Sirdars had plundered from merchants in the Bolan, and from others in Kachi, &c., should be restored to its owners.

The Khan, however, failed to act up to the promises made on his behalf by Sir William Merewether, and Sirdar Mulla Mahamed retired to the Affghan Province of Sibi where he still remains in exile, all the attempts of the Khan to induce him to return to *Khelat* having failed.

Withdrawal of the Political Agent.—To add to the prevailing disturbances the Brāhūi Mingals in April 1872 attacked the Muzzerani section of the Marri tribe to whom the Khan had entrusted the protection of the Bolan. Sherdil Khan, the head of the Muzzeranis, summoned other Mavis to his aid, and retaliated by plundering Kafilas on their way through the Bolan. These proceedings produced a chronic state of disorder on the border of the *Khelat* and Marri country, and the Marris made perpetual raids on the low

lands of Kachi. The Khan endeavoured to evade his responsibility for recovering the property plundered in the Bolan, and at last it became necessary for the British Government to inform His Highness that it held him responsible under treaty for the safety of traffic. The subsequent conduct of His Highness not being satisfactory, and such as to give confidence in his administration, the result was that on the 31st March 1873, the Political Agent (Major Harrison) left Khelat for British territory, accompanied by the Shahgassi Wali Mahamad, who fled from his country fearing the resentment of the Khan, and at present resides near Jacobabad. Meanwhile, the annual subsidy which the British Government agreed to pay the Khan under the treaty of 1854 has been withdrawn.

The following are Dr. Cook's remarks on the ancient masonry remains called Ghōrbastas, met with throughout Bilōchistān.

Ghōrbastas.—I have mentioned repeatedly in this journal the presence of Ghōrbastas, or Ghōrbands, on the line of march; structures at times almost bearing a resemblance to the Cyclopean remains of Europe.

They are evidently traces of a people who occupied or passed through the country long prior to the advent of the present Bilōchistān occupants who know nothing of the builders, or of the uses of the buildings, but, as before stated, attribute them to Kaffirs or Infidels.

They are found usually in out-of-the-way places, narrow valleys at present stony and barren, and present the following characteristics.

They are placed always on declivities, or across the mouths of ravines. Their solidity and size are proportioned to the steepness of the declivity; thus, where there is only a gentle slope, the walls are narrow and low and slightly built, but where the descent is great and the flow of water after floods and rains would be violent, they are of great thickness and height, and, as seen in the valley beyond Bāghwāna, supported and strengthened by buttresses or walls built at right angles. They always present a scarped face to the descent, and the opposite side, when well preserved, is levelled off with the surrounding and superior ground. Those built across the mouths of ravines are very solid and high, and usually the builders have taken advantage of some mass of rock jutting out as a sort of foundation. Those on slopes are never seen singly, but always in numbers varying with the extent of the ground to be covered, and placed in succession one behind the other. The intervening ground being levelled is thus formed into a succession of terraces. These facts can lead, I think, only to one conclusion, namely, that they were connected with the irrigation of the country.

Those built across ravines were intended to form tanks for the preservation of the water that came down at irregular intervals in floods.

Those on slopes, to economise the distribution of the water;—the surplus water of one terrace running over and flooding the lower one, depositing as it went a layer of surface soil. The ground thus levelled, of course, became more valuable, freed from the irregularity and roughness which characterise these narrow stony valleys.

It has been argued that they were intended for defence, and that like structures exist in the north-west which have been used unmistakably for that purpose; but a series of low, level terraces, in many cases not raised more than two or three feet above each other, were surely not adapted for defence, and the uses of the higher and stronger ones appear to me so evident, that after examining some hundreds of them I cannot subscribe to this opinion. They are almost confined to the province of Jālawān,

and are largest and most important in the southern and south-eastern portions of the province. I have mentioned the ancient city at Graujak; that it is of the same date, and constructed by the same people, I think extremely probable.

From the numbers and position of these structures, the people who built them must have been extremely numerous, must have felt that the country as existing by nature was utterly incapable of supporting them, and they must have been possessed of an energy and ingenuity which the present races are totally without. It appears probable, nay almost certain, that they must have swarmed eastward over the mountains from Makran, making their appearance on the south-west portion of the table-land. Gradually pushing eastward and northward, as their numbers increased, either rapidly by additions from without, or more slowly by increase of the population from within, they ascended to the various valleys as high as Kalāt, when, discovering the great eastern outlet, the Moolla Pass, they found an exit by it into the plains of India.

How long they remained on the table-land, from whence they originally came, and over what countries they eventually distributed, are alike mysteries.

Lieutenant Aytoun, in his Geological Report on a portion of the Belgaum Collectorate, given in Mr. Carter's "Geological Papers on Western India," page 392, mentions that certain gorges in the hills had been artificially banded.

He says—"Another gorge is met with in this west range, in the same line as the last gorge, which had formerly been artificially banded. I was informed that, on this sandstone range, there were two of these gorges, and that both were formerly barred by artificial means, but that floods had swept them away."

Is it possible that they are traces of the handy-work of the Ghorbasta builders of Bilōchistān?*

(Pottinger, Masson, Lemessurier, Ross, Cook, Latham, Girdlestone, &c., &c.)

BINIGOH.—Lat. Long. Elev.

A village in the Shāl district, Sārawān province, Bilōchistān. (Masson).

BINT.—Lat. Long. Elev.

A village in the district of Gēh, Persian Makrān, lying a few miles to the south of Dehān. In 1839 the revenue derived from Bint amounted to 40 Sitarāmi ducats.—(Hāji Abdul Nabi.)

* NOTE.—There are one or two points of slight resemblance between the "Pelasgi," the builders of the Cyclopean walls of Greece, Italy, &c., and our unknown friends the Ghōrbasta-builders, though I by no means wish to prove them the same people, but rather to suggest that they might have been a kindred people with kindred habits. The Pelasgi came from Asia, not from Asia Minor, not from Syria, not from Assyria, not from Persia, but probably from that birth-place of emigration, the tract north and north-east of Persia.

The Ghorbasta-builders probably came from the same tract and were not Makrānis, nor Persians, nor Assyrians. The Pelasgi existed only a few generations in Greece (about 250 years) before they were turned out by the Hellenes; they must, therefore, have brought with them, when they entered the country, their propensity for building massive walls, and commenced their work almost immediately on arrival. It was probably the same with the wall builders of Bilōchistān, they only remained in the country long enough to allow them to extend northward as far as Kalāt, when meeting with the Mulla Pass, they debouched into the plains. Their art was a fully developed one before they arrived here to carry it out. The Pelasgi arrived in Greece about 1800 B. C. This date seems to accord roughly with the advent of the unknown people into Jhalawan.

The Ghorbasta buildings differ considerably, however, for, when compared with the Cyclopean remains, they are slight, most roughly executed and insignificant, yet they evince a like instinct and habit in two races which probably came originally from the same region.

BIR—

A mountain in the Kohistāu of Bilōchistān, forming the southern boundary of the Sarhad district. A great quantity of cardamums are produced here, about 20 camel-loads being gathered annually.—(*Hāji Abdul Nabi.*)

BIRDIS—

A tribe settled in Makrān, but of what extraction, we are not told. (They may possibly be identical with the Bilōch tribe of Burdis.) (*Ross.*)

BIRI—Lat. Long. Elev.

A village in Kachi, Bilōchistān, situated on the banks of the Nāri between Iri and Hāji Shahar. It belongs to the Sarparsa section of the Brāhūis, who make it their winter residence, their summer one being at Gurgina. (*Masson.*)

BIR KĀRWĀN—

In Persian Makrān, one of the townships of the Kiblah (or western) department of the Gēh district. (*Ross.*)

BIRŪVIS—

A tribe dwelling near Bēla, the capital of Las, Bilōchistān, whose practice it is to sell their children when in want, which appears to be generally the case, as no difficulty is experienced in obtaining them when required.

Hindūs prefer them as household servants, in consequence of their being better looking than Sidis, and able to speak the Sindian language. (*Hart.*)

BĪZANJŪS—

A powerful and predatory section of the Brāhūi tribe, inhabiting the districts of Nal, Urnach, Kōlwah and Ormāra in Bilōchistān.

The sub-divisions of the Bīzanjūs are stated to be as follows:—

- | | |
|----------------|----------------|
| 1. Tāmarāri. | 6. Chanal. |
| 2. Mahāmadāri. | 7. Badūzi. |
| 3. Gābarāri. | 8. Umarāri. |
| 4. Lūdāni. | 9. Sfapad. |
| 5. Lotāni. | 10. Nindowāri. |

Pottinger (1810) describes this people as the terror of the country between Bēla and Kalāt. They possess a small fort, called Khurmastān, five miles south of Nal. Robertson (1841) gives their fighting strength as 700, whilst Pottinger in 1810 estimates it at 7,000 men. They have now formed settlements at Kolānch and in other parts of Makrān under the auspices of their hereditary Chief Fakīr Mahamad, the present Nāib or Governor of Makrān.

Bīzanjū women have a high reputation for beauty. (*Pottinger, Robertson, Ross, Goldsmid, Masson.*)

BŌCHA PĪR.

In Las, Bilōchistān, an encamping ground between Bēla and Utal, 17 miles from the former and 20½ from the latter.

There is a well of good water, abundance of tamarisk for camels, but no grass. About half a mile from this ground towards Utal there are several graves, and about eight miles further on the same road, there stands the tomb of Bōcha Pīr.—(*Robertson.*)

BOCHARI.

A river in Las, Bilōchistān, which probably falls into the Purāli. Robertson mentions having encamped in its dry bed (at a spot where there were two good wells) about 12½ miles from Utal and 8 from Bōcha Pīr. (*Robertson.*)

BODARA.—Lat. Long. Elev.

In Bilōchistān, mentioned by Hāji Abdul Nabi as one of the villages in the Las district.—(*Hāji Abdul Nabi.*)

BOH—BOL

BŌHAR—Lat.

Long.

Elev.

A plain in Las, Bilōchistān, situated between Lalipat and Ping, and entered from the direction of the former place by the Kōhan Wat defile. It is a wild and broken tract.—(*Masson*).

BŌHARZĀES—

A predatory tribe of Bilōchistān inhabiting the Chirū Nal valley in Jalawān. In 1841 their Chiefs, Murād Khan and Bōhar, were notorious leviers of black mail, and committers of sundry atrocities.—(*Robertson*).

BOLĀN—

A Pass in Bilōchistān leading from Kachi to the Dasht-i-bē-dāolat in the province of Sārawān through the Hāla mountains. Its length is 54 miles, direction north-north-west, and its elevation above the sea-level is, at the mouth about 700, at the head about 5,900 feet.

The head of the Pass is at Karlaki, two and three-fourths miles to the east of, and slightly dominating, the Dasht-i-bē-dāolat, and it debouches on the plains of Kachi five miles to the west of Dādar. The Bolān river, or rather torrent, runs through it from its source at Sar-i-Bolān, ten miles distant from the head of the Pass. This stream is also known as the Kāhi. The following are the halting places between Dādar and Dasht-i-bē-dāolat made use of by the British in advancing on Kandahār, each being more particularly described in its own place :—

I. Kōhan Dilān	... 11 miles	0 furlongs.	Elev. 904'
II. Kirta	... 10 "	5 "	" 1,081'
III. Bibi Nani	... 9 "	1 "	" 1,695'
IV. Ab-i-Gum	... 8 "	5 "	" 2,540'
V. Sar-i-Bolān	... 9 "	5 "	" 4,494'
VI. Dasht-i-bī-dāolat	... 12 "	6 "	" 5,793'
	—	—	
	61 "	6 "	

The Bolān Pass is formed by a succession of valleys of various widths (the broadest being the valley of Kirta), bounded by mountain ranges having a general north north-western strike, and a height which greatly varies in different parts, but which, perhaps, attains to its greatest in the mountain near Bibi Nani. The Pass is contracted at two principal points, *viz.*, immediately after leaving Kōhan Dilān, and beyond Sar-i-Bolān near its westerly termination, where a few determined men might hold it against vast odds. At about three miles from the mouth there is a small valley covered with green sward, where the advance party of engineers of the army of the Indus encamped in 1839. The name of this

Drabi.

spot is "Drabi," and, with a clear stream running by it, it has capabilities of encamping 1,500 men. Three

miles further in, Kōhan Dilān (the 'Kundye' of Conolly) is reached by a road over loose pebbles which offer no difficulties for wheeled carriages. At this point the valley becomes a lake after heavy rain, and, as the torrent comes down without warning, and the steepness of the enclosing hills precludes escape, the encamping ground is a dangerous one. On one occasion 37 men were washed away here. There is a direct road leading from this place to Bāgh. From Kōhan Dilān to Kirta the road is of the same description over loose stones and shingle, the Bolān stream being crossed seventeen times; its greatest depth (in March 1839) 2½ feet. For the first half mile after leaving Kōhan Dilān the Pass narrows to a width of from sixty to seventy yards between perpendicular rocks, it then opens out to two, three, four and five hundred yards bounded by the same barren,

bleak hills (from 150 to 500 feet in height), which at the end of the ninth mile recede on either hand, leaving an extensive plain in which is situated the village of Kirta (q. v.)

This plain is ten miles long and from three to four miles broad, with a surface of pebbles and large stones. There is a hot spring near Kirta called Garmâb.

From Kirta the road leads over the open, stony plain for six miles to a pass over a small ridge called Jalogir by a narrow passage twenty feet wide, which, however, can be avoided by keeping to the right towards the river.

From Jalogir the same sort of valley is crossed to Bibi Nâni, where a stream joins the Bolân from the west. The encamping ground here is tolerably good on the right, but rough and stony on the left.

Here the hills (from 300 to 400 feet high, and accessible) come down to within 300 yards of each other, and the country of the Bolân Maris begins. From Bibi Nâni the road is still stony, and increases a little in steepness, but the ascent is quite gradual, passing through a valley some 200 or 300 yards broad with bleak hills on either hand, gradually opening out to the right.* The next ground is Ab-i-gum (q. v.) where the river disappears to reappear at Bibi Nâni. A party of sappers was swept away by a sudden rise of the torrent at Ab-i-gum in 1839, but there is safe high ground available close by.

From Ab-i-gum the ascent increases, whilst the road remains stony as before, through the bed of the torrent. The valley narrows a good deal and the route is overhung by precipices. At the sixth mile a place called Sar-i-Kajûr is reached, where there are some date trees on rising ground to the right of the road, and some green fields with a spring of water, the breadth of the valley being here about 200 yards, the heights open and easy of access. Three and a half miles from Sar-i-Kajûr is the encamping ground of Sar-i-Bolân. There is a good deal of coarse grass along the road side for the first part of this march, and also between the low hills near Sar-i-Bolân, but little food for camels, and fuel is very scarce. In making this march in 1839, the artillery took five hours to perform it with the aid of two extra horses per gun and of the infantry occasionally. A camel battery got on much better.

The encamping ground is in the bed of the torrent (near the spot where the Bolân issues from a spring), on rough stony ground with low hills right and left 300 to 400 yards apart and easily accessible from Sar-i-Bolân; the road for the first three or four miles leads over the same stony bed of the torrent, when the hills close in to a narrow defile (from 40 to 60 feet wide), the road winding in short zig-zags between perpendicular rocks rising to the height of 300 and 400 feet. This is the worst and narrowest part of the Pass, and, as the heights are inaccessible, it is necessary to crown them from some distance in the rear. This defile extends for about three quarters of a mile, after which it widens out again, the road still leading along the bed of the torrent by a very considerable though gradual ascent to the head of the Pass, where there is rather an abrupt rise of 100 yards to gain the summit of the Karlaki ridge. There is scarcely any descent from this ridge to the plain of Dasht-i-bê-dâolat. To sum up this description:—

I.—The road throughout the Pass is good, over the bed of the torrent, from which large stones can easily be removed. It is better adapted for camels than horses or wheeled carriage, although it does not present much difficulty to the latter.

* At Bibi Nâni a road turns off to Kalât, passing up the Rûd Bahâr by Pâin Kôtal.

BOL

II.—Except in one place about four miles from Sar-i-Bolān (where one of the British columns was attacked by the Kākars) the hills are open and easy of access, and the steepest gradient is 1 in 25.

III.—Water is abundant except between Bibi Nāni and Ab-i-gum, where the Bolān stream percolates beneath the surface.

IV.—Grass and boosa are to be had only at Kirta, if we except the rank, coarse grass found near Kōhan Dilān and by the banks of the stream. Forage for camels is scarce, the small herbs and thorny plants on which those animals feed being but sparsely sprinkled over the valleys. In the ravines is found a plant called Pinfali, bearing a yellow tasteless berry which the natives use as a medicine in intermittent fever. Wood for fuel is hardly to be had at all. The hills are extremely bare, and with the exception of the last few miles beyond Sar-i-Bolān, produce nothing that can be used as firewood.

V.—The summer temperature in the Pass is very high, as the atmosphere is excessively dry.

The maxima in the shade, as registered by Dr. Cook of the Bombay Army in the last days of May and early ones of June 1860, were as follows:

Kōhan Dilān	...	...	dry bulb	117°	wet bulb	76°
Kirta	...	...	"	121°	"	78°
Bibi Nāni	...	...	"	122°	"	77°
Ab-i-gum	...	...	"	108°	"	68°
Sar-i-Bolān	...	...	"	101°	"	68°

The following are the readings of the thermometer from 17th to 21st March 1839 as given by Major Hough:—

Kōhan Dilān,	17th	March	3	A. M.	...	...	60°
Kirta	18th	"	5	A. M.	...	...	60°
Bibi Nāni	19th	"	5	A. M.	...	...	50°
Ab-i-gum	20th	"	4	A. M.	...	...	52°
Sar-i-Bolān	21st	"	5	A. M.	...	...	44°

VI. The Pass is dangerous during rainy weather on account of freshes of the torrent. At Drabi and Āb-i-Gum the British army suffered loss of baggage and men.

The Bolān Pass is the principal outlet for the trade between Afghānistān and the countries beyond and Sind. The value of the trade by this route was in 1862 computed at—

Imports. £31,870	Exports. £18,892	making a total of £50,762
		per annum.

The force which passed through the Bolān on the advance of the British to Kandahār was as follows:—

Artillery, horse and foot, with 54 guns, including } two 8" mortars, one 24-pr. Howitzer, and four		800
18-prs. ...		
Cavalry ...		3,630
Infantry ...		7,910
Sappers ...		350
Pioneers ...		340
Shah Shūjah's Army ...		6,070
TOTAL	...	<u>19,100</u>

With these were not less than 40,000 followers. The army marched through in eight columns.

It was owing to the numerous depredations committed on British convoys in this Pass during the early part of the Afghān war, that Kalāt, the capital of Bilōchistān, was assaulted and taken by Major General Wiltshire in November 1839, on the return of the Bombay column from Kābal.

The inhabitants of the Bolan and its surrounding hills are chiefly Bilôches of the Riud tribe.

The following is a summary of Dr. Cook's geological survey of the Pass:—

At the mouth, low hills of clay, capped with sandstone; then limestone hills covered with loose pebbles and boulders; the ranges of conglomerate of great height. The conglomerate strata very strangely contorted, in several places becoming quite perpendicular, and showing the jagged edges of the fractured strata against the sky.

At Kôhan Dilân the valley is covered with a deep layer of shingle composed of nummulitic limestone of different colours; conglomerate containing rounded masses of great size, the mass of pebbles forming it, of the size of a man's head, and chiefly of blue and white limestone, containing nummulitic fossils.

Five miles beyond Kôhan Dilân the conglomerate suddenly ceases, and another range begins nearly 1,000 feet high of limestone—a broad gorge intervening between the two ranges: a few miles further on, limestone about 500 feet, based on white and red clay about 250 feet. This clay becoming stratified below, forms a white fissile shale which crops out from the base of the scarped hill-side, and lies in large quantities mixed with fragments of limestone. This shale contains a good deal of calcareous matter; and thin strata of white, chalky, and rather soft limestone are interleaved with it. The valley now runs straight (in a northerly direction) for three or four miles, strata horizontal. Towards its close, yellow and light red clays are very distinctly marked in the opposite hills. The road turns abruptly to the westward here, passes some rocks of conglomerate, and emerges on a broad level valley adjoining the Kirta plain. The valley is bounded by hills of nummulitic limestone, here first seen "*in situ*." The nummulites small, and the rock white and hard. Boulders of all sizes scattered over the plain, many of them containing very large specimens of nummulitic fossils. Five miles beyond Kirta the range bounding that valley to the west is reached. It consists of an excessively hard light-coloured limestone, containing nummulites, veined with crystals of carbonate of lime showing numerous small cavities filled with the same. The next range, intervening between a plain about three miles wide and the Bibi Nâni valley, is of the same composition as the one just described. In it Dr. Cook found a species of *Spatangus* with other Echinodermata and a *Planorbis*.

The range enclosing the Bibi Nâni valley to the west is considerably higher than the two just enumerated. Here are small masses of quartz rock with very perfect six-side crystals imbedded in a friable matrix which is calcareous, and effervesces with diluted acid. Strata dip to west about 45° to 60°, to north nearly vertical.

Between Bibi Nâni and Ab-i-gum, where the stream disappears in the shingle, the bed of the valley is composed of conglomerate and loose shingle, with boulders of limestone and sandstone, and masses of angular sandstone. The range to the left appears to be of nummulitic limestone resting on clay, a low range of conglomerate intervening between its base and the valley. The range on the right hand is lower, is at first composed of nummulitic limestone, and further on, of conglomerate and sandstone on clay and red marl: stratification horizontal at the lowest part of the valley.

A few miles below Ab-i-gum the conglomerate and sandstone bear evident traces of water action for many feet in height, evincing the force with which the usually little stream at times comes roaring down the Pass.

BOL

At Āb-i-gum the valley is bounded to the right by a low range composed as follows from below upward: About 35 feet of blue and yellow clay, interleaved with limestone strata about 2 feet thick, containing a number of fossils. In the clay is a seam of coal much decomposed, earthy, mixed with dark coloured clay and containing very thin veins of a yellow earth (ochre).

The clay immediately in contact is of dark purple or black colour, dotted with bright red coloured earthy spots. The limestone strata also contains casts of shells in a red stone whose fracture showed a glistening surface similar to calamine. The clay further contained thick veins of gypsum and nodular masses, composed of carbonate of lime crystals, intermixed with what appeared to be an opaque, reddish-yellow or brown variety of the same. These masses are very frequent, and lie in large quantities amongst the débris at the foot of the sections. The clay surmounted by several feet of conglomerate and limestone. The strata dip greatly to the south, and present a scarped surface to the west. On reaching the crest of the ridge Dr. Cook found quantities of pebbles, less water-worn, lying on a thin stratum of conglomerate; and saw about a quarter of a mile distant from its edge a hill of nummulitic limestone about 150 feet high. Going from Āb-i-gum towards Sar-i-Bolān the following is Dr. Cook's description:—
“ Ranges on right hand, conglomerate for half a mile, height 200 feet, parallel stratification, then conglomerate and clay containing thin seams of coal strata dipping to the south, the whole surmounted by a thin layer of conglomerate not conformable. From the clay a spring of water flowed and ran down the Pass to form with other small streams the Bolān river. Conglomerate, 60 or 80 feet high, succeeded this for five miles. Left hand, conglomerate for two miles, clay half a mile, conglomerate one mile; then we reached the base of mountain about 1,000 feet high, whose strike had a north-easterly direction, strata dipping to the south. It was flanked by a low range of parallel conglomerate. Large angular masses of nummulitic limestone lay in the bed of the river, but little water-worn. At Sar-i-Bolān this conglomeration ceases, and the foot of the mountain is exposed.”

“ Issuing from many fissures in its base are little streams of very pure clean water. These are collected in basins worn in the rock, and, flowing over the latter, they run down the Pass, forming the source of the Bolān river.”

Between Sar-i-Bolān and the head of the Pass he first passed “ the continuation of the ranges of conglomerate on the right, and the side of the mountain of nummulitic limestone on the left; then parallel ranges succeeded by the scarped sides of the hills bounding the narrow pass. These towered above us to a great height and became loftier as we proceeded, composed of limestone (in which I detected no nummulites), resting on a stratum of a lighter colour, which was interleaved with thin strata of red, yellow and white limestone, exceedingly hard, fine-grained, and containing no fossils. The dip was at first to the south, but, towards the close of the Pass, to the north.”

The above geological report has been quoted from to a considerable extent, as it would appear to be the only document existing which throws any light on the composition and relative position of the various beds forming the Hāla range. (*Garden, Hough, Masson, Outram, Cook, Government Reports.*)

BOLĀN (RIVER)—Lat.

Long.

Elev.

This stream, also known as the Kāhi, flows down the Bolān Pass from its source at Sar-i-Bolān. At the Dahan-i-dara, or mouth of the Pass, it

separates into two branches, one of which washes the villages of Kabi, Khānpūr, Mahēsār and Bhagāe, where it is banked up for irrigation purposes. The other branch washes Dādar and falls into the Nāri at about 4 miles from the village of Iri. (*Pottinger.*)

BOLEDI—Lat. Long. Elev.

A town in the Kej district of Bilōch Makrān, from which the family of Bolēdis derives its name. (*Ross.*)

BOLEDIS—

A tribe of Arab extraction, which, however, has been long enough settled in Eastern Makrān to be regarded as Bilōch, or, according to Pottinger, Brāhūi. The name is derived from a town in the Kej district. The position of the Arab tribes in Makrān being analogous to that of the Normans in England some centuries after the conquest, they naturally took a prominent share in its government, and the Bolēdis, it is conjectured, in the 17th century succeeded in subverting the power of the then ruling Māliks, and in placing themselves at the head of what may be termed the Makrān Bilōch Federation. The Bolēdis were in their turn, during the second quarter of the last century, overthrown by the Gichkis, and although they retained a lingering authority in the west for some years, they eventually submitted and disappeared altogether from the scene as rulers.

Shāh Bilār was the ruling Bolēdi prince at the time of the Gichki revolution, in the course of which he was murdered.

Of the lineal descendants of Shāh Bilār one person alone survives, a lady named Miriam, now residing in Kej on the charity of the Sultān of Maskat.

Others of the same tribe are numerous enough, but although held in esteem as members of a distinguished family, they are nowhere actually in authority. Many of the Chiefs, Gichki and others, now holding authority in various districts, are however closely allied by marriage to the Bolēdis. (*Ross.*)

Pottinger talks of a Brāhūi tribe of "Kejūn Bolēdis," which, of course, means the tribe just considered; he estimated their fighting strength at 7,000 men. (See *Gichki and Makrān*). (*Pottinger.*)

BŌNI—

A place mentioned by Outram (p. 59 of his "Campaign in Sind and Afghanistan") as being three marches from Dādar, in the Bolān Pass, Bilōchistān. (*Outram.*)

BONĪKŪ—(JŌ-I).—Lat. Long. Elev.

One of the canals in the neighbourhood of Kalat, Bilōchistān. (*Robertson.*)

BŌRAD, OR BŌRADHŪ—Lat. Long. Elev.

In LJS, Bilōchistān, an opening in the sand hills running along the sea coast, 2 miles south-east of Karāri.

There is a well and drinking trough in this ravine. (*Goldsmid.*)

BŌT WAKĀĪ—Lat. Long. Elev.

The eighth village passed on the mountain road leading from Kej to Sib, whether in Persian or Bilōch territory does not appear. (*Hāji Abdul Nabi.*)

BRĀHŪIS—

The dominant and most numerous race in Bilōchistān. It has not yet been resolved to which great class of the human family this people should be assigned, and several contradictory theories have been put forward regarding their origin.

Pottinger, whose opinion should doubtless have great weight, considers the Brāhūis to be Tartars, and in support of this can be advanced the very

plausible derivation of their name from the word "ba," the Persian preposition "in" or "at," and "roh" said to mean a hill in a dialect still spoken in some parts of Thibet (and to which the name "Rohilla" has by some been attributed). The Bilōch tribes, almost invariably inhabitants of the low-lands, are distinguished from the Brāhūis by the appellative "Narōhi," which, adopting a similar etymological derivation, would mean "not hill-men."

Another point in favor of Pottinger's theory appears in the nomadic habits of the people. They are divided into an indefinite number of tribes or "khēls," and are a wandering and unsettled nation, always residing in one part of the country in summer and in another during the winter; they likewise change their immediate places of residence many times every year in quest of pasturage for their flocks,— a practice which is rare among the Bilōch tribes.

Lastly, there is the physical aspect of the race to strengthen Pottinger's supposition. Instead of the tall figure, lank visage and raised features of the Bilōch, the Brāhūi is described as having "short, thick bones, a round face, and flat lineaments."

Leech disagrees with Pottinger, but apparently has no theory of his own to substitute. His only (rather inconsequent) remark regarding the Brāhūi origin is as follows :

"The term Brāhūi, I consider, must have been given this people by the original inhabitants of the country on their first entering it. I believe the word to be a corruption of Ibrāhimi, Brāhimi or Brāhiwi, as a race either invariably takes its name from its progenitor or its original country. I have never heard it used in contradistinction to Nāroi." No process of reasoning can be founded on "I believe" and "I consider," alone. Masson confounds the Brāhūi with the Bilōch, but contends that the former tribe entered the central provinces of the country from the west, and asserts that they regard Kōzdār as their ancient capital, or that which they occupied previous to their acquisition of Kalāt. He further points out that they are only found in Kachi as proprietors of lands acquired within a known period. Masson throws out the "Ba-rōhi" theory, but does not seem to have seen Pottinger's argument in its favor; for he interprets "roh" as "waste" instead of mountain. He says with regard to the origin of the name :—

"It has been conjectured to be the equivalent of Varāha, and a race of that name figured in contentions with the Rājput̄s; but it appears to have inhabited the Panjāb and the countries east of it." Respecting the Brāhūiki dialect, he says: "It has no resemblance to the dialects of the Afghāns or Jets, and Professor Heeren, who connects the Brāhūis with the Afghāns, has, I submit, erred." Lastly, let us see what Dr. Latham has to say on the origin of this people. He says (in Vol. II, page 254 of his Descriptive Ethnology):—

"With few populations is the consideration of their language of greater importance than with the Brāhūi, and with few has its value been more utterly ignored.

"That it differed from that of the Bilōchis, and equally so from the Pushtu of the Afghāns, was known to both Elphinstone and Pottinger; for both state the fact. Both, however, treat the Brāhūi as Bilōchis with certain differential characteristics; neither asking how far some of these may be important enough to make them other than Bilōch. This is because the

“political term Bilōchistan has concealed one of the most important and interesting affinities in ethnology.

“A short specimen of the Brāhūi language in Leech’s vocabularies commanded the attention of Lassen, who, after enlarging upon its difference from the Persian, Bilōch, and Pushtu, drew attention to some notable similarities between the numerals and those of the South Indian dialects. Following up this suggestion, the present author satisfied himself, much to his surprise, that the Brāhūi tongue was in many respects Tamul—an opinion which others have either recognized, or been led to form from their own researches.

“In the country, however, which they now occupy, the Brāhūis consider themselves aboriginal; the Bilōch admitting that they are themselves of foreign origin. The rugged and impracticable nature of the Brāhūi mountains favors this view. Of any creed anterior to the introduction of Mahamadanism, no traces have been discovered, though doubtless discoverable.

“The Brāhūis are divided into an indefinite number of tribes, many of which have doubtless from time to time been engrafted on the original stock from foreign sources. In Jālawān, for instance, it has been proved that infanticide prevailed until recently amongst certain sections, to whom a Rājput extraction is clearly assignable.

“The Būlēdis, again, who are included amongst the Brāhūis, are undoubtedly Arabs, and the tradition with regard to the ruling tribe of Kambarānis is that they originally came from Abyssinia; Kambar, in the Brāhūiki dialect, signifying an Abyssinian.

“The mongrel dialect, called Brāhūiki or Kūr Gali, is also to be accounted for by periodical admixtures from the outside.

The following is Pottinger’s list of the Brāhūi tribes, and his estimate of their fighting strength as far as the Ridi tribe.

The others may probably be regarded as merely insignificant families.

He says: “Were it answering any purpose, I could at least enumerate twice as many more; but the list includes the principal ones in point of numbers, and will suffice to prove the multiplicity of the Brāhūi tribes, to say nothing of the innumerable Khēls into which they are sub-divided.

Names.	Number of fighting men.	Names.	Number of fighting men.
1. Kambarānis...	... 1,000	22. Rodānis ...	... 600
2. Zahrīs ...	... 8,000	23. Sāsūlis ...	... 200
3. Mīngāls ...	... 10,500	24. Karū Chākūs ...	... 500
4. Sumlāris ...	... 4,000	25. Bujāis ...	... 700
5. Gūrganānis...	... 30	26. Kūrdās ...	... 200
6. Imām Husēnis ...	... 2,000	27. Nāgris ...	... 2,000
7. Kulcha Bhagwāhs ...	... 500	28. Kujān Būlēdis ...	... 7,000
8. Mahmudānis ...	... 500	29. Nasīr Rodānis ...	... 3,000
9. Mūrahās ...	... 1,000	30. Chōtwas ...	... 700
10. Kurīs ...	... 150	31. Khidrānis ...	... 5,000
11. Barjāis ...	... 1,000	32. Mirwāris ...	... 7,000
12. Rikīs ...	... 700	33. Kalādāis ...	... 300
13. Pandarānis ...	... 3,000	34. Galusūris ...	... 700
14. Raisatkos ...	... 100	35. Kolāchīs ...	... 250
15. Shērwarīs ...	... 8,000	36. Lāgis ...	... 3,000
16. Raisānis ...	... 1,500	37. Karīs ...	... 1,500
17. Nichāris ...	... 2,000	38. Mahmūd Shāhis ...	... 3,500
18. Bizanjūs ...	... 1,000	39. Debakīs ...	... 4,000
19. Shujā-ud-dīwis ...	... 1,000	40. Raisānis ...	... 800
20. Mōmasīnis ...	... 1,500	41. Kaisāris ...	... 1,000
21. Hārūnis ...	... 200	42. Mūris ...	... 300

BRA

Names.	Number of fighting men.	Names.	Number of fighting men.
43. Gajagēs ...	... 200	59. Chanrozāes ...	... ..
44. Jaiānis ...	... 6)	60. Dūdāis ...	... ..
45. Musuwānis ...	... 1,000	61. Jaikhos ...	... ..
46. Sārawānis ...	... 10,000	62. Rodenzāes ...	... ..
47. Sarfarānis ...	... 2,500	63. Hasanis ...	... ..
48. Pūjahāis ...	... 200	64. Chamrozāes ...	... ..
49. Kūchkas ...	... 300	65. Muruīs ...	... ..
50. Bhāldras ...	... 800	66. Banbakzāes ...	... ..
51. Bhūkas ...	... 300	67. Rahzāes ...	... ..
52. Rīdis ...	... 1,700	68. Shādanzāes ...	... ..
53. Isīrānis ...	... ..	69. Shāhozāes ...	... ..
54. Milirānis ...	... ..	70. Kantiuzāes ...	... ..
55. Jamālzāes ...	... ..	71. Ramazānzāes ...	... ..
56. Gwarānis ...	... ..	72. Shērzāes ...	... ..
57. Samozāes ...	... ..	73. Gulzāes ...	... ..
58. Poatyis ...	... ..	74. Bangulzāes, &c. &c. ...	... ..

It is impossible to form an estimate of the fighting strength of the tribes where the information has been omitted by Pottinger, or to guess at the strength of the tribes ("twice as many more as the foregoing list") which he has not enumerated; but the number of fighting men in the first fifty-two tribes and sections reaches the formidable aggregate of 106,760. Whatever information has been collected regarding these tribes will be found under their respective names; but one point may be noted here, namely, that the Brāhūis all intermarry with each other except the Kambarānis, who receive wives from, but do not marry their daughters into, other tribes.

Pottinger extols the Brāhūi character and physique, and greatly prefers the race, as a whole, to the Bilōch. He says they are hardly to be surpassed in activity, strength and hardiness, being alike inured to the cold of the mountainous regions of Bilōchistān, and the heat of Kachi. Numbers of them have brown hair and beards. The women of the Bizanjū tribe are esteemed very handsome, as also are those of Nichārā, near Kalāt; but the complexion of the ordinary poor Brāhūi women soon becomes bronzed in consequence of exposure, and they assume a hardy, masculine appearance. On a march they sustain incredible labour, and may be seen, without coverings to their heads or feet, arrayed in a coarse black gown, driving before them a camel, cow or ass, laden with their miserable effects; while on their backs they carry their infant children, and, as if they had not enough to do, on the road are busily engaged in twirling their hand-spindles, and spinning coarse threads of wool or hair.

The following is an extract from Pottinger's travels, pp. 71, 72, 73.

"The Brāhūis are equally faithful in an adherence to their promises, and equally hospitable with the Bilōchis, and on the whole I greatly prefer their general character. From what I have already said on it, it is evident that they are a more quiet and industrious class, and their habits are decidedly averse from that system of rapine and violence pursued by the other. Nor can we fairly ascribe this to any sentiment save a good one; for in personal bravery and endurance of privations and hardships, the Brāhūis are esteemed superior to the inhabitants of all the neighbouring countries; their chiefs exercise a much more despotic authority in the various tribes and Kheils than among the Bilōchis, and the people are equally tenacious of their respectability, though they obey them from a different feeling. In manner they are mild and inoffensive, though very uncivilized and uncouth; but as the latter is evidently the effect of a want of worldly knowledge and guile, their awkward attempts to be civil please, because we see that they are incited to make them by a natural

“propensity to oblige, unaccompanied by any interested motive. They are free from the worst traits of the Bilōchis, which are comprised in being avaricious, revengeful and cruel, and they seldom look for any reward for their favors or services; their gratitude is lasting, and fidelity such that even the Bilōch Chiefs retain them as their most confidential and trustworthy servants.

“The amusements of this class are so correspondent with those already described of the Bilōchis, that I need not particularize them. In general the Brāhūis pride themselves on being better marksmen than the Bilōchis, who admit the fact, and ascribe it to their having more practice, for none of them ever quit their gbedans, even to go a few hundred yards, without a matchlock. They are likewise good swordsmen, but never use spears, considering them a useless, cumbersome weapon. A Brāhūi always dresses in the same style, and whether it be summer or winter, freezing hard, or under a vertical sun, his whole clothes are comprised in a loose white shirt, a pair of trowsers of the same texture, and a felt cap. The shepherds sometimes wear a covering of white felt, made so as to wrap round the body and come to a peak above the crown of the head: this habit will keep off a vast deal of rain or snow, and is exclusively used for that purpose. The domestic life of the Brāhūis is simple in the extreme: the men tend the flocks, till the ground, and do other out-door labor, in which they are, if needful, assisted by the women; but commonly the duties of the latter are to attend to the household affairs, such as milking, making butter, cheese, and ghee, and they also weave and work carpets, felts, and coarse white cloth. They are not secluded from the society of the men, but all live and eat together. Their dress consists of a long shift and pair of trowsers, both of cotton cloth, and after they arrive at the age of puberty, they wear over the former a kind of stays, made to lace behind, the fronts of which are decorated with ridiculous devices of birds or animals worked in colored worsted.”

In religion the Brāhūis are all Sūni Musalmāns and their external forms, such as marriage and interment, are practised according to the tenets of that sect. They are, however, very lax as to religious observances and ceremonies, and very few of their tomāns are furnished with a place of worship. Their festivities and mode of mourning for the dead seem to be identical with those in vogue with the Bilōches (q. v.), and like the latter they are superstitious, believing in *jins* and *puris*. In accidents and diseases they prefer charms to medicines, and the bite of a snake, as well as a fever, is expected to be counteracted by a *dam* or incantation.

Kalāt, as well as being the capital of Bilōchistān, is *par excellence* the head-quarters of the Brāhūis. They are represented all over the country more or less, but the mass of the tribe occupies the mountainous regions of Sārawān and Jālawān, whilst the Bilōch clings to the low-lying country and to the skirts of the hills.

For the origin of the Brāhūiss' political ascendancy, and for an account of the career of the people since they first appeared on the stage of history, see “Bilōchistān” and “Kalāt;” for a specimen of Brāhūi legend, see “Chihiltan.” (*Pottinger—Masson—Ross—Latham—Cook—Leech—Postans.*)

BRAHŪIK MOUNTAINS—

See Hālā Mountains.

BRIS—Lat.

Long.

Elev.

A village on the coast of Persian Makrān, marking the boundary between the Bahō and Chāobār territories. The lower road from Gwādar to Chāobār passes through this place. (*Goldsmid—Ross.*)

BUD—CHA

BÜDÜR (Vide "*Dasht Khör.*")

BUG.—Lat. Long. Elev.

A village in Persian Makrān, lying about 10 miles to the south-west of Kāsarkand. Hāji Abdul Nabi, in 1839, estimated its revenue at 20,000 maunds of grain and 1,000 packages of dates. The Chief of the place in that year was Mīr Murād, who lived in a fort of no importance, surrounded by date trees.—(*Hāji Abdul Nabi.*)

BÜGTI—Lat. Long. Elev.

A village in Kachī in Bilōchistān, between Bāgh and Mitari. (*Masson.*)

BÜGTIS—

A powerful branch of the Rind Bilōches. (Vide *Part 2*)

BÜLBÜL—Lat. Long. Elev.

A village in the district of Zahri, province of Jālawān, Bilōchistān. (*Masson.*)

BÜLFATS—

A section of the Lūmris, settled in Sind (*vide* Lūmris). One of the Chiefs of this tribe seized the supreme power in Las, and became Jām, probably about the close of the 17th century. The third Būlfat Jām, however, was so oppressive that he was expelled, and the former ruling family was restored by the aid of the Khān of Kalāt (Mahabat Khān). (*Masson.*)

BÜLŪ—Lat. Long. Elev.

A halting-place on the road from Nushki to the Helmand through the Bilōch desert. It is situated to the west of Ghulām Shāh and to the south-east of Mammū.

Sheep are procurable here, and there is forage for camels. (*Christie.*)

BŪRAHS—

One of the many sub-divisions of the Lūmris (q.v) of Las. (*Masson.*)

BURDIS—(Vide *Part 2.*)

BŪRJA—Lat. Long. Elev.

A small circular fort in Persian Bilōchistan, situated between Rēgan and Nahimābad, at a distance of 29 miles (by a very tortuous route) from the former and 10 miles from the latter. When Pottinger visited this place in 1810, he found a village within the fort of 50 or 60 houses. His account of the surrounding country is attractive, and from the snow-clad mountains visible to the westward, the number of running streams and the variety of trees, the scenery may well be, as he describes it, "beautiful in the extreme." Amongst the trees he noticed the pipal (*Ficus religiosa*), nīm (*Melia azadirachta*), bābul (*Mimosa arabica*), and gaz (Indian tamarisk), besides the mango, walnut, and wild almond. He saw barley being cut in this neighbourhood in the end of April, and found the grain still more generally ripe at that early period as he advanced to the westward. (*Pottinger.*)

BUR KHOI—

A village in Las, Bilōchistan, 18 miles east of Sūnmiāni. (*Thornton.*)

BUZI—Lat. Long. Elev.

A pass in Biloch Makrān leading over the rugged hills north of the Bat towards Hinglāj. Its name signifies a "goat track." (*Goldsmid.*)

C

CHAGĀI—Lat. Long. Elev.

In Bilōchistān. A district lying three stages to the north of the range forming the northern boundary of the Kōhak district. Christie mentions passing

through a fine heath of this name (where, in March, he found plenty of rain water and a Bilōch toman) some distance beyond Ghulām Shāh, on the road leading from Nushki to Palālak on the Helmand river. The places are probably identical. (*Christie—Hāji Abdul Nabi*)

CHAGAI—Lat. Long. Elev.

A village in Las, Bilōchistān, on the road from Sūnmiāni to Kalāt, and 5 miles north of the former place. Close to it the route westward to the Hinglāj sbrine branches off. (*Thornton.*)

CHĀH-I-BĀSA—Lat. Long. Elev.

In Persian Makrān. Said to be the fifth halting-place on the west of the two roads leading from Gēh to Chāobar. (*Hāji Abdul Nabi*)

CHĀH-I-BĒSĀHIB—Lat. Long. Elev.

In Persian Bilōchistān. Said to be the first stage on the gun-road from Banpūr to Nurmānshahar in the Persian province of Kirmān. (*Hāji Abdul Nabi.*)

CHĀH-I-GŪRŪ.—Lat. Long. Elev.

A village in the province of Sārawān, Bilōchistān, on the road from Shāl to Kalāt, 40 miles south of the former place. The road near Chāh-i Gūrū is level, and there is a supply of water from a well. (*Thornton.*)

CHĀH-I-KURG.—Lat. Long. Elev.

In Las, Bilōchistān. Said to be 6 *kōs* from Chāh-i-Pūr, and to derive its name from "Kurka," meaning weavers, of whom 80 were reported to live here in 1839.

In that year the village contained 100 huts. (*Hāji Abdul Nabi.*)

CHĀH-I-PŌR—

A village in Las, Bilōchistān. Described by Hāji Abdul Nabi as 5 *kōs* east of Chāh-i-Singōla, and as containing some huts and a Hindū trader.

It is evidently identical with Phōr (q. v.)

CHĀH-I-SHĀHZĀDA.—Lat. Long. Elev. 6,076 feet.

A halting-place $5\frac{1}{4}$ miles south-west from Kalāt, where there is a well, not very deep, but containing sufficient water for 200 men.

Neither grass, camel forage, nor firewood are procurable here. (*Robertson.*)

CHĀH-I-SHŌR.—Lat. Long. Elev.

In Persian Bilōchistān. Said to be the third stage on the gun-road from Banpūr to Nurmānshahar in the Persian province of Kirmān. (*Hāji Abdul Nabi.*)

CHĀH-I SINGŌLA.—Lat. Long. Elev.

A camping-ground described by Hāji Abdul Nabi as being 11 *kōs* on the road from Hinglāj towards Bēla, Bilōchistān. Probably identical with *Sangul* (q. v.)

CHĀH-I-TALAZŌR.—Lat. Long. Elev.

In Persian Bilōchistān. Said to be the second stage on the gun-road leading from Banpūr to Nurmānshahar in the Persian province of Kirmān. (*Hāji Abdul Nabi.*)

CHAKAL-I-KONDAI—Lat. Long. Elev.

In Bilōch Makrān. A halting-place, with a spring, the only information regarding which is in a garbled account by Hāji Abdul Nabi. It is, according to him, situated under a hill to the south-west of Wāshak, on the road between Khādān and Panjgūr; but from his statement it may be either 7 or 17 *kōs* (whatever the Hāji's rendering may have been of that most elastic measure) from Wāshak. (*Hāji Abdul Nabi.*) See *Journal of the Bengal Asiatic Society, July to December 1844, p. 677.*)

CHA

- CHAKOLI**—Lat. Long. Elev.
 In Bilōch Makrān. One of the “rēses” or townships in Kolānch, lying to the north of the hill range which intersects that district. (*Ross.*)
- CHALNA**—Lat Long. Elev.
 An island off the coast of Las, Bilōchistān, 4 or 5 miles north west of Cape Monze, on the Sind coast. It is a small, desolate rock, about 2 miles in circumference, rising abruptly from the sea in a conical shape to the height of about 200 feet, and it is destitute of water. One account says that the channel between the island and the coast is deep, and may be attempted with perfect safety by any vessel, and there is anchorage off it in 12 fathoms. Thornton, on the other hand, says that it is only 6 or 7 fathoms deep in the middle. (*M. S. Thornton.*)
- CHAMBAR**—Lat. Long. Elev.
 A village in Bilōch Makrān, Kōlwah district, about 20 miles to the east of Balōr. It has an imposing looking fort, built on an eminence, and belongs to Mīr Nandū, the Nāib of Ormāra. (*Ross.*)
- CHAMP**—Lat. Long. Elev.
 In Persian Makrān. An elevated plateau extending from the foot of the Anhuran to the Lashar hills. The Kāju branch of the Bāhū river has its source here. From this plateau a fine view is obtainable of the Makrān range to the north-east and of the Mahuret and Nigōch hills to the south and south-east. (*Goldsmid.*)
- CHAMP**—Lat. Long. Elev.
 A village in Persian Makrān, situated in a plateau of the same name, on the Kasarkand and Banpūr road, at a distance of 56 miles from the former and 64 from the latter. It has a mud fort and about 80 huts. A date grove stands close by in a ravine, with a good spring of fresh water. Beans, barley and wheat are cultivated here. (*Goldsmid.*)
- CHAMROZĀIS**—
 A section of the Brāhūis, of apparently no importance. (*Pottinger.*)
- CHANDIAS**—
 A section of the Rind Bilōches settled in Sind. (*Vide Part 2.*)
- CHANDRA GŪP** or **KŪP**—Lat. Long. Elev.
 The name applied to the mud volcanoes met with on the coast of Bilōchistān. The inhabitants of the coast believe them to be numerous, but only two groups have been reported on: one (consisting of three cones) a mile to the westward of Huki, and about 60 miles from Sūnmiāni; the other (of two cones) about 10 miles to the north of Ormāra.
 Captain Hart, in his “Account of a journey from Karāchi to Hinglāj, in 1840”, gives the following description of the group near Huki:—
 “Six miles beyond it we came to the Tilukpūri wells, at present covered with an extensive marsh of fresh water, formed by the late rain.
 “One kōs from them, in a westerly direction,
 The Chandar kups, 6 miles. “three hills of extremely light colored earth rise abruptly from the plain. That in the centre is about 400 feet in height,
 “of a conical form, with the apex flattened and discolored; its southern
 “and western faces rather precipitous, but with a more gradual slope on
 “the others. It is connected with a smaller one of the same form, but of
 “not more than half its size, by a sort of cause-way, some 50 paces
 “in length. The third bears the appearance of the cone having been
 “depressed and broken, and covers a greater extent of ground than the
 “others. All three towards their bases are indented by numerous cavities
 “which reach far into their interior; their sides are streaked with channels

"as if from water having flowed down them. On ascending to the summit
 "of the highest one, I observed a basin of liquid mud, about 100
 "paces in circumference, occupying its entire crest. Near the southern
 "edge, at intervals of a quarter of a minute, a few small bubbles appeared
 "on the surface; that part of the mass was then gently heaved up, and
 "a jet of liquid mud, about a foot in diameter, rose to that height, accom-
 "panied by a slight bubbling noise. Another heave followed, and three
 "jets rose, but the third time only two. They were not of magnitude
 "sufficient to disturb the whole surface, the mud of which at a distance
 "from the irruption was of a thicker consistency than where it took place.
 "The pathway round the edge was slippery and unsafe, from its being
 "quite saturated with moisture, which gives the top a dark-colored appear-
 "ance: on the southern side, a channel, a few feet in breadth, was quite wet
 "from the eruption having recently flowed down it. I was told that every
 "*Monday* the jets rose with greater rapidity than at other times, and then
 "only did any of the mass ooze out of the basin. The entire coating of the
 "hill appears to be composed of this mud baked by the sun to hardness.
 "No stones are to be found on it, but near the base I picked up a few pieces
 "of quartz. Crossing the ridge which connects this hill with the least of
 "the three, I climbed up its rather steep side. In height or compass it is
 "not half the magnitude of its neighbour, and its basin, which is full of
 "the same liquid mud, cannot be more than five and twenty paces in
 "diameter; the edge is so narrow and broken that I did not attempt to
 "walk round it. One jet only rose on its surface, but not more than an
 "inch in height or breadth; but a very small portion of the mass was
 "disturbed by its action, and although the plain below bore evident marks
 "of having been once deluged to a short distance with its stream, no
 "eruption had apparently taken place for some years. At times the surface
 "of this pool sinks almost to the level of the plain; at others it rises so as
 "to overflow its basin: but generally it remains in the quiescent state in
 "which I saw it. Two years previous it was many feet below the edge of
 "the crest. On my way to the third hill I passed over a flat of a few
 "hundred yards which divides it from the other two. The sides are much
 "more furrowed with fissures than theirs are, although their depth is less;
 "and its crest is more extended and irregular. The ascent is very gentle,
 "and its height about 200 feet. On reaching the summit, a large
 "circular cavity, some 50 yards in diameter, is seen, in which are two
 "distinct pools of unequal size, divided by a mound of earth: one contain-
 "ing the liquid mud, and the other clear water. The surface of the former
 "was slightly agitated by about a dozen small jets, which bubbled up at
 "intervals; but in the latter, one only was occasionally discernible. A space
 "of a few yards extended on three sides from the outer crest to the edge
 "of the cavity, which was about 50 feet above the level of the pools: their
 "sides are scarped and uneven. On descending the northern face, I
 "remarked a small stream of clear water flowing from one of the fissures
 "into the plain, which had evidently only been running a few hours. The
 "mud and water of all the pools are salt. A fourth hill, situated close to
 "the great range of Haros, and distant from the rest upwards of 6 miles,
 "was pointed out as having a similar cavity to this one. Its color is the
 "same, and although the surface is more rounded, its summit appears
 "broken; I regretted not having an opportunity of visiting it. The name
 "given to these singular productions of nature is the Kaps, or basins of

"Raja Rām Chandar, by which appellation they are known to all the tribes.
 "They are said to be altogether eighteen in number, seven in this neigh-
 "bourhood, and eleven between Kej and Ginadel in Makran. Four
 "were pointed out to me, and I was told the other three were hid among
 "the mountains. Some persons with my party had seen one of those in
 "Makran, and had heard from the Berūis who showed them the road to
 "it that many others were spread over the country. He described it as
 "throwing up jets similar to the large hill here. By the Hindus they are
 "looked upon as the habitation of a deity, but the Mahamadans state that
 "they are affected by the tide (the sea is not more than a mile distant from
 "the large one.) But this I had reason to doubt, as of the many persons
 "I questioned who had visited them at all times, not one remembered to
 "have seen the pools quiescent, although several had been on the large hill
 "when the mud was trickling over the side of the basin. To endeavour
 "to ascertain this fact, I placed several dry clods of earth in the bed of the
 "channel on a Saturday, as I expected to return by the same route the
 "following week. * * * * *

"On our way back, nine days after first seeing them, I again visited the
 "Chandar Kūps. The appearance of the one which was fallen in was as
 "sand in a muddy pool, but that of water, instead of being clear as before,
 "was quite discolored; the stream also had ceased flowing for some time,
 "as the plain bore no marks of moisture. On reaching the summit of the
 "larger one, it was very evident that an eruption had taken place the day
 "before (Monday), for the channel on the western side was quite filled with
 "slime, which had oozed down the side of the hill, and ran some 30
 "yards into the plain below. The dry clods I had placed when before here
 "were covered, and it was not safe to cross where the mud had found an
 "issue; whereas my whole party had, when with me, walked round the
 "edge of the basin. The jets rose as usual. So tenacious is the mud of
 "this one, that even cocoanuts which the Hindus throw on it do not sink;
 "but in the others it is more liquid. No alteration had taken place in the
 "appearance of the small Kūp."

Lieutenant Campbell, who visited the same group in 1861, describes it as follows :—

"A brief notice of the mud volcanoes may not be out of place. These
 "appear to be of the same formation as the white hills called 'Shor,' of
 "which there are many ranges on the coast, and which crop out of the
 "earth in strange contrast to the darker lines of rock before and behind
 "them. We visited some at a place called Hooke, near which we were
 "encamped. The locality may be identified by a point a mile north-east
 "of the rock marked Ras Koocheri. Three hills, or hillocks, were observed
 "here of light-coloured earth. That in the centre, the highest, had a
 "smooth and clear appearance, with a dark edge around its flattened
 "crest. The hill to seaward was rather more rugged, but not dissimilar in
 "general outline; it was connected by a ridge to the first named; in fact,
 "they might be taken for cones or peaks of the same hill. The third was
 "comparatively low, and was much more furrowed than the others. We
 "inspected the basins of the two first, and found them full of liquid mud,
 "and in action. We observed nearly the same process described by Captain
 "Hart in 1840. At short intervals bubbles rose on the surface, varying
 "in size and power, accompanied by a slight gurgling noise, but affecting
 "only the immediate sphere of operation. The Hindoos look upon the

“phenomenon as supernatural, and consult the ‘koop’ as it is called, as though it were an oracle of old. The Muhammadans, on the contrary, have a theory that the working of the volcano is affected by the tides.

“There are several stories told of the origin of these hills. Captain Hart had heard that there were eighteen in all, seven in the neighbourhood of the Aghor, and eleven between Kedje and Gwadir. He takes them to mean the ‘koops,’ or basins, of Ram Chundra, but a different interpretation was given me. One of my informants set forth that there were no less than eighty-four, and that they spring from eighty-four parts of a ball of ashes thrown to the ground in a paroxysm of anger by Siva. Our party traced, I think, no more than seven, of which four at least were in action; but many more were passed which had the semblance of extinct volcanoes.

“One was met with, a mere cone, a few feet above the earth. This, combined with the similarity of shape and appearance generally, has led me, humbly and unscientifically, however, to suggest comparison of them to the *volcancitos* of New Grenada described by Humboldt. Of course, allowance must be made for the difference in size and mode of escape of air.”

Of the two connected hills of the mud volcano class north of Ormāra, one is described as having been recently active; the other fallen into decay. The general appearance is similar to that of the Huki “Chandra Gaps.” With reference to the cause of the phenomenon to be witnessed at these strange up-heavals, Colonel Goldsmid says—

“I cannot but believe that the sea is the immediate agency creating the bubbles, and, without presuming to argue upon scientific grounds on the subject, would venture an opinion that many of the ‘Shor’ hills, now far inland, exhibited similar appearances to the Chundra Goops until the receding waters of the ocean ceased to act upon them. Uninfluenced by such causes, they fell into shrivelled and furrowed heaps, bored through and through with cavities like those of the Sharāwarce, which we visited yesterday. The sea is about a mile distant southward of these hills.” (*Hart, Goldsmid, Campbell.*)

CHANDRAM.—Lat. Long. Elev.
In Bilōchistan. A mass of hills 7 miles west of the village of Rodinjo in the province of Jalawān, of great height, and easily seen from the neighbourhood of Kalāt. They are chiefly composed of dark-blue underlying limestone. (*Cook.*)

CHANDŪ OR CHANDRA.—Lat. Long. Elev.
A village in Las, Bilōchistan, on the high road from Kalāt to Bēla, about 12 miles north of the latter town, and near the left bank of the river Pūrali. (*Thornton.*)

CHANGOZĀES.—
A small section of the Brāhūis, deriving their name from the words “chango” good, and “zæ” a tribe or horde. (*Pottinger.*)

CHĀOBĀR OR CHĀRBĀR (RAS).—Lat. 25°16, N., Long. 60°35, C.
(*according to Horsburgh.*)

A promontory of insignificant height on the coast of Makrān, forming the southern point of the Chāobār bay, the northern point being Rās Tiz. (*Goldsmid.*)

CHĀOBĀR OR CHĀRBĀR.
A bay on the Makrān coast formed by the points Rās Tiz and Rās Chāobār. It is small and irregular in shape and affords sheltered and safe anchorage for native craft. (*Goldsmid, &c.*)

CHA

CHĀOBĀR OR CHĀRBĀR—Lat. Long. Elev.

A village and port on the Makrān coast, in the bay of the same name. It belongs to the Imām of Maskat, having been seized towards the close of last century by a party of Arabs under one Saif-bin-Ali, who, entering the bay on the pretence of fishing, took the Bilōch garrison by surprise. The place has ever since remained in the hands of the Arabs, and is governed by a deputy of the Imām's. The territory pertaining to the port extends from Bris to Rās Tiz.

The village stands on a sand hillock on the eastern side of the bay, and is protected by an insignificant fort, which is only remarkable from being built of mud, whereas the huts in the village are of mat.

There is some garden cultivation at Chāobar and a good many trees, amongst which the cocoa-nut, olive and mango are conspicuous.

The Arab "wali" or governor and his retinue belong to the Biadhiah sect (q. v.) This retinue, however, is very small, the protection of the place from land attacks being left to the Chiefs of Bāhū and Gēh, who receive an annual allowance for this service.

The population is but small, and was computed by Colonel Goldsmid in 1864 at about 900. The following, however, was the statement of houses and occupants furnished to the Colonel by the banias of the place:—

					Houses.	Occupants.
Mēds	...	...	...	...	30	80
Bōzdārs	...	...	...	...	40	80
Kejis	...	...	...	...	30	85
Tizis and others	...	...	...	...	40	100
Shiris	...	...	...	...	40	100
Khwojas	...	...	...	...	10	30
Banias	...	...	...	...	5	15
Hamalis	...	...	...	...	30	70
TOTAL				...	225	560
					225	560

The yearly sum for which the revenues of Chāobār are farmed is said, on good authority, to be Rs. 6,000. The manner in which it is disposed of is important, as showing the relations of the Imām with his Makrān neighbours—

Rupees	900	to the Chief of Bāhū for protective services.			
"	200	to the Chief of Gēh for ditto	ditto.		
"	1,000	to the Wali, or deputy in charge.			
"	3,900	balance, to the Imām, after			

defraying cost of establishment, incidental expenditure, &c.

In 1864 ghee, cotton, wool, goat's hair, mat-bags, moong and jāwāri were brought in from the interior, a levy of 5 per cent. being exacted on exports. In that year a recent rise of 1¼ per cent. had been made in this account.

Imports from Gēh, Bint and Kasarkand paid then 1½ per cent., but no charge was made on those from Bāhū Dastiyāri.

Rice, dates and wheat come in for purely local consumption.

The climate and water are remarkably good, and the anchorage is sheltered and safe for native craft. The trade is insignificant.

A hill to the north of Chāobār abounds in talc, and wild indigo is also found on it.

The following is the list of the imports of Chāobār as given by Hājī Abdul Nabi in 1839.

CHA

Iron, lead, gunpowder, kandaki and mashrū cloth, turmeric, pedlary, silk, muslins, mauzarone rice, dates from Batana, and finally rice of the red Sind kind in years of dearth.

According to the Hāji the produce of the port consisted of fish-roes (potas) procured in June and July from the Ker fish, and fins procured from the 'pishik' fish, both being articles of export to Bombay.—*Goldsmid—Ross—Hāji Abdul Nabi.*

CHĀOPANKUSHTA—Lat. Long. Elev.

In Bilōchistān, a hamlet of 10 houses on the southern bank of the river Rud-i-Khāni where it passes through the Dasht-i-Gōrān, in the province of Jalawān.—*Robertson.*

CHAPAR—Lat. Long. Elev.

An extensive valley of Bilōchistān, lying to the westward of the Ziārat valley in the province of Sārawān, and receiving the surplus water of the Kalāt, Girāni and Ziārat valleys after heavy rain. To the north it unites with Kūr and Kirchāb, divisions of Mangachar, to the south it extends to the Dasht-i-Gōrān, on the west it has hill ranges of little altitude until they sink upon the Siāh Kōh. It is from 6 to 7 miles in breadth. In it there is a good deal of cultivation, and it raises in particular quantities of melons for the Kalāt market, producing the crop later than that of the valley of the capital.

The village of Chapar and other small hamlets are situated in this valley, but there are ample indications of a former large population in the fragments of pottery distributed over an immense space, and in the site of a considerable city of antiquity the name of which has been lost.

The valley of Chapar is considered a portion of the Kalāt district.—*Masson—Cook.*

CHAPAR—Lat. Long. Elev.

A village in the Kalāt district, Bilōchistān, situated in a valley of the same name (q. v.)—(*Cook.*)

CHĪAR OR KALĀT PINI—Lat. Long. Elev.

In Las, Bilōchistān. A village, with some wells of good water, five miles from the Chandra Gūp hills to the north of Ormāra.

There was formerly a fort here. (*Goldsmid.*)

CHAR.—Lat. Long. Elev.

In Las, Bilōchistān. A halting place on the road from Sūnmiāni to Ormāra, 35 miles to the westward of the former place. It is in a salt plain; water procurable from what is probably a branch of the Pūrāli river. There is a little camel forage here and some "sen" grass for horses. (*Goldsmid.*)

CHĀRŪN.—Lat. Long. Elev.

A halting place in Las, Bilōchistān, 14 miles north-east from Sūnmiāni. There is no village here, but there are four pools of water in what Robertson, visiting the place in November, considered to be the bed of a river or a dry swamp. The pools were then 3 feet deep, and the authority quoted thought that they were fed by the over-flowing of the dammed up waters of the Pūrāli during periods of heavy rain. Hāji Abdul Nabi mentions (in September) merely "a rain-water pool." There are a number of "gaz" trees here, but very little camel forage, and that little, bad. (*Robertson—Hāji Abdul Nabi.*)

CHA—CHI

- CHATAR.**—Lat. Long. Elev.
 A walled town in eastern Kachi, 10 miles south of Phūlaji and 10½ north-west of Shāpūr. It was formerly the stronghold of the plundering Jakrānis who wrested it from the Kaihīris, but was restored by the British to the latter, who are now in possession.
 There is a considerable amount of cultivation in the vicinity.
- CHELĀNI.**—Lat. Long. Elev.
 A hill range in Bilōch Makrān, south of and parallel to the higher range of Talar Band. It appears to be separated from the Kundi Shōr on the east and the Daram hills on the west by the Savarū and Baramba rivers respectively. (*Goldsmid.*)
- CHELĀNI.**—Lat. Long. Elev.
 A small stream in Bilōch Makrān crossing the road between Gwādar and Pasni and joining the estuary of the Savarū river between Rās Kopa and Rās Shāhid. (*Goldsmid.*)
- CHELĀNI.**—Lat. Long. Elev.
 An ābādi, or settlement, in Bilōch Makrān, to the north of the hill range of the same name. (*Goldsmid.*)
- CHERŪ NAL.**—Lat. Long. Elev.
 A valley in Bilōchistān, situated between Nal and Urnach, in the province of Jalāwān. It is about 12 miles long and about the same in breadth. It is the locality of the Bōharzāes renowned for their atrocities in 1841, the year the valley was visited by Lieutenant Robertson. (*Robertson.*)
- CHERI KĀSIGAN.**—Lat. Long. Elev.
 In Bilōch Makrān, one of the four feeders of the Kharwat torrent (q. v.) (*Goldsmid.*)
- CHETARĪ.**—Lat. Long. Elev.
 A small hamlet in Las, Bilōchistān. It is situated 2 miles to the south-east of the town of Bēla, and is occupied by the slaves and other dependants of the Jām. (*Robertson.*)
- CHIBAJĪ**—
 A stream in Las, rising in the Pab mountains, and falling into the sea about 3 miles to the north-west of Karāri. The bed was dry when Colonel Goldsmid crossed it in the month of December. (*Goldsmid.*)
- CHIBRI.**—Lat. Long. Elev.
 A village in Kachi, Bilōchistān, on the route from Dādar to Bāgh, about 15 miles south-west of the former town and 30 north-west of the latter. (*Thornton.*)
- CHIHAI.**—Lat. Long. Elev.
 In Las, Bilōchistān. A patch of grass and cultivation in one of several beds of streams, where water is procurable from wells, between the Hab river and Karāri, about 11 miles from the former, 6 miles from the latter, and 3 miles from the Bēdōk Lak. The cultivators are Lāmris and Shēkhs (*Goldsmid.*)
- CHIHILTAN.**—Lat. Long. Elev.—highest peak
 11,000 to 12,000 feet.
 The loftiest mountain in Bilōchistān, forming the eastern boundary of the Kāhi, the western boundary of the Shāl, and the north-western boundary of the Mūstang valleys. It is about 76 miles distant from the town of Kalāt, and from its summits the line of the Bolān Pass is seen running

CHI—CHO

through the great chain to the plains ; and it is said that the plains of Kachi may be distinguished on a clear day.

The apūrs or juniper cedar tree abounds on this mountain.

There is a Musalmān shrine of great sanctity on the Chihiltan. The meaning of the name in Persian is 40 bodies, and the reason of the mountain being called so is attributed to two different sources, given in the following legends, both of which by the way are of Brāhūi origin. The first is that the Prophet peculiarly favored the Brāhūis by paying them a visit one night, all the way from Arabia, mounted on a dove. On leaving he made over to them, for their spiritual guidance, 40 Pirs, or Saiuts, and the remains of those deified preceptors are believed to be buried under the mountain.

The other legend is as follows :

“ A frugal pair, who had been many years united in wedlock, had to regret that their union was unblessed by offspring. The afflicted wife repaired to a neighbouring holy man, and besought him to confer his benediction that she might become fruitful. The sage rebuked her, affirming that he had not the power to grant what Heaven had denied. His son, afterwards the famed Hazrat Ghaos, exclaimed that he felt convinced that he could satisfy the wife ; and casting forty pebbles into her lap, breathed a prayer over her and dismissed her. In process of time she was delivered of forty babes, rather more than she wished, or knew how to provide for. In despair at the overflowing bounty of the superior powers, the husband exposed all the babes but one on the heights of Chihiltan. Afterwards, touched by remorse, he sped his way to the hill, with the idea of collecting their bones and of interring them. To his surprise he beheld them all living, and gambolling amongst the trees and rocks. He returned and told his wife the wondrous tale, who, now anxious to reclaim them, suggested that in the morning he should carry the babe they had preserved with him, and by showing him induce the return of his brethren. He did so, and placed the child on the ground to allure them. They came, but carried it off to the inaccessible baunts of the hill. The Brāhūis believe that the forty babes, yet in their infantile state, rove about the mysterious hill. Hazrat Ghaos has left behind him a great fame, and is particularly revered as the patron saint of children. Many are the holidays observed by them to his honor, both in Bilōchistan and Sind. In the latter country the eleventh day of every month is especially devoted as a juvenile festival in commemoration of Hazrat Ghaos. (*Pottinger—Masson—Postans—Cook.*)

CHIKAL—Lat.

Long.

Elev.

In Bilōchistān. A village situated in Kachi, on the northern margin of the desert separating Upper Sind from Bilōchistān. It is within three or four miles of the Hāla mountains, is of some extent, and is surrounded by cultivation. In its neighbourhood there is a plentiful supply of water in small running streams. (*Outram.*)

CHILBAGŪ—Lat.

Long.

Elev.

In Bilōchistān. A hill on the west side of the Sohrāb valley, province of Jālawān. (*Robertson.*)

CHŌH (CHĀH)-I-JALĀI—

In Bilōch Makrān. A halting-place on the road between Khārān and Panjgūr, and 8 *kōs* south-west of Band-i-Karim. It is situated in a

CHO—CHU

waste, has a well of rather brackish water, and only a few tamarisk trees and kāghaz bushes for camel-forage. (*Hāji Abdul Nabi.*)

CHÖK (CHÄH ?)-I-GAZO—Lat. Long. Elev.

A halting-place in Bilöch Makrān, 10 *kōs* from Wāshak, on the road between Khārān and Panjgūr. (*Hāji Abdul Nabi.*)

CHOPÖR—

The name of some mountains mentioned by Hāji Abdul Nabi as lying 10 *kōs* to the east of Bēla, the capital of Las Bilöchistān.

CHÖR LAKI—Lat. Long. Elev.

A pass in Bilöchistān over some heavy sand hills, on the road between Sūnmiāni and Badū in Las, and near the point where that thoroughfare is joined by the high road to Bēla. (*Goldsmid.*)

CHÖTA GRÄISHAR—Lat. Long. Elev.

In Bilöchistān. A valley lying between those of Gräishar and Mashka on the confines of Makrān and Jālawān.

The following is the composition, from above downwards, of one of the hills examined by Dr. Cook on its eastern side (*Cook*) :—

1st, dark-blue limestone.

2nd, dark-grey crystalline limestone, with no fossils.

3rd, metamorphosed claystone, colored red, white and purple.

4th, serpentine rock.

CHÖTA-BOLĀN—Lat. Long. Elev.

A defile in Kachi, through a low range of rocky hills, 2 miles 6 furlongs north-west from Māisar on the Dādar road.

The road through is generally pretty good, although the hills on either side occasionally approach so as to form narrow gorges, where an enemy might seriously impede the progress of troops. The defile is 3 miles long. (*M. S.*)

CHÖTA SANGAL—Lat. Long. Elev.

In Las, Bilöchistān. A stream running westward of, and apparently parallel to, the Vikka stream. It crosses the road between Sūnmiāni and Ormāra at the Sangal encamping-ground between heavy sand-hills (*Goldsmid.*)

CHOTÖH—Lat. Long. Elev.

In Bilöchistān. The range of hills separating the Khad valley in Mangachar, Sārawān, from Keniti and Zard. (*Masson.*)

CHOTÖIJO—Lat. Long. Elev.

In Bilöch Makrān. Said by Hāji Abdul Nabi to be one of the villages of the Kej district.

CHÖTWAS—

A Brāhūi tribe estimated by Pottinger, in 1810, as capable of turning out 700 men. (*Pottinger.*)

CHÜD—Lat. Long. Elev.

In Bilöchistān. A hill range forming the eastern boundary of a large valley between Sohrāb in the province of Jālawān and the Bēsamar valley. (*Cook.*)

CHÜRĀNI—Lat. Long. Elev.

In Jālawān, Bilöchistān. A halting-place on the road from Wad to Bāghwān *viā* Kappar, and close to the Wīr plain.

There is the bed of a stream here, in which during the hot weather Masson found a small rill of water.

“The name signifies the place of thieves.” (*Masson.*)

CHU

CHŪTOK—Lat.

Long.

Elev.

A halting-place in Bilōchistān, the second from Nal towards Solhrāb, and distant from Tēghāb $11\frac{1}{2}$ miles, from Khalbūt 11 miles. There is some camel foliage here and grass, but the water is not very good. (*Robertson.*)

CHŪTAS—

A tribe of Las, Bilōchistān, inhabiting the Hab valley and portions of the country adjacent to the western frontier of Sind.

Masson makes them out to be a section of the Lūmri tribe of Las, and states that they claim close affinity to the Ganga and Augāriā sections of the same. Steuart, however, gives them a very different origin. His memorandum on the subject is quoted almost *in extenso* :—

“The tribe of Chūtas claims descent from the Sūmrahs, one of the great

Origin of the tribe.

Evidence of Tarrū Klān, one of the principal authorities among the tribe.

The Chūtas are originally of the Sūmrah tribe, while the Nūmryas are descended from the Sumnāhs. Dōdeh was ruler or hakim of the Sūmrahs. He was killed by Alla-ud-dīn, a Mogul prince. At that time the Chūtas left Sind, and joined themselves to the Brāhūis.

The above evidence, borne out as it is by Lieutenant Burton's account, seems to be almost conclusive on the point.

Traces of antiquity rare.

Their territory.

Boundaries.

follows : On the north they are bordered by the Brāhūi tribes of Mingals and Khadrānis, the particular boundaries in this direction being a “lāk” or pass between the Zūmbra and Burug hills named Mūsefuri, from that to a pass in the Kūdū hills, named Triphūri, and thence to a small bill in the plain of the Samot, called Karrang. On the east, the Kurter, Mihi and Mōl hills separate them from the British possessions in Sind, and more immediately from the land occupied by the Bālfat Nūmryas. On the west the Pab hills form a well defined boundary between them and the possessions of the Jām of Bēla, while the Khūnd stream on the left, and the Vehrāb on the right bank of the Hab, may perhaps be considered as forming the limits of their territory in a southerly direction. The total extent of land included within these limits may be estimated at about 50 miles in length, with an average breadth of about 25.

Although a small number of the tribe may be found located in the

Location.

numerous and rocky hills by which their country is traversed, by far the greater portion reside in the “puts” or comparatively level spaces through which the Hab and its tributaries flow ; and these “puts” are more generally referred to in the

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tabular Appendix which accompanies this memorandum, and in which is given the distribution as it exists at present of the various clans composing the tribe. Changes may, and probably do, occur in the course of every two or three years in the distribution now given, but as these periodical shiftings are confined within the limits already specified, the effect produced by them is not very material.

The natural features of the country may be comprehended in a brief allusion—first, to the principal ranges of hills which intersect it, and secondly, to the spaces intervening between them. The highest ranges are those of Andharo and Lakhan, so called from the color imparted to it by a kind of red limestone and sandstone, resembling in appearance “lakh” or wax. The height of both of these ranges is nearly equal, being 3,800 feet above the level of the sea, though from its rounded summit and swelling form, Andharo does not strike the observer as being so lofty as Lakhan, which rises more abruptly and with something of a scarped outline. The Bhedūr and Khudū ranges are distinguished by their broken and steep sides, and by the narrowness of the surface on their summit, whereas the Mol, Mhi, and more especially the Kartar range, present a surface in some places of 2 miles and upwards in width. The Pab and Kartar ranges are very continuous in their length, and from this circumstance, as well as from their height and the limited number of “Laks” or passes leading through them, they form an admirable boundary in parts where they are made available as such; between the Gaj Lak and the southerly extremity of Keetur there are not more than four principal passes, those, namely, of Rohil, Phusri, Gurho and Kūtek. Las is entered chiefly by a pass through the Pab hills leading in the immediate vicinity of the shrine of “Shah Belawal.”

Besides the above ranges there are several minor hills, none of which seem to call for further remark. They are all equally barren and destitute of vegetation, unless a species of very coarse and dry-looking grass, termed “Kuk,” can be called such; this grass, coarse and unpromising as it is in appearance, forms almost the only subsistence for numerous flocks of goats which graze on the slopes of the hills and in the level spaces at their base.

As has been before noticed, these are usually selected by the Chutas for pitching their rude and wandering habitations. Here they find pools of water left in the beds of the streams, and here also may be had abundance of “pish,” a species of dwarf palm which grows thickly in and about the dry water-courses and forms a staple article of barter between the Chutas and the inhabitants of Sind. The Lohero tree is also common, but its favourite locality seems to be the plain of the Hab, where, with Kunda and Tamarisk bushes, it serves to mark the course of the stream in the naked waste through which it flows.

Cultivation is but rarely attempted by the Chūtas. Being, as they are, essentially a tribe of cattle-grazers, they look more to their flocks and herds for the comforts and necessities of life than to the produce of the soil; throughout the extent

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of their territory on this side of the Hab, there are not more than three or four places where the slightest attempt has been made to cultivate. In one of these a small patch of jowari land is watered by a thermal spring running from the Andharo range.

The general appearance of the men is anything but favourable : they are, if any thing, of smaller stature than the Sindi resident of the plains ; though the dress worn by them is exactly similar, with this exception, that the " Pagri " or turban is more frequent than the head-dress peculiar to Sind, and that the " Khurkhan " or leather sandal is more generally worn.

General appearance not favourable. These are brought chiefly from Las, though the poorer classes manufacture them also for themselves, by sewing together layers of untanned goats' skin, or, when procurable, the skin of the ibex. The dress of the females more nearly resembles that worn by Brāhūi women, but the respective merits of both sexes, as regards dress and appearance, may perhaps be better understood by a reference to the accompanying sketches, than from a more particular verbal description of them.

Dress. Their habitations strike the observer as being of most primitive form and construction. Turning round the corner of a hill, or arriving at the top of some small eminence, he will observe in the hollow beneath him, and carefully sheltered from the wind, a collection of 8 or 10 huts of the rudest kind, occasionally clustered together without any attempt at order, though more generally drawn out in regular line ; the next point that will strike him is that at the back of each are piled up carpets, quilts, kamlis or coarse blankets, charpais, matting bolsters, camel saddles, and an infinite variety of articles, which they seem to have a particular fondness for displaying in this fashion, but which are rarely brought into use except on occasions of a betrothal or suing in marriage, when the amount of dowry to be expected is calculated by the display that can be made of articles of the nature referred to above.

Habitations. Another custom, which, however, is not peculiar to this people, is that in cases of death, all the relations and friends of the deceased partake of a feast provided at the expense of the heir, and this is repeated at the anniversary of the event ; their dead are often carried to considerable distances, in order that they may be buried by the side of their kinsmen, or in the immediate neighbourhood of some great " Pir " or Saint, to whom it is usual to offer sacrifices of goats, or to make offerings of the bells which it is customary among them to suspend from the necks of their cattle. To return, however, to a description of their habitations. These are uniformly constructed of matting or coarse " kamli "

Customs. drawn over a rough frame-work of sticks, and are either rounded in form like the tilt of a wagon, the ends of the " kamli " being in this case drawn together and fastened to the ground by pegs, or are square, or rather oblong.

Huts how constructed. The females are occupied in preparing food, spinning coarse cloth of camels' or goats' hair, or of the wool of the doomba, and in attending to other matters of domestic economy, which are left entirely to them ; while the young men are generally employed in grazing cattle or in carrying " pish " to Sind, and bringing therefrom the grain and cloth which they purchase in return. Their wants in this respect are also

The usual price of " pish " at Sunn, Majunda, and other places to which the inhabitants of the more northern parts carry it for sale, is not more than 12 annas to a rupee per camel load.

occasionally supplied by travelling banyans, who wander from village to village selling cloth, dyed wool, shells for adorning the tassels of their camel gear, and other articles of traffic which the Chūtas readily receive in exchange for carpets, matting and kamlis.

The general character borne by the Chūtas, even among their neighbours, whose fastidiousness, it may be imagined, is not very great, is of the worst description; some idea may be formed of it from a rhyming proverb* which is common among them, and if pilfering habits and a quarrelsome disposition can be considered as entitling a tribe to the general admiration of those around them, the Chūtas certainly deserve the epithet thus bestowed upon them.

The settled animosity which has existed from time immemorial between them and their neighbours, and which, but for their mutual dread of the British Government, would display itself more frequently than it does, may be traced to the petty disputes which arise between graziers of opposing tribes. As instances of this, it may be mentioned that the quarrel which occurred lately between the Furānis and Uthmānis was caused by the latter having allowed some of their cattle which were diseased to graze among the flocks of the former.

Nāoshēr wān, uncle of the present Chief, was shot by a Barejah, whose camel he had taken away by force, and every other instance in which quarrels and even bloodshed to a considerable amount have ensued, might probably be traced to the same source. Their sense of justice is, to say the least of it, original. On discovering the thief, they give him warning, and demand the stolen property; if after that he refuse to give it up, they steal in return, and the result generally is, that this goes on till both sides become exasperated. The quarrel is then taken up by the whole tribe or clan, and the probability is that several lives are lost before the feud can be stanchd. Before the British entered Sind, their chief animosity was directed against the Jām of Bēla, the Brāhūis Jamālis, and Bulfat Numris, and it is easy to see that between the latter and themselves no good will prevail even at the present day, though a nominal reconciliation was effected between the two tribes when Sir Charles Napier caused Umēd Ali and the late Malk or Chief of the Numris, Ahmed Khān, to embrace in his presence. Disputes between clans are generally settled by the "Wuddora" or Headman proceeding to the spot and making a summary decision in the case.

The present Chief of the Chūtas is Umēd Ali; he is a man of middle age and of rather prepossessing manner and appearance; but is, I believe, tainted with the characteristic faults of his tribes. His income, which may be reckoned at not more than two or three hundred rupees during the winter months, is derived

chiefly from a toll or transit duty levied on kafillahs passing from Kalāt and Kandāhār through his territories. This toll is collected at a place named Diwāni, about 2½ miles distant from his own village, and is fixed nominally at half a rupee per camel, though the usual sum taken is generally a modification of the above amount, and may be reckoned at the rate of twenty or twenty-five rupees for every kafillah consisting of 200 camels. On stray camels also, belonging to kafillahs, which may be recovered and

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not improbably lost through his agency, a species of "Phirōhi" is levied. "Pish" passing from his territories into Sind pays toll at the rate of 5 pice per camel-load.

THE PRESENT DISTRIBUTION OF CLANS COMPOSING THE CHŪTA TRIBE.

MEMO.—*The clans are arranged according to the precedence universally allowed them among the tribe.*

Number.	Name of clan or sub-division.	Probable No. of both sexes composing each clan.	Distribution.
1	Butēni ...	25	No fixed residence; they appear to please themselves as to where they will reside, though the greater number will be found in and near Umēd Ali's village.
2	Notani ...	80	Level plain between the Kund and Dorajan.
3	Sardikāni ...	30	Only one village at the base of the Bhedur hills and near the Tolangah stream.
4	Marcho ...	250	Plain of the Tolangah and Lulani, also at Vikrah 9 villages.
5	Utmāni ...	300	On the right bank of the Hab opposite to the Kund, and between that point and Sohrāb 8 villages. One near the Mehr range.
6	Turāni ...	120	Between Sohrāb and the Pab hills 6 villages, none on the left bank.
7	Bhikak ...	230	To the south of Lakhan and between that and Pab not so far south as Kafi, 9 or 10 villages.
8	Gaujo ...	50	Between the Kund and Bhar streams 3 villages, one near the Kund Chaoki.
9	Barejo* ...	About 400	Greater part near the Sindri villages, may be numbered at 13—3 — or the top of the Mol hills,— <i>vide note.</i>
10	Bhalul ...	180	Near the Bhalōr stream villages 6 or 7.
11	Bandejo† ...	350	To the south of the Bhikaks and in a line from Loharani Lok on the right bank of the Hab, villages 9 or 10.
12	Baprah ...	50	Live with the Bandedjos, villages 2 or 3.
13	Bakrahs ...	150	On the right bank, were formerly of the "Baradari" of Umēd Ali, but appear to have subsequently joined the Jan of Bela.
14	Shadas ..	80	Near the Kund stream, 4 villages.
	Total ...	2,315	

* NOTE.—The Barejohs are essentially the fakirs or professional beggars of the community, and in conformity with this privilege, which is allowed them by the other clans, their haunts are not confined to any particular locality, but members of their family may be found scattered in various parts of the country, where they are supported by the charity of those among whom they introduce themselves; or a larger number of them, assuming the character of a society, may be found incorporated with and forming part of a permanent village, the chief members of which belong to another clan.

† The Bandedjos, though included in the above list, are not strictly speaking so closely allied to the Chutas as the other clans. They are described as siding with no particular party, but lending their allegiance to whichever side may prove strongest, and both they and the Ganjos may probably be referred for their origin to the Brahuis.

MEMO.—In framing the above list, considerable deductions have been made from the numbers originally given as those of which each clan consists. This has been done in accordance with Mr. Steuart's observation, which leads him to consider that they were greatly overrated, and the probability is Umēd Ali would find it difficult to muster more than 200 or 300 men capable of bearing arms.

D

DABĀKIS—

One of the Brāhūi tribes computed by Pottinger in 1810 to have 4,000 fighting men. (*Pottinger.*)

DĀDAR—Lat. 29°28' N. Long. 67°34' E. Elev. 743 feet.

A town in Kachi, Bilōchistān, about 35 miles in a direct line to the north-west of Bāgh, and 5 miles from the eastern entrance of the Bolān Pass. It is almost surrounded by hills, the great range 5 miles to the westward, and low ranges to the north and south respectively, running in an E.-N.-E. direction from it. To this cause doubtless is due the excessive closeness and great heat when the prevailing southerly winds have ceased.

The neighbourhood of Dādar is well supplied with water from the Bolān river, which, issuing from the mouth of the Pass, is immediately divided into three principal streams, which are again subdivided as irrigation requires. The water is pure and good, and the soil, when irrigated, fertile and easily worked.

There is a good deal of cultivation round the town, and large quantities of wheat, cotton, cucumbers and melons are grown; it is also well provided with trees and foliage (as well as its adjacent villages), and in this respect is superior to Bāgh.

During the first week in May the result of Dr. Cook's thermometrical observations was as follows:—

	Dry B.	Wet B.
The mean of 24 hours gave	96°·29'	71°·05
The minimum	64°	53°
The maximum	120°	
Difference between dry and wet bulb		25°24

Here, in November 1840, a British force was attacked by Nasīr, son of Mīhrāb Khān, who had fallen in the storm of his capital, Kalāt. The assailants, numbering 4,000, were speedily routed, and in the pursuit the headless body of Lieutenant Loveday, the British Political Agent at Kalāt, was found chained to a kajāwa, or camel-panuier. (*Pottinger—Masson—Cook—Thornton.*)

DĀDI—Lat. Long. Elev.

A hamlet in Bilōch Makrān, Kej district, described as being 18 *kōs* from Tūrbat by Hāji Abdul Nabi. When the Hāji visited it in 1839, it was attacked by the plague, and many people in the district had succumbed to the disease. It stands on a rivulet with date trees, and the water supply is from wells. (*Hāji Abdul Nabi.*)

DĀDOKĀR—Lat. Long. Elev.

The name given to some wells in the Barshuri desert on the road from Mubārīkpūr in Sind to Shāhpūr in Eastern Kachi, Bilōchistān. (*Postāns.*)

DAGĀRIS—

A tribe in Bilōchistān, Khārān district, which, according to Hāji Abdul Nabi, is exempt from the tax imposed on the other inhabitants, *viz.*, a tithe of land produce or camels.

He says they and the Hijbaris were the original lords of Khārān before Azād Khān seized it. (*Hāji Abdul Nabi.*)

DAHAN-I-DARA—Lat.

Long.

Elev.

A place in Kachi, Bilōchistān, where Bahrām Khān, pretender to the Kalāt sovereignty after the great Nasir Khān's death, was defeated by the troops of the young reigning Khān and compelled to fly, resigning the province of Kachi which had previously been ceded to him. (*Pottinger.*)

DAĪ MAZHABĪS (or ZIKARĪS)--

A peculiar sect in Bilōch Makrān met with by Dr. Cook (in 1860) at Gajar.

The following is Dr. Cook's notice of them:—

A few of that extraordinary sect, the Dais,* are met with here.

They resemble the Brāhūis in appearance, and wear the same dress.

As far as I could learn, also portions of certain Brāhūi tribes are Dāis, such as the Sageta, Sakī, Shādu Zai, Marbrāo, &c.

They have a mulla or priest, and a book. They say that they originally came from the westward near Kej, where there is a city called Turbat. The sect abounds in Makrān, and has extended as far east as this. At the city called Turbat is a little hill of circular form called by them Ku Murād, on the summit of which is their principal masjid, where they meet at stated times to perform their rites.

Here they appear to have arisen as a class (religious). Their prophet, ages ago, miraculously found in a tree, which they call "Barukāhūr," a book, in which was written that they were to curse all Mahamadans, and set up a fresh religion.

Instead of repeating "God is God and Mahamad is his prophet," they exclaim in derision, "God is God, but the mother of Mahamad is his prophet." When a man marries a wife, the mulla has a right similar to that held by French seignors and English lords of the manor in the olden times: the woman is considered to be sanctified and cleansed by associating with the priest. They meet for religious purposes at midnight at some house previously appointed—women as well as men. The ceremony is commenced by reciting the names of their prophet as follows:—

"Hadi Madi-Gedon Madi-Hadi a banazin, Madi a banazin, Surukra banazin." This is continued for some time; the fanatical excitement increasing until they throw themselves on the ground in a frenzy. After which they chant the following words:—

"Challar, Challar Ma likua, Vajanāma yād kuni."

This does not appear to tend to lessen their fanaticism, but on the contrary stirs them to madness. After a time they give vent to their insanity; they suddenly seize indiscriminately on the women, no matter in what relation these may stand to them, whether of sister, wife, mother, or daughter, and when morning breaks they separate and go to their respective homes.

It is said that on the grand occasions of their assembling on the Mount Ku Murād they further debase themselves by imitating the antics and movements of various animals, crawling on the ground and eating grass, &c.

* Wilson, in his "Ariana Antiqua," page 141, mentions the Dai, amongst other Scythian tribes, as associated with the Massagetæ, &c., and in a map attached to Digby's translation of Quintus Curtius, their position is fixed a little south of the Jaxartes. This coincidence of association with the Sagetæ and Saki, both then and now, is worth remarking.—(H. C.)

DAK—DAN

It is not to be expected that the state of morals amongst such a class as this should stand very high, and it is said to be of the very lowest description. The sect appears to be known under the name of Zikarī, at least as commonly as under that of Dāi Mazhabī. Ross, who received the account from their chief mūlla, says that the former name is derived from the word 'Zikar,' that is a 'formula' which it is their custom to repeat instead of the regular Mahamadan prayers. Their prophet, the same authority informs us, is Mehdi, whom they prefer before Mahamad, and they may probably be identified with the Mehdi-ites of the Panjāb. According to their chief mūlla, the Zikarīs appeared as a new sect in the Panjāb, about 1,000 years after the Hijra, or about A. D. 1591. At this period they consider that the Mahamadan dispensation came to an end, and the last and greatest prophet, Mehdi, appeared and established the new faith. The prayers in use were abolished in favor of the Zikar, which should be repeated three times a day. The prophet who appeared at Attok, afterwards disappeared in some part of Makrān, but is to be looked for in the latter days. This is another version of the Mahamadan account of Mehdi, whom the Shīahs hold to be alive, but concealed from human sight. The Zikarīs are most numerous in Eastern Makrān. They are to be met with in Kej, Kolānch, Kolwah. At Turbat (as Dr. Cook has stated above), in the Kej district, they have a holy hill, the Kōh-i-Murād, which is their place of pilgrimage.

Masson erroneously calls this sect the 'Ziggers,' and has nothing in particular to mention about them.

At the siege of Kej, in the great Nasīr Khān's reign, the defence was made by the Zikarīs. After many fruitless attempts the Kalāt troops carried the place, killing or capturing all the defenders, and defiling the graves of their patron saints. The bones of the latter were exhumed, and burnt with horse litter. (*Masson—Ross—Cook—Leech.*)

DAKĪCHA—Lat. Long. Elev.

In Las, Bilōchistān. The second stage from Sūnmiāni towards Sehwan in Sind, *viā* the Kara Pass. (*Hāji Abdul Nabi.*)

DĀLBANDING—Lat. Long. Elev.

A plain mentioned by Masson as existing on the road between Nushki in Bilōchistān and Jalk in Perso-Bilōchistān. The wild ass is said to be found here. (*Masson.*)

DAMB—Lat. Long. Elev.

In Bilōch Makrān, Panjgūr district. Said by Hāji Abdul Nabi to be the tenth village in importance of that district. (*Hāji Abdul Nabi.*)

DAMIND—Lat. Long. Elev.

In the Kohistān of Bilōchistān. A village in the Banpūr district, on the borders of Sarhad. (*Hāji Abdul Nabi.*)

DAMOK.—*Bilōchistān—*

The Bilōch term for all valleys formed by continuous parallel hill ranges, and *par excellence* applied to the long street-like valley lying between the two parallel ranges running from the east of Kōlwah in Bilōch Makrān to the borders of the Persian provinces, a distance of at least 250 miles. General direction east-north-east to west-south-west. (*Ross.*)

DAN—Lat. Long. Elev.

A village in Jālawān, Bilōchistān, situated 3 miles to the south of the village of Sohrāb. In 1841 it had 5 gardens, 2 banias' shops, and 20 houses, all inhabited. (*Robertson.*)

DAN—DAS

- DAND**—Lat. Long. Elev.
 A village in Las, Bilōchistān, 8½ miles south of the capital, on the Sūnmiāni road and a mile from Dando.
 Like the latter, it is held by a Chief of the Chanarazāe Jamōtra; and, in 1814, contained 20 houses and 1 well. (*Robertson.*)
- DANDO**—Lat. Long. Elev.
 A village in Las, Bilōchistān, 7½ miles to the southward from the capital, on the Sūnmiāni road.
 It had 30 houses, 1 well, and 4 banias' shops in 1841, and was then held by Khān Mahamad, a relative of the Jām's, and one of the Chiefs of the Chanarazāe Jamātra. (*Robertson.*)
- DARAKĀLA**—
 A strip of waste in the province of Jalawān, Bilōchistān, 2 kōs in the Wad direction from Turkabar. It is said to form the boundary between the territories of the Mingals and Bizanjūs. (*Hāji Abdul Nabi.*)
- DARAM**—Lat. Long. Elev.
 In Bilōch Makrān. A lofty range of hills, a few miles to the north-east of Gwādar, seeming to form part of the range inferior and parallel to the Talar hills. (*Ross & Goldsmid.*)
- DARAMBĀB**—Lat. Long. Elev.
 Doubtful. (*Masson, p. 392, not in any map.*)
- DĀRAMO**—
 In Las, Bilōchistān. A remarkable hill in the lesser Hāro range, about 6 miles to the west of Char. (*Goldsmid.*)
 In Las, Bilōchistān. The principal stream running down from the hill of the same name. (*Goldsmid.*)
- DARDAR**—Lat. Long. Elev.
 In Bilōch Makrān. Said by Hāji Abdul Nabi to be the first stage from Gwādar towards Tump.
- DARUDAR**—Lat. Long. Elev.
 In Persian Makrān. Said by Hāji Abdul Nabi to be the fourth stage on the road from Geh to Chāobār.
- DARŪN**—Lat. Long. Elev.
 In Bilōch Makrān. A lofty mountain forming the south-eastern boundary of the Jāo valley. The road leading to its summit might be held by a few men against an army.
 On the top there are a grove of date trees and some fertile land. (*Ross.*)
- DASHT**—Lat. Long. Elev.
 A division of the Kej district in Bilōch Makrān.
 Dasht, in Persian, is the term applied to open tracts of country, and also signifies a desert. In the present instance it is to be understood in the former sense, this tract being one of the most fertile to be found in Makrān. Its comparative fertility is due to the quantity of alluvium brought down by the river (Dasht Khōr), which deposits it on either bank.
 The Dasht extends from Gwetar bay north-east to the vicinity of Kej, a distance of about 100 miles. Its breadth is inconsiderable, and most of the inhabitants dwell on the banks of the Khōr, which, running through the valley in a south-westerly direction, falls into the sea near Jūni, to the westward of Rās Pishkan. It must not, however, be supposed that the Dasht Khōr is at all times a continuous stream from source to mouth; unfortunately it is only after rain that it deserves the name of river at this point in its

course. At other times, although starting and continuing for a considerable distance in the character of a running stream, the dry, sandy soil of Makrān soon checks its course, and so far absorbs its waters that the deeper pools alone remain. When heavy rains occur higher up the country, this river, everywhere receiving contributions from the hills on either side, rapidly rises. At such times an immense body of water suddenly appears in the Dasht, and the banks of the Khōr are inundated for a considerable distance. So sudden sometimes is the inundation, that the inhabitants are unaware of its approach until the flood is on them; and in this manner many lives are said to be lost. As the land, thus flooded, dries up, the inhabitants lose no time in taking advantage of its fertile condition to throw in seed, which seldom fails to prosper.

The Dasht is divided into a number of "Rēses," or sub-collectorates, each of which is superintended in revenue matters by a headman of about the standing of the village "patel" or "lambardār" of India.

The term "kāodā" (for "khēt kāodā," * *i. e.* "headman") is common in Dasht, and has come to be applied to a tribe.† The terms "kalenter" (?) a master (?) is also commonly applied to the headmen.

The "Rēses" of Dasht are—Ghabad, Kalāti, Damli, Dardān, Mitang, Pūtan, Sawēi, Zarāin Būg, Hosādi, Langāsi, Beshōli, Morār, Rēs (?), Kōhak, Kontadār and Gōrafsi.

The inhabitants are chiefly Kāodāis, Rinds, Hōts, Birdis, Bars and Shāhẓādas—in all probably three or four thousand persons.

The arrangements in the Dasht for collection of revenue, &c., are more methodical than in many other districts, and the people are quiet and orderly. Cotton, barley, wheat, jawāri, &c., are grown of fair quality. The yield in revenue is about Rs. 2,000 per annum.

The Jūni division is subordinate to that of the Dasht (Entirely taken from Captain Ross's memorandum on Makrān). (*Ross.*)

DASHT-I-BADŪ—Lat. Long. Elev.

The name applied to the northern portion of the Dasht-i-Gōrān (q. v.)

Badū is said to be the name of a bird. (*Robertson.*)

DASHT-I-BĒ-DĀOLAT—Lat. Long. Elev. 5,793 feet.

A plain in Bilōchistān.

On the north it communicates with the valley of Shal; on the east it has the Khārlaki ridge, in which is the head of the Bolān Pass; on the west the Chihiltan, and on the south it is closed in by the Chihiltan and the Kārlaki ridge.

It is 15 to 20 miles from north to south and from east to west. Its name signifies "The unfortunate plain." This name, according to Masson, is not due to the sterility of the tract, and is only appropriate after the harvests have been collected and the supplies of water exhausted, when its temporary inhabitants desert it, and it becomes the roaming ground of predatory bands of Kākars.

Dr. Cook, who visited the Dasht in May 1860, reports its soil as appearing fertile. He says it is watered by heavy dew, rain, and by small rivulets, which run down from the hills after rain; and continues—

"It is covered everywhere by a small odoriferous shrub, bearing minute leaves greatly divided: the stems are purple below, and green at their tops;

* I suppose he means *Kadkhudā* كرخدا, Persian for a headman or householder.

† In which case the tribe would be termed Khudāis, not Kāodāis.—W. S. A. L.

“ and in the distance it has the appearance of heath, but I believe it is a
 “ labiate plant. Some portions of the ‘ Buslit’ are cultivated by tribes who
 “ frequent it during the spring and summer months for that purpose ; and
 “ the crops of wheat, now just ripe, looked rich and good. The Kurds are
 “ located on its borders, and have succeeded in procuring water from deep
 “ wells, although I believe several unsuccessful attempts had been made
 “ prior to this by the engineers of the British force stationed for some
 “ time at Quetta. These wells are not in the direction of the line of
 “ march, and no water is procurable between Sar-i-Bolān and Sar-i-Ali
 “ (Ab?)”

This intelligence about the wells is most important from a military point of view, and the direction of the locality where water has been reached could doubtless be readily ascertained.

Major Hough, who was at the Dasht-i-bē-Daolat with the army of the Indus in 1839, says :—

“ Water was found at Dasht i-bē-Dāolat, a collection of rain water, after
 “ a fall of rain two days before : otherwise we must have made a march of
 “ 28½ miles (*i. e.*, from Sar-i-Bolān to Sar-i-Ab).

Masson’s description of the Dasht in spring (at which period the British army passed over it) is derived from native information, and is consequently as flowery as could be desired. Here it is :

“ In the spring its aspect is very different and the Brāhūis are enthusiastic
 “ in their descriptions of its verdure and flowers. Its surface, garnished
 “ with the lālā or tulip, presents, they aver, an expanse of scarlet and gold,
 “ and the perfume that impregnates the atmosphere exhilarates the senses
 “ to intoxication. In that season it swarms with the tomāns of the
 “ Kurd Brāhūi tribe who are proprietors of the plain, and reap its produce,
 “ but retire as soon as it is collected to Merv.”

The encamping-ground used by the British Army in 1839 was 2¼ miles from the head of the Bolān (Karlaki), and 15 miles 5 furlongs from Sar-i-Ab.

Pottinger merely alludes to this Dasht as a gap of 30 miles in the Brāhūik range, from Nushki to “ the Campaign of Siwistān,” caused by a bare plain “ whose sterility is sufficiently indicated by its appellation of “ the Dasht-i-bē-Dāolat, or desert of poverty (sometimes the Dasht-i-bē-dār, “ or uninhabitable waste).” (*Pottinger—Hough—Masson—Cook.*)

DASHT-I-DRŪGI—Lat.

Long.

Elev.

A plain of small extent in Jālawān, Bilōchistān, between Gidar and Rōshanāb.* It is covered with the grass called Drūg. (*Robertson.*)

DASHT-I-GŌRĀN—Lat.

Long.

Elev.

A plain in the Kalāt district, Bilōchistān,—bounded on the north by Chapar, on the south by Sohrāb, on the east by Rōdinjō, and on the west by the waste and broken country extending to Khārān. There is a small village of 15 to 20 houses to it, and it is inhabited by the Sunari section of the Zahri Brāhūis of Jālawān, to whose Sardār they are obedient in questions of general interest, but for sufferance of settlement make an annual acknowledgment to the Sardār of Nushki, whose tribe (the Zigār Mingale) preceded them in the occupancy of the ‘ Dasht,’ and who still claim it. They left it long ago, owing to over-population.

* And about 5 miles from the former.

The cultivation is entirely confined to wheat on lands called "khushk-awāh," i. e., dependent on rain only.

"Dasht-i-Gōrān" signifies in Persian the "plain of wild asses." Those animals are said to have abounded here once, but they have disappeared for many years.

There are to be seen on the plain the remains of "Ghorbastas," the mysterious solid masonry relics of a by-gone age and race. (*Masson & Leach.*)

DASHT-I-MAT—Lat. Long. Elev.

A valley in Jalawān, Bilōchistān, on the west of the town of Gidar.

Its name signifies the "plain of abundance." It yields excellent crops. (*Robertson.*)

DASHT-I-TIK—Lat. Long. Elev.

That portion of the Dasht-i-Gōrān (q. v.) immediately south of the Dasht-i-Badū. 'Tik' means a white earth (chalk?) visible on the adjacent hills.

(*Robertson.*)

DASHT KHŌR—Lat. Long.

A river in Bilōch Makrān, rising in Zāmrān, the southern slopes of Bam-pusht and the Magas hills, and draining a tract of country which may be roughly estimated at 9,700 square miles. Its two main components, the Nahang from the north-west and the Kil from north-east, uniting to the south of the village of Nasirābād, it thenceforward flows, as the Dasht, in a south-westerly direction to the sea, which it reaches a few miles north of Jūni, the last 90 miles of its course being in a well-defined channel through the Dasht district (q. v.). Captain Lovett, R. E., who surveyed a great portion of Makrān in 1871, points out the following errors into which Pottinger seems to have fallen with regard to (*inter alia*) the Dasht river, and which have misled Keith Johnson in the preparation of his latest map of Bilōchistān :—

"1st.—The Buder river, or, as it is spelt, the Boodoor, is represented as "running into the sea of Omān under the name of the Dasht river; where-
"as it belongs to the basin of the Helmand and the Sistān Lake.

"2nd.—The point of egress between the mountains of which Pottinger
"speaks in his Travels is that point marked *Tung*, through which the Mash-
"kid flows to the north. * * * * *

"3rd.—The Kil river is not called the Mulidāni in Kej. It issues out of
"that valley and becomes known as the Dasht river at a pass called Kōh-i-
"Mulla," &c., &c.

To elucidate the above, it may be as well to quote the following from Pottinger's Travels, pp. 302, 303 :—

"Notwithstanding its diminutive depth and breadth, where it disem-
"bogues, the Dust* may be traced under different names, to a distance of
"between six and seven degrees in a direct line from the coast; and from
"the various inquiries I have made on this point, I should conjecture that
"water running from its northern extreme into the sea would traverse
"little less than 1,000 miles. In my journey across the sandy desert, I
"passed a river-bed called the Boodoor, which was at least a quarter of a mile
"in breadth, and I was informed that it extended in various windings to
"Gurmysyl, a country on the banks of the Helmand river in Seistan. To
"the southward of my path it forces egress between the mountains,
"and turning more easterly, fertilizes the district of Panjgūr, 3 miles to

* Sometimes the Dustee.

“ the northward of which an abundant and never-failing stream springs
 “ from its bed. Thence it winds through a series of glens and ravines past
 “ Kedge, the capital of the province, at which place it is called the Muli-
 “ dani river, and a little farther southerly, we discover it with the title of
 “ the Bhugwar: this it retains until it becomes the Dust or Dustee, under
 “ which name it falls into the ocean.

“ On consideration of what I have stated above, I am inclined to imagine
 “ that the Dustee, or by whatever other name we may distinguish it, has
 “ been formerly the bed of a river much larger than any now in Makrān,
 “ that has either been drained by its waters flowing into some other channel,
 “ or the original source of them being exhausted.”

DASTYĀRI—

Vide Bāho and Dāstyāri.

DASTYĀRI—(Khōr)

A stream of Persian Makrān, flowing from Kasarkand and Dastyāri, and falling into the sea north of, and close to, Gwetar. Higher up in its course it is known as the Kāju Khōr. (*Ross.*)

DĀTANADIR—Lat. Long.

A river in the province of Jālawān, Bilōchistan. Crossed by Robertson in 1841 on the road from Nal to Bārān Lāk, and said by him to be 4 miles distant from the latter. The descent into the river (from the Nal direction) he describes as rough and bad. He found water in it in the beginning of November. (*Robertson.*)

DEBAN—Lat. Long. Elev.

A dependency of Sib in Perso-Bilōchistān. Said to be capable of turning out 100 matchlock men in 1839. (*Hāji Abdul Nabi.*)

DEHAK—Lat. Long. Elev.

A village in Persian Bilōchistān. Said by Hāji Abdul Nabi to be 5 kōs due south of Kalagān and 12 due south of Jalk. (*Hāji Abdul Nabi.*)

DEHĀN—Lat. Long. Elev.

A village in Persian Makrān, between Bint and Fanōch. A dependency of Gēh, and situated on the north-western frontier of that province. (*Hāji Abdul Nabi.*)

DĒHWĀRS—

That the Dēhwārs form the Tājak element of the population of Bilōchistān seems now to be established. Leech* indeed, says he does “ not look upon “ them as a distinct race, but as descendants of the different lords of Kalāt, “ who have, after being conquered, sunk down into tillers of land.” But directly after this, he says: “ The present race, like the other Tājaks of “ Khorassan, speak Persian, corrupted with the local neighbouring dialects.”

His “ not looking upon them as a distinct race,” and at the same time classing them with “ the other Tājaks,” is incomprehensible, unless, indeed, he was unaware that the Tājaks are a distinct race.

Latbam emphatically refers the Dēhwār to a Tājak origin, and gives the names under which the four great divisions of the race are known in the respective countries where they are to be met with.

“ The names are—

“ In Persia	...	...	...	Tājak.
„ Bokhāra	...	...	...	Sart.
„ Afghanistan	...	...	...	Deggaun.
„ Bilōchistān	...	...	...	Dēhwār.”

* Leech, indeed, says he does “ not, &c.”

The following clear and apparently conclusive remarks of Pottinger are extracted *in extenso* from his Book of Travels, pp. 79, 80, 81, 272 and 273 :—

“Of the Dēhwārs I shall say but a few words. I had at one period of my inquiries on Bilōchistān conceived them to be a colony of Guebres, or ancient Persians, that had been forced to embrace the Mahamadan faith, and fled from their persecutors. But by more recent investigations I discover that the same people are to be recognized in many different parts of Asia by various names; that they all speak the same pure Persian; coincide in manners and occupations; and, what is even more remarkable, they all, as far as I know, live under the same restrictions and immunities as those of Bilōchistān—which is of itself presumptive proof that they have been at one time refugees from another country, and allowed to settle on entering into a compact with the ruling authority.

“Among the Afghāns there is a very extensive tribe, also well known in many parts of Asia, denominated Taujiks, whose characteristics are described as corresponding so minutely with those of the Dēhwārs, that I can see no doubt of the ancestors of both having sprung from the same stock. The Taujiks are reputed inoffensive, industrious, and observant of their promises or agreements, devoted to husbandry and pasturage, and having their abode in villages of mud houses, that are by them called Dēhs, and not Tumuns, which last is the usual term in Afghānistān. The Dēhwārs, or Dehkāns, which words are synonymous and signify villagers, are the fourth and last class of those whom I have described as constituting the population of the city of Kalāt. They are, like the others, not confined to it alone, and are to be recognized in different districts of the country, under various names, which are ordinarily those of the places they inhabit. Thus those of Mustang, Tiri, and Pringuwadh (villages north of Kalāt) are not styled Dēhwārs, but Mustangis, Tirichis, and Pringuwadhthis. Of their origin I have been unable to discover any certain traces: their colloquial language is common, pure Persian, from which fact many assert that they are the descendants of those people who remained behind on Nādir Shāh quitting Bilōchistān in 1747. But, on the other hand, this is in a great measure confuted by our finding that a tribe answering to their description was known in that country long previous to the invasion of Hindustān by that monarch. Their pursuits are agricultural, and those who reside in or near Kalāt are bound to serve the Khān without pay; to provide water, fuel, grass, and grain for his guests, their retinue, and cattle; to attend the Khān himself on his hunting excursions in the neighbourhood, and to furnish kasids, or couriers, on all occasions when required on the public service. In return for this vassalage, they enjoy various immunities, of which the most advantageous and desirable are holding their lands free of rent or taxes, paying no tolls upon the produce on bringing it to market, being exempt from military service out of the immediate district of Kalāt, and having the privilege of grazing their flocks on any part of it, except it be cultivated or enclosed.

“In manners and appearance the Dēhwārs are distinct from all the other natives of Bilōchistān. Quiet and harmless in disposition, they seem happy to give a tacit acknowledgment to the superiority that both Bilōches and Brāhūis, with whom they are not allowed to intermarry,

“arrogate to themselves over them, as though it were to prevent the possibility of disputes on that head.

“They reside in villages, as their name imports: consequently never migrate, but cultivate the soil in the vicinity of them, disposing of the products to the pastoral tribes and Hindus. Those who are removed to a distance from the capital, pay a small portion also to the Chiefs under whose authority, or rather protection, they dwell. In stature and figure the Dēhwārs are below mediocrity. Nor are they in other respects at all a comely race: their blunt features, high cheek bones, and bluff cheeks rather render them the reverse; but notwithstanding their want of good looks, there is an artless, honest and good-humoured expression in their countenances which is perhaps, full, as pleasing.

“They are civil and obliging to strangers, but devoid of that spirit of hospitality for which the Bilōches and Brāhūis are so justly famed. Although they furnish no quota of troops when the Khān goes to battle, yet they are accounted so faithful and trustworthy, that a detachment of them is always on guard over his palace at Kalāt, and likewise at the city gates.

“They are Sūnni Musalmāns, and in religion and domestic habit so exactly coincide with the particulars already given of the Brāhūis, that it would be useless to treat more in detail of those points.

“They ridicule the seclusion of women, adopted in most Mahamadan countries, as a barbarous and unfeeling custom; and their sentiments on this head, and their treatment of females, show them to be more enlightened than any of the followers of the Arabian Prophet I have ever conversed with.”

The Dēhwārs appear to cling chiefly to the elevated province of Sārawān, and notably to the district and town of Kalāt.

Lieutenant Robertson, who visited Kalāt in 1841, offers the following classification of the tribe:—

I Sewazāe.	II Altzāe.	III Mōghalzāe.	IV Tolontizāe.	V Dodakkhānzāe.
1. Rastok.	1. Tingbazāe.	1. Kandharizāe.	1. Bājazāe.	1. Pir-i-Panjgūr.
2. Palwazāe.	2. Chagozāe.	2. Palawānzāe.	2. Kandharizāe.	2. Sumailzāe.
3. Hasanzāe.	3. Moreshkazāe.	3. Bārozāe.	3. Gangozarāe.	3. Tatūzāe.
4. Harazāe.	4. Mangarāe.	4. Saltozāe.	4. Aghazāe.	4. Kābūlizāe.
5. Tekarzāe.	5. Musazāe.	5. Badozāe.	5. Mandāozāe.	5. Fatihzāe.
6. Bārozāe.	6. Hasanzāe.	6. Rajabzāe.	6. Yusufzāe.	6. Abdul Karimzāe.

Each grand division has a Headman styled “Rēs,” that of the Dōdakkhānzāe being Chief of the whole. There is also another person called the “Mirāb,” whose duty it is to apportion to the different fields of his own class their share of water. Lieutenant Robertson further adds: “The locality of the Dēhwārs is a semi-circle of about two miles radius, from the north to the south-south-east, Kalāt being the centre. Their houses amount to 300, each having on an average from 2 to 5 *male adults*; so that probably the number of the men may be estimated at 1,000. They supply the Khān with 50 horsemen (formerly only 30), who are annually changed. While with the Khān, he feeds them and their horses, and finds them in horse-shoes: and when they are despatched anywhere, he gives them provisions for the road; the person to whom they are sent supplies them

“while they are with him, and with provisions for their return journey. Their duty is simply that of *kasids* (messengers). They accompany the “Khan on his journeys, but *do not mount guard.*”* Leech attributes the Brāhūi ascendancy to the Dēhwārs, who, after having carried out successfully a revolution against a governor of Kalāt, said to be a *Georgian*, invited the Brāhūis, as the most redoubtable of their neighbours, to assume the reins of government: but this question is discussed under “*Bilōchistān and Kalāt.*” (*Pottinger—Leech—Robertson—Maxson—Latham.*)

DEMI ZHAR—Lat. Long. Elev.

The eastern bay formed by the Ormāra promontory, on the coast of Bilōch Makrān. The village of Ormāra stands in this bay. Dēmi Zhar is said to mean, in the language of the country, “Front Waters,” the western bay being called “Padi Zhar,” or Back Waters. (*Goldsmid.*)

DEWO-KŌH—Lat. Long. Elev.

A hill in Las, Bilōchistān, forming the neck of the valley between the greater and lesser Hāro ranges. (*Goldsmid.*)

DHĀK—Lat. Long. Elev.

A tract of waste in Bilōchistān, to the west of Nushki and north of the Ghulām Shāh ruins. (*Christie.*)

DIDŌ—Lat. Long. Elev.

A village in Las, Bilōchistān, and the district of Bela. (*Hāji Abdul Nabi.*)

DIK—Lat. Long. Elev.

A remarkable looking hill in Jālawān, Bilōchistān, on the west side of the defile called Tang-i-Dīk, 3 miles south of the village of Sohrāb, on the road to Gidar. (*Robertson.*)

DILSHĀD—Lat. Long. Elev.

A hamlet in Persian Makrān, 14 *kōs* west of Karwān, between the Sarich and Bent rivers. (*Hāji Abdul Nabi.*)

DILSHĀDINS—

A section of the Kasrāni Bilōches. (*Vide Part 2.*)

DIPTĀN (KŌH-1)—Lat. Long. Elev.

A hill in the Kōhistān of Persian Bilōchistān, said to form the northern boundary of Gwāsh. Hāji Abdul Nabi “was informed that on one of “the sides of the Diptān, at a great height, was an artificial recess, containing two large vases, which the people had on several occasions tried to “reach by fastening date stems together, but unsuccessfully. He was also informed of the existence of a stone at the base of the hill, on which was an inscription which had never been deciphered. The people, moreover, asserted that silver was to be found there, and that a Lōri silversmith used to visit the place yearly, paying the Chief a few ducats for the privilege; but he had been robbed, and since then had discontinued his visits.

Sulphur and salomoniac are also said to be found in the Diptān, and “assafœtida is plentifully produced.” The Hāji “wanted very much to see these wonders, but was prevented by the snow,” which was unfortunate.

At the foot of the mountain there is a hot spring. (*Hāji Abdul Nabi.*)

DIRĀJ-RASTĀRI—Lat. Long. Elev.

A mountain in Jālawān, Bilōchistān, on the eastside of the Sohrāb valley. (*Robertson.*)

* Pottinger asserts just the contrary in the extract before quoted from his work — W. S. A. L.

DIWĒN—Lat.

Long.

Elev.

A halting-place in Jālawān, Bilōchistān, about half way between the valleys of Zāhri and Bāghwān. There is a ravine containing water here, and in the vicinity are several lingams and “gnor-bastas,” and Mahāmadan praying places. (*Cook.*)

DIZAK—Lat.

Long.

Elev.

An extensive and populous district in Persian Makrān, situated to the east of Banpūr. Jalk, Sib, Zerokhshān and Bampūsht may be included amongst its divisions.

Dizak was reduced in 1834 by the great Nādir Shāh, and the following is a succinct account of its subsequent history by Colonel Goldsmid :—

“When Nādir Shāh was in the zenith of his power, he bestowed Dizak, in free gift, on the ancestor of the present Chief” (Bilōch). “When Nāsir Khān became ruler in Bilōchistān, Dizak fell within his range of control. He shook off the Persian yoke, and while transferring his nominal allegiance to Afghānistān, became *de facto* an independent sovereign. By him Dizak was formally made over to Niāmatullah, the present Chief’s grandfather. At a still later period the King of Persia, Fateh Ali Shāh, or his governors, made occasional demands of tribute, and exacted payment of the same from Dizak; but Alim Khān, its Chief, has been to Teherān and received there his grant of the district in due form.” * * * * “The truth is, that these petty Bilōch States, instead of uniting under one recognized head, have no common bond of interest to keep them together, and become the prey of their most powerful neighbour for the time being, whether Persia, Afghānistān, or a Bilōch Sardār of superior power and ability. I need scarcely add that Dizak is now Persian by possession. The acknowledgment of the local rulers I believe to be compulsory.” When Pottinger visited Dizak, in 1810, the district appears to have been independent of both Persia and Kalāt. He describes it as “very fertile and populous, containing either 7 or 8 villages, each of which has a distinct name; but the natives usually designate them by the general term Dizak, a custom very prevalent all over Bilōchistān, or, I might add, Asia, and very liable to mislead strangers. The principal Chief is Niāmatullah Khān.” * * * * “He receives one-tenth of the whole produce, which is immense, in wheat and dates, as they have a never-failing supply of water from a brook that meanders down the vale, and the plantations of palm trees are numerous and extensive.”

Ross says it contains much cultivated land, and kāfilas frequently visit Gwādar, bringing grain of good quality from Dizak.

No information appears to be at present available regarding the number and composition of the population of this district.

Hāji Abdul Nabi, who visited Dizak in 1839, says that its forts, like those of Bilōchistān, are of little consequence; that it is famous for the cotton it produces, which is of two kinds, white and brown; that there were at least 1,000 cotton weavers at the place then, whose fabrics were exported in all directions, whilst wool, goats’ hair, ghee and assafœtida were imported from Jushad. There were 100 Hindū traders. In fact, the mass of the inhabitants were weavers and traders. The Dizakis build with date stems, which they also use as firewood. The partridge is said to be plentiful in the district, and the Hāji notes that he saw a cypress here. (*Pottinger—Goldsmid—Ross—Hāji Abdul Nabi.*)

DŌDAHs—

A section of the Lūmri tribe in Las. (*Masson.*)

DOLAI—Lat. Long. Elev.

One of the departments of the district of Mustang, province of Sārawān, Bilōchistān. It is situated to the north of the Khānak department, but has no village. (*Masson.*)

DŌLGEABĀN—Lat. Long. Elev.

A halting-place in the district of Sib, Persian Bilōchistān, said to be 8 *kōs* north-west of the village of that name. It contains a well. (*Hāji Abdul Nabi.*)

DOMĀNIS—

Said to be a predatory tribe of Persian Bilōchistān, infesting the eastern boundary of the Sarhad district. (*Hāji Abdul Nabi.*)

DŌTAR PAT—Lat. Long. Elev.

In Las, Bilōchistān. A marshy plain north of and close to Sūnmiāni, through which the high road to Bēla runs.

It is said to derive its name from a fish known as "Dōtar," occasionally thrown up by the waters in these parts. (*Goldsmid.*)

DRABI—Lat. Long. Elev.

A small valley in the Bolān Pass, Bilōchistān, about 3 miles from the mouth, and the same distance from Kōhan Dilān. It is covered with green sward, has a clear stream running through it, and is capable of encamping 1,500 men. The advance party of engineers of the Army of the Indus encamped here in 1839. It is, however, a dangerous ground, and some men and baggage were lost here during the Afghān war, owing to sudden freshes. (*Garden—Hough.*)

DRABŌL—Lat. Long. Elev.

A hill in Bilōch Makrān, situated on the sea-coast between Gwādar and Gwatar, and between the Dasht and Bāho rivers. Three miles to the west of this hill is the boundary between the Dasht and Bāho district, *i. e.*, the south-western boundary of the Khān of Kalāt's dominions; or, in other words, the point to which Persian encroachment has reached in a south-easterly direction. (*Ross.*)

DRAK—Lat. Long. Elev.

In Las, Bilōchistān. The name given to some patches of garden cultivation on the right bank of the Chibāji river, on the road between Karāri and Sūnmiāni. They are watered from small tanks and wells.

A Lūmri burial-ground stands near this spot. (*Goldsmid.*)

DRISHAKS—

A Bilōch tribe on the Dēra Ghāzi Khān frontier. (*Vide Part 2.*)

DŪDĀIS—

A section of the Brāhūis. The signification of the name is literally "two nurses." Two different sections amalgamated, formed this one, and adopted the name in consequence to indicate the two separate stocks from which they sprung. (*Pottinger.*)

DŪLŪWĀLI—Lat. Long. Elev.

A village in Las, Bilōchistān, on the road between Bēla and Sūnmiāni, 34 miles from the latter place. It had a well and 20 houses in 1841. (*Robertson.*)

DUMKIS—

A section of the Rind Bilōchis. (*Vide Part 2.*)

DUNKĀNIS—

A Bilōch tribe. (*Vide Part 2.*)

DU—ELT

- DŪ DANDĀN**—Lat. Long. Elev.
A lofty two-peaked mountain in the Mula Pass, Bilōchistān. Its name signifies "two teeth." (*Thornton.*)
- DŪNAM PATĀNS**—
A tribe skirting the hills, and inhabiting the low country in Kachi, Bilōchistān, between Lēhri and Dādar.
Doubtful: See *Asiatic Society's Journal*, 1843, p. 39. (*Postans.*)
- DŪPHAL**—
A village in Kachi (?), Bilōchistān, occupied by the Marakzānis.
Doubtful: See *Asiatic Society's Journal*, 1840, pp. 1215-16. (*Hart.*)
- DŪRA**—Lat. Long. Elev.
A village in Las, Bilōchistān, 25 miles north-east from Sūnmiani. (*Thornton.*)
- DŪRISŪNA**—Lat. Long. Elev.
A river in Bilōchistān, rising in the hills at the southern end of the Mustang valley, and running northward through the latter. It eventually either joins the Mobi (q. v.), or pursues a course of its own out of the valley by the westerley pass. (*Cook.*)
- DŪRŪWĀLAGŌT**—Lat. Long. Elev.
A village in Las, Bilōchistān, 5 furlongs south of Utal. In 1841 it had 1 well and 20 houses, and belonged to Jām Dūrā, a near relation of the reigning Jām. (*Robertson.*)
- DŪRZĀDAS**—
A tribe of Persian and Bilōch Makrān settled in the Kej district and in the town of Gwatar. (*Ross.*)
- DŪSAN-KA-MŪ**—
A place in the Bolān Pass, Bilōchistān; mentioned by Havelock as being about 2 miles from the pass-head, and as containing a small supply of muddy water in a reservoir on the right of the road. (*Havelock.*)
- DUSPULU KAN'S, JAMEDAR**—
Doubtful: See *Astatic Society's Journal*, 1844, p. 806.
- DUZANĀB**—Lat. Long. Elev.
A village in the Panjgūr district, Bilōch Makrān. (*Masson.*)
- DUZANAPH**—Lat. Long. Elev.
A village in the Panjgūr district, Bilōch Makrān; said to be the smallest. (*Hāji Abdul Nabi.*)
- DUZĒRI SHĪRANTO**—Lat. Long. Elev.
A mountain in Jalawān, Bilōchistān, on the east side of the Sohrāb valley. (*Robertson.*)

E

- ELTĀZ-ZAIS**—
A Brāhūi family settled in Bāghwān and Kotrā, Bilōchistān. They are descended, according to Masson, from Eltāz Khān, brother of the celebrated Nasir Khān, and accidentally slain by the latter when the two brothers were with Ahmad Shāh at Kandahār as hostages for the then ruling Khān of Kalat (Mahabat Khān).

Pottinger makes no mention of the Eltazzāis, and according to his account Nasir Khān never was a hostage with Ahmad Khān, but with the great Nadir Shah.

Masson's version of this portion of Kalāt history may probably be accepted as the true one, from his intimate acquaintance with the Court and his comparatively long stay at the capital. Leech, in his "Brief History of Kalāt," traces the Eltāz-zāis back to Eltāz, whom he calls one of the eight sons of Imām Rambar (his Brāhūi patriarch). If this be the case, it is strange that one of the primary sections of the Brāhūis should have escaped so keen an observer as Pottinger.

Everything considered, the very modern origin of this section or family ascribed to it by Masson seems the most credible one. (*Pottinger—Masson—Leech.*)

ERAF CHITKAN—Lat. Long. Elev.

According to Hāji Abdul Nabi, the second smallest village in the Panjgūr district, Bilōch Makrān.

ERI—

A hamlet in Kachi, Bilōchistān, situated near the confluence of the eastern branch of the Bolān river and the Nāri. (*Pottinger—Havelock.*)

ERIFSHĀND—

A village in Dizak, Perso-Bilōchistān, to the south of Sib, and separated from that place by a mountain. (*Hāji Abdul Nabi.*)

ERINDAGĀN—Lat. Long. Elev.

A village in Banpūr district, Kōhistān of Bilōchistān said to be sixteen *kōs* from Gwāsh in the Sarhad district. Hāji Abdul Nabi, who visited this place in 1839, represents it as then containing 50 huts. The cultivation of wheat, rice, barley and jawāri was comparatively extensive. (*Hāji Abdul Nabi.*)

EROKHSHĀN—Lat. Long. Elev.

A sub-division of Persian Bilōch district of Dizak. (*Goldsmid.*)

ERON—Lat. Long. Elev.

In Las, Bilōchistān. A halting-place on the road from Bēla to Jāo. There is a rivulet here bearing the same name. (*Hāji Abdul Nabi.*)

ESFAKA—Lat. Long. Elev.

A large village and fort in Persian Makrān between Banpūr and Oghūn, and 38 miles south of the former. (*Grant.*)

F

FAIZAR KHĀN—Lat. Long. Elev.

A town in Kachi, Bilōchistān, situated on the western base of the Mari and Būgti hills. (*Masson.*)

FAKIRĀBĀD—Lat. Long. Elev.

A village in the Kej district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

FAN—GAD

FANÖCH—

A pass in the Bāsh Kūrd mountains, which, according to Ross, marks the north-western boundary of Makrān proper.

There is a village and fort here ; the latter very small and insignificant.

The surrounding cultivation is not extensive. It consists of barley, wheat, jawari, rice, tobacco and dates. (*Ross—Hāji Abdul Nabi.*)

FĀRSĀ (RĀS)—Lat. Long. Elev.

A cape on the Persian Makrān coast, forming the western horn of Gwatar bay. (*Goldsmid.*)

FĀRSĀ (ISLAND)—Lat. Long. Elev.

A small island off the Persian Makrān coast, and near Gwatar bay. (*Goldsmid.*)

FATEHPŪR—Lat. Long. Elev.

In Kachi, Bilōchistān. Notorious as the spot where Mastafa Khān, brother of Mahmūd Khān, ruler of Kalāt, was slain by his half-brother Rabīm Khān in the early part of this century whilst out hunting. (*Leech.*)

FAZAM—

Vide Pazam.

FAZILĀBAD—Lat. Long. Elev.

A village in the Kej district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

FIRAJŪJŪ CHANIRI—Lat. Long. Elev.

A steep hill on the eastern side of the Sohrāb valley. (*Robertson.*)

FIRINGĀBĀD—Lat. Long. Elev.

A valley in the Mustang district, Sārawān. It was near this village that a British force surprised and cut up 200 Brāhūi insurgents in 1840, and received the submission of the inhabitants of Mustang. (*Masson.*)

FIRŌZĀBĀD—Lat. Long. Elev.

A valley in Jālawān, Bilōchistān, 8 miles nearly due west from Kōzdār. There is no village, but about a dozen mud huts are scattered about the valley, near small tracts of cultivated land. As it is khushkāwā land, the crops are very uncertain. (*Cook.*)

FIRŌZĀBĀD—Lat. Long. Elev.

A village in Persian Makrān, between Parād and Rask, and belonging to the Kasarkand district. It has a fort, 300 paces in circumference, situated on high ground.

Grapes, pomegranates, and mangoes are grown here to some extent. (*Hāji Abdul Nabi.*)

G

GABREG—Lat. Long. Elev.

A stream in Persian Makrān, about 40 miles east of Jashk. There are wells in the bed, where it is crossed on the road between Jashk and Gwādar, and this point is used as a halting-place. (*Grant—Hāji Abdul Nabi—Ross.*)

GADĀB—Lat. Long. Elev.

A stream in Las, Bilōchistān. Mentioned by Robertson as flowing parallel to the Salōh river, where it is passed on the road from Jālawān to the town of Bēla. (*Robertson.*)

GADĀDS—

That section of the Kalāt Khānazādas, or slave guards of the Khān, descended from Sikh captives. (*Haji Abdul Nabi*.)

GADAGHAR—Lat. Long. Elev.

A halting-place in Makrān, north-west of the Bat hill, and situated between Shirkūm and Manheji, 22½ miles from the former and 19 miles from the latter, on the Sūnmiāni and Ormāra road. The encamping-ground is tolerably high, and the soil alluvial, at the base of a high hill of coarse, crumbling sandstone; water and forage very scarce. (*Gold-smi'.*)

GADŪR—

See *Gōt-i-Usmān*.

GAGAR—Lat. Long. Elev.

A village in Kachi, Bilōchistān, 5½ miles due west of the town of Gandāva, at the foot of the Hāla range. There is a considerable amount of cultivation in the neighbourhood. Here the Bombay Column halted for a day in the advance into Kandahār in 1839. (*Outram—Hough—Postans.*)

GĀITŌ—Lat. Long. Elev.

A hill in Jālawān, Bilōchistān, situated between Nal and Urnach, close to the road. It is 42 miles from the former and 8 from the latter place. Its height above the surrounding country is about 500 feet. It is said to have been convulsed by an earthquake, and it bears the marks plainly. Gāitō, and the greater part of the hills in the neighbourhood appear to be composed of basalt laminated; the pieces are very hard, but easily separate under the tread. They are called by the Brāhūis "taphūi," and those pieces which are of a suitable thickness are much prized by them as cooking-platters. At the foot of the hill is the usual halting-place. The water is extremely salt, but a small quantity of good water is procurable from a spring on the southern edge of the hill, distinguishable by the surrounding rank grass. Firewood, camel forage, and grass procurable in small quantities. (*Robertson.*)

GAJAGĒHS—

A Brāhūi tribe. Said (in 1810) to be capable of producing 200 fighting men. (*Pottinger.*)

GĀJĀN—Lat. Long. Elev.

A town in Kachi, Bilochistān, 9 miles to the north-east of Kotrū, and belonging to the Rinds.

Is a respectably sized and well supplied town; the whole extent of country between it and the hills, as well as that to the north, being under cultivation. Several large streams pass it, running due east and west, and are the cause of the richness of the crops. Leech says Gājān was given by Mahabat Khān, Khān of Kalāt, to the son of Merzik, who had fallen with the Khān's father just before Nādir Shāh's advance to Kandahār. (*Postans—Leech.*)

GĀJAR—Lat. Long. Elev., 2,900 feet.

A small village in the valley of Mushki, Jālawān, Bilōchistān, held by officers of the Khān of Kalāt. It is small in size and is situated near the remains of a fort built on a mound 30 feet high, the walls of which are of stone, 12 feet high, and loopholed. There is a good deal of cultivated land around, but the inhabitants depend greatly on the crop of dates.

GAJ—GAN

The village is said to be exceedingly unhealthy during the date season, and the people have a sickly appearance. There is great mortality amongst the children. The language spoken is an impure kind of Bilōchi. A few of that remarkable sect the Dāi-Mazhabs (q. v.) are met with here. Gājar stands on a stream, the banks of which are covered with a dense grove of date trees. After the rains in July this stream swells to a considerable size and attains a breadth of 400 to 500 yards.—(*Cook.*)

GAJIN—Lat. Long. Elev.

A halting-place in the Zahri valley, Jālawān, Bilōchistān, 8 miles south-south-west from Gat. The valley here is a dead level; soil sandy, and lightly sprinkled with plants. It has the appearance of having been overflowed at times with water, which is probably the cause of the unhealthiness of the place. (*Cook.*)

GAL—Lat. Long. Elev.

A village in the Dizak district of Persian Bilōchistān; the first met with in this district coming from Kalagān. (*Pottlinger.*)

GĀLEG (or **KĀLEG**)—Lat. Long. Elev.

A village in Persian Makrān, situated in what is called the Kiblah (q. v.) portion of the Gēh district, and on the left bank of the Kapch or Rafch stream, the estuary of which (a mere creek apparently) affords anchorage for native craft. The trade is confined to the export of "pish" leaves and ghee. (*Ross.*)

GALUSŪRI—

A Brāhūi tribe. Estimated to possess 700 fighting men in 1810. (*Pottlinger.*)

GAMĀ—Lat. Long. Elev.

A small fort in Bilōchistān, situated in the desert, separating Upper Sind from Eastern Kachi by the Dādokār wells, on the road from Mubarikpūr to Shāhpūr. (*Postans.*)

GANDAGAN—Lat. Long. Elev. 5,470 feet.

A halting-place in the bed of the Teghāb river, in the province of Jālawān, Bilōchistān, between the Dasht-i-Gōrān and Sohrāb, and 13 miles from the latter. The water here is of a dark colour and impregnated with sulphuretted hydrogen, from which probably the spot derives its name (signifying putrid). This is explained by the nature of the hills around. They are of a black colour and composed of trap-rock. There is a caravanserai at Gandagan. (*Robertson - Cook.*)

GANDĀVA.—Lat. Long. Elev.

The second town in Kachi, Bilōchistān, and sometimes considered the chief town, as being the usual residence of the Khāns during the winter; but it is inferior to Bāgh both as to size and importance. It is situated on the left bank of a deep-bedded mountain stream flowing from the north, which irrigates the surrounding country to a great extent: is built with greater regularity than Kalāt, and kept in better repair. The Khān of Kalāt has a palace here, and he, with his family, and all the principal Sardārs of the provinces of Jālawān and Sārawān, come down every winter to avoid the extreme cold of those lofty regions. The town is surrounded by a very high mud wall that is always kept in repair by the Jāts or cultivators; and there are some small swivels mounted over the three gates which are named respectively those of Kalāt, Karāchi and Shikārpūr, from leading to the roads to those places.

The name is said to be more correctly 'Ganjāba,' from some allusion to Ganj, or treasure.

The Bombay Column was halted here for 11 days (from 21st March to 1st April), on account of deficient supplies, during the advance into Kanda-hār in 1839.

In October 1840 the town was sacked by the Brāhūi insurgents under Kamāl Khān and Rahīm Khān, the losses being estimated at 2½ lacs of rupees (£ 25,000), and the Hindūs, against whom nearly all the violence of the rebels was directed, were stripped of everything, and their houses set on fire. (*Pottinger—Postans—Hough—Jacob—Masson.*)

GANDĀVA PASS.—

See *Mula Pass.*

GANJĀBAD.—Lat. Long. Elev.

A village in the Parād district of Persian Makrān. (*Hāji Abdul Nabi.*)

GANKLŌBA.—Lat. Long. Elev.

A pass in Las, Bilōchistān, on the road between Karāchi and Sūnmiāni, about 3½ miles beyond the right bank of the Hab river. It leads over an offshoot from the Pab Mountains, having on the left (or seaward) hand a rock of insignificant size. (*Goldsmid.*)

GARAGHAR.—Lat. Long. Elev.

A small village in Jālawān, Bilōchistān, situated in the gorge at the south-west corner of the Baghwāna valley. Like many other spots in the bosom of the mountains, its existence would never be guessed by a person not thoroughly acquainted with the country. The Baghwāna valley stream runs into this gorge. Garaghar is surrounded with cultivation. (*Cook.*)

GARKI.—Lat. Long. Elev.

A valley in Bilōch Makrān, close to the sea, between Ormāra and Basōl, and lying between Kangar and the Simin (or Jangosh) hills. (*Goldsmid.*)

GARMĀB—

See *Kirta.*

GARŌKH.—Lat. Long. Elev. 3,025 feet.

A halting place in Jālawān, Bilōchistān, between Nal and Urnach, 18 miles from the former and 32 from the latter. The water in the river here (Surmasing?) is brackish, but in the irrigation channel from the latter it is very good. Firewood and plenty of camel forage and coarse grass procurable. (*Robertson.*)

GARŪK.—Lat. Long. Elev.

A village six miles from Kalāt, Bilōchistān. (*Masson.*)

GARŪKI.—Lat. Long. Elev.

A place on the Bilōch Makrān coast, situated between Ormāra and Rās Malān, noticed by Masson as being the residence of the unimportant tribe of Sangūr. (*Masson.*)

GASHTANG.—Lat. Long. Elev.

One of the principal villages in the Kej district, Bilōch Makrān, situated between Kala-i-nāo and Turbat, ½ mile from the former and 1½ from the latter.

The fort is comparatively large, and the village contains about 1,000 inhabitants.

Mir Bahrām, an Isazāe Gichki (the Panjgur branch), holds the fort. (*Ross.*)

GAT OR GWAT.—Lat. Long. Elev.

A village in the province of Jālawān, Bilōchistān, situated in the valley of Zahri, south-west of Nogrāma, and 8 miles distant from that valley.

GAT—GAZ

The village stands close under the western range, and is surrounded by gardens, which contain a few palm-trees. In November, Dr. Cook states that the thermometer stood at 77° at noon, but that there was frost at night. Gat is the residence of Taj Mahamad, hereditary Sardar of Jalawan. There are some ancient remains of masonry fortifications (Ghorbastas) near here, for a description of which, vide, *Zuhri*. (*Cook—Masson*.)

GATARAO—Lat. Long. Elev.

A small hill range in Jalawan, Bilochistan, flanking the Shashan hills.

The road from Khurmastan to Urnach runs between this low range and the right bank of the Surmasing river, until it joins the Nal and Urnach road between Hazar Ganji and Garokh. (*Robertson*.)

GATLUWIS—

A section of the Biloches, a portion of which formerly held Sani in Kachi. (*Postans*.)

GAZ—Lat. Long. Elev.

A river in Jalawan, Bilochistan, between Nal and Urnach, crossing the road at 33 miles from the former and 17 from the latter. It flows from the eastward of the road, from a hill of the same name, and, having been joined by a stream from the south, the Parechi, turns abruptly northwards and joins the Surmasing river. The halting place between Garokh and Gaito is on the bank of this river, 15 miles from Garokh and 9 from Gaito. (*Robertson*.)

GAZ—Lat. Long. Elev.

A hill in Jalawan, Bilochistan.—(Vide *Gaz River*.)

GAZAH—

In Bilochistan, a halting place, with a collection of springs from subterraneous aqueducts, on the route from Manzilgah, at the western entrance of the Bolan Pass, to Kalat, and 40 miles north of the latter place. The elevation must be very great, as Manzilgah is 5,793 feet above the level of the sea, and Kalat 6,000, and the road between them level. Hence the cold is so severe that the population, generally of a migratory and pastoral character, descends every autumn to spend the winter in the level warm plains of Kachi. (*Thornton*.)

GAZAN—Lat. Long. Elev.

In Biloch Makran, said to be one of the villages of the Kej district. (*Haji Abdul Nabi*.)

GAZBURS—

One of the four sections into which the Meds, or maritime population of the coast of Makran, are divided. (*Masson*.)

GAZDAN—Lat. Long. Elev.

A hamlet in Biloch Makran, 5 kos east of Pasni. Haji Abdul Nabi describes it as consisting of 12 huts of mat-makers in 1839. (*Haji Abdul Nabi*.)

GAZG—Lat. Long. Elev.

A valley in Bilochistan, situated in the hills between the provinces of Kachi and Sarawan. (*Masson*.)

GAZG—Lat. Long. Elev.

A village in the valley of Gazg (q. v.) It has orchards and vineyards, the grapes of which are prized at Kalat.

The village is occupied by Brahuis of the petty Gazgi section. (*Masson*.)

GAZGIS—Lat. Long. Elev.

A petty Brahui tribe inhabiting the Gazg valley (q. v.) (*Masson*.)

GAZ—GEH

GAZIN—Lat. Long. Elev.

A village of the province of Jālawān in Bilōchistān, about 42 miles south of Kalāt, and near the western extremity of the Mūla Pass. Its elevation above the sea is about 5,000 feet, yet neighbouring mountains rise to a great height above it in many directions. (*Thornton.*)

GEĀNI—Lat. Long. Elev.

The name of a stream in Persian Makrān. Pottinger seems to be the only authority for the name of this stream; he places it between the Nim Khōr and Bint rivers. It is probably identical with the *Tunk* (q. v.), and its name as given by Pottinger would thus be easily derivable from Gēh, near which the Tunk rises. (*Pottinger.*)

GEH—Lat. Long. Elev.

A large district in Persian Makrān, which became tributary to Persia about the year 1849. It is of wide extent, and situated to the west of Kasarkand and north-west of Chāobār. In it are included the Kiblah (q. v.), and the Bāhū and Dastyāri districts.

Before Gēh came under the Persian yoke, it was for long the scene of Bolēdi and Gichki struggles, in which, up to the last, the former family succeeded in holding its own. The policy of Persia seems to be (wherever it is consistent with its own interests) to retain the hereditary Chiefs in power in these provinces. The present Chief, Mīr Abdulla, is not the hereditary Chief, but acquired a title to Gēh by marriage with the Bolēdi heiress, and was confirmed by the Persian Government, which thus secured a Nāib well affected to its interests; as, were it not for fear of Persia, there would be many to challenge his title. Mīr Abdulla is himself a Gichki by descent, but his mother was a Bolēdi. Mīr Abdulla has charge of the Kasarkand district in addition to his own, and is subordinate to Ibrāhim Khān, Persian Governor of Banpūr. Hāji Abdul Nabi says "the land of Gēh is confined" (which it is not), "the water plentiful, and the inhabitants numerous." He further says that under an efficient Government it might furnish a revenue of 1,000 ducats, 4,000 maunds of grain, and 1,000 packages of dates.

According to him, mangoes, mulberries, grapes, figs, peaches and apples are produced in the district, the spring productions being wheat, barley, ghee, wool and beans, and those of the autumn, jawāri, rice, dates and cotton, all of which are consumed in the district, except ghee and wool, which are exported to Chāobār. His trade report is as follows (in 1839):

"The following articles are yearly consumed in Gēh:

"Kandakee	...	...	...	1,000 pieces.
"Mashroo	...	...	...	10 ditto.
"Iron	...	...	...	3 candies.
"Powder and lead	...	...	...	1 ditto.
"Salt-fish	...	...	...	200 camel-loads.

"The price of conveying which to and from the port is Rs. 4 the camel.

"Agents' charges are half the profits, sometimes 6 annas in the rupee.

"The following coins are current. Seetaramee ducats, rials, Franga and Mahommedees. One maund equals our Company's seer." (*Hāji Abdul Nabi—Ross.*)

GEH.—Lat. Long. Elev.

A town of importance in Persian Makrān, and supposed by some to have been the old capital of the whole province of Makrān and the seat of

Government. It seems probable that it was so under the Maliks, who are represented as having ruled there as independent princes.

The following is a description of the town by Captain Grant, who visited it in 1809:—

“Gaih is situated between two nullahs coming from the east, and a third, larger, from the north into which the two former fall. All these nullahs abound in springs, some of them hot. The town consists of about 600 huts, and a large high mud fort situated close on the banks of the large nullah. It is reckoned the second city in Makrān, Kej being the first, and its dependencies are of greater extent than those of any other State, &c.”

It is the residence of the Persian Naib of the Gēh and surrounding districts, a Gichki, by name Mīr Abdulla.

Hāji Abdul Nabi, who calls it (or probably his translator for him) Gīk, says:

“The circumference of the walls of Gīk is 1,400 paces, the walls are dilapidated in many parts, and in others 10 ‘guz.’ The Meeree walls are 40 guz high and 200 paces in circumference; it is ‘*baman*,’ or partly filled inside. In the citadel is a well of great depth. There is one gate to the Meeree and one to the Passel. * * * *

“There are 4 shoe-makers, 100 cotton weavers, 8 blacksmiths, 4 carpenters and 2 Hindoo traders * * * *.”

(*Hāji Abdul Nabi—Grant—Ross.*)

GEHGĀN—Lat. Long. Elev.

A brackish spring in the Kōhistān of Bilōchistān, on the road between Basmān and Rēgān, about 40 miles from the latter place. (*Pottinger.*)

GEKI—Lat. Long. Elev.

A hamlet in the Dasht district of Bilōch Makrān, 4 miles south of Kōhak, containing a date grove and a few huts. At this point (travelling from the south) there is a marked alteration in the character of the soil and country, and the pleasant green of the underwood and occasional patches of cultivated land are refreshing to the eye after the barren, ugly tract previously traversed. (*Ross.*)

GERĀI—Lat. Long. Elev.

A hill in maritime Las, Bilōchistān, connected with the greater Hāro range, and situated east of the Hingōr river. (*Goldsmid.*)

GEZDAGHĀN—Lat. Long. Elev.

A deserted village in Jālawān, Bilōchistān, near the village of Dan, 3 miles to the south of Sohrāb. There is an aqueduct here. (*Robertson.*)

GHĀR—Lat. Long.

A stream in Las, Bilōchistān, crossing the road between Bōchapīr and Utal, about a mile from the former, and at this point 60 yards broad. (*Robertson.*)

GHARAK—Lat. Long. Elev.

A hamlet in Sarawān, Bilōchistān, 7 miles north-north-west of Kalāt. (*Pottinger.*)

GHAT—Lat. Long. Elev.

A sand-hill on the road between Sūnmiāni and Badū, Las, Bilōchistān, about 16 miles from Sūnmiāni. Here there are several huts belonging to the Kalmatis. (*Goldsmid.*)

GHU—GIC

GHULĀM SHĀH—Lat. Long. Elev.
 A ruined city situated about 50 miles due west from Nushki, Bilōchistān, on the confines of the desert separating Afghānistān from the latter.

Captain Christie, who visited it in March 1810, only remarks that part of the town still remained, and that he found there a small tank of rain water. (*Christie.*)

GHUNSE—

Doubtful. A long, low point mentioned as being to the west
Vide Geog. Soc. Journal, of Gwādar. It is probably identical with *Ras* Pish-
 Vol. 33, p. 211. kan. (*Goldsmid.*)

GHWERKAP—Lat. Long. Elev.
 A village in the Kej district of Bilōch Makrān. (*Masson.*)

GICH—

A valley in Bilōch Makrān, situated to the north-east of the Kōlwah valley. It is 60 miles in length, and cultivated south-west of Gwajak. The powerful tribe of Gichkis derive their name from this valley. (*Cook.*)

GICHKIS—

A tribe settled in both Bilōch and Persian Makrān, whose head-quarters are at Kej. Masson classes them among the Brāhūis, whilst Pottinger makes no mention of them whatever. Their geographical position would incline one to class them with the Bilōch, but the Bolēdis of Kej, with whom they are consanguineous, and who have also a foreign origin, are called Brāhūis by Pottinger. In whatever category they should be placed, their origin and history are as well known as they are remarkable.

In the early part of the 17th century, a Sikh Chief, by name Mār Sing, son of Pana Sing of Lāhōr, quarrelled with his family, wandered into Bilōchistān, adopted the creed of Islam, and settled in the valley of Gich. From him (and, it is presumed, his companions) sprung the Gichkis, who are, and have been for the last century, the most powerful tribe in Makrān.

There are two branches of the Gichki family descended from Mār Sing; one residing at Kej and Tump, the other at Panjgūr. The latter are for distinction called Isāi Gichkis. The present heads of the family are, at Kej Mīr Bāiān, and at Panjgūr, Mīr Isa. Mīr Abdulla of Gēh is also a scion of this family. It was in the first quarter of the last century that Malik Dinār, great-grandson of Mār Sing, raised the Gichkis to eminence. A blood-feud existed between his people and the ruling tribe, the Bolēdis, the latter being the aggressors. A conspiracy was formed, resulting in a successful *coup d'état*, the death of Shāh Bilār, Bolēdi, and the establishment in his place of Malik Dinār as ruler of Kej and its dependencies. In the year 1739, the Persian General, Taki Khān, arrived at Gwādar, *en route* for Sind, with a powerful force. A messenger was despatched to Kej to call on Malik Dinār to make his submission and offer tribute to Nādir Shāh. Trusting to the fancied inaccessibility of his position, Malik Dinār returned a defiant answer, whereupon a General named Mahamad Ali, proceeded to call him to account. The result was that Malik Dinār was forced to submit. He was not, however, deprived of authority, but was confirmed in the government of Kej on consenting to hold it as a Persian vassal. He remained in power for several years, but his fall was eventually compassed by his enemies, the Bolēdis, who invoked the aid of the now-powerful Nasir Khān. The latter, nothing loth, assembled a force

which he led against Kej. Malik Dinār held out in the *Miri*, or capitol, but being enticed by stratagem into the enemy's camp, was put to death by a Bolēdi Chief, in accordance with the time-honored custom of the country. His son, Shāh Umar, continued to resist, but was at length compelled to submit to Nasir Khān. The terms of a treaty between the Kalāt Khān and the Gichkis were then agreed on, which remains in force up to the present time.

The Gichkis were not disturbed in their actual possessions, but were suffered to enjoy them on condition that half the revenues of the districts they held were to be paid over to the agent or nāib of the Khān, appointed to reside at Kej. Whether the latter was to administer the government is not apparent, and probably it was not contemplated that he should interfere much in local matters; it is more likely that the Gichkis were to be left as governors on condition of paying homage to the Khān. On the death of Nasir Khān, the Gichkis took advantage of troubles at Kalāt to revolt and shake off the yoke. They were again reduced to obedience by Mihrāb Khān, in 1831, since when no serious disturbances have occurred affecting the Khān's supremacy. This is in great measure to be attributed to the tact and energy of the present Nāib, Mir Fakir Mahamad, who has allied himself by marriage with the Gichki family.

Whilst Eastern Makrān was being brought under the sway of Kalāt, the western divisions were gradually falling to the share of Persia. In accordance with the customary policy, neither Persian officers nor troops were located in the subdued districts so long as their Chiefs satisfied the demands of the conquerors; and thus it comes that Geh, Kasar Kand and Bāho-Dast-Yāri are under charge of the Gichki Chief Mir Abdulla, who is Nāib on the part of Persia, but subordinate to Ibrahim Khān, the Persian Governor of Banpūr.

The Gichkis have intermarried much with the Bōlēdis (q. v.), but seldom form alliances with inferior tribes. With the appearance of this family in Makrān is associated the spread of the peculiar form of religion called Zikar-ism, and Malik Dinār was an active propagandist of its doctrines.

The Gichkis are said to retain the Sikh prejudice against cutting the hair. At interments they surround the common bedstead on which the corpse is borne to the grave with a red silk cloth, which is divided between the priest and the grave-digger. (*Mason—Ross—Hāji Abdul Nabi*).

GIDAR.—Lat. Long. Elev. 4,780 feet.

A village in Jālawān, Bilōchistān, 16 miles south-south-west of Sohrāb, occupied by Rōdani Brāhūis. One portion of the village is situated on a low rocky ridge and contains 50 houses, of which 30 (in 1841) were habitable but not inhabited, as the people preferred the gedāns (black tents) except in very cold weather. The other half of Gidar stands a quarter of a mile off to the south-west, at the base of a detached portion of the same ridge. It is surrounded by a wall, and has a small tower on the top of the rock, which is about 100 feet high. There are 40 houses in it, and two Hindū shops.

There is an excellent stream of water here, and Robertson in 1841 reported that quantities of grain were taken northwards from the Dasht-i-mat west of the village.

Cook, in 1860, on the other hand, reports "little or no cultivation around." (*Hāji Abdul Nabi—Robertson—Cook*.)

GIR—GOR

- GIRĀNI**—Lat. Long. Elev. about 6,600 feet.
 A valley in the province of Sārawān, Bilōchistān, situated south of the Mangachar valley, and distant about eight miles from Kalāt. A low broken range separates it, on the east, from the northern prolongation of the Kalāt valley, whilst, on the west, a range of considerable height divides it from the valley of Ziārat. It contains a beautifully clear stream of water some 8 or 10 feet broad and two deep, which, flowing across it, enters a gorge in the western hills, and is probably expended in irrigating the Ziārat valley. Its banks are fringed with weeping willows, labiate plants, and many English herbs and plants, such as the dock, plantain, mallow, &c. The stream contains great numbers of fresh-water crabs and a few leeches. It turns several flour mills. Hares abound in the valley northward, and large flocks of blue pigeons haunt the karēzes.—(*Cook.*)
- GIRĀNI**—Lat. Long. Elev. about 6,600 feet.
 A small mud-built village in the valley of the same name, surrounded by some cultivated ground, whilst the rest of the valley is stony and rough.
 The inhabitants are few.
- GIRĀN RĒG**—Lat. Long. Elev.
 A halting-place in the Kōhistān of Bilōchistān, between Banpūr and Nurmān Shāhar.—(*Hāji Abbul Nabi.*)
- GIZKŌK**—Lat. Long. Elev.
 A halting-place in the Persian district of Banpūr in the Kōhistān of Bilōchistān, between Banpūr town and Esfaka, 13 miles from the former and 27 from the latter. There is no village here. The water is brackish. Numerous flocks amongst the adjacent sand hills.—(*Grant.*)
- GŌARĀNI**—Lat. Long. Elev.
 A halting-place in Bilōch Makrān, nine and half miles west of Pasni and 19 miles east of Kūnbi. It lies on sandy and alluvial soil, caked with sea shells, and nearly surrounded by low sand hills, four miles from the sea. Rain-water collected in hollows and, failing this, water is procurable by digging a well at 3 or 4 feet. Forage and fodder sufficient for a small party; wood scarce.—(*Goldsmid.*)
- GŌGĪRDI**—
 A hill in Persian Makrān between Sūrāg and the sea. Its name signifies "Sulphury" in Persian.—(*Ross.*)
- GOKDĀN**—Lat. Long. Elev.
 A village in the Kej district of Bilōch Makrān.—(*Hāji Abdul Nabi.*)
- GŌLIK**—Lat. Long. Elev.
 A hill to the east of the Sohrāb valley, Jālawān, Bilōchistān.—(*Robertson.*)
- GŌLKART**—Lat. Long. Elev.
 A place in Bilōch Makrān, situated near Karghari (between the Tālar hills and the sea), where sulphur is procurable in abundance.—(*Goldsmid.*)
- GOMĀZI**—Lat. Long. Elev.
 A village in the Tump district of Bilōch Makrān.—(*Hāji Abdul Nabi.*)
- GORĀB**—Lat. Long. Elev.
 A small detached rock in western continuation of the sea front of Rās Kucheri, Maritime Las, Bilōchistān.—(*Goldsmid.*)
- GŌRAD**—
 See Tōsak and Gōrad.

GOR—GRE

- GÖRAD**—Lat. Long.
 A wide river in Bilöch Makrān, rising in the Tōsak and Görad range, and falling into the sea some twelve miles east of Ormara. In the month of January, Goldsmid found the east side of the river a swamp, but four feet of water in the opposite one. At high tide it is not fordable at its mouth.—(*Goldsmid.*)
- GÖRANGATI**—Lat. Long. Elev. 2,000 feet.
 A fine plateau in Las, Bilöchistān, in the Tōsak and Görak hills. It is situated north-west of the Hingör river at Hariān.—(*Goldsmid.*)
- GORDOR**—Lat. Long. Elev.
 A village and fort in the Gēh district of Persian Makrān, between Paib and Esfaka, six miles from the former and nine from the latter.—(*Grant.*)
- GORDIM (RĀS)**—Lat. Long. Elev.
 A promontory on the Persian Makrān coast to the east of Tunk and south of Kīr. There is a muddy creek here, which has at most times of the year to be avoided on going from Jashk to Gwādar, by turning off to the north from Tunk.—(*Ross.*)
- GORMKON (?)**—Lat. Long. Elev.
 The fifth in importance amongst the villages of the Panjgūr district, Bilöch Makrān.—(*Hāji Abdul Nabi.*)
- GÖT-I-USMĀN**—Lat. Long. Elev.
 A village in Las, Bilöchistān, situated two miles to the south-west of the capital of the province. In 1841 it had two wells, four *banias'* shops and 50 houses, and was inhabited by the Lāmri tribes of Gadūr, hence the village is also called Gadūr.—(*Robertson.*)
- GRAMKAN**—Lat. Long. Elev.
 One of the principal forts in the Panjgūr district of Bilöch Makrān.—(*Ross.*)
- GRESHA OR GRĀISHAR**—Lat. Long. Elev.
 A valley in the province of Jālawān, Bilöchistān, south-west of Nal, on the confines of Makrān. Sir Henry Green describes it as a strip of country scantily supplied with water, and totally dependant on rain for cultivation. He suggests that the name may be a corruption of Gedrosia, the ancient name of Makrān, and that its inhabitants, the Sākis and Sajitis, are the descendants of the Scythians who accompanied Alexander and settled in Makrān, or of the Scythians who, about the beginning of the Christian era, dispossessed the Greeks of the countries bordering on the Indus. The following is Dr. Cook's account, *in extenso*, of the valley of Gresha, through which he marched from Tēghāb in March 1860 :—
- “ Marched to Greisher, 13 miles, general direction south-west. Crossing
 “ the river, we passed through a thick jow jungle for some miles, and then
 “ came out on the open valley ; here perfectly flat and sandy.
 “ The Shah Sehan mountain lay on our left, and the valley was bounded
 “ on the right by a range running north-north-east, at a distance of about
 “ twelve miles. This range was low, and exhibited many colours. Dark
 “ purple trap rock, and a bright white mass here and there, diversified the
 “ usual brown colour of the limestone.
 “ It probably had a similar composition to the Nal range : dip west.
 “ We came on an encampment of Brahocees, very picturesquely situated
 “ in a glade of the jungle, and surrounded by their donkeys, cattle and sheep.
 “ The tents are composed of a dark woollen material stretched over a

GUG—GUR

“ semi-circular framework, and the whole looked exceedingly like a gipsy
 “ encampment in an English wood. There were patches of cultivation here
 “ and there throughout the valley, and in one spot the ground was as level
 “ as a billiard board, and of much the same colour, being thickly covered
 “ with a little wild succulent plant having a flavour of mustard oil. This
 “ plant must have covered many square miles of ground; cattle would
 “ not touch it.

“ In the centre of the valley, about 2 miles distant from the line of
 “ march, was a fort, built on a mound raised about 20 feet above the
 “ level of the ground. It was uninhabited and falling into decay. Near
 “ it was a well containing water, and close by; a dozen graves. Under the
 “ high range eastward was another fort similar to the last, which appeared
 “ to be also uninhabited.

“ These forts belong to the Chiefs of the Sagetees, a tribe which numbers
 “ about 700 men, and who are evidently a portion of the force that came
 “ down from the north with Alexander. The chief family of the tribe
 “ are Sakees, distinctly of Scythian origin. (The Sakæ still exist on the
 “ borders of the Caspian.)

“ There is no village at Greisher, and but a small supply of water in two
 “ wells. In one of these it is bad, and the other is 80 feet deep. There
 “ is some cultivated kushka-wah land near, but the country is very thinly
 “ inhabited from the want of water.

“ A low and broken range of hills lies on the westward. It is composed
 “ of blue limestone, obscurely nummulitic, and containing much coral.
 “ It blew a violent dust-storm all day. Height above the sea, 4,100
 “ feet.

“ We have been gradually rising since leaving Khozdar. It is said that
 “ snow falls in the valley here. The corn is not so far advanced as at
 “ Khozdar.—(*Robertson.—Green.—Cook.*)

GUGŪ—Lat. Long. Elev.

A village in Kachi, Bilōchistān, on the road from Shāhpūr to Lāhri,
 8 miles north-west of the latter place. (*Thornton.*)

GUJARS—

A tribe of inferior consideration occupying the skirt of the Malān hills on
 the coast of Bilōch Makrān. (*Masson.*)

GULAMĀN (JŌ-I)—Lat. Long. Elev.

One of the five canals which irrigate the land immediately around Kalāt,
 Bilōchistān. (*Robertson.*)

GULZAES—

A section of the Brāhūis. (*Pottinger.*)

GUNĀRI—Lat. Long. Elev.

A village in Kachi, Bilōchistān, at the foot of the Mari and Bugti hills.
 (*Masson.*)

GUNGAHS—

A tribe of Lūmrīs of Las, Bilōchistān. The Gūngahs dispossessed the
 Rūnjah tribe of the sovereignty of Las, but were in the middle of the
 17th century, in their turn, forced to submit to the Jamhūts.

The two last rulers furnished by this tribe were Jām Dinār and Jām
 Ibrāhīm. (*Masson.*)

Vide *Lūmrīs.*

GŪRCHĀNIS—

A Bilōch tribe on the Dēra Ghāzi Khān frontier.

(*Vide Part 2.*)

GUR—GWA

- GURĀB SING**—Lat. Long. Elev.
 A rock off the Bilōch Makrān coast. Half a mile from land, and according to Thornton, in latitude 25°14', longitude 65°36'. (*Thornton.*)
- GURĪAM**—Lat. Long. Elev.
 One of the villages of the Gēh district, Persian Makrān. (*Hāji Abdul Nabi.*)
- GURGANĀNIS**—
 A Brāhūi tribe deriving its name from the Persian word 'Gurg' a wolf, according to Pottinger, and capable of turning out 300 fighting men in 1810. Leech calls them Gurginadees and derives the appellation from Gurgin, the third son of his Brāhūi patriarch. (*Pottinger, Leech.*)
- GURGHINA**—Lat. Long. Elev.
 Gurghina is a dependency of the Sārawān province of Bilōchistān, and is situated in the hills east of the Khwōja Amrān range.
 Its hills are said to contain coal.
 Cultivation is effected by reservoirs of rain-water. Gurghina is bounded on the north by Kurdigap, on the south by Nīmarg. (*Masson.*)
- GURGŪT**—
 A village in the Sohrāb valley, south of Hājika, belonging to the Harqūi Brāhūis, and the residence of their Chief. In 1841 it had 4 gardens and 15 houses. (*Robertson.*)
- GŪRŪ**—Lat. Long. Elev.
 A village of Jālawān, Bilōchistān, on the road from Gandāva to Khōzdār, 15 miles from the latter place. (*Thornton.*)
- GŪRŪ**—Lat. Long. Elev.
 A small village in the Mustāng valley, Sārawān, Bilōchistān, situated to the south of the town of Mustāng. (*Cook.*)
- GŪRŪ BĒRAND**—Lat. Long. Elev.
 A Lak or Pass over the lesser Hāro range in Las, Bilōchistān, leading over the south-eastern extremity of the range, at a distance of about 4 miles from the sea, on the road between Sūnmīāni and the Hinglāj hill. (*Hart.*)
- GŪRŪ-CHELA**—Lat. Long. Elev.
 A place 6 miles to the north-west of Sūnmīāni, Las, Bilōchistān, distinguished by two earthen mounds, known as the tombs of Gūrū and Chela. Here a road turns off from the Hinglāj road towards Bēla, below a low range of sand-hills. (*Goldsmid.*)
- GŪRŪWĀNIS**—
 A tribe settled in Kachi, Bilōchistān, descended from the Hindūs who were formerly the lords of the Bilōchistān highlands, but were conquered by the Brāhūis. Although their progenitors embraced Islamism on the Brāhūi conquest, their name ("disciples of the Gūrū") still indicates their former creed. They are reputed to be a quiet, laborious set of men, more like the Lumris of Las, than the Bilōch mountaineers. (*Pottinger.*)
- GUSHĀNAK**—Lat. Long. Elev.
 A fortified village in the Kōlwa district of Bilōch Makrān, situated west and north of Chambar (which it much resembles) containing 200 or 300 inhabitants. Gushānak is the seat of Wali Mahamad, the Chief of the Mīrwāri Brāhūis. (*Masson, Ross.*)
- GWĀDAR**—Lat. 25°6'40"N., Long. 62°15'40"E., Elev.
 A sea-port on the Makrān coast, belonging (together with a sea-board of forty miles) to the Imām of Maskat. The territory of this port extends from

the Barambāb Khōr on the east to the cape of Pishkān on the west, and is bounded on the north by a range of hills about fourteen miles from the sea. Along their foot are situated some settlements of "Nigōr" Bilōches, this tract being known as Nigōr. The land is in general arable, and the scenery enlivened by groves of date trees. The inhabitants of Nigōr are exempt from taxation, but are supposed to be liable to body service, and to furnish camels to the Arab Governor on emergency.

Gwādar is the chief port of Makrān, and its sheltered bay affords good anchorage. The town stands on a sandy isthmus about $\frac{3}{4}$ of a mile in width at the foot of a promontory rising to a height of 400 feet, and jutting out like the head of a hammer. The streets are filthy and reek with the odour of fish, and of every form of preservative or the opposite. The Bilōches inhabit mat huts, but the richer classes have of late begun to build houses of a better description. In the centre of the town is a fort with a solidly built tower of masonry. Such a defence was, until late years, indispensable, on account of the frequency of Bilōch inroads.

The inhabitants number from 4,000 to 5,000, and amongst them are found Arabs, Hindūs, Khōjās, Mēds, Khorwahs, together with representatives of many tribes of the interior. There are also some hundreds of slaves.

The Arab inhabitants belong to the Biādhiāh section (q. v.). The following notice of Gwādar is by Colonel Goldsmid on the occasion of his visit to the port in 1862 :—

"At the end of May 1861, Major Henry Green, Political Agent at the Court of His Highness the Khān of Kelāt, touched at this port of Gwādar in the steamer *Hugh Lindsay*, and remained there for some hours.

"In his report to Government he describes the place as "situated in longitude 62°15'40"E. and in latitude 25°6'40"N., about 300 miles west of Kurrachee, and 400 miles east of Bunder Abbas.

"The harbour, or rather bay, is easy of entrance at any season, having no bar, and being protected from the south-west monsoon by a range of nearly perpendicular rocks between 300 and 400 feet high, running nearly east and west for a distance of $1\frac{1}{4}$ miles into the sea, thus forming a perfect breakwater against the swell caused by the south-west monsoon, and under the protection of which vessels drawing up to 18 feet water can anchor in 4 fathoms in perfect safety. Should the wind come from the south-east, a vessel has only to run round the head of Ras Nao, and anchor in 6 fathoms on the north-west side of this range. It may here be remarked that the south-west monsoon seldom blows home on this coast, but nevertheless causes a high and dangerous swell; the rise and fall of the tide is between 3 and 5 feet.

"The village of Gwādar is built at the foot of the range of rocks above-mentioned, which abruptly terminate at their western extremity; the whole extending only three miles. It is here met by a sandy beach. Outside the village are pitched the camel-hair tents of the migratory tribes of Bilōch, who come from the interior, bringing sheep, wool, carpets, and dates."

Major Green further says :—

"On ascending the range of hills, at foot of which the village is situated, I found on the summit a curious natural reservoir for water, of large extent, with a most scientifically constructed stone bund, for the purpose of preventing the water from escaping down the eastern side of the hills. Feeling convinced that it could not have been constructed by the present

inhabitants, I made enquiries, and was informed that it had been built in former days by Feringhees, by which I am led to suppose that the Portuguese were intended, and that in all probability, when they possessed Ormuz and other ports in the Persian Gulf, Gwādar was not neglected by them, either as a trading port, or as a harbour of refuge during bad weather.

“Several old tombs were also shewn me as having been built by the same people who constructed the bund.

“The reservoir on the hill spoken of by Major Green is well worth a visit. The stone bund is even now, to a certain height, in tolerable preservation, and if not removed by human hands, is likely to remain so for another century or more. It is about 100 yards in length, and joins two jutting portions of natural rock. On the side opposite to it, and at a distance of some 40 or 50 yards, is a white sand bund which would appear to be of more modern date; and there are also on the inner side of the bund the remains of a stone wall similar to the other.

“These remains extend, however, to no great length, and it is only the uniformity in build and material, combined with the position, which warrants the belief that it once formed a full face to the tank, corresponding with the erection still extant.

“Supposing this to have been the case, the real reservoir is no longer in the intermediate space intended for the reception of water. It is in a depression on the further side of the bund. The place is a great resort for the Mēd and Bilōch women, who come up to bathe and wash there. The stone used for the old building is hard sandstone, and the whole is solid and well put together.

“But there is a higher and steeper ascent to be made on the same range of hills which repays the exertion. Above the pale perpendicular cliff which immediately overlooks the town, and is known as the “Battel,” is a long flat strip of rocky land, narrow and inaccessible at the eastern extremity, but widening, opening out, and easily attained to the west. At the narrowest point of the neck is thrown up, facing to the westward, a loose but regularly constructed stone parapet wall of about 6 feet in height from the ground. Six embrasures for guns were counted at an intermediate elevation.

“Nearly at right angles from the southern corner, a second but lower wall runs to the westward with a front to the south. This wall overhangs a precipitous ascent, and is broken through in the centre by a ravine of some 20 feet in breadth.

“A few stones, carefully piled up around the border of this cleft, appear to have been intended to reconnect the disrupted structure. From the outer, or parapet, wall guarding the western approach, to the extreme edge of the cliff on the town side, a space of, it may be, 200 yards is enclosed. On the east, as already stated, access is impossible. On the north it is little better. On the south it is rugged, difficult, and withal defended in the more accessible portion. The foundation of a house or square watch-tower is still visible. It looks as though the place were intended to become a final stronghold in the day of emergency.”

GWAJAK—

Vide Gwarjak.

GWANDI NIGÖR—Lat.

Long.

Elev.

Some hills in Bilōch Makrān, situated between the Kundi Shōr and Chalāni hills, to sea-ward of the Tālar range. (*Goldsmid.*)

GWA

GWANDI NIGÖR—Lat. Long. Elev.

An "Äbädi" or settlement in Bilöch (or perhaps Arabian) Makrān, on the inland side of the hills of the same name. (*Goldsmid.*)

GWARANIS—

A section of the Brähüis. (*Pottinger.*)

GWARJAK—Lat. Long. Elev.

A fortress of repute for strength in the Mushki valley, Jälawan, Bilöchistān, belonging to Azād Khān of Khāran. Mohim Khān, Nushir-wāni, resisted Mihrāb Khān, the ruler of Kalāt, in this fortress in 1831, and the siege was raised by Kandahār interference.

Cook (who calls the place Gwujjuck) makes it 11 miles from Gajar, and describes it as follows (1860):

"It is built on a projecting mass of rock about 80 feet high, and is esteemed impregnable. It has repeatedly been besieged without success.

" * * * * *

"The river runs under the walls, and is bounded on the opposite side by a date grove. The surrounding portion of the valley is well cultivated.

"A village lies beneath the fort, but is now deserted. (*Masson—Cook.*)

GWARPUSHT—Lat. Long. Elev.

A small village with springs and palm-trees, 8 miles south-east of the town of Banpūr in the Kōhistān of Bilöchistān. (*Grant.*)

GWASH—Lat. Long. Elev.

A village in the Sarhad district of Persian Bilöchistān, and said by Hāji Abdul Nabi to be the principal one. There is a fort here 200 paces in circumference. (*Hāji Abdul Nabi.*)

GWAT—

Vide Gat.

GWATAR (BAY OF)—Lat. Long.

A bay on the Makrān coast, receiving the waters of the Dasht and Bāho rivers.

From about the centre of this bay, the eastern boundary line of the Persian possessions in Bilöchistān is supposed to start on its erratic northern course.

The bay affords good anchorage. (*Ross.*)

GWATAR—Lat. Long. Elev.

A sea port on the coast of Persian Makrān, situated in the north-west corner of a bay of the same name, hidden to the south-west by the rocky projections which separate it from the beach behind Cape Farsa. It is a poor village of about 70 mat houses and 250 inhabitants. Belonging to Bāhō, it is under the immediate rule of Mahamad Ali Jadgāl, Chief of that district, but is, of course, a Persian dependency, and part of its revenue goes to the Bilöch Persian representative at Gēh.

The revenue was farmed in 1864 for Rs. 400 per annum, but there was then scarcely a bania in the town, nor a shop or store-house. The fisheries may therefore be considered the only true source of the paltry revenue. The inhabitants are Mēds, Durzādas and Rāisis.

When Colonel Goldsmid visited Gwatar early in 1864, he was assured that until then, never within the memory of man, had Persian claims been urged on Bāho.

On remarking to his host, the farmer of the revenue: "You pay Rs. 400, as farmer, whether the Gujjur [*i. e.* *Kajar, i. e.* *Persian*] comes or not; of what consequence then is it to whom it is given by Mahamad

GWA—HAD

“Ali?” The reply was to the effect that this was Mahamed Ali's own legitimate revenue; but having to give up his right to the “Gujjurs,” he allowed his Bilōches to make up his losses for him by unlawful means. They were therefore victims to this kind of robbery. Colonel Goldsmid thought it not improbable that the whole village would shift to Gwādar.—
(*Goldsmid—Ross.*)

GWAZAN—Lat. Long. Elev.

A place mentioned by Hāji Abdul Nabi as being situated between Kej in Bilōch Makrān and Sib in Persian Bilōchistān.

GWETTUR—

Vide Gwatar.

H

HAB (River)—Lat. Long. Elev.

A small stream rising in the southern end of the Hāla range, and reaching the sea on the north-western side of Cape Mouze (Kās Mowāri). It forms the boundary between Sind and Las for some miles. Masson says: “Pursuing a rocky course, it winds through a thankless and neutral soil, over which range wild Lūmrīs, whose property is in their flocks of goats.”

Dr. Winchester says this river has a course of only 14½ miles, and is not a running stream unless after heavy rain, consisting at other times of merely detached pools, abounding with fish and alligators. By “course” it is to be presumed that Winchester intends “course through the plains,” as from its rise in the hills it has assuredly a very much greater length.

Colonel Goldsmid, who crossed the Hab river on his way from Karāchi to Sunmiāni in December 1861, says:

“The passage of the river, though wide and always filled with water, is attended with no difficulty. The fords should, however, be ascertained, as there occur patches of quick-sand. The depth of the river at this (the “dry” season, before the January rain, averages about 3 feet.”—(*Pottinger—Winchester—Masson—Goldsmid.*)

HAB (Hill) Lat. Long. Elev.

The south-western-most hill of the Hāro range in Bilōch Makrān, its southern base washed by the sea.

This hill is (evidently by a mis-print) the “Upp” of Haine's chart.—
(*Goldsmid.*)

HABĪB-ULLA. Lat. Long. Elev.

A hamlet of ten houses and one well in the Dasht-i-Gōrān, Jālawān, Bilōchistān, situated at the southern end of the valley on the banks of the Rūd-i-khāni.—(*Robertson.*)

HADI. Lat. Long. Elev.

A place on the road between Sangal and Aghōr in Las Bēla, Bilōchistān. Here the scenery is striking and picturesque, and becomes more so as the pass is approached leading into the valley of Aghōr.

There is a well at Hadi.—(*Goldsmid.*)

HAFTAR.—Lat. Long. Elev.
 A town in the Persian district of Maidāni, Kōhistān of Bilōchistān. Pottinger in 1810 describes it as neat and well-built, and as containing 250 houses. It is situated amidst groves of palm trees, whence a great source of income results to the owners.

In Pottinger's time Shāh Mihrāb Khān, a Nārūi Bilōch of the Arbābi branch, was the paramount authority from Dizak to Bāsmān, and his brother Kāim Khān held Haftar under him.

It is probable that this village, amongst others, is still in Arbābi hands, the policy of Persia being to retain the former Bilōch rulers of the conquered districts, as far as practicable, in their position, making them responsible for the Persian share of revenue.—(*Pottinger.*)

HAFTŌLA.—

Vide Ashtola.

HĀGA JAMŌT.—Lat. Long. Elev.
 A place in Las, Bilōchistān, in the vicinity of which antimony and lead are said to be found.—(*De l'Hoste.*)

HĀJATĀBĀD.—Lat. Long. Elev.
 One of the villages in the Kej district, Bilōch Makrān.—(*Hāji Abdul Nabi.*)

HĀJIKA.—Lat. Long. Elev.
 The northernmost of the villages in the Sohrāb valley, Jālawān, Bilōchistān. It had thirty houses and two gardens in 1841.

It is supplied with water by a fine stream from the Taraki hills.—(*Robertson.*)

HĀJIKAŌR.—Lat. Long. Elev.
 A halting place in Bilōch Makrān, north-east of Panjgūr, and between the latter and Murādi Gwarjon on the road to Khārān.

Leech, translating Hāji Abdul Nabi's account, says: "Hadji Kaur, or 'Dragon's ravine,' so called from a dragon that infested it, until Malik Dewar, a famous Bilōch saint, whose tomb is at Washuk, converted it by his curse into stone just as it was retiring into its cave. A green-colored stone is still pointed out with awe and reverence by the Bilōches as the tip of the dragon's tail."

Of course, Hādji Kaur means the Hāji's, not the Dragon's ravine, and the error must be a clerical one.

In the ravine were pools of water in October, and as there is no water at the next halting place (nameless) towards Panj Gūr, water bags have to be filled here. The mat flag is plentiful in the "Kaur."—(*Hāji Abdul Nabi.*)

HĀJI-JŌK.—Lat. Long. Elev.
 A small village in Kachi, Bilōchistān, 18 miles south of Bāgh. It is inhabited by Jāts. Water from wells. (*Leech.*)

HĀJI-KA-SHAHAR.—Lat. Long. Elev.
 A village in Kachi, Bilōchistān, situated on the right bank of the Nāri, 16 miles due north from Bāgh. It is walled. The permanent inhabitants are Jāts and Hindūs. The Brāhūis take up their residence here and in the neighbourhood during the winter, living principally in tumāns, and going to the bazār for supplies. The bazār at Hāji-ka-Shahar is well supplied, but, being on the high road for kāfilahs, it has principally a transit trade.

HAL

According to Masson, this village is in the holding of the Shērwanī Brahūis, whose summer residence is in the Shāl and Mastūng districts. (*Pottinger—Postans—Masson.*)

HAL—Lat. Long. Elev.
 A village in the Parād district, Persian Makrān. (*Hāji Abdul Nabi.*)
 HALA (OR BRĀHŪIK RANGE)—Lat. Long. Elev.

The great mountain system of Bilōchistān, extending from its secondary root, the Sulimān, by the curved Būgti and Mari chain to the north of Shāl, and thence in a generally south-south-west direction towards the Indian Ocean, which it reaches at Rās Mawāri (Cape Monze) *i. e.*, from about north latitude 30° 30' to 24° 46'. In breadth it extends, in the north, from the plains of Kachi to Nūshki on the borders of the Sīstān desert; in the centre, to the Persian mountain system; whilst at its southern extremity it is only a few miles across. The height of this elevated region varies in a similar manner. The greatest altitude of its 'floor' is at Kalāt (about 7,000 feet,) where the climate is European; southward it decreases rapidly until, in the province of Las, it is but a trifling degree greater than that of Sind. It decreases also northward, the height of Shāl being 5,900 feet or thereabouts.

This system is composed of a succession of mountain ranges, which, rising from the plains of Kachi and the Indus valley, tower one above the other in successive steps until, having gained their maximum, they subside in lesser and lesser ranges westward.

Their general direction is from north-north-east to south-south-west, and this uniformity of strike is wonderfully preserved throughout.

The mass is broken through at two points, *viz.*, by the Bolān Pass at its northern extremity, and by the Mūla Pass near Gandāva. Here the ranges are twisted out of their original direction, and run towards the north-north-west. Through these two great channels the principal drainage of the country is effected, producing the Bolān and Mūla rivers.

The highest portion of the system is the range bounding the Shāl valley on the north. This is called the Takatū (q. v.), and among its peaks towers the loftiest mountain in Bilōchistān, the Chihiltan, which is estimated to rise to the height of from 11,000 to 12,000 feet.

Lying in the bosom of the mountains are numerous valleys and plains. They have, naturally, a like direction to the ranges between which they lie, and vary in height according to their position, so that almost any desired temperature and climate may be obtained, from the sub-tropical of Sind to the temperate of Kalāt.

The highest ranges are clothed with juniper-trees, which yield excellent firewood and durable timber. They are inhabited by foxes, jackals, hyenas, wolves and panthers. In winter the wolves become so ravenous and bold, that they descend into the valleys and attack the flocks, killing goats, sheep, close to human habitations.

Pottinger, who traces the system upwards from the south, gives the following very lucid description of it:—

"It springs abruptly to a conspicuous height and grandeur out of the sea at Cape Mowaree (Monze) in north latitude 25°, east longitude 66° 58', whence it assumes a north-easterly direction for 90 miles; it there projects a ridge east-by-north, the base of which is washed by the river Indus at the fort of Sehwan; however, this is so secondary in size that it only

“deserves notice as being the most easterly point of the whole. From the separation of this arm, in latitude $25^{\circ} 45'$ to that of 30° , the primitive body runs due north, now marking the western limits of Sinde, Kutch Gundava, and a part of Seeweestan : as it formerly did that of Hindoostan ; it thence once more regains its original inclination to the north-east, and decreases in magnitude and elevation so rapidly, that in the course of 40 miles it sinks to a level with the hills inhabited by the Kaukers and other Affghan tribes, with which it becomes incorporated.

“Were I to extend my inquiry farther in this quarter, or had I begun this examination of the Brahoock mountains from the upland regions to which I have followed them, I hope with sufficient explicitness, instead of the coast, it is evident that, in either cases it would be necessary to investigate the origin of the hills with which they unite ; but, as doing so would induce a lengthened dissertation totally irrelative to the geography of Bilōchistān, for that and other reasons, I purposely avoid interfering with the subject.

“To the westward, the Brahoock mountains are far more complicated. At their emergence from the ocean, their breadth does not amount to 30 miles from the base at one side to the other ; an extent strikingly diminutive with their comparative loftiness, but, from the latitude of twenty-five degrees and a half, they progressively sweep round to north, north-north-west, north-west, and west-north-west, expanding over several degrees of longitude, and sending forth many collateral piles, all inferior to the original, some of which pass west the whole length of Bilōchistān, and conjoin with the mountains of Persia, others elongate southerly till they touch the sea, or come within a few miles of it, and then either take the inclination of the coast, or subside in the low and barren plains in its vicinity, while the main body, or rather its western face, stretches away north-west-by-north to the twenty-eighth degree of north latitude, where it meets the south-eastern corner of the sandy desert, about the sixty-fourth degree of east longitude : thence it inclines with a northern aspect between the north-east and north points of the compass to Nooshky, in latitude 30° north, from which place it runs more easterly, till at length it gradually sinks, like the eastern front, to a size of equality with the Affghan hills, and can no longer be treated as a distinct series.

“Among these hills, however, there are, in this quarter, interspersed numerous towering ridges, generally coming from the north-eastward, and terminating, on the edge of the desert, between the sixty-sixth and seventh degrees of longitude. And it is not at all improbable, but the Brahoock range, the extreme limits of which I have now defined, might have been traced to a coalition with them, and correctly denominated an enlargement of a southern branch of that enormous pile, known by the name of the Hindoo Koosh, or Indian Caucasus, whence the Hazaruh or Paropamisan range has its origin, and extends westerly to the borders of the Caspian Sea. A branch of it is also called Kohē Sooleemaneē, or the mountains of Solomon, from a celebrated peak called the Tukhte Sooleman, that constitutes its most elevated point.”

The Hāla and Sulimān ranges are connected by the Mari and Bugti hills, a large off-set extending eastward from about north latitude $29^{\circ} 30'$ and joining the Sulimāns in the neighbourhood of Harand Dajil. (*Pottinger—Thornton—Cook, &c.*)

HAL

HALĀCHI—Lat. Long. Elev.

A village of Bilōchistān, situated in the Mūla Pass, near the left bank of the Mūla River, in a tract which, though mountainous, is capable of yielding a moderate portion of supplies. (*Thornton.*)

HALĀDAS—

According to Masson, a section of the Brāhūis of small consideration, and essentially of pastoral habits, dwelling in the Jāo district of Bilōch Makrān. (*Masson.*)

HALAKZĀES—

A tribe of Bilōches in the Khārān district, Persian Bilōchistān. (*Hāji Abdul Nabi.*)

HALK-I-KHĀNA—Lat. Long. Elev.

A hamlet on the Persian Makrān coast, consisting of mat huts under date-trees. It is situated between Gabreg and Surag. (*Hāji Abdul Nabi.*)

HALWAI—Lat. Long. Elev.

A hill range in the valley of Khōzdār, Jālawān, Bilōchistān, being the most elevated of the hills bounding the northern portion of the valley. Dr. Cook estimates its height at 3,000 feet, and gives the following geological description of a section of the range (*Cook.*):—

A section of the range (Hulwace) bounding the valley on the north-east, gave as follows, from above downwards:—

1st.—Bluish-grey limestone, dotted with minute black specs; 20 feet, and no fossils.

2nd.—Hard subcrystalline silicious nummulitic limestone, resembling that seen at Baghwana; stratum massive, undivided, and thick; nummulites small, and the rock so hard that they cannot be easily made out. I think I also distinguished operculina, orbitolitis, and alveolina: thickness 8 feet.

3rd.—A purple coloured limestone spotted with yellow argillaceous spots; no fossils; 10 to 15 feet.

4th.—Reddish or chocolate coloured, argillaceous limestone, showing a tendency to spit up into spindle-shaped fragments, 40 feet.

5th.—A second stratum of nummulitic limestone resembling the first, passing downwards into a dark subcrystalline limestone, with no visible fossils. These five strata formed a low hill that lay along the flank of the range; their inner and lower strata overlay conformably, the strata forming the mass of the mountain, which was made up of—

6th.—Red and white limestone with slabs of chert.

An enormous cleft or gorge, runs some 400 yards into the side of the mountain, and is about 40 or 50 yards broad, terminating in a *cul de sac* at the end. It gives an excellent section of great depth. The red and white limestone passed into a bluish compact limestone, this into a dark subcrystalline rock, and lastly into a purple, shaly limestone variegated with yellowish stains. The entire thickness of these strata must have amounted to 1,000 feet, yet they retained the same fine-grained compact character throughout, and I could find no trace of any fossil. The dip on this side the mountain is west, but the strata on the opposite side dip in the opposite direction, and thus show a well-defined anticlinal axis.* The mountain

* This is a very frequent form of the mountains about Khōzdar, viz., the dip in two directions, or sometimes three, with an anticlinal axis. Khōzdar appears to be the focus where the ranges from the north stop, and those from the south commence.

HAM—HAS

behind it has a similar conformation. Very deep ravines cut up the base of the mountain and run out into the valley showing that the bed of the valley for some four or five miles is formed of a talus of the debris from the mountain sides. These narrow and deep ravines are inhabited by Brahoee families, whose presence is totally unseen and unsuspected until suddenly come upon in this manner.

HAMZA-ĀBĀD.—Lat. Long. Elev.
One of the villages in the Kej district, Bilōch Makrān. (*Haji Abdul Nabi*)

HANA.—Lat. Long. Elev.
A valley in Bilōchistān, situated to the east of the Shāl valley, and considered a portion of the Shāl district, the inhabitants, or the majority of them, being Kākars.

The water of this valley was bestowed by the great Nasīr Khān on his partizan Shāh Wali Khān, Vazīr of Ahmad Shāh, on the latter making over the Shāl district to the Kalāt Khan first mentioned.

The water is held to this day by Shāh Wali Khān's descendants. (*Leech—Masson—Cook*.)

HAR.—Lat. Long. Elev.
A village in the Kōlwah district of Bilōch Makrān, held by Shāhdād, Nushirwāni, and his son Bilōch Khān, given to plundering. *Ross*.

HARBŪI.

Vide Arbūi.

HARIĀN.—Lat. Long. Elev.
An encamping ground in Bilōch Makrān, situated in the bed of the Hingōr River, north of the Hinglāj Hill, and 15 miles from Aghōr.

It is on hard sand, amidst tamarisk and 'kandi' trees: water abundant and good from the river: fodder and grass procurable to a moderate extent. (*Goldsmid*.)

HARMĀLI KHŌR.—Lat. Long. Elev.
A salt-water inlet on the Bilōch Makrān coast, west of Ormāra, and communicating with the Kalamat creek. (*Goldsmid*.)

HĀRO.—Lat. Long. Elev.
A range of hills on the coast of Las, Bilōchistān, one of the maritime terminations of the great Hāla or Brāhūik system. The range has a south-westerly direction, and average from 1,500 to 2,000 feet in height. The Sūmīāni and Ormāra road passes the range between Phōr and Aghōr. (*Goldsmid*.)

HĀRŪNIS.

A Brāhūi tribe, capable in 1810 (according to Pottinger) of turning out 200 men.

They occupy (or a portion at least of the tribe) the Sobrāb valley in Jālawān, and in 1841 their Chief resided at Gurgut, and other Harūnis (of the Urnar section) at Jaralo, both villages of Sohrāb. (*Pottinger—Robertson*.)

HASAN-PIR-PARDĒSI.—Lat. Long. Elev. 2,998 feet.
An encamping-ground in Jālawān, Bilōchistān, situated on the banks of the Urnach River, 7½ miles from Bārān Lak.

The spot takes its name from a "Pir," who lies buried here; his grave is enclosed by a small wall of stones and covered in with leaves, so that it might be mistaken for a deserted hovel; at its entrance are hung offerings, such as camel bells and the tassels of saddle-bags. There is a direct path

from Gāito to this place across Kalagū hill, but it is not practicable for laden camels. (*Robertson.*)

HASANIS—

A section of the Brāhūis. (*Pottinger.*)

HAZĀR GANJĪ.—Lat. Long. Elev. 3192 feet.

A halting place in Jālawān, Bilōchistan. On the road between Nal and Urnāch, 9½ miles from the former.

The soil here is excellent, and there is good running water, coarse grass, and camel forage, all in abundance. (*Robertson.*)

HENJAM—

Doubtful.

Vide correspondence on the progress of Persia in Mekran, &c., 1869, p. 69.

HET.—Lat. Long. Elev.

A fine village with a fort in the Kasarkand district of Persian Makrān. It is situated on the road to Gēh, 4½ miles from Kasarkand. In 1809 it belonged to the Chief of Būg. (*Grant.*)

HĪCHAN.—Lat. Long. Elev.

A fine village in the Gēh district of Persian Makrān, and the limit of the Gēh dependencies towards Banpūr. It has a fort, is situated on the banks of a stream, and, in 1809, had about 2,000 inhabitants. Its lauds are well cultivated and watered. (*Grant—Hāji Abdul Nabi.*)

HIJBARIS.

A tribe of the K̄harān district, Persian Bilōchistan. Said by Hāji Abdul Nabi to have been (with the Dagāris) the original lords of the soil, and during his visit in 1838 to have been exempt from payment of the tithe of land and camel produce levied from the other inhabitants by Nūr Azād Khān. (*Hāji Abdul Nabi.*)

HINGLAJ (OR NĀNI)—Lat. Long. Elev. about 1,800 feet.

A hill in Bilōch Makrān, on the right (west) bank of the Hingōl river, a few miles from its mouth. To the east it presents a light-coloured scarp front, with a table-land on the summit.

The hill is celebrated as the site of one of the most ancient Hindū shrines existing; which is also sacred to Musalmāns. To the Hindūs it is the shrine of Parbati, Mata, or Kāli, (*Masson, Hāji Abdul Nabi, Pottinger*), and with Mahamadans it is sacred to Bibi Nāni, or "the lady grand-mother," who, as Masson suggests, may be identical with Nanaia, the goddess of the ancient Persians and Bactrians.

Describing the shrine, Hāji Abdul Nabi says:—

"It consists of a well, the water of which at times rises up with a bubbling noise, discoloured like that of a river fresh swollen from the rains, and carrying mud in suspension. The Hindū pilgrims, when this takes place, throw in suparee, cloves, cardamoms, and coconuts. Should there be a delay in the rising, the pilgrims, in the most abject manner, call on "Mata" to give them a sight of herself, exhorting each other to reveal their sins and inwardly repent. When the water rises, they *salam* with both hands joined, and throw in their offerings, which after some time on a second rise are brought back again, when they are collected and form ingredients of large cakes, which they bake near the spot. A large number of pilgrims come from Hindustan."

The following is the most recent account of the Nāni or Hinglāj, by Colonel Goldsmid, who visited it in 1861 :—

Quitting our route just beyond Aghōr, I proceeded with two guides up a narrow valley to the left, not many hundred yards up which we dismounted and left our cattle. A walk of about a mile up a not very steep incline brought us to the Assa Poora, a bed of a stream now dry, where visitors and pilgrims usually encamp. From this point we moved along the track of a stream distinctly bisecting the hill, and stopped half a mile further on our left to observe the place of sacrifice. The hollow in the hill, visible hence, was smeared with the blood of slaughtered animals offered to the goddess Kāli; the remaining space filled up with the red hieroglyphical signs of the "Tillook." From this place to the temple itself many of the stones under foot were stained with blood. There had been evidently a recent offering. It appears that a Mahamadan butcher is hired for the occasion: the pilgrims themselves not objecting to eat the flesh of the sacrifice." About a quarter of a mile higher up the hill is the great centre of attraction, quite surrounded by the mountain-crests, now gathered somewhat closely around.

The temple of Hinglāj boasts of no architectural magnificence or beauty. It is the sort of thing that an infantine taste for architecture would create out of wooden toy-bricks. But its appearance and site are in good scenic effect. The huge hills are not wanting in cavities and charms; and in a cavity to the left, as the traveller moves upwards, far deeper and more confined than the sacrifice hollow, is visible, surmounted by a long arch of pale sandstone, the so-called abode of the Mare or Nāni, the presiding goddess of the place. It is a low, castellated mud edifice, with a wooden door. A little beyond, but adjoining this building, is seen a flight of steps leading to a second similar cleft, but deeper and less artificial. Close by the entrance and amid the rocks, is a cheerful pool of water containing fish, by the margin of which a species of wild oleander grows to a considerable height. I believe this to be the "jaur" of Sind. We entered the building with curiosity, stooping to accomplish our purpose, but there was little or nothing within to attract attention. The room seemed rather intended for the bestowal of pilgrims' baggage than for any avowed religious object. But the second door to which the inner steps led was evidently but the threshold to the penetralia of the temple, and here we found the shrine of the goddess, the Maha-Mare or Nāni, the great-mother (or grand-mother). Two diminutive domes, one at the head and one at foot of a short, tomb-shaped mud erection, marked the chosen sanctum of this divinity of the Hindū mythology. A wooden rail had been set in front and at the sides. Some rods, steeped in Soondur dye, were placed near the wall at the back. These were intended for the use of pilgrims unprovided with the wand of office borne by their agwas or leaders. A large bunch of high feathers was on the opposite side. The shrine was on a kind of raised mud platform, perhaps three feet from the level. On either side was a door barely large enough to admit a middle-sized man creeping in on his hands and feet. The proper thing to do was to enter the door on the left, grovel along on the chest and stomach to a hollow in the rock where there was room to stand erect, and resume the creeping

position until egress was obtained by the door on the opposite side, thus completing a semi-circle. A practical illustration of the performance of this feat was afforded by one of our guides, and the moonshee followed his example. I did not find sufficient inducement to follow suit, besides which, had I failed, the fact of failure is attended with the imputation of being burdened with offences too weighty for removal, and the moral effect of such an exhibition would have been, to say the least, personally disagreeable.

HINGÖL (HINGÖR, OR AGHÖR)—Lat. Long. Elev.

A river of Bilōchistān, which, rising in the Mushki valley, Jalawān, flows as the Pāho Khōr, until its union with the Jāo Khōr, whence it runs down to the sea as the Hingōl, washing, in its course, the eastern base of the Hinglaj and Hab Hills. (*Ross.*)

HINGÖR—

Vide Hingöl.

HÖJA JAMÖTKA GÖT—

In Bilōchistān, near the northern frontier of Las, a village, or rather encampment, belonging to Höja Jamöt, a Chieftan of the Jamöt tribe. It consists of about forty huts, made of mats, and is capable of sending into the field about a hundred men armed with matchlocks. The heat here is so excessive in summer, that the people are then obliged to take refuge from it in the mountains to the north-east. Though an inconsiderable place, it has of late attracted attention, in consequence of its being ascertained that rich lodes of copper have been discovered in its vicinity. The ore which has been extracted and smelted in small quantities afforded a large percentage of metal, but further operations have been stopped by the Jam or ruler of Las, who threatened the Hindū adventurers that they should be buried alive if the works were renewed. The ores of antimony, lead, and silver are also reported to be abundant in the same vicinity. (*Thornton.*)

HOMARĀRIS—

According to Masson, a section of the Brūhūis, located in the Kōlwah district of Bilōch Makrān, and occupying Balōr. As, however, no other writer mentions this people, and as Balōr is a Kācdāi village, the fort being in the possession of the Nāib of *Ormāra*, it is more than probable that Masson's informant meant Omārāris, or people of *Ormāra* in a general sense.

HOMDĀN—Lat. Long. Elev.

A village in Persian Makrān, close to the sea-coast, situated on the left (east) bank of the Bandēvi water-course, and 18 miles east of Galeg.

There are two large banyan trees here. Forage scarce, also other supplies. Fowls and sheep (for a small party) procurable.

The village contains 70 or 80 Bilōch inhabitants. (*Ross.*)

HORAK—Lat. Long. Elev.

In Persian Makrān. Described by Hāji Abdul Nabi (Leech being his translator) as one of the "posts embedded in Jusk" (*Jashk*), whatever that may signify. (*Hāji Abdul Nabi.*)

HORMĀRA—Lat. Long. Elev.

Vide *Ormāra.*

HORMARIS,—

One of the 4 divisions of the Mæds, or maritime population of the Makrân coast. (*Masson.*)

HÖTS—

A Bilōch tribe widely spread over Central Makrân, the most numerous in the province, and held in high consideration. They usually hold themselves exempt from payment of taxes. They are found residing in Tump, Dasht Bāho, and Gêh. Split into many divisions, there is no acknowledged head of all. The Singalūs form an inferior branch of the tribe. (*Ross.*)

HÖTJO—Lat. Long. Elev.

A village in the Tump district of Bilōch Makrân. (*Hāji Abdul Nabi.*)

HÜKI (OR SILUKPŪRI)—Lat. Long. Elev.

An encamping ground in Lās, Bilōchistān, on the road between Sūnmiāni, and Ormāra, 24 miles east of Aghōr on the Hingōl river. Hūki is said to have been formerly the resort of wild hog, and to take its name from this animal, for which the Bilōchi word is "Hūk" (Persian خوک *Khūk*). Hindūs call the place Silukpūri. About a mile to the westward of Hūki is a group of the celebrated "Chāndra Gūps." (q. v.). (*Goldsmid.*)

HÜN—Lat. Long. Elev.

A hill range in Jālawān, Bilōchistān, passed on the right hand (west) in going from Khalbūt to Chutak. (*Robertson.*)

HUNAR-TURKI—Lat. Long. Elev.

Some hills in Jālawān, Bilōchistān, in which is situated the Bārān Lak (q. v.). (*Robertson.*)

I

IBRAHĪM BANNAS—Lat. Long. Elev.

A fort in Bilōch Makrân. On the road from Kej to Bēla, 100 miles east of the former town. (*Thornton.*)

ILTAZĀES—

Vide Eltazāes.

IOGIAN—Lat. Long. Elev.

A lofty hill in Bilōch Makrân, north-west of, and on the opposite bank of the Hingōl river from the Hinglāj hill. Between the Iogian and the Gerāi, lying to its south, runs the valley of Taranch, and the legend has it that a Jin, or Geni, used to stride across like the Colossus of Rhodes. (*Goldsmid.*)

IRI—

Vide Eri.

ISBŌDI—Lat. Long. Elev.

One of the mountains in the range bounding the Dasht-i-Gōrān, Jālawān, Bilōchistān, to the west. (*Robertson.*)

ISKĀRĀBĀD—Lat. Long. Elev.

A village in the Kej district of Bilōch Makrân.

ISMĀELĀNIS—

According to Leech, a Brāhūi tribe descended from Ismāel, second son of Imām Rambar. (*Leech.*)

- ISPANDAK**—Lat. Long. Elev.
 A village in the Jalk (?) district of Persian Bilōchistān, 10 *kos* south-south-east of Kalagān. It is pleasantly situated and well cultivated, and contains about 100 huts. (*Hājee Abdul Nabi.*)
- ISPI KAHAN**—Lat. Long. Elev.
 A place mentioned by Hāji Abdul Nābi as being on the road from Kej in Bilōch Makrān to Sib in the Persian district of the Kōhistān of Bilōchistān.
- ISPINGLI**—Lat. Long. Elev.
 A village in Sārawān, Bilōchistān, on the road from Kalāt to Bibi Nāni in the Bolān Pass, and 65 miles north-east of the first mentioned place. The road in this part of the route is level and good, and there is an abundant supply of water from wells. (*Thornton.*)
- ISPRINJI**—
 A place in the province of Sārawān, Bilōchistān (but whether in the Shāl or Mastāng district does not appear), exclusively occupied by the Bangul-zāe section of the Brāhūis. (*Vide*) (*Masson.*)
- ISPUKA**—Lat. Long. Elev.
 Mentioned by Hāji Abdul Nābi as one of the *former* feudal dependencies of Banpūr, Kohistān of Bilōchistān.
- ISAI**—Lat. Long. Elev.
 According to Hāji Abdul Nābi, the principal fort and village of the Pauj-gūr district, Bilōch Makrān. He says:—"The fort is 1,200 paces in circumference, its walls in some places are 10 yards high, in others 5, and in others a man can run up. There are 3 wells inside, said to be of the time of the Kaiganees kings, which are not used. It is a very old fort with a small one outside; to the west are the remains of a half-driven mining gallery. The ground on which the fort is built is of the stiff loam called "in Bilōchistān '*kurk*'". (*Hājee Abdul Nabi.*)
- ISTRAB**—Lat. Long. Elev.
 One of the mountains in the range bounding to the west the Dasht-i-Gōrān, Jālawān, Bilōchistān. (*Robertson.*)

J

- JABAL SHĀHŌ**—Lat. Long. Elev.
 A hill north north-west of Sūrāg, in Persian Makrān. (*Ross.*)
- JADGĀLS, JALGĀLS, OR ZADGĀLS**—
 A tribe of Makrān, immigrants from Sind and Las, and of undoubted Lūmri origin.
 Invited by Mīr Dostān of Bāho-Dastyāri to assist him in resisting aggression from Kej, this tribe eventually became strong enough to wrest the Government from the Bolēdis, and they hold the district of Bāho-Dastyāri to this day under the Persian Government. They are also settled (though not in authority) in the Kolānch district of Bilōch Makrān. Mīr Sobān was the Chief who succeeded in raising his tribe to supremacy in the land to which they had been called as auxiliaries or mercenaries.

The following is an extract from Grant's journal, dated 1st February 1809 :—

NIGŌR—"Mir Sobān lives here: territory from Jeoni to Choubar, and " about 40 miles inland, called Bawn Dust yāri, from two largest villages.

" Jadgal, 300 cavalry, 3,000 infantry, with sword and matchlock: " revenue about Rs. 6,000—tribe of great weight."

The word Jadgal is not really a specific term, but is used in Bilōchistan generally to distinguish a Sindi from a true Bilōch. It is suggested that the name may be connected in some manner with the word " Jāt"; a cognate tribe with the Lūmrīs of Sind and Lās. (*Grant—Masson—Goldsmid—Ross.*)

JĀFARI, (OR JĀPARI)—Lat. Long. Elev.
A tract of land in Bilōch Makrān, situated between Basōl and Karghari, near the coast. It is cultivated when there is sufficient rain. (*Goldsmid.*)

JĀGASŪR—Lat. Long. Elev.
A village in the valley of Zahri, Jālawān, Bilōchistan. (*Masson.*)

JĀGIN—Lat. Long. Elev.
A river in Persian Makrān, falling into the sea about 5 miles west of Gabreg. Not far from its mouth, on the road between Jashk and Gwādar, it is described as a considerable stream, unfordable after heavy rain, with high muddy banks, shrubs, and trees on either bank, and a belt of a mile cultivated. Black and grey partridges abound here. (*Grant—Ross.*)

JĀHĀDA (TAHĀDA IN THE MAP BY POSTANS—
Lat. Long. Elev.
A fort and village in Kachi, Bilōchistan, 4 miles from Chatar. Cultivation is abundant in this neighbourhood. (*Postans.*)

JĀIĀNIS—
A section of the Brāhūis, capable, in 1810, of turning out 60 fighting men. (*Pottinger.*)

JĀIKHŌS—
A section of the Brāhūis. (*Pottinger.*)

JĀKRAS—
A section of the Maghzi Bilōches. (*Pottinger.*)

JĀKRĀNIS—
A Bilōch tribe, classed by Pottinger as a section of the Maghzis. They were notorious robbers before the British annexation of Sind, and, with the Dumkis, used to spread terror throughout Kachi and Upper Sind. Vanquished by Sir Charles Napier, they were by him deported from Kachi in 1845, and settled, together with a minor section of the Dumkis, on fertile Government land near the southern edge of the Kasmūr desert.

The following are the sub-divisions of the Jakrānis :—

1. Sālivāni (the Chief).
2. Mājāni
3. Siapāz.
4. Suwanāni.
5. Sudkāni.
6. Sōlkāni.
7. Mōlkāni.
8. Karōr Kāni.
9. Dīr Kāni.

JAK—JAL

- JAKUKAN**,—Lat. Long. Elev.
 In Bilōchistān, mentioned by Hāji Abdul Nābi as being situated on the road from Kej to Sib. (*Hāji Abdul Nābi.*)
- JALĀI**—Lat. Long. Elev.
 In Bilōchistān. A place mentioned by Hāji Abdul Nābi as being situated on the road between Gēh and Baupūr. (*Hāji Abdul Nābi.*)
- JALĀI KHŌR**—Lat. Long. Elev.
 A stream on the coast of Bilōch Makrān, running into the Kharwal Khōr, east of Gwādar. (*Goldsmid.*)
- JALĀLAN**—Lat. Long. Elev.
 An inferior department of the province of Khārān, Bilōchistān, containing a good deal of arable land. (*Pottinger.*)
- JALĀLKHĀN**—Lat. Long. Elev.
 A town in Kachi, Bilōchistān, north-west of Bāgh. It is the chief town of the Kaihīris. (*Postans.*)
- JALĀNIS**—
 A section of the Maghzi Bilōches. (*Pottinger.*)
- JALAMBĀNIS**—
 A section of the Rind Bilōches, capable, in 1810, of turning out 800 fighting men. (*Pottinger.*)
- JĀLAWĀN**—Lat. Long. Elev.
 A province of Bilōchistān, bounded on the north by Sārawān, on the south by Las Bēla, on the east by Kachi and Sind, and on the west by Sārawān and Makrān. It lies between North-Latitude 26° and 29°, and East-Longitude 65° and 67° 30', and comprises the districts of Sohrāb, Zahri, Bāghwān, Khōzdār, Zīdī, Kappar, Wad, and Nal, together with the hills occupied by the Mingals, Bizanjūs, and Samalāris. Zahri is the principal district in this province, and is the residence of the Sardār of Jālawān.
 There are several streams, but none that can be dignified properly by the name of river in Jālawān ; the principal ones being the Mula, the Urnach, the Nal or Darak, and the head-waters of the Pūrālī.
 The physical character of this portion of Bilōchistān is extremely mountainous, only less so than the neighbouring province of Sārawān, and, with the exception of its valleys, it is very barren.
 The population is extremely sparse, but Masson surely under-estimates the number when he fixes it at 10,000 permanent inhabitants and 20,000 nomads, making a total of only 30,000 souls, or assuming the area to be about 20,000 square miles giving the proportion of 3 persons to every 2 square miles. The seasons here are, like those of Europe, divided into spring, summer, autumn and winter. The former is usually supposed to begin between the middle and end of February, and continues two months, or perhaps longer, this being entirely dependent on the forwardness or otherwise of the season. The summer lasts till the beginning of August, and the autumn then follows, until the cold, or a fall of snow, announces the arrival of winter. The latter portion of the year is consequently accounted much longer than any other by the natives, who, unaware that any unerring principle can be laid down to mark the commencement of the seasons, contend that they must depend entirely on the state of the weather, a mode of calculation that renders it a mere accident whether any two years correspond. The heat is at no time unpleasantly great, unless it may be for a few days at the close of summer ; but on the other hand, the cold is intense during the winter, and attended by a north-easterly

JAL

wind, that, blowing without intermission, and sometimes with extreme violence, not only throughout that season, but in the spring months, brings with it heavy falls of snow, sleet and rain; and it may be remarked as a thing rather unusual in Europe, that here the very hardest frosts are experienced during the height of these winds, which appear to be the only periodically prevailing ones in the province. The configuration of the province will be understood by the following table of heights from Kalāt to Gājar, *vid* Khozdār, and a nearly north and south chord of this are *vid* Gidar and Sohrāb. It will be seen that, with immaterial exceptions, the descent from Kalāt towards the southern extremity of Jālawān is very marked—

I.			II.				
			Feet.				Feet.
Kalāt	...	...	7,000	Kalāt	...	...	7,000
Pandarān	...	...	5,690	Rodinjo	...	...	6,580
Nogrāma	...	...	4,700	Sohrāb	...	...	5,770
Bāghwāna	...	...	4,400	Mat	...	...	5,330
Khozdār	...	...	3,300	Kalgali Pass	...	...	5,700
Nal	...	...	3,390	Taiāk	...	...	4,700
Tēghab	...	...	3,600	Jūri	...	...	3,900
Grēsha	...	...	4,170				
Nōkjō	...	...	3,380				
Gājar	...	...	2,960				

The inhabitants of Jālawān are pastoral, chiefly tending their innumerable flocks of sheep on the hill sides. They are generally very poor, and ignorant to a degree hardly to be believed. Knowing little of the value of money, they refuse to accept it, and will exchange a goat for a yard of the most common cloth. The Chief, residing at Zahri, as before stated, ranks as the second Noble in Bilōchistān, and his place is on the left of the Khān of Kalāt. The Jālawān standard is yellow, and is always borne after that of Sārawān. The province is subdivided amongst the innumerable Chiefs and clans into small estates held free of tax, on condition of furnishing a certain quota of men for military service when called on by the Khān.

Jālawān is remarkable for the Ghōrbastas or ancient masonry structures to be met with all over it (*vide* Bilōchistān). The following is Dr. Cook's summary of the geology of a portion of the province:—

SUMMARY OF THE GEOLOGY—

Nummulitic Series—

Forming the mountain ranges of the Herbooi and those extending eastward of the longitude of Kelat; consisting of compact white or reddish white limestone, containing nummulites, orbitolites, orbitosides, operculina assilina, alveolina (of large size), and fossils of the nummulitic series. Thickness unknown, probably more than 1,000 feet.

SUB-NUMMULITIC SERIES (UPPER CRETACEOUS?)—

Limestone strata, differing in character, compact, sub-crystalline, saccharoid, at times cretaceous; containing assilina, alveolina (small in size), occasionally orbitolina, and minute indistinct foraminifera, passing downward into colored argillaceous strata. Thickness from 200 to 500 feet.

LOWER CRETACEOUS(?)—

More or less compact, fine-grained red and white limestone, with slabs of flint or chert; the limestone generally containing fine microscopic specks, and the upper part or two massive strata of an excessively hard limestone abounding in orbitoides, orbitolina, and operculina. The lower strata becoming argillaceous, shaly, and containing (rarely) ammonites. Thickness 2,000 feet(?) Dark-blue fossiliferous underlying limestone, containing strata, yielding lead ore. Thickness 2,000 feet (?)

CLAY STATE THICKNESS, 2,500 FEET (?) AND GRANITE(?)—

First group, from above downward.—From Kelat to Nogramma, as we passed through the Herbooi mountains, we met with nothing but nummulitic limestone. The fossils then obtained have already been forwarded to Bombay, and the characteristics of this series have been given in a former report.

Second group.—The sub-nummulitic rock was met with on our road back, at Sohrab and Rodinjo. It underlies conformably the above. The argillaceous strata intervening between it and the fourth group vary much in thickness in various places.

At Rodinjo they formed low hills of considerable extent. In the valley of Mushka they were entirely absent, the upper compact strata of this group containing alveolina overlying conformably the red and white limestone.

Third group.—At Gwutt, in the valley of Nogramma we came upon the red and white compact limestone with flint slabs. As this formed a separate hill in the centre of the valley, the intervening strata mentioned above were wanting. This limestone belongs to the secondary period, but its position in this series is doubtful.

At Kelat it underlies the strata bearing orthoceratites, which would apparently place it below the cretaceous series. This, however, can only be determined when the real position of the Kelat strata is fixed. Its distribution is most extensive throughout the country. We met with it again at Baghwana forming hills 1,000 feet high, at Khozdar, 2,000 feet; and south-westward along the valley of Mushka, when it formed three separate hills (in the floor of the valley) from 300 to 600 feet high. Its lower strata at Khozdar passed into argillaceous beds in which I found an ammonite of the same species as one of those found at Kelat. The amount of flint (of a cherty nature) it contains varies. At one place I estimated the slabs to form one-sixth of the whole thickness.

Fourth group.—The above-mentioned limestone rests conformably at Nogramma, Khozdar, and Mushka on the dark-blue limestone containing fossils, rhynchonella, &c., with indistinct casts of univalves whose names I have not been able to determine. The position to be assigned to this must, of course, depend greatly on that given to the overlying rock.

Fifth group.—The valley of Mushka we found to be bounded to the westward by ranges composed of clayslate. Although this formed a separate series of mountains, and I did not actually find the blue limestone overlying it, yet there can be no doubt its position is inferior to that rock.

We have now only to consider the igneous rocks. The first place in which we met with the trap-rock was on the road from Ferozabad to Nal.

It consisted chiefly of serpentine (euphotide), forming low broken hills resulting from the eruption of traps. Accompanying it, were broken strata of metamorphic rock, white marble, &c., shewing that the trap had been intruded through and had broken up the overlying calcareous strata.

The next spot was at Nal. Here the trap consisted of various kinds of rock, serpentine, diorite, hornblende, &c. It was capped by a nummulitic limestone, the lower strata of which showed evidences of the action of heat.

From thence south-west to Gajer, we find the trap forming an important element in the constitution of whole ranges, and on our return route towards Kelat it was still met with; but north of Juri it had lost much of its serpentine and had become more dioritic and basaltic.

The village of Surmasing had been a point or centre of eruption. It struck me repeatedly on our march that the line of original intrusion was also the direction of subsequent outbreaks along the base of many ranges, as at Nokejo, Jibbery, Mutt, and Gidur there appeared to have been an eruption subsequent to that which had raised these ranges.

Of the plutonic (hypogene) rock, I have obtained no distinct evidence. That it does exist, however, near the mountains at Sekran, I have proof in the masses of granite rock found scattered there, and in the bed of the river which, flowing from thence, passes through the valley of Khozdar; perhaps a more extended search in those mountains would have detected it *in situ*.

The many points of resemblance between the geology of this part of Beloochistan and the geology of the south-east coast of Arabia, given by Mr. Carter, will be apparent to geologists.—(*Pottinger—Masson—Cook—Green—*)

JALBĀNIS—

A Bilōch tribe settled in Sind. Perhaps identical with the Jalumbānis—(q. v.). (*Postans.*)

JALK—Lat.

Long.

Elev.

A district in the province of Dizak, Persian Makrān, the chief place in which is a collection of 9 small forts and towers surrounded with cultivation, among which the fine "papo" date is conspicuous. The principal fort, which was once of some consequence, was destroyed by a detachment of Nādir Shāh's army. It has a ditch, and is 900 yards in circumference, its walls being 40 "gaz" in height. There are still to be seen some traces of the old Persian occupation in the shape of several domes ornamented with glass enamelling worked into figures. Jalk, of course, shared the fluctuating fortunes of Dizak, and is now again a possession of Persia. In Nādir Shāh's time a Persian force directed against Jalk perished in the desert. (*Vide Dizak.*) (*Hāji Abdul Nabi—Ross.*)

JAM—Lat.

Long.

Elev.

A district in Bilōchistān, situated in the hills between Sārāwān and Kachi, and belonging to the Bilōch tribe of Kuchik Rinds. (*Masson.*)

JAMAK—Lat.

Long.

Elev.

A halting-place in Jālawān, Bilōchistān, on the road between Bēla and Tūrkabar and 10 *kos* from the latter. There are no habitations except in the neighbouring hills, where there are shepherds of the Mingal section of Brāhūis. There is water here, and there are also some Kenhon trees. (*Hāji Abdul Nabi.*)

JAMĀLI—Lat. Long. Elev.

A small town in Persian Bilōchistān, 24 miles south-east of the Persian town of Bam. There is a brook close to the town, and an umbrageous grove of walnut trees.—(*Pottinger.*)

JAMĀLIS—

A poor and small clan of Bilōches, who are cultivators and shepherds at Rājhān, at the northern extremity of Upper Sind, and on the edge of the Barshuri desert. They have also villages in eastern Kachi. This tribe used in the old days to be always on good terms with the Dumkis, Jakrānis, and others who could not carry on their forages without the assistance of the wells kept by the Jamālis at Rājhān and other places. They used, under the Amir's government, to be tributary to the Haidarābād Kardār of Nāoshabra, and had the right of levying a toll on all kāfilahs and travellers passing the desert to Barshūri, as a sort of black-mail for protection afforded to them across that tract. There are four sub-divisions of the Jamālis, viz. :—

1. Randani.
2. Dasht.
3. Mundarāni.
4. Shirkānāni. (*Postans.*)

JAMĀLZĀES—

A section of the Brāhūis. (*Pottinger.*)

JAMBAH— Lat. Elev.

A place mentioned by Postans as situated to the west of Manyūti, Kachi, Bilōchistān, and as being inhabited by a portion of the Bilōch tribe of Amrānis. (*Postans.*)

JĀMHŪTS, OR JĀMŌTS—

The dominant tribe of the Lūmris of Las, Bilōchistān, *i. e.*, the tribe which furnishes the Jām or ruler of the province. There is nothing to show when this tribe gained the supremacy, but it must have been after the year 1046 of the Hejira, as a seal of Jām Ibrāhim of the Gungā tribe, bearing that date, is still shewn at Bēla. After dispossessing the Gungas, the Jāmhūts were in their turn overcome by the Būlfats; but after the rulership had remained with the latter for two generations, the Khān of Kalāt stepped in and reinstated the Jāmhūts, whence arose the connexion between Kalāt and Las. (*Masson.*)

JAMIDĀR—Lat. Long. Elev.

One of the villages of the Parād district, Persian Makrān. (*Hāji Abdul Nabi.*)

JAMŌTS—

Vide "Jāmhūts."

JANALO—Lat. Long. Elev.

A village in the Sohrāb valley, Jālawān, south of and near to Hajika. It had (in 1841) an aqueduct and ten houses, and was inhabited by some of the Umar Harūni tribe. (*Robertson.*)

JANDRĪR—Lat. Long. Elev.

A place in Kachi, Bilōchistān, between Dādar and Mitari; famous as the spot where Abdulla Khān, father of the great Nasir Khān, with 200 of his followers, was slain in opposing an army from Sind.

Nasir Khān, some years after this event, formed a garden here, called the Mir Bāgh. (*Masson.*)

JANG-I-KUSHTA—Lat. Long. Elev. 2150 feet.
 A halting-place in the Mūla pass, Bilōchistān, 12 miles from Nard and 1½ from Bent-i-jāh. (*Thornton.*)

JANGŌSH—
Vide. "Simin."

JĀO—Lat. Long. Elev.
 A valley of Bilōchistān, to the west of Las and east of Kōlwah, but, according to Ross, not to be included in Makrān. Through this valley, in a south-westerly direction, flows the Jāo Khōr. Well wooded, but without much cultivation, Jāo is chiefly rich in herds of buffaloes and camels and flocks of sheep and goats. The inhabitants are Bizanjūs and Mirwāris (Brāhūi).

From its situation Jāo is exempt from raids and troubles, and is, perhaps, the most quiet and peaceful spot to be found in the country.

At the south-eastern side is a fine lofty mountain called Darūn (q. v.), on the summit of which is a grove of date trees and some fertile land. The population is sparse and chiefly pastoral. Ancient artificial mounds are met with here, as in other parts of Bilōchistān, called dams, and many have distinctive names, as Saiad-dam, Lindro-dam, Katro-dam, &c. There is also the site of an ancient city, ascribed by tradition to Alexander the Great. Masson, suggests that it may have been the Alexandria founded by the conqueror among the Oritæ. (*Masson—Ross.*)

JĀO KHŌR—
Vide. "Hingōl."

JĀO LAK—Lat. Long. Elev.
 A pass in Bilōchistān, leading over the hills, separating Las from the valley of Jāo. (*Hāji Abdul Nabi*)

JARAK—Lat. Long. Elev.
 A small stream in Las, Bilōchistān, crossed in the Sunmiāni road, 5½ miles from the Bōcheri river, towards Utal. (*Robertson.*)

JARK Ū—Lat. Long. Elev.
 A mountain range to the east of the Shāl valley in Bilōchistān. (*Postans.*)

JARTALI—Lat. Long. Elev.
 A ravine in the province of Jālawān, Bilōchistān, on the right bank of the Parēchi river.

The Nal and Bela road crosses this between Gāito and Urnach, at 2½ miles from the former. (*Robertson.*)

JASHK (RĀS)—Lat. Long. Elev.
 A promontory on the Persian Makrān coast, marking the usually accepted western limit of the Makrān seaboard. It is situated in what is termed the Biabān (q. v.). There is a village to the north-west of the promontory bearing the same name. The inhabitants are Bilōch, with a few Arab fishermen. A few miles east of Jashk and close to the shore there are some hot springs. Eight small fountains bubble up with clear water, which is at a temperature of about 125 degrees Fahrenheit. The springs are on a slight rise of the ground, and it appears as if the heat underneath had raised the latter slightly into a sort of tumour whence the springs burst forth. The water has a strong offensive smell, as of foul gunpowder; and silver coins on immersion assume a coppery colour. (*Ross.*)

JASHK—Lat.

Long.

Elev.

A village in Persian Makrān, situated on the coast to the north-west of Ras Jashk, about 2 miles from the sea.

Grant, in 1809, visited it and reports it to consist of a mud fort and about 250 huts. The water from wells, he says, was brackish. The crops (April) had mostly failed for want of rain, but forage for horses everywhere abounded. The inhabitants are Bilōches and a few Arab fishermen.

(Grant.—Ross.)

JĀTS (or JATS)—

An agricultural and pastoral tribe, distributed over most parts of Bilchistan, but forming the bulk of the fixed population of Kachi. They are identical with the Jetic or Gothic tribe of Jāts settled in Hindūstān, but where met with in Bilōchistan are invariably Mahamadans. In Kachi the Jāt is either a cultivator or a camel-breeder, but to the north and west of that province they are more often found as itinerant professors of humble arts, somewhat like gypsies. Their settlements in Kachi are of so remote an origin that the Jāts now appear as the aborigines. The Jataks would appear to belong to this family.

Leech says:—"I believe the Brahoos to have gained * * * the southern part (of Bilōchistan) from the Nomryas, Jokyas and Jaths. This latter tribe once held part of Mukran, and I have more than once been inclined to suppose that the name had some connection with (that of) Gedrosia. There is besides a small stream near Cutchee, known by the name of Jathro, at the present day, and a tribe called Jattakees, from their inhabiting the Jatak hills in the Brahoock range".

The Jāts of Kachi divide themselves into two classes, as cultivators and camel-breeders—

1st Class—Cultivators.

1. Arah.	12. Khurrirah.
2. Bēyah.	13. Wagar.
3. Bachūwad.	14. Tihin.
4. Dēyah.	15. Gonyā.
5. Kākaputrah.	16. Powir.
6. Bukējah.	17. Sitārah.
7. Sarki.	18. Mihr.
8. Danir.	19. Bangar.
9. Junējhār.	20. Badani.
10. Marāfāni.	21. Kaki.
11. Lodrah.	22. Batu.

2nd Class—Camel-breeders.

1. Dinari.	10. Mir.
2. Gadrah.	11. Manjidah.
3. Shadwal.	12. Babar.
4. Mandrah.	13. Shorah.
5. Sangarāni.	14. Hāssa.
6. Wawanj.	15. Vaniyar.
7. Gadhi.	16. Hajanah.
8. Sandilah.	17. Chalgari.
9. Waswanah.	18. Wāluwāt.

Of these sub-divisions, Nos. 2, 4, 5 and 17 have more claims to Belōch than Jāt origin, but as they occupy themselves entirely as camel-breeders

JAT—JIB

and drivers, they are considered as belonging to the latter class. *Pottinger—Masson—Leech—Postans.*

Like the Dehwārs, the Kachi Jāts dwell exclusively in villages, and cultivate the adjacent ground under certain restrictions and immunities imposed upon them and allowed them by their Bilōch and Brāhūi lords. Most of the Bilōches, and all the Brāhūis who possess land in this province, only reside there in the winter months, and as soon as spring returns they repair to the hills, leaving the Jāts to till the soil and transmit them their share of the crops, or keep it in readiness for their return.

JATAKS—

A rather numerous tribe in the province of Jālawān, Bilōchistān, dwelling in the hills to the east and north-east of the Zahri valley. Their name and position imply a relationship to the Jāt population of Kachi. They have no fixed villages. *Vide Jātkis—(Masson.)*

JATKIS—

A Bilōch tribe belonging to the Maghzi branch according to Pottinger, and stated by him to have 4,000 fighting men.

It is probable that they are identical with the Jataks (q. v.) mentioned by Masson and Leech. *(Pottinger.)*

JATŪIS—

A small Bilōch tribe settled in Upper Sind and in Kachi. Their principal town is Dhārāphar, about 20 miles east of Shikārpūr in Sind. Pottinger classes this tribe as a section of the Rinds, and credits them with a fighting strength of 75 men. They were in former times a predatory, but are now a peaceable clan. The following are the sub-divisions of the Jātūis :—

- | | | |
|---|--|---|
| <ol style="list-style-type: none"> 1. Brāhmanī. 2. Bijarāni. 3. Badāni. 4. Shadinjar. 5. Jalīti. 6. Sahawāni. | \| | <ol style="list-style-type: none"> 7. Sanglējār. 8. Rodrāni. 9. Sherān. 10. Khōsān. 11. Saiad Khāuāni. <p style="text-align: right;"><i>(Pottinger—Postans.)</i></p> |
|---|--|---|

JELARZĀES—

One of the four divisions of the Mēds, or maritime population of the Makrān coast. *(Masson.)*

JHAL—Lat. Long. Elev.

A town in Kachi, Bilōchistān, situated below the western hills, and about 24 miles south of Gandāva.

This is the head quarters of the Maghzis, and the residence of the following three sections of that tribe, Shāmbānis, Sakānis Rajijāhs. *(Postans.)*

JIBARI—Lat. Long. Elev.

A fort in Bilōchistān, situated in the Mushki valley, Jālawān, 14 miles south-west of Bāni and 8 miles north-north-east of Nōkjō. There are several palm-trees here, and a stream of good water. The fort is built on an artificial mound. It is uninhabited and falling into decay, but large and well planned. It is built in three tiers and has a well in the court-yard. The stair-cases pass up through the centre of the walls. An outer wall surrounds the central portion, and is pierced for musketry. Masson, in 1843, mentions Jibari as being then in the possession of Rustam Khān, Chief of the Mehmasānis. *(Masson—Cook.)*

- JIGNI**—Lat. Long. Elev.
 A halting-place in Persian Makrān, between Gēh and Gubrēg, and 8 *loos* from the latter. A rivulet from Bāshkūrd, called Kam-i-Bāshkūrd, discharges itself into the sea here.
 Wood and grass plentiful. (*Hāji Abdul Nabi.*)
- JIKI SHOR**—Lat. Long. Elev.
 A hill range in Bilōch Makrān, between Shirkum and Gadghar.. It is composed of flint and limestone, and, where passed in the road between Sūnmiāni and Ormāra, has a little water at its base. (*Goldsmid.*)
- JOHĀN**—Lat. Long. Elev.
 A district in the hilly country between the province of Sārawān and Kachi in Bilōchistān. It has some villages, is fertile in wheat and rice, and belongs to the Bilōch tribe of Pūzh Rinds. (*Masson.*)
- JŌ-I-TŪT**—
 The name of a canal at Kalāt, which, according to Leech, was made over by the Dehwārs to Ahmad, the progenitor of the Ahmadzāes for his support on his assumption of the rulership. (*Leech.*)
- JULĀIJI**—Lat. Long. Elev.
 A village in the Tump district of Bilōch Makrān. (*Hāji Abdul Nabi.*)
- JUMA JAMŌT**—Lat. Long. Elev.
 A halting-place in Las, Bilōchistān. Rich lodes of copper have been discovered in this neighbourhood. (*Thornton.*)
- JŪNI**—Lat. Long. Elev.
 A village in the Juni division of the Dasht district, Bilōch Makrān, situated in Gwatar Bay, once a flourishing place, and a rival port to Gwādar; it has now sunk to insignificance owing to the incursions of Arab pirates, and most of the original inhabitants have settled at Gwādar. There is not a boat or vessel to be seen at Jūni now, though it is well adapted and situated for a port, and Gwādar has absorbed all the traffic of the district. The present inhabitants are Shāhzādahs and Rāisis. (*Ross.*)
- JŪNI**—Lat. Long. Elev.
 A division of the Dasht district, Bilōch Makrān, situated on the coast. It is inhabited by Shāhzāda Bilōches and Rāisis. (*Ross*)
- JURĀFT**—Lat. Long. Elev.
 A halting-place in the Kōhistān of Bilōchistān, the first stage in the road between Udiān and Nurmanshahar. (*Hāji Abdul Nabi.*)
- JŪRI**—Lat. Long. Elev. 3,900 feet.
 A halting-place in the Mushki valley, 11 miles north-north-east of Jibari. With reference to the water supply, Dr. Cook says:—"It was at first a muddy little pool, which hardly promised sufficient water for a troop of horse, but after 150 gallons had been taken out, there was a more plentiful supply than ever.
 There are one or two Ghorbastas near. A very large one occurs just by the halting-place; it is built on a mass of rock jutting half way across a deep ravine, through which a torrent flows at times. Its purpose is not so apparent as usual. There is no trace of it on the opposite side of the ravine, and it appears too high to act as a dam. However, just beyond this is another built across the mouth of a ravine, which was evidently intended as a dam. (*Cook.*)
- JŪSAK**—Lat. Long. Elev.
 A village in the Kej district of Bilōch Makrān. (*Hāji Abdul Nabi.*)

K

KACHAO—Lat. Long. Elev.
A village in Persian Makrān, 15 miles east of Chāobār. (*Ross.*)

KACHERI—Lat. Long. Elev.
A headland on the coast of Las, Bilōchistān, 42 miles west of Sūnmīāni. It is low, but terminates precipitously. The adjacent land is low near the sea, but high and craggy further inland. The ground all along the coast here is bold, and safe to approach, there being a depth of 25 to 30 fathoms to a distance of about 10 miles from land, and there the bottom shelves suddenly, affording no soundings.

KACH GANDĀVA—

(*Vide Kachi*).

KACHI (or **KACH GANDĀVA**)—Lat. Long. Elev.

A province of Bilōchistān, bounded on the north and north-east by the Mari and Bugti country; on the south by the desert strip separating it from Sind; on the east by Sind; and on the west by the Hāla mountains. Its utmost length from north to south is about 120 miles, and in breadth the habitable and fertile part of it is little more than 60. The province is watered by the Bolān, Mūla and Nāri rivers. It has no marked natural features, and its surface is nearly uniformly flat; and except within the influence of irrigation, or after successive seasons of favorable rains, may be termed a desert.

In summer its climate is proverbially sultry, and it is very subject to the phenomenon of the *bād-i-simūm*, a desert blast which is described as traveling in a very narrow current, "cutting like a knife" and destroying life in every form which it encounters. In winter, the climate is temperate, and at that season the Khān of Kalāt, and all the wealthy Brāhūis, as well as the Rind Bilōches, resort to it to escape from the rigorous cold of the highlands.

The capital and winter residence of the Khān of Kalāt is Gandāva, but Bāgh is the most important town of the province. Dādar, near the mouth of the Bolān Pass, forms a third town of importance, but there are numerous villages, such as Kajak, Lēri, Hāji-ka-shahar, Kōtrū, Mīrpūr, &c., &c.

The principal characteristics of the province, then, are its extent of level surface, its excessively sultry climate, its scarcity of water for agricultural purposes (which restricts cultivation both as to quantity and variety), and comparatively with other parts of the Khān of Kalāt's territories, its large amount of population, and its abundance of towns or villages.

It is inhabited by three very distinctly-marked races—the Jāts, the Rinds (including the Magbzīs), and the Brāhūis. The Jāts are undoubtedly the primitive inhabitants, the Rinds are more recent settlers, and the date about which the third and dominant race, the Brāhūis, gained a footing in Kachi, will be discussed hereafter.

The natural productions of Kachi are very limited; a few saline plants vegetate on its bare plains, and a belt of jungle, intervening between Hāji-ka-shahar and Bāgh, is composed of stunted mimosas and bēer trees. The

vicinities of towns and villages are distinguished by groves of the same trees, but of more stately growth. At Gandāva, long noted as the abode of the great of the land, are gardens, where orange, lime, and, it is said, mango trees, thrive. The Eltarzāe family has, in like manner, embellished the environs of Kōtrū with gardens.

Dādar, in the north of the province, has also its gardens, and pomegranates of their growth are much prized: groves of date trees enliven the appearance of this town, and dense belts of these trees appear to extend along the skirts of the hills to the eastward.

The climate, already unfavourably mentioned, is most noxious from the month of April to that of August, during which period communications are nearly suspended, and travelling is attended with great risk, not only from the hot winds, but from the deadly emanations from the heated soil.

Kachi is now considered the most valuable portion of the Kalāt dominions; its commercial importance, arising from the circumstance that through it pass the two great thoroughfares between Sind and the north, *viz.*, the routes by the Bolān and Mūla, both of which defiles debouche on its plains. Where water is available, the soil is fertile to a very high degree.

The population has been estimated by Masson at 100,000; but this probably is only applied to the Jāts, who, though generally nomadic, do not quit the precincts of the province, and does not include the winter residents, Brahūi and Bilōch.

With regard to the bād-i-simūm, the blast of death which prevails at certain seasons in Kachi, Dr. Cook predicates as follows:—

1st.—It is sudden in its attack.

2nd.—It is sometimes preceded by a cold current of air.

3rd.—It occurs in the hot months (usually June and July).

4th.—It takes place by night as well as by day.

5th.—Its course is straight and defined.

6th.—Its passage leaves a narrow track.

7th.—It burns up or destroys the vitality of animal and vegetable existence in its path.

8th.—It is attended by a well-marked sulphurous odour.

9th.—It resembles the blast of a furnace, and the current of air in which it passes is evidently greatly heated.

10th.—It is not accompanied by dust, thunder or lightning.

If it be then neither a phase of sun-stroke, lightning, malaria or miasmata, in a concentrated form,—(and who would believe that it is?) what is it? or to what is it to be referred?

Dr. Cook goes on to say that he believes the bād-i-simūm to be a very concentrated form of ozone, generated in the atmosphere by some intensely-marked electrical condition. (*Pottinger—Postans—Masson—Cook &c.*)

KAFĀN—Lat. Long. Elev.

A sea-port on the Bilōch Makrān coast, identical with the Kophas of Arian according to Masson. (*Masson.*)

KĀHI—Lat. Long. Elev.

Vide Bolān.

KĀHI—Lat. Long. Elev.

A village in Kachi Bilōchistān, washed by the stream of the same name. (*Pottinger.*)

KAH—KAI

KAHRĀI—Lat. Long. Elev.

A place mentioned by Hāji Abdul Nabi as occurring on the road between Kej, in Bilōch Makran, and Sib. (*Hāji Abdul Nabi.*)

(KAIHĪRĪS)

A tribe of Kachi, Bilōchistān, claiming to be originally Shēkhs from Afghānistān.

They are a strong tribe, but of the most peaceable habits, suitable to their religious profession, and were formerly only driven to arms by the violence of the Bilōches.

Their lands in the neighbourhood of Pūlaji, Chatar, &c., were originally granted to them by the first Nasīr Khān of Kalāt, whose sanads they still possess, but about the end of the year 1828 the Maris, Būgtis, Dūmkis and Jakrānis combined for their destruction, and after a long and bloody struggle, the Kaihīris were driven out of the country.

A portion of the tribe thereupon settled at Khānpūr, near Shikārpūr; another portion near Larkāna, others at Gōtki, and the rest were dispersed through the Dērajāt.

In the year 1839, when the first expedition was undertaken by the British against Bīja Khān and the predatory tribes of Kachi, the Kaihīris were by Mr. Ross Bell, Political Agent in Upper Sind, restored to their lands of Pūlaji, Chatar, &c., and 200 of their horsemen were taken into British pay. But the men, wanting confidence in the arrangements, and not having recovered their courage after the terrible defeats which they had received ten years before from the Bilōches, did not bring their families back to Kachi. They left their wives and children in Sind, and the fighting men alone occupied the towns and lands which had been restored to them. It was well for them that they did so, for when the disasters occurred at Kāhan, Nafūsk, &c., the Political Officers again expelled the Kaihīris, and allowed the Dūmkis and Jakrānis to re-occupy their lands, on which they retired to Sind as before. Things remained thus until Sir Charles Napier's hill campaign of 1845, which resulted in the deportation of a portion of the Dūmkis, and the Jakrānis, under Daria Khān, to Sind, and the restoration of the Kaihīris, under British protection, to their hereditary lands, this arrangement being carried out with the full consent of their sovereign, the Khān of Kalāt. The measures for their protection taken by Sir Charles Napier were the entertainment of 80 Kaihīri horsemen (allowed to reside at their homes) by the British, and the occupation of Shāhpūr by a detachment of British Troops.

The improved arrangements for the protection of the frontier made in 1848 enabled Major Jacob, Political Superintendent of the Upper Sind Frontier, to withdraw the Shāhpūr detachment, but the 80 Kaihīri horsemen are still retained in the pay of Government.

Thus the sole relation between the Government and the Kaihīris consists in the payment by the former to the latter of Rs. 1,215 per mensem for the 80 horsemen, who form a kind of irregular out-post on the Kachi side of the desert, and are valuable especially as a means of giving early intelligence as to what passes in that province.

This tribe has no sub-divisions. (*Postans—Napier—Jacob.*)

KĀIKUSRŪI—Lat. Long. Elev.

A very ancient karez or subterranean aqueduct in the Kej district of Bilōch Makrān, ascribed by the inhabitants to the ancient monarch whose name it bears. (*Ross.*)

KĀISAR—Lat.

Long.

Elev.

A river running through the Nushki district of Sārawān, Bilōchistān, which is said to be unavailable for irrigation purposes. During the latter part of the year its bed is nearly or quite dry. When replenished by the rains of spring it is unable to force a passage through the sands, and is lost in them. (*Masson.*)

KAJAKS OR KAJAKZĀES—

A section of the Kākar Afghāns settled in the district of Sēbi in northern Kachi, Bilōchistān.

They are descended from Kajak, a Kākar Chief, who, being worsted in a feud, had to fly to his native country together with his family and dependants, and sought refuge in Sēbi. At that time the Governor of the latter district was Jāimad Khān, the son of Bārū, founder of the Barūzāes. He granted one cubit's breadth of the waters of the river Nāri to Kajak to enable him to raise grain for his people. One evening on bringing in their flocks from the jungle the new-comer missed a he-goat, and, next morning, on following up its tracks, the animal was found baited by a wolf which had been unable to destroy it. This occurrence was deemed so propitious by Kajak and his followers, that they built the town of Kajak on the spot. Some years later, when their numbers had much increased, they obtained a larger grant of the waters of the Nāri from Mirza Khān, son and successor of Jāimad Khān, and to evince their gratitude, were ever foremost in the service of the Bārūzāes. In process of time their water grant was increased to 8 cubits.

From Mirza Khān Bārūzāe to Mahmūd Khān, father of Habīb Khān, the power of that family declined, whilst that of the Kajaks increased, and on Mahmūd Khān's attempting to enforce the payment of the tribute claimed by the Durāni monarch, they slew him. His son Habīb Khān being unable to control them, and being obliged to abandon Sēbi, from which city they had cut off the water for their own use, the Kandahār Sardars sent Hāji Khān, Kākar, with an army to demand the arrears due since the dismemberment of the Durāni monarchs. At this period the tribe had eight Chiefs, descendants of the sons of Kajak. They agreed to bribe Hāji Khān to destroy their enemy Habīb Khān Bārūzāe, who was then living in the village of Kurk, 4 miles from Sēbi. The Hāji accordingly seized him one day in darbār, and gave him over to the Kajaks, who put him to death. His brother, Sadūlla Khān, fled with his three nephews to Kandahār, but their complaints were for long unattended to. At length Sadūlla Khān was ordered to return to Kachi and collect the revenue as his forefathers had done. The Kajaks persuaded him that the Hāji alone had been the cause of his brother's death, and for some years they gave him a small portion of the tribute, but having quarrelled with him for demanding the whole amount, they killed him. His nephews fled to Lehri, and sought the protection of the Dūmkis where they remained for years; but reduced to extreme poverty, were at last compelled to throw themselves on the mercy of their enemies for subsistence, and the Kajaks saw with pride the descendants of the Bārūzāes, once the Governors of Kachi, and their masters, now begging at their gates. For a year or two they were permitted to reside in the town, but then sent to Kurk, where they have since dwelt. To such a degree of power had the Kajaks arisen, and so great was their influence, that in

KAJ—KAL

1813 when Ahmad Yār Khān, Sarfarāz Khān and Malzainūb, fled from the protection of Mahmūd Khān, ruler of Kalāt, they took refuge with the Kajak Chief, Mīr Khān. Mahmūd Khān followed the fugitives with an army and sat down before the Kajak capital, but would not risk an assault, and eventually came to an amicable agreement through Mīr Khān's good offices. Later, in Mīhrāb's time, they succoured refugees from Kalāt, and were similarly threatened by an investing army, which at last retired without coming to blows. Shortly after the first episode narrated above, Mīr Khān, the Kajak head Chief, was slain by a matchlock ball on the occasion of destroying the village of his neighbours, the Marakzānis. In 1840, Hart states that the Kajaks purported to number from 700 to 1,000 fighting-men. (*Hart.*)

KAJAK—Lat. Long. Elev.

A town in Kachi, Bilōchistān, situated near the northern extremity of that province, and on the left bank of the Nāri. It is about 24 miles distant from Dādar. The whole of the surrounding country is richly cultivated, wheat being the chief article of produce. The town belongs to the tribe of the same name, and under "Kajaks" will be found the tradition connected with the founding and founder of the place. (*Postans.*)

KAJŪ KHŌR—

(*Vide Dastyāri Khōr.*)

KAJŪRI—Lat. Long. Elev.

A village and district of the mountainous tract separating Sārawān from Kachi in Bilōchistān. It is occupied by the Puzh Rind Bilōch tribe, and yields rice abundantly. (*Masson.*)

KAKWĪ—Lat. Long. Elev.

A village in Jālawān, Belōchistān, about 2 miles from Sohrāb on the Baghwāna road. It belongs to the Mingal Brāhūis, and, in 1841, contained 20 houses and 7 gardens. (*Robertson.*)

KAL—Lat. Long. Elev.

A place in Bilōchistān, mentioned by *Hāji Abdul Nabi* as being east of Washak, and seven days' journey from that place.

KALĀ—Lat. Long. Elev.

A village in Las, Bilōchistān, a mile to the south of Utal. It contained in 1841 a well and 15 houses. (*Robertson.*)

KĀLA DARĀ—

Vide Dara Kāla.

KALAG—Lat. Long. Elev.

A village in the Panjgūr district of Bilōch Makrān. (*Hāji Abdul Nabi.*)

KALAGĀN—Lat. Long. Elev.

A hill range in Jālawān, Bilōchistān, bounding the Dasht-i-Gōrān valley on the north. (*Robertson.*)

KALAGĀN—Lat. Long. Elev.

A village in the Jalk district of Persian Bilōchistān, about 14 miles south of the town of Jalk, and situated in a narrow and romantic valley. It contains about 150 houses, many of which are two or three storeys high, being thus constructed to enable the owners to take refuge in the upper part when attacked. Indeed, the majority of the inhabitants sleep above, ascending by a ladder through a trap-door, and drawing it up after them, so that should robbers come at night, they cannot molest the family, nor get at their stock of grain, &c. The village is built on one

KAL

side of a narrow grove of date-trees that extends to the southward, upwards of a mile. Rice and other grains flourish here. A broad rivulet runs through the centre, on the borders of which grow numbers of lofty spreading trees with rich and luxuriant foliage. Mountains overhang the village, and altogether, Pottinger says, he considered it the most beautiful place he had ever seen.

Haji Abdul Nabi describes Kalagan as "a pretty place, but infested by a set of very inquisitive and troublesome people, who levy a tax of 2 seers of grain on every camel-load of merchandise." (*Pottinger—Haji Abdul Nabi.*)

KALAGI—Lat. Long. Elev.

A village in the Sib district of Persian Bilochistan, 2 miles west of the town of Sib. (*Pottinger.*)

KALAGŪ—Lat. Long. Elev.

A hill in Jalawan, Bilochistan, situated on the direct road between Gaito and Hassan Pir Pardesi, the route not being practicable for camels. (*Robertson.*)

KALAHŪ—Lat. Long. Elev.

One of the principal villages in the Tump district of Biloch Makran. (*Haji Abdul Nabi.*)

KALA-I-NĀO—Lat. Long. Elev.

One of the villages in the Kej district, about 7 miles east of Kalatok; it is the residence of Mir Bayan Gichki.

The fort is small and mean-looking, and round it are clustered some 200 huts. Mir Bayan is much beloved in Kej, being of a kind and liberal disposition. (*Ross.*)

KALĀT—Lat. Long. Elev. 7,000 feet.

A valley of Bilochistan, situated between the provinces of Sarawan and Jalawan. With its dependencies (the surrounding valleys and villages), it forms a small province of itself under the immediate jurisdiction of the Khan, but it is sometimes considered, geographically, to be a division of Sarawan. The valley is bounded on the north by a low range separating it from the Girani valley; on the east by the great ranges of the Hala system dividing it from the plains; on the west by a series of low and broken hills, backed by the loftier Shakhoh range; and on the south by the drawing in of the lateral hills, a narrow pass only remaining, overhung to the eastward by a conical mountain 1,100 feet above the floor, which again has an altitude of about 7,000 feet above the sea. The valley slopes gently to the northward. The soil is rich, only requiring irrigation to be very productive. It has one permanent stream, 6 or 8 feet in breadth, which rises from the base of a limestone hill on the eastern side of the valley, opposite the town of Kalat. The water is perfectly clear and pure, and its quantity is apparently uninfluenced by rain.

After being conducted some few hundred yards, the stream is artificially divided into three principal channels, by whose further sub-division the valley is plentifully irrigated. Its source is probably in the base of the mountains, as it is always delightfully cool in summer, and warmer than the air in winter. Pottinger makes a strange assertion to the effect that it is warm all night until sunrise, when it becomes quite cold, the truth being that the water is of an equable temperature, but by contrast feels warm when the air is cold. From the fact of its preserving its warmth so far

from its source, the natives have erected many enclosures over the stream at various spots for bathing purposes. The narrow cavern from which it issues is continued some distance into the rock, and is sufficiently high to allow of a man's standing erect in it.

There are several karēzes (subterranean canals) in the northern part of the valley, and amongst the low clay hills to the westward are numerous wells, where water is obtained within a few feet of the surface. Down the centre of the valley runs the dry bed of a water-course, some 50 yards broad, covered with boulders and shingle. After a heavy storm of rain in the hills—an occurrence not unusual in summer—a body of water, swelled by innumerable rivulets from the mountains, rushing down the valley entirely fills this bed, and presents a stream 30 to 50 yards broad, and 2 to 3 feet deep. It rapidly drains off, and 12 hours are usually sufficient for its entire dissipation.

In the southern portion there are a few villages surrounded by orchards. The valley is well cultivated and systematically irrigated, and divided off by ridges of earth into melon-beds, fields and gardens. Each field, or enclosure, is so accurately levelled that, when irrigated, the water may be evenly distributed, and consequently the fields form a series of terraces extending throughout the length of the valley. Wheat, barley, jawāri, &c., are largely produced, as also is lucerne grass, turnips, carrots, lettuces, radishes, onions, beet-root, tobacco, egg-fruit, and cucumbers are cultivated in the gardens. Melon beds are numerous, and, in the season, this fruit, of which there are many varieties, forms a staple food of the lower classes.

The orchards abound in excellent fruit trees, such as the mulberry, peach, apple, quince, fig, plum, and vine.

The white and weeping willows fringe the streams, and the plane-tree is frequently seen.

The winter, which begins about the end of October and lasts until March, is exceedingly severe. Bitterly cold winds prevail, attended by heavy falls of snow. The frosts are severe and continued. The inhabitants, for the most part, rarely await the arrival of winter but descend into the mild climate of Kachi. The wandering tribes first move off, and these are speedily followed by all who have no urgent obstacles to their emigration. The Khān and his Court adjourn to Gandāva, and there await the return of summer.

Horses and cattle are usually fed on the straw of wheat and barley, and to this is added a certain amount of lucerne grass, either green or dried. Little or no grain is allowed, the lucerne grass being considered sufficiently stimulating.

Firewood is obtained from the superior mountain ranges which are covered with a species of juniper. It is brought to Kalāt on the backs of camels, bullocks, and donkeys.

The inhabitants of the Kalāt valley may be comprised under four heads, viz., Brāhūis, Bilōches, Dēhwārs and Bābis, all of which tribes are treated of in detail under their respective names. It may be as well to mention that this province is the real head-quarters of the Brāhūi nation. Besides the four races given above, there are some Hindū traders found in the valley.

At Nichāra, in the eastern hills, there are a few caves and cave temples, religious and sepulchral localities of a former race.

Dr. Cook's account of the geology of the Kalāt valley is annexed *in extenso*.

KAL

GEOLOGICAL.

In speaking of the geology of Kalāt, it is desirable to recapitulate the boundaries of the valley, and to describe the country immediately surrounding it. I append a sketch-map of this district—scale 2 miles to the inch—in reference to which it will appear as follows:—

The valley is about 8 or 9 miles in length. The inhabited or cultivated portion is from 1 or 2 miles in breadth, gradually narrowing at the extremities. It is entered by the road from the south: one from the north-west, leading from Giranee; two from the west, leading to Rodinjo; and two from the east,—one a bridle-path across the hills—leading to Nichara, and a second to the north of this leading to the village of Siakoh. On the eastward is a range of hills about 500 feet in height, dividing it from the valley of Kuttringal, in which the village of Siakoh is situated. This valley of Kuttringal is about 2 miles in width, and lies from 100 to 150 feet higher than the valley of Kalāt; beyond it, eastward, is the great range of mountains called by the natives Herbūi, the highest ridges of which form the most elevated point attained by the mountain ranges of Belōchistān, probably from 1,800 to 2,000 feet above the valley of Kalāt.

Bounding the cultivated portion of the valley to the westward is a series of low and greatly broken ranges of hills, extending about 4 miles in breadth; beyond these is a high range, bounding entirely the view westward, called by the natives Siakoh, or Black Mountains; they are probably from 500 to 600 feet in height; and beyond them is the valley of Chapper. Partly separating the valley of Kalāt from these broken ranges again is a hill 530 feet high called Shah Mirdān. On the northern spur of this the town and citadel are built. Southward this hill is continued in a broken range until it joins the high range called Syud-Ali-ke-Tukkur; it separates the valley of Kalāt from the northern head of the valley of Rodinjo. This valley of Rodinjo stretches in a south-south-west direction for many miles. It is bounded by the Syud-Ali-ke-Tukkur on the east-south-east, and on the opposite side, first for 6 or 8 miles, by the Siahkōh, and afterwards by a range which lies to the westward of this, where it joins the valley of Chapper. The valley is, perhaps, 2 to 4 miles in width for the northern half, but much more extensive south of this. To the south-east of this valley is the valley of Tonk, which runs parallel with it, and is bounded on one side by the Syud-Ali-ke-Tukkur and on the other by a parallel range.

This general outline will, perhaps, convey an idea of the relative situation and boundaries of the Kalāt and other valleys around it. Commencing now from the extreme easterly point mentioned, I shall attempt to describe the geological character of the several ranges; and to assist in the description, I have appended a vertical section extending across from east to west.

1st.—As before stated, the most easterly point reached was the summit of one of the ranges forming a portion of the great range of the Herbūi. This range is many miles in length; the strike is north-north-east by south-south-west. It is composed of some five or six ranges, rising one behind the other, until a height of above 2,000 feet is attained (or 9,000 above the sea). The natives imagine it to be continued on to Kandahar. Eastward this mass of mountains stretches in range after range, until the plains of Kachi are reached about 40 miles distant. The Herbūi are composed of nummulitic limestone, of the same character as that seen in the Bolan Pass. The strata in many places are exceedingly confused, dipping in

various directions, but having, as far as I could ascertain, a general easterly dip. The ravines and water-courses are numerous and very deep. The drainage of this face of the hill extends westward, one principal water-course crossing the valley of Kuttringal, passing around the southern extremity of the Lawar hill, and falling into the valley of Kalât. The mountain is covered with plants of the labiate order, with a prickly bush resembling the *beyr* tree, and with a species of juniper, as before stated. Its face is in some parts clothed pretty regularly with this tree. A mountain-pass crosses it to the valley of Nichara, and there are other paths leading up its sides formed by the wood-cutters in their frequent journeys.

2nd.—We now descend into the valley of Kuttringal, which is about two miles in breadth and eight or nine in length. As before stated, it is some 150 or 200 feet higher than Kalât. It is partly cultivated at its southern end, and much more extensively so at its northern extremity, where the village of Sialkoh is situated, and which is well supplied with water. The soil is of the same character as that of the adjoining valley; we reach a water-course having the same direction. This cuts its way through the alluvial soil; reaching a few miles onward low hills of clay, red in colour, compact and dotted and speckled with a light yellow-coloured clay, and covered in some places with an efflorescence of salt; further on the clay becomes sandy, forming in some places a coarse sandstone, succeeded by conglomerate, about 50 feet in height, loosely cemented by a sandy matrix; the stones composing it are rounded, consisting of nummulitic limestone, white, hard, sub-crystalline limestone and flint. The sides of the low hills or mounds of clay were covered by pebbles and boulders of the same character. Rising out of the bed of the valley, I found a stratum of tufaceous limestone, soft and friable. These deposits, in some places nearly filling up the valley, are evidently of recent origin. The village of Sialkoh is situated on light-colored clays, with mounds or low hills of the same character in its vicinity. The conglomerate ceases south of the village. The water-course here washes the base of the range bounding the valley to the westward, and passing through a broad gorge in the same, ultimately finds its way into the Kalât valley. Continuing our section westward, we now reach the range which separates the valley last mentioned from that of Kalât. It is about 500 feet in height, 2 miles in breadth, and about 8 or 9 in length. Like the Herbûi, it is made up, not of a single range, but is composed of a number of hills, exceedingly broken and confused, but having a general north-north-east and south-south-west strike. The strata on its eastern flank dip towards the valley or eastward at about 40°; in the centre the dip is confused, and on its western side again dip east. The range is composed of nummulitic limestone. Towards the south it ends in a hill 1,100 feet high, which, viewed from Kalât, wears a curious and marked aspect, being of a conical shape. Its strata are nearly vertical, but have a dip in some places of 75° or 80° to the *west*. Many of its strata are exceedingly *brecciated*, the angular masses varying in size from that of a man's head to the size of an acorn. The cement is of carbonite of lime, sometimes in a crystallised form. This brecciated character of the strata is repeatedly met with in various portions of this range, and of others afterwards to be spoken of. This conical hill, called the Lawar, overlooks and commands the western entrance of the valley of Kalât, the boundary on the opposite side being formed by the northern termination

of the Syud-Ali-ke-Tukkur. Near Siulkoh the hills of this range are from 500 to 800 feet high. The strata are here very thick, perhaps 8 or 10 feet, much divided by cracks running at right angles to the lie of the strata. Immense blocks, 10 or 15 feet square, have separated from the higher strata and cover the ground along the base of the hill. Probably the same cause that opened the gorge through the range by which the water-course passes operated to produce this disruption of strata. On the western flank these hills opposite the town of Kalāt present a scarped face to the valley, the strata dipping eastward; and underlying the nummulitic limestone appears a limestone of a different character—pure white in color—speckled with dark specks, compact, fine-grained, and hard. It takes a polish like marble under the action of running-water, and would form a most excellent building stone. As far as I could ascertain, it contained no fossil. The bed of the valley of Kalāt is composed of a light, soft, alluvial soil, containing much calcareous matter, effervescing freely with dilute acid. In some places I have seen salt in efflorescence. Water is easily procured by wells, or *kerezas*, the substratum being clay. Running northward is the bed of the water-course before spoken of, covered by several feet of pebbles, its sides showing in several places sections of recent conglomerate. The pebbles are composed of nummulitic and other limestone and flint. This water-course, towards the head of the valley, passes through a break in the hills to the westward, crosses the Giranee valley, and runs into the valley of the Ziaret, and so on in a north-north-west direction. I found colored clays, or marls, underlying in one place the white lime-stone above spoken of on the eastern side of the valley. In it I could find no fossils. On the westward of this cultivated portion we arrive at a range which, for the southern half of the valley, separates it from the valley of Rodinjo; then comes a break opening out into the clay, marl, and limestone series, and north of this another low range separating it from the valley of Giranee; these two ranges being nearly in a continuous line, running north and south. The southern one is considerably the highest, being about its centre 530 feet high. The hill thus formed is called the Shah Mirdān; and at its northern spur the town and citadel of Kalāt, as before stated, are built. Its strata dip east, and at an angle of 50° , presenting an irregular and scarped face to the westward. It is composed of nummulitic limestone; much of its strata presents the same brecciated appearance observed in the Lawar. From its summit is obtained a beautiful and extensive view of the surrounding country. Immediately beneath, at a distance of 1,000 yards, lies the town, surrounded by the houses of the Babis. The smiling valley, studded with its gardens, orchards and cottages, stretches away to the north. On the extreme east the view is bounded by the towering range of the Herbūi, and on the west by the dark Siakoh. To the north-westward, the Parunssar range raises its peaked outline against the sky to the north-east; above the broken, nearer range the great Kohimaran shows its head (distant 30 miles); and through the northern outlet of the valley in the far distance is seen the blue Chhihiltan, fully 80 miles to the northward. Turning now southward, the conical Lawar is seen bounding the valley on the east, the Syud-Ali-ke-Tukkur on the west, and stretching away to the south-south-west is the valley of Rodinjo; its portion nearest us mottled and diversified by its many-colored clays. Rodinjo, at a distance of 14 miles, is marked by a small clump of trees. The low range north of this is divided in the centre,

and through the opening runs the water-course westward. It is composed of nummulitic limestone, but in many portions of the hill the limestone is destitute of fossils. Its strata dip east at 50° . On its eastern flank is a spring of water, strongly impregnated with sulphuretted hydrogen. The place is called Wadi Bahi, and is considered to have a sacred character, both by Muhammadans and Hindús; a short flight of steps has been cut in the rock leading down to the well, and over it is built a house inhabited by Hindús, and a place for prayer. Westward of this line we arrive at the most interesting part of the section. It is about 4 or 5 miles in breadth, and composed of admixtures of sand, lime, and clay, forming marls and loams, calcareous clays and argillaceous limestones. The basis is clay, but the outline is broken by low hills of mud and limestone of various character. These low rounded hills have a general strike of north-north-east by south-south-west; the strata often being vertical, at other times dipping east and west. About 2 miles from the town is a higher range of white limestone, its northern half having a strike of north-north-east, and its southern portion bearing away to the westward and flanking the Rodinjo valley; its strata dip *westward*. The strata are exceedingly contorted in many places and split up into thin shales of half an inch in thickness. Interleaved amongst the strata are a vast number of tabular masses composed of flint. In some places these are in the form of flat nodules with bevelled edges, and about 2 inches in thickness; but in other places I found the tabular masses of enormous size, extending from 15 to 20 feet in length, and having a thickness of 5 or 6 inches. They are in parallel rows, and reminded me pointedly of the flints in chalk. I should suppose them to be the analogues of those. The clays are of various colors—purple, green, red, chocolate, brown and white; and some of them would apparently be admirably adapted for the use of the potter. The *marls*, distinguished by their containing much calcareous matter and by falling into minute pieces on exposure to the atmosphere, are similarly colored. These are very frequently interstratified by argillaceous limestone which then wears the same color as the marl in which it is found. Cropping out of these marls I found an excessively hard, chertaceous stone, slightly, if at all, effervescing with acid, containing small rounded or irregular masses, of the size of oolitic grains, of carbonate of lime and another mineral, frequently colored red or green, in a black compact matrix (fine diorite, amygdaloidal, zeolitic); also an excessively hard siliceous (arenaceous) limestone, containing traces of nummulitic fossils (small foraminifera in abundance, but no nummulities), small green-colored specks and particles of siliceous matter. If these be found to be true nummulitic fossils in limestone thus cropping out of clays, which are certainly of the secondary period, it would be presumptive evidence that some portion at least of the nummulitic series belongs to the secondary epoch, and thus might assist in settling this somewhat doubtful question. Again, in one spot a mass of black rock, which appeared to be chert (fine black clay chertified) imperfectly stratified, was found cropping out of the clays. Acids had no effect on it; its fracture was somewhat vitreous. Most of the white limestone is minutely veined with carbonate of lime; and in a light colored limestone I found what appeared to be pisolitic iron-ore scattered through its substance. In other places this ore was in the form of nodular masses (brown hæmatite, common in the interior of castes of shells). In the clay I found a large quantity of crystallised carbonate of lime, and in

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one spot fibrous gypsum. I have arranged and forwarded specimens of all these and of the fossils found in them; and if they have not been correctly named or sufficiently examined, it has not been from want of interest in the matter, but from the fact that the latter portion of this report has been greatly hurried by our departure from Kalāt for the provinces. The fossils found in the clays and their contained limestones are the following:—

1st.—*Ammonites*, of three or more species.

2nd.—*Belemnites*.

3rd.—*Nautili*, one very closely resembling *Nautilus truncatus* of the Trias.

4th.—*Orthoceratites*, exactly resembling the description given of *Orthoceras laterale*.

Of the latter I was not sufficiently fortunate as to find a perfect specimen, but the fragments were exceedingly numerous, and from putting them together in the order they would appear to follow, I should think the individual attained a length of from 3 to 5 feet.

Each section is cylindrical, gradually tapering and concavo-convex. The syphon not central, but lateral, and usually very well marked; regular in its outline and containing no bulgings. The largest segment measured something more than 2 inches in diameter, and the smallest half an inch. It is stated that *Orthoceras laterale* is only found in the mountain limestone, and not later than the carboniferous period. If such be true, either these clays must belong to the primary period, or the fossil is not rightly named. This series, in all other respects, so greatly resemble those of the secondary epoch, that I should not have felt any doubt in the matter had not this fossil created it. Westward the clays are bounded by a high range (the Siakoh) of dark grey limestone, excessively hard. The strata sprinkled, and in some places almost covered on their surfaces, with nodular masses of flint. These masses are black and shining externally, and have frequently in their centre calcareous matter; dip nearly vertical in some places; in others 65° to 70° east. Strike of northern half of the range north-north-east by south-south-west; the southern portion trends more westerly, and has a strike of west-south-west, here bounding the Rodinjo valley. I found no traces of any fossil in this rock. The range is about a mile in breadth, with masses of broken hills on the west of it. Beyond this (westward) the nummulitic limestone is again found, forming a small range of hills in the Chapper valley; dip west; strike north-north-east by south-south-west; and beyond this again the Chapper valley extends some 6 or 8 miles in diameter, and is bounded on the western side by ranges of mountains having the usual strike and apparently a western dip. (*Pottinger—Masson—Cook.*)

KALĀT—Lat. 29°N. Long. 66°40'E. Elev. 7,000 feet.

The capital of Bilōchistān. It is situated about the middle of the Kalāt valley, on the northern spur of a hill of limestone called the Shah Mirdān. The strata have a dip to eastward, and a scarp face to westward: the town is therefore built in terraces, and is entirely exposed to view from the valley in every part. The streets, if such they may be called, are extremely narrow and tortuous. The town is in many parts in a state of great dilapidation. It is square in form and walled, with bastions at intervals: it has three gates, looking north, south, and east, and named respectively the Mastūng, Gilkand, and Dildār gates.

It was by the northern or Mastūng gate that the British stormed the town in 1839, and this entrance still bears the mark of the captor's cannon.

Overhanging the town is the mirī, or citadel, containing the palace of the Khān. It was an imposing and antique structure, probably the most ancient edifice in Bilōchistān, having been founded by the Hindū kings who preceded the Mahamadan dynasty. From its reception-hall, which has an open balcony, a most extensive view is obtained of the whole valley and of its surrounding hills. From it the Chihiltan mountain is distinctly seen, some 80 miles distant.

Outside the walls are the quarters of the Bābis (their suburb is called Bābi-Khēl), and the centre of the valley to its front is thickly sprinkled with houses, gardens and orchards, chiefly occupied by Afghāns. Indeed, it would be difficult to find room to encamp 500 horses on any one spot.

The Bābi-Khēl suburb is on the south side, whilst the suburb of Pas-i-Shahar occupies the west and north-west sides. In the latter dwell a few Brāhūis and some Afghāns of the Ghilzāe and other tribes. No manufactures can be said to exist at Kalāt, except those of very rough implements of husbandry, metal ornaments for women, and shoes and sandals, for which leather is brought from Shikārpur, Sind. The women embroider their apparel in a very beautiful manner, unsurpassed elsewhere. Firearms and swords are brought from Khōrāsān and Kābal, and shields from the Panjāb and Hindūstān.

It is difficult to arrive at any thing like an approximate idea of the population of Kalāt: the different authorities are so conflicting in their estimates. Pottinger, in 1810, sets down the number of houses at 2,500 within the walls, and about half that number in the suburbs. Robertson, in 1841, states positively that it has 2,000 houses within and 800 without; whilst Cook, in 1860, considers 400 houses to be about the mark within the city, and gives no estimate for the suburbs. Thornton, in 1844, deriving his information from Government records, says that the population, including the suburbs, is about 12,000. Robertson and Thornton both write at a date subsequent to the capture of Kalāt, and since then there have been no such tremendous causes of decadence as to account for the difference between Dr. Cook's estimate and that of his predecessors.

We may, therefore, assume that Dr. Cook has greatly under-estimated the size of the town, or rather its population; but it is impossible to arrive at any just conclusion as to what that population may stand at in the absence of further data.

The history of Kalāt is so essentially a history of the country of which it is the capital, that it has been embodied in the article Bilōchistān (q. v.)

The following is the official account of the capture of the town by the British under Major General Willshire in 1839:—

KALĀT—

To the Right Hon'ble LORD AUCKLAND, G.C.B., Governor General of India, &c.

MY LORD,—In obedience to the joint instructions furnished me by His Excellency the Commander-in-Chief of the Army of the Indus and the Envoy and Minister to His Majesty Shāh Shūja, under date Kābal, the 17th September 1839, deputing to me the duty of deposing Mehrab Khān of Kalāt in consequence of the avowed hostility of that Chief to the British nation during the present campaign, I have the honor to report that on my arrival at Quetta on the 31st ultimo I communicated with Captain Bean, the Political Agent in Shawl, and arranged with him the best means of giving effect to the orders I had received.

In consequence of the want of public carriage and the limited quantity of commissariat supplies at Quetta, as well as the reported want of forage

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on the route to Kalāt, I was obliged to despatch to Kach Gandava the whole of the cavalry and the greater portion of the artillery, taking with me only the troops named in the margin, leaving Quetta on the 3rd instant.

During the march the communications received from Mehrab Khan were so far from acceding to the terms offered, that he threatened resistance if the troops approached his capital. I therefore proceeded and arrived at the village of Giranee, within 8 miles of Kalāt on the 12th instant.

Marching from hence the following morning, a body of horse were perceived on the right of the road, which commenced firing on the advanced guard commanded by Major Pennycuick, Her Majesty's 17th Regiment, as the column advanced; and skirmishing between them continued until we came in sight of Kalāt, rather less than a mile distant.

I now discovered that three heights on the north-western face of the fort and parallel to the north were covered with infantry, with five guns in position, protected by small parapet walls.

Captain Peat, Chief Engineer, immediately reconnoitred, and having reported that nothing could be done till those heights were in our possession, I decided at once on storming them simultaneously, and, if practicable, entering the fort with the fugitives, as the gate in the northern face was occasionally opened to keep up the communication between the fort and the heights.

To effect this object I detached a company from each of the European Regiments from the advanced guard with Major Pennycuick, Her Majesty's 17th Regiment, for the purpose of occupying the gardens and enclosures to the north-east of the town, and two more companies in the plain midway between them and the column. At the same time I ordered three columns of attack to be formed, composed of four companies from each corps, under their respective commanding officers, Major Carruthers of the Queen's Royals, Lieutenant-Colonel Croker, Her Majesty's 17th Regiment, and Major Western, 31st Bengal Native Infantry: the whole under the command of Brigadier Baumgardt, the remainder of the regiments forming three columns of reserve under my own direction to move in support.

A hill being allotted to each column, Brigadier Stevenson, Commanding the Artillery, moved quickly forward in front towards the base of the heights, and when within the required range, opened a fire upon the infantry and guns, under cover of which the columns moved steadily on, and commenced the ascent for the purpose of carrying the heights, exposed to the fire of the enemy's guns, which had commenced while the columns of attack were forming.

Before the columns reached their respective summits of the hills, the enemy, overpowered by the superior and well directed fire of our artillery, had abandoned them, attempting to carry off their guns, but which they were unable to do. At this moment, it appearing to me the opportunity offered for the troops to get in with the fugitives, and if possible gain possession of the gate of the fortress, I despatched orders to the Queen's Royals and Her Majesty's 17th Regiment to make a rush from the heights for that purpose, following myself to the summit of the nearest hill to observe the result.

At this moment the four companies on my left which had been detached to the gardens and plains, seeing the chance that offered of entering the fort, moved rapidly forward from their respective points towards the gateway, under a heavy and well-directed fire from the walls of the fort and citadel, which were thronged by the enemy.

The gate having been closed before the troops moving towards it could effect the desired object, and the garrison strengthened by the enemy driven from the heights, they were compelled to cover themselves as far as practicable behind some walls and ruined buildings to the right and left of it; while Brigadier Stevenson, having ascended the heights with the artillery, opened two guns under the command of Lieutenant Foster, Bombay Horse Artillery, upon the defences above its gates and vicinity, while the fire of two others commanded by Lieutenant Cowper, Shah's Artillery, was directed against the gate itself, the remaining two with Lieutenant Creed being sent round to the road on the left leading direct up to the gate, and when within two hundred yards commenced a fire for the purpose of blowing it open; and after a few rounds they succeeded in knocking in one-half of it. On observing this I rode down the hill towards the gate, pointing to it, thereby announcing to the troops it was open. They instantly rose from their cover, and rushed in, those under the command of Major Pennyquick being the nearest were the first to gain the gate, headed by that officer; the whole of the storming column from the three regiments rapidly following and gaining an entrance as quickly as it was possible to do so under a heavy fire from the works and from the interior, the enemy making a most gallant and determined resistance, disputing every inch of ground up to the walls of the inner citadel.

At this time I directed the reserve columns to be brought near the gate, and detached one company of the 17th Regiment under Captain Darby to the western side of the fort, followed by a portion of the 31st Bengal Native Infantry, commanded by Major Western, conducted by Captain Outram, acting as my extra Aide-de-Camp, for the purpose of securing the heights under which the southern angle is situated, and intercepting any of the garrison escaping from that side. Having driven off the enemy from the heights above, the united detachments then descended to the gate of the fort below, and forced it open before the garrison (who closed it as they saw the troops approach) had time to secure it.

When the party was detached by the western face, I also sent two companies from the reserve of the 17th under Major Dithon and two guns of the Shah's Artillery under the command of Lieutenant Creed, Bombay Artillery, by the eastern to the southern face for the purpose of blowing open the gate above alluded to, had it been necessary, as well as the gate of the inner citadel, the infantry joining the other detachments making their way through the town in the direction of the citadel.

After some delay the troops that held possession of the town at length succeeded in forcing an entrance into the citadel, where a desperate resistance was made by Mehrab Khān at the head of his people; he himself, with many of his Chiefs, being killed sword in hand. Several others, however, kept up a fire upon our troops from detached buildings difficult of access, and it was not until late in the afternoon that those who survived were induced to give themselves up on a promise of their lives being spared.

From every account I have reason to believe the garrison consisted of upwards of 2,000 fighting men, and that the son of Mehrab Khan had been expected to join him from Nowsky with a further reinforcement. The enclosed return will show the strength of the force under my command present at the capture.

The defences of the fort, as in the case of Ghuzni, far exceeded in strength what I had been led to suppose from previous report, and the

towering height of the inner citadel was most formidable, both in appearance and reality. I lament to say that the loss of killed and wounded on our side has been severe, as will be seen by the accompanying return; that on the part of the enemy must have been great, but the exact number I have not been able to ascertain.

Several hundreds of prisoners were taken, from whom the Political Agent has selected those he considers it necessary for the present to retain in confinement; the remainder having been liberated.

It is quite impossible for me sufficiently to express my admiration of the gallant and steady conduct of the officers and men upon this occasion; but the fact of less than an hour having elapsed from the formation of the columns for the attack to the period of the troops being within the fort, and that performed in the open day and in the face of an enemy so very superior in number and so perfectly prepared for resistance, will, I trust, convince your Lordship how deserving the officers and troops are of my warmest thanks and of the highest praise that can be bestowed.

To Brigadier Baumgardt, commanding the storming column, my best thanks are due; and he reports that Captain Wylie, Acting Assistant Adjutant General, and Captain Gilland, his Aides-de-Camp, ably assisted him and zealously performed their duties. Also to Brigadier Stevenson, Commanding the Artillery, and Lieutenants Forster and Cowper respectively in charge of the Bombay and Shah's Artillery, I feel greatly indebted for the steady and scientific manner in which the service of dislodging the enemy from the heights, and afterwards effecting an entrance into the fort, was performed. The Brigadier has brought to my notice the assistance he received from Captain Coghlan, his Brigade Major, Lieutenant Woosnam, his Aide-de-Camp, and Lieutenant Creed when in battery yesterday.

To Lieutenant-Colonel Croker, Commanding Her Majesty's 17th Regiment, Major Carruthers, Commanding the Queen's Royals, Major Western, Commanding the 31st Bengal Native Infantry, I feel highly indebted for the manner in which they conducted their respective columns to the attack of the heights, and afterwards to the assault of the fort; as well as to Major Pennycuick of the 17th, who led the advanced guard companies to the same point.

To Captain Peat, Chief Engineer, and to the officers and men of the Engineer Corps, my acknowledgments are due. To Major Neil Campbell, Acting Quarter Master General of the Bombay Army, to Captain Hagart, Acting Deputy Adjutant General, and to Lieutenant Ramsay, Acting Assistant Quarter Master General, my best thanks are due for the able assistance afforded me by their services.

It is with much pleasure I take this opportunity of acknowledging my obligations to Major Campbell for relieving me from the necessity of returning by the route by which the army advanced to Kābal, which, being entirely exhausted, must have subjected the troops to great privations and the horses to absolute starvation. The Quarter Master General took upon himself the responsibility of leading my column through the heart of Ghilzi and Kuhul countries, never hitherto traversed by Europeans, by which our route was considerably shortened, a sufficiency obtained, and great additions made to our geographical knowledge of the country, besides great political advantages obtained in peaceably settling those districts.

From my Aides-de-Camp Captain Robinson and Lieutenant Halkett, as well as from Captain Outram who volunteered his services on my personal staff, I received the utmost assistance; and to the latter officer I

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feel greatly indebted for the zeal and ability with which he has performed various duties that I have required of him upon other occasions as well as the present.

It is with much satisfaction I am able to state that the utmost cordiality has existed between the political authorities and myself, and to acknowledge the great assistance I have derived from Captain Bean in obtaining supplies.

After allowing time to make the necessary arrangements for continuing my march, I shall descend into Kach Gandava by the Moora Pass, having received a favorable report of the practicability of taking guns that way.

I have deputed Captain Outram to take a duplicate of the despatch to the Honourable the Governor of Bombay by the direct route from hence to Sunmiani Bunder, the practicability or otherwise of which for the passage of troops I consider it an object of importance to ascertain.

I have, &c.,

(Sd.) T. WILLSHIRE, Major-General,
Commanding Bombay Column, Army of the Indus.

Return of Casualties in the Army under the command of Major General Willshire, C. B., employed at the storming of Kelat on the 13th of November 1839.

CORPS.	KILLED.				WOUNDED.									Total killed and wounded.	HORSES.			
	Lieutenants.	Subedars.	Rank and File.	TOTAL.	Captains.	Lieutenants.	Ensigns.	Adjutants.	Jemadars.	Sergeants.	Drummers.	Rank and File.	Regimental Bhisties.		TOTAL.	Killed.	Wounded.	
Detachment 8rd Troop Horse Artillery ...	0	0	0	0	0	0	None			0	0	0	2	0	2	2	0	6
1st Troop Cabul Artillery ...	0	0	0	0	0	0	0	0	0	0	0	1	0	1	1	0	0	0
Gun Lascars attached to ditto ...	0	0	0	0	0	0	0	0	0	0	0	1	0	1	1	0	0	0
Her Majesty's 2nd or Queen's Royal Regiment ...	1	0	21	22	2	2	0	1	0	2	0	40	0	47	69	0	1	0
Her Majesty's 17th Regiment ...	0	0	6	6	1	0	0	0	0	3	0	29	0	33	39	0	0	0
31st Regiment Bengal Native Infantry ...	0	1	2	3	1	0	1	0	2	2	1	14	1	22	25	0	0	0
Sappers, Miners and Pioneers ...	0	0	0	0	0	0	0	0	0	1	0	0	0	1	1	0	0	0
2 Hosillas of the 4th Bengal Local Horse ...	0	0	0	0	0	0	0	0	0	0	0	1	0	1	1	0	0	0
TOTAL ...	1	1	29	31	4	2	1	1	2	8	1	87	1	107	138	0	7	

Missing.

None.

Killed.
Corps.

Her Majesty's 2nd or Royal Queen's Regiment ... Lieutenant P. Gravatt.
1 Corporal since dead.

Wounded.

Her Majesty's 2nd or Queen's Royal Regiment ... Captain W. M. Lyster,—severely.
Ditto ditto ditto ... " T. Sealey, ditto.
Ditto ditto ditto ... Lieut. T. W. E. Holdsworth, ditto.
Ditto ditto ditto ... " D. J. Dickinson,—slightly.
Ditto ditto ditto ... Adjutant J. E. Simmons,—severely.
Her Majesty's 17th Regiment ... Captain L. C. Bonschier, ditto.
31st Regiment Native Infantry ... " Lawrin,—slightly.
Ditto ditto ... " Ensign Hopper,—severely.

(Signed) C. HAGART, Captain,
Acting Deputy Adjutant General,
Bombay Column, Army of the Indus.

*State of the Corps engaged at the storming of Kelat on the 13th November 1839 under the command of Major General
Willespie, C. B.,—Camp at Kelat, 14th November 1839.*

CORPS.		Major Generals.	Brigadiers.	Aides-de-Camp.	Acting Deputy Adjutant General.	Acting Quarter Master General.	Deputy Assistant Quarter Master General.	Brigade Majors.	Sub-Assistant Commissary General.	Lieutenant-Colonels.	Majors.	Captains.	Lieutenants.	Ensigns.	Adjutants.	Quarter Masters.	Surgeons.	Assistant Surgeons.	Native Officers.	Sub-Conductors.	Sergeants.	Drummers.	Farriers.	Rank and File.	
Staff	...	1	2	5	1	1	1	2	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Detachment 3rd Troop, Horse Artillery	...	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	3	0	0	0	30
1st Troop, Caval Artillery	...	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	3	1	1	0	58
Her Majesty's 2nd or Queen's Royal Regiment	...	0	0	0	0	0	0	0	0	0	1	3	7	1	0	0	0	0	0	0	31	10	0	0	200
Her Majesty's 17th Regiment	...	0	0	0	0	0	0	0	0	1	2	4	13	2	0	1	1	0	0	0	29	9	0	0	336
31st Regiment Bengal Native Infantry	...	0	0	0	0	0	0	0	0	0	1	2	3	2	1	1	1	0	12	0	30	14	0	0	389
TOTAL	...	1	2	5	1	1	1	2	1	1	4	9	26	5	2	2	2	0	12	0	100	24	1	0	1048

NOTE.—3 Bannias of the Bengal Local Horse remained in charge of the baggage during the attack.

(Signed) O. HAGART, Captain,
*Acting Deputy Adjutant General,
Bombay Column, Army of the India.*

KAL

List of Belōchi Sirdars killed in the assault of Kelat on the 13th November 1839.

Names.	Remarks.
Meer Mehrab Khan ...	... Chief of Kelat.
Meer Wullee Mahomed ...	... The Mungul, Sardar of Wadd.
Abdool Kurreem ...	... Ruhsani Sardar.
Dan Kurreem ...	... Shuhwanees Sardar.
Mahomed Ruza ...	... Nephew of the Nazir, Mahomed Hussen.
Khysur Khan ...	... Ahseehee Sardar.
Dewan Bechah Mull ...	... Financial Minister.
Noor Mahomed and Tajoo Mahomed	... Shahgassi Sardars.

Prisoners.

Mahomed Hussen ...	... Nazir.
Incollah Ruheem Dad ...	... Ex-Naib of Shawl.

With several others of inferior rank.

(True copies.)

T. H. MADDOCK, (Sd.) J. D. D. BEAN,
Offg. Secy. to Govt. of India, *Political Agent.*
with the Govr. Genl.

[Pottinger—Masson—Outram—Robertson—Cook—&c.]

- KALĀT-I-DIZAK**—Lat. Long. Elev.
 A village in the Tump district, Bilōch Makrān. (*Hāji Abdul Nabi.*)
- KALĀT PINI** (or CHAR)—Lat. Long. Elev.
 A place 5 miles distant from the Chandra Gups to the north of Ormāra in Bilōch Makrān. There are wells of good water here. (*Goldsmid.*)
- KALATÖK**—Lat. Long. Elev.
 One of the villages in the Kej district, Bilōch Makrān, and the residence of Mir Fateh Khān, Gichki, a younger brother of the head of that family. It consists of an insignificant mud fort with bastions, round the base of which are about 100 houses. It is said that in the cold weather about 1,500 souls assemble here. (*Ross.*)
- KALCHI**—Lat. Long. Elev.
 A halting-place in the desert between Bilōchistān and Afghānistān, 7 miles west of Mamū, and 42 miles from the Helmand river. There is here a small well of excellent water, said to have been produced by a 'pir,' or Mahammadan saint, by striking his spear through the rock. (*Christie.*)
- KALGALI**—Lat. Long. Elev.
 A pass in the province of Jalawan, Bilōchistān, 16 miles to the north-east of Taiak. (*Cook.*)
- KALGARI**—Lat. Long. Elev.
 A village in Kej, Bilōch Makrān. (*Hāji Abdul Nabi.*)
- KALHALI**—Lat. Long. Elev.
 A stream in Las, Bilōchistān (probably a tributary of the Pūrāli), mentioned by Lieutenant Robertson as crossing the road between the Bōchari river and Utal at about 2 miles from the latter. The bed he describes as 240 yards wide. (*Robertson.*)
- KALMAT**—Lat. Long. Elev.
 An extensive and remarkable creek, with a bar, on the coast of Bilōch Makrān. It is peculiarly interesting as being undoubtedly identical with

KAL—KAM

the ancient Kalama, one of the stations of the Macedonian fleet under Nearchus. It appears further to have been a resort of the Portuguese. (*Ross—Masson.*)

KALMAT—Lat. Long. Elev.

A ruin in Bilōch Makrān, on the east bank of the Kalmat creek, supposed to be of Portuguese origin. Goldsmid describes it as follows:—

“A fort of about six feet square, built of stones cemented together, and now encased in innumerable shells, very filthy inside, and divided off by a loft or upper storey, and a couple of wells, sheltered by fifteen palm-trees. (*Masson—Goldsmid.*)

KALMATIS—

A tribe of Bilōch Makrān, few in number, and now residing in the Pasni district under their Chief, Bahrām Khān. They migrated originally to Makrān from Sind, and appear to have taken their name from the Kalmat creek.

They claim affinity with the Rind Bilōches, and assert that their ancestors came from Syria. (*Masson—Ross.*)

KALPŪRA KĀN—Lat. Long. Elev.

A small district in Persian Bilōchistan, and under the authority of the Dizak Chief.

Pottinger believed the name to signify full of fairies or spirits. (*Pottinger.*)

KALŪG—Lat. Long. Elev.

A rēs or township in the Kolānch district of Bilōch Makrān, situated to the north of the hills intersecting the district and containing a small mud fort. (*Ross.*)

KALUIS—

A branch of the Rind Bilōches settled at Las, in the hills between Sārawān and Kachi. (*Masson.*)

KAMĀN FARŪSH—Lat. Long. Elev.

A mountain range in Jālawān, Bilōchistān, in the neighbourhood of Khōzdār. (*Cook.*)

KAMBARĀNIS—

The dominant tribe of the Brāhūis, *i. e.*, the one to which the Khān of Kalāt belongs, estimated by Pottinger in 1810 as capable of turning out 1,000 fighting men. Their origin is uncertain. One tradition affirms (according to Leech) that they are descended from an “Imām Rambar,” whose eldest son Kambar gave his name to the tribe. Leech’s idea is that the Dēhwārs subverted a Persian dynasty at Kalāt, and invited Imām Rambar to assume the Chieftainship.

Masson appears to include the Kambarānis in the Mīrwāri tribe. Pottinger, who is a sounder authority than either of the above, places them as a distinct tribe at the head of the Brāhūi nation. According to him the Brāhūis, under the leadership of Kambar, were invited from the west by the last Hindū Rājā of Kalāt, Sēwa, to assist him in repelling the attacks of the Rind Bilōches.

Kambar eventually finding himself master of the situation, formally deposed Sēwa and assumed the government himself.

Pottinger gives the Kambarāni pedigree down to Mahmūd Khān, the reigning prince, when he was at Kalāt in 1810, and from the number of lives, seven in all, calculates that the family could not then have been in power much over 150 years.

KAM—KAN

This is the list :

- (1) Rambar, father of
- (2) Kamar, father of
- (3) Mahamad Khān, father of
- (4) Abdulla Khān, father of
- (5) Hāji Mahamad Khān, brother of
- (6) Nasīr Khān, father of
- (7) Mahamūd Khān.

The tribe is believed to have come originally from Abyssinia, the word Kamar in Bilōchi signifying an Abyssinian.

There is a peculiarity with regard to this tribe which is not shared by the other Brāhūis, *viz.*, that of being divided into three distinct gradations of rank, marked by the appellations.

Ahmadzāe,
Khāni,
Kambarāni.

The Ahmadzāes are the highest, including the Khān's family; the Khānis are of the secondary rank of Chiefs; and the Kamarānis include the rest of the tribe, but in common the term is applicable to the whole body.

The Kamarānis receive wives from, but do not marry their daughters into, other tribes. (*Pottinger—Leech—Masson.*)

KAMBEL—Lat. Long. Elev.

A plain on the Makrān coast, probably partly in the Maskāt, partly in Gwatar territory.

Grant (in February 1809) says of it merely: "Quite barren for want of rain." (*Grant.*)

KAMBI—Lat. Long. Elev.

A place mentioned by Hāji Abdul Nabi as occurring on the road between Kej in Bilōch Makrān and Sib. (*Hāji Abdul Nabi.*)

KAMGAR—Lat. Long. Elev.

A promontory on the Bilōch Makrān coast, forming the western limit of the Pādi Zar or western bay of Ormāra. (*Goldsmid.*)

KĀM-I-BĀSHKŪRD—

A rivulet in Persian Makrān, which rising in the Bāshkūrd highlands, discharges itself into the sea at Jigni. (*Hāji Abdul Nabi.*)

KĀM-I-SIRĪCH—Lat. Long. Elev.

Vide "Sirich."

KĀNAJĪ—Lat. Long. Elev.

A halting-place in the province of Jalawān, Bilōchistān, about 8 miles to the south of the Bārān Lak. Pottinger calls the distance 14 miles, but he and Robertson (the authority for the shorter distance) probably halted at different points in the Kānaji rivulet, from which the ground derives its name.

Robertson's Kānaji is described by him as marked by a few trees, near which is a grave. Plenty of camel forage and coarse grass, and in the ravines firewood. The water is upwards of a mile distant, close to the hills to the eastward, and was not abundant in the month of November, but a sufficient quantity for a large detachment could be obtained by scooping out a few holes.

The halting ground is about 100 yards from the bed of the Kānaji. (*Pottinger—Robertson.*)

KAN—KAO

- KĀNAJI**—Lat. Long. Elev.
 A rivulet in the province of Jālawān, Bilōchistān, its course being to the northward of the Aranvēri stream. It probably joins the Pūrali. (*Robertson.*)
- KANĀRA**—Lat. Long. Elev.
 A town in Kachi, Bilōchistān, held by the Rind Bilōches.—(*Masson.*)
- KANĀRA**—Lat. Long. Elev.
 A hill mentioned by Hāji Abdul Nabi as being passed on the 3rd stage from Sūnmīani towards Bēla.
- KANĀR CHERI**—Lat. Long. Elev.
 A singular hill in Las, Bilōchistān, about 15 miles to the northward of the town of Bēla. (*Robertson.*)
- KANĀRO**—Lat. Long. Elev.
 A village on the Persian Makrān coast, belonging to the Hōt tribe, situated about midway between Dilshād and Kāiwān. (*Hāji Abdul Nabi.*)
- KĀNDA**—Lat. Long. Elev.
 A walled town of some size and importance in Kachi, Bilōchistān, situated on the edge of the Barshuri desert. It is 7½ miles west-by-south from the town of Barshuri. The land in the vicinity is very extensively cultivated, and the crops of jawāri are very luxuriant. The principal inhabitants are Hindūs and Jāt farmers. It is watered by the Nāri, which is here banked up for purposes of cultivation. Kanda is one of the best halting-places in Kachi, and does not diverge materially from the high-road to Bāgh. (*Pottinger—Postans.*)
- KANDASOL**—Lat. Long. Elev.
 A “res” or township in the Kolanch district of Bilōch Makrān, and situated to the south of the hills which intersect that district. (*Ross.*)
- KANDI**—
Vide “Kōhandilān.”
- KANDI LAK**—Lat. Long. Elev.
 A pass in the Simin or Jangōsh hills on the sea coast of Bilōch Makrān.
- KANDI SHŌR**—Lat. Long. Elev.
 A halting-place on the Bilōch Makrān coast between the Rumbra and Barangōli streams and 20½ miles from Kundri. It is situated at the foot of the Shōr hills, which here interfere between the higher, darker range and the sea. Soil, hard and alluvial. Water from Shōri stream good. Forage and fodder procurable. Sea about half a mile distant. (*Goldsmid.*)
- KANKIAN**—Lat. Long. Elev.
 The name applied to the upper portion of the Wāriar river, in Las, Bilōchistān. (*Robertson.*)
- KANSADS**—Lat. Long. Elev.
 A village in the Tump district of Bilōch Makrān. (*Hāji Abdul Nabi.*)
- KANTRO**—
Vide “Kalhali.”
- KĀODĀIS**—
 A tribe of Makrān. It does not appear whether they are of Brāhūi, Bilōch, or foreign origin. They are divided into two sections, one settled at Kolwāh and the other in the Dasht district, the former being the one most held in consideration.
 They are all, however, in general a well-to-do and respectable people. Their name is a corruption of the Persian word for “Master” or “Magistrate.” (*Ross.*)

KAO—KAR

- KĀOHURAKĀN**—Lat. Long. Elev.
 A village in the Geh district of Persian Makrān. (*Hāji Abdul Nabi*)
- KĀORĀNDĀB**—Lat. Long. Elev.
KĀ halting-place in the Gēh district of Persian Makrān, situated at the Junction of some rivulets. There are no habitations. (*Hāji Abdul Nabi*)
- OR-I-KALĀT**—Lat. Long. Elev.
 One of the Kej villages, Bilōch Makrān, consisting of a mud fort and cluster of huts. (*Ross*.)
- KĀOR-I-MASHAD**—Lat. Long. Elev.
 A halting-place in the province of Sārawān, Bilōchistān, 12 miles on the road from Kōhak, north-west towards Jalk. There are no habitations, but plenty of fodder for camels, and firewood. (*Hāji Abdul Nabi*)
- KĀORJŌ**—Lat. Long. Elev.
 A village in the Tump district, Bilōch Makrān. (*Hāji Abdul Nabi*)
- KĀPAR**—Lat. Long. Elev.
 A 'res' or township in the Kolānch district of Bilōch Makrān, south of the range intersecting the district. (*Ross*.)
- KĀPŌTO**—Lat. Long. Elev.
 A place in Jālawān, Bilōchistān, 9 miles south of Kalāt, or, according to Dr. Cook, 15 miles south-south-east. It is on the great water-parting of the country, and from this point the streams run southwards, those of the Kalāt valley running north-eastwards. The wheat grown here is the most prized in Bilōchistān, and has become proverbial. (*Pottinger—Masson—Cook*.)
- KĀPPAR**—Lat. Long. Elev.
 A valley in Jālawān, Bilōchistān, 15 miles to the west of Khōzdār. It runs north-north-east, and is bounded on the west by a high, tortuous and broken range.
 There are lead mines in this neighbourhood. (*Masson—Cook*.)
- KĀRĀRI** or **KĀRĪRA**—Lat. Long. Elev.
 A halting ground in Las, Bilōchistān, 29½ miles north-west of Karāchi, and 16¼ miles south-east of Sūnmiāni. Distance from the sea 2 miles, water from two wells, slightly brackish, but drinkable.
 No village, but a good-sized shanty constructed of poles, reeds and matting, divided into two compartments, which is the abode of the Collector of the "Nakā" or "Sunōl," a tax of one anna in the rupee on merchandise in transit.
 The encamping-ground stands in a patch of grass, but there is no forage procurable here. (*Masson—Goldsmid*.)
- KĀRAIN**—Lat. Long. Elev.
 See Karāni.
- KĀRAK**—Lat. Long. Elev.
 A village of Jālawān, Bilōchistān, 16 miles south-west of Gājin. (*Cook*.)
- KĀRĀNĪ**—Lat. Long. Elev.
 A division and village of the Shāl District, Sārawān, Bilōchistān. Its grapes are much esteemed. (*Masson*.)
- KĀRĒZ**—Lat. Long. Elev.
 A village in Bilōchistān, about 8 miles south-west of Nushki.
 When Pottinger saw it, it was deserted, but there was a well of very good water close by, whence he carried on his supply for the next ground. He saw numerous herds of camels turned loose here to graze on the "Gaz" and "Shinz" with which the plain abounds. (*Pottinger*.)

KAR—KAS

- KAREZ AMĀNŪLAH**—Lat. Long. Elev.
 A village in Sārawān, Bilōchistān, in the neighbourhood of Mastūng. (*Masson.*)
- KAREZ GARĀNI**—Lat. Long. Elev.
 A village in the Kalāt district, Bilōchistān. (*Masson.*)
- KARGARI**—Lat. Long. Elev.
 A halting-place near the hill of the same in Bilōch Makrān, 14½ miles from Basōl, and 15 miles from Kāndri. (*Goldsmid.*)
- KARGARI**—Lat. Long. Elev.
 A hill in Bilōch Makrān, on the sea-coast. It is isolated from the Tālar range, is flanked by the Khwāri and Makola streams, and along its northeru base runs the Ormāra and Pasni road. (*Goldsmid.*)
- KĀRI**—Lat. Long. Elev.
 A town in Kachi, Bilōchistān; held by the Rind Bilōches. (*Masson.*)
- KARIM KHĀN**—Lat. Long. Elev.
 A village in Bilōch Makrān, situated in the Panjgur district. (*Masson.*)
- KARIR**—
Vide Lakēr.
- KARIRA**—
Vide Karāri.
- KARLAKI**—Lat. Long. Elev.
 The name given to the summit of the Bolān Pass, or rather that particular portion of the ridge containing the summit. (*Vide Bolan Pass.*)
- KĀRMAKĀN**—Lat. Long. Elev.
 In Bilōch Makrān, the first halting-place on the road between Tump and Gwādar. (*Hāji Abdul Nabi.*)
- KARM-DĪNA-JŌ-GOT**—Lat. Long. Elev.
 A hamlet in Las Bilōchistan, 20 miles north-north-west of Sūnmiāni, inhabited by Angārias. There is some cultivation, especially of mustard, here. (*Goldsmid.*)
- KARRARŌH**—Lat. Long. Elev.
 A pass in Jālawān, Bilōchistān, between Anravēri and Bārān Lak. (*Masson.*)
- KARWĀN**—Lat. Long. Elev.
 A tract of country and abādi or settlement on the coast of Persian Makrān between Surag and Galeg. It is very extensive, containing numerous hamlets and groves, and about 400 inhabitants of the Hōt and Singāla tribes.
 The halting ground here (on the road between Gwādar and Jashk) is close to a large water course with good water. Camels are procurable at Karwān. (*Hāji Abdul Nabi—Grant—Ross.*)
- KARWĀT-KHŌR**—Lat. Long. Elev.
 A water-course in Bilōch Makrān running down from the hills and falling into the estuary of the Baramba Kkōr. It is fed by the Sari Kasigān, the Chari Kasigān, the Julāi Khōr, and the Rōdani. (*Goldsmid.*)
- KASARKAND**—Lat. Long. Elev.
 A district of Persian Makrān, which, together with Gēh and Bāho-Dastyāri, &c., is under the rule of Mīr Abdulla, Gichki, the Persian deputy. Kasarkand lies to the east of Gēh, and is described as a fertile and pleasant place. There appears to be no information available regarding the number and composition of the population of this district. Nasir Khān reduced

KAS—KAT

Kasarkand and brought it temporarily under Kalāt rule, but it was not permanently retained, and was eventually annexed by Persia.

KĀSHI.—Lat. Long. Elev.

A halting-place, with some wells, in Persian Makrān, 9 miles to the west of Karwān. (*Grant.*)

KĀSIS.—

An Afghān tribe settled in the Shāl valley, Bilōchistān.

Postans estimates them at a third of the population of the valley and styles them the agricultural class. His estimate is probably above the mark; and, from other writers, the *Dehwārs* would appear to be the real class of cultivators in Shāl. (*Masson—Postans.*)

KĀSIM-KĀ-JŌK.—Lat. Long. Elev.

A small village in Kachi, Bilōchistān, on the right bank of the Nāri river, 19 miles north-west of Barshuri and 19½ miles south of Bāgh.

The jawāri crops here are very luxuriant. There are 200 houses in Kāsim-kā-jōk, but no wells. (*Garden—Postans.*)

KĀSKĪN. Lat. Long.

A stream in the Kōhistān of Persian Bilōchistān, formed by the junction of several mountain rivulets flowing from the east. The Kaskīn terminates in the desert of Banpūr. When Pottinger crossed it in the middle of April, at a point 22 miles nearly due north of Banpūr, there was no water in it except a scanty and indifferent supply from a well in the bed. (*Pottinger.*)

KĀSRĀNIS.

A Bilōch tribe dwelling in the Sulimān range and north-western border of the Dēra Ghāzi Khān district. (*Vide Part .*)

KĀTABUR. Lat. Long. Elev.

A village in Persian Makrān, 4 miles east of Rōdi, on the road between Chāobār and Gwādar. (*Ross.*)

KĀTĀCHI.—Lat. Long. Elev.

A small village in the Mūla Pass, Bilōchistān, 129 miles from Kalāt. Supplies very scarce; water plentiful from the river.

KĀTECH.—Lat. Long. Elev.

A village in Persian Bilōchistān, north-west of Mōtarābād, containing 100 huts. Tobacco is cultivated here. (*Hāji Abdul Nabi.*)

KĀTĪJIS.

A tribe mentioned by Ross as inhabiting Bāho and Dastyāri. He does not specify to which race they belong. (*Ross.*)

KĀTIWĀR JĀB.—Lat. Long. Elev.

A prominent point in the Lesser Hāro range, south of the Nakātri hill, in maritime Las Bilōchistān. The name is derived from that of a spot at the foot of the hill in the bed of a stream which it produces, where there are three bābul trees and a well. (*Goldsmid.*)

KĀTRINGĀL.—Lat. Long. Elev.

A valley in the Kalāt district of Bilōchistān, separated from the Kalāt valley, which lies to the westward, by a range of hills about 500 feet in height above the latter.

It is about 2 miles in width, and lies 100 to 150 feet higher than the Kalāt valley. (*Cook.*)

KĀTĀRODAM.—Lat. Long. Elev.

An ancient artificial mound in the Jāo district, Bilōchistān. (*Masson.*)

KAU—KEJ

KAŪSI—Lat. Long. Elev.
 A 'Kārēz' or subterranean aqueduct in the Kej district, Bilōch Makrān, of very ancient date. (*Ross*.)

KEJ—Lat. Long. Elev.
 A cluster of villages and forts in Bilōch Makrān, situated in the great valley which traverses the country of Makrān from east to west.

The principal villages and forts composing, what has been usually called the town of Kej, are as follows:—

MIRĪ, KALATŌK, KALA-I-NAO, GASHTANG, KĀOR-I-KALĀT, TURBAT and ĀBSER—

Kej was the former capital of Makrān and seat of Government, and it is now the residence of the Khān of Kalāt's Naib or Deputy.

The following is an extract from Captain Ross' report on Kej in 1865:—

“ From the fact of Kej being generally mentioned as the capital or chief town of Makrān, one not unnaturally comes to think of it as an extensive city, possessing its markets, streets, and buildings. A visit quickly dispels any such notion, as there is nothing to be found at Kej which deserves more than the name of village. It is difficult to fix on the proper term under which to speak of Kej, which name is employed to indicate a “settlement,” in which are situated a number of forts and villages, and here, he it remarked, this is the system universally adopted throughout Makrān. All the principal places usually considered as towns, such as Punjgoor, Toomp, Kolanch, Baho, Dizak, &c., being in point of fact “abadees” or “settlements” extending for several miles, and including, under the general name, villages and forts, each bearing its distinctive appellation.

The “abadee” Kej, then, is situated in the centre of the valley, between two lofty ranges of hills, here about twelve miles apart. The fertile and inhabited portion which constitutes the “abadee” extends east and west about a dozen miles on either side of the river, here named “Kej” Khor, but lower down met with under the name of Dusht Khor. The whole breadth of Kej is not more than three miles, the rest of the valley between it and the hills being barren and stony land. The fine groves of date trees which line the banks of the Khor form the most prominent feature in the scenery. Karezes or artificial water-courses intersect the land in all directions, flowing through the groves and irrigating the fields which skirt them. Several forts and villages are situated along the banks of the Khor, but being concealed amongst the date trees, are not seen until close by, with the exception of the Miri or palace, which has a good elevation.

The Miri is the most remarkable and strongest of the Kej forts, in former times the residence of the local Chiefs of Kej; it is now appropriated to the Naib or Deputy, who resides here on the part of the Khan of Kalāt. It is situated north of the Khor, nearly in the centre of Kej, and built on a hill which commands the surrounding country. Constructed of mud intermixed with round stones, it would be incapable of defence against artillery; but in Makrān, where cannons are rarely seen, the place is considered next to impregnable. On enquiring the date of its foundation, I was informed that it was built by Bahman or Ardeshir, son of Isfandyar, of the first dynasty of Persian monarchs, who, legend says, met his death in Kej. Makrān, I was told, was a province of the Persian empire, and the kings, on the occasion of a tour

through their provinces were wont to cause some work to be constructed as a memento of their visit. Thus in Kej two Karezes were shown me which are named "Kaoree" and "Kaikhosroee," the construction of which popular account ascribes to the ancient monarchs whose names they bear. Another piece of information afforded me is curious enough, *viz.*, that Makrān was the penal settlement for Persian convicts, from whom sprang the original Makrāni race. As I have been frequently told, the name "Makrān" is from "Makar," deceit, and means "country of rogues;" perhaps the two statements may be matched together.

Two old guns, one a 32-pounder, both dismantled and useless, were lying in the "Miri." At the foot of the hill is a village of some 150 wretched-looking habitations. Two Hindoos reside in it.

Mir Faqueer Mahomed Bezunjoo is at present the Naib of Kej, and exercises in the name of the Khan chief authority throughout the province. The powers, however, exercised by the local Chiefs in their own immediate districts are nearly absolute and uncontrolled by the Naib or other person. Faqueer Mahomed's native place is Nal, and his authority in Kej is entirely derived from the Khan: he has, however, strengthened himself by alliances with the local Chiefs.

The chief local family is the Gitchki, who, of Hindoo descent, once acquired supreme power throughout most of Makrān, and are still in a position of much importance. The family is divided into two branches,—the Malikzai, resident in Kej, and Esazai in Punjgoor. The present head of the Kej Gitchkis is Mir Bhayan, who resides at Killa-i-Now. The Gitchkis hold a position in Kej quite distinct from and superior to that of any other local family.

The Raisees and Moolaees are families of some distinction. The numbers are very limited, and they must not be considered as tribes.

The rest of the population may be divided into Sangooras, Durzadus, Lorees, Loondees, and Kutwarees. It is difficult to form an estimate of the number, but probably in all Kej there are about 10,000 souls.

Produce of Kej.

With regard to produce, the strong point of Kej is in dates, which are grown in large quantities and of good quality.

This article, besides supplying the wants of the inhabitants, is despatched in large quantities to the neighbouring places and the coast. In addition, rice, barley, wheat, Indian-corn, cotton, and tobacco are all produced in greater or less quantity. Rice is most attended to; several descriptions of fruit are procurable in season; amongst the number mangoes, oranges, citrons, and limes.

The commerce of Kej is entirely in the hands of a few Hindu merchants who reside in the different villages. They export dates and rice in exchange for grain, wool, salt-fish, clothing and other necessaries of life. The Hindus seem to be in general well treated. They informed me that they had been more comfortable since the establishment of the British Telegraph stations in Makrān. Such simple trades as the requirements of the inhabitants demand are practised by the Loree or gipsy tribe.

The amount of revenue realized in the Kej province on account of the Government is very much less than would be supposed from a consideration

of the resources of the country. The soil is held on the usual oriental tenure, but the enforcement of the payment of the land tax, the property of the Government, is invariably regarded by the occupants as the height of tyranny and oppression. Whenever a landholder is powerful enough, he is always prepared to resist the exaction, and the usual plan of necessity resorted to is to assemble a force and seize by violence what ordinary means are powerless to obtain. In most of the districts the local hereditary Chief is the person to whom the Naib applies for the dues. The former exacts from his followers in kind, and usually pays the Naib in gold after appropriating his own share. When a Gitchki Chief is in power, only half the revenue goes to the Khān, as by treaty it was in former times agreed that the Gitchkis should continue to receive one-half of the entire revenues of Makrān. There are throughout the country so many of these Chiefs and other persons who, holding land, claim exemption from taxation for one reason or another, that the sum finally despatched to Kelāt is probably not over 5,000 ashrafs.

Kej, as a division of Makrān, properly includes the districts of Dasht, Kolanch, &c., which are treated of separately.

Though the scene of many revolutions, it remains true to its old allegiance, and still serves the Khān. The term "Kej Makrān" can hardly be restricted to the province of Nasir Khān Brāhūi; for a century before his time we find mention by Mandelelo of "Getsche Macguerona," which must be the same words differently spelt. If intended by Martiniere (A. D. 1735) in the word "*Kisch*, petite province de Perse," it may have belonged to Persia before the days of Nadir; but the fact that many old authors and travellers would so class it does not carry much weight, for who among them has described or attempted to describe the country? The popular charts of the Indian Navy call the whole line of coast from Cape Jask to Karachi the "Coast of Persia;" but this circumstance will not pass as historical evidence.

The great Nasir Khān marched an army into Kej, and its firm retention was one of the measures mainly engrossing his attention. His successor towards the close of his reign had lost all control over this remote portion of the Khanate, but the next Khān, Mihrāb Khān, signalled the commencement of his rule by vigorously asserting his authority in Kej. Subsequent troubles again rendered its submission little better than nominal, and accordingly in the years 1828 or 1829, Jam Ali, the Chief of Las, under orders from Kalāt, marched from Bēla to Kej with his own troops and those of his allies and reduced the refractory district. Again, in 1831, the entire Brāhūi army under command of Mīr Azim Khān, the Kalāt Khān's brother, had to be sent against Kej. The expedition, owing to the treachery or lukewarmness of the Brāhūi Chiefs, was attended with no substantial advantages. In short, Mihrāb Khān's control over this portion of his dominions would appear to have been never otherwise than of a most precarious and unsatisfactory nature.

Its position with regard to Persia and Kalāt is thus discussed by Colonel Goldsmid (1864):—"I have already submitted an opinion that, in the present "unsettled state of Kalāt, it is important to preserve the unity of Kej, the "province whose western frontier may be held to represent generally the "line at which Persian aggression and intrigue have rested. That opinion "I would now deferentially repeat. Faqueer Mahomed, Chief of the

“Bezunjō Brāhūis, is Governor of the district of Kej and dependencies, under the sovereign control of Kalāt. He is a man of considerable local influence, has long occupied his present post, and is qualified to govern by, at least, family position and natural energy of character. His connexion by marriage with Mīr Bayan Gitchki, and the similarity of interests between Mīrs Bayan and Abdullah, render it a probability that either Kej will follow in the wake of Geh and Sirbaz [annexed to Persia] or the direct contrary. A medium course is not likely. Faqueer Mahomed will most probably hold his own, but it is well to anticipate either contingency.” Leech, according to his fashion, rushes at a conclusion relating to the origin of the name of Kej, basing his theory on the very doubtful premises that Makrān was formerly a Hindū country. He says it may be regarded as reducible from Kanj, a name of Brahma, and continues, “or it may be drawn from Kesh, a name of Vishnoo, when, no doubt, the town was called Keshapoor.” (*Pottinger—Leech—Masson—Goldsmid—Ross*).

KENITTI.—Lat. Long. Elev.
A division of the district of Mangachar, in Sārawān, Bilōchistān. (*Masson.*)

KENJ KHŌR.—Lat. Long.
A creek in Persian Makrān, east of Chāobār, and passed at the 12th mile on the road from the latter place to Gwādar. An ancient river, now dry, formerly fell into the sea by the Kenj Khōr, and its disappearance has doubtless caused the decadence in the prosperity of the village of Tiz. (*Ross—Goldsmid.*)

KERHŪR.—Lat. Long. Elev.
A mountain range in the province of Sārawān, Bilōchistān, two or three days' journey from Kalāt, and covered with a species of juniper, which is brought into the capital for firewood. (*Cook.*)

KETWĀRIS.—

A tribe of Brāhūis settled in the Kej district of Bilōch Makrān. (*Ross.*)

KHAD—Lat. Long. Elev.
A division of the Mangachar valley, in Sārawān, Bilōchistān, exclusively occupied by the Shirwāni Brāhūis. (*Masson.*)

KHĀIRA—Lat. Long. Elev.
A hamlet in Las, Bilōchistān, between Bēla and Walipat. (*Masson.*)

KHĀKI KŌH—Lat. Long. Elev.
A hill in Bāho, Dastyāri, Persian Makrān, west and south of Parez, and some 13 or 14 miles from the sea. (*Ross.*)

KHALAK—Lat. Long. Elev.
A village in the Panjgūr district of Bilōchistān. (*Masson.*)

KHALBŪT—Lat. Long. Elev. 4105
A halting place in Jālawān, Bilōchistān, on the road from Sohrāb to Nal, distant 10 miles and 7 furlongs from Rōshanāb, and 11 miles from Chutak. There is camel forage and coarse grass here, and plenty of water, but the latter is saltish. (*Robertson.*)

KHĀNAK—Lat. Long. Elev.
A division of Mastūng, in the province of Sārawān, Bilōchistān, held by the Rāisāni Brāhūis. (*Masson.*)

KHĀNGAR—Lat. Long. Elev.
A mud fort on the southern side of the Barshuri desert, in Kachi, Bilōchistān. It is well built, and is on the direct road from Upper Sind. (*Postans.*)

KHA

KHANIS—

The second class of the *Kambarāni Brāhūis* (q. v.)

KHĀNPŪR.—Lat. Long. Elev.

A village in *Kachi*, *Bilōchistān*, situated between *Kāhi* and *Mihāsar*, and washed by a branch of the *Bolān* river. (*Pottinger*.)

KHĀRAK.—Lat. Long. Elev.

A valley of *Sārāwān*, *Bilōchistān*, adjoining that of *Shāl*, and connected with it just opposite the town of *Shāl* (or *Quetta*). (*Cook*.)

KHĀRĀN—

A sub-district of *Sārāwān*, *Bilōchistān*, west of *Sohrāb*, the northern extremity of *Jālawān*. Separated by large waste and hilly tracts from the surrounding districts, it has to the north *Nūshkī*, to the south *Mūshkī*, to the east a portion of *Jālawān* as just noted, and to the west, but at long interval, *Panjgūr*. (*Masson—Pottinger*.)

The grains cultivated in *Khārān* are chiefly wheat and barley, grown as in *Nūshkī*, on *khushk āwāh* lands. It may be inferred that the produce is inadequate to the demand, as wheat is imported into *Khārān* from *Nūshkī* and other places. The inhabitant of *Nūshkī* vends his goods at the capital for money; the inhabitant of *Khārān* barter his commodities for grain.

Amongst the products of this province, *shakar gaz* must be noted. It is a sweet gum exuding from a variety of the tamarisk tree, and liquescent in the ordinary temperature of the atmosphere. In *Khārān* it is used as a condiment; at *Khalāt*, as a luxury, being dissolved in water, and drunk as *sherbet*. As large quantities of this gum are brought to *Khalāt*, the proportion of trees bearing it must be considerable, and the fact would seem to prove that the country about *Khārān* is much broken and intersected by the beds of water-courses and torrents, while the surface of the soil may be presumed to be impregnated with *natron* and other efflorescent salts, conditions suitable to the growth of the tamarisk.

Assafoetida grows in the hills of *Khārān*; the gum resin is not an object of attention. The date tree flourishes in the level country; its produce, with melons, are the only fruits.

Khārān has two small towns, one named after the province, the other called *Wāshak*. It is inhabited by the *Nūshīrvāni* tribe.

A tenth of the produce of the soil is paid to the officers of the *Khān* of *Kalāt* as revenue,—a burthen so light that, until a heavier one be imposed, or demanded as a return for protection, the inhabitants would scarcely wish to incur the risk of a change of masters. The camels of *Khārān* are the most celebrated in *Bilōchistān* for their strength and activity, a circumstance which gives their masters a decided superiority over their neighbours in their predatory pursuits.

In the days of *Nādir Shāh*, a Chief of *Khārān* named *Pūrdil Khān*, a renowned freebooter, having violated the Persian frontier, *Nādir* sent troops against the district, and 700 of the *Bilōches* were slain.

Hāji Abdul Nabi, who visited *Khārān* in 1838, states that the ruler then had in his pay, constantly kept up, a body of 60 horsemen, mounted on his own horses. He estimated the adult male population at 9,000, and the annual revenue at 3,000 bags of grain and 400 packages of dates.

The *Hāji* says there are two tribes in *Khārān*, who neither pay a tithe of their lands or camels, *viz.*, the *Dagāris* and *Hijbaris*, said to be the original owners of the district.

KHĀRĀN—

Is ruled by Azād Khān, who formerly held Dizak also, but the latter was wrested from him by the Persians some years ago. The same Chief is currently reported to have offered his services to Persia in the stirring year 1857. (*Pottinger—Masson—Hāji Abdul Nabi—Ross—Goldsmid.*)

KHĀRĀN—

A town in the district of the same name, Bilōchistān, 45 miles east-south-east from Sārawān. It is defended by a mud wall with bastions. (*Pottinger.*)

KHARGŌSHKI.—Lat. Long. Elev.

An inferior department of the Khārān district, Sārawān, Bilōchistān, between the towns of Khārān and Sārawān, and to the west-south-west of the latter.

This tract exhibits a great deal of arable land. (*Pottinger.*)

KHĀSOJIS—

A section of the Nārūi Bilōches, estimated as having 150 fighting men by Pottinger. (*Pottinger.*)

KHŌJAHS (OR LUTIAS)—

A sect of unorthodox Mahomedans settled in Makrān. Their religion may be described as Islamism tacked on to Hinduism, for they believe in Mahomed as the 10th Avatar of Vishnū. (*Ross.*)

KHŌSAS—

A section of the Rind Bilōches, whose strength was estimated by Pottinger at only 150 fighting-men. This certainly must be an under-estimate, when it is considered how much annoyance this people caused the British Government and its ally, the Rājah of Cutch, in the first quarter of the present century. Their sub-divisions are as follows:—

1. Kalulāni (principal one).
2. Bakiāni.
3. Toniāni.
4. Suriāni.

The Khōsas are settled in Upper Sind, between Sakar and the Sind Canal towards Shikarpūr, and from thence to the westward of Rajhan, along the edge of the desert. During the Kalōra dynasty the Khōsas had considerable possessions to the eastward of the Indus beyond Khairpūr.

For a detailed account of the Khōsas, *vide vol.* (*Postans.*)

KHŌZDĀR (OR KHŪZDĀR)—Lat. Long. Elev.

A district of the province of Jālawān, Bilōchistān.

It is an extensive valley, in shape somewhat like a cross, and through it from north to south passes the caravan road to Wad and Bēla.

The upper portion of the cross runs northward some 5 or 6 miles, until it is closed in by the hills, and the southern portion passes south towards Wad. The eastern limb, in which is situated Zidī, stretches away some 15 miles, whilst the western joins the valley of Firōzābād. The ranges bounding it have, as a rule, a north-north-east by south-south-west strike, but those of the limb running towards Firōzābād have an east and west strike. Those bounding the northern extremity of the valley are perhaps the highest, and the most elevated of these is called the Halwāi. The valley is watered by the Teghāb river issuing from the hills at the northern head. This stream runs at first south, then turns to the east, and flows past Zidī. Its banks and certain portions of its bed are covered with high flags

and reeds, in which the wild hog is occasionally found, and the land bordering it is well cultivated, but a large portion of the valley is sterile, stony, and cut up by ravines.

Wild duck and geese frequent the river; partridges are found in great numbers near the cultivated ground; deer roam over the stony tracts, and the neighbouring mountains contain the gad (wild sheep) and ibex.

There are one or two mounds in the valley from which have been obtained bits of copper, glass-beads, cornelian ornaments, old coins, &c.

The Mardūis, a tribe of Brāhūis, who reside in the neighbourhood, obtain lead ore from many spots in their vicinity and reduce it. Dr. Cook visited a place called Samān, about 14 miles south of the town of Khōzdar, and found specimens of red ore—carbonate of lead—in a red, sandy clay, underlying sandstone. The specimens were in thin, flat, tabular masses, looking like a broken up vein, and were covered externally with a layer of calcareous earth which made their detection difficult.

The places where this is found can hardly be called *mines*, as the shepherds merely poke about with a stick, pick up any promising bits, roughly estimate the specific gravity by the hand, and if they have not the proper weight, reject them.

The implements used by the Mardūis are very rude, and their mode of smelting simple.

They first build a rough furnace with four upright square stones, leaving a hole below to insert the nozzle of a pair of bellows. The bellows are a leather bag, formed of the skin of some small animal, having an opening, posteriorly to which are attached two sticks, which serve to open and shut the aperture.

The floor of the furnace is formed of clay. On this a fire is lighted, and a heap of charcoal kindled; when at a white heat three or four handfuls of ore are thrown on, and then covered up with a thick layer of charcoal. The whole is kept at a white heat for some time.

A stone of the furnace is then pulled away, and the dross, ashes, &c., raked off from the melted metal.

Fresh charcoal is then thrown in with more ore, and again charcoal, until the furnace is full, when the fire is kept up until the fresh supply of ore is reduced, and the operation continued until sufficient metal has been obtained. This mode of extracting the metal has been carried on for ages. The peculiar slag produced is met with all over this part of the country, and oftentimes in the most unlikely places. Vast quantities of it lie near the bank of the river, south of the encamping ground near the town,—many cartloads probably of large angular pieces, some of them weighing several pounds. It is met with on the tops of hills, in deep ravines, and scattered over the plains, and in the bank of the river buried from three to five feet below the present level of the surface. Under these circumstances, it has acquired an opalescent appearance. (*Pottinger—Masson—Cook.*)

KHŌZDĀR—Lat. Long. Elev.

The principal town in the district of the same name (q. v.) and said to have been the original Brāhūi capital. It contains perhaps 200 houses and 5 banias' shops, and is surrounded by date-palms. Near it is a mound surmounted by masonry ruins. The gardens of Khōzdar produce grapes, figs, apricots, almonds, apples, &c. The insurrection of the Mingal and Bizanjū tribes of Jālawān was quelled by Mahmūd Khān by means of a common slaughter of the Chiefs near this place.

KHU—KIP

Khōzdār is the usual summer residence of the Chief of the Kambaranis.
(*Pottinger—Masson—Cook.*)

KHUDĀBADAN—Lat. Long. Elev.

One of the principal fortified villages in the Panjgur district, Bilōch Makrān. (*Hāji Abdul Nabi—Ross.*)

KHUN-I-KAKA—Lat. Long. Elev.

A village in the Sarhad district of Persian Bilōchistān. (*Hāji Abdul Nabi.*)

KHURMASTĀN—Lat. Long. Elev.

A village in Jalawān, Bilōchistān, situated 5 miles to the southward of Nal. It has a small fort, with entrance on the east, and belongs to the Bizanjū tribe of Brāhūis. (*Robertson.*)

KHWĀRI—Lat. Long. Elev.

A stream in Bilōch Makrān running by Karghari (q. v.) (*Goldsmid.*)

KIBLA—Lat. Long. Elev.

A tract of country in the Gēh district of Persian Makrān. Situated between Chāobār and the territory formed by Maskāt, the term Kibla implies the westerly position of this portion. With reference to the rest of Makrān, it contains the townships of Sargān, Kīr, Bīr, Karwān, Sūraz, &c., and on the coast the villages of Tīz, Tank, Galeg, among the most flourishing. Numerous herds of camels wander over this district kept for breeding and farm purposes.

The people, however, seem poor and apathetic. The Hōt and Sangalū tribes prevail. (*Ross.*)

KICHI—Lat. Long. Elev.

A village in Kachi, Bilōchistān, south of Jal and 19 miles 1 furlong distant from it; situated at the base of a rocky offshoot from the Hāla range.

The Bombay Column advancing to Kandahār halted here on the 16th March 1839. (*Hough—Kennedy.*)

KIHAN—

A halting place in Las, Bilōchistān. According to Hāji Abdul Nabi 8 *kōs* north-west of Bēla, and situated on the Pūrali river. (*Hāji Abdul Nabi.*)

KIL—

(*river.*)

Vide Dasht Khōr.

KIL—Lat. Long. Elev.

A place mentioned by Leech as being in the Mūla Pass, Jalawān, Bilōchistān, and as containing some old ruins (Ghōrbastas). (*Leech.*)

KILACH—Lat. Long. Elev.

A village in Bilōch Makrān, north-west of Pasni. Hāji Abdul Nabi says it is the most famous place in Bilōchistān for its breed of riding camels. The inhabitants are chiefly Dāi Mazhabs. (*Hāji Abdul Nabi.*)

KIL KĀOR—Lat. Long. Elev.

A place mentioned by Hāji Abdul Nabi as occurring on the road between Panjgur, in Bilōch Makrān, and Gwādar. (*Hāji Abdul Nabi.*)

KINHARS—Lat. Long. Elev.

A village in Las Bēla. (*Hāji Abdul Nabi.*)

KIPIWALĪ—Lat. Long. Elev.

A stream in Las, Bilōchistān, which crosses the road between Bēla and Sūnmīāni at 4½ miles from the Bōchari river, and 8 from Utal. (*Robertson.*)

KIR—KOH

KIR—Lat. Long. Elev.
 A 'res' or township in Persian Makrān, situated in the Kibla department of the Gēh district. Its inhabitants are Hōts and Singālas. (*Ross.*)

KIR—Lat. Long. Elev.
 A stream in Persian Makrān running down to the sea from the 'res' of the same name (q. v.)

KIRCHĀB—Lat. Long. Elev.
 One of the divisions of the valley of Mangachar, in Sārawān, Bilōchistān. (*Masson.*)

KIRTA—Lat. Long. Elev. 1,081 feet.
 A village in the Bolān Pass, Bilōchistān, 10 miles 5 furlongs from Kohandilān, and 9 miles 1 furlong from Bibi Nāni. It is situated in a stony valley, covered with wheat-fields, and the Bolān river, here choked with high reeds and flags, runs behind the village at the base of the hills. Kirta has a square tower for defensive purposes, and is inhabited by the Kuchik section of the Rind Bilōches. It has frequently been sacked by the Kākars. Near Kirta a tepid spring issues from the hillside, and gives the name Garmāle to the locality.

The encamping ground is about a mile below the village, and was made use of by the British army advancing on Kandahār in 1839. A field post office station was also established here. Very good grass is procurable on the banks of the Bolān river north of Kirta, and also good forage for camels. Grain and fuel scarce. (*Hough—Garden—Masson—Havelock—Cook.*)

Vide (*Bolan pass.*)

KIRU—Lat. Long. Elev.
 The name of a conical hill in Jālawān, Bilōchistān, to the east of the Urnach valley. (*Robertson.*)

KISANDUN—Lat. Long. Elev.
 A place in Jālawān, Bilōchistān, between Sōhrāb and Rōdinjo. Copper is said to be found in the neighbourhood. (*Masson.*)

KISHĀN—Vide (*Kishtān.*)

KISHTĀN—Lat. Long. Elev.
 A division of the province of Sārawān, Bilōchistān. It is exclusively occupied by the Shirwāni tribe.

Masson calls the place Kishān, Pottinger Kishtān. (*Pottinger—Masson.*)

KODA—Lat. Long. Elev.
 A halting place in Jālawān, between Jūri and Tāiāk, 20 miles from the former and 18 from the latter. (*Cook.*)

KŌHAK—Lat. Long. Elev.
 A division of the province of Sārawān, Bilōchistān, situated to the north-west of Panjgur. This is Pottinger's classification of it, but Masson does not include it in Sārawān. It is inhabited by Brāhūis of the Mabamad Shāhi section, and appears to possess no fixed towns or villages, except the town of Kōhak, which Hāji Abdul Nabi describes as having at one time been unsuccessfully besieged by the Persians. The fort, he says, is 130 yards in circumference, and 30 yards high, the walls being 2 *gaz* thick. The fort has one gate to the east. On the west are the remains of a mine driven by the Persians in order to get at the water-supply of the garrison.

Pottinger tells how Bahrām Khān was defeated by Nasir Khān at "Koohuk near Kelat", which is perhaps another Kōhak. (*Pottinger—Masson—Hāji Abdul Nabi.*)

KOH

KŌHAK—Lat. Long. Elev.

A 'res' or township situated in the Dasht district of Bilōch Makrān, on the north bank of the Dasht Khōr. A solitary rocky hillock, the site of a dismantled fort, gives this place its name.

The inhabitants engage mostly in agriculture, and although not rich, appear in comfortable circumstances. Supplies may be had in abundance and at moderate rates. The Headman of Kōhak was in 1865 Kāodāi Nabi Bakhsh, who had been for several years at feud with Fakir Mahamad and Fateh Mahamad Gichki, and on one occasion had gone to Karāchi to petition the Sind Commissioner on the subject. For some time he had held out in the little fort of Kōhak against the Nāib, when several lives were lost on each side. Subsequently, Nabi Bakhsh had taken refuge in Gwādar. Captain Ross, in 1865, brought about an interview between him and Fakir Mahamad at Gwādar, when a reconciliation was effected, the conditions (otherwise good), adverse to Nabi Bakhsh, being the demolition of the Kōhak fort.

The inhabitants hereabouts are divided into Dashtis and Kāodāis. (*Ross.*)

KŌHAKI—Lat. Long. Elev.

In the Persian province of Bilōch Kōhistān; a term applied to the hilly portion of the province as distinguished from the plain country or māidāni. It appears to have no villages, its inhabitants residing in tumans. (*Pottinger*)—Vide *Kōhistān.*)

KŌHAN—(*River*)—Vide *Kohan Wat.*)

KŌHAN-DILĀN (or **KANDI**).—Lat. Long. Elev. 904 feet.

A halting place in the Bolān defile, 11 miles from Dādar and 6 from the mouth of the defile. The defile is here over 500 yards in breadth, but narrows immediately in leaving Kōhan-Dilān for Kirta, the cliffs on either side rising perpendicularly to the height of 800 feet. This halting ground after heavy rain becomes a lake, and is dangerous owing to sudden freshes of the Bolān stream.

There is a direct road from this place to Bāgh.

The following was the disposition of that portion of the army of the Indus which encamped here with the head-quarters in the advance to Kandahār in 1839.

The horse artillery and cavalry were in one camp just beyond six trees (the first met with in the defile); 5 Companies 48th N. I. across the river, which was fordable; the head-quarters by some grave-stones near a height situated between the two camps.

This place is very hot in summer, and at certain seasons is considered deadly by the natives.

There is no village at Kōhan-dilān. Forage very scarce, but some long coarse grass procurable from the neighbourhood of the stream; water abundant (*Garden—Hough—Cooke, &c.*)

Vide *Bolān.*

KŌHAN WAT.—Lat. Long. Elev.

A defile in the Hāla range, Bilōchistān, whose southern mouth marks the boundary between Las and the province of Jālawān. Pottinger says it "is styled Kōhan Wat, or the mountain road, owing to its direction through the lofty piles of Jālawān." Robertson, on the other hand, asserts that Wat is the Jadgāli word for mouth, and writes—"The place where the Kōhan river enters the Pūrāli is called Kōhan Wat, and is the usual encamping ground," *i. e.*, the second one on the road from Bēla towards Kalat,

KOH

and distant from Bēla about 21 miles. Robertson's account of the Kōhan defile is as follows:—

“ Three miles further on [*viz.*, from a point about 7 miles from the Salū river] after gently ascending, is the head of the Kōhan river, such a miserable little *nullah* that at first I could not distinguish it, but it very rapidly increased to the dimensions of a mighty river, with high precipitous banks, but quite dry [7th November]. Its bed, like that of the Pinj, is a splendidly smooth road, with a very apparent descent. In only one place would artillery meet with any obstacle; this is at the Trap-i-Kōhan, which is much narrower than any part of the Bolān Pass, being only 10 or 12 feet wide, and crossed by rough fragments of rock; 300 yards lower down are a few holes of water. At 16 miles 5 furlongs [from the Salū river encamping ground] the Kōhan joined the Pūrāli river, down which we came a couple of furlongs further, and encamped on the right bank among the trees, &c.”

The supply of water is plentiful and excellent, and firewood, grass, and camel forage abound. Lieutenant Robertson does not recommend the encamping ground he selected, *i. e.*, 2 furlongs beyond the Kōhan-Wat (which, as before mentioned, is the usual halting ground). He says of the ground on the right bank of the Pūrāli, that the trees are very thick and afford good shelter, but I would recommend no one to select so confined a spot, for the mosquitoes are most annoying, and the sea-breeze is so much excluded, that at noon the thermometer indicated 104 degrees, and at 6 p. m. 90 degrees. (*Pottinger—Masson—Robertson.*)

KOHĀO—Lat. , Long. Elev. 1250 feet.

A halting place in the Mūla Pass, Bilōchistān, between Bent-i-jāh and Kalar, 11 miles from the former and 10 miles from the latter. (*Thornton.*)

KOHDI—Lat. Long. Elev.

A village in the Pilābād district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

KOH-I-BĀHAR KHĀN—Lat. Long. Elev.

A halting place in Jālawān, on the road from Bēla to Tūrkabar, and 2 *kos* from the latter. (*Hāji Abdul Nabi.*)

KOH-I-BILOCH—Lat. Long. Elev.

A district adjoining that of Kōhak in Persian Bilōchistān. (*Hāji Abdul Nabi.*)

KOH-I-CHĀHĀR KĀHĀN—Lat. Long. Elev.

A name applied to 4 hump-like hills on the northern boundary of Kharān, Bilōchistān. (*Hāji Abdul Nabi.*)

KOH-I-DĀDA—Lat. Long. Elev.

A mountain in Persian Makrān, visible from the port of Gwādar. It abounds in deer. This is said once to have been used as a place of refuge by the inhabitants of the plains during an invasion, and utensils are occasionally found by hunters after heavy rain. (*Hāji Abdul Nabi.*)

KOH-I-GABAR—Lat. Long. Elev.

A very striking hill in the Dizak district of Persian Makrān, near Kalpūrākān. Rising in the form of a cupola, it towers above all the other mountains in its vicinity. On its summit are said to exist the remains of an “Atish Kada,” or temple of the fire-worshippers (Guebres.) (*Pottinger.*) (*Vide Kōh-i-Gwānka.*)

KOH-I-GWĀNKA—Lat. Long. Elev.

A detached hill in the plain adjoining Kalpūrākān, in the Dizak district of Persian Makrān. Its name signifies “echo-hill,” from its possessing the

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surprising power of repeating words spoken in a low tone within 50 yards of its base. Pottinger passed it within a quarter of a mile, and it reverberated whatever his people shouted without the slightest deviation.

This hill, together with the Kōh-i-Gabar (q. v.) is superstitiously held to be tenanted by spirits; and many marvellous stories are recounted of the injury and witchcraft suffered by those who essayed in former days (for now they are shunned by all classes) to ascend or explore the two hills. (*Pottinger.*)

KŌH-I-MĀRĀN—Lat. Long. Elev.

A mountain in Sārawān, Belōchistān, east-north-east of the valley of Mangachar. Its name, meaning the "Hill of Snakes," is said to be due to the vast quantities of those reptiles to be found on the mountain. (*Cook.*)

KŌH-I-MĀTA—Lat. Long. Elev.

A hill in Las Bilōchistān, situated to the south-west of the town of Bēla. (*Hāji Abdul Nabi.*)

KŌH-I-MURĀD—Lat. Long. Elev.

A rock in the Kej district of Bilōch Makrān, situated 2 miles to the south-east of Turbat. A tree on this rock, known as the Bai-i-Kaohūr, is pointed out as that from the heart of which the founder of the Zikari creed produced a written volume of that sect's religious code.

The Kōh-i-Murād is a place resorted to by Zikari pilgrims. (*Hāji Abdul Nabi—Ross.*)

KŌH-I-NAOSHĀDIR—Lat. Long. Elev.

A mountain in the Persian province of Bilōch Kōhistān, 15 miles from the village of Basmān. The name signifies the hill of salammoniac, which drug is said to be a native production of it, and found in the fissures of the rocks, as also is an incrustation of brimstone. (*Pottinger.*)

Vide Kōhistān.

KŌH-I-NAWISHT—Lat. Long. Elev.

A hill in Bilōchistān between Gidar, in Jālawān, and Khārān, 10 *kos* from the former and 12 from the latter. The road from Gidar to the top of the Kōh-i-Nawisht is very bad. In October Hāji Abdul Nabi found a pool of stagnant rain-water on the summit. The name means "written mountain," but the origin of the appellation is unknown. (*Hāji Abdul Nabi.*)

KŌH-I-SAZĀHAM—Lat. Long. Elev.

A hill in northern Bilōchistān, dividing Kōhak from the Chagāi district. An inferior kind of antimony is found in this hill. (*Hāji Abdul Nabi.*)

KŌHISTĀN—Lat. Long. Elev.

The Kōhistān, or land of mountains, which is the name given by the native Bilōches to that part of Bilōchistān lying to the westward, has for its boundaries on the north-east and west nothing but sandy deserts, with the exception of one very narrow range of mountains projecting from its northern extremity. To the southward it is bounded by various districts of Makrān, of which province, strictly speaking, it ought to form a component part. The population, however, differs from that of Makrān, both in manners and language, and it is found convenient to treat the Kōhistān of Bilōchistān as a separate region.

The principal mountains in this division are those called the "Sarhad," which are situated between the 29th and 30th parallels of north latitude, and are visible, towering over all the others, from a distance of 80 or 90 miles.

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The whole of these mountains abound with mineral productions. In several places there are brooks of liquid salt, and pools of water covered with a scum similar to the naphtha, or bitumen, found near the Caspian Sea. They also produce iron, copper, and other metals, of which the natives dig out a sufficient quantity to serve their own uses.

The Kōh-i-Nāoshādar or "Salammoniac mountain," near Bāsmān, bears many symptoms of subterraneous fire. On one face of the hill, the soil and stones are perfectly black, and the mould at particular times is so heated and dry as to crumble to atoms on being touched, whilst on the opposite side there are hot springs and exudations of salammoniac, brimstone, &c. Like the rest of Bilōchistān, this portion is devoid of great rivers. There is a brook near Banpūr, which the natives dignify by the name of river; but when Pottinger saw it (in April 1810) it had hardly any water in it. This brook loses itself in the sandy desert to the westward. The river Kaskīn is formed by the junction of several mountain streams that come from the eastward.

It was perfectly dry when Pottinger passed it in the month above mentioned. The brooks to the northward of it, and those that rise in the Sarhad mountains, run westerly also, and terminate in the desert of Kirmān, as does the Kaskīn in that of Banpūr. The two principal districts in the Kōhistān are those of Maidānī, or the plain; and Kōhaki, or the hills. The former includes the towns and villages of Haftar, Pahra, Banpūr and Bāsmān, besides a great number of *Tumans* of felt tents, which are the only abodes used by the mountaineers of the other district. The natives of both, likewise, adopt local terms amongst themselves to distinguish particular quarters of these districts, such as "Sarhad," the frontier division, "Sar-i-rūd," the river-head, "Pusht-i-Kōhi" "at the back of the mountain," &c. The Kōhistān is exclusively peopled by Bilōches, who are not intermixed with any other classes; neither do Hindūs venture to colonise there.

When Pottinger visited the Kōhistān in 1810, there were not above 8 or 10 tribes of note in the whole province, which he describes as but thinly populated, owing partly to the general infertility of the soil, and partly to the migrations that were taking place from it into Persia, as well as to the eastward, towards Kachi.

The present political and social state of the Kōhistān can only be analogically surmised. Being the most western of the countries in Bilōchistān annexed by Persia, and consequently contiguous to Kirmān and Lāristān, it is probable that Persian institutions have here been planted on a firmer basis than in the more eastern districts; but a modified form of the policy prevailing in the latter (*i. e.*, the delegation of power to the hereditary Bilōch Chiefs, subject to the Persian representative) may be assumed to be in force.

Pottinger tells us that in his time the forms of Government and the common laws of society were equally unknown and disregarded by the Kōhistānis, as both depended solely on the caprice and temper of the heads of the various tribes composing the population, but that, rank being hereditary, and sons being bred up with the views and prejudices of their fathers, a system which was at first the effect of chance, had assumed something like an air of regularity. "Viewed in this light," he continues "we find "that the Kōhistān comprises a number of petty republics, in which every

“member of the community feels that he has a right to revenge his own wrongs, and give his vote on all points relating to the common good ; in fact, there is a most perfect equality as to sentiments and actions, from the highest to the lowest, and although the measures proposed by the Chiefs are more frequently adopted than those of any other adviser, this circumstance seems to be the result of a belief that they have had better means of judging of the subjects under discussion (which are commonly connected with incursions into neighbouring districts) than any other member of the commonwealth. A similar feeling, combined with that awe and respect which the wealth and station of the head of each tribe must superinduce to a certain degree, impels those who reside under his guidance to look to him as the arbitrator of all trifling differences amongst themselves, and the general conveniences and tranquillity of society lead them to consider his award as conclusive. This is, however, confined to the most trivial disputes, above which every man judges for himself.”

Pottinger describes Shāh Mihrāb Khān, Governor of Banpūr, as “the most powerful Chief in this quarter : his regular troops, or at least those that he can muster at a few days’ notice, are 6,000, and he is acknowledged to be the paramount authority from Dizzuk to Basman.”

In those days the Kōhistān Chiefs laughed at Persian authority, carried their ‘*razzias*’ into Lāristān, &c., and sent back the threatening ‘*farmāns*’ of the Kirmān ruler with taunts. How the Shāh’s authority eventually came to be established, first by the taking of Banpūr (in about 1845), and by subsequent eastern entroachments, may be gathered from the following extract from a report by Colonel Goldsmid, who says he is indebted for the narrative to Sēt Nāo Mal of Karāchi. The date of the capture of Banpūr, as deducible from this extract, corresponds with that given in the Revd. Mr. Badger’s account, the latter being the result of careful inquiry :—

“In May 1843, or three months after the battle of Meanee, His Highness Agha Khān Mehlati came to Kurrachee from Jeeruk, accompanied by his brother Sirdar Khān. At the close of the year he gave an entertainment in his garden, inviting the British residents. It was then bruited, and a matter of common talk, that Sirdar Khān was on the eve of setting out on an expedition to Mekrān ; and such proved to be the case. Some two hundred horsemen were got together, attended by whom he left Kurrachee. In a few weeks they reached Gwadur, where they made a short halt. From thence they advanced to Charbar, which was found a convenient spot for remaining in, owing to the number of Khowjas residing there, who pay tribute to the Agha. At Charbar communication was opened and systematically kept up with the inland town of Banpūr. Sirdar Khān made friends and partizans of the Belūchis in the vicinity, besides getting a footing for his own immediate followers, and eventually succeeded in obtaining possession of the place from the hands of the independent Belūch Chief. In these head-quarters he applied himself to collect a force, and may have succeeded in drawing together some 2,000 men. The history of this remarkable family will sufficiently explain to the satisfaction of Government why a movement of the kind should prove offensive to Persia, whatever might have been the ultimate objects of Sirdar Khān, and even supposing he intended to restrict his advance westward to Banpūr ; and on the report of occupation of this town by the party

KOH—KOL

from Sind, made to his Government by the Governor of Kerman, it is not surprising that a royal mandate was issued for its investment. It was besieged, and in course of time reduced. Sirdar Khān was taken prisoner and sent to Tehran. From this period the Persian hold of Banpūr has been more or less maintained. Some three or four years later, the employes of Persia moved still further to the eastward, encroaching upon the Belūch Chiefdoms of Gēh and Kussurkund." (*Pottinger—Ross—Goldsmid.*)

KŌH-I-TALĀD.—Lat. Long. Elev.

A hill to the north of the Kasarkand District in Persian Makrān. (*Hāji Abdul Nabi.*)

KŌH KALĀT.—Lat. Long. Elev.

A high hill on the coast of Persian Mukrān, north of the village of Homdān. (*Ross.*)

KŌHNAGHAO.—Lat. Long. Elev.

A hill on the western confines of Sārawān, Bilōchistan, from which a stream runs to Suni in Kachi. (*Masson.*)

KOH RĀN.—Lat. Long. Elev.

A village in the Tump district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

KŌKĀBĀD.—Lat. Long. Elev.

A village in the Tump district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

KOLĀNCH.—Lat. Long. Elev.

A district of Bilōch Makrān, situated between Pasni and Gwādar, on the sea-board, and extending inland about 30 miles. It is intersected by the Talar Band range and the inferior range to seaward of the latter, both of which run parallel to the coast-line. Kolānch is more productive and populous than Pasni adjoining it on the east, and possesses a good share of fertile land, requiring only water to yield abundant harvests. It is subdivided into the following 'Rāses' or town-ships, in each of which a petty Chief holds subordinate authority under the ruler of Kej.

On the sea-board Kapar, Kandasōl, Nalent.

North of the hills Bēlār, Pahrālo, Ban-Kachon, Kalag, Nagbar, Chākūli, Sar Dasht.

At Ban, Nagbar and Kalag there are some mud forts. The inhabitants are of the Puzh, Band, Wardili, Jadgāl and Bizanjū tribes, of which the latter are recent settlers. The population is about 2,000. The principal personages are Abdul Rahmān, Puzh, of Ban, who has some little influence, and, residing in the vicinity of the telegraph line, occasionally receives small presents; at Nagbar, Mabarak, Chief of the Wardili tribe; Dōst Mahamad, Chief of the Bizanjūs; Mulla Rahmat, Chief priest of the Zikaris (a religious sect described in its own place). At Kapar, which adjoins the sea, the Band tribe resides. Their headman, Darwēsh, is employed by Sardar Fakir Mahamad to watch the telegraph line.

Both grain and cotton are raised in Kolānch, and numerous herds and flocks are maintained. (*Ross.*)

KOLĀNI.—Lat. Long. Elev.

A village in the Nasarābād district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

KŌLWAH.—Lat. Long. Elev.

An extensive valley of Bilōch Makrān, immediately to the west of the Jāo district, and separated by a sterile hilly tract from the maritime district of Ormāra.

KOM—KOT

Large quantities of grain are grown here, and the neighbouring districts draw on Kōlwah for this article; wheat harvest is in March. The inhabitants are Bizanjūs, Ormarānis, Mirwānis, Kāodāis, Nāoshirwānis and Rakhshānis.

The following villages and forts have been visited:—

Bālor, Chambar, Gushānak, Rūdkhān, Madeg and Zik.

The principal Chiefs are Mir, Mandū, Bizanjū, at Chambar; Wali Mahamad at Gushānak; Mir Gangozæ, Kāodāi, at Rūd Khān; Dād Karīm Mirwāni at Zik.

The valley is confined by the two parallel ranges of hills which traverse Makrān from east to west.

Since Nasir Khān's time Kolwah has been separated from the Kej Government. (*Masson—Ross—Cook.*)

KŌMAJIS.—Lat. Long. Elev.
One of the villages in the Kej district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

KONTADAR.—Lat. Long. Elev.
A rēs or township of the Dasht district, in Bilōch Makrān. It consists of a fort and village situated on the Dasht Khōr, and about 12 miles north-east of Kōbak. The name Kontadar signifies in Bilōch "trunk of a palm-tree." The fort is built on an eminence, and round its base are clustered some 200 huts. (*Ross.*)

KOPPA (RĀS).—Lat. Long. Elev.
A cape on the Bilōch Makrān coast between Rās Shāid and Gwādar. (*Goldsmid.*)

KŌRWAHS.—
A tribe of Makrān, now peculiar to Gwādar, whither they migrated from Jūnī. At Jūnī they were in the position of slaves, or at least servants to the Shāhzādāhs. They are now a sea-faring people, superior in status to the Mēds, but, like them, superstitious and immoral, with peculiar religious rites. (*Ross.*)

KŌSAJIS.—
A tribe mentioned by Ross as inhabiting Bāho and Dastyāri in Persian Makrān. He does not state what stock they belong to, but they may perhaps be identical with the Khasoji section of the Nārūi Bilōches. (*Ross.*)

KOSOLAKĀN.—Lat. Long. Elev.
One of the villages of the Parād district, in the Persian province of Bilōch Kohistān. (*Hāji Abdul Nabi.*)

KŌTAL-I-SIB.—Lat. Long. Elev.
A Pass in Persian Bilōchistan, on the road between Sib and Maghsi. It is not very steep or long, but the natural strength of its situation is such that it would be probably tenable by a few men against any force. The passage is excavated for 200 yards to the depth of 10 feet out of the solid rock, and the ascent is so abrupt that stones hurled down would carry inevitable death to any one coming up. (*Pottinger.*)

KŌTRIĀ (or KŌTRŪ).—Lat. Long. Elev.
A town in Kachi, Bilōchistān, 7½ miles west-by-south from Gandāva. It is walled and of a respectable size and is situated about 4 miles from the mouth of the Gandāva Pass and 2 in a direct line from the Hāla range. Various streams, rising near Pīr Chatar in the Pass, flow past the town; the produce is consequently very rich in the neighbourhood to the west and north. The wheat crops are described as unusually fine.

KOT—KUD

The town contains one or two gardens filled with pleasant trees, such as the pinal, acacia, and nim. It shares the Gandava trade, and possesses the advantage of greater proximity to the mouth of the Pass than that town.

Masson calls it invariably *Kōtrū*, which he translates. "The castles," and describes it as "four castles, or forts, built by four brothers of the "Eltazæ family" * * * * * "the one held "by Karīm Khān," he adds, "has become flourishing and a town of consequence." Masson further states that the Shorīn is a rivulet which "flows to Kōtrū," and that the town is held by Rind Bilōches. (*Postans—Masson.*)

KŌTRŪ—*vide* KOTRIĀ.

KŪBAH—Lat. Long. Elev.

A deserted village in Bilōch Makrān, belonging to the Jūni district, 14 miles south-south-east from the Khōri Dasht, *i. e.*, camping ground on the Gwādar road. There are some trees and cultivation here. (*Ross.*)

KUCHAN—Lat. Long. Elev.

A halting place in the desert of Northern Bilōchistān on the road followed by Captain Christie in 1810 from Nushki to the Helmand river, and about 150 miles from the former. Christie says, "here fine water is abundant."

There is a more direct route parallel to that *viā* Kuchan and to the north of it, which Christie had to avoid owing to a mountain pass occurring in it being occupied by Afghān robbers. (*Christie.*)

KUCHARI (RĀS)—Lat. Long. Elev.

A promontory on the coast of Las-Bēla, Bilōchistān, situated to the south of Sanzal and a few miles to the west of the Hūki group of mud-volcanoes (*v. Chandra Gup*). An extensive salt marsh separates it from the Sūnmīāni and Ormāra road. (*Goldsmid.*)

KŪCHIKS—

A section of the Rind Bilōches, holding land in the hilly country between Sārawān and Kachi. (*Masson.*)

KŪCHLAK—Lat. Long. Elev.

A village and sub-division of the Shāl district, Sārawān, Bilōchistān. It is eleven miles six furlongs to the north of Kōt (Quetta,) the road passing over a Pass known as the Kūchlak Pass at 7 miles from Kōt. The Pass is commanded by heights near the road. The neighbourhood of the then deserted village of Kūchlak was used as an encamping ground (first march out of Kōt) by the British Army invading Afghānistān in 1839. (*Masson—Hough—Kennedy.*)

KUCHON—Lat. Long. Elev.

A place mentioned by Hāji Abdul Nabi (and apparently by him alone) as occurring on the road between Chāobār and Tizkopān in Persian Makrān. (*Hāji Abdul Nabi.*)

KŪDI-I-DHĀI—Lat. Long. Elev.

A hamlet in the Dasht-i-Gōrān, Jalawān, Bilōchistān, situated on the Rūd-i-Khāni stream. (*Robertson.*)

KŪDI-I-GUL MAHAMAD—Lat. Long. Elev.

A hamlet in the Dasht-i-Gōrān, Bilōchistān, situated on the Rūd-i-Khāni stream. Robertson encamped near here in 1841, and says, "the well is small, and the water good and sufficient for a party of 20 or 30 persons." (*Robertson.*)

KUD—KUR

- KUDI-I-SĀLWI**—Lat. Long. Elev.
A hamlet in the Dasht-i-Gōrān, Bilōchistān, situated on the Rūd-i-Khāni stream. (*Robertson.*)
- KOKĪ**—Lat. Long. Elev.
The site of an ancient city in the Kalāt District of Bilōchistān, near Rodinjō to the south, and said to have been destroyed by Jenghis Khān. (*Masson.*)
- KUMB-Ī-SHĪRĪN**—Lat. Long. Elev.
A pool in Las, Bilōchistān, situated in the great 'Lak' or Pass connecting the province with the western district of Jao. The lovers Farhad and Shirin of the Persian fable have their supposed tombs here, and close by the pool is the grave of the old woman said to have betrayed them to death. On it every Bilōch who passes considers it his duty to cast a stone, old shoe, or other rubbish. (*Ross.*)
- KUNAREZ**—Lat. Long. Elev.
In Persian Makrān, lying west and south of Parēz, on the coast. (*Ross.*)
- KUNBI**—Lat. Long. Elev.
A halting-place in Bilōch Makrān on the Pasūi and Gwādar road, situated between Goarāni and Lākēr, 19 miles from the former and 16 from the latter. (*Goldsmid.*)
- KÜNDI SHŌR**—
A halting-place on the coast of Bilōch Makrān between the Bumbra and Bārāngōli streams on the Sunmiāni and Gwādar road. The water from the Shōri stream is good, and forage for a small party procurable. (*Goldsmid.*)
- KÜNDRI**—Lat. Long. Elev.
A halting-place on the Bilōch Makrān Coast, 15 miles west of Kargari, and about a mile from the base of the Tālār hills. The ground is hard, dry sand. Water-supply from a stream (the Kündri) running down from a hill of the same name, where there is said to be an unfailling tank. Grass and camel-fodder sufficient for a small party. (*Goldsmid.*)
- KÜR**—Lat. Long. Elev.
A sub-division (with a village) of Sārawān, Bilōchistān. The village is seven miles north-west of Kalāt. (*Pottinger.*)
- KURDS**—
A section of the Nārūi Bilōches according to Pottinger, and of the Brāhūis according to Masson. They hold the Dasht-i-be-dāolat and Mero, and Tirkāri, two miles north of Bagh in Kachi. The tribe pretends to draw out 500 fighting-men. It is sub-divided into the Mādē Zāe (the principal branch), the Shūdap Zāe, the Zirdād Zāe, the Sultāg Zāe, the Shādi Zāe, and the Massutāri. It need hardly be remarked that this tribe bears the name of one of the most celebrated and ancient nations in the world.
Cook says of them :—
"The Koords who inhabit Dasht-i-be-dāolut, doubtless came from Koordistan, probably amongst the followers of some Mahomedan invaders of India, and, perhaps, laden with spoil, preferring, on their return, to settle where they now are, rather than continue their march to their own country, made choice of the Dasht-i-be-dāolat."
Latham says :—"This is the name for the tribes of Bashkurd, Kahuki, and Mydani, tribes which are, probably, Kurd in blood as well as in name."
(*Pottinger—Masson—Latham.*)

KUR—LAK

- KURDIGAP**—Lat. Long. Elev.
 A district in the province of Sarawan, Bilōchistān, in the hills east of the Khwaja Amrān range. (*Masson.*)
- KURK**—Lat. Long. Elev.
 A town in Northern Kachi, Bilōchistān, in the midst of rich cultivation. It is held by the Bārūzās, (*vide Kajaks.*) (*Postans.*)
- KUWARBASTĀN**—Lat. Long. Elev.
 A small village to the north-west of Kōhak, Sarawan, Bilōchistān, situated at the foot of the Sujāhān range, on the road to Jalk. (*Hāji Abdul Nabi.*)
- KWAT**—Lat. Long. Elev.
 A village in the country of the Kajaks, in Northern Kachi, Bilōchistān. It has 8 families and 6 or 7 shop-keepers. Wheat is cultivated round it, and it has plenty of grass. (*Postans.*)
- LAGĀORIS**.—
 A tribe mentioned by Ross as inhabiting Bāho and Dastyāri in Persian Makrān (Laghāris?) (*Ross.*)
- LĀG-DAN-DAN**—Lat. Long. Elev.
 A halting-place mentioned by Hāji Abdul Nabi as occurring on the road between Gēh and Chāobār, in Persian Makrān.—(*Hāji Abdul Nabi.*)
- LAGHĀRIS**.—
 A section of the Rind Bilōch tribe, estimated by Pottinger to contain 5,000 fighting-men in 1810.—(*See Part 2*)
- LĀIWAROA**—Lat. Long. Elev.
 A stream in Las Bēla, Bilōchistān, which crosses the road between Bōchapīr and Utal at 4 miles 6½ furlongs from the Bochēri stream towards the south. (*Robertson.*)
- LAIĀRI**—Lat. Long. Elev.
 A village in Las Bilōchistān, 5½ miles north-west-by-west from Shēkh Rāj, said in 1841 to contain 100 houses and 20 shops. The inhabitants are principally Hindūs, and its cultivation depends on the water of the Pūrali. When the latter fails, the inhabitants go to Utal and elsewhere. Pottinger mentions this village, but defines its position inaccurately. As he says, it lies 20 miles north-north-east of Sunmiāni. By a misprint north-north-east may have been substituted for north-north-west. He says that the Pūrali at this point becomes impregnated by the sea, becomes navigable for small boats, and abounds in the deeper places with fine fish. (*Pottinger—Robertson.*)
- LAK BEDŌK**—Lat. Long. Elev.
 A pass in Las Bēla, Bilōchistān, on the road between Karāchi and Sunmiāni, over the low hills by the coast, stated by Colonel Goldsmid to be the one remarkable feature in the whole route. It is about 3 miles south-west of Karāri. The descent from the Lak Bedōk is thus described by Goldsmid :—
 “Although there is but little rock or stone, or indeed anything but sand on either side, yet the appearance of this descent is most imposing. The stupendous walls have a hard and rugged aspect, and the deep ravine over which they tower has a grandeur which could scarcely have been caused except by some great convulsion of nature. The view of the green sea, and a comparatively fresh country along the shore, obtained from the outer angle of the Pass before diverging finally into the plain, afforded a very pleasing contrast to the deep yellow mass from which the cortège had emerged.” (*Goldsmid.*)

LAK—LAR

- LAKER (OR KARIR)**—Lat. Long. Elev.
 A halting-place in Bilōch Makrān on the Pasni and Gwādar road, 16 miles due east of Kūnbi. Here there are low sandhills and a grove of scattered date-palms. The soil is covered with low sprouting grass.
 Water is obtainable after rain from depressions in the ground. A fair supply of horse forage and camel fodder is procurable. (*Goldsmid.*)
- LAK-I-LUKMĀN**—Lat. Long. Elev.
 A Pass mentioned by Hāji Abdul Nabi, 20 miles west of Jalk (Persian Makrān) on the road to Gwasht. (*Hāji Abdul Nabi.*)
- LAKIS.**
 A Bilōch tribe settled in Sind (*vide* Part 2.) (*Postans.*)
- LAKORIAN**—Lat. Long. Elev.
 A spacious plain in Jālawān, Bilōchistān, north of Bāghwān, on the road between Kōzdār and Kilat. Here are to be seen the most remarkable "Gohar Bastās" in the country. These are ancient remains of masonry parapets and walls built by an unknown people. Masson thinks they were erected in former ages for defensive purposes. (*Masson.*)
- LĀLAJI**—Lat. Long. Elev.
 A valley of little note in the hilly tract separating Sārawān from the province of Kachi. Not permanently inhabited; it is sometimes visited by small tribes. (*Masson.*)
- LĀMI**—Lat. Long. Elev.
 A district mentiond by Hāji Abdul Nabi as bounding Kej in Bilōch Makrān on the east. The name appears in no other traveller's account, and is very likely mis-spelt.
- LAMIMAN HILLS**—Lat. Long. Elev.
 A range mentioned by Hāji Abdul Nabi as lying to the east of Fīrōzābād in the Kasarkand district of Persian Makrān.
- LANGĀOS**—Lat. Long. Elev.
 A Bilōch tribe mentioned by Robertson as dwelling in the valley of Manga-char between Kālat and Mastūng. They perform the duties of guards to the Khān of Kālat when the latter is on the march.
 They are said to have been originally slaves of the Rinds, enfranchised by the famed Chākar on the occasion of his daughter's nuptials. This tribe is so plainly of common origin with some of the Indian races, that they yet retain Hindū appellations, and the title "Sing" is frequent amongst them.
 In Kachi the Langāos hold the village of Bagarar south of Bāgh. (*Masson—Robertson.*)
- LANGLEJI**—Lat. Long. Elev.
 A place not far from Wad, in Jālawān, Bilōchistān, and a little off the road from the latter to Bāghwān. Here there are many vestiges of older times, and medals are sometimes, but rarely, found. (*Masson.*)
- LARAHĪ**—Lat. Long.
 A nullah in Kachi, Bilōchistān, passing within 2 miles of Linda (q. v.) (*Postans.*)
- LĀRI**—
 See *Tokatū.*
- LĀRIS**—
 A section of the Brāhūis, exclusively occupying the valley of Nermūk in Sārawān, Bilōchistān, and residing, with other tribes, at Mastūng and Shāl.

LAS

In Kachi they have a tract of country below Bāgh. They pretend to raise 1,500 fighting-men. The designation of this people appears to connect them with others in the delta of Sind, and in the countries to the east. (*Masson.*)
LAS—Lat. 24°50′-26°15′, Long. 65°28′-67°18′.

Area about 5,000 square miles.

A province of Bilōchistan, with well defined boundaries. To the east, the termination of the Hāla mountains; to the west, a range separating the province from Jāo and Makrān. Whilst these two ranges approach to the north of Bēla as to an apex, to the south the line of sea-coast forms the boundary, constituting thus a rough triangle, the area of which is occupied by an expanse of level, more or less wooded, and frequently marshy, diversified by the tortuous course of the Pūrali river, by dry open tracts bordering on the hills, and by low sandy hillocks on the margin of the sea. The province is about 90 miles in length from north to south, by about 70 from east to west at the broadest point, and is divided into two unequal parts by a spur springing from the hills of Jalawan, and running nearly to the sea-coast.

The rivers of Las are the Pūrali (q. v.) and the Hab (q. v.)

The only towns are Bēla (the capital), Utal, Sūnmiāni, and 'Liāri'. 'Las' in the Jatgāli language is said to mean a plain, and, as its name indicates, the whole face of the country is perfectly flat, and it is in general barren, except on, or close to, the banks of the different streams; but there it produces very abundant crops of grain, sugar-cane, tobacco, vegetables, &c.; near the capital a little rice is grown, but both wheat and rice are cultivated on a very small scale, the supply being imported from Kōzdār. The chief crops are jawāri, māsh, mustard, and cotton.

The exports of the country are grain in considerable quantities, hides, and a few felts and coarse carpets. These are sent chiefly to Makrān and the coast of Arabia, whence are received in return dates, almonds, &c. To the latter imports, slaves were added in former years, the most valuable articles of commerce, as they carried on all the out-door work of the province. The imports from Bombay consist of iron, steel, tin, sugar, betel-nuts, and cocoanuts; and, from Sind, coarse white cloths, chintzes, loongees, and raw cotton to be worked into a stuff called kbargi, which the very poorest classes wear. Broad cloth and other European manufactures are highly prized, but the poverty of the natives, and consequent trifling sale, will not authorise the importation. The hills yield abundance of honey, wax, and bdellium. The camels of the Lūmris are articles of traffic, and their trained animals are esteemed.

The manufactures are coarse cotton fabrics, carpets, felts, sacks, ropes, &c. woven indiscriminately from goat and camel hair. From camel-hair the abrah, or cloak, of coarse texture, universally worn by the males, is made. Its virtues, independent of cheapness, are durability and resistance to rain. The food of the people is very simple, consisting chiefly of bread of the inferior grains and buttermilk. Māsh also enters largely into their diet, and red rice, boiled up as 'wat', or frumenty, is a favourite dish. They are said to eat meat in a raw or nearly raw state. Simple as is the fare, and rude as are the manners of this people, they are still slaves to the practice of opium-eating.

The Government of the Lūmri community of Las is vested in a hereditary Chief with the title of Jām. He exercises within his own territories

LAS

an independent and uncontrolled jurisdiction, acknowledging, nevertheless, the supremacy of the Brāhūi Chief of Kalāt, to whom, if required, military service is rendered. Although it is understood that the Chief of Kalāt may not, on occasions of lapses of authority, disturb the natural order of succession, his concurrence in the selection of the future ruler is deemed [necessary, and his deputy performs the inaugural ceremony of seating the new Jām upon the Masnad.

The Lassis are willing that the stranger should believe that the military strength of Las amounts to 12,000. Jām Mēher Ali, in his expedition to Kej, it is said, carried with him 4,000 men, comprising his own and auxiliary forces. It may be supposed that he made extraordinary efforts, which were seconded by his popularity at home and abroad. In 1831, the Vakil Alla Rika, with a force of 400 men, was in co-operation with the army of Kalāt Kej, and a body of 300 men had been placed at the disposal of the Arab Chief of Maskāt, to serve as mercenaries in his armament against Mambāsa, a mode of employment frequently adopted with the levies in Las.

The revenue under Jām Mēher Ali was computed to exceed forty thousand rupees; but in 1840 Masson estimated it at only twenty-five thousand. At present it stands at Rs. . This revenue arises from the customs payable on merchandise entering the port of Sūnmiāni, the duties charged on produce brought to the towns, and the taxes on trades, crafts, &c. The Lassi peasantry may be considered exempt from imposts, as the sums they contribute on the sale of their produce in towns in fact form so many charges upon trade, and are borne by the purchaser or consumer. The more profitable branch of the revenue is that arising from customs on foreign goods, and they are levied at a fixed rate, depending on weight.

The products of the province have been already noted; with the fisheries, they contribute to a brisk intercourse between Sūnmiāni and the harbours of Sind, and generally of the line of coast from the mouths of the Indus to Bombay, as well as with the ports of Makrān and Maskat.

Besides the Hindū traders and the Lutias (q. v.), the Lassi division of the great Lūmri tribe constitutes the population of the province (*vide* Lassis). The entire population has been computed at 60,000 souls.

For the more recent political relations between Las and the Kalāt Government, reference is to be made to the article *Kalāt*. (*Pottinger—Carless—Masson*.)

LASHĀR—Lat. Long. Elev.

A valley in Persian Makrān, about 20 miles south of Banpūr. It is about twenty-five miles long by eight broad. The valley had a number of fine villages abounding with palms, but from the tyranny of the Banpūr Chief to whom it is tributary, it is now much on the decline; it can furnish 500 good soldiers. The Chief is Pāib, a fortified village. *Goldsmid*.

LASHARIS—

A section of the Magsi Bilōch tribe, estimated in 1810 by Pottinger to have 20,000 fighting-men.

(*Vide* Part 2.)

LASSIS—

A division of the great Lūmri tribe inhabiting the province of Las, Bilōchistān. The Lassis have numerous sub-divisions, as the Jambūt (furnishing the 'Jām' or Chief), Gungah, Augāriah, and Chūta, who claim a close affinity with each other.

There are also the Gadūr, Masorah, Manghia, Shēkh, Shāhoka, Sūr, Vāhreh, Sābrah, Māndarah, Rūnja, Būrah, Dōdah. &c.

These races acknowledge a consanguinity with the Battis of Jesalmīr, &c. Their origin they trace to Samar, the founder of Samarkand. He had, they say, four sons—Nerpat, father of the Lūmrīs (or Nūmrīs) of Las; the Būfats or Nūmrīs of Sind; and the Jūkiās, also of Sind; Bopat, father of the Battis of Jesalmīr; Aspot, father of the Chaghatāis; and Gajpat, father of the Chūra races.

The Lassis have a peculiar disposition of features, which at once separates them from the Brāhūis and Bilōches, and confirms their affinity with the Rājput races of India. Their dialect is almost identical with that current in Sind.

They are an active, hardy people, and lead essentially a pastoral life. Their wealth consists in flocks and herds. Their flocks are principally of goats, and their herds of buffaloes, although they have cows, but in less number. Sheep are probably unsuited to the nature of the country, the pastures of which, besides being rank, spring from a damp saline soil. Camels contribute largely to the comfort and affluence of the Lassis, and are reared in amazing numbers. Agriculture is neglected, perhaps despised, and confined to the vicinity of the few towns and villages, in general carried on with Hindū capital.

Like the Brāhūis, but unlike the rest of the Bilōch tribes, the Lassis are distinguished by a tuft button in the centre of the crown of their high circular hats. (*Masson.*)

LĀWAR—Lat. Long. Elev.

A hill in Bilōchistān overlooking the western entrance to the valley of Kalāt. Its shape is conical. (*Cook.*)

LĒRI—Lat. Long. Elev.

A town in Eastern Kachi, Bilōchistān. Said by Postans to be the largest and most important in that part of the province. It is walled and has a well supplied bāzār, with a considerable trade between Bhāg and Tali, which supplies the wants of all the low country between it and Shāhpūr, as well as the hilly country of the Maris and Būgtis. There is much cultivation about Lēri. A thick wood lies between the town and the hills, and the bed of a wide stream passes close to the southern wall. This after rain leaves a formidable body of water. Water is abundant, being always procurable on digging a few feet deep in the bed of the river, but in those who are not accustomed to it, this water appears to produce ulcers.

Postans mentions that the thermometer in a tent at Lēri in June 1840 stood at 120°F. (*Postans.*)

LINDA—Lat. Long. Elev.

A village in Kachi, Bilōchistān, one mile from Shāpūr. It was formerly a place of some size and importance, and belonged to the Bangah tribe of Jāts (*Postans.*)

LINDRODAM—Lat. Long. Elev.

One of the artificial mounds in the valley of Jāo (q. v.), Bilōchistān. (*Masson.*)

LŌHI—Lat. Long. Elev.

In Las, Bilōchistān. The name given to the difficult ascent to the remarkable Anrāvērī defile (q. v.). (*Masson.*)

LOK—LUR

- LŌKH RIVER**—Lat. Long. Elev.
 A stream of Jalawān, Bilōchistān, which crosses the road between Kalat and Sunmiāni close to Chūtor (q. v.). (*Robertson.*)
- LŌRA**—Lat. Long. Elev.
 A stream in Bilōchistān which rises at Sar-i-ab, about six or seven miles south of Quetta, and, flowing northward and then north-west towards Pishing, probably joins the Helmund river. (*Cook.*)
- LULOR**—Lat. Long. Elev.
 In Las, Bilōchistān. Hāji Abdul Nabi is the only traveller who mentions it. He says he encamped there (in 1838) after the third march from Bēla towards Wad, and merely describes it as "Lulor, a place not inhabited."
 (*Hāji Abdul Nabi.*)
- LŪMRIS** (or NŪMRIS).
 A great Rājput tribe, represented in Bilōchistān by the Lassis (q. v.)
- LUNDS**—
 A tribe of Bilōches. (*Vide Part 2.*)
- LŪP**—Lat. Long. Elev.
 A valley in the hills lying between Sarawān and Kachi, Bilōchistān. It belongs to the Kālūi branch of the Rind Bilōches. (*Masson.*)
- LURĀBĀD**—Lat. Long. Elev.
 A small village in Persian Bilōchistān, ten miles east-by-south from Bam.
 (*Pottinger.*)
- LŪTIAS**—(or MEHMĀNS.)
 A race settled at Sunmiāni, professedly Mahamadans, but not considered orthodox. Together with the Hindūs, they engross the foreign and internal trade of the country. Amongst them are two or three opulent merchants, and all of them are in easy circumstances.
 They are styled Lūtias by the Lūmrīs, but call themselves Mehmāns.
 (*Masson.*)
- LŪRIS**—
 A tribe of bards or troubadours, who attach themselves to high Bilōch families both in Bilōchistān and Sind, and who form the musician class in Sind. Leech says that the history of the Brāhūis is in the hands of the Lūris.
 With reference to Makrān, Ross says: "The Lorees are mostly tinkers by trade, and are said to be the gipsies of these regions."
 Pottinger says of them:—
 "The Lohrees * * * are a class of vagabonds who have no fixed habitations; and in many other respects their character bears a marked affinity to the gipsies of Europe. They speak a dialect peculiar to themselves, have a king to each troop, and are notorious for kidnapping and pilfering.
 "Their favorite pastimes are drinking, dancing, and music, the instruments of which they invariably carry along with the fraternity, which is likewise attended by half a dozen bears and monkeys, that are broke in to perform all manner of grotesque tricks. In each company there are always two or three members who profess an insight into the abstruse sciences of Rurul and Kooruh, besides other modes of divining, which obtains them a ready admission into every society among a people who believe so firmly in predestination. The religion that the Lohrees pretend

MAC

“ to is Mohummudism, but they are avowedly indifferent about it, and
“ never trouble their heads respecting the different points contested
“ between the Soonees and Sheeas, conforming to the opinions of each
“ sect according to the convenience of the moment.

“ I had not an opportunity of conversing with any of them on these
“ subjects, but, from inquiries since made, I understand they condemn
“ many of the principles of the Koran as highly absurd. They say that
“ man was born to live, to die, to rot, and be forgotten; and that during his
“ existence, if he is happy, he has only to pray for a continuance of it; but,
“ if the contrary, he is at liberty not only to forego his devotions, but to
“ put an end to his sufferings. When one of them happens to die, they
“ bury everything with him that could be exclusively considered his, such
“ as his clothes, sword, and matchlock, in order that that article of their belief
“ relative to his being forgotten may be accomplished.

“ Both men and women dress in the most preposterous and fantastic way
“ they can devise, adorning themselves with feathers, skins, berries, shells,
“ and other baubles. They are impudent and immodest in demeanor, and
“ addicted to every species of vice and gross sensuality; for, as they never
“ marry, the females live promiscuously with the men. Nor are any
“ bounds set to this incestuous commerce. They have seldom offspring,
“ so that they prefer stealing girls, who are instructed by the force of
“ example; but when any of the women do conceive, the issue is considered
“ the joint property of the whole community, and at a certain age initiated
“ accordingly.” (*Pottinger—Leech—Ross.*)

M

MACH (OR WAHSHATI).—Lat. Long. Elev.

The name of the mountain range which forms the northern boundary of Makrān, and the southern barrier of the Bilōch desert, and also applied to the tract of rugged country lying at the foot of the range, to the west of, and in the same parallel with, Panjgūr.

Water is said to be plentiful in this region, except in April, May, and June, when it becomes scarce until the springs are replenished by the rains; and, when they fail, the natives are obliged to retire southward. Some of the valleys produce grain in sufficient quantities for the wants of the few wandering shepherds who form the population. These latter also cultivate some dates, and have a few camels, goats, and sheep.

They are described as a smaller and more delicate race than the Makrānis in general. Their arms are matchlock, sword and shield.

Each village has its own Chief, who decides all controversies that arise among the people. Mach is not shown in Lovett's new map. (*Pottinger.*)

MACH.—Lat. Long. Elev.

A point in the Bolān Pass, Bilōchistān, but for what remarkable, or how far from the head or mouth, does not appear. (*Masson.*)

MAC—MAG

MACHI.—Lat. Long. Elev.
A village in Kachi, Bilōchistān, on the Nāri river, 16 miles from Bagh. There is much cultivation of jawāri and cotton in its vicinity. (*Connolly.*)

MACHK.—Lat. Long. Elev.
Vide Sar-i-Kajūr.

MACHPI.—Lat. Long. Elev.
A halting place in Bilōch Makrān, on the left bank of the Asar rivulet, north-east of Ormāra. There are a few huts here occupied by Bilōch mat-makers. (*Hāji Abdul Nabi.*)

MADEG.—Lat. Long. Elev.
A village in the Kōlwah district of Bilōch Makrān, and the residence of Dōst Mahamad, Kāodāi. (*Ross.*)

MAGAS.—Lat. Long. Elev.
A fort in the Kōhistān of Bilōchistān (Persian). Hāji Abdul Nabi, who visited it in 1839, describes it as very strong, with a square tower 30 *gaz* in height and 60 paces in circumference. It is 5 *kōs* from Apta. (*Hāji Abdul Nabi.*)

MAGHAL LAK.—Lat. Long. Elev.
A pass over which the road runs from Bēla to Kej. It is practicable for guns. (*Hāji Abdul Nabi.*)

MAGHERIS.
An important tribe of Kachi, Bilōchistān, but Postans, the only writer who mentions them, does not give their origin. Their capital is Jalāl Khān, north-west of Bāgh; and their sub-divisions are—

- | | |
|---------------|------------|
| 1. Hājizāe. | 3. Bhond. |
| 2. Bambirāni. | 4. Arbāni. |

They have an offensive and defensive alliance with the Abrahs and Maghzis. (*Postans.*)

MAGHSI.—Lat. Long. Elev.

A walled village in the district of Dizak, Persian Makrān.

When Pottinger visited it in 1810, it had just been captured by the Lūris, who had put its Bilōch Sardār to death, and been recognised as the legitimate proprietors by Shāh Mihrāb Khān, the most powerful Bilōch Chief in the neighbourhood. (*Pottinger.*)

MAGHZIS.

One of the principal Bilōch tribes. Their chief town is Jhal in Kachi, 24 miles from Gandāva, at the foot of the western hills. Their boundaries extend—north beyond Panjuk, west to the hills, south to Purikir, and east to Abād.

The origin of this people is very doubtful. Pottinger considered them a distinct tribe. He says “the Bilōches . . . branch into three principal tribes, called Nharooēs, Rinds and Maghzis.” Masson, on the other hand, believes them to be an off-shoot from the Rinds, whilst Postans says they are of Jāt or Sind origin.

Pottinger includes among the sections of the Maghzi tribe the Abrahs, Lashāris, Matihis, Burdis, Unars, Nāris, Jatkis, Kalandarānis, Musānis, Kakrānis, Jakrānis, Isobānis, Jakrahs, Jalānis and Turbandzāes. Masson states that they count only four families, of which the principal is the Butāni. Postans says that there are three sub-divisions of the tribe at Shādiā and three at Jhal. At the former, the Islānis, Kātis and Husainis; at the latter, the Shambānis, Jakānis and Rāfijahs.

MAH—MAI

The Maghzis can raise a formidable force of well-mounted men. Masson says 2,000, and they muster under the Chief of Jālawān. They have an inextinguishable feud with the Rinds, whom they defeated in 1830, although greatly inferior in numbers. The Rinds, 7,000 strong, are said on this occasion to have lost 2,000 men, which was the numerical strength of their opponents.

The country occupied by the tribe is abundantly supplied with water, the soil is fertile and capable of producing sugar or any other superior growth of warm climates; yet, apathetic, and fettered by old custom, the agriculturist attempts nothing but jawāri. They are said to be a dissolute race, addicted to the use of ardent spirits and Indian hemp. They resemble the Nārūis in size and stature, and like them have good features and expressive countenances, but are not capable of bearing an equal portion of hardships and labor. This is due probably to the enervating climate of the country in which they now chiefly reside, which has impaired that mental and bodily energy appertaining to those Bilōches who have remained in the mountains. (*Pottinger—Postans—Masson.*)

MAHAMAD REZA.—Lat. Long. Elev.
A town in Kachi, Bilōchistān, situated at the foot of the hills east of Dādar. (*Masson.*)

MAHAMAD TAHĀWAR.—Lat. Long. Elev.
A village in the Kalāt district of Bilōchistān, situated on the skirts of the hills east of Rodinjo. It is surrounded by a wall, in which there are two gates, and contains 100 houses.

Robertson mentions a hill range called Mohammed Tawah as lying to the east of the Sohrāb valley. From his notes it would appear to be rather to the south of Mahamad Tahāwar, but it is certainly in the near neighbourhood of the latter, so the two may be taken to be identical, word for word, and either the village may be considered to have been called after the mountain, or, what is more probable, this portion (evidently a very small one) of the range to have been called after the village. (*Masson—Robertson.*)

MĀHMŪDSHĀHIS.

A Brāhūi tribe of Bilōchistān, dwelling chiefly at Mastūng, and possessing also Kōhak. In Kachi they hold Zirdād, a village west of Bagh. The tribe pretends to muster 1,500 fighting-men; Pottinger was informed 3,500. (*Pottinger, Masson.*)

MĀIDĀN.—Lat. Long. Elev.
A village in the Kōhistān of Bilōchistān, a few miles to the west of Regān. (*Pottinger.*)

MĀIDĀNI.—Lat. Long. Elev.
The two principal districts in the Kōhistān of Bilōchistān are those of Māidāni, or the plain, and Kōhaki, or the hills. Māidāni includes the towns and villages of Haftar, Pahra, Banpūr, and Bāsmān, besides a great number of Tūmans of felt tents, which are the only abodes used by the mountaineers of the other district. (*Pottinger.*)

MĀIDĀNI.—Lat. Long. Elev.
A promontory on the Persian Makrān coast, between Sūrāg and Kārwān. Near it is a fortified or entrenched hill. (*Ross.*)

MĀIDI.—Lat. Long. Elev.
A hill on the Makrān Coast, a few miles north of the town of Gwadar. Goldsmid thus describes it:

“A remarkable object; it is of white clay, little different from many of the ill-looking Shors in composition, but presenting singular and beautiful features. A summit, half-domed, half-spiral, rising to a height of little less than 500 feet, gives to the massive scarp, whose level top extends in a long line about 100 feet below, the appearance of a groined architectural monument of the middle ages. (*Goldsmid.*)

MAIDIZÆS.

An off-shoot from the Langao Bilōches, taking their name from the hill near Gwādar, Makrān, in which town and district they are settled. (*Hāji Abdul Nabi—Ross.*)

MĀISAR.—Lat. Long. Elev.

A village in Kachi, Bilōchistan, situated on the left bank of the Bolan river, 25 miles south of Dādar, and 16 miles north-west of Bāgh. The river is dammed here, and affords an excellent supply of water. Supplies are limited. Grass is procurable, but is rather scarce. The village belongs to the Shirwani Brāhūis. (*Masson—Garden—Postans.*)

MAKING.—Lat. Long. Elev.

A village of Kej, Bilōch Makrān. (*Hāji Abdul Nabi.*)

MAKKI. (CAPE).—Lat. Long. Elev.

A cape on the Persian Makrān coast, about 10 miles to the south-east of Galeg, from which a path cuts across to the eastern side of it. It is a raised promontory. (*Ross.*)

MAKLŪ NADĪ.—Lat. Long. Elev.

A river of Bilōch Makrān mentioned by Pottinger, and by no one else. It is probably identical with Goldsmid's Bat (Khōr Bat) (q. v.).

Pottinger says it is two stages from the Hinglāj, that it rises 45 miles from the sea, and receives two or three rivulets in its course. (*Pottinger.*)

MAKOLA.—Lat. Long. Elev.

A stream on the Bilōch Makrān coast, which falls into the sea near Kalmat. It receives the waters of several rivulets from the Tālar hills. (*Goldsmid.*)

MAKRĀN.—Lat. Long. Elev.

Makrān (the Gredosia of the ancients) is the name applied to that extensive but barren and little known region situated between Persia and the province of Las, and comprising most of the western and maritime districts of Bilōchistān. The term, if originally applied to a political division, no longer bears such a signification, and can only be considered as geographical. However accurate or otherwise may be the accepted definition of the limits of the region in question, no political significance attaches to it. The ideas of the inhabitants themselves respecting the proper limits of Makrān are vague and unsatisfactory, but its sea-board is usually understood to extend from the Hāro hills, or Rās Mālān, to the vicinity of Rās Jashk. From Jashk the Bāshkūrd mountains, stretching in a north-easterly direction, may be taken as marking the north-western frontier as far as the Pass of Fanōch. From Fanōch extend the line to the north of Panjgūr. On the east, the Hāro hills divide Makrān from Las, and a line drawn from those hills in the latitude of the town of Bēla towards Panjgūr will give the north-eastern frontier. The northern limit may be placed between the 27th and 28th degrees of north latitude. Banpūr and Dizak were at one time undoubtedly integral portions of the Makrān State. The latter only is included in this description. It is found convenient to consider the following as distinct divisions or districts of Makrān:—

On the coast.—Ormāra, Pasni, Kolānch, Gwādar, Jūni, Bāho, Dastyāri, Chāobār, Kiblah.

Inland.—Kōlwah, Panjgūr, Kej, Tump, Mand, Fishin, Sarbāz, Dizak, Kasarkand, Gēh.

Such detailed information as may be available regarding these and all other places mentioned in this article will be found under their respective names.

Makrān may be described as being laid out in alternate hill and valley. Parallel ranges, more or less lofty, traverse it from east to west, and occupy a large portion of its surface. Themselves dry, barren and repulsive in aspect, it is only in the intervening valleys that the settlements of men are to be met with. Perennial streams there are none, at least in the vicinity of the coast. On the whole, a more hideous region can scarcely be imagined. The hills and cliffs near the sea are peculiarly formed of a light-coloured description of clay, usually veined at intervals with thin strata of gypsum, and capped with sandstone. In the latter upper crust are embedded innumerable fossil remains.

Promontories of this formation are frequent, and often jut out in bold capes, being connected with the continent, in some instances, by narrow isthmuses.

The singular phenomena of mud volcanoes are found at several points on the coast between Sūnmiāni and Jashk. By the natives these volcanoes are termed "Daria Chasham," signifying "eye of the sea." A description of them will be found under the heading "Chandra Gups."

The rivers of Makrān are for many months of the year represented by dry beds; but after rain they rush down as impassible torrents. The largest are, to give the names they bear near their mouths:—

- I.—The Hingōl, which has been traced as far as the southern part of the Mushki valley.
- II.—The Basōl, flowing from the Kōlwah hills.
- III.—The Shādi Khōr, the same.
- IV.—The Sawār traversing Kolānch.
- V.—The Dasht, flowing from the hills east of Panjgūr, and watering Sami, Kej and the Dasht.
- VI.—The Bāho and Dastyāri, streams with a common estuary in Gwatar bay.
- VII.—The Rapsh, west of Chāobār, a considerable stream at times.
- VIII.—The Sadīch, the same.
- IX.—The Bint, the same.

Several bays and creeks on the coast afford safe harbours for native craft. At Kalmat there is an extensive and remarkable creek with a bar. Ormāra, Gwādar, Jūni, Gwatar, Chāobār have good anchorage in sheltered bays. At Tank and Galeg, native vessels are able to enter the creeks. Tracks practicable for camels are numerous, and suffice for the wants of the inhabitants. Difficult bits occasionally occur, but on the whole, there is not much to complain of in this respect. The climate of Makrān differs little from that of Lower Sind. Like the latter, it does not receive the rains of the south-west monsoon, nor does it come within the range of the Persian monsoon situated mid-way; the fall of rain is scant, and frequently continued droughts cause disastrous results. The greatest rainfall is during the winter months.

Unlike Persia, the climate of the coast is superior to that of the interior. Pleasant sea breezes blowing continually avert excessive heat. In the interior valleys, on the other hand, the summer heat is most oppressive.

The quantity of arable land is by no means so inconsiderable as might be inferred from the actual yield, but the nature of the climate prohibits extensive cultivation, and keeps the greater part of the land in a desert state. In parts efforts are made at irrigation. Embankments are constructed in many places to retain the water, and in the larger settlements advantage is taken of natural slopes to conduct it to the surface by means of karezes, *i.e.*, wells connected by subterranean passages. The grain is sown in the latter months of winter, as soon as the fall of rain has sufficiently moistened the earth. Bullocks are used in the preparation of the ground, which undergoes the same sort of tillage as in India. The crops often come to maturity with further watering, but not unfrequently, the labour and seed are expended for nothing. Considerable crops of wheat, barley and jawāri are raised in the districts of Panjgūr, Kōlwah, Kolānch, Dasht, and in all the Persian divisions. Cotton of average quality is grown in several districts, and in 1865 Rs. 10,000 worth was brought to Gwādar for exportation.

Rice, moonj and tobacco are grown in limited quantities. The date is extensively cultivated and with much care. Those at Panjgūr are remarkably fine and much prized. The Bilōches rival the Arabs in their appreciation of the date. The trees begin flowering about February, when the female trees undergo the operation of impregnation, without which the fruit fails to ripen. The harvest is in July and August in the southern, in September in the northern, districts. When the dates are ripe, some are eaten, but the great bulk of the yield is dried, and packed in jars, or put up moist in bags of the pīsh leaf. Of other fruit trees are found the mango, the bē, or jujube, and a small species of apple. There are various kinds of melons.

The trees most frequently met with are the bābul, the tamarisk and the camel thorn. In the water-courses oleanders are very common and are poisonous for camels. A remarkable growth, and one peculiar to Makrān, is the "pīsh" of the Bilōches (the gudhab of the Arabs), a bush with fan-like leaves, which grows luxuriantly amongst the hills. This plant is dear to the Makrāni; with it he constructs his house, makes mats, bags, shoes, ropes, pipes, drinking cups, &c. From the pith tinder is procured, and between the topmost leaves is found a palatable stalk. The berries provide the devout with rosaries and the hungry with food. Masson considers the pīsh a sort of aloe. Camels and oxen are in general use in all parts of Makrān, and buffaloes are kept in some districts. The camels are of a small but good breed, suitable for riding, and able to endure much fatigue.

They are bred in large numbers along the coast between Gwādar and Jashk. A small but hardy breed of ponies is common in the western districts. Numerous flocks of sheep and goats are everywhere seen roaming from pasture to pasture. The former are of the fat-tailed (or "dumba") species, and their flesh is good. Poultry are everywhere procurable. Greyhounds of a good breed are found in Panjgūr and Khārān, and are much prized by the natives.

Of wild animals the largest are the bear, the wolf and the hyena,—the two latter species being numerous. On the hills abound the ibex and wild

sheep, and on the plains antelope are common. Of the smaller animals may be mentioned hares, foxes, jackals, porcupines and hedge-hogs, and more numerous than all, field-rats, which undermine the whole country, and are very destructive. Every possible description of disagreeable insects is to be found and felt.

Small game is not abundant, but there is a considerable variety of the partridge tribe.

In a country like Makrān, where the inhabitants are singularly simple in their habits, and frugal in all respects, as well as poor, and regardless of wealth, a brisk commerce is not to be expected; and, indeed, if it depended on the Makrānis alone, the trade would be less than it actually is. Hindūs have, however, introduced themselves, and members of their shrewd community are to be found in charge of depôts in all the towns and villages of the coast and interior. In inland districts, such as Dizak, Hindūs may be met with, who, having spent their lives in those little known parts, have forgotten their native tongue, and are scarcely recognisable from their Bilōch neighbours. The Khōjahs, (q. v.) share the trade with the Hindūs, and are numerous on the coast.

The import trade is very small compared to the extent of country, and consequently the traders lay their account chiefly in purchasing the produce of the soil and flocks for expenditure. The main arteries of traffic are the roads between Panjgūr and Karāchi *viā* Bēla, between Bāho and Gwādar, between Dizak and Gwādar, between Kolānch and Gwādar, between Gēh and Kasarkand and Chāobār.

The unsafety of the roads is an impediment to commerce, and the *kāfilahs* which arrive at the coast from Dizak, and other distant districts, are few on this account. Probably this obstacle will be in time removed, when the trade between the Persian districts and the coast may be expected to increase. The bays of the Makrān coast are thronged with fish in marvellous numbers, and of many excellent varieties. The trade in fish is accordingly large and productive; quantities are exported to the coast of India. That the export trade of Makrān is capable of expansion is apparent, but, at present, there is not much to attract any but the inferior class of merchants.

A large number of Venetian gold coins are in circulation in Makrān. The Hindūs call these *Sītāramis*, and the Bilōches, *Sūrs*. Rupees and powlas are current, and also dollars. The Indian pie is in use, but not the pice. In the Persian districts *Krāns* are current.

The weights employed are *Krān* and *Miān*, which vary in different districts.

The Makrān tribes are essentially Bilōch, not Brāhūi, although several families of the latter race have settled for many years in Makrān, and identified themselves with the older inhabitants. But the term Bilōch again is generic and not specific in this region, and under that denomination come many alien tribes of Arabian, Sindian and even Panjāb origin.

The population may be divided into four classes, *viz.* :—

Class I.

Gichkis, Bōlēldis and Mālikahs. These are the families said to have furnished the hereditary ruling Chiefs of Makran.

Class II.

Great or powerful tribes, including some of Brāhūi origin: Nāoshirwanis, Bizanjūs, Mīrwānis (Brāhūis), and Nārūis, Hōts and Rinds (Bilōches).

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Class III.

TRIBES of respectability, *viz.* :—

Mulāis, Kaodāis, Singalūs, Jatgāls, Shāhzādahs, Kalmatis, Kētwaris, Sangōrif, Sajadis, Ashkānis, Shēhis, Lagāoris, Maidizāes, Wardilis, Puzhes, Bands, Birdis, Gōjahs, Gōrjis, Baris, Kōsagis, Kotigis, Zishtkhānis, Rāisis.

Class IV.

INFERIOR tribes, *viz.* :—

Kōrwahs, Māds, Lūndis, Zatis, Langāos, Bahāris, Dūrzādahs and Lōris.

Particulars regarding these tribes will be found under the names in alphabetical rotation.

The Makrān tribes are mostly Suni, or orthodox Mahamadans of the Hanefite division, and are, as a rule, remarkably observant of the forms prescribed by their religion. They are not intolerant of other sects, and many Hindūs and Khōjahs reside unmolested, not only on the coast, but in several inland places.

The following are the unorthodox Bilōch tribes :—

- I. Dāi Maz Nabis (or Zikaris).
- II. The seafaring tribes of the coast, *viz.*, the Māds, Kōrwahs and Rāisis.
- III. Biādiahs.
- IV. Khōjahs or Lutias.

The Bilōchki dialect of Makrān must not be confounded with that spoken in northern Bilōchistān, with which it has no affinity. The Makrāni dialect may be said to be a *patois* of Persian, the points of difference being attributable, not so much to gradual change and deterioration, as to the extensive admission of Arabic words and phrases into modern Persian. But, no doubt, the language has become barbarized in the mouths of rude and uncultivated tribes. New words have also been introduced by settlers from the north and east. From Persia to the frontier of Las, the spoken tongue changes by imperceptible gradations, beginning with the sonorous Persian, and shading off into the rough Bilōchki. The latter is evidently derived from the Persian of a former age, and in Makrān, words and expressions are in use long obsolete in Persia, so that Bilōchki may be said to bear the same affinity to old Persian as some provincial English dialects bear to the Saxon language.

There is always a danger of falling into error when attempting to generalize on the character and qualities of a people. This is especially true in the present case of a population made up of many distinct and dissimilar components. To praise all Makrānis as brave and generous would be as incorrect as to stigmatize the people as cowardly and sordid. Amongst them are tribes whose qualities are noble, and some who stand low in the moral scale. The physical appearance of the population similarly exhibits striking variations. The men and women of those tribes, for instance, which claim Arabian extraction, are well-formed and good-looking, whilst the tribes of fishermen present the same squalid and disgusting appearance as their forefathers did to the Macedonian sailors 2,000 years ago.

Of those qualities which may be said to be general amongst the better class of Makrānis, the first is hospitality to strangers; with them this is so generally observed as to cease to be recognised as a virtue, and to become an absolute duty, from which there is no escape without disgrace.

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Makrānis are faithful in performing a duty of trust which they may undertake for hire. Though not a bold and daring race, they are usually courageous in danger, and, although not eager to run into peril, they are still not over-careful of their persons. In their internal fights they generally avoid close quarters, and bloodshed is consequently inconsiderable.

Though averse to the discipline of European soldiers, they frequently take service with the independent princes of India. Makrānis are to be found in the armies of Sindia, Holkar, the Guicowar and the Chiefs of Katiwār.

The Makrāni is not powerfully built, but is capable of enduring great fatigue and privation.

Long plaits and ringlets of hair are universally worn, and no attention is paid to personal cleanliness. The dress of the men is a long tunic and *pai-jāmahs*, and a red cap, small and neat. When travelling, the latter is replaced by a turban. The sandals are made of pish leaves. A scarf of quality suited to the wearer completes the costume. The equipment is generally elaborate, consisting of sword, shield, dagger, matchlock and pistols.

The dress of the women is simple; a long loose gown reaching to the ground, and a cloth to throw over the head. Nose-rings, ear-rings, and other ornaments are worn according to means. The women are not usually particular about concealing their faces.

The staple articles of food are *jawāri*, bread, rice, dates and salt fish, all of which are procurable at moderate prices. Meat is a luxury longed for, but not often to be indulged in. Vegetables are not much in request.

The houses of the Makrānis are very wretched, generally constructed of matting.

Of the population of Makrān, it is difficult to form anything approaching an accurate idea. At a rough calculation, Ross is inclined to estimate it at about 200,000 souls.

This article has hitherto been extracted, almost word for word, from Ross' "Memorandum on Mokrān", drawn up in 1868, and is now supplemented by some earlier notes on the country by the same officer, who surpasses even Pottinger in the thoroughness of his research and the reliability of his statements:—

"Makrān is that portion of Belōchistān which extends from Persia east to the frontier of Bēla; bounded on the south by the sea, the Mach or Wuhush-tee mountains, and Seistan deserts mark its natural limits to the north.

"In early times it is not unlikely that Makrān formed one of the satrapies of the great Persian empire; and though the distinct nationality acquired by the inhabitants is marked at the present day under the name of Bilōch, some traces appear in their language of an early affinity to the Persians.

"That the Makrān Bilōches of the present time are a mixture of very many different tribes, who have, at various times, settled in the country, is not only in accord with their own traditions, but evidenced by marked variations in shade of color and physiognomy. This fact tends somewhat to complicate enquiry into their origin. But one language, with slight variations of *patois*, is current throughout the whole region, and this may reasonably be supposed to be that of the first inhabitants, subjected, as it would be, to after-changes. Assuming this, the simplest plan would appear to be to trace this language to its source to arrive at an approximate conclusion as to the origin of the root race. A few passing suggestions may not be use-

less on this subject with a view to further enquiry, the object being to propose the theory that the Bilōchi of Makrān is, in point of fact, Persian, not the Persian of this era, nor a corruption of it, but a branch from an ancient stem, carried by the first settlers from Iran into Mokrān, where it has not flourished, but become much changed, and still more rough, by the adoption of barbarous words contributed by subsequent arrivals from other regions. In support of this theory, the following points are noticeable :—

- “ 1st.—Many words used by the Bilōches, which would, at first sight, appear to be corruptions from the Persian, are not corruptions, but agree exactly with the ancient forms before the Persian of Iran had been rounded off and polished to suit more civilized ears. For example, the words “ Pit” and “ Mad” (father and mother) are not clipped forms of the modern words “ Pider” and “ Mader,” but actually correspond with the original ancient forms.
- “ 2ndly.—There are a number of words current in Makrān which have fallen into disuse in Iran, and are seldom met with in modern books. A person addressing a Makrāni in the Persian Ferdosi, would, it is thought, have a better chance of being understood than if he used the more modern language.
- “ 3rdly.—The structure of the modern Bilōch language does not seem to warrant belief that any other than Persian was the parent stem. Probably on comparison Makrān Bilōchi will be found considerably to resemble the *patois* of the Dehatis, or rural population of Persia. Perhaps this, if established, would warrant the conclusion that the Makrānis are of Persian descent. The absence of any Arabic words from this language would seem to show that there was never any permanent settlement of Arabs in Makrān. The Bilōchis and Arabs have many characteristics in common, but so have all pastoral people.

“ There seems but little likelihood of any definite information being forthcoming regarding the ancient history of this country, but there will be no harm in assuming as a theory, that having originally been a Persian province, remote and scarcely known, it gradually acquired an independent position under Native or other rulers. A State was formed somewhat on the model of the great empire. Its districts became provinces, each having its hereditary governor, a member of the dominant family. These Chiefs, then, in time, acquired almost the power of independent rulers, but the whole formed a federation united under one supreme and sovereign prince, who received tribute, and to whom all disputes were referable. The head of the federation was the ruler of the central province of Kej. Subordinate powers were further vested in the petty Chief of districts and dependencies.

“ Such a federation seems specially adapted to the character of the Bilōches, and it is affirmed that such an arrangement actually obtained in Makrān under the Maliks whose rule seems to have terminated in the latter part of the seventeenth century. There is no local account to be had of Makrān history previous to their overthrow, nor does it seem to be known whether they were of Bilōch extract, nor whether Malik was their title, or family name.

“ The foregoing suggestions, which will be taken for what they are worth, are meant to be introductory, the object in view being to bring forward the

local version of the history of Makrān, subsequently to the time of the Maliks which is preserved in the ballads and traditions of the natives. Few sources of further investigation being at hand, few corrections are attempted. It is, however, asserted that works on Makrān exist, and are to be found in Kerman; if so, the information contained in them would, no doubt, be interesting, and a history otherwise irretrievably lost might be brought to light.

"I will now endeavour to throw into somewhat connected form such accounts of the history of Makrān for the past two centuries or so as are still preserved in tradition, and have been communicated by the best informed natives I have had opportunities of conversing with; availing myself of a few reliable facts from contemporaneous Persian history to make some corrections.

Notes on Makrān History.—Native tradition goes back to a period when Makrān, as an united independent country, was ruled throughout its extent by a dominant family known as Maliks. Under them it was constitutionally a single State, but divided into several general governments or provinces, each held by a Malik, having absolute power in his own province. These again were sub-divided into districts and dependencies, immediately governed by hereditary petty Chiefs.

"These provinces composed a Bilōch federation united under one supreme authority (always the ruler of the province of Kej), who received homage and tribute from the rest, and to whom all quarrels amongst members of the federation were referred, and under whom they all united their forces to repel attacks from without, or invade the territory of common foes. It is not, however, asserted that all the provinces were members of this federation in the latter days of Malik rule. Some may have seceded earlier. One of these princes is said to have erected a large pillar, a little to the eastward of Minab in Persia, or in about 58° east longitude, to mark the boundary of Makrān and Persia. This place is known as "Malik Cheedar,"*

*Cheedar means "hadd" or boundary.

and the pillar is said to be standing. The chief provinces were, according to native account, the following:—Banpūr, Kej, Panjgūr, Tump, Dizak, Gēh, Sirbāz and Kussurkund. Makrān has further been divided into two geographical divisions: "Kej Makrān" comprising the eastern provinces, and "Ruhana or Rodkhana Makrān" which takes in all to the westward of Kej, so called from the abundance of irrigation it possesses compared to the dry eastern tract.

"The Maliks were ousted by a family named Boleidee, probably in the latter part of the seventeenth century. From that time there was little attempt at union of provinces, and as their fortunes were dissimilar, it will be convenient to sketch those of the two geographical divisions separately, dwelling principally on the eastern or "Kej Makrān."

"The provinces were, Kej, Panjgūr and Tump; the capital of the first, Kej, where there is a large fort called the Miri, being the seat of supreme authority. The two latter provinces having participated in the changes which followed the downfall of the Maliks, need not be specially alluded to. The province of Kej was the largest as well as most important; amongst its dependencies were, Gwādar, Pussnee, Ormara, Kōlwah and Kōlanch. Its ruler resided at Kej, and occasionally at Gwādar. The family of Boleidees acquired great influence in this province in the days of the later Maliks,

who are said to have been surrounded by a staff of wuzeers of that family. The Malik of Panjgūr drew the attention of the Malik of Kej to their growing insolence, and a plan being arranged, a member of the principal Boleidees was murdered. The remainder, indignant, raised a revolt which had a successful result. The Maliks were driven out of "Kej Makrān" and many of the western provinces. The Boleidees usurped their places, and exercised authority in the acquired provinces, preserving the same system, and acknowledging the Chief of Kej as their head. The Boleidees seem to have ruled under the title of Ameers.

The duration of the rule of the Boleidee Ameers in Kej must have been limited to about three generations. It is at least certain that they were no longer in power there till the year 1739. A peculiar religious faith took rise and spread over all Makrān about the era of the Boleidees, and the majority of the inhabitants, including the Ameers, embraced this new faith, whose followers style themselves Zikrees. The name is derived from their habit of repeating a set formula "Hadi Mehdi" [Mehdi is our guide], which serves for all devotional observance; they believe that this last and greatest of prophets, Mehdi, appeared in Kej, and having brought a new dispensation, abolished all older forms of religion. At the present time this sect is tolerably numerous in some parts of Makrān, but the most respectable portion of the inhabitants have returned to Islam, and the Zikrees, though unmolested, are no longer held in good repute.

In the latter part of this period, Poordil Khan, a Nowsherwani Bilōch, and native of Kharan, acquired great notoriety in Makrān. He is the favorite hero of the Makrānis, and his exploits form the burden of most of their ballads. His achievements have little to do with Makrān history, but the Makrānis mix his name up so with it in their somewhat confused accounts, that it is well to assign him his proper position, which may be likened to that of Rob Roy Macgregor of Highland renown. His life was spent in raiding, and not content with looting the adjacent Makrān districts, he boldly entered Persian territory, and much to the approval of all Bilōches, succeeded in carrying off large booty from Minab in Persia. His forays at length attracted the attention of Nādir Shah, who took measures to effectually crush him. Reduced to extremities, Poordil Khan fled first to Khelat, then to Sind, but obtaining no aid from the rulers, resolved to throw himself on Nadir's mercy. His bold avowal of all his hostile deeds so took that monarch's fancy, that he was not only forgiven, but a force placed at his disposal to enable him to make himself master of Kej Makrān, of which he was promised the government; he is said to have set out on this expedition, but ere reaching Kej was seized with small-pox and died, on which the expedition was broken up. Much of all this is probably fabulous, but an expedition later against the Kharan Bilōches, and their chastisement, are

Vide appended Ex. No. 2.

mentioned in the Life of Nādir. The present Azad Khan of Kharan is a descendant of Poordil Khan, and seemed recently to have a notion of emulating the deeds of his renowned ancestor.

Some time between the years 1730 and 1740, Sheik Bilar Boleidee was Chief of Kej. He was accustomed to reside much at Gwādar, where he was induced to throw off the Zikree faith and embrace El-Islam. This act appears to have given offence to the majority of his subjects, and Malik Dinār Gaitchki, who was the spiritual leader of the Zikree sect, incited

the people to revolt, and wrested the principal fort of Kej from Sheik Kasim Boleidee, the nephew and representative of Sheik Bilar. The latter on this news reaching him hastened to Kej, but was ill received, and fled to Tump. There also the people were against him and he was attacked and wounded. Taking the road towards Gwādar, he was pursued and finally murdered by the side of a fountain since known as "Sirdar Ab."

Kej, Panjgūr and Tump then fell into the hands of the Gaitchkees, and Malik Dinar assumed the chief authority. Struggles ensued in the western provinces also between the two families, with varying success; but most in that quarter finally remained in the hands of the Boleidees. In this manner another split took place.

The only descendant in direct line from Sheik Bilar now living is a female named Miriam, who resides in Kej, and is allowed a pension of some Rs. 6 a month by the Muscat Sultan, which is a charge on the Gwādur revenues. It was probably originally granted as charity, in consideration of the loss sustained by the Boleidee family, when the Charbar territory was seized by the Sultan of Muscat.

We have now Malik Dinar Gaitchkee established at Kej. It is a comfort to have a date at last, and we know he was ruling in Kej in the year 1839 A. D. The Gaitchkee family is reported of Rajpoot descent, and their appearance confirms the account, which is, indeed, not disputed by themselves. Probably they were connected with the Rajpoots who immigrated to Sind, and entering Makrān from thence settled in a small village named Gaitch, near Panjgūr, from which their name is derived.

The Gaitchkees had adopted the Zikree religion, which, under Malik Dinar, reached the height of its prevalence and influence. According to the popular belief, on the murder of Sheik Bilar, his nephew, Sheik Kasim, repaired to Nadir's Court, who agreed to re-instate him, and sent a large army under Tahi Khan to depose Malik Dinar. Kej was taken, but on Sheik Kasim's refusing to become a vassal of Persia, was restored to Malik Dinar on those terms, and the Persian force withdrawn.

Unfortunately for the truth of the Bilōch account, it appears from the Persian historical notice of the taking of Kej that it had nothing to do with the misfortunes of the Bilōchis, but occurred as follows:—

Vide appended Ex. No. 3. In the year 1738 A. D., when Nadir Shah, returning from the conquest of Delhi, conceived the design of seizing Sind, he ordered Mahomed Tahi Khan to march by land to Sind with the forces that he had assembled for an expedition to Muscat, sending his artillery and heavy stores by sea. Tahi Khan complied, and on reaching Kej took its fort by force, because Malik Dinar would not submit to his authority. The latter was "reduced to obedience." The Persian fleet had reached Gwādur, and probably some guns were landed there for the reduction of Kej. This affair delayed Tahi Khan until the approach of the monsoon, so he sent back his ships and wrote to Sind for orders. The reply was, that Sind was already conquered, and his force not required. He was ordered to dismiss his troops and return to his Government. Malik Dinar seems to have been left ruling. Not unlikely Tahi Khan had been propitiated in the usual manner. This was in 1739. The Bilōches would have it that it was Nadir's displeasure at the failure to reinstate Sheik Kasim which caused him to sentence Tahi Khan to mutilation, but, as is well known, that was the punishment of his subsequent rebellion, and moreover occurred four years later.

Malik Dinar, however, was not destined to remain undisturbed in his usurped dominions. Sheik Bilar had left three sons, named Noor Mahomed, Wullee Mahomed, and Shepee Khan. The two latter need not be further noticed. Noor Mahomed some time after his father's murder fled to Khelat. He afterwards served under Nasir Khan when that Chief reigned at Khelat, and so pleased him by distinguished bravery, that Nasir Khan determined to restore Kej to him, and aid him to revenge his father's death. An army was accordingly assembled and marched to Kej. The Miri held out, but Malik Dinar was enticed by a stratagem to come into Nasir's camp, when he was put to death by Noor Mahomed.

Sheik Omar, eldest son of Malik Dinar, continued, however, to successfully defend the fort, and an envoy in the person of Sheik Beg, brother to Malik Dinar, was despatched to Candahar to petition for the interference of the Ameer Ahmed Shah. The latter sent messengers to Nasir Khan, desiring him to desist from the seige of Kej, and it remained for the time in Sheik Omar's hands. It is circumstantially narrated how, subsequently, Sheik Omar, fearing the consequences of his temerity, repaired in person to Khelat, where he was long refused admittance to Nasir Khan's presence. At length, however, an interview was granted, at which he placed himself and his dominions at Nasir Khan's feet. It was at this period that Kej Mekrān first passed into the power of the Khelat Chief. It is true, Sheik Omar was suffered nominally to hold the Government, but in future a Naib on the part of the Khan was to reside in the Miri of Kej and to receive one-half the revenues of those provinces then in the hands of the Gaitchkees. The Zikree sect were also to be put down, and Mahomedanism established. Sheik Omar having agreed to fulfil these terms, Nasir Khan proceeded to Mekrān with a force sufficient to quash all opposition. Virtually, Nasir Khan may be held to have annexed all Kej Mekrān to his dominions at this time, but it must be remarked that the Mekrānis do not in general see the matter in that light, but hold that the treaty did not deprive Sheik Omar of his supreme authority, and merely affected the revenues.

During Sheik Omar's life Mekrān was the scene of constant struggles. He was at enmity, not only with the Boleidees, but also with the Gaitchkee Chiefs, who were dissatisfied at the compact he had made. Finally, he was murdered by some Boleidee, and his brother Sheik Lalla re-placed him.

Thenceforward until recent times, the tale is of frequent efforts on the part of Gaitchkees to throw off the Khelat yoke; and Mekrān accounts are of little use, as no doubt the principal events are on the records of Khelat. In the time of Mahomed Khan, the son of Nasir, the Gaitchkees temporarily recovered their independence, but Mehrab Khan, in the early part of his reign, regained the ascendancy. The last effort of the Gaitchkees was made by Sheik Kasim, father of the present Chief, who, in about 1831, slew the Khan's Naib, and threw off the yoke. An army was sent against him, and after some fighting he was forced to submit. The descendants of Malik Dinar have been permitted to retain a nominal Chiefship in Kej and other places, and half the revenues is still devoted to them. The administration of affairs of the province is said also to have rested with them up to the time of the present representative of the Khan Fuqueer Mahomed Bezunjo. This Chief has allied himself matrimonially with the Gaitchkee family, and by tact and determination wields undivided authority

throughout the province. So long as he holds the reins, the Gaitchkees are not likely to be troublesome, but although their Chiefs have acknowledged the supreme authority of the Khan of Khelat, their present status must be galling to them at times. It would perhaps be better for themselves, as well as a safer arrangement, were their Chiefs provided for in a manner different from the method now followed, of admitting them to a share of the revenues.

The foregoing sketch applies in general to all the three provinces of Kej, Tump and Panjūr. Of the dependencies of Kej, Ormara has passed to the Khan, Kōlwah is attached to Upper Bilōchistan, and Gwādar is in the possession of the Sultan of Muscat. This seems an appropriate place to enquire how Gwādar came into the possession of the Sultan.

The following account is from local sources :—

Gwādar was formerly a dependency of the Kej province, and during the time of the Boleidees, was frequently the residence of the Ameer. In the time of the Gaitchkees, and subsequently to their subjugation by Nasir Khan, Gwādar was acquired by Sultan-bin-Ahmed, grandfather of the present Sultan of Muscat, in the following manner. That prince, being suspected of treasonable designs, was banished from his father's Court, and made a journey to Khelat in hopes of inducing Nasir Khan to further his ambitious schemes. He was so far successful as to obtain Gwādar, either in gift or on loan; for it is a disputed point between Bilōch and Arab, whether it was intended as a free and actual present, or merely as temporary accommodation. Whichever way it was, the Gaitchki share of the revenues of Gwādar seems to have been ignored. Their account of the matter is, that Nasir Khan assigned Gwādar to Sultan-bin-Ahmed as a residence for so long as he should require it, making over to him his own half of the Gwādar revenue, a common way amongst oriental princes of providing for a noble guest. This is the commonly accepted account at Gwādar; according to it the grant was made to Ahmed during the lifetime of his father, and if that be true, it might be an important point, if it was at all necessary to investigate the rights of the case. On the death of his father, Syud Ahmed, then, it is said that Sultan setting out from Gwādar succeeded in establishing his authority at Muscat. Thence he despatched a Governor to hold Gwādar for him, and retained undisturbed possession of it during his lifetime.

Soon after Sultan-bin-Ahmed's death, his son, Saeed, being still young, the Bilōches assembled under Meer Dostun, the Boleidee Chief of Sirbaz, and re-possessed themselves of Gwādar which remained a few years in their possession. A force sent from Muscat regained it, since when Gwādar has been uninterruptedly in the possession of the Muscat State. Its right has, however, been by no means unchallenged. Some thirty or forty years since Sheik Kasim Gitchki of Kej advanced against Gwādar and succeeded in obtaining payment of a share of revenue during two years. Again, some fifteen years ago, Faqueer Mahomed, Naib of Kej, besieged the place with 3,000 men. On receiving a sum of money he retired. Another expedition was lately organized, but abandoned. The Arab governors of Gwādar have the title of Wali. Their authority over the Bilōches is but slight, and they have to put up with a good deal of insolence. A former Wali, who endeavoured to assert his authority over some people of the Rind tribe, was murdered by a party of them. Some warfare ensued

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between the Muscat Government and the Rinds, and the latter, on one occasion, appeared before Gwādar in considerable force.

Ruhana Makrān comprises the provinces to the westward of Kej. The epithet indicates that this part of Makrān is watered by streams. It might also be described as "Persian Mokrān," as, with exception of a portion of sea coast about Charbar, the whole of this division of Makrān is now paying tribute to Persia. The chief provinces, when this was part of independent Makrān, were Bunpur, Dizak, Sirbaz, Gaih and Kussarkund. The information at hand respecting them is too slight to admit of more than a brief allusion to each separately.

Bunpur—Is the western province. Originally a province of what has been called Federal Makrān; it probably early assumed a separate independence, and took no part in the Boleidee and Gitchki struggles. The predatory incursions of its rulers into Persian territory resulted in its forcible annexation to that kingdom. It is now governed by a Persian named Ibrahim Khan, whose authority also extends over all "Persian Makrān."

Dizak.—A descendant of the old rulers is still Chief in this province, but governs entirely as a creature of Persia. A Persian army captured the fort of Dizak in 1734, but it was not permanently held then. In recent times Persia has asserted its authority over this district. One chief held out against Persian forces in the fort of Zerokhsan within the last two years, but was eventually slain, and the fort captured.

Gaih—Was for years the scene of Boleidee and Gitchki struggles. The former finally held their own, but within the last 15 years or so, the Chiefs of Gaih have also become tributary to Persia. The policy of the latter Government in these provinces seems to be to have the hereditary Chiefs in power wherever consistent with its own interests. The present Chief, Meer Abdulla, is not the hereditary Chief, but acquired a title to Gaih by marriage with the Boleidee heiress, and was confirmed by the Persian Government, which thus secured a Naib well affected to its interests; as, were it not for fear of Persia, there would be many to challenge his title. Meer Abdullah is himself a Gitchki by descent, but his mother was Boleidee.

Baho and Dushtyaree are districts of Gaih. Their subordinate Chiefs are, at present, the Zudgals, Mahomed Ali and Deen Mahomed, who are entirely under Meer Abdullah's power, but are very dissatisfied with existing arrangements.

Sirbaz and Kussarkund—After having been alternately possessed by Boleidee and Gitchki, are now united under a Boleidee Governor, Sheik Abdullah, who pays unwilling tribute to Persia.

Thus by reason mainly of their internal dissensions and predatory propensities, the Bilōches of Western Makrān have become subject to a yoke they hate. It is different with the people of Eastern Makrān, which owns the sway of the Khan of Khelat. He, like themselves, bears the name of Bilōch, and his authority is cheerfully acquiesced in, and his name mentioned with respect. With a little wisdom or patriotism in their Chiefs, the people of the western provinces might have shared the same fortune, and all Bilōchistān united under the Khan would have been safe from Persian aggression.

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Some passages from the Persian history of Nadir Shah, containing allusion to matters noticed in the foregoing sketch, are appended as is also a table showing the genealogy of the principal branch of the Gitchki family.

Ex. No. 1.

Extracts translated from the Life of Nadir Shah, 1734 A.D.

The Governors of Kerman and Seistan had been ordered to proceed with a force and chastise the Belojis of Dizak. Despatches from the said Governors conveyed intelligence to the illustrious Court, that, under the auspices of the imperial prosperity, they had humbled and crushed the rebels in that district, and, after slaying a number of them, had taken the fort of Dizak.

No. 2.

Operation in Bilochistan, 1736 A. D.

It has been previously stated that Pir Mahomed Khan and Eselmas Khan had been sent from Ispahan to command in Bilochistan, and were ordered to proceed, with a fully-equipped force and artillery, to chastise the rioters of Kharan. On 9th Zu'l Hije, when Nadir was encamped on the plains of Candahar, Mahomed Ali Beg Saewhloo, Naib of Ishac and Chief of the Agas, was despatched with a force to punish the Shir Khan tribe of Biloches and those of Shorabec (in Kharan), who were committing outrages. The Biloches, aware of the approach of this force, assembled and gave battle when they were within two parasangs of Shorabec; seven hundred Biloches were slain, and many of their mules and camels taken.

* * * * *

Mahomed Ali was next directed to join the Bilochistan Commander at Jalk Kharan, and on the conclusion of their operations to return to Shorabec and reduce all the forts in its vicinity.

On the 3rd Mohurum 1150 (23rd April 1736), Ameer Mohubhut Khan and Ameer Iltryaz, the sons of Abdullah Khan, whose attachment to this Government, and the favors he had received from it, have been already noticed, arrived at Court and received presents of horses and swords and other marks of favor. Mahubhut Khan was confirmed afresh in the Government of Bilochistan.

* * * * *

Although the Persian Generals (Pir Mahomed and Eselmas Khan) had done good service in taking the fort of Jalk, renowned for the strength of its defences, yet unfortunately Pir Mahomed, who was chief Sirdar, being a man of little wisdom, conceited, and quarrelsome, separated from Eselmas Khan on account of a trifling squabble, and neglecting to advance on Kharan, by leading his troops into desert and mountainous districts, exposed them to dreadful perils. Many perished from famine and thirst, and the cattle and baggage were abandoned.

Ex. No. 3.

A. D. 1738.

Orders were sent to Mahomed Tahī Khan, Beylubegi of Fars, to bring the forces of Fars, Kerman, Kohgilooyah and the sea-ports which were in

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readiness for the Muscat expedition, to Sind and Salta, proceeding himself by the land route, and sending his artillery and superfluous troops by sea in Government vessels.

There [Larkana] a despatch was received from Mahomed Tahī Khan, Beylubegi of Fars, stating that unfavorable circumstances having prevented his advancing to Sind, he had entered Kej and Makrān. There, Malik Dinar, governor of that district, having chosen to withhold his fort, Tahī Khan sent a force against it, and had vanquished and reduced him to obedience. On account of the approaching close of the season for sea-voyages, he had taken the precaution of sending the ships back to Bunder Abbassēe, and had himself remained in Kej and Makrān.

An order was issued to the effect that, as the Sind undertaking had been successfully accomplished, he should dismiss his forces and hasten to join Nadir.

Descendants of Gaitchkee Chief.

Malik Dinar. Seized Kej from Boleidees. Slain by Nasir Khan.

Sheik Omar.
Succeeded Malik Dinar.
Slain by Boleidees.
A daughter.

Sheik Lallah.
Succeeded Sheik Omar.

Meer Moord.

Shoghrullab.

Bhaee Khan.

Ashraf.

Dost Mahomed.

Sheik Tonguee.

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Sheik Kasim—Boleidee wife.

Doora.

Two sons living.

Malik Dinar.

Meer Hoosein.

Meer Moord.

Dost Mahomed

Present Chief of Tump.

of Nusserabad.

Bhaee Khan or Bhayan. Futteh Khan.—M. daughter.

Sheik Omar.

Lately at war with

Faqueer Mahomed.

Present Chief.

Faqueer Mahomed.

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The 62nd degree of east longitude will now probably give, roughly, the boundary line between Bilōch and Persian Makrān, *i. e.*, the line up to which Persian encroachment has extended; but the outlying western districts of Bilōch Makrān are open and exposed, and there would seem to be but little hope of the Kalāt Khān's ability to repel (*unaided*) further aggression in this quarter of his dominions. The 58th degree of east longitude was, probably, in Nasir Khān's time the western boundary of that sovereign's territory in Makrān, not taking into account the sea-board districts belonging to the ruler of Maskāt.

There have been many guesses made as to the derivation of the word Makrān. One ingenious derivation is from Māhi-Khōrān, the Persian for "fish-eaters," supported by the fact that Alexander's historians describe the Makrānis as "Ichthyophagoi." Another derivation is from the Persian word "makar," deceit, swindling, and the theory in support of this not very sensible one is that Makrān was once a Persian penal settlement. (*Pottinger—Ross, &c., &c.*)

MAKSŪDI KALĀT—Lat. Long. Elev.

A town in Kej, İlōch Makrān. (*Masson.*)

MALAHOL—Lat. Long. Elev.

A village in Tump, Bilōch Makrān. (*Hāji Abdul Nabi.*)

MALĀN (RĀS)—Lat. Long. Elev.

A cape on the coast of Bilōch Makrān, to the east of Ormāra, projecting far into the Indian Ocean, and forming a bay on its eastern side. It springs from the south-eastern extremity of the Bat hill, which is apparently itself sometimes called Malān, or Jabal Malān. (*Masson—Goldsmid—Ross.*)

MALARKI—Lat. Long. Elev.

A small village in the Kalāt district of Bilōchistān, situated at the northern end of the valley. (*Masson.*)

MALGOZĀR—Lat. Long. Elev.

A small village in the northern end of the Kalāt valley, Bilōchistān. (*Masson.*)

MALIKĀBĀD—Lat. Long. Elev.

A village in Tump, Bilōch Makrān. (*Haji Abdul Rabi.*)

MALIKAHS.

A section of the Nārūi Bilōches settled at Nurmanshir in Persia. They originally possessed the villages of Pahra, Haftar and Maghsi in the Kōhistān of Bilōchistān, but were expelled and nearly exterminated by the Arbābis. The few who escaped the sword were afforded protection and allotted territory by the Persian Government.

Native historians make out the earliest rulers of Kej to have been Malikahs, who were expelled by the Bulēdis. (*Pottinger—Goldsmid.*)

MALIK CHAP—Lat. Long. Elev.

A low range of hills, about a mile from the village of Khōzdar in Jalawān, Bilōchistān. In a narrow valley in these hills there is a vast number of graves covering the victims of Māhmūd Khān's treachery, who invited sundry of his Chiefs and their followers to dine there, and massacred them to a man. (*Cook.*)

MALIKCHEDAR—Lat. Long. Elev.

A pile of stones on the coast of Persian Makrān, in the low hills north of Sadaich. This (native tradition asserts) was raised by an independent prince or Malik of Makrān, to mark the limit of his territory. Nāsir Khān of Kalāt extended his sway to this point it is said. (*Ross.*)

MAM—MAN

- MAMMŪ**—Lat. Long. Elev.
 A halting place in the northern desert of Bilōchistān, to the north-west of Chagāi, on the road from Nushki to Sīstān. It derives its name from the Pīr or saint, Malik Mammū, who was buried on this spot.
 The water is bad here. (*Christie.*)
- MANĀI**—Lat. Long. Elev.
 A range of hills to the east of the Sohrāb valley, in Jālawān, Bilōchistān. (*Robertson.*)
- MAND**—Lat. Long. Elev.
 A district of Makrān lying to the west of Tump, held by a settlement of Rind Bilōches, who profess to be independent of Persia on the one hand and Kalāt on the other. They are lawless marauders, not even acknowledging the authority of their own Chiefs. The Chief of the colony is Kādirdād. (*Ross.*)
- MAND-I-HĀJI**—Lat. Long. Elev.
 The central division of the Mangachar valley (q.v.), Sārawān, Bilōchistān. It is better supplied with water than most of the other divisions, and is accordingly more productive. (*Masson.*)
- MĀNDARAHS.**
 A sub-division of the Lassis (q. v.) or Lūmri inhabitants of Las, Bilōchistān. (*Masson.*)
- MANDAWĀRIS.**
 A section of the Rind Bilōches, holding the fertile district of Rōdbar in the hilly country between Sārawān and Kachi. (*Masson.*)
- MANGACHAR**—Lat. Long. Elev.
 A valley of Sārawān, Bilōchistān, situated to the southward of Mastūng, more circular in form than the latter, and of less extent; destitute of trees, save a few stunted mulberries. Its surface, broken up by an extraordinary number of *Karēzes* and sprinkled with the *Tūmans* of wandering tribes, and a few half-ruined villages, is wanting in the beauty which characterises Mastūng.
 It is about 28 miles north-north-east of Kalāt. There are some eight or ten mounds in the valley, bestrewn with broken pottery, evidencing them to cover the ruins of former towns. It is well watered, and produces wheat, lucerne grass, tobacco, &c.
 The valley is surrounded by hill ranges of medium height. To the eastward are visible three parallel ranges, which have the general north-north-east direction. To the northward, a low ridge, over which the road passes, separates it from the southern extremity of Mastūng. To the south and west are other ranges, having the usual direction. The outline of the ranges is broken and uneven, a continuous line being seldom distinguishable. The floor of the valley is about 200 feet higher than that of Mastūng. Mangachar is sub-divided into the quarters of Zard to the north, Mandeh Hāji occupying the centre chiefly; Kūr to the west; Kirch-āb, east of Kūr and trending towards Chappar, with Bārēch-i-nāo stretching eastward to the base of the Kōh-i-Mārān mountain. The valley has a few dispersed hamlets. Th parts better supplied with water are Mandeh Hāji and Zard, which accordingly produce in greater quantities wheat and the cultivated grasses.
 The Langāo Bilōches occupy the Mangachar district. (*Masson—Cook—Robertson.*)

MANGHIAS.

A sub-division of the Lassis (q.v.) or Lūmri inhabitants of Las, Bilōchistān. (*Masson.*)

MANHEJI—Lat. Long. Elev.

A stream of Bilōch Makrān, crossing the road between Sūnmiāni and Ormāra, 19½ miles to the east of the latter. Here the banks are about 14 feet high; the bed is broad but treacherous and quagmiry. In the dry season a little water only is procurable from depressions in the bed. Tamarisk is abundant. (*Goldsmid.*)

MANJHŪ—Lat. Long. Elev.

A village in Kachi, Bilōchistān, situated on the Nari river, between the villages of Palāl and Kandah. (*Pottinger.*)

MANIŪTI—Lat. Long. Elev.

A small fort in eastern Kachi, Bilōchistān, situated on the northern margin of the Barshuri desert. It is inhabited by Amrāni Bilōches, but the facilities for pasture which it possesses to the south-eastward attract a great number of Jāts with their flocks, and these are scattered over the neighbouring country in temporary huts. The supply of water depends on rain in the eastern hills, whence it is brought by cuts to the fort. The importance of water to parties crossing in that direction, however, has rendered it necessary to sink a well of masonry; and though, like all the water procured from springs on the edge of the desert, it is brackish, yet cattle and the inhabitants themselves drink it. There are some exceedingly fine patches of cultivation to the east and south, with large 'kurins' of grass. The mustard plant is in great plenty; the other crops are chiefly *jawari*. Amrānis have the right of zamīndāri over this place under sanads (patents) from the Khāns of Kalāt. (*Postans.*)

MANJŪNI—Lat. Long. Elev.

A mountain stream in Las, Bilōchistān, bursting out from the Hāro hills through the heavy sand tract dividing them from the sea, between Hūki and Sangal. The average depth of the dry bed is 18 feet, the breadth about 50. (*Goldsmid.*)

MĀOLA—Lat. Long. Elev.

A place in the neighbourhood of Sohrāb, Jālawān, Bilōchistān, where Robertson heard of a copper mine, but to which he could not procure a guide. The ore was said to afford 25 per cent. of metal. (*Robertson.*)

MĀOLĀLAWEN—Lat. Long. Elev.

A village in Kachi, Bilōchistān, 8 miles south-east of Udhāna. (*Postans.*)

MARAP—Lat. Long. Elev.

A range in the Kalāt district, Bilōchistān, bounding with others the Dasht-i-Gōrān to the west. (*Robertson.*)

MARDŪIS.

A Brāhūi tribe inhabiting the district of Khōzdār in Jālawān, Bilōchistān. They obtain antimony and lead from the hills of Kappar. (*Vide* Khōzdār.) (*Cook.*)

MARIS.

A powerful Rind Bilōch tribe. (*Vide* Part 2)

MASŌRAHS.

A sub-division of the Lassis (q.v.) or Lūmri inhabitants of Las, Bilōchistān. (*Masson.*)

MAS

- MASHED**—Lat. Long. Elev.
 A stream in Sārawān, Bilōchistān, which crosses the road from Kōhak to Jalk, at eight kōs from the former place. (*Hāji Abdul Nabi.*)
- MASHEK**—Lat. Long. Elev.
 A halting place in Makrān, a few miles from Chāobār, to the north-east on the road to Tizkopān. There is a well here. (*Hāji Abdul Nabi.*)
- MASHKAD**—Lat. Long. Elev.
 A river in Sārawān, Bilōchistān, which flows between Bansang and Kōhak, and is said to have six tributaries. Sudden swells are so frequent that it has received the appellation of "Suwas Bondi Zantālah," implying that the man deserved to be a cuckold who should be so foolish as to stop in the least, even to tie his shoe. (*Hāji Abdul Nabi.*)
- MASHKĀI**—Lat. Long. Elev.
 A town (or district) in Jalawān, Bilōchistān, situated to the west of Wad. Here there is an old Brāhūi boundary-stone called "Sang-i-Kambar," where, perhaps, the Kambarāni patriarch fixed his boundary with the aborigines on his first settlement. (*Hāji Abdul Nabi—Leech.*)
- MASTUNG**—Lat. Long. Elev.
 Is the principal and most extensive valley in Sārawān, Bilōchistān. It extends from about 29°30' to 30° N. Lat., and its eastern boundary is nearly defined by 67° E. Long. It is therefore about 40 miles in length, and varies in breadth from 5 to 8 miles, spreading out towards its upper end, and being gradually constricted towards its lower or southern extremity.
 It is bounded by parallel ranges running north-north-east and south-south-west, of medium height, probably from 500 to 800 feet. The range to the eastward is pierced by a pass leading to the Dasht-i-be-dāolat. That on the west gradually lessens in height towards the upper extremity, and takes here a more direct northerly, or even north-by-west course. It is not connected with the ranges which bound the Bolān or Kāhi valley on the west, but subsiding to the level of the valley, forms a broad pass through which the road leads to Nūshki, and by which a small river leaves the valley. To the north-west it is bounded by the southern base of the Great Chihiltan rangē, and to the south a slightly elevated and rugged tract separates it from the valley of Mangachar. Its elevation is about 5,000 feet above the plains of Kachi. Its slope is a gentle one to the northward, its soil light and rather sandy, of many feet in depth, and extremely fertile when irrigated. The valley is watered by two small rivers. The first rises near Mōba, from the base of the hill separating it from the Dasht-i-bē-dāolat. It runs in a south-west course past Mōba and Tiri, and then west, in the direction of Nushki.
 The other, the Durisuna, rises by many little streams from the hills at the southern end of the valley, and is fed by others coming down from both sides of the hills that bound it. It runs northward, and either joins that first spoken of, or pursues a course of its own out of the valley through the western pass. The 'karēzes' are very numerous, and afford a plentiful supply of water to the town of Mastung, and surrounding villages, fields and gardens. The streams continually issuing from some of these are from 2 to 4 feet in breadth, and 1 to 1½ in depth. The water is pure, clear and cool in all weathers, and, contrary to that of the rivulets, appears to depend but little on rain. These *karezes* are, in some cases, two or even three miles

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long, with shafts about every 100 yards. They are situated at varying depths from the surface, commencing near the base of the hills at a depth of 15 to 20 feet or more, they gradually near the surface, and issue in the neighbourhood of the town, where they pass under low hills; their depth is, of course, proportionately increased. They are seldom bricked, and pass through either sandy clay or gravel. Wells are rarely, if ever, used.

The climate is healthy, but the temperature is considerably higher than that of Quetta and Kalat.

The valley is exceedingly well cultivated, especially in its northern half. Large quantities of lucerne grass are grown, five or six crops being reaped from a single field in a season. The soil is highly manured and well irrigated. There are great numbers of palēzes, or enclosures, in which melons are grown. Mastūng melons are justly celebrated for their size, flavour, and profusion; wheat and barley are largely grown; the crops are rich and heavy.

Tobacco and madder are also cultivated, and a small quantity of rice. Besides the above, jawāri, millet and various esculent plants, as mangel wurzel, turnips, the egg plant, &c., are to be met with. The valley, which is, indeed, proverbially the garden of Sārawān, is farther renowned for the abundance and excellence of its fruits. Almonds are so plentiful as to form an article of export; apricots and peaches are grown in vast numbers, and large quantities are dried and preserved for winter use. There are also mulberries, both white and black, quinces, apples, pears, figs, pomegranates, grapes. Of the latter there are five varieties, 1st, a long, white grape, measuring 1½ inch and weighing 80 grains, resembling an English hot-house grape; 2nd, a smaller pear-shaped one; 3rd, an oval one of ordinary size; 4th, a small, oval, seedless one, with a muscatel flavour; 5th, a large purple grape. The 4th or seedless grape is dried and sold as raisins, called 'Kishmish.'

A wild sheep, with straight tapering horns, is found in the surrounding hills, which are made up of light coloured limestone, extremely hard and fine in texture, veined with thin seams of carbonate of lime.

The fixed inhabitants are Dehwārs, but with them are incorporated many Brāhūis of various tribes; of these the principal are the Rāisānis, Shēr-wānis, Māhmūd Shāhis, Bangūlzāes, Lāris and Sirperrās.

Masson says that no Afghāns dwell in Mastūng, but Pottinger states that the population is a medley of Brāhūis, Afghāns and Dehwārs, and mentions as a curious fact, that some of the villages peopled for many generations by those three classes still remained unmixed and spoke distinct dialects.

Besides the town of Mastūng, this district includes the dependent villages of Fāringābād, Tīrī, Khānak, Dolai, Kenitti, Pargāwād, Sar-iāb, Ammula and Gūrū, which are all marked by groves and orchards.

Masson considered (in 1840) that the population of the district did not exceed 6,000 souls.

(Pottinger—Masson—Cook.)

MASTŪNG—Lat. 29°45'.

Long. 66°47'.

Elev. 5,700 feet.

A town of Bilōchistān, situated about 12 or 14 miles from the extreme northern end of the valley of the same name (q. v.). It contains about 400 houses, and is surrounded by a crenated wall. On a mound within its limits are the remains of a citadel destroyed by Ahmad Shāh of Kandahar. Mastūng is affirmed to represent the ancient city of Araugābāl, the site

MAT—MER

of which is pointed out a little to the north-east, and on it, after rain, coins and other evidences may be occasionally discovered.

This town is the favorite residence of the Sārawān Chiefs, and no wonder. It is entirely surrounded by gardens and orchards; indeed, in the distance, appears to be buried in trees. The mud walls surrounding these groves form a perfect maze of narrow lanes overhung by vines and the branches of mulberry, apricot, peach and apple-trees, which afford a delightful shade.

The bāzār is moderately well supplied. No meat is sold in it, but the natives kill a sheep as required, and divide it amongst a small party. (*Thornton—Masson—Cook.*)

MAT.—(*Vide* Dasht-i-Mat.)

MATZIN—Lat. Long. Elev.

A place mentioned by Postans as lying in Eastern Kachi to the south of Dēra, to which town a foot-path leads from it. (*Postans.*)

MAWĀRI—(Rās) or Cape Monze.

A sharply projecting head-land, the southern termination of the primary body of the Hāla range, forming the western boundary of the Sind sea-board, and the eastern boundary of that of Bilōchistān. (*Pottinger—Ross, &c.*)

MAZARĀF—Lat. Long. Elev.

A halting place in Bilōch Makrān, on the Khārān and Panjgur road, about 40 miles to the north-east of the latter place. Here there is a pool in which Hāji Abdul Nabi found water towards the end of October. The pool is surrounded by tamarisk trees. (*Hāji Abdul Nabi.*)

MAZARDAN—Lat. Long. Elev.

A mountain range in the Kalāt district of Bilōchistān, on the western side of the Dasht-i-Gōrān valley. (*Robertson.*)

MAZĀRIS—

A Bilōch tribe dwelling in the country between the Indus and the Bugti hills. (*Vide* Part 2).

MEDS—

A people settled on the coast of Makrān, forming the fisherman and sailor class of the country. They have peculiar religious customs, and are superstitious and immoral. (*Masson—Ross—Goldsmid.*)

MEHMĀNS—(*Vide* Lūtiās.)

MEHMASĀNIS—

A tribe of Bilōches inhabiting Seistān, the hills of Louristān, west-by-north of Shirāz, and the valley of Mushki in Bilōchistān. These three branches all acknowledge a common origin. The name is classical, being that of a powerful tribe encountered by Alexander in Upper Bactriana.

The Mehmasānis are numerically weak, but are considered the bravest and most savage of the Bilōch tribes. They lead, in Seistān, a wild disorderly life, and are very frequently at feud with their neighbours. (*Masson—Ferrier.*)

MEKH-I-RUSTUM—Lat. Long. Elev.

A hill in Bilōchistān, a day's journey from the ruins of Ghulam Shah to the south-west. It has a striking, conical shape. (*Christie.*)

MERV—Lat. Long. Elev.

A district in Sārawān, Bilōchistān, or rather in the mountainous region interposing between that province and Kachi. It is held by the Kurd Bilōches. (*Masson.*)

MIA—MIR

- MIĀNI**—Lat. Long. Elev.
 A halting place in *Las*, Bilōchistān, between Hinglaj and Sūnmiani. It is said by Hāji Abdul Nabi to be eight kōs from Chāh-i-Kurg to the east. (*Hāji Abdul Nabi.*)
- MIĀNI KALĀT**—Lat. Long. Elev.
 A town in the Mushki valley (q. v.), Bilōchistān, held by the Mirwāris. (*Masson.*)
- MIĀNJŌ**—Lat. Long. Elev.
 One of the canals in the neighbourhood of Kalāt, Bilōchistān. (*Robertson.*)
- MIHI**—Lat. Long. Elev.
 A town in the valley of Mushki, Bilōchistān, held by the officers of the Khān of Kalāt. (*Masson.*)
- MITĒN**—Lat. Long. Elev.
 A hill on the Persian Makrān coast, between the Kīr river and Tizkopān. Its shape is conical. (*Ross.*)
- MINGALS**—
 A powerful Brāhūi tribe, inhabiting chiefly the Wad district, Jalawān, Bilōchistān. In point of numbers they are the strongest tribe in the nation. Pottinger gives their fighting strength in 1810 as 10,500. Masson says of them :
 “The Minghal tribe inhabit the southern hills of Jhālawan from the limits of Khozdār to Béla in *Las*. Their manners are rude, and their habits predatory. They have two great divisions, the Shāhī Zai and Pāhlawān Zai * * * Although this tribe does not migrate into Kach Gandāva, the Chiefs hold lands at or near Pūlajī and Chattar, and south of Labri. The Minghals pretend to raise 18,000 fighting-men, and their Chiefs reside at Wad.”
 Latham, the ethnologist, says :
 “Can Minghal be Mongol? Possibly. That Mokrān is not beyond the confines of the Mongol world is shown * * * * * Indeed, to suppose that the two words are synonymous is as legitimate here as in India, where (as is well known) the empire founded by Baber is called the empire of the Great Mogul, i. e., Mongol. Yet Baber was a Tshagatai Turk, and no Mongol at all.
 “Let, then, the Brāhūi name Mingall be considered as a probable form of Mongol, word for word. Whether it stands for a Turk tribe, or a tribe from Mongolia in the strict sense of the term, is another question. (*Pottinger—Masson—Hāji Abdul Nabi—Latham.*)
- MĪRĀNI**—Lat. Long. Elev.
 A hamlet of eight houses and a garden in the Sohrāb valley, district Kalāt, Bilōchistān. (*Robertson.*)
- MIRĀN KUSHTA**—Lat. Long. Elev.
 A halting place in *Las*, Bilōchistān, in the bed of a river known by the same name. It is on the Kalāt and Béla road, about five miles north of the Salāo river. It derives its name from Mirān, a Brāhūi robber, at some period slain there. In the dry season there is but little water to be procured. (*Masson—Robertson.*)
- MĪR BĀGH**—Lat. Long. Elev.
 A garden in Kachi, at Jandrīr, between Dādar and Mitri, formed by Nasīr Khān of Kalāt to mark the spot where his father Abdulla Khān was slain in the early part of the eighteenth century. Abdulla Khān, on the occa-

MIR—MOR

sion of an inroad into Kachi, was encountered by an army from Sind, and although he had only 1,500 to oppose to 8,000 men, he ventured to join battle, lost it, and perished with 300 of his followers. (*Masson*).

MIR GAJAN—Lat. Long. Elev.

A village in the Dizak district of Persian Makrān. (*Hāji Abdul Nabi*.)

MIRI—Lat. Long. Elev.

One of the villages of Panjgūr, Bilōch Makrān. It is fortified, and is the residence of Mīr Isa. (*Ross*.)

MIRI—Lat. Long. Elev.

A village in Kej, Bilōch Makrān; fortified. (*Ross*.)

MIRPŪR—Lat. Long. Elev.

A village in Kachi, Bilōchistān, between Barshuri and Bāgh, 13 miles from the latter and 8½ from the former, situated close to the river Nari. (*Hough—Havelock*.)

MIRWĀNIS—

A tribe settled in the Kōlwah district of Bilōch Makrān. It does not appear whether this tribe is Bilōch or Brāhūi, but it is probably the latter. (*Ross—Leech*.)

MIRWĀRIS—

A Brāhūi tribe dwelling in Mushki, Jāo, and Kōlwah, Bilōchistān. *Masson* says they are the most illustrious tribe in the country, and includes in them the ruling Kambarāni family (q. v.). *Pottinger*, on the other hand, makes the two quite separate. He states the Mīrwāri fighting strength to be 7,000 (in 1810). (*Pottinger—Masson*.)

MISHK—Lat. Long. Elev.

A village in the Zehri district of Jālawān, Bilōchistān. Here there are some ancient masonry remains, or "Ghōr bastas." (*Masson—Leech*.)

MITRI—Lat. Long. Elev.

A walled town in Kachi, Bilōchistān, on the right bank of the Nāri river, and occupied by the Rāisāni Brāhūis. It is a well supplied place, although situated in a generally uncultivated country; north of Bāgh and Hāji, and south-east of Dādar. Traces of the ancient Greeks are said to be met with here, and their coins are occasionally found. (*Postans—Masson*.)

MŌBA or MŌBI—Lat. Long. Elev.

A village in the Mastūng district, Sārawān, Bilōchistān. A small river rises near this place, from the base of the hill separating the Mastūng valley from the Dasht-i-bē-dāolat.

During the war in 1840, 200 Brāhūis were surprised here and cut up by the British. (*Masson—Cook*.)

MOLATĀN—Lat. Long. Elev.

A dependency of Sib in Persian Bilōchistān. The fighting strength of this place was estimated by Hāji Abdul Nabi in 1838 at 400 matchlock-men. (*Hāji Abdul Nabi*.)

MONZE (CAPE)—(*Vide Rās Mawāri*.)

MORŌNA—Lat. Long. Elev.

A hill in Las, Bilōchistān, an offshoot from the Pab range, situated between the Hab valley and Karāri. It is not improbably identical with the Morontoburn of Arrian, found in Arrowsmith's Ancient "Atlas Imperii Persici." (*Goldsmid*.)

MORTKŌH—Lat. Long. Elev.

A hill in Jālawān, 5½ miles from Gidar, toward Rōshanāb, at the beginning of the Dasht-i-Drūgi plain. The hill is black in color. (*Robertson*.)

MOT—MUL

- MOTARABĀD**—Lat. Long. Elev.
 A village in Persian Bilōchistān, seven kōs north of Fanōch, and consequently just out of Makrān.
 Tobacco is cultivated here to some extent. (*Hāji Abdul Nabi.*)
- MUCHIRI KHAL**—Lat. Long. Elev.
 A remarkable rock in Jālawān, Bilōchistān, at Khalbūt. It is about 100 feet high. (*Robertson.*)
- MUHT**—Lat. Long. Elev.
 A village in the district of Gēh, Persian Makrān. (*Hāji Abdul Nabi.*)
- MUJA**—Lat. Long. Elev.
 A halting place in the Kalgali hills, Bilōch Makrān, 16 miles from Tāiāt and 11 from the Dasht-i-Mat.
 Cook fixed its height above the sea at 5,700 feet. (*Cook.*)
- MŪLA (River)**.—
 A river of Bilōchistān, rising a few of miles south of Kalāt, and flowing south-east for a distance of about 80 miles. It then turns north-east, and subsequently east, and after a course of about 150 miles, is ultimately absorbed by the parched soil of the Shikārpūr desert. (*Thornton.*)
- MŪLA (or GANDĀVA) PASS**—Lat. Long. Elev.
 In Bilōchistān, generally follows the course of the Mūla river, and conducts by a circuitous route from the elevated region of Kalāt to the plain of Kachi. It begins near the source of the Mūla, close to Anjīra, in lat. 28°10', long. 66°12', and at an elevation of 5,250 feet; for about 50 miles it proceeds in a direction generally south-easterly along the bottom of the valley, or rather through a succession of deep and in general rocky gorges, down which the stream flows, thus cross cutting the eastern brow of the Hāla mountains. At Nard in lat. 27°52', long. 66°57', and having an elevation of 2,850 feet, the valley takes an abrupt turn to the north-east, and continues to hold that direction for about 50 miles to its termination about 4 miles from Kōtria in Kachi, at an elevation of 600 feet above the sea, and in lat. 28°24', long. 67°27'. As the route generally follows the course of the stream to within a short distance of the north-eastern or lower extremity of the Pass, there is always abundance of good water. The descent being 4,650 feet in about 100 miles, the average fall is 46 feet per mile.
 At Pāsht Khāna, about 40 miles below the upper extremity, the river Mūla receives a considerable stream, flowing from the north. Through the valley along which this stream flows, a route proceeds direct from Kalāt to this part of the Mūla Pass, but is not practicable for artillery or carriages. This direct route is called the Pandurān Pass from a village of that name situated in it.
 At the close of 1839, General Willshire, after storming Kalāt, marched his force to Sind through the Mūla Pass, and a brief notice of the marches and halting places on the route will, perhaps, best show its character.
 To Bapāo, a distance of 12 miles, the descent was considerable, amounting to 1,250 feet, the difference between its elevation and that of Anjīra. The river in some places disappeared, sinking probably in its gravelly bed; where it came to light, the depth nowhere exceeded a few inches. On every side very steep and high mountains were visible.
 The next march was of 12 miles to Pissi Bint, elevation 4,600 feet; the bed of the river still in many places dry, and in general constituting

MUL

the road. In one place precipices 500 feet high were so close to each other, that the passage was not more than 30 to 40 feet wide. An enemy might here effectually prevent the progress of troops by merely rolling down a few boulders, and there are no means of turning the defile.

The march to Patki, distant 12 miles, and 4,250 feet above the sea, lay through a wide part of the valley, displaying considerable cultivation; the road in some instances diverged from the channel of the river, but crossed it several times.

To Päsht Khāna, a distance of 10½ miles, and at an elevation of 3,500 feet, the road was at first very difficult, lying over the stony bed of the river; it afterwards became better, crossing a considerable plain, in which the direct road from Kalāt by Pandurān, lying to the north, joined the Mūla Pass.

The next march was to Nard, 12 miles, elevation 2,850 feet, and the most southern point of the Pass. The road several times crossed the river, which receives from the south a stream, along the course of which a cross road leads to Khōzdār. On the right of the road, the two peaks, Dūdandān (two-teeth), towered to a great height. In the succeeding march to Jangi Kushta, distant 12 miles, elevation 2,150 feet, the character of the valley and enclosing hills improved, as they afforded good pasture.

For the next march, to Bent-i-jāh, distant 10½ miles, elevation 1,850 feet, the road scarcely deviated from the course of the river, and was in general good.

In the following march to Kohāo, distant above 11 miles, elevation 1,250 feet, the road had a slight ascent and descent.

The next march brought the column to Kalar, distance 10 miles, elevation 750 feet.

This is probably the termination of the Pass, although the route goes 13 miles further to Kōtria. In a military point of view, the Mūla is preferable to the Bolān Pass, as the road is better, the ascent easier and more regular, water abundant, and some supplies obtainable. The guns brought through the Pass by General Willshire were light field-pieces (Horse Artillery). Masson, who appears to have carefully explored the Pass, gives its character in the following words:—

“From Bopoh it seems to commence from the sources of the Moola river. The valley of this river is more properly a defile formed by the bed of the stream and enclosed by rocks. Occasionally it opens out. As the defile opens, the river has a wider stream which separates into two channels. Its borders are overspread with tall grass in clumps bearing large tufts of white silky flowers. The next stage is to Goram-bawat. The defile is less confined, and the road is less interrupted by the course of the stream. Towards the close of the march, there is an open space of some extent where there is a dam of some size, a solitary mud-house, and some cultivated land. In the next march, the defile is more contracted, and the road crosses the stream repeatedly at Peshtar Khan, an extensive open spot; there are numerous huts of Brahūis, also some cultivated land. Wheat, rice, and dhall are grown here. Flocks of sheep and goats are numerous. There are caper trees, mimosa, and ber trees. The next march is to Dūdandān. On the road are passed some spots in which the cotton plant is cultivated; at Dūdandān there are many Brāhūi residents: next march is to Jungee Kooshta, about a mile. Before reaching it is the shrine of Peer Lukhee.

MUL—MUR

“The road then goes to Keel, where the valley is considerably more spacious. From Keel the defile continues open and passes much land cultivated with cotton and jowar. The direction is nearly constantly north, and throughout the march to Now Lung the valley is more or less peopled. Next march commences with a narrow defile, where the channel of the river being contracted, it is somewhat impetuous and troublesome, but not deep. It is crossed nine times. The road then enters a more open country and leads for some time over a bed of pure sand, and it then leaves the Moola, which is here about 50 or 60 yards in width, and nowhere deeper than a camel’s knees, and flows north to Gundava.

“The Moola route, if there existed any important commercial communication, which there does not, between Kālāt and the countries to the east, would be one of much value. It is not only easy and safe, but may be travelled at all seasons, and is the only camel route through the hills intermediate between Sarawan and Jhalawan and Kutchee, from the latitude of Shall, where the line of intercourse is by the Bolan river and Khozdar, from which a road leads into middle Sind. It will have been ascertained from my narrative that danger from predatory bands is not even apprehended, and this is always the case unless the tribes are at war with each other or disaffected towards the Khan of Kallat. The petty rivulets, affluents to the Moola, as well as the primary stream, are liable to be swollen by rains; and instances of caravans having suffered loss from the sudden increase of the water are cited, although it may be presumed they are rare, nor is it easy to imagine how such accidents could occur excepting in some few spots. The inhabitants, as rude and simple as they are secluded, appeared very docile, and in exchange for coarse cotton fabrics, turmeric, &c., supply caravans with sheep, fowl, ghee and rice. In a military point of view, the route presenting a succession of open spaces connected by narrow passages or defiles, is very defensible, at the same time affording convenient spots for encampment, abundance of excellent water, fuel, and more or less forage. It is level throughout the road, either tracing the bed of the stream or leading near to its left bank. The marches are all short, not averaging eight miles each.” (*Thornton—Masson—Cook.*)

MŪLA AHMAD.—Lat. Long. Elev.
One of the seven villages in the Dizak district of Persian Makrān. (*Hāji Abdul Nabi.*)

MŪLA HĀRŪN.—Lat. Long. Elev.
The largest village in the Dizak district of Persian Makrān, called, no doubt, after the great Dizak saint of the name. (*Hāji Abdul Nabi.*)

MULĀIS.—
A Bilōch family settled in Makrān, in the Bilōch district of Kej. It is not numerous, but its members hold respectable rank. The name, originally applied to religionists, is now entrusted to this family. One of the members, Mulla Rahmat, is the chief priest of the Zikari sect, and another, Mulla Isa, commands the Sultān of Maskat’s Bilōch guards. (*Ross.*)

MULIDĀNI.—(*River*) Lat. Long. Elev.
Pottinger says that the Dasht river is called the Mulidāni when it passes Kej. Lovett denies this (*vide* Dasht Khōr).

MŪRA.—Lat. Long. Elev.
A village in the district of Bēla, Las, Bilōchistān. (*Hāji Abdul Nabi.*)

MUR—NAH

MURĀDI GWARJON—Lat. Long. Elev.
 A Pass in Bilōchistān, 75 miles on the road from Khārān to Panjgūr. It is described as narrow and very difficult for a single unladen camel. (*Hāji Abdul Nabi.*)

MUSHKI (or MUSHKA)—Lat. Long. Elev.
 An extensive province west of Jālawān, and seven days' march to the south-west of Kalāt. To the south it has Jāo, and to the west Kōlwah.

This valley is not distinguished for any particular article of produce, whence it may be assumed that the cultivated lands are of the "*khushk awab*" class, as in other parts of Bilōchistān, and that the quantity of grain grown does not exceed the consumption. It is probable that it does not equal it, but the numerous flocks of the Bilōch tribes tend to obviate any inconvenience arising from a deficiency of grain. Indeed, they render them in great measure independent of it.

Mushki is inhabited by various tribes, as the Mehmasāni, the Nūshirwāni, and the Mīrwāri. It has several towns and strongholds, as Shāhar Kalāt, Sheriki, Gājar, Mīhi, and Mushki, held by officers of the Khān of Kalāt; Grēshar, occupied by Sākas; Perwār, said to be large, and Mīani Kalāt in the hands of the Mīrwāris; Gwarjak, a stronghold of the Rakshānis, and Jibbari, another large fortress in possession of the Chief of the Mehmasānis. Cook mentions another village, *viz.*, Nōkjō (q. v.).

The range bounding Mushki to the west is very high, perhaps 3,000 feet above the floor of the valley. At Gājar the composition of these mountains is clay slate, but at Nōkjō another range intervenes, extending for 10 or 12 miles, the composition of which is—

- 1st.—Dark-coloured limestone, containing fossils of the nummulitic series.
- 2nd.—Red and white compact limestone.
- 3rd.—Dark-blue sub-crystalline limestone.
- 4th.—Trap rock. (*Masson—Cook.*)

N

NĀGĀL—Lat. Long. Elev.
 A village in the Sarhad district of Persian Bilōchistan. (*Hāji Abdul Nabi.*)

NAGHĀO—Lat. Long. Elev.
 A Pass lying between the Mūla and Bolān Passes of Bilōchistan. It is said to be more difficult than either of the others on account of its having a severe ascent from the east to the top of the table-land. (*Masson.*)

NAHANG (Kaor)—Lat. Long.
 A stream in the Mand district of Bilōch Makrān, which rises in the Zamrān hills. (*Hāji Abdul Nabi.*)

NĀHŪ—Lat. Long. Elev.
 A village in the Dizak district of Persian Makrān, 8 kōs due west from Jalk. It is well supplied with water, provisions, and fire-wood. (*Hāji Abdul Nabi.*)

NAK—NAO

- NAKABĀD**—Lat. Long. Elev.
 A village in the Tump district of Bilōch Makrān. (*Haji Abdul Nabi.*)
- NAKĀTRĪ**—Lat. Long. Elev.
 The name applied to the northerly portion of the Hārō range in Las, Bilōchistān. A well at the foot of the range bears the same name. (*Goldsmid.*)
- NAL**—Lat. Long. Elev.
 A village and district in Jalawān, Bilōchistān, about 150 miles south-south-west of Kalat. The village is situated on the western side of the Nal valley, near a range of hills. It consists of a small cluster of houses overtopped by a square fort.
 Nal is the head quarters of the Bizanjū tribe of Brāhūis, and the neighbourhood is well cultivated, with a large supply of camel fodder. The precious metals have been discovered, in working for iron and lead, at mines near the village. Dependant on Nal are four hamlets, *viz.*, Tikia, Takū, Uda, and Setū.
 There are two good streams of water here. One springs out of the high hill west of the fort, and flows past it; the other is more northerly. The spring near the fort was found by Robertson in the month of October to have a temperature of from 95° to 100° Fahrenheit at sunrise.
 The rains in this district are copious, and the soil is excellent. (*Pottinger—Masson—Cook—Robertson.*)
- NALENT**—Lat. Long. Elev.
 A district of Kolsuch, in Bilōch Makrān. (*Ross.*)
- NALET**—Lat. Long.
 A small stream in Bilōch Makrān running down from the Chelāni range and falling into the estuary of the Savarū river. (*Goldsmid.*)
- NANDARŪ**—Lat. Long. Elev.
 A village in the province of Jāo, Bilōchistān. (*Masson.*)
- NĀNI**—(*Vide Hinglāj.*)
- NĀO** (*Ras*)—Lat. Long. Elev.
 The eastern extremity of the hammer-like promontory of Gwādar in Makrān. (*Goldsmid.*)
- NĀODAZ**—Lat. Long. Elev.
 A village of the Nāsarābād district in Bilōch Makrān. (*Haji Abdul Nabi.*)
- NĀOSHAHAR**—Lat. Long. Elev.
 A good sized village of Kachi, Bilōchistān, 15 miles from Māisar, and 7½ from Dādar. The village is surrounded by a high mud wall. Plenty of good water is brought by a cutting from the Bolān river. Very good grass is here procurable, and there is some fine wheat cultivation. (*Hough—Have-lock—Garden, &c.*)
- NĀOSHAHAR** (or **NICHĀRA**)—Lat. Long. Elev.
 A large village in the district of Kalat, Bilōchistan, about 15 miles south-east of the capital. Seated in a fertile valley, it has much cultivation. There is a proverb which celebrates the attractions of the women of this place. (*Masson.*)
- NĀOSHAHAR**—Lat. Long. Elev.
 A small division and village of the Shāl district, Sārawān, Bilōchistān. (*Masson.*)
- NĀOSHERWANIS**—
 A tribe of Bilōchistān, classed among the Rind Bilōches by Pottinger,

NAR

but as Brāhūi by Ross. Masson says that they claim a Persian descent, and in common with the illustrious Rājput tribes of Udipūr, in Western India, trace from the illustrious Nāoshēr-wān.

They are the ruling tribe of Khārān, where their character is turbulent and predatory, and Ross, in 1868, states that their Chief had for long been at enmity with the Khān of Kalāt. Pottinger, in 1810, found that the tribe had then shaken off the Kalāt control for four years, and says that they could at that time bring from 500 to 600 men into the field, all excellent and hardy soldiers.

Although Khārān is thus their proper territory, still many of the Nāoshēr-wāni tribe have migrated to Bilōch Makrān, acquired land in Panjgūr and Kōlwah, and established for themselves considerable political influence. In Makrān they are at enmity with the powerful Gichkis.

(Pottinger—Masson—Ross.)

NARD—Lat. Long. Elev. 2,850 feet.

A halting place in the Mūla Pass, Bilōchistan, where the Mūla river takes an abrupt turn to the north-east. Nard is between Pāisht Kāna and Jang-i-Kushta, 12 miles from each place, and is equi-distant from the extremities of the Pass. (Thornton.)

NARHAK—Lat. Long. Elev.

One of the stages between Kej, in Bilōch Makrān, and Sib, in Persian Bilōchistan. (Hāji Abdul Nabi.)

NĀRĪ—Lat. Long.

A stream in Kachi, Bilōchistan, which, rising in the hills beyond the Kajak country, traverses the whole of the centre of the province until lost in the desert. Below Gandāva the stream is joined by a branch of the Bolan. The following villages are washed by the Nari—Mitri, Eri, Hāji, Budna, Bāgh, Nasirābād, Palāl, Manjhū, Kandah and Tambā, close to which last place it loses itself in the sand and impenetrable jungle. It has an immense quantity of water when heavy rains prevail, or snow is melting in the hills, but commonly it is for months at a time almost dry. (Pottinger—Postans—Masson.)

NĀRSIS.

A tribe of Banpūr in Persian Bilōchistan, deriving its name from a district of Sistān. (Hāji Abdul Nabi.)

NĀRŪIS—

One of the three great divisions of the Bilōch nation; the name probably meaning lowlanders in contradistinction to the Brāhūis or highlanders. They inhabit Upper Makrān, where they are numerous and influential, and are divided into the following sections:—

- 1st.—Rakhshānis.
- 2nd.—Sajadis.
- 3rd.—Kasojis.
- 4th.—Kurds (or Shahedis).
- 5th.—Mings (or Minds).
- 6th.—Arbābis.
- 7th.—Malikahs.

To the first of these the head of the clan belongs, and the whole are, in consequence, as frequently distinguished in common conversation by that appellation as by that of Nārūi. (Pottinger—Ross.)

NAS—NOG

- NASARĀBĀD**—Lat. Long. Elev.
 A settlement to the west of Kej, in Bilōch Makrān, and in the same valley. To the north this settlement is bounded by the Zamrān hills. (*Ross—Hāji Abdul Nabi.*)
- NASĪRĀBĀD**—Lat. Long. Elev.
 A town of Kachi, Bilōchistān, situated between Bāgh and Gandāva. It was built by Nasir Khān, and has a Governor on the part of the Kalat ruler. (*Masson.*)
- NELAK**—Lat. Long.
 A river in the Kej district of Bilōch Makrān, crossing the road between Turbat and Dādī.—(*Hāji Abdul Nabi.*)
- NERMUK**—Lat. Long. Elev.
 A valley, said to be extensive, in the hills between Sārawān and Kachi, in Bilōchistān. It is in the exclusive possession of the Lari Brāhūis. (*Masson.*)
- NĪCHĀRA**—(*Vide Naoshahar.*)
- NIGĀR**—Lat. Long. Elev.
 A village in Jālawān, Bilōchistān, two miles from Sohrāb on the Bāghwān road. It belongs to the Mingal Brāhūis, and contains 30 houses and 9 gardens. (*Robertson.*)
- NIGŌR**—Lat. Long. Elev.
 A district in Bilōch Makrān, included in the Tump district. (*Ross.*)
- NIGŌR (or NIGWAR)**—Lat. Long. Elev.
 A dependency of the Arab province of Gwādar, in Makrān, lying at the foot of the mountain range, 14 miles from the coast. The land in general is arable, and the scenery enlivened by date trees. The inhabitants are exempt from taxation, but are supposed to be liable to body service, and to furnish camels to the Arab Governor on emergency. (*Hāji Abdul Nabi—Ross.*)
- NIHING**—Lat. Long. Elev.
 A Pass in Jālawān, Bilōchistān, between Khalbūt and Chutak, 7½ miles from the former and 3½ from the latter. Without a great deal of clearing away of the stones this Pass would be difficult for artillery, particularly on the Chutak (or south) side. (*Robertson.*)
- NIHONG KĀOR**—Lat. Long.
 A stream of Bilōch Makrān falling into the sea between Jūui and Gwatar. (*Hāji Abdul Nabi.*)
- NIMARG**—Lat. Long. Elev.
 A district of Sārawān, Bilōchistān, lying to the east of the Amrān range of Afghanistan, and to the west of Mangachar. (*Masson.*)
- NIM KHŌR**—(or **NAMAK KHŌR**)—Lat. Long.
 A stream in Persian Makrān, falling into the sea in the Bay of Chāobār, and running by the salt-yielding hill of Parēg. The water is salt, and the stream unfordable when the tide is in, where it crosses the Gēh and Chāobār road. (*Grant—Hāji Abdul Nabi.*)
- NISHIMAN**—Lat. Long. Elev.
 The sixth stage on the road from Gēh, in Persian Makrān, and the port of Chāobār. (*Hāji Abdul Nabi.*)
- NOGĀI**—Lat. Long. Elev.
 A village in Jālawān, Bilōchistān, between the Mūla river and the Bāghwān valley. (*Cook.*)

NOG—NUS

NOGRĀMA—Lat. Long. Elev. 4,700 feet.

A valley of Jālawān, Bilōchistān, north-east of Zehri, and assigned by Masson to that district. It is broad, sprinkled with villages, and dotted with cultivated tracts. A stream runs across it, and finds its exit at the south-east corner of the valley, joining the Mūla river at a distance of 36 miles in a south-east direction. The valley is about as broad as it is long, *viz.*, seven to eight miles, and is bounded east and west by ranges having a north-north-east strike.

The northern boundary is formed by a mass of hills which appear to run across from east to west, but which may be only the ends of ranges. To the south is a high hill, which, intervening between this and Gwat, divides the valley of Zehri in two. It is composed of a very fine-grained, compact red and white limestone, similar to that underlying the nummulitic limestone at Kalāt, and contains no fossils, but minute black specks which are perhaps silicious crusts of very minute foraminifera. It is interleaved with slabs of chert, and overlies dark-blue compact limestone; the ranges to the north and west consist of nummulitic limestone.

The valley contains seven villages surrounded by trees, gardens and cultivated ground, and watered by rivulets from the stream before mentioned, but the uncultivated parts are sandy and stony, although it is said that, at times, the whole surface is covered with grass. (*Masson—Cook.*)

NOKAN KALĀT—Lat. Long. Elev.

A village in Kej, Bilōch Makrān. (*Hāji Abdul Nabi.*)

NŌKJO—Lat. Long. Elev. 3,300 feet.

A village in the Mushki valley, Jālawān, Bilōchistān, lying eight miles south-south-west of Jibari. There is a ruinous fort near here, built on an artificial mound. (*Cook.*)

NUKI KALĀT—Lat. Long. Elev.

A village in the Kej district, Bilōch Makrān. (*Masson.*)

NŪMRIS—(*Vide Lumris.*)

NUNARŌ—Lat. Long. Elev.

A range of hills on the coast of Bilōch Makrān, lying to the east of the Bēdōk range, and an offshoot from the Tālār system. The range is composed of hard white sand. (*Goldsmid.*)

NŪRIWAH—Lat. Long.

The relic of an ancient canal in the Barshuri desert, Bilōchistān, running from south-east to north-west. It formerly conveyed the waters of the Indus across this tract, but has long since been choked up and disused. (*Postans.*)

NUSHKI—Lat. Long. Elev.

A considerable province to the west of Sarawān, Bilōchistān. It is bounded to the north by the Afghān district of Shōrawak; to the south by waste land stretching for two marches, and dividing it from Khārān; to the east by hill ranges separating it from Gūrghīna, a dependency of Sarawān, and to the west by the sandy desert extending to Sīstān. There are no towns or villages, properly so called; in Nushki, the inhabitants dwelling in tents ("ghedāns").

Through its limits flows the river Kāisar, the waters of which are said to be unavailable for purposes of irrigation. During the latter part of the year its bed is nearly or quite dry. When replenished by the rains of spring it is unable to force a channel through the sands, and is lost in them.

Notwithstanding the nature of the soil, and its vicinity to the desert, there is an extent of land devoted to the cultivation of wheat by the inhabitants of Nushkī, sufficient not only to supply their own wants, but to yield a surplus for export to Kalāt and the neighbouring provinces. This land is at the very skirts of the hills, and depends on rain for its fertility, the crops being accordingly liable to fail.

Amongst the products of Nushkī, *assafœtida* merits notice, as the gum resin is collected and sent to Kalāt for sale. Large quantities of the green plant are also brought to the capital, in season. The hills which furnish *assafœtida* yield also *rawāsh*, or native rhubarb, and its roughly acidulated leaf stalks are made to serve as food.

Nushkī is inhabited by the Ziggār Mingals, who anciently dwelt on the Dashti-Gōrān near Kalāt. Impelled by numerical increase, they migrated into the more ample domain of Nushkī, and there established themselves, to the prejudice of the Rakshāni Bilōches, whom Pottinger, in 1810, found in exclusive possession of the province.

Of the latter, two tūmans still reside at Nushkī.

The inhabitants do not migrate in the winter season. It is asserted that it would be inconvenient to do so, from the great numbers of their live stock, as camels and sheep. At any rate they are not compelled, like the tribes of the bleaker regions of Sārawān, to shift their quarters from severity of climate. Situated at the foot of the hill range supporting the plateau, and on the skirt of the great desert of Sistān, the depressed elevation of Nushkī is adverse to the development of the rigors of winter. Snow very rarely falls, and when it does, only to melt and disappear. There is a breed of horses in this province which is esteemed, and also a variety of greyhound of much repute in Bilōchistān and prized in more remote countries.

Pottinger, whose account of the crops differs materially, as will be seen, from that of Masson (the authority quoted above), thus describes Nushkī: "The tooman of Nooushky comprises two hundred ghedans * * * I was twice in the Sirdars, which differed little from any of the others; the fire was in the middle of the floor, and on two sides of it, walls about six feet high are built to rest against, they were covered with carpets, and the whole was very neat and clean. Suspended from the roof were the matchlocks, swords and shields belonging to the family. There are six Hindoo shopkeepers in the tooman, who have ventured to bring their wives and children here, although it is evident they stand in great awe of their protectors, for such they style the Bilōche inhabitants, who, generally speaking, are idle, ignorant, unmannerly, and predatory; the latter quality they inherit in common with the whole race, and they are likewise much addicted to gambling. Hospitality and an adherence to such promises as relate to their personal bravery or fidelity, seem to be very justly their great boasts. When the crops fail at Nooushky, which is the case nine years out of ten, they depend on Gurmshyle and Kutob Gundava for grain, and in fact bring more or less every year from those places." (*Pottinger—Masson.*)

O

OBĀDI—Lat.

Long.

Elev.

A halting place in Las, Bilōchistān, on the road from Sunmiāni to Bēla, situated just beyond the wooded belt of Liāri. A few Gūngas have a ham-

let here. The water, bad and unpalatable, is drawn from a well.

The Obadi of Masson is evidently identical with the Oobated of Hāji Abdul Nabi; the latter says, however, that there was a rain-water tank there which Masson does not mention. (*Hāji Abdul Nabi—Masson.*)

OGHĪN—Lat. Long. Elev.

A small village in Persian Makrān, about seven miles south of Paib. There are water and palms here. (*Grant.*)

ORMĀRA (or HORMĀRA).—Lat. Long.

A sea-port on the Bilōch Makrān coast, in the district of the same name. It is situated beneath a lofty promontory and affords good anchorage. The population is about 1,000, chiefly Mēds, or fishermen, but there are also a few Hindū and Khōja tradesmen, and latterly a telegraph station has been erected.

Masson, in 1840, says that Ormāra then sent 1,000 rupees annually to the Jām of Bēla.

There are some mud-volcanoes in the neighbourhood.

The abrupt highland of Ormāra presents a striking prospect. It is difficult to comprehend that the full length of this remarkable rock fronts the sea, and is only connected by a narrow neck of land with the shore.

The encamping ground is dry and tolerably high, on the sandy soil above the immediate beach and at the foot of the rock. The water from the well is brackish, but better is procurable at five miles' distance, or by digging a new well 4½ feet deep. Provisions sufficient for a small party, but dear, fodder also.

The huts in the town are formed of matting, not one mud building existing. The inhabitants' staple food consists of dates and fish; their language is Bilōch. (*Masson—Ross—Goldsmid.*)

ORMĀRA (or HORMĀRA).—Lat. Long. Elev.

A district of Bilōch Makrān, consisting of a narrow strip of coast, extending from Rās Malān to the Kalmat creek. It belongs to the Jām of Bēla, to whose ancestor it was ceded by a former Khān of Kalāt in return for services rendered in Makrān. (*Ross.*)

ORNACH (or URNACH).—Lat. Long. Elev.

A valley of Jalawān, Bilōchistān, about 50 miles to the south of Nal. It is 9 miles broad by about 14 long. In the centre are the ruins of a small fort, destroyed during the many fights between the Mingals and Bizanjūs; a short distance to its north is a shop, where small quantities of flour, ja-wāri, barley, and dates are procurable. Scattered about are ten houses, in which grass, &c., are stored, for it is only occasionally in the winter that they are inhabited, the people preferring their ghedāns. There is camel forage here, and kirbi can be purchased. The water is not very good, having an unpleasant taste; it is from the Ornach river. (q. v.)

Cultivation depends upon rain chiefly, but there are two channels which draw off water from the river.

The following sections of the Bizanjū Brāhūis occupy the Ornach district: Tamarāri, Mahamadāri, Gabardāri, Ludāni, Lotāni, Chanal, Badōzāe, Umarāri, Siapād, and Nindwāri.

Robertson, in 1841, estimated the fighting strength of the above sections at 700 men.

There are some traces of antiquity to be met with here, and coins are occasionally found. (*Masson—Robertson.*)

OR—PAH

ORNACH (or URNACH)—Lat. Long.

A river of Jālawān, Bilōchistān, flowing from the north-east through the valley of the same name, and joining the Parēchi at about ten miles below the fort. Thence, retaining its own name, Robertson was led to believe that it ran southwards and entered the Hingōl river one stage above its debouchment. Pottinger says of it: "In the province of Jhalawan there is not a brook larger than the Oornach, which I saw in February, when it was not more than three yards wide, and ten inches deep; in dry seasons it frequently ceases to flow, but abundance of water, even for cultivation, can at all times be procured by digging a few feet in the bed of it." Robertson complains of the river water as bad and unpalatable in the Oornach valley, but during his next march towards the Bārān Lak, he says "—Water very good, from holes in the bed of the Oornatch river".

(*Pottinger—Robertson.*)

OSMAN DĪGŌT—Lat. Long. Elev.

A small village in Las, Bilōchistān, close to Bēla, and on the road from that town to Sūnmiāni. (*Masson.*)

P

PAB—Lat. Long. Elev.

A range of hills separating Lower Sind from Las, Bilōchistān. They are an offshoot from the Hāla range, from which they have a south-easterly strike, and a course of about 90 miles to the sea. (*Thornton—Goldsmid.*)

PAB—Lat. Long. Elev.

A hill in Jālawān, Bilōchistān, forming the western boundary of the Khōz-dār valley. (*Cook.*)

PAD-I-KŌHI—Lat. Long. Elev.

A strip of land between the hills and the coast of Makrān, 25 miles east of Chāobār, shown on Haines' chart as Patcooe. (*Goldsmid.*)

PADIS.

The name applied, on the Makrān coast, to fishermen who have no boats, in contradistinction to the Mēds, who are boat-owners. (*Goldsmid.*)

PADIZHAR.—Lat. Long. Elev.

The name applied to the western bay of Ormāra in Bilōch Makrān, in contradistinction to the Dēmizhar, or eastern bay. The Padizhar extends from the Ormāra promontory to the jutting land called Kāmgar. (*Goldsmid.*)

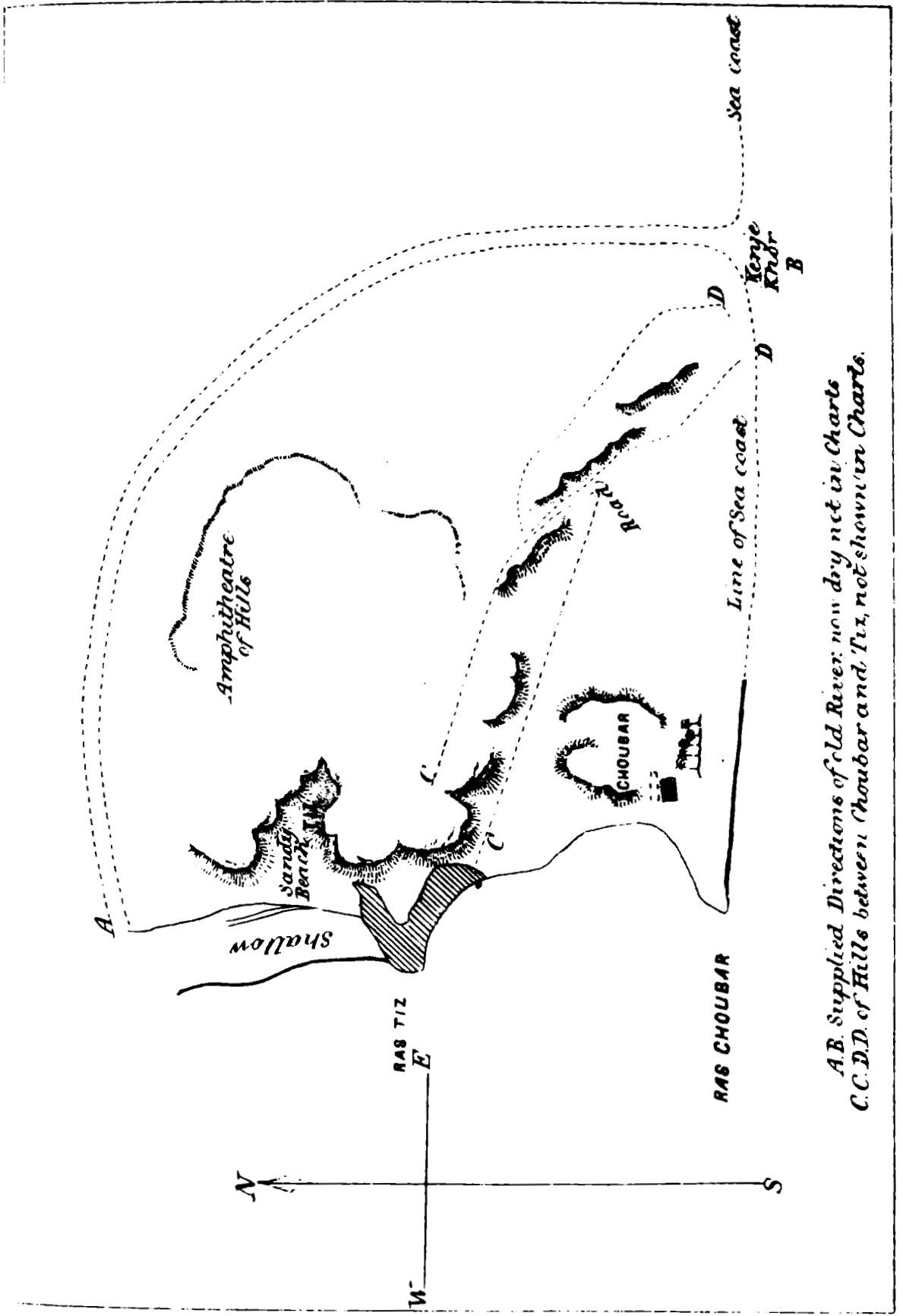
PAHO-KHOR.—Lat. Long. Elev.

Vide Hingōl river.

PAHRA.—Lat. Long. Elev.

A town in the Persian province of Banpūr, in the Kōhistān of Bilōchistān, and situated in that portion of the province called Māidāni; it is occupied by Arbābi Bilōches.

The village in Pottinger's time (1810) contained 400 houses situated amongst groves of date palms, whence the major portion of the revenue was derived. The original possessors of Pahra and the neighbouring villages were the Malikah Bilōches. (q. v.)



*A.B. Supplied Directions of Old River now dry not in Charts
C.C.D.D. of Hills between Choubar and Tiz, not shown in Charts.*

PAH—PAN

Pahra is interesting as being the ancient Pura of the Greeks, and the capital city of the Gedrosi. Here Alexander rested his division of the Macedonian army on its return from India, after 60 days' march from the country of the Oritae, supposed to be Las. (*Pottinger—Ross*).

PAHRALLO.—Lat. Long. Elev.

A rēs, or township in the district of Kotaneh, Bilōch Makrān, situated to the north of the hills intersecting that district. (*Ross*.)

PARIB.—Lat. Long. Elev.

A fortified town in the valley of Lashar, Persian Makrān, about seven miles from Oghin.

PAINKŌTAL.—Lat. Long. Elev.

One of the divisions of the province of Sārawān, Bilōchistān. (*Pottinger*.)

PĀISHTKHĀNA.—Lat. Long. Elev. 3,500 feet.

A halting place in the Mūla Pass, Bilōchistān, between Patki and Nard. Here the river Mūla receives a considerable stream from the north. (*Thornton*.)

PAK.—Lat. Long. Elev.

A small fort and village of the Kōlwah district, in Bilōch Makrān. It is 12 miles to the east of the Dashtkhōr, and is the most westerly of the Kōlwah settlement. (*Ross*.)

PALĀL.—Lat. Long. Elev.

A village of Kachi, Bilōchistān, on the Nāri river, between Nasirābad and Manjhū. (*Pottinger*.)

PAMPTI.—(*Vide Patī*).

PANDARĀN.—Lat. Long. Elev.

A valley in the Kalat district of Bilōchistān, lying to the south-east of the capital and north-north-east of Nōgrāma. It is small, and semi-circular in shape, and the hills bounding it are from 1,000 to 1,500 feet above its floor. The bed of the valley is almost covered with shingle, being that of a river, along which a rivulet flows in winter. At times, the torrent comes down with great force and finds its exit at the pass on the north-north-west, leaving its mark some four or five feet up the sides of the gorge. (*Cook*.)

PANDARAN.—Lat. Long. Elev. 5,760 feet.

A village in the valley of the same name, in the Kalat district of Bilōchistān.

It is considered a very healthy spot, but from its confined position is very hot in summer. (*Pottinger—Masson—Cook*.)

PANGŪ.—Lat. Long. Elev.

Some low hills to the south of the Dasht-i-Gōrān in the Kalat district of Bilōchistān, in which the Surmasing river has its source. (*Robertson*.)

PANIWAT.—Lat. Long. Elev.

A halting place in the Mūla Pass, Bilōchistān, 138 miles from Kalat, and 100 from Jacobābad. No supplies, but a little barley; water abundant from the river; country slightly cultivated near.

PANJGŪR.—Lat. Long. Elev.

A district of Bilōch Makrān, situated about 100 miles to the north-east of Kej, and resembling the latter, inasmuch as it consists of a cluster of forts and villages amongst groves of date trees. The principal forts are Miri (residence of Mir Isā), Tasp, Khudābadān, Gramkhān, Washbūd and Sordo. The others are Isāhi, Karīm Khān, Surik Hōrān, Duzanāb, Khalak and Tichkhān.

Panjgūr is one of the richest and most considerable of the Makrān districts. Once subordinate to Kej, it is now on the same footing, *viz.*, directly subordinate to the Khān of Kalāt, who is represented by a resident Governor. The Gichkis and Nāoshērwanis are the dominant families, and are continually at feud. In 1868 Mir'sa, Gichki, was the Khān of Kalāt's representative. Panjgūr is celebrated for its dates, which are exported to Kalāt as a luxury, being the best produced in Makrān. The grapes are also said to be of good quality; excellent corn is grown in abundance, and turnips are plentifully raised. The wheat harvest takes place in May, whilst that of Kej is gathered in February.

The agricultural habits of the inhabitants have softened their manners, and they are as much distinguished from their neighbours by their peaceable demeanour as by their superior acquirements in the arts and conveniences of life.

The revenue is levied in the proportion of a tithe of the fruits of the earth, the amount being transmitted in money to the Khān's treasury. Pottinger in 1810, and Ross in 1868, were both informed that the revenue amounted to Rs. 20,000.

Although the Khān of Kalāt's representative is responsible for the revenue, yet he but little interferes in the administration of justice, &c., in the various subordinate districts, where the local Chiefs exercise unlimited power within their respective circles. The Kamburānis (q. v.), to which section of the Brāhūis the present dynasty of Bilōchistan belongs, were settled in Panjūr when the harassed Hindu ruler of Kalāt was obliged to call in aid from Makrān against eastern and northern aggression—a call which was promptly obeyed, and which led to the eventual aggrandizement of the Kambarānis, and their immigration. (*Pottinger—Masson—Ross—Cook.*)

PANJOK.—Lat. Long. Elev.

A village in Kachi, Bilōchistan, situated between Gandāna and Jhal, ten miles south of the former place, on the road to Larkhāna in Sind. It is in the possession of the Maghzis. (*Postans—Thornton—Outram.*)

PANJMUWĀRA.—Lat. Long. Elev.

A place near Pirchattar in the Mūla Pass, Bilōchistan, from which several streams flow towards the north-east into Kachi, fertilizing especially the land to the west and north of the town of Kōtria. (*Postans.*)

PANJUM (JŌ-I).—Lat. Long. Elev.

One of the canals irrigating the land about Kalāt in Bilōchistan. (*Robertson.*)

PANŌCH.—*Vide* Fanōch.

PARA.—Lat. Long. Elev.

A village in the Gāh district, of Persian Mākran. (*Hāji Abdul Nabi.*)

PARAD. (or PARĀDSANGANDĀZ, —Lat. Long. Elev.

A district, mentioned only by Hāji Abdul Nabi, as lying to the east of Kasarkand in Persian Makrān. He says it has the following villages:—Kosolakān, Duspulakān, Jamidār, Bafōnān, Patān Sahābād, Radbān, Ziāratjāh, Ganjābād, Hel and Bālahān. The land is confined. Parād has a small and insignificant fort.

It is distant six days from Banpūr and five days' journey from Sib. (*Hāji Abdul Nabi.*)

PĀRAG.—Lat. Long. Elev.

A small village in Persian Makrān, 77 miles south of Gēh, and 30 east

PAR—PAT

of the Kfr river. There is a salt-yielding hill here, washed by the Nimkhōr. Water is derived from wells. (*Grant—Ross—Goldsmid.*)

PARĀ-Ī-SHĀHDĀD.—Lat. Long. Elev.

A mass of hills in Jālawān, Bilōchistān, on the right bank of the Surmasing river, between Gidar and Rōshauāb. Their formation appeared to Robertson to be basalt and chalcedony. (*Robertson.*)

PARANSĀR.—Lat. Long. Elev.

A mountain range of Sārawān, Bilōchistān, lying to the north-west of the Kalāt valley. (*Cook.*)

PARĒCHI.—Lat. Long. Elev.

A stream of Jālawān, Bilōchistān, which is joined by, and loses its identity in, the Ornach river, at about 10 miles below the fort of Ornach. (*Robertson.*)

PARGĀWĀD.—Lat. Long. Elev.

A village in the Mastūng valley, Sārawān, Bilōchistān, about six miles to the north of the town of Mastūng. It is large, very pleasantly situated, and surrounded by gardens and orchards. (*Cook.*)

PARJAM.—*Vide pazam.*

PASNĪ.—Lat. Long. Elev.:

A district on the Bilōch Makrān coast between Ormāra and Gwādar. Like the former, it is a narrow strip of sea coast, extending from Kalmat to Shimāl Bandar. It possesses a small sea-port village. The Chief of Pasni, a Kalmati, receives a subsidy in connection with the telegraph. The majority of the inhabitants belong to the same tribe, and can scarcely exceed 500 in number. The revenue, small as it is, is paid through the Naib of Kej. (*Ross.*)

PAS-Ī-KŌH.—Lat. Long. Elev.

A district of Persian Bilōchistān, to the west of Sib, inhabited by the Barhānzāes and Bādōzāes. This is Hāji Abdul Nabi's statement, but the words mean in Persian "behind the mountain," and as the name does not occur in any other written account or in any map, it seems probable that the Hāji was told that the two tribes in question resided near the western mountain range, and that either he or his translator mistook a definition for a proper name. (*Hāji Abdul Nabi.*)

PASNĪ.—Lat. Long. Elev.

A sea-port of Bilōch Makrān, in the district of the same name. The village contains about 70 houses, made of matting like those of Ormāra, and has a mud fort. The inhabitants are Kalmatis and Mēds. Pottinger says that when the village was burnt down by Arab pirates in 1809, all the Hindū population left it. Hāji Abdul Nabi states, in 1839, that the inhabitants sold matting to the amount of 1,000 rupees a year then.

The encamping ground is to the north-west of the village, on sand. Water, from a well, is brackish, but better can be procured from the Shādikhōr, three miles off. Grain is very scarce, and other supplies not procurable.

(*Pottinger—Masson—Hāji Abdul Nabi—Ross—Goldsmid.*)

PATĀN SHĀHĀBAD.—Lat. Long. Elev.

A village in the Parād district of Persian Makrān. (*Hāji Abdul Nabi.*)

PĀTĪ.—Lat. Long. Elev.

A halting place in Las, Bilōchistān, on a branch of the Pūrāli river, between Obādī and Bēla. It is apparently identical with Leech's "Pamp-tee" in his translation of Hāji Abdul Nabi's journey.

The spot is uninhabited. The stream is fringed with tamarisk trees.

(*Masson.—Hāji Abdul Nabi.*)

PAT—PHU

PATKI.—Lat. Long. Elev. 4,250 feet.

A halting place in the Mūla Pass, Bilōchistān, between Pisibent and Pāisht-khāna. (*Thornton.*)

PAZAM. (Parjam or Fazam).—Lat. Long. Elev.

A cape on the Persian Makrān coast, west of Chaobar and south-west of Sirgān. (*Hāji Abdul Nabi.*)

PERWĀR.—Lat. Long. Elev.

A large village in the province of Mushki, Bilōchistān, belonging to the Mīrwāri Brāhūis. (*Masson.*)

PETĀB.—Lat. Long. Elev.

A small village in the Gāh district of Persian Makrān, 28 miles to the north-west of the town of Gēh. It has water and palms. (*Grant.*)

PHAT.—Lat. Long. Elev.

A grove in Las, Bilōchistān, on the road from Sūnmiāni to Bad, a breast of it, northwards, at 13 miles from Sūnmiāni. (*Goldsmid.*)

PHŌR.—Lat. Long. Elev.

A river of Las, Bilōchistān, rising in the Hāros, and falling into the sea six miles east of the Chandra Gūp volcanoes, on the road from the latter to Karāchi in Sind. At the point where it crosses this road, the banks are fringed with a belt of tamarisk jungle. When the bed is dry, water may be obtained by digging; but on those occasions it is sometimes found in pools. (*Hart.*)

PHŌR. (or PURĪ).—Lat. Long. Elev.

A halting place in Las, Bilōchistan, on the river of the same name, between Char and Hūki.

The soil is salt, and the water from the river, brackish. Camel fodder is procurable in sufficient quantities for a small party, as also forage for horses. (*Goldsmid.*)

PHULAJI—Lat. 29° 4' north. Long. 68° 32', east. Elev.

A town in Eastern Kachi, Bilōchistan, situated 5½ miles to the west of the Pass leading to Dēra and Kāhan, the Būgti and Mari strongholds, the former being 64 miles and the latter (by way of the Sartaf and Nafusk Passes) 56 miles distant. It is about 53 miles from Jacobābād, in a north-westerly direction, by way of Maniṭti, Shāhpūr, and Chattar. It has two small mud forts well supplied with water, and there is much cultivated ground to the east and north. This town originally belonged to its present possessors, the Kaihīri Bilōches, until it was seized by the Dumkis and Jakrānis, when they repelled the Kaihīris from their territory and drove them into Sind, about the year 1828.

In 1839 it was the stronghold of Bijar Khān, the celebrated Dumki robber Chief, who harassed the British troops passing through Kachi during the war against Afghānistān, and in that year two expeditions were organised against it and the other strongholds of the troublesome predatory tribes. The first attempt (in June) failed owing to the great heat, and operations were postponed until October, when Major Billamore marched against Phūlaji, reaching it early in November. On the approach of the British, Bijar Khān abandoned the place, and, with the whole of his followers and their wives and families, fled to the Mari and Būgti hills. Major Billamore after a successful march through the hills returned to Phūlaji by the Nafusk and Sartaf Passes, and the place was then occupied by a British detachment. By the end of

PID—PIR

November 1842, all the British troops had been withdrawn from Afghanistan, Bilōchistan and Kachi, and the force in Upper Sind concentrated at Sakkar. Then came the war in Sind and the annexation of the province in March 1843. Bijar Khān again broke out with his Dumki and Jakrāni followers, pillaging the country up to Shikārpur and Larkhāna, and caused much annoyance to the British. In the hot weather of 1844, an unsuccessful attempt was made to take Phūlaji by a *coup de main*. The force (500 irregular horse under Tait, and 200 of the camel corps under FitzGerald) made a forced march of over 60 miles, being delayed by losing their way in the desert, and arrived, exhausted with fatigue, at 8 A. M. before the place. Bijar Khān, with a good garrison of several hundred matchlock-men, was fully prepared for the attack, having been apprised of the project by his agents, and the British had to retire, not, however, until FitzGerald had made a gallant attempt to blow in the gate of the fort and lost 30 men in the desperate effort.

In January 1845, Sir Charles Napier opened his campaign in the Bugti hills, and Phūlaji, Shāhpūr and Utch were the three places seized previous to entering the mountainous country. On the successful termination of the expedition, the Jakrānis and Dumkis were deported to Sind, and Phūlaji with the rest of the Kaihiri territories was restored to its rightful possessors. (*Napier—Jacob.*)

PIDRAK—Lat. Long. Elev.

A village in Kej, Bilōch Makrān. (*Masson.*)

PILĀBĀD.—Lat. Long. Elev.

A village in the Tump district of Bilōch Makrān, about four miles to the north of the village of Tump. The surrounding land is fertile. (*Hāji Abdul Nabi.*)

PIL-I-SŪRAT.—Lat. Long. Elev.

A Pass in the Dizak district of Persian Makrān, between Nahū and the town of Dizak. It is very narrow and extremely difficult. (*Hāji Abdul Nabi.*)

PING. (or PINJ)—Lat. Long. Elev.

A stream of Las, Bilōchistan, falling into the Salāo river before the latter's junction with the Pūrāli. It penetrates the hill range confining the Bōhar plain on the north, and the term 'ping,' in the Brāhūi tongue, signifies long, and is in this instance, according to Masson, correctly applied with reference to the extent of the gorge. (*Masson—Robertson.*)

PINJ—*Vide* PING.

PIR—Lat. Long. Elev.

A halting place in Jālawān, Bilōchistan, between Ornach and Tūrkabar. (*Hāji Abdul Nabi.*)

PIR CHATTAR—Lat. Long. Elev.

A halting place in the Mūla Pass, Bilōchistan. (*Postans.*)

PIR GARI—Lat. Long. Elev.

A halting place in Persian Makrān, between Gēh and Banpūr, near which the road becomes difficult. (*Hāji Abdul Nabi.*)

PIR-I-DASTGĪR—Lat. Long. Elev.

A small village in the Bāho Dastyāri district of Persian Makrān, near the right bank of the Kājū Khōr, or Dastyāri. (*Grant.*)

PIR LAKĪ—Lat. Long. Elev. 3,000 feet.

A shrine in the Mūla Pass, Bilōchistan, at a point where the valley expands considerably. (*Thornton.*)

PIR—PUR

PIRŌZĀBAD—(*vide* FIRŌZĀBAD.)

PIR SAKHAO—(*vide* SHĀHDĪZAM.)

PISHĪN—Lat. Long. Elev.

A district of Persian Makrān, lying to the west of Mand. Little information] has been acquired regarding this district. A tribe called Baris reside here, which is of Omāni descent. The Chiefs are Bōlēdis. (*Ross.*)

PISHKĀN—Lat. Long. Elev.

A cape on the Makrān coast, separating the Gwādar (or Arabian, *i. e.*, Maskāt) territory from that of the Khān of Kalāt. (*Ross.*)

PISIBENT—Lat. Long. Elev. 4,600 feet.

A halting place in the Mula Pass, Bilōchistān, the second from Anjira. (*Thornton.*)

PĪTOKĒ—Lat. Long. Elev.

A naturally formed tank in Bilōch Makrān, about three miles north-north-east from Khōr Bat, in a defile, from the rocky sides of which water trickles in abundance. (*Goldsmid.*)

PIZĀI—Lat. Long. Elev.

A district in the hills between Sārāwān and Kachi, Bilōchistān. It is a place of little note, and is held by the Shēr wāni Brāhūis. (*Masson.*)

PŌGI—Lat. Long. Elev.

A village in the Sib district of Persian Bilōchistan, lying to the north of the town of Sib. (*Pottinger.*)

PŌLKŌH—Lat. Long. Elev.

A hill on the coast of Bilōch Makrān washed by the Hingōl river. It is due north of Hariān, and Goldsmid considers it to be identical with the "Nolchon" of Haines' chart. (*Goldsmid.*)

PŌR SUNT (or SŪEKH BHERAN GOGRŪ)—Lat.

Long. Elev.

A Pass in Las, Bilōchistan, of very insignificant size, over a spur of the lesser Hāros, between Char and Phōr. (*Goldsmid.*)

PRICHAK—Lat. Long. Elev.

A hill on the coast of Persian Makrān, to the west of Cape Fārsa. (*Goldsmid.*)

PRINGWŌDAH—Lat. Long. Elev.

A village in Sārāwān, Bilōchistan, 70 miles north of Kalāt. Here Nasir Khān of Kalāt totally routed the Afghān army sent by Ahmad Shāh to chastise him for declaring his independence in 1758. (*Pottinger.*)

PŪDĒN—Lat. Long. Elev.

A district in the hilly tract, west of Sārāwān, Bilōchistan, lying itself to the west of Nimarg. It is inhabited by the Rodanī branch of Sirperra Brāhūis. (*Masson.*)

PŪRA—Lat. Long. Elev.

A village in Persian Makrān, between Aibī and Kalagān. (*Pottinger.*)

PŪRĀLI—Lat. Long. Elev.

A river of Las, Bilōchistan, the Arabis of the Greeks, rising in the hills to the north of Bēla, washing that town, and falling into the bay of Sūnmiāni about two miles to the south-west of the port.

The following account of the Pūrāli by Carless is given *in extenso* :—
 "The principal river of Las. It rises amongst the mountains of Jhalawan and issues upon the valley, through a deep ravine, about 9 miles north-west of Beyla. On leaving the hills it flows in several rivulets along a bed of 300 yards wide, but near Beyla it increases to nearly one mile in breadth,

and the water, spreading over a large extent of ground, forms a succession of swamps; amongst these are many small springs, and part of the land is turned to account in the cultivation of rice. Above Beyla the plain up to the foot of the hills is everywhere deeply scored with the beds of rivulets and water-courses, but they are only filled during the inundation months, and then empty themselves into the Poorally. The first tributary stream of any size flows from the mountains to the north-east, and passing close along the elevated ground on which the capital is built, joins the river below the swamps. Opposite the town it is 700 yards broad, and when I crossed it in the month of January, its bed was perfectly dry. From the junction of this stream the river pursues a winding course to the southward, and has an average breadth of 400 yards; at some places, however, it is much wider, especially at the confluence of the Kahto, a large stream descending from the eastern range of mountains, where it is nearly a mile across, and, when full, must form a fine sheet of water. Here its bed is overrun with jungle, and the stream winds through the centre in two small rivulets, fifteen yards broad, and fifteen inches deep. The Kahto is from three to five hundred yards broad, and is only filled in the rains. Four miles to the north-east of Layeree, the Poorally receives the waters of the Hubb, a river of some size flowing from the eastward, and below the point of junction is confined by a dam or bund, to retain its waters in the dry season for agricultural purposes. From this spot to its mouth it has no bed. As the river fills during the rains, the bund is swept away, and the water escapes through a level, covered with bushes, about five miles broad, which it inundates to a depth of two or three feet. This plain is bounded by the sandhills on the coast, and extends in a winding direction to the mouth of the river, which is situated at the head of the harbour of Sonmeeanee, and only runs four or five miles into the land. The water also finds another outlet through a line of lakes and swamps on the eastern side of the valley, where the ground is very low, and reaches the sea at a large lagoon on the shores of the bay, a few miles below the harbour. Seerundo, the largest of the swamps, is several miles in length, and very irregular in shape, its width in some places exceeding a mile, and at others contracting to four or five hundred yards. In the dry season, when it has a depth of four or five feet, the water is salt, and charged with vegetable matter from the thick mangrove jungle growing along its banks; but during the inundation it is perfectly fresh, and the swamp then assumes the appearance of an extensive lake. Water-fowl of all kinds resort to it in incredible numbers, and alligators are almost equally abundant.

“The water of the Poorally holds in solution a large quantity of saline ingredients, and every stone in its bed that is at all exposed to the influence of the sun is covered with a thin incrustation. As far as I could judge from the taste, it is natron, and the flavour of the water is scarcely affected by it. In the swampy parts of the river near Beyla, alligators are numerous, and they are met with here and there throughout its course.” (*Pottinger, —Carless—Robertson—Masson.*)

PURI.—(*Vide* PHÖR.)

PURI KALĀT.—Lat.

Long.

Elev.

One of the villages of the Kej district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

PUR—RAI

- PURIKIR.**—Lat. Long. Elev.
A place in Kachi, Bilōchistān, mentioned by Postans as defining the southern confines of the Maghzi Bilōch territory. (*Postans.*)
- PURKI.**—Lat. Long. Elev.
A village in the Kej district, Bilōch Makrān. (*Hāji Abdul Nabi.*)
- PUSHT-I-KŌH.**—Lat. Long. Elev.
A district in the northern desert of Bilōchistān, on the road from Nushki to the Helmand river, but where it begins and where it ends does not appear from the only account of it, Christie's. It seems to produce a great number of sheep. (*Christie.*)
- PUZH RINDS.**—
A section of the Bilōch tribe of Rinds, settled in Kachi and in the hills adjoining the Bolān Pass at Johān, Bārāri and Kajūri; and also in the Kolānch district of Bilōch Makrān.
Pottinger was told that their fighting strength amounted to 600 men. (*Pottinger—Masson—Ross.*)

Q

QUETTA.—(*Vide SHAL.*)

R

- RADBĀN.**—Lat. Long. Elev.
A village in the Parād district of Persian Makrān. (*Hāji Abdul Nabi.*)
- RAH-I-TANG.**—Lat. Long. Elev.
A road leading from Tālār in Bilōch Makrān towards the south-west, but to what destination does not appear. (*Hāji Abdul Nabi.*)
- RĀISĀNIS.**
A section of the Brāhūis settled at Mastūng in Sārāwān, Bilōchistān. Pottinger states their fighting strength as 1,500 men.
The Rāisānis furnish the hereditary Chief of Sārāwān, who, on all State occasions, takes the right of the Khān of Kalāt. (*Pottinger—Masson—Green.*)
- RĀISIS.**
A tribe of Makrān, but whether of Bilōch or Brāhūi origin does not appear. They may possibly be identical with Pottinger's Brāhūi "Rahzyeēs." The tribe is a numerous one, and is widely dispersed, both in Persian Makrān (as in Bāho and Dastyāri) and in Bilōch Makrān (as in Kej). In Kej they have a good position, but on the coast it deteriorates, and many of them are poor fishermen between Gwadar and Chāobār. (*Pottinger—Ross.*)

RAJ—REG

RĀJHĀN—(or **RŌJHĀN**)—Lat. Long. Elev.
 A village on the borders of eastern Kachi, Bilōchistan, and Sind, belonging to the Jamāli Bilōches. There were only two wells here when the British force passed through on its way to Kandahār. When Shāh Shūja made the calamitous attempt to regain his empire in 1834, he moved his 30,000 troops and camp-followers down upon these two wells, and all his baggage animals in a mass; the result being an immense loss of life from thirst. (*Postans—Havelock*).

RAKSHĀNIS.

A section of the Nārūi Bilōch tribe settled in Nushki, Sārawān, Mushki, Jālawān, and in Kōlwah, Bilōch Makrān. Pottinger was informed that their fighting strength amounted to 700 fighting men. He further states that the Chief of the Nārūis is taken from the Rakhshāni section. (*Pottinger—Masson—Ross*.)

RAKSHĀN—Lat. Long. Elev.

A district of Bilōch Makrān, mentioned by Hāji Abdul Nabi, and by no one else, as lying to the east of Panjgūr. (*Hāji Abdul Nabi*.)

RAMAKĪ—Lat. Long. Elev.

A conspicuous sand-hill in Las, Bilōchistān, lying a short distance from Sūnmiāni, to the north-west. (*Goldsmid*.)

RAMISHK—Lat. Long. Elev.

A small village in the Persian district of Bāshkūrd, Bilōch Kohistan. (*Hāji Abdul Nabi*.)

RĀPCH—Lat. Long.

A river (spelt in ordinary maps 'Rabbage') of Persian Makrān, falling into the sea by the port of Galeg, which village is on the left shore of its estuary.

This stream is said to rise at Fanōch. (*Ross*.)

RĀPCH—Lat. Long. Elev.

A village on the stream of the same name, in the Geh district, Persian Makrān. (*Hāji Abdul Nabi*.)

RĀS.

(The Bilōch word for a cape or promontory).

Where a reference is required to the different Rās-es on the Makrān coast, the proper name should be sought out; as in Rās Koppa (*vide Koppa, &c.*)

RĀSHDI—Lat. Long. Elev.

A village on the coast of Persian Makrān (Gēh district), lying to the west of Cape Pazam. (*Ross*.)

RĀSH KŌH—Lat. Long. Elev.

A perpendicular hill in the province of Sārawān, Bilōchistān, bounding with other hills the district of Khārān to the north. (*Hāji Abdul Nabi*.)

RĒGĀN—Lat. Long. Elev.

A halting place in the desert west of Khārān, Bilōchistān, on the banks of a dry river bed to the east of Kalagān.

Pottinger visited it in April 1810, and found the place deserted, the inhabitants of the village having gone to Garmsail owing to the scarcity. With much digging and difficulty he procured two skins of water. (*Pottinger*.)

RĒGĀN—Lat. Long. Elev.

A fortified village in the Kohistan of Persian Bilōchistan, on the confines of the province of Nūrmānshīr. Pottinger found it in excellent repair in

REG—RIN

1810, and describes it as square, with faces of 250 yards, and bastions at the corners and in the centre. He considered the walls to be 5 or 6 feet thick at the base, and 18 inches at the top. There was only one gate, which led under the southern central bastion, and a guard was constantly kept there to prevent strangers from having ingress to the place. The dwellings inside were encompassed by a second wall to render them private as well as secure.

Pottinger found the fort in charge of a Bilōch Chief of the Shāhsawār tribe, and most of those under him were also Bilōches. (*Pottinger.*)

REG DARA—Lat. Long. Elev.

A defile in Jalawān, Bilōchistān, on the road from Sōhrāb to Kalāt. It is wide and even, but about midway low eminences close it. It produces some wheat in rainy seasons. (*Masson.*)

REG-I-TILĀI—Lat. Long. Elev.

A tract of sand in Las, Bilōchistān, between the sea-port of Sunmiāni and the village of Liāri. The name in Persian signifies "golden sand." (*Masson.*)

REZĀNIS.

One of the Nigōr tribes, in the Gwādar district, Arabian Makrān, probably identical with the Rāisānis (q. v.). (*Ross.*)

RINDS.

A powerful Bilōch tribe, and, according to Pottinger, one of the three great branches into which the race is divided. They inhabit Kachi and the Mand district of Bilōch Makrān.

Pottinger gives the following list of some of the sub-divisions of this tribe:—

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Rindānis. 2. Gūlambūlks. 3. Pōghs. 4. Jalambānis. 5. Dināris. 6. Puzhes. 7. Kalūis. 8. Jatūis. 9. Dumkis. 10. Bolēdis. 11. Doānkis. 12. Kharānis. 13. Omrānis. | <ol style="list-style-type: none"> 14. Kōsas. 15. Changias. 16. Nāoshēr wānis. 17. Būgtis. 18. Maris. 19. Gurchānis. 20. Mazāris. 21. Dirishks. 22. Laghāris. 23. Lūrds. 24. Chāchris. 25. Māondastris. |
|---|---|

The nine sub-divisions last named do not dwell in Kachi, but in the hilly region to the north-eastward of that province.

Masson mentions another section, the Utanzāes, as the principal branch of the tribe in Kachi, in which province the Rinds pretend to be able to raise 15,000 men.

The origin of this people is involved in great obscurity. They themselves claim an Arab descent, and Damascus and Aleppo as their cradles. It is difficult to detect any trace of a western origin in their appearance, still, it must be considered that, if there be any truth in their records, they have been familiar to the climate of India, and in a course of amalgamation with its tribes for some twenty-five centuries. Their language is the Jatki. Latham, the ethnologist, says of them—"What is the evidence

that the Rinds are Biluch at all? their form is Indian; their language Indian. They come, indeed, from Bilōchistan, but so do some of the Brāhūis and some of the Juts. * * * At present the Rinds are Bilōchistanis (*i. e.*, men of a country named after the Bilōches) rather than Bilōches in the proper sense of the word." And again: "I lay but little stress upon the so-called tradition of the Bilōches that they come from Arabia * * * On the other hand, the Arab conquest of Sind, and the parts to the west of the Indus, in the first century of the Hegira, is a historical fact, so that, over and above a certain amount of imaginary, there may also be some real Arab blood in Bilōchistan."

Although the Rinds have partially intruded themselves into the hills of Sārawān, they never appear to have passed them; and, on every account, it seems certain that, whatever their origin, they found their way into Kachi from the east. Masson derives their name from "Mird-rind," which, he says, means a brave man. This is probably Jatki, as the English equivalent of the same words in Persian simply is "vagabond." The Maghziis (*q. v.*) are the ancient rivals and enemies of the Rinds in Kachi, and defeated them very severely in 1830.

The Rinds of Makrān look on the head of the tribe in Kachi as their principal Chief. They inhabit a settlement named Mand, west of Tump. Although ready to unite against a common enemy, they are internally disunited, being split into innumerable sub-divisions (under distinctive appellations), each of which obeys, if any one, the immediate Headman only. These people, paying no tribute or dues, prefer to be independent of all; it is probable, however, that they could be influenced through the Chiefs in Kachi. They are celebrated for their marauding propensities, and are a source of inquietude to their more peaceably-disposed neighbours in Makrān. (*Pottinger—Masson—Latham—Ross.*)

RŌDĀHIS.

A tribe dwelling in Kōlwah, Bilōch Makrān, but whether Brāhūi or Bilōch, is not shewn. (*Masson.*)

RŌDANI.—Lat. Long.

A stream of Bilōch Makrān, running into the Kharwat Khōr, east of Gwādar. (*Goldsmid.*)

RŌDANI.—Lat. Long. Elev.

The name of two villages in the Sōhrāb valley, Jālawān, Bilōchistān, belonging to the Rōdani Brāhūis. In 1841 Robertson found them in a ruinous condition. They had then 50 houses between them, out of which 35 were occupied. (*Robertson.*)

RŌDANIS.

A section of the Brāhūis, dwelling in the Sōhrāb valley of Jālawān, and in the districts of Ashi Khān and Pūdēn, in Sārawān, Bilōchistān. Masson calls the Rodānis a branch of the Sirperra section. Pottinger was informed that they numbered 600 fighting men. (*Pottinger—Masson—Robertson.*)

RŌDBĀR (or RUD-I-BAHĀR)—Lat. Long. Elev.

A valley in Bilōchistān, through which the road leads from Kalat to Bibi Nānī in the Bolān Pass. Its name, signifying the "river of spring", has probably been given in allusion to its fertility, pleasant aspect and abundant irrigation. It is about 18 miles in length, in a direction nearly from north-east to south-west, and has probably an elevation above the sea-level of 2,000 feet, or perhaps more, as the inhabitants emigrate in winter

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with their flocks and herds to the low, warm tract of Kachi. The Rōdbār is, throughout its length, supplied with water from the stream, which, flowing down the bottom of the valley, joins the Bolān river at Bibi Nāni. The soil is cultivated in patches with rice, wheat, millet, and esculent vegetables; orchards of mulberries, peaches, and apricots, yield abundance of fine fruit; and the enclosing mountains pasture numerous flocks of sheep and goats.

The annual migration of the inhabitants takes place in November, and they previously bury their grain so artfully as to escape discovery until their return in the succeeding March. The land produces two crops, of which wheat and millet are sown in August, and reaped in the beginning of April; rice is sown in the middle of May and reaped in the middle of September. The route from Bibi Nāni to Kalāt by this valley admits the passage of horses and beasts of burden, but much labour and skill would be required to render it practicable for wheeled carriage.

Gōrbastas, or the ancient masonry relics of an unknown race, are met with in this valley. (*Thornton—Masson—Havelock.*)

RŌDBĀR—Lat. Long. Elev.

A village near the south-eastern border of Sīstān, on the left bank of the Helmand river. It is held by the Tāoki Bilōches. (*Christie.*)

RŌDI—Lat. Long. Elev.

A halting place in Persian Makrān, 30 miles east-by-north from the port of Chāobār. Water is procured from dams, and some supplies are procurable. (*Ross.*)

RŌD-I-KHĀNI—Lat. Long. Elev.

A river in the Kalāt district of Bilōchistān, flowing from the neighbourhood of Chāh-i-Shāh-zādi, through the Dasht-i-Gōrān valley, and then turning abruptly north to the Shirīn-āb valley. (*Robertson.*)

RŌD-I-MĀHU—Lat. Long. Elev.

A halting place in Persian Bilōchistān, between Sarhad and desert Rēgān. (*Hāji Abdul Nabi.*)

RŌDINJŌ—Lat. Long. Elev.

A valley in Jālāwān, Bilōchistan, stretching for many miles in a south-south-west direction from the Kalāt valley, from which it is separated on the north by the Shāh Mardān hill. To the south-east it has the valley of Tonk, on the east-south-east the Saīad-Ali-ki-Takar range, and on the opposite side, first, for 6 or 8 miles, the Sīah Kōh, and afterwards a range which lies to the westward of this, where it joins the Chapar valley. The valley is two to four miles wide in the northern half, but much more extensive in its southern portion. Its geologic character is the same as that of the Kalāt valley.

The following is Dr. Cook's description of it:—

Valley of Rodinjo.

“This is of the same geologic character as that last described. The eastern boundary, as before stated, is formed by the Syud Ali range, probably 1,000 feet high near its centre, composed essentially of nummulitic limestone. Dip east-south-east; strike north-east-by-north, and west-by-south.

“The western boundary, for six miles from the northern head of the valley, is formed by hills of calcareous shale and white and reddish-coloured limestone, with a portion of the Sīah Koh, already mentioned, in the background.

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“The upper portion of the valley is, perhaps, two miles wide, but it becomes much more extensive southward. If a section was made across its upper end, we should find the following arrangement :—

1st.—Nummulitic limestone.

2nd.—White or light-coloured limestone, without fossils.

3rd.—Clays and marls. These extend (more or less apparent) across the valley.

4th.—Calcareous shales and white limestone, similar to those already described.

5th.—Sandstone. Solitary sandstone strata crop out perpendicularly, like dykes, from the valley bed to a height of 8 or 10 feet at intervals. Strike north-north-east by south-south-west. Dip usually vertical, but toward the western side forming low hills, with a dip north-west, and further on south-east. In many places this sandstone contains pebbles of grey limestone and flint, arranged in parallel layers, and in some places to so great an extent as to become a conglomerate. I found also in one place this conglomerate immediately underlying grey limestone, which in turn underlay nummulitic stone. In one spot, amongst the clays, the sandstone strata wore a very curious aspect; it had evidently been altered by heat. The granular texture was lost; it had a greenish colour, blackened externally. The surface of the ground around was covered by a layer of black stone in minute pieces, apparently altered clay.

“The strata were contorted and twisted in all directions, enormous fragments, which had acquired a cup-shape, lying loose on the surface. The stone emitted sparks when struck, and was excessively hard. The spot had the appearance of having been the centre of some volcanic action.

“In the bed of the valley, a stratum of sandstone outcropped, saturated with common salt, which had effloresced and stood three-quarters of an inch thick on the surface of the stone.”

6th.—The chertaceous stone (spoken of in the Kelst valley) forms low hills, black in colour [fine diorite, amygdaloidal, zeolitic, and micaceous]. It appears to be altered siliceous clay, as, further on, in the same hill, I found clay partly resembling it in structure and colour. It contains the oolitic grains of a pure white mineral [zeolite], in some cases effervescing with acid, also specks of a mineral resembling black mica in scales.

7th.—Near the last-named hills, limestone strata, vertical, containing nummulites. This limestone is not so hard as that found in the same position in the Kelst valley, and does not, I think, contain silica.

8th.—Calcareo-argillaceous schist in laminae, about a quarter of an inch thick. Dip vertical.

9th.—And lastly, calcareous shales, white and red, varying in thickness from half an inch to one inch. Strata contorted, forming hills from 60 to 150 feet high. General strike north-east-by-north by south-west-by-south.

ROD—RUD

Ten miles to the southward of this the nummulitic limestone of the Syud-Ali range *immediately overlies* the clays and marls, interstratified with calcareous shales and limestone, thus satisfactorily showing the relative position of these beds.

Amongst the clay hills I found springs of water impregnated with nitrate of potass, the surface of the ground around being covered with an efflorescence of the same.

The sandstones were of various colours—green, black, and red; and the marls—purple, green, red, chocolate, brown, and white.

The village of Rōdinjō is situated some 10 or 12 miles down the valley, and is surrounded by a considerable amount of cultivated ground.

RŌDINJŌ—Lat. Long. Elev.

A village in the valley of the same name, in Jālawān, Bilōchistān, 14 miles from Kalāt and 26 from Sōhrāb. Water from wells, and, at some seasons, from a rivulet. Camel forage scanty from the southern-wood shrub. In spring grass is plentiful on the hills.

This place is named from a curious tradition, firmly believed in by all the natives, of two merchants having accidentally met here on an extremely cold winter's night, the camels of one of them being laden with madder, those of the other with indigo, which two dyes are respectively called Rōdan and Jō in the Bilōch language. The merchant whose camels bore the indigo exchanged some of the latter for some madder (at a great disadvantage) and made a fire with the sticks, thus saving his life, whilst his penurious companion died of cold, unwilling to waste his merchandise.

Rōdinjō is a miserable little hamlet from all accounts. Masson says it has 25 huts. Pottinger says the contiguous country is bare and desolate; and nothing he thought could have induced rational beings to settle in such an uncongenial region except the fact of its being the only baiting place between Kalāt and Sōhrāb, and consequently a place where the demand for grains and supplies was considerable. Cook, on the other hand, finds a good deal of cultivation in the neighbourhood, so that the land must have been improved. (*Pottinger—Cook—Masson—Outram.*)

RŌSHANĀB—Lat. Long. Elev.

A halting place in Jālawān, Bilōchistān, between Gidar and Khalbūt, 12 miles from the former and 11 from the latter. It is situated in a bend of the Surmasing river, which, in October 1841, Robertson found, at this point, to have an excellent flow of water.

There is plenty of tamarisk for camels and coarse grass for horses here and in the adjacent hills. (*Robertson.*)

ROSK—Lat. Long. Elev.

A village in Persian Makrān, between Parād and Boftān, due south of the former, and west-north-west of the latter. It is fertile and well populated, having 200 huts. (*Hāji Abdul Nabi.*)

RŌSTA—Lat. Long. Elev.

A village of Kej, in Bilōch Makrān. (*Hāji Abdul Nabi.*)

RŪD-I-BAHAR—*Vide* RŌDBĀR.

RŪDKHĀNA—Lat. Long. Elev.

A village in the northern portion of the Kōlwah district, Bilōch Makrān; the residence of the Chief of the Kōlwah Kāodāis. (*Ross.*)

RUM—SAI

- RUMBRA**—Lat. Long.
A stream in Bilōch Makrān, rising in the Talār hills, and falling into the sea about 18 miles west-by-south of Kundri. (*Pottinger—Goldsmid.*)
- RUNJAS**.
A section of the Lassi Lūmris. (q. v.)
- RUSTAM**—Lat. Long. Elev.
A village in Kachi, Bilōchistān, held by the Shirwāni section of the Brāhūis. (*Masson.*)

S

- SĀBARĀNI**—Lat. Long. Elev.
A hamlet in Las, Bilōchistān, a mile and a half to the east of the town of Bēla, occupied by the slaves and other dependents of the Jām of the province. (*Robertson.*)
- SĀBRAHS**—
A section of the Lūmris of Las (q. v.). (*Masson.*)
- SABZRANG**—Lat. Long. Elev.
A hill-range in Jālawān, Bilōchistān, to the east of the Surmasing river, between Khalbūt and Chutak. (*Robertson.*)
- SADĀICH**—Lat. Long.
A river in Persian Makrān, falling into the sea between Gabrēg and Malik Chadar. (*Ross.*)
- SADAK**—Lat. Long.
A river of Bilōch Makrān, mentioned by Pottinger, but unmistakably identical with the Shādikhōr (q. v.) of Ross and Goldsmid.
- SADŌZ**—Lat. Long. Elev.
A village in the Sarhad district of Persian Bilōchistān. (*Hāji Abdul Nabi.*)
- SAFED KŌH**—Lat. Long. Elev.
A hill in the Dizak district, Persian Makrān, situated to the north of the village of Nāhū. The country people believe it to contain the precious metals, and to possess a bush which, from a distance, is luminous at night. (*Hāji Abdul Nabi.*)
- SĀH SAHŌLIS**—(*Sasoolee according to Pottinger.*)
A section of the Brāhūis settled at Zīdī, in the hills south-east of Khōzdār, Jālawān. They are probably an insignificant tribe. Pottinger estimated their fighting strength at 200 men. (*Pottinger—Masson.*)
- SĀI**—Lat. Long.
A rivulet in Wad, Jālawān, Bilōchistān, to the south of the town of Wad. (*Hāji Abdul Nabi.*)
- SAIAD-ĀLI-KĀ-TAKAR**—Lat. Long. Elev.
A mountain range in Jālawān, Bilōchistān, bounding the valleys of Rōdinjō and Tōnk respectively on the south-east and east, and finally joining the broken range terminating in the Shāh Mardān, on which the Kalāt city is built. Robertson translates Saiad-Āli as "wild goat." This must either have been sarcasm, or a clerical error. (*Robertson—Cook.*)

SAI—SAM

- SAIAD-KA-KÖT**—Lat. Long. Elev.
 A small village in Kachi, Bilöchistān, between Barshuri and Kandah, 6½ miles from the former, and 1½ from the latter. (*Postans.*)
- SAIAD-KAZĀN-SHĀH-KI-JOK**—Lat. Long. Elev.
 A village in Kachi, Bilöchistān, between Mirpur and Bāgh. (*Davies' Report on Trade and Resources of Countries on north-western boundary of British India.*)
- SĀIDĀD**—Lat. Long. Elev.
 A village of Kachi, Bilöchistān, situated on the route from Bāgh to Lar-khāna in Sind, and 30 miles east of Gandāva. (*Thornton.*)
- SĀIF-UL-MALŪK**—Lat. Long. Elev.
 Some caves in a mountain about 10 miles north-north-west of Bēla, Las, Bilöchistān. (*Leech—Hāji Abdul Nabi.*)
- SAJADIS.**
 A section of the Nārūi Bilöches, estimated by Pottinger to have 450 fighting men. Green is inclined to think that they have a Scythian origin, and, like the Sakas, followed Alexander into the country, and settled. Latham, on the other hand, pronounces them to be true Bilöches. They are met with in the country to the west of Jālawān, and in Kōlwah especially. (*Pottinger—Hāji Abdul Nabi—Green—Latham.*)
- SAJADIS.**
 A Brāhūi tribe dispersed over Makrān, but found in greatest number in the Panjgūr district, where their pursuits are agricultural and pastoral. (*Ross.*)
- SAJI**—Lat. Long.
 A river in Persian Makrān, mentioned by Pottinger, and probably identical with Ross' Sadāich.
- SĀKAS.**
 A section of the Brāhūis settled in the Mushki valley, west of Jālawān, Bilöchistān. They are believed by some ethnologists to be descended from the ancient and powerful Sacæ, who formed part of Alexander's army, and whose country is stated by Wilson to have been that lying between the Paropamisān mountains and Sea of Aral. If they are so descended, it is not improbable that they accompanied Alexander as far as the south of Sind, and, returning with Craterus up the Mūla Pass, settled in their present position. Latham derives the name Sīstān from this race as follows: "Seistan (Segistan), which is Sakastene, or the country of the Sakæ." (*Masson—Cook—Latham.*)
- SALĀG**—Lat. Long. Elev.
 A halting place on the road from Kej, in Bilöch Makrān, to Sib. (*Hāji Abdul Nabi.*)
- SALĀO**—Lat. Long.
 A river in Jālawān, Bilöchistān, which falls into the Ping, shortly before the latter's junction with the Pārāli. (*Robertson.*)
- SAMALĀRIS.**
 A tribe of Jālawān, Bilöchistān, occupying a hilly tract in that province. Masson does not say whether they are Bilöch or Brāhūi, but from his mentioning them in conjunction with the Mingals and Bizanjūs, it is probable that they belong to the Brāhūis. (*Masson.*)
- SAMANDAR-KA-PANI**—Lat. Long. Elev.
 A halting place in Jālawān, Bilöchistān, half-way between Nal and Firōzābād. It is among broken hills, and has a scanty water-supply. (*Cook.*)

SAM—SAN

- SAMANGŪLI**—Lat. Long. Elev.
 A village and dependency of the Shāl district, Sarawān, Bilōchistan. (*Masson.*)
- SAMBŪ**—Lat. Long. Elev.
 A range of low hills in Jālawān, Bilōchistan, bounding the Dasht-i-Gōrān on the south. (*Robertson.*)
- SĀMI**—Lat. Long. Elev.
 A town dependent on Panjgūr, Bilōch Makrān, about 20 miles east of Kej, and in the same valley as that district. The population amounts to 2,000. It possesses a fine date grove, and there is a considerable amount of rice and jawari cultivation. In addition to the water of the Kil Khōr on which it stands, an unfailing and excellent supply is brought to the town by artificial water-courses from the adjacent hills.
 Sāmi has only recently been transferred to Panjgūr; it formerly belonged to Kej. (*Ross.*)
- SANGAL**—Lat. Long. Elev.
 A halting-place in Las, Bilōchistan, between Hāki and Aghōr, 11½ miles from the former and 12½ from the latter. (*Goldsmid.*)
- SANGĀNI**—Lat. Long.
 A rivulet in Las, Bilōchistan, which crosses the road between Sūnmiāni and Utal, and falls into the Parāli. It is often quite dry, and is of very insignificant size. (*Pottinger.*)
- SANGARĀJI**—Lat. Long. Elev.
 A halting place in Jālawān, Bilōchistan, about eight miles to the north-west of Wad. (*Hāji Abdul Nabi.*)
- SANGŌRS**—
 A Bilōch tribe of Makrān, whose Chief resides at Kej. They appear to be fishermen.
 Probably identical with Ross' Sangōris (q. v.), although the latter are Brāhūis and agriculturists, and with Masson's Saugūrs. (*Goldsmid.*)
- SANGŌRIS**—
 A Brāhūi tribe settled at Kej in particular, but scattered all over Makrān. They are agriculturists. (*Ross.*)
- SANGŪRS**—
 A tribe of small repute settled at a place called Garūki, on the Bilōch Makrān coast, not far from Ormāra. (*Masson.*)
- SANI**—Lat. Long. Elev.
 A Pass leading from the village of Sani, in Kachi, Bilōchistan, to Kalāt, which may be reached by this route in two days. The road is only practicable, and with difficulty, for lightly-laden camels; horesmen in many places must dismount. (*Postans.*)
- SANI**—Lat. Long. Elev.
 A small walled town in Kachi, Bilōchistan, 24½ miles north-east of Shōrān, and 6½ miles south-west of Maīsar. It has running streams and every facility for the cultivation of the soil. (*Postans.*)
- SANJARI**—Lat. Long. Elev.
 A village in Las, Bilōchistan, about three miles to the north of Bēla. (*Robertson.*)
- SANT**—Lat. Long. Elev.
 A hill on the Makrān coast, overlooking the port of Gwādar (q. v.). There is a tank on it, containing abundance of water, and there are also the remains of buildings.

SAN—SAR

A Cufic inscription is said to exist here. (*Hāji Abdul Nabi.*)

SANTA—Lat. Long. Elev.

A halting place in Bilōch Makrān, the second stage on the road from Tump to Gwadar. (*Hāji Abdul Nabi.*)

SAPAT—Lat. Long. Elev.

A watering place in Las, Bilōchistān, on the road from Sūnmiāni to Or-māra, and four miles to the west of Hūki. (*Goldsmid.*)

SĀRAWĀN—Lat. Long. Elev.

A province of Bilōchistān, blending its northern confines with the Afghān districts dependent on Kandahār. Computing from the north to the borders of Jālawān, it has a length of above 100 miles; and its breadth, from east to west, although a little varying, will, in general, nearly average the same distance. To the north it connects itself with the Afghān districts of Pishing and Tōba; to the south it runs into the province of Jālawān, encircling the little nucleus of the capital with its environs. To the east, parallel ranges of hills, a formidable barrier, separate it from Dādar and Kachi. Traversing these ranges, and in a direction exactly contrary to them, is a range marking the course of the Bolān river, and the line of the celebrated Pass leading from the Dasht-i-be-dāolat to Dādar, the great line of communication between the western Afghān provinces and the countries opening on the Indus. To the west, a series of high hills, although distant, still preserving their parallelism to the preceding, divide the province from the Afghān district of Sorāwak and from the Bilōch district of Nushki. West of Shāl and Mastūng is the Afghān district of Sherrad, which, it must be noted, while amongst the inferior hills, is east of the principal chain. The chain extends far north, forming the western boundary of Pishing, and is called the Khwōja Amrān Mountain. The eastern range, while without, perhaps, any general name, has a multitude of local appellations; where it overlooks Kalāt, it is called Arbūi; and the superior range, dominating the plains of Kachi, is called Takari. Other peaks have the names Nagāo, Bohār, &c.

Excepting the Bolān, Sārawān may be said to have no rivers. A few slender rivulets and torrents, transient and partial, are found only scantily distributed over its wide surface. To compensate the deficiency, a cool temperature, the result of elevation, is favourable to vegetation, and allows the soil to retain for a sufficient period the moisture supplied by the vernal rains, so as to ensure generally good grain harvests. Owing to the same cause, the hills and plains are covered in spring and summer with a profusion of flowers and grass, affording excellent pasturage for the numerous flocks of sheep constituting the primary wealth of the Brāhūis.

Sārawān includes the districts of Shāl, Mastūng, Mangachar, Kalāt, Kirta, and the petty districts in the hills between the high land and Kachi, and the districts in the hills east of the Khwōja Amrān range, such as Gurghīna, Kurdigap, Nimarg, &c., all of which are treated of in their respective places.

Agriculture is to a great extent neglected in this province, owing to the inhabitants being pastoral races chiefly, depending for subsistence more upon their flocks than upon their fields. So jealous are the several tribes of what they consider their peculiar property, that they will in no wise permit the settlement of others. This remark applies especially to the Sirperras occupying the western hills; the Kurds possessing the spacious plains

SAR

of the Dasht-i-bē-dāolat; the Shirwānis who hold Khad; and the Rāisānis who suffer the rich lands of Dōlāi and Khānak to lie waste.

Masson's estimate of the population is a very low one. He does not consider that the fixed and nomadic inhabitants exceed 30,000 souls, exclusive of the capital and its environs, which he places at 20,000. Including the capital (Kalāt), the area may be fairly computed at 10,000 square miles, which, assuming Masson's estimate to be correct, would only give five souls to the square mile. The following is a list of the principal tribes inhabiting the province:—

Rāisānis	...	dwelling at	Mastūng.
Sirperras	...	"	Gurghina.
Shirwānis	...	"	Mastūng.
Mahmūdshāhis	...	"	Mastūng.
Bangūlzāes	...	"	Mastūng.
Kurds	...	"	Dasht-i-bē-dāolat and Merv.
Lāris	...	"	Mastūng.
Langhāos	...	"	Mangachar.
Rōdanis	...	"	Asbi Khān and Pudēn.
Ghazghis	...	"	Ghazg.
Shēkh Husēns	...	"	Hills west of Khānak.
Samalāris	...	"	Ditto
Sunāris	...	"	Dasht-i-Gōrān

The Rāisānis furnish the hereditary Chief of Sārawān, whose place on all state occasions is on the right of the Khān of Kalāt, the Jālawān Chief being on the left. The standard of Sārawān is red, that of Jālawān yellow. In camp these are planted in front of the Chiefs' tents; on the march they are carried before them. The tribes of Sārawān generally hold a higher social position than those of Jālawān. Many of them are traders (particularly those of the Mahmūd Shāhi tribe), and horse-dealers, proceeding to all parts of India; Bombay, Madras and Calcutta. The people are, moreover, better clothed and armed than those of Jālawān. They are reputed to be good swordsmen, while the men of the rival province pride themselves on their shooting, which has given rise to the saying among them that "Sārawān is the Khān's sword, and Jālawān his gun." (*Pottinger—Masson—Green.*)

SĀRĀWĀN—Lat. Long. Elev.

A town in the province of the same name in Bilōchistan, containing 500 houses, defended by a mud wall with bastions. It is placed in the middle of a bare and sterile district about 20 miles from the Sārawāni mountains, whence it is supposed to take its name in common with the province. It has an excellent supply of water from the Bēl river. (*Pottinger.*)

SĀRĀWĀNI—Lat. Long. Elev.

The general name applied to the mountain range bounding the province of Sārawān in Bilōchistān on the west. (*Pottinger.*)

SARBĀZ—Lat. Long. Elev.

A district of Persian Makrān, the position of which is not well ascertained. It is near Pishīn and Mand. Hāji Abdul Nabi merely mentions it as lying to the north of Parād. (*Hāji Abdul Nabi,—Ross.*)

SARDĀRĀB.—Lat. Long. Elev.

A spring in Bilōch Makrān, on the road between Tump and Gwādar. It is noted as the spot where, in the middle of the 18th century, Shēkh Bilār,

SAR

Boledi, Chief of Kej, was assassinated owing to his having abandoned the Zikari for the orthodox Mahomedan faith. (*Ross.*)

SARDASHT—Lat. Long. Elev.

A township, or 'rēs,' in the Kolāuch district, of Bilōch Makrān, situated in the northern portion of the district, *i. e.*, to the north of the mountain range which intersects it from east to west. (*Ross.*)

SARDASHT—Lat. Long. Elev.

A village in the Kej district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

SARGĀN—Lat. Long. Elev.

One of the townships of that portion of the Gēh district of Persian Makrān termed Kibla (q. v.) (*Ross.*)

SARHAD—Lat. Long. Elev.

The principal range of mountains in the Kōhistān of Bilōchistān, situated between the 29th and 30th parallels of north latitude, and may be perceived towering above all the others at the distance of 80 or 90 miles. The whole of these mountains abound in mineral productions; in several places there are brooks of liquid salt and pools of water covered with a scum similar to the naptha or bitumen found near the Caspian Sea. They also produce iron, copper, and other metals, of which the natives dig a sufficient quantity to serve their own uses. The streams rising in the Sarhad mountains run westerly, and terminate in the desert of Kirmān. (*Pottinger.*)

SARHAD—Lat. Long. Elev.

A village in Persian Bilōchistān, to the extreme north-west of the Kōhistān. (*Pottinger.*)

SARHI—Lat. Long. Elev.

A Pass in Persian Makrān between Hīchan and Oghīn. (*Grant.*)

SAR-I-ĀB—Lat. Long. Elev.

A spring in the Shāl district, Sārawān, Bilōchistān, from which flows the Lōra stream to water the Shāl valley. It is 15 miles 2 furlongs from the head of the Bolān Pass across the Dasht-i-bē-dāolat, and 112 miles from Kalāt. (*Hough—Cook.*)

SAR-I-ĀB—Lat. Long. Elev.

A village in Sārawān, Bilōchistān, situated to the south of the town of Mastūng in that valley. It is the stud depōt of brood mares belonging to the Khān of Kalāt, and is conveniently situated near a little stream, and surrounded with cultivation. (*Cook.*)

SAR-I-ASIA—Lat. Long. Elev.

A halting place in Las, Bilōchistān, 11 miles south of Bēla. There is excellent water from the running stream which supplies a mill (*asia*), and plenty of grass, but camel forage is scarce.

It is on the road from Sūnmīāni to Bēla. (*Robertson.*)

SAR-I-BOLĀN—Lat. Long. Elev.

The source of the Bolān river, Bilōchistān. This point is distant from the following places approximately, *viz.*—

10 miles from the western entrance of the Bolān Pass.

49 miles from the débouché of the same.

48 miles from Dādar.

40 miles from Quetta (Shāl).

A little camel forage procurable here, but fuel is scarce, and the grass is coarse and sparse; water plentiful. (*Kennedy—Garden—Havelock.*)

SAR—SEG

- SAR-I-KAJÜR—(or MAKUK)—Lat. Long. Elev.
 A halting place in the Bolān Pass (q. v.)
- SAR-I-KASIGĀN—Lat. Long.
 A stream in Bilōch Makrān, crossing the road from Pasni to Gwādar, between Lakēr and Baramba. (*Goldsmid.*)
- SARJĀF—Lat. Long. Elev.
 A mountain in Jalawān, Bilōchistān, forming one of the range which bounds the Dasht-i-Gōrān to the west. (*Robertson.*)
- SARJAHĀN—Lat. Long. Elev.
 A hill in Persian Makrān, mentioned by Hāji Abdul Nabi as being identical with the Pil-i-Surat, which latter name he applies to a pass over the hill. (*Hāji Abdul Nabi.*)
- SARJŪ—Lat. Long. Elev.
 A village in the Dizak district of Persian Makrān, situated between Sib and Gal. (*Pottinger.*)
- SARMICH—Lat. Long. Elev.
 A small village and fort in the Kōbistān of Persian Bilōchistān, 36 miles to the southward of Gwarpušt. It has some cultivation round it, and is dependent on Banpūr. (*Grant.*)
- SARPERRAS.
 A Brāhūi tribe dwelling in various parts of Sārawān, Bilōchistān, and in Kachi. In the high lands they occupy Gūrghīna, Mastūng, &c., and in Kachi the village of Biri, on the banks of the Nāri, between Iri and Hāji Shāhar. The Sarperras pretend to raise 1,000 fighting men. This tribe, in its appellation signifying "cutters off of heads," bears one recognised in Indian as well as classical records. Pliny, for instance, mentions the Saraparos in conjunction with the Bactrians, &c., in the neighbourhood of the Oxus. In comparison with other Brāhūi tribes, the Sarperras are not considered wealthy. They formerly paid attention to the collection of assafœtida, but of late years the plants have failed in quantity in Gūrghīna. (*Masson.*)
- SASHĀR—Lat. Long. Elev.
 A village and district of Persian Bilōchistān, to the south of Banpūr, and formerly one of its feudal dependencies. (*Hāji Abdul Nabi.*)
- SATADWĪP—*Vide* ASHTOLA.
- SATĪS.
 A tribe, whence derived we are not told, settled in Makrān, and occupying chiefly Bāho and Dastyāri. (*Ross.*)
- SAVŪRŪ—Lat. Long.
 A stream in Bilōch Makrān falling into the sea between Rās Shāid and Rās Koppa. It has a deep rocky bed, and is formed by the junction of hill streams with a long salt water creek. Though easily fordable for footmen and horses (provided the ford be known), it is difficult for laden camels. (*Goldsmid.*)
- SĀWAR—Lat. Long. Elev.
 A hill in the Kalāt district, Bilōchistan, between the valleys of Katringāl and Kalāt. (*Cook.*)
- SAWAR—Lat. Long.
 A stream of Bilōch Makrān, watering the Kolānoh district. (*Ross.*)
- SEGĀRI—Lat. Long. Elev.
 A halting place in Persian Makrān, 60 miles west and north of Gwādar. Water from the Bāho stream; no supplies procurable. (*Ross.*)

SEH—SHA

SEHBAND—Lat. Long. Elev.
 One of the hill ranges confining the Sohrāb valley, in Jālawān, Bilōchistān, on its east side. (*Robertson.*)

SEHRAIS.

A Mahamadan tribe from Sind which was the ruling one at Kalāt in ancient times, which cannot be defined by dates. They preceded the Sēwahs. Their burial ground is still shown immediately south of the town walls of Kalāt. (*Masson.*)

SEKRĀN—Lat. Long. Elev.

A halting place in the Kapar valley, Jālawān, Bilōchistān, 12 miles south-west of Bāghwān. It is situated at the extreme southern end of the valley, and has a beautiful spring of water. The ground is thickly studded with the "pish" plant.

A short distance to the north-west are the lead mines for which Sekrān is celebrated. These mines have evidently been extensively worked at some remote period; but the Brāhūis have a superstitious dread of entering a place which they believe to be the tenement of supernatural beings, and accordingly content themselves with breaking off portions of the rock from the hill sides and extracting lead and antimony as required. (*Cook.*)

SEMĀN—Lat. Long. Elev.

A place in Jālawān, Bilōchistān, about 14 miles south of Sekrān (*q. v.*) It is prolific in lead, but the metal is not mined for, only extracted from the masses of carbonate of lead lying on the surface. (*Cook.*)

SERĪCH—Lat. Long. Elev.

A village of Jashk, in Persian Makrān, the residence of the Chief of the district. It has a large mud fort and contains 600 houses, and is situated four miles from the sea and six from the hills. The country between Jashk and this place is richly cultivated with wheat, and studded with date palms. (*Hāji Abdul Nabi—Kinnear.*)

SĒWAHS—

The Hindū dynasty which, having displaced that of the Sehrāis, was in turn expelled by the Brāhūis from the Kalāt rule. We do not learn whether any of the race are still traceable in the country, but it is probable that they returned to Sind. (*Masson.*)

SHABRAK—Lat. Long. Elev.

A village of Bilōch Makrān, about four miles to the east of Sāmi. It is protected by a fort, and contains some 50 houses. The fort is held by a member of the Isazāi Gichki family. (*Ross.*)

SHĀDIĀ—Lat. Long. Elev.

A village in Kachi, Bilōchistān, to the south of Kōtrā, and held by the Maghzi. (*Masson.*)

SHĀDI KHŌR—Lat. Long.

A river of Bilōch Makrān, rising in the Kōlwah hills, and falling into the sea about three miles to the east of Pasni. (*Goldsmid—Ross.*)

SHĀDIZAM, (OR PĪR SĀKHAN).—Lat. Long. Elev.

A village in Kachi, Bilōchistān, belonging to the Maghzi Bilōches. (*Postans.*)

SHAHAR BAKĀL—Lat. Long. Elev.

A hamlet in Jālawān, between Sōhrāl and Anjira; deriving its name from the Hindūs (known here as Bakāls, *i. e.*, "traders") who inhabit it. (*Masson.*)

SHA

- SHAHAR IBRĀHIM**—Lat. Long. Elev.
 A village in Kōlwah, Bilōch Makrān, held in the trust of the Khān of Kalāt's officers. (*Masson.*)
- SHAHAR-I-KHAIRA**—Lat. Long. Elev.
 A village in Jālawān, Bilōchistān, 2½ miles north-east of Gidar. It has a small fort with one door to the east. In the fort are seven houses, and there are nine outside. The inhabitants amount to about 30 male adults, who cultivate the land when enough rain falls. (*Robertson.*)
- SHAHAR ISLĀMPŪR**—Lat. Long. Elev.
 A village in Kachi, Bilōchistān, at the foot of the Mari and Bugti hills. (*Masson.*)
- SHAHAR KALĀT**—Lat. Long. Elev.
 A village in Mushki, Jālawān, Bilōchistān, held by officers of the Khān of Kalāt. (*Masson.*)
- SHAHAR MIRDĀD**.—
 A village in Kōlwah, Bilōch Makrān, held by the Mīrwārīs. (*Masson.*)
- SHAHAR RŪGHAN**—Lat. Long. Elev.
 A troglodyte city in Las, Bilōchistan, which is a remarkable relic of the people who once held the province, now so desolate.
 It is a town of caves, resembling, though on a smaller scale, the celebrated excavations of Bāniān.
 The following is Carless' description of his visit to the place:—
 "About nine miles to the northward of Beylah, a range of low hills sweeps in a semicircle 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 very 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 Roghan. The scene was singular: on either side of a wild, broken ravine, the rocks rise perpendicularly to the height of 400 or 500 feet, and are excavated, as far as can be seen in some places, where there is a footing to ascend up to the summit: these excavations are most numerous along the lower parts of the hills, and form distinct houses, 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 been plastered over with clay, and in a few, when the form of the rock allowed of its being done, the interior of the apartment is lighted by small windows. The houses at the summit of the cliff are now inaccessible, from the narrow, precipitate 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." These excavations, like those at Bāniān, are made in a conglomerate of no great consistency or hardness. After recounting the native legend of a beautiful princess (Buddul Tumaul), harassed, like the bride of Tobit, by demons,

SHA

who slew her seven lovers (the seven friends) in succession, and who was at length rescued by Saif-al-Mulk, the son of the king of Egypt, the description proceeds:—"A short distance above the entrance of the city the broken, precipitous ravine in which it is situated decreases in width to 10 or 12 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 the houses into account, I think there cannot be less altogether than 1,500. In one place a row of seven 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 Tumaul. At this part, the hill, by the abrupt turning of the ravine, juts out in a narrow point, and towards the extremity forms a natural wall of rock, about 300 feet high and 20 thick; half way up it had been cut through, and a chamber constructed about 20 feet square, with the two opposite sides open; it is entered by a passage leading through a mass of rock partly overhanging, 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 Saif-al-Mulk when the demons attempted to carry her off. Exclusive of the fanciful tradition already alluded to, all record is silent respecting the origin of these singular relics.—(*Carless—Thornton.*)

SHAHAR SHAHDĀD—Lat. Long. Elev.

A village in Kolwah, Bilōch Makrān, held by the Rakshānis. (*Masson.*)

SHĀH BALĀL—Lat. Long. Elev.

A shrine in Las, Bilōchistān, on the road from Bēla to Haidarābad. It is distinguished by tamarind trees and the presence of pea fowl. (*Masson.*)

SHĀHBĀZ—Lat. Long. Elev.

A fort in Bilōch Makrān, situated in a tract called the Dasht, between Balgettār and Panjgūr. (*Ross.*)

SHĀH-BAND-KUND—Lat. Long. Elev.

A defile in Jalawān, Bilōchistān. It is three and a half miles from Teeg-āb on the road from that place to Nal. Its length is a mile; it is rough and narrow, but is steep only for a furlong. (*Robertson.*)

SHĀH-DŌSTĀF—Lat. Long. Elev.

A place in Bilōch Makrān, on the road from Khārān to Panjgūr, where there are two pools of water. (*Hāji Abdul Nabi.*)

SHĀH-I-NON—Lat. Long. Elev.

A halting place in Persian Makrān, about 15 miles to the east of Jashk, and 25 miles to the west of Gabrēg. (*Hāji Abdul Nabi.*)

SHĀH JAMĀL—Lat. Long. Elev.

A tomb in Las, Bilōchistān, about two miles south of Sūnmiāni, close to the Vindōr stream, but on which bank does not appear. At any rate it lies to the north-east of the Karāchi and Sūnmiāni road. (*Goldsmid.*)

SHĀH KAHĀN—Lat. Long. Elev.

One of the villages of Kej, in Bilōch Makrān. (*Hāji Abdul Nabi.*)

SHĀH MARDĀN—Lat. Long. Elev.

A hill of Kalāt, Bilōchistān, the summit 530 feet above the capital, which rests on its northern spur. The strata dip is east, and at an angle of 50°, presenting an irregular and scarped face to the westward. The formation is nummulitic limestone, the strata much brecciated. (*Cook.*)

SHAHOKAHS—

A section of the Lūmris of Las (q. v.) (*Masson.*)

SHĀHPŪR—Lat. 28°42' N. Long. 68°39' E. Elev.

A town of Kachi, Bilōchistān, situated in an uncultivated sandy plain, about six miles from the Būgti hills. It is a well-built, thickly-populated, open town, indebted for its comparatively flourishing condition, in the heart of a country inhabited by professed freebooters, to the fact of its belonging to the family of an influential Saïd. An excellent supply of water is procured from wells about a quarter of a mile to the south of the town in the bed of a large river, which is dry except immediately after heavy rain on the hills. There is a considerable quantity of cultivated land at some distance from Shāhpūr, at Sherāni, Gūgar, &c. A range of high sand-hills extends in a nearly due east direction from the town, terminating at Uch, and following during its course the general direction of the Būgti range.

Shāhpūr is 32½ miles distant from Khāngar (q. v.), 12½ from Maniūti, and 20½ from Phūlaji.

It was here that Sir Charles Napier met the Khān of Kalat by appointment after the successful expedition against the Būgti and other Hill tribes in 1845, during part of which the magazines of the force were located at Shāhpūr. (*Jacob—Postans—Napier.*)

SHĀHRĀIN—Lat. Long. Elev.

A halting place in Persian Makrān, 14 miles east-north-east of Jashk. Water supply uncertain, being dependent on rain. (*Ross.*)

SHĀH SAHĀN—Lat. Long. Elev.

A high mountain in Jalawān, Bilōchistān, on the south-western side of the Nal valley. (*Cook.*)

SHĀHSĀWARS—

A Bilōch tribe settled in the Kōhistān of Persian Bilōchistān, their head quarters being at Rēgān. (*Pottinger.*)

SHĀHZĀDAHs—

Originally an Arab tribe, settled in Sind, where they seem to have held a religious rank. From Sind the tribe migrated to Makrān, and now inhabit Jūni, Dasht, and Bāhō. Their numbers are few, but the tribe is highly respected, and has influence in many quarters through matrimonial alliances. The Shāhzādahs are invariably orderly and well behaved, and are remarkably attentive to religious duties. (*Ross.*)

SHĀHZĀDPŪR—Lat. Long. Elev.

A place in the hills bounding Kachi, Bilōchistān, but on which side is not stated, from which the Tālpūr Amīrs of Sind are said to have come originally. (*Westmacott.*)

SHĀID or SHĀDID (*Ras*)—Lat. Long. Elev.

A cape on the Bilōch Makrān coast, between Ras Shamāl Bandar and Gwādar. (*Goldsmid.*)

SHĀL—Lat. Long. Elev. 5,900 feet.

A valley in Sarawān, Bilōchistān, and the most northern district of the province. It is situated between the parallels 29°50' and 30°50' north latitude, and the 66°4' and 67°20' east longitude. It is bounded on the north by the Takatū range, on the south by the Dasht-i-bē-dāolat, on the east by the parallel ranges cut by the Bolān Pass, and on the west by the Chihiltan range.

The district was ceded to Nasīr Khān of Kalat by Ahmad Shāh, the first Durāni sovereign, in reward for military services during the Persian wars.

SHA

It embraces many small divisions and villages, as Sar-i-ab, Ahmad-Khānzāe, Karāni, Ispangli, Naoshahar, Berg, Kuchlak, Samānguli, &c. On the north it abuts on the Khāka district of Toba; to the south it joins the Mastūng district; to the east it has the Khāka district of Hanna; to the west Fishing and Sherrad, belonging to the Afghāns.

The general aspect of the country is hilly, rocky and sterile, particularly towards the south, but in many parts there is excellent black soil, yielding much wheat and rice, besides madder, tobacco, and the cultivated grasses. The orchards are abundant, and furnish grapes, apples, pears, plums, peaches, apricots, mulberries, pomegranates, figs, &c.; melons are largely cultivated. The land is adapted to all descriptions of horticulture and agriculture, particularly the cultivation of all kinds of English vegetables. The valley is watered by the Lōra stream. The seasons are divided as follows: spring, which begins in March and ends in May, with a temperature ranging from 70° to 50°; summer, from June to August, temperature 80° to 76°; autumn, from September to November, temperature 60° to 40°; and winter from December to February, with a thermometer range of from 50° to 30°. The prevailing winds are westerly, and always cool; a good deal of snow falls in January and February.

The hills of this district abound with wild sheep, goats and hogs; many English plants are to be met with, and a variety of English trees, shrubs and herbs, such as the cherry, almond, hawthorn, barberry, &c. Also the juniper, which grows to the height of from 18 to 30 feet, within 8 miles of Quetta (or *Shāl*). There is a forest of this tree, affording an inexhaustible source of firewood, and timber for building purposes.

Assafœtida grows in abundance on the hills.

The products are madder, wool, carpets, blankets and felts. Madder and wool are the only articles of export, and those to an inconsiderable extent, owing to the great home consumption. (*Pottinger—Leech—Conolly—Havelock—Hough—Masson,—Cook.*)

SHĀL— (QUETTA OR KOT) Lat. Long. Elev. 5,900 feet.
 The capital of the Shāl district in Sārāwān, Bilōchistan; but of no great size. It is built of mud, and is surrounded by a crenated wall of the same substance, 1,200 yards in circumference, and furnished with two gates. Amidst the houses (which number some 400), a small fort dominates from the summit of a mound about 80 feet high, from which an extensive view of the Shāl valley is obtained. The town is situated at the northern extremity of the valley, on the direct route from Kandahār to the Bolān Pass, and is important from the fact of its possessing the best supplied bāzār between Kandahār and Kalāt, and between the latter and Ghazni. The town (originally possessed by the Kasi Afghāns) is denominated Kōta, Kōt or Kwata by the Afghāns; and Shāl by the Bilōches. It is not unlikely that it is now, or will be in time, known by the composite name of Shāl-Kōt, i. e., the Fort of Shāl. Fine orchards and fertile fields surround the place. The inhabitants are Bilōches, Afghāns and Hindūs. The latter, who may amount to a fourth of the population, are engaged in trade, which is more considerable than might be thought from the appearance of the town. Shāl is, in fact, one of the great entrepôts of the trade between Herāt and Kandahār with Hindustān, a trade consisting chiefly of horses, dried fruits, assafœtida, saffron, &c., on the one hand, and English and Indian cloths and chintzes, indigo, leather, spices, sugar, &c., on the other.

SHA—SHE

The climate of Shāl appears to be salubrious, and the temperature moderate, seldom exceeding 80° Fahrenheit. All writers at least agree as to the healthiness of the place, with the exception of Nott, who has recorded as follows:—

“The climate of Quetta is so very unhealthy in July, August and September, that I could have wished avoiding exposing the troops to its dreadful effects during these months.”

Hough attributes the sickness of the Bengal regiments to their having had to abandon their bedding and warm clothing before arriving at Shāl in May 1834, and quotes medical authority to support his view. He, however, states that intermittent fever is produced at the fall of the year by the formation of numerous small morasses at that season. He adds:—

“This part of the valley, however, is capable of being drained, which operation would, it is said, decidedly add much to the salubrity of the place, and probably would free it altogether from fevers.”

This, of course, is problematical, as, should the Shāl valley be subject to the stagnation of its waters, the Mastūng and other adjacent valleys may be, or rather are likely to be, similarly unfortunate, and the area over which the influence of malaria may extend has been found by modern science to be more extensive by hundreds of square miles than was in former days considered possible.

The people of Shāl have a mode of drying meat somewhat analogous to the American method of making ‘pemican’. The principal bones of a sheep are extracted, and the limbs stretched out by small sticks. These fitches of mutton (which, Masson declares, have nearly the taste of bacon) are called khaddit by the Bilōch, and ‘lāndh’ by the Afghān. They are generally used for winter consumption, when the flocks of the pastoral tribes are removed to the plains of Kachi. *Pottinger—Masson—Nott—Connolly—Hough—Havelock—Postans—Cook.*)

SHAMĀL BANDAR—(*Ras*) Lat. Long. Elev.

A cape of the Bilōch Makrān coast between Pasni and Ras Shāid. (*Goldsmid.*)

SHĀRIWĀRI—Lat. Long. Elev.

A hill range on the coast of Las, Bilōchistān, apparently an offshoot from the Hāro range. It is of a white colour, and its character is volcanic. (*Goldsmid.*)

SHAROK—Lat. Long. Elev.

A walled village in the district of Dizak, Persian Makrān. (*Pottinger.*)

SHASHĀN—Lat. Long. Elev.

A hill range mentioned by Robertson as lying to the south of Tēgh-ab, in Jālawān, Bilōchistān. (*Robertson.*)

SHASH-TUNK—Lat. Long. Elev.

A village in the Dizak district of Persian Makrān. (*Hāji Abdul Nabi.*)

SHATĀNGI—Lat. Long. Elev.

A grove of palms on the Bilōch Makrān coast, a little to the east of the Savtūrū stream, on the road from Pasni to Gwādar. (*Goldsmid.*)

SHEHIS—

A tribe chiefly met with in the Bāho and Dastyāri districts of Persian Makrān, but whether Brāhūi or Bilōch is not shown. (*Ross.*)

SHEKHS—

A section of the Lūmris of Las, Bilōchistān, whose head-quarters are at Shēkh-ka-Rāj, near Sūnmiāni. (*Masson—Robertson.*)

SHE—SHO

- SHEKH-KA-RAJ**—Lat. Long. Elev.
 A small village in Las, Bilōchistān, on the road from Bēla to Sūnmiāni, about 40 miles from the former and 10 from the latter, and 5½ miles south-east-by-east from Liāri. When Robertson visited it in 1841 he found it a miserable place, containing 25 houses and 7 shops of Hindūs and Mehmāns. It is supplied with water from the Purāli, but should that river be dry, water is said to be obtainable by digging 6 or 8 feet. This is the residence of the principal Chief of the Shēkh section of the Lāsī Lūmrī. (*Pottinger—Robertson.*)
- SHEMĀL BANDAR**—(*Ras*) Lat. Long. Elev.
 A cape on the Bilōch Makrān coast, marking the western limit of the Pasni district. (*Ross.*)
- SHERĀNI**—Lat. Long. Elev.
 A place in Kachi, Bilōchistān, mentioned only by Postans, who merely says: "There is a considerable quantity of cultivated ground at some distance from Shāhpūr, at Sherāni, Gūgar, &c." (*Postans.*)
- SHERĪKI**—Lat. Long. Elev.
 A village in Mushki, Jālawān, Bilōchistān, held by officers of the Khān of Kalāt. (*Masson.*)
- SHILĀNCHĪS**—
 A Bilōch tribe inhabiting the Afghān district to the north-east of Dādar, viz., that district called by Masson "Siwī." (*Masson.*)
- SHĪRĪNĀB**—Lat. Long. Elev.
 A valley in Jālawān, Bilōchistān, to the west of the Dasht-i Gōrān. It is watered by the Rōd-i-Khāni. (*Robertson.*)
- SHĪRĪNJĀH**—Lat. Long. Elev.
 A halting place in Bilōch Makrān, stated by Hāji Abdul Nabi to be 4 kōs north-west of Tālār. (*Hāji Abdul Nabi.*)
- SHĪR-KŪMB**—Lat. Long. Elev.
 A halting place in Bilōch Makrān, 14½ miles south-west of Hariān. The water here is good and abundant, but forage and supplies are nearly unprocurable. (*Goldsmid.*)
- SHĪRWĀNIS**—(*or, according to Pottinger, Sherwaris.*)
 A section of the Brāhūis, inhabiting, with other tribes, the districts of Shāl and Mastūng in Sārawān. They exclusively occupy Khad and Kishān, with the small town of Skalkōh, about 3 miles eastwards of Kalāt. In Kachi they hold the towns and villages of Hāji Shāhar, Māisar, Rustam, Ambi and Bāghāi. The Shirwānis pretend to muster 2,000 fighting men: their Chief dwells near Mastūng. They believe that their forefathers came from Shirwān, in the neighbourhood of the Caspian. (*Pottinger—Masson.*)
- SHORĀN**—Lat. Long. Elev.
 A town in Kachi, Bilōchistān, 15 miles north-by-east of Gājān, and notable as the alleged head-quarters of the Rind Bilōch tribe. It is a place of some size and importance, walled in, and possessing a well-supplied bāzār. There is not much cultivation in the neighbourhood, although much water for irrigational purposes is at hand. (*Postans.*)
- SHŌRI**—Lat. Long.
 A stream of Bilōch Makrān, falling into the sea between the Rumbra and Barangōli rivers—*vide* Kundi Shōr. (*Goldsmid.*)
- SHŌR-I-DRĪKALŌ**—Lat. Long. Elev.
 A hill in Bilōch Makrān, between Kūndri and Kūndi Shōr. Goldsmid

SHO—SIA

says with it is connected "a legend of a serpent and treasure," a not very uncommon circumstance with hills in Asia. (*Goldsmid.*)

SHORIN—Lat. Long.

A rivulet in Kachi, Bilōchistān, running from the western hills to Kōtrā. (*Masson.*)

SHÖR-SHEB—Lat. Long. Elev.

A hill in Bilōch Makrān, between Kündri and Kündi Shör. (*Goldsmid.*)

SHURDA—Lat. Long. Elev.

A halting place, with a spring, in the Kōhistān of Persian Bilōchistān, 21 miles nearly south from Gwarpusht, on the road between Banpūr and Kasarkand. (*Grant.*)

SĪAH—Lat. Long. Elev.

A mountain range in Jālawān, Bilōchistān, lying to the south of the Sīah Sar (q. v.) (*Cook.*)

SĪAH KÖH—Lat. Long. Elev.

The lofty range dominating the hills which confine the valley of Kalāt, Bilōchistān, on the west. (*Cook.*)

SĪAH-SAR.—Lat. Long. Elev.

A hill in Jālawān, Bilōchistān, bounding, with others, the valley of Khōzdār on the northern side. Dr. Cook has made a geological examination of this hill, and his report follows:

The following is a section of the 'Siah-sir' mountain; as will be seen, it closely resembles the former (the Halwāi).

1st.—Red and chocolate colored limestone, with yellowish green spots and streaks greatly divided by cross splits with spindle-shaped fragments, the surface of which has a tendency to scale off, leaving rounded extremities—30 to 40 feet.

2nd.—Siliceous, nummulitic limestone in a single massive stratum, 6 feet.

3rd.—Bluish coloured compact limestone—4 or 5 feet.

4th.—Purple, shaly, argillaceous limestone, several of the strata greatly divided—12 to 15 feet.

5th.—Sandstone, varying in character, fine grained with but little calcareous cement, and a coarser saccharoid kind, freely effervescing with dilute acid; also a dark, fine grained compact sandstone, which had acquired externally a jet black hue and high polish, and which, projecting from the other strata, formed a well marked stratum on the side of the mountain—20 feet.

6th.—Fine grained, compact white limestone with flint slabs, 800 feet or more. The first stratum of nummulitic limestone is here wanting, and the dip of this part of the hill was south; but on examining the range further north, I found the omission filled up, and series as follows:—

1st.—Light coloured, bluish limestone—20 to 30 feet.

2nd.—Massive subcrystalline nummulitic limestone, 10 feet, in one stratum.

3rd.—Purple and red argillaceous limestone, with yellow spots, split up into spindle-shaped fragments—40 feet.

4th.—Second stratum of massive nummulitic limestone—10 to 12 feet. This stratum in some places merged into argillaceous limestone more or less sparsely dotted with nummulitic fossils, until it became purely argillaceous red limestone, in some places shaly.

5th.—Dark, subcrystalline limestone—a few feet.

6th.—Sandstone white and crystalline internally, black and shining externally—8 or 10 feet.

7th.—Light coloured compact limestone with flint—1,000 feet. (*Cook.*)

SIB—SOH

SIB—Lat. Long. Elev.
 A sub-division and town of Dizak in Persian Makrān. The place was inhabited when Pottinger visited it, in 1810, by Kurd Bilōches. He reports it as, generally speaking, barren; but tolerably fertile on its western confines, which are watered by a broad stream, and produce wheat and date palms in profusion. The town or village is a small one. (*Pottinger—Masson—Ross.*)

SIGAK.—Lat. Long. Elev.
 A village in Kōlwah, Bilōch Makrān, held by the Rodāhi tribe. (*Masson.*)

SIGŌRI.—Lat. Long. Elev.
 A halting place in either Las or Jālawan, Bilōchistan, probably on the confines of both provinces. It lies in a north-north-west direction from Chāran, and is said by Leech, translating from Hāji Abdul Nabi's report, to be "cultivated by the rain," which, it is to be hoped, proves a good agriculturist.

It is further reported to contain 40 shops, and to be plentifully supplied with provisions. (*Hāji Abdul Nabi.*)

SILUKPŪRI.—*Vide* HUKI.

SĪMIN.—Lat. Long. Elev.
 A range of hills on the coast of Bilōch Makrān, between Ormāra and the Basōl river. (*Goldsmid.*)

SINGALŪS.—Lat. Long. Elev.
 An inferior branch of the Hōt Bilōches, found in several parts of Makrān, Bilōch, and Persian; and notably in the Tump, Dasht, Bāhō, and Gēh districts. (*Ross.*)

SINGĀN.—Lat. Long. Elev.
 A small fort in the district of Dizak, Persian Makrān, five kōs to the west of Jalk. (*Hāji Abdul Nabi.*)

SINJARŪ-KA-KHUND.—Lat. Long. Elev.
 A defile in Jālawān, Bilōchistan, lying on the route between Gāito and Ōrnach. It is one mile in length, and is impracticable for artillery without much improving. (*Robertson.*)

SINJDI.—Lat. Long. Elev.
 A range of hills in Jālawān, Bilōchistan, to the east of the Surmāsing river, between Khalbūt and Chutak. (*Robertson.*)

SIRĠĀN.—Lat. Long. Elev.
 A village in Persian Makrān, eight miles to the north-east of the Milēn hill, which is two miles to the east of the Kir river. (*Ross.*)

SIRŌ.—Lat. Long. Elev.
 A division of Sārawān, Bilōchistan mentioned only by Pottinger. (*Pottinger.*)

SĪRŪ.—Lat. Long. Elev.
 A range of hills in Jālawān, Bilōchistan, to the east of the Surmāsing river between Khalbūt and Chutak. (*Robertson.*)

SKĀLKŌH.—Lat. Long. Elev.
 A village in the Kalāt district, Bilōchistan, about three miles eastward of the capital. (*Masson.*)

SŌEDGŌ.—Lat. Long. Elev.
 A village in the Tump district of Bilōch Makrān. (*Hāji Abdul Nabi.*)

SOHRĀB.—Lat. Long. Elev.
 A village, or cluster of villages, in the valley of the same name in Jālawān, Bilōchistan. Robertson describes it as a "wretched ruin of a place, totally

deserted, its inhabitants Hindoos." Cook, who is the last recording visitor of the place, many years after Robertson, gives a more favourable account. He says—"Sohrab is rather a pleasant spot; there are several small villages surrounded by gardens, containing mulberry and apple trees, and by extensive fields filled with wheat and lucerne. One or two rills of clear water flow from the hills eastward."

Pottinger says regarding the place, that several other villages in this plain go by the same name; and both he and Masson testify to the extreme cold prevailing here at night in spring. (*Pottinger—Masson—Cook.*)

SOHRĀB.—Lat. Long. Elev. 5,770 feet.

A valley of Jalawān, Bilōchistān, 16 miles north-north-east of Gidar. On the east Sohrāb is bounded by a continuation of the Sālad Ali range, on the west by the Wakābi, Kalkati, Tafui Teng and Chilbagū ranges.

It is from 30 to 40 miles in length by from 10 to 20 in breadth.

(*Pottinger—Masson—Robertson.*)

SOHRĀN.—Lat. Long. Elev.

One of the villages of the Sib district, in the Kōhistān of Persian Bilōchistān. (*Hāji Abdul Nabi.*)

SORĀF.—Lat. Long. Elev.

A village in the Kej district, Bilōch Makrān. (*Hāji Abdul Nabi.*)

SORAFĠĀN.—Lat. Long. Elev.

A village in the Tump district of Bilōch Makrān. (*Hāji Abdul Nabi.*)

SORAG.—Lat. Long. Elev.

A hamlet in Persian Makrān between the Sadaich river and Dilshād. (*Hāji Abdul Nabi.*)

SORDO.—Lat. Long. Elev.

One of the principal forts in Panjgūr, Bilōch Makrān. (*Hāji Abdul Nabi—Ross.*)

SORĪDŪ.—Lat. Long. Elev.

A village in the Panjgūr district of Bilōch Makrān. (*Masson.*)

SORIKĀORĀN.—

One of the villages in the Panjgūr district of Bilōch Makrān.

(*Hāji Abdul Nabi.*)

SORKUM.—Lat. Long. Elev.

A halting place in Persian Makrān, on the road between Gēh and Banpur. (*Hāji Abdul Nabi.*)

SORRABEK.—Lat. Long. Elev.

The ruins of an ancient city a little to the north of Kalāt, Bilōchistān.

SORRA BEK.—Lat. Long. Elev.

The ruins of an ancient city a little to the north of Kalāt, Bilōchistān. According to the Nubian geographer mentioned by Wilford, this town flourished in the time of the Caliphs, and its site retains the original name.

Three or four years before Masson's visit to the place, a silver medal, said to be as large as a German crown, with a bust on one side, was found among these ruins (Greek?). (*Masson.*)

SUCKHBHERANGŌGRU.—*Vide* POR SUNT.

SUJĀHĀN.—Lat. Long. Elev.

A mountain in Sarawan Bilōchistān, at the foot of which is situated the village of Kōhak. (*Hāji Abdul Nabi.*)

SŪKAN.—Lat. Long.

A river in Las, Bilōchistān. The road from Bela to Sūnmiāni crosses it between the Bochari river and Utal. (*Robertson.*)

SUN

SUNARIS.—

A branch of the Zehrī tirbe of Jalawān, Bilōchistān, settled on the Dasht-i-Gōrān.

On questions of general interest they obey the Zehrī Chief; but for sufferance of settlement, make an annual acknowledgment to the Chief of Nushki, whose tribe preceded them in the occupancy of the Dasht, and still claims it. (*Masson.*)

SŪNI.—Lat. Long. Elev.

A town of Kachi lying under the western mountains, and noted for its sulphur mines.

It is held by the Rind Bilōches. (*Masson.*)

SUNI.—Lat. Long. Elev.

In Bilōch Makrān; some rocks on the coast between Ormāra and Pasnī, near which the Basōl river falls into the sea. (*Goldsmid.*)

SŪNMIANI.—Lat. Long. Elev.

The chief port of Las, Bilōchistān. The harbour is formed by the projection of Cape Monze in Sind.

Like that of Karāchi, it is a large irregular inlet, spreading out in extensive swamps, and choked with shoals. It is the estuary of the Pūrālī river.

The following are the remarks made on Sūnmiāni by Pottinger, Carless, Hard, Gordon and Montriou :—

“We were detained at Sonmeanee on the 18th (January 1810) by the non-arrival of the camels, and amused ourselves by walking about the place. I was quite astonished to find so much trade going on when compared with the miserable appearance of the village and its population. The commerce is entirely monopolised by the Hindoos, whose indefatigable industry is conspicuous wherever they are to be met with; and on my expressing my surprise to one of them at the bustle and active employment so apparent about the custom house and bunder, he assured me that the trade had been four-fold what it then was, until the latter end of the year 1808, when Sonmeanee was ransacked and burnt to the ground by the Juwassmee Arab pirates, which calamity it had not recovered. The village of Sonmeanee is advantageously situated on the southern bank of the Poorally river, and now contains about 250 huts; it is completely defenceless, and on the side toward Bela, overlooked by hillocks of sand. The bar at the mouth of the river has only two fathoms on it at low water, but boats lie close to the village in six or seven; the inhabitants generally subsist by fishing, and, with the exception of a few Hindoos, are wretchedly poor: they procure their fresh water by digging a foot or two deep in the sand above high-water mark; but it must be drawn off as it accumulates, otherwise it quickly becomes brackish; nor will the same hole answer a second time, until filled and dug afresh. The better kind of habitations at Sonmeanee are formed of wooden frames, built up with bricks of unburnt clay, and the inferior huts are made of the boughs of the tamarisk tree, wattled together and plastered over with mud: the roofs are generally ill-thatched with a species of coarse grass, and made in a conical shape.” (*Pottinger.*)

“The principal sea-port of Las, for such a miserable looking place possesses considerable trade. The town, generally called Meeanee by the natives, is mean and dirty, and does not contain more than 500 houses. They are built of sticks and mud, and have a small turret rising above the roof, open to the sea breeze, without which they would scarcely be

habitable in the summer months, on account of the excessive heat. Formerly the town was surrounded by a mud wall, but as no pains were taken to keep it in repair, it gradually fell to decay, and now scarcely a vestige of it remains. It contains a population of about 2,000 souls, most of whom are employed in fishing, and are extremely poor, and there are besides a few Hindoos who have the whole trade of the place in their hands. At Meeanee the water is extremely bad: I examined all the wells in the neighbourhood, and caused others to be dug in the most promising spots, but it was so brackish that it was not drinkable, and I was obliged to send to Kurrachee for a supply for the vessels. The harbour, which has been formed by the Poorally river, is a large irregular inlet, spreading out, like that at Kurrachee, in extensive swamps and choked with shoals. The channel leading into it is extremely narrow, and has a depth of 16 or 17 feet at high-water in the shallowest part; but it shifts its position every year, and vessels of any size could not navigate it without great difficulty until it had been buoyed off. Inside there are 6, 7; and even 10 fathoms in some places, but towards the town the channel becomes shallow, and the trading boats cannot approach it nearer than a mile. At the spot where they anchor, they are always aground at low water. During the south-west monsoon the harbour cannot be entered, for the bar at the entrance is exposed to the whole force of the swell and the break." (*Carless.*)

"Sonmeanee is the only port, and the customs on its imports and exports form the principal item of revenue. It is described as having been in former days but a mere village, inhabited by fishermen, called, as such places all are on this coast, Meeanee. Its bay affording more protection to their boats than they could find on the open coast, its population naturally increased, and as trade began to flow through it, the epithet 'Son' was prefixed *par excellence*. A small mud fort was built on the sea-side to check the rapacity of the Gulf pirates, and many Noomreeas from the jungle located themselves there. At present it contains upwards of 200 houses, built, as usual, of wattle and mud; and the number of inhabitants is said to amount to 1,000 families. Of these, the greater proportion are Noomreeas, who earn their subsistence by transporting merchandize to the northward, and fishermen.

"The Hindoo portion of the population does not exceed 300, a few being agents of traders at other ports, and the rest artizans and shop-keepers.

"The exports consist of wool and googhul from the Beyla district, and wheat, ghee, moong, assafœtida, and horses from Khorasan. The former article is brought in large quantities from the hills near Shah Bilawul, and beyond Beyla. Its quality is finer than that shipped at Kurrachee, and the cost here averages from Rs. 14 to Rs. 16 a maund.

"The oil plant (sheera or shungruf) is raised in large quantities, and both its seed and oil are sent to Muscat, Gwaddel, Kurrachee, and the mouths of the Indus. In Sonmeanee alone I saw no less than twenty mills at work. The coins in circulation in the town are German crowns or rials, Kashanee rupees, and Sonmeanee pice, those of Kurrachee not being current in this neighbourhood. There are only six vessels of any size belonging to the port, five owned by a Hindoo, and one by a Mahomedan. The fishing and coasting boats are about twenty in number.

"When walking round the town, I examined the remains of the fort. It appears to have been of very small extent. The remains of two bastions and a curtain on the sea-side are now alone discernible; and they are almost level with the ground. The bank on which it stands has been partially washed away; but the Dewan explained to me as the cause of its never having been repaired, that since the destruction of the pirates by the British, it was no longer of use.

"The shops do not exceed 15 in number, in which grain and dates are sold. The weavers (of whom there are not many) fabricate a few silks and coarse cotton cloths, which find a sale here. A common kind of carpet, called furash, is also made from goat and camel-hair. Indigo is imported in small quantities, and is used by the dyers (there are only three) in colouring the clothes of the male portion of the population. There are four mosques and six dhuramsalas and temples in the town and neighbourhood." (*Hart.*)

"Sonmeanee is the only sea-port of the province. It is a small village, containing about 200 mean houses, with a population scarcely amounting to 900 inhabitants. Of these, between 300 and 400 are Hindoos, some of whom are engaged in trade, whilst others find employment as mechanics, &c. The Meeanees or fishermen form the remaining portion of the population.

"The trading boats belonging to the port amount to 12 or 14, averaging in tonnage about 80 or 100 candies each; but the number visiting it for commercial purposes during the open season (from September to June) is said to be between 40 and 50 vessels. A considerable trade is carried on with Muscat, Kurrachee, Bombay, Calicut, and other ports of less importance.

"The principal exports of the province of Las are wool, ghee, and a gum called gogur, also oils of different kinds, with great quantities of fish, shark fins, &c. Except about 700 or 800 candies of moong, no other grain is grown for exportation. The chief articles of commerce brought from Kabul and the countries to the north-west, to be exported at Sonmeanee, are madder, saffron, assafoetida, raisins, almonds, and dried fruits of different kinds. Until last year, horses were brought down in great numbers,—sometimes as many as 2,000 in the course of the season,—but as large purchases were made for the use of our cavalry in Afghanistan, about 500 horses only were embarked at this port during the past year.

"The chief articles of import are English broadcloth, chintzes, muslins, tin, iron, steel, pepper, sugarcandy, cocoanuts, ginger, &c., from Bombay; dates and cloves are introduced from Muscat; and Kurrachee supplies a small quantity of Sind rice." (*Gordon.*)

"The harbour of Sonmeanee is situated at the northern head of the bay of the same name, and the entrance is between two sandy points. The western one is not well defined, being a low range of sandhills, utterly destitute of vegetation; the eastern one has some low tamarisk trees on it, and forms more in a bluff. The high land at the back forms into remarkable peaks, sloping down to seaward, and the greatest elevation of the ranges appears to be about 2,000 feet.

"The breadth at the entrance of the harbour, between the western and eastern points, is about 5,400 yards, but there is a bar right across it, having

SUR

breakers on it at all times. The least water we found over the part used by the native vessels as the channel across, was a fathom and a quarter at low-water spring tides, and the channel through the bar is about 2,500 yards in length, and the breadth at the narrowest part about 800 yards. It deepens over into a channel on the eastern shore, which is about 4½ miles in length, and at the broadest part its breadth is about 600 yards, and at the narrowest about 200 yards, terminating at about 1½ mile to the westward of the town of Sonmeanee. The large native buggalows anchor at the northern end of it, and at high water cross over and anchor near the shore, at about 1½ mile from the town, where they discharge their cargoes. On the western side of the entrance there is only a boat channel, leading into a deep water channel, which runs up to the northward for about 7 or 8 miles, when it loses itself in a deep morass and tamarisk jungle, over which, in heavy rains, the Poorally river is said to flow. Another river, the Vindhur, disembogues into Sonmeanee harbour, to the eastward of the town, close to the place called the White Tomb on the accompanying sketch, but the banks are not well defined for some distance, and it is only in heavy rains that the Vindhur flows over the flats.

“The town or village of Sonmeanee is situated on the northern side of the harbour on a low range of sandhills. It is without any defence, and the houses consist of an assemblage of mud huts, having ventilators on the roofs, placed towards the prevailing winds. The inhabitants appear to be wretchedly poor, with the exception of a few Hindoos, in whom all the trade of the place centres.” (*Montrieu.*)

The inhabitants of Sānmiāni are hardly Bilōch. Among them are many Hindūs, many Mēds, and a considerable number of Lutias, or Mehmāns; and the only Bilōch or Brāhūi population must, as a rule, be “frequenters” in the shape of horse-dealers and traders, rather than residents. (*Pottinger—Masson—Carless—Hart—Gordon—Montrieu.*)

SŪR—Lat. Long. Elev.

A promontory on the Makrān coast, between Baramba and Gwādar, to the north-east of the latter. (*Goldsmid.*)

SŪRS—

A section of the Lūmris of Las. (q. v.) (*Masson.*)

SŪRAG—Lat. Long. Elev.

A ‘rēs,’ or township, in Persian Makrān, situated in the Kibla district. (*Ross.*)

SŪRAGI—Lat. Long. Elev.

One of the “rēses,” or townships, of Kej, in Bilōch Makrān, mentioned by Hāji Abdul Nabi. (*Hāji Abdul Nabi.*)

SURĀN—Lat. Long. Elev.

A town in Kachi, Bilōchistān, lying at the foot of the western mountains, and held by the Rind Bilōches. (*Masson.*)

SŪRIK HORĀN—Lat. Long. Elev.

A village in the Panjgūr district of Bilōch Makrān. (*Masson.*)

SURMASANG—Lat. Long. Elev.

A river of Bilōchistān, which crosses the road between Sohrāb and Rōdinjō. At its source the stream is called Zambū. (*Robertson.*)

SURMASANG—Lat. Long. Elev.

A halting place in Jalawān, Bilōchistān, with a ‘sarāi.’ It is situated between Sohrāb and Rōdinjō. The name is derived from ‘surma’ or

SUR—TAK

antimony, of which a great quantity is said to be procurable in the neighbourhood; water is derived from several pools, highly impregnated with sulphuretted hydrogen. (*Pottinger—Cook.*)

SUR NAL—Lat. Long. Elev.

The name applied to the Nal valley for the first 24 miles of its southward course. (*Robertson.*)

T

TAHADA—Lat. Long. Elev.

A fortified village in Kachi, Bilōchistān, between Phūlaji and Chatar, four miles from the latter. There is abundant cultivation in the neighbourhood of Tahada. (*Postans.*)

TAIAGA—Lat. Long. Elev.

A village in Kachi, Bilōchistān. Napier also mentions the Taiāga ravine in his account of the last great Būgti inroad defeated by Merewether. The ravine probably takes its name from the village. (*Thornton—Napier.*)

TAIĀK—Lat. Long. Elev.

A halting place in Jālawān, Bilōchistān, 18 miles north-east of Kōdā.

There are several large pools of water here, frequented by snipe and black duck. The country around abounds in hares, and is covered with the fragrant 'terk' plant, a favorite food of these animals.

A low hill rises behind the encamping ground. (*Cook.*)

TAKĀRI—Lat. Long. Elev.

A portion of the Hāla or Brāhūik range, overlooking the plains of Kachi, Bilōchistān. (*Masson.*)

TAKATŪ—Lat. Long. Elev.

A lofty mountain range in Sārawān, Bilōchistān, bounding the Shāl valley on the north, and running nearly east and west. In one spot it presents a curiously shaped summit of two peaks rising close to each other, and producing a conspicuous land-mark, whilst at the southern side of the western extremity towers the Chihiltan (q. v.), the highest mountain in Bilōchistān.

Leech derives the name Takatū from 'taka,' a wild goat, and 'tu,' which he says is a Hazāra terminal equivalent to the Persian terminal 'dār' or the Hindi 'wāla'; so that according to this derivation, Takatū would mean "it of the wild goat." It is a matter of very minor importance, but this wild goat is pressed into the etymological service so frequently, and under such strange appellations, that one becomes sceptical. One gentleman goes so far as to translate Saīad Ali as a wild goat, but does not inform us in what language this meaning is in vogue when applied to a respectable Mahamadan name. Viewed from the abstract, this interpretation would, of course, be an apt one, as a general rule. (*Leech—Havelock—Cook.*)

TAKHT—Lat. Long. Elev.

A village in Sārawān, Bilōchistān, situated in an elevated plain, on the route from the town of Kalāt to Bibī Nānī in the Bolān Pass. This sterile

TAK—TAM

plain has no fixed population, being frequented only in summer by a few wandering shepherds. Even water is not to be had except during rains, and for a short time after. (*Thornton.*)

AKHT PĀDŠĀH—Lat. Long. Elev.

Some low hills to the south-west of Kalat, Bilōchistān, crossed on the road from Rōdinjo to the capital. (*Masson.*)

TALĀJ-LŌK—Lat. Long. Elev.

A hill in Bilōch Makrān, lying to the north of Ormāra. (*Hāji Abdal Nabi.*)

TALĀR—Lat. Long. Elev.

A Pass in Bilōch Makrān, on the road between Gwādar and Kej, and about equidistant from both. It is narrow and difficult, but not more than half a mile in length. The bed of the rocky ravine forming it is strewn with boulders, and becomes a torrent after heavy rain, thoroughfare being then impracticable. At all times the Pass might be held by a few men against numbers. (*Ross.*)

TALĀR—Lat. Long. Elev.

According to Goldsmid's map (Royal Geographical Society's Journal, Vol. XXXIII), there is a range of hills bearing this name in Bilōch Makrān, which runs from the neighbourhood of Kundri and Shōr Shēb, in an east-north-east direction. No mention, however, of this range is made in Goldsmid's diary. Ross, however, observes that Tālar is the word applied generally to rocky hills in Makrān, so it is probably in this instance not a specific name.

TALĀRBAND—Lat. Long. Elev.

A range of hills in Bilōch Makrān, running north of, and parallel to, and dominating the Chākūli and Kundi Shōr ranges. (*Goldsmid.*)

TALĀRDĪR—Lat. Long. Elev.

The name given to that portion of the Bārān river which flows past the Bārān Lak, in Jālawān, Bilōchistān. The water here is extremely good. (*Robertson.*)

TALLI—Lat. Long. Elev.

A village in Kachi, Bilōchistān, near Lēhri, and the winter residence of the Baugūl Zāe tribe. (*Masson.*)

TALŌ (or BASŌL)—Lat. Long. Elev.

A hill in Bilōch Makrān, apparently the western point of the Tōsak and Gōrad hills. It is sometimes called Basōl from its proximity to the river of that name. (*Goldsmid.*)

TĀLPŪRS—

A section of the Laghāri Bilōches, which emigrated from Chōt to Sind about the middle of last century, and, gradually obtaining power, were at last enabled to dispossess the Kalōra dynasty and assume supreme power in Sind,—a power which they retained until conquered by the British.

Pottinger and Leech both say that the Tālpūrs have a very low origin. They are probably a very insignificant sept of the great Laghāri tribe, and neither higher nor lower than the rest. Postans says they were "merely shepherds," but nearly all the Brāhūi and Bilōch tribes are pastoral. (*Pottinger—Postans—Leech—Minchin.*)

TAMBŪ—Lat. Long. Elev.

A village in Kachi, Bilōchistān, on the Nāri river, which here loses itself in the sand and the impenetrable jungle. (*Pottinger.*)

TAN—TIR

- TANG**—Lat. Long. Elev.
 A defile in Bilōch Makrān, on the road between Khārān and Panjgūr, about 8 miles south-west from Mazarāf. (*Hāji Abdul Nabi*.)
- TANG-I-DĪK**—Lat. Long. Elev.
 A defile in Jālawān, Bilōchistān, through which the road passes from Sōhrāb to Gidar. It is traversed by the Surmasang river, and is of no great length. (*Robertson*.)
- TAOKIS**—
 A Bilōch tribe occupying the village and district of Rōdbār on the Helmand river in Afghanistan, or the extreme confines of Bilōchistān (*vide* Rōdbār.) (*Pottinger*.)
- TAPHŌ-I-TENG**—Lat. Long. Elev.
 A hill in Jālawān, Bilōchistān, forming part of the range confining the Sōhrāb valley on the west. (*Robertson*.)
- TARAKI**—Lat. Long. Elev.
 A hill in Jālawān, Bilōchistān, to the east of the Sōhrāb valley. Three springs of fine water flow hence to the valley, and supply several villages. (*Robertson*.)
- TARĀNCH**—Lat. Long. Elev.
 A valley in Bilōch Makrān, lying between the Iōgian and Gerāi hills (q. v.). (*Goldsmid*.)
- TARARŌ**—Lat. Long. Elev.
 A place mentioned by Robertson (he does not mention whether it is a village or not) as situated on the road between Sar-i-Asia and Bēla in Las, Bilōchistān. It is 7½ miles from Sar-i-Asia. (*Robertson*.)
- TARJAI**—Lat. Long. Elev.
 A village in the Dizak district, Persian Makrān. (*Hāji Abdul Nabi*.)
- TARKARI**—Lat. Long. Elev.
 A village in Kachi, Bilōchistān, two miles to the north of Bāgh. The country around is well cultivated and populous. (*Masson*.)
- TASP**—Lat. Long. Elev.
 One of the fortified villages of the Panjgūr districts, Bilōch Makrān. (*Hāji Abdul Nabi—Masson—Ross*.)
- TATARŌ**—Lat. Long. Elev.
 A town in Las, Bilōchistān. (*Hāji Abdul Nabi*.)
- TĀWĀR**—Lat. Long. Elev.
 A mountain in Jālawān, Bilōchistān, overhanging the opening into the southern extremity of the Kalāt valley. At the foot of the Tāwār are the remains of a 'ghōrbasta.' (*Cook*.)
- TEGHĀB**—Lat. Long. Elev.
 A stream in Jālawān, Bilōchistān, taking its rise between Rōdinjō and Kalāt. It flows by Mat and Nal, but towards its source it is, in most seasons, merely a dry water-course, with pools of stagnant water here and there. (*Cook*.)
- TICKHĀN**—Lat. Long. Elev.
 A village in the Panjgūr district, Bilōch Makrān.
- TĪRĪ**—Lat. Long. Elev.
 A village in Mastūng, Sārawān, Bilōchistān, surrounded by a wall having two gates. The immediate vicinity abounds in productive orchards and gardens. The elevation of Tīrī is greater than that of Shāl. (*Masson*.)

TIZ

TIZ (Ras)—Lat. Long. Elev.
 A promontory on the Makrān coast, forming a bay with Ras Chobar. There is on this rocky promontory the site of a ruined fort. (*Goldsmid.*)

TIZ—Lat. Long. Elev.
 A village in the Kibla district of Persian Makrān, which is situated in a recess in the hills overlooking Ras Tiz.

Goldsmid writes thus of it in 1864 :

[The fort he alludes to is one which at that time Mir Abdulla, Chief of Gēh, was reported to be about to build in the interests of, and by directions from, Persia to help that country in her eastern encroachments, and to be a menace both to Kalat and the Imam of Maskat's territory on the Makrān coast].

“In paragraph 4 (*supra*) I alluded to the erection of a fort at Tiz. Being so very close to this particular village, I thought it well to satisfy myself on the matter from personal inspection, and yet not so as to lead either Arabs or Bilōches to suppose that the affair was held to be of political moment. At the same time, I much wished to examine the remains of Portuguese occupation said to be here visible, but the incredulous smile of the Arab Khwoja, on my asking him about them, showed how difficult it would be to persuade him I could care for an old ruin when the question of a new fort was on the tapis. It so happened that, although I did run into the Tiz anchorage, saw the spot where I was told by my Choubar guide a fort was to be erected, and ascertained from ocular demonstration that none had been even commenced, opportunity failed me to effect a landing. On rounding Ras Tiz, I found the village so distant, the shore so deserted of inhabitants, and the ascent of the hills a matter of so much time, that I contented myself with a reconnaissance from the boat, and moved off to sea again. It was the afternoon of the 4th February: some hours would be taken up in clearing Ras Chobar, and we should then have some hundred miles of coast to get over before return to Gwador. At latest, I wanted to be back on the 7th, the date fixed for the gunboat *Clyde* to leave Gwador for Mussendom; and if possible, it was my intention to make a detour of several miles into Gwettur bay to visit the seaport of the Bāhu country. Except with a constantly fair wind, a ‘muchwa’ was not to be depended on to do the distance in two days. Moreover, seeing no one to address at Tiz, a visit, with a Choubar attendant, up the Portuguese hill, might have been misinterpreted; and, as the Arab Khwoja had facetiously remarked, ‘if they had not been going to build a fort before, my presence could hardly fail to make them do so.’

“The situation of Tiz, the ancient ‘Tiza,’ is worthy of note, as the place may yet become a subject of future discussion. I have roughly traced the little bay from Haines' chart. The low sand hillocks of Choubar are, however, divided from Tiz by a range of hills in height about 400 or 500 feet, through which there is a road to the village. A second road, as remarked by Lieutenant Grant, is from the west, between the sea and the hills; but one must be considered as a mere continuation of the other, according to the direction in which the traveller proceeds. One is of ingress, the other of egress. The village itself has but few inhabitants; perhaps not more than 100. It is buried in an amphitheatre of low hills; those to the westward, or fronting Choubar bay, being rugged,

TIZ—TRA

peaked and rocky. The outer angle of rock forming Ras Tiz was pointed out to me as the site of a ruined fort. I observed on it some stone heaps which reminded me of the defences on the Gwadir 'Batel.' One of the more northerly hills was shown to be the site selected for the new fort of Mir Abdulla. In Lieutenant Grant's time he states both the roads to Tiz to be 'well fortified.' It must then, however, have long been in a state of decadence. Doubtless its prosperity rested much upon a river which, wherever it rose, is said to have issued out to the sea, southward of the present Kenj Khor, and north-westward beyond the hills encircling the village. The sea customs are now taken by the Imām, the land by the Chief of Gāh; but I cannot suppose either, or at all events the former, to be much more than nominal. Not a boat was to be seen; in fact, there was no bunder, but a shallow anchorage, necessitating the use of canoes to those who were not inclined to wade some 300 or 400 yards in the water. As regards the non-existence of a new fort or its foundation, it was explained that, although not yet commenced, some materials for the work had arrived."

TIZKOPAN—

A small village near the Makrān coast, but it is not shown whether it belongs to Kalāt or Maskāt. It is about 20 miles east of Chāobār, and is situated at the foot of a hill. (*Grant—Ross.*)

TÖK—Lat. Long. Elev.

A valley in Jālawān, Bilōchistān, lying to the east of that of Rōdinjō. There are some 'ghōrbastas' in this valley. (*Cook.*)

TÖK—Lat. Long. Elev.

A village in Jālawān, Bilōchistān, about three miles east of Rōdinjō. It is walled in, and has 30 houses.

TONK—Lat. Long. Elev.

A valley in Jālawān, Bilōchistān, to the south-east of, and running parallel with, the valley of Rōdinjō. It is bounded by the Saiād-Ali-ka-Takar and a parallel range. (*Cook.*)

TONK—Lat. Long. Elev.

A sea port on the coast of Persian Makrān, in the Kibla district, which affords safe anchorage for native craft. (*Hāji Abdul Nabi—Ross.*)

TÖSAK-GÖRAD—Lat. Long. Elev.

A range of hills on the Bilōch Makrān coast. They issue from behind the Gōrāngatī and run towards the sea, their strike being south-westerly. Goldsmid considers them to be an offshoot from the Hāla system. (*Goldsmid.*)

TÖZAPİR—Lat. Long. Elev.

In Sārawān, Bilōchistān. If it exist at all, it is probably a mountain range, as Hāji Abdul Nabi's translator calls it "*the Tōzapir.*" The Hāji says that it forms, with the Kōh-i-Nawisht (translator, Koh-i-Nirvisht), the eastern boundary of Khārān. (*Hāji Abdul Nabi.*)

TRAIARI—Lat. Long. Elev.

A village in Las, Bilōchistān. (*Masson.*)

TRAP-I-KÖHAN—Lat. Long. Elev.

In Jālawān, Bilōchistān; a difficult part in the bed of the Kōhan stream, on the road between Ornāch and Bēla. It would be a formidable obstacle for artillery, being only 10 to 12 feet wide, and strewn with fragments of rock. It is, however, of very trifling length, and the rest of the river bed is very smooth. (*Robertson.*)

TRI—UCH

- TRIHARA**—Lat. Long. Elev.
 A place in Las, Bilōchistān, between Dand and Bōchapīr, about two miles from the former. Here there is a large white tomb, with several graves adjacent. (*Robertson*).
- TUHAR LAKĪ**—Lat. Long. Elev.
 A Pass in Las, Bilōchistān, between Sūnmiāni and Bado. Goldsmid says the name signifies the "Pass of the prickly pear."
 The Pass must be a most insignificant one, as it is over the sea-side sand hills. (*Goldsmid*).
- TUMP**—Lat. Long. Elev.
 A cluster of forts and villages in Bilōch Makrān, lying 30 miles to the west of Kej, and closely resembling the latter. It is the most western portion of the Kalāt dominions in southern Makrān, and with it are incorporated Nasirābād and Nigōr. The Gichkis are here the local Chiefs. In 1869 the Persian Government strove to establish a most unfounded claim to the possession of Tump, but it does not appear what the issue was. (*Ross*.)
- TUNIA**—Lat. Long. Elev.
 A village in Kachi, Bilōchistān, on the route from Gandāva to Larkhāna in Sind. It is 30 miles south of Gandāva. (*Thornton*.)
- TURBAT**—Lat. Long. Elev.
 A fortified village in Kej, Bilōch Makrān. It is the residence of the Khān of Kalāt's Naib.
 Near the village is a hill called Kū-Murād, on the summit of which is the principal mosque of the Dāis (q. v.). (*Hāji Abdul Nabi—Ross—Cook*.)
- TURKABAR**—Lat. Long. Elev.
 A halting place in a Pass in Jālawān, Bilōchistān, a few miles to the north of Bārān Lak. The Ornach stream has its source in this neighbourhood.
 Hāji Abdul Nabi, translated by Leech, gives an absurd derivation of the name. He says it means the "Cliff of the Turk," from a Turkish courier having been precipitated down the cliff: Turk-Kabar, good and well, *i. e.*, the grave of the Turk, but in what language does 'abar' or 'kabar' signify a cliff? Masson says that the place derives its name from the fact that Tāimūr, or Jangīz Khān, is said once to have encamped there; adding very necessarily, that the word in the Brāhūi dialect signifies a horseman. This, in the universal utter ignorance of the dialect, may or may not be the case. Pottinger, the most reliable of all writers, says that the place derives its name from the grave of a demi-god called Tūr, whose grave (Persian, 'kabar') is marked by a neighbouring eminence, and of whose exploits fabulous accounts are given. (*Pottinger—Hāji Abdul Nabi—Robertson—Masson*.)

U

- UCH**—Lat. Long. Elev.
 A village in Kachi, Bilōchistān, to the south-east of Shāhpūr, where there is a plentiful supply of water from the hills. Here the range of sand-hills running parallel to the Būgti mountains, sink into the plain. (*Postans*).

UDH—VEH

- UDHANA**—Lat. Long. Elev.
 A village in Kachi, Bilōchistan, 15½ miles to the east of Gandāva. It was formerly a large place, but is now thinly inhabited. A scanty supply of water is obtained from a few intermitting wells, and a party of any considerable strength would have to cross the dyke, 4½ miles to the north-west, for a supply. A thick jungle surrounds Udhāna to the westward and south. (*Postans.*)
- UDIN**—Lat. Long. Elev.
 A village in Persian Bilōchistān, four days' journey to the north of Banpūr. The Chiefs are Nārūi Bilōches, tributary to Nūrmanshīr. It is a small place, with scanty cultivation. The people are Udīnis, a non descript race, neither Bilōch nor Persian, Suni nor Shīa. Deer abound in the neighbourhood. (*Hāji Abdul Nabi.*)
- ULAJI**—Lat. Long. Elev.
 A village in Kachi, Bilōchistān, wrested by the Maris from the Kāihiris, and restored to the latter by Sir Charles Napier in 1845. (*Napier.*)
- URNACH**—(*Vide ORNACH.*)
- USTĀD** or **USTĀ-KA-JŌK**—Lat. Long. Elev.
 A village in Kachi, Bilōchistān, between Mīrpūr and Bāgh, 14 miles from the former, and 9½ from the latter. There is a fresh water lake here, formed by damming up a branch of the Nāri river. There is a good deal of cultivation in the neighbourhood of the water. (*Hough—Garden—Havelock.*)
- USTA-KA-JŌ**—(*Vide USTĀD.*)
- ŪT**—Lat. Long. Elev.
 A village in Las, Bilōchistān, five miles south of Bēla. It consists of two portions, one containing 50, the other 25 houses, and belongs to the Chief of the Arab Gadūr tribe. (*Carlless.*)
- UTAL**—Lat. Long. Elev.
 A village in Las, Bilōchistān, about half way between Bēla and Sūnmiāni. It is clean and well built, containing some 400 houses. Water is supplied from seven wells, about 60 feet deep. The people seem contented and happy, and own immense flocks of sheep and goats, besides herds of black cattle and camels.
 Robertson says the majority of the inhabitants are Hindūs. There is abundance of camel forage, and 'kirbi' can be bought, but grass is scarce. (*Pottinger—Masson—Robertson.*)
- UTAN ZĀES**.
 The principal branch of the Rind Bilōches. They dwell at Surān, Kachi, Bilōchistān.

V

VAHREHS.

A subdivision of the Lūmris of Las, Bilōchistān. (*Masson.*)

VEHRĀB-JA-GŌT

—Lat. Long. Elev.

A village of Las, Bilōchistān, situated in the Pab mountains. (*Thornton.*)

VIK—WAD

VIKKA—Lat. **Long.**

A stream in Las, Bilōchistān, running down to the sea, parallel to, and east of, the Chōta Sangal stream.

It crosses the Sūnmiāni and Ormāra road between Hūki and Sangal. (*Goldsmid.*)

VINDŪR—Lat. **Long.**

A stream in Las, Bilōchistān, falling into the sea about two miles south of Sūnmiāni.

Goldsmid considers that it rises in the hills above Shāh Balāl. (*Goldsmid.*)

W

WAD—Lat. **Long.** **Elev.**

A district of Jālawān, Bilōchistān, north of the Barān Lak and south of Khōzdār. The plain or valley, which composes it, is about six miles long (from north to south), by a breadth of still greater extent.

The eastern portion is the most fertile; producing abundance of wheat and millet. The true furze is found in this valley.

The district belongs to the Mingal Brāhūis.

Pottinger says that the inhabitants believe the valley to be haunted at particular seasons, and he was told that the Chief of Wad had in vain endeavoured to found another town in it; also that Hindūs and others had several times attempted to settle there, but that, without a single exception, they had all died, or been driven away, within one year. (*Pottinger—Masson—Thornton.*)

WAD—Lat. **Long.** **Elev.**

A village of Jālawān, Bilōchistān, in the valley of the same name, and the capital of the Mingal Brāhūis. It is described as small and ill-built, and is divided into two sections, about 100 yards apart. The western section contains some 40 houses, and the eastern some 30; the former being chiefly occupied by Hindū traders, whilst the latter is exclusively tenanted by the Mingals.

Here are the tombs of Wali Mahamad, Tāj Mahamad, and another of the Mingal Chiefs of Wad, who fell becomingly with their Khān at Kalāt when that capital was stormed by the British in 1839. (*Pottinger—Masson.*)

WADI BĀHI—Lat. **Long.** **Elev.**

A spring in Sārawān, Bilōchistān, between Kalāt and Rōdinjō, on the eastern side of an interposing hill. Its water is strongly impregnated with sulphuretted hydrogen. The place has a sacred character, both with Mahamadans and Hindūs; a short flight of steps has been cut in the rock leading down to the well, and over it is built a house inhabited by Hindūs, and a place for prayer. (*Cook.*)

WAF—WIR

- WAFĀBĀD**—Lat. Long. Elev.
A village in the Sarhad district, of Persian Bilōchistān. (*Hāji Abdul Nabi*.)
- WAHSHATI**—(*Vide MACH.*)
- WĀJBIS**—Lat. Long. Elev.
A small village in Persian Makrān, 16 miles south-west of Petāb, on the road to Jashk from Gēh. (*Grant.*)
- WAKABĪ-KALKATI**—Lat. Long. Elev.
A range of hills on the western side of the valley of Sōhrāb in Jālawān, Bilōchistān. (*Robertson.*)
- WALIPAT**—Lat. Long. Elev.
A halting place in Las, Bilōchistān, about five miles north of Bēla, and separated from that town by a broad belt of "peru" trees. (*Hāji Abdul Nabi—Masson.*)
- WANK**—Lat. Long.
A little bay on the Persian Makrān coast, to the west of, and separated by a headland from the small sea-port of Tank. (*Ross.*)
- WARDILIS**.
A tribe of Sindian extraction settled in the Kolāuch district of Bilōch Makrān. They were originally carpenters by trade. Their Chief has considerable influence in Kolāuch. (*Ross.*)
- WĀRIAR**—Lat. Long.
A stream in Las, Bilōchistān, crossing the road from Bēla to Sūnmiāni, at about 17 miles north of Utal. Robertson says that higher up, to the east, it is called the Kankīan. (*Robertson.*)
- WĀRIARA**—Lat. Long. Elev.
A hamlet of Las, Bilōchistān, between Utal and Bēla, on the Sūnmiāni road, - but nearer Utal than Bēla.
It is described as a miserable place with only a few huts or sheds — Water scanty and brackish. (*Pottinger—Masson.*)
- WARZĪN**—Lat. Long. Elev.
A halting-place between Banpūr, in Persian Bilōchistān, and Nūrmānshir. (*Hāji Abdul Nabi.*)
- WĀSHAK**—Lat. Long. Elev.
One of the two small towns of Khārān, Sārawān, Bilōchistān. The land around is dependent on rain entirely. Wheat, barley and jawāri are cultivated. There is also a 'karēz' that turns a small mill. The inhabitants did not, in Hāji Abdul Nabi's estimation, exceed 800 male adults. The tribute to Khārān was then (1838) five camels per annum. (*Hāji Abdul Nabi—Masson.*)
- WASHBŪD**—Lat. Long. Elev.
A village in the Panjgūr district of Bilōch Makrān. (*Hāji Abdul Nabi—Masson—Ross.*)
- WATA, or WALTA**—Lat. Long.
A stream of Las, Bilōchistān, which empties itself into the Pārālī river. It is frequently dry, or nearly so, except during the rains. (*Pottinger.*)
- WĀZĀR**—Lat. Long. Elev.
A village of Las, Bilōchistān.—(*Hāji Abdul Nabi.*)
- WĪR**—Lat. Long. Elev.
A wide and level plain in Jālawān, Bilōchistān, between Nal and Khōzdār. (*Masson.*)

Y

- YAKUBĀNI**—Lat. Long. Elev.
A small village in Las, Bilōchistān, on the road from Bēla to Utal, and about two miles from the former. It has one well and 20 houses, and its occupants belong to the Rūnja tribe. (*Robertson.*)
- YEK DAR**—Lat. Long. Elev.
A small settlement of Bilōches of the Gōjah tribe in Persian Makrān, an inconsiderable distance about due east from Jashk. Ross describes it as a pleasant green spot. (*Ross.*)
- YŌI**—Lat. Long. Elev.
A village in the Kōhistān of Bilōchistān, on the road from Nushki to Banpūr, 250 miles south-west of the former, so it is probably an appanage of Persia, but this is not recorded. (*Thornton.*)

Z

- ZADGĀLS**—(*Vide JATGĀLS*).
- ZAGIN (RĀS)**—Lat. Long. Elev.
A cape on the Persian Makrān coast, between Rās Jashk and Rās Kalāt, and nearly due south of Yekdar (q. v.) (*Goldsmid.*)
- ZAMBŪ**—Lat. Long.
The name applied to the source of the Surmasang river in Jalawān, Bilōchistān. (*Robertson.*)
- ZAMIN**—Lat. Long. Elev.
A village in the Sarhad district, of Persian Bilōchistān. (*Hāji Abdul Nabi.*)
- ZAMINDĀN**—Lat. Long. Elev.
A village in the Persian Bilōch district of Sarhad. (*Hāji Abdul Nabi.*)
- ZAMORĀN**—Lat. Long. Elev.
A mountain range in the northern portion of Makrān, probably connected with the Bāshkūrd system. (*Hāji Abdul Nabi.*)
- ZARĀIN**—Lat. Long. Elev.
In Bilōch Makrān; a rocky hill, on the southern extremity of which stands the town of Pasni. It is flanked to the eastward by a low straggling hill, and may be said to form the western extremity of a large bay, the eastern arm of which approaches the Rūmbra. At the foot of this hill there is a curious hillock, shaped like an inverted tea-cup, and quite encased in sea-shells. (*Goldsmid.*)
- ZARD**—Lat. Long. Elev.
A division of Mangachar, Sarawān, Bilōchistān. (*Masson.*)
- ZARGŪN**—Lat. Long. Elev.
A mountain range to the east of the valley of Shāl, Sarawān, Bilōchistān. (*Postans.*)
- ZAR-I-KUSHTA**—Lat. Long. Elev.
A village in Kachi, Bilōchistān, lying to the east of Ūch, and opposite the Zarāni defile, in the Mari and Būgti hills. (*Napier.*)

ZAT—ZIA

ZATIS—A tribe (but of what race we are not told) inhabiting the Bāho-Dast-Yāri district of Persian Makrān. (*Ross*).

ZEHRI—Lat. Long. Elev.

A valley (and division) of Jālawān, Bilōchistan, and the residence of the hereditary Sardār or Ruler of the province. It lies about 40 miles south of Kalāt, and immediately north of the Mūla river. Of a warmer climate than Kalāt, and copiously watered by rivulets, its cultivation of the several varieties of grain and pulse is vigorous. It has several villages, as Jagastur, Mishk, Bulbul and Gwat. The last-named village is the dwelling-place of the Ruler, who, like the majority of the inhabitants, belongs to the Zehri section of the Brāhūis. Neighbours to Zehri on the east and north-east, and dependent on the district, are the Jataks.

The valley is triangular in shape, about nine miles in diameter, and the southern boundary is formed by the hills constituting the head of the Mūla Pass. It is separated from the Nogrāma valley by a high mountain range.

There is a small range of hills, an outlier from the greater range which separates the two valleys, situated a few miles from the village of Gwat, which is interesting as having been used in former times as a place of retreat by the inhabitants of the valley when attacked.

It is said that the brother or sister of Sēwa, the last Hindū Chief of Kalāt, fled here, and was joined by the Chief himself. It is a detached hill, about 100 feet in height, composed of red and white compact limestone. It shows evident traces of having been fortified, presents a scarped face on the north and east, and a slope towards the south. On the upper part of this slope are the remains of six or seven walls of stone, forming terraces one behind the other. The hill is covered with loose stones, the débris of pottery, &c.

On the summit are two large reservoirs for water cut out of the solid rock; they are about 15 feet square and 12 feet deep, separated from each other by a division of rock about one foot thick. One portion of the hill forms a spur, with scarped sides, running out some 20 yards and flanking the slope before spoken of; it is surmounted by a wall about eight feet high, formed of large blocks of stone, squared and put together with much regularity, but showing no traces of cement. The rock abounds in holes and caves. (*Pottinger—Masson—Cook*.)

ZEHRI.—

A section of the Brāhūi tribe, occupying the valley of Zehri in Jālawān, Bilōchistān. It does not appear whether they have given their name to, or derived it from, the valley. Pottinger was told that they counted 8,000 fighting men, which is, of course, absurd. The hereditary Chief of Jālawān belongs to the Zehri section, and although hardly mentioned by writers on Bilōchistān, it is probably one of the most important divisions of the Brāhūis. (*Pottinger—Masson*.)

ZEROKHSHĀN—Lat. Long. Elev.

A fort in the district of Dizak, Persian Makrān. A Bilōch Chief held out in this fort against the Persians, when the rest of the district was annexed, but was killed in 1863, when the place was captured. (*Ross*.)

ZIADATI—Lat. Long. Elev.

A village in the Sarhad district, Persian Bilōchistān. (*Hāji Abdul Nabi*.)

ZIARAT—Lat. Long. Elev.

A valley of Sārawān, Bilōchistān, to the westward of, and running parallel

to the valley of Girāni. It is of considerable extent, well watered and cultivated. In it are a few clumps of trees. It contains a village where the Khān of Kalāt's stud is kept. Near the village is the Ziārat, or shrine, which gives the name to the valley. It consists of an old tower, built of sun-burnt bricks and surmounted by some tattered flags.

There is a legend connected with this place, to the effect that a virgin was hither pursued by the Kāfirs, and, on becoming exhausted, sank miraculously into the earth, where she is still supposed to exist, and over which spot the tower was erected by the faithful.

The high road from Kalāt to Kandahār passes through this valley, which is bounded on the west by a much higher and bolder range than that on the east. (*Masson—Cook.*)

ZIĀRĀTIS—

A tribe of Jālawān, Bilōchistān, who partially occupy the Dasht-i-Gōrān, and pay a tribute of one-sixth of their produce to the Mingal Brāhūis of Nushki. They have, in the valley, about 100 houses scattered here and there. (*Robertson.*)

ZIĀRĀTJĀH—

A village in the Parād district; of Persian Makrān. (*Hāji Abdul Nabi.*)

ZIDI—

A district of Jālawān, Bilōchistān, containing a village of the same name, situated in a valley running due east from Khōzdar. (*Pottinger—Masson—Cook.*)

ZIGARS—

A sub-division of the Mingal Brāhūis, now dwelling in Nushki, Sārawān, Bilōchistān, but formerly occupying the Dasht-i-Gōrān near Kalāt, on which, in fact, they still claim to have a lien. They migrated to their present more ample domain under the impulse of numerical increase, to the prejudice of the Rakhshānis. (*Masson.*)

ZIK—

One of the villages of Kōlwah, in Bilōch Makrān. (*Ross.*)

ZIKARIS—

(*Vide DĀI MAZHĀBIS.*)

ZIRDĀD—

A village in Kachi, Bilōchistān, lying to the west of Bāgh. It is held by the Mahmūd Shāhī Brāhūis. (*Masson.*)

ZIRKŌH—

A district of Sārawān, Bilōchistān, lying to the north of the Dasht-i-bō-dāolat. (*Masson.*)

ZISHT-KHĀNIS—

A tribe of Makrān, but we do not learn whether Brāhūi, Bilōch, or neither of those races. They are chiefly found in Persian territory, especially in the Bāho-Dastyāri district. (*Ross.*)

ZŌHWĀR—

A halting place in Jālawān, Bilōchistān, from 10 to 12 miles to the north of Bāghwān. Here there is a rivulet, but no habitations. (*Masson.*)

ZŌRĀBĀD—

A vilage in the Kej district of Bilōch Makrān. (*Hāji Abdul Nabi.*)

ROUTES.

ROUTE FROM DĀDAR TO BOMINAKŌT.

STAGES.	Miles.	Fur- longs.	REMARKS.
DĀDAR ...	0	0	A large town, the principal of the district.
NĀOSHĀHRA ...	7	4	A large place, with a good Bazar.
SUNAR ...	18	1	A small village
SHURAM ...	23	3½	A moderate village, but the principal one of the Rind Bilōches; cross a perfect desert.
GŪJUR ...	14	3	A large village of the Mungāsi Biloches.
GANDĀRA ...	5	3½	A large town of ditto.
PANJUK ...	11	3½	A large village of ditto.
JHAL ...	13	5½	A large town, the principal one of the Mungāsi Bilōches, and fine streams of water.
KICHI ...	19	1	A village near the hills.
SHADANTPŪB ...	30	0	Cross the Kachi desert. A moderate village near the Runn, or desert, lately deserted.
DŌST ALI ...	15	4	A moderate village where the Kafilahs assemble going north.
KAMBAR ...	9	7½	A large town with good wells.
LARKHĀNA ...	15	1½	A large town and Larkhāna River, now dry. (The Mēi River, not fordable on the 26th and 27th January).
BAKRĀNI ...	9	7	A moderate village near the Narrah River.
FATEHPŪB ...	15	6	A large village and fine sheet of water.
CHUMIA ...	7	0	A moderate village on a branch of the river.
NĀWADĒBA ...	6	2	Camp 1½ miles on left of the village bank on the Indus.
GALŪ ...	15	6½	A moderate village: a small lake.
RŪKAN ...	10	2	A large village on the bank of the river.
MUNDRA ...	6	7	A large town, wells, and standing water.
BOMBĀI TALĀO ...	11	3	A moderate village 1½ miles from the river.
TREŪTZ & BALALPŪB ...	9	4	One mile apart, both small villages. An extensive lake.
SĒWAN ...	8	1	A large town.
LAKI (a Pass) ...	13	1	Cross Arrul and branch of Indus rivers. A large village and fine sheet of water.
AMRI ...	11	1	A small village on bank of the river.
SAN ...	10	7½	A large place ½ a mile from the river.
MAJINDA ...	12	1	A large town on a creek 1½ miles from the main river.
KASSĀI & GOPANG ...	10	0	Two villages on bank of the river.
UNDARPŪB ...	11	1	A large village on the bank of the river.
BĀDA ...	11	3½	A village ditto.
KŌTRI ...	9	2½	A large village ditto.
MORZANWAR ...	13	6	Camp on bank of the river.
JABAK ...	9	2	A large village on the bank of the river.
SUNDA ...	9	5	A large village 2 miles from the Indus.
SHAIKH RADĀO PĪB ...	13	3	No village, two large tanks, and Peer on small hills.
TATTAH ...	9	2	Camp on south-west of the city.
GHULĀMSHĀH ...	11	4	A large village north bank of Bagār River.
SOMĀNAKŌT ...	18	4	Moderate village, fine tops of trees. Crossed the Bagār, branch of the Indus.
JALĀL KŌT ...	7	7	A small village.
BOMINAKŌT ...	9	1	A small village 2 miles from Vikar and Gorabāri.
Total Miles ...	476	0	

DĀDAR TO KĀBUL.

ROUTE FROM DĀDAR TO KĀBUL.

STAGES.	Miles.	Fur- longs.	REMARKS.
FROM—DĀDAR ... 743 ft.	0	0	
BOLĀN PASS	0	0	
TO—KŌHAN DILĀN ... 964 „	11	0	First march in the Pass; plenty of water.
KIETA	10	5	Plenty of water.
BĪBĪ NANĪ ... 1,695 „	9	1	Ditto.
AB-I-GŪM ... 2,540 „	8	5	Ditto
SĀR-I-BOLĀN ... 4,494 „	9	5	Ditto.
DĀSH-T-I-BĒ-DĪOLĀT ... 5,793 „	12	6	The march out of the Pass into the valley; want of water.
SĀR-I-ĀB	15	5	Plenty of water (Karēzes).
SHĀL (QUETTA) ... 5,637 „	8	7	(in the province of Shāl). There are three roads hence to Kandahār.
KACHLAK	11	6	The Kachlak Pass, 7 miles from Shāl.
HĀIDARZĀI ... 5,259 „	10	2	Bad nullahs to cross.
HAĪKALZĀI ... 5,063 „	10	7	Cross a river.
RIGHT BANK OF THE LŌRA	7	6½	Cross the Lōra River; steep banks.
ARAMBI	7	5	Road good.
KĀLA ABDULLĀ KHĀN	7	4	The fort 4 miles north of camp.
KHOJAK PASS, THE SUMMIT 7,457 „	11	0	The halt in the Khojak Pass; foot of the main ascent 6,848 ft. The valley of Kandahār at Chuman Chōki 5,677 ft.
DANDI GULĀI ... 4,036 „	14	2¼	First part road stony; an open plain.
KĀLA FATULLĀ ... 3,918 „	10	4	Road over undulating stony ground.
MĀHAL MĀNDEH	12	0	Through a Pass, and thence over very stony and rocky ground.
NEAR THE DŌRĪ RIVER ... 3,630 „	15	4	First 3 miles over undulating ground, then over good road.
DEH HĀJĪ	8	4	The road stony, but good.
KHUSH-ĀB ... 3,484 „	12	1	Cross dry bed of Kudāni River; road good; country open.
KANDAHĀR ... 3,484 „	7	4	
ABDUL AZĪZ	5	7¼	Country open and barren.
KĀLA AZĪM ... 3,945 „	9	7	The road good. Camp ¼ mile east of the fort.
KĀLA AKUND ... 4,418 „	16	3½	Road good, rather stony. Camp 1 mile south-east on right bank of the Turnak River.
SHĀHĀB-I-SĀFA ... 4,618 „	11	6	At 3 miles a defile. Cross water-courses. Camp 1 mile east of the fort. Turnak River to the rear.
TĪRĀNDĀZ ... 4,829 „	10	3	At 3 miles water-courses to cross; some very steep ascents. The Turnak south of the camp.
TŪL, OR TŪT	11	5½	At 3 miles a defile. At 6 bed of a nullah. The Turnak south of camp.
ĀSĪA HĀZĀRA	10	2	Road good. Camp near the river.
KĀLĀT-I-GHĪLJĪ ... 5,773 „	12	5½	Half-way cross a nullah. Camp near the ruins of the fort, and country below it. The river 1½ miles off.
SĀR-I-ĀSP ... 5,973 „	10	2	At 3 miles a wet nullah. At 6 water-courses. At 8 another wet nullah. Camp near the river.
NAORAK ... 6,136 „	9	3	Cross a broad water-course; ascents and descents. Camp near the river.

DĀDAR TO KĀBUL.

ROUTE FROM DĀDAR TO KĀBUL—continued.

STAGES,	Miles.	Fur- longs.	REMARKS.
AB-I-TĀZI ... 6,321 ft.	8	7	Cross a nullah. At 2 miles road along the brow of a hillock; cross water-courses; ascents and descents. Camp near the river.
SHAFTŪL ... 6,514 "	6	4	Cross three ascents and descents. Camp near to the Turnak.
CHASMA-I-SHĀDI ... 6,608 "	10	4	Half-way cross a nullah. Camp near the river.
PANGAK ... 6,810 "	7	0	At 2½ miles a nullah. At 4 miles a water-course. The river near and east of camp.
GHŌJĀN ... 7,068 "	12	0	At 5 miles a deep ravine, and several others, bad for guns. At 7 miles a nullah (Jaffira). Springs of water. The river 3 or 4 miles off.
IN THE KĀBUL COUNTRY—			
MAKŪR ... 7,091 "	12	3	At 10 miles 20 or 30 Karēzes; cross ravines. Hero is the source of the Turnak. Camp north of the river.
ONA ... 7,325 "	14	2	At 6 and 10 miles cross a dry nullah, the first with steep banks; springs of water.
AMRUD—			
KARABĀGH DISTRICT ... 7,426 "	12	3½	Cross ravines and dry nullahs two or three times; road heavy for guns. Half-way Karēzes and some near camp.
MUSHIKI ... 7,309 "	8	6½	Road heavy first 5 miles, several water-courses. Camp south of the heights; springs of water
ARGHISTĀN ... 7,512 "	9	4½	First 5 miles sandy; water-courses. Heights in front of camp.
NĀNI ... 7,420 "	7	4	Road sandy, heavy, and stony. At 6 miles pass between two ranges of hills.
GHAZNI ... 7,726 "	11	0	
SHASHGU ... 8,699 "	13	5½	Road undulating. At 8 miles a Pass (9,000 feet); camp rear to the hills. Stream of water.
HAFTĀSIA ... 8,420 "	8	3	At 3 and 5 miles defiles; road much undulating. Camp rear to the hills. Streams of water.
HAIDAR KHĒL ... 7,637 "	10	7¼	Half-way cross a dry nullah; cross water-courses.
SHAKĀBĀD ... 7,473 "	9	5	Road contracted and difficult, particularly last part. Cross the river.
MĀIDĀN ... 7,747 "	18	3½	Last half rather heavy and confined. Cross a defile. The river Kābul to the rear of camp.
MURGHĪBA	12	7	The road bad and confined. Camp, cultivation, and water to the front; hills to the rear.
KĀBUL ... 6,396 "	14	0	Camp west of Kabul.
Total Miles	551	0	

ROUTE FROM GWADAR TO KARACHI VIA KEJ AND BELA, BY LIEUTENANT E. C. ROSS, ASSISTANT POLITICAL AGENT,
BILUCHISTAN, SEPTEMBER AND OCTOBER 1865.

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Halting places.	Number of hours.	Estimated distance.	General directions.	Observed Latitude, nearly.		Local Chief.	Population.	Water.	Supplies.	REMARKS ON ROUTE, &c.
				°	'					
TONK	8½	Ms. 25	N.	...	...	...	None ...	From well, scarce and bad.	None. Forage scanty.	The road for 12 miles is northerly, across a level sandy plain. At 8 miles pass a patch of cultivation and some palm trees to the right called Nigore. At 12 miles enter a low range of hills; here for 2 miles the road is bad, stony, but not very steep; rest of road level and easy; country barren. At Tonk shady, and abundant food for camels. No water procurable between Gwadar and Tonk. Daram hills bear south-south-east from camp 5 miles, estimated height 2,000 feet. Thermometer 108° in tent.
BELAR	7	21	E. by N.	25	34	...	Ditto ...	Fair ...	None ...	From Tonk the road leads more easterly between two ranges of hills over a barren tract; level, easy road all the way. Plenty of shade at this halting place.
KÖHAK	7	20	For 6 miles N.-E. and for 14 miles N.-W.	...	...	Kowda Bux Nubbi.	80 houses, dustees, and kowdoecs,	...	...	Thermometer in tent 110°, south-east the Daram range terminates. From Belâr the road for 6 miles leads north-east over hard barren country to the Tâlar Pass; after passing the hills it turns north-west to a low hilly range, crossing which by an easy path enter the plain called Dasht. Nature of country and soil alters to fertile patches of cultivation and a good deal of low wood. At 4 miles from Kôhak, pass Giki, a grove of date trees, and a few huts. Here water is abundant. Cross the bed of the Dast Khor close to Kôhak, now nearly quite dry. The course is here westerly. This latter part of the road is good. Kôhak is on the north side of the Khôr.

GWADAR TO KARACHI.

KEJ. } KALA-I-NAO NUKI-KALAT. TURBAT	KANTADAR	...	4	12	N. E.	25	51	Kowda Dad Kerim.	200 houses, dustees, and kowdoees.	From Khör, plenty and good.	Abundant ...	The road from Kōhak re-crosses the bed of the Khör, and leads north-east along the left bank through fields of cotton and jungle. Close to Kantadar, it again crosses the Khör, this place being situated on the right bank. Good road all the way, and water readily obtained.
	KĀLATŌK	...	7	20	N. E.	26	...	Futteh Khwn Gitchki.	100 houses	Plenty and good.	Abundant ...	Close to Kantadar the road re-crosses the Khör, which is there left some distance to the left, and not seen again until close to Kej. For the first 6 miles the direction is north-easterly to a range of hills which are crossed by an easy path, after which the direction is more easterly over barren stony ground. A few miles west of Kālatōk the Khör (now Kejkhör) is crossed, and a fertile tract entered, abounding with vegetation and groves of trees, and intersected by artificial water-courses. Hence the road skirts the date groves to , which is situated north of the Khör.
	KALA-I-NAO NUKI-KALAT.	or	2½	7	E. by S.	25	59	MirBhar- gan Gitchki.	200 houses	} Plenty and good.	Ditto	... Close to Kālatōk the road to Kala-i-Nāo, &c., crosses the Khör, and skirts the date groves. South of it road good. Three miles east of Kālatōk passed a place called Sang-i-Kalāt opposite Kala-i-Nāo. North of the Khör stands the Miri. From top of Miri took the following rough bearings:— Kālatōk west-by-south 7 miles, Kala-i-Nāo south 2 miles, Gashtang south ½, east 2½ miles, Turbat east-south-east 3 miles, and Aljair east-by-south 4 miles. From Kala-i-Nāo to Turbat is good road ½ a mile south of Khör. South-east of Kala-i-Nāo pass Gashtang, fort and village. Turbat is ½ a mile south of the Khör. Numerous Karēzes here, and many wells south-east. At 2 miles is a conical hill named Kōhi Murād (Mount Desire), the Zikri shrine.
	TURBAT	...	½	2	E.	25	59	None present.	400 houses			

GWADAR TO KARACHI.

ROUTE FROM GWADAR TO KARACHI VIA KEJ AND BELA, BY LIEUTENANT E. C. ROSS, ASSISTANT POLITICAL AGENT, BILÖCHISTAN, SEPTEMBER AND OCTOBER 1866—continued.

Halting places.	Number of hours.	Estimated distance.	General directions.	Observed Latitude, nearly.		Local Chief.	Population.	Water.	Supplies.	REMARKS ON ROUTE, &c.
				o	r					
SAMI ...	7	Ms. 20	E.	26	1½	Mir Isa Gitchki	500 houses	From Khör and springs, good and plenty.	Abundant...	Still follow up the Khör, which is crossed at Absar, the eastern village of Kej, on a sort of island. Road level and stony; the valley becomes sterile, until at 16 miles to Shohrak, fort and village, where is a grove of date trees and some fields. Four miles further on is Sâmi, on the north of the Khör.
KETOK, by the river close to a Sarai.	4	12	E.	...	...	None ...	Very spare, scattered, and variable pastoral.	From Khör, good and plenty.	None, but grass in abundance.	East of Sâmi the road which leads both to Kôlwa and Panjgür lies along the course of the Khör which is frequently passed and re-passed. At places the road runs up the stony bed of the , and is disagreeable to travel, but everywhere level. Kétok is a name given to one part of the valley, where are several fields under cultivation. From that to Kôlwa there is no cultivation in the valley, but sufficient vegetation in most parts to supply food to flocks of goats and sheep, which are kept by wandering Bilöch tribes. Their Halks and Tumans are few and small.
By the river side of BALGETTAR.	2½	8	E.	...	...	None...	Very spare, scattered, and variable pastoral.	From Khör very little; from a fountain, good.	None, but grass in abundance.	The Kolwah road which continues east along the valley was here left; the road to Panjgür branching off and passing through the northern range of hills. The pass is winding for a mile, but not difficult. Springs of water exist among the hills. By one of these north of the hills is the usual halting place. It is a bad one, forage being scarcely obtainable.
	3½	10	N. E.	...	...	Ditto...	Ditto ...	...	None; forage scarce.	Across the level and plain in general, but in a few places fertile. North of Balgettär is again hilly country. A pond supplied by a spring is the only inducement to halt here.

GWADAR TO KARACHI.

BALGETTAR WATER ...	4	11	N. by E.	26	18	None ...	None fixed.	Good, from spring, plenty.	Forage scarce.	Across a level and arid plain, in general saltish, but in a few places fertile. North of Balgettar is again hilly country. A pond supplied by a spring is the only inducement to halt here.
KIL KHÔR ...	4	12	S. E.	...	...	None ...	None ...	River ...	None ; forage obtainable.	A level, easy road across Balgettar plain to the hills previously crossed ; some groves of trees and plenty of vegetation along the banks of the Khôr (here the Kil Khôr), and a running stream of clear water. During the rains it becomes a torrent, and this pass through the hills would be impracticable for baggage animals. The road is for some way down the bank of the river and difficult at places.
KIL KHÔR ...	2	2	S.	26	8	Ditto ...	Ditto ...	Ditto ...	Ditto.	Winding through the hills by an easy pass into the same valley before left, road is over stony, barren land intersected by numerous ravines. At commences a better description of country. Traces of recent cultivation everywhere visible. The hills on either side of the valley are not very lofty here, and are about 12 miles apart.
PAK ...	4	12	E. S. E.	26	2	Chakur	Kowdoees a dozen houses.	From wells, plenty.	Scarce ...	...
BALÔR ...	2	6	E. S. E.	26	2	Ibrahim	Kowdoees 20 houses.	Ditto ...	Abundant, of all sorts.	To Hâlôr through fields and thin jungle, a good road. Hâlôr is close to the southern range of hills.
CHAMBAR ...	7	20	E. by N.	...	...	Mir Maudû Bizanûj.	Mirwâni, Ormeranis. 100 houses	Ditto ...	Ditto ...	Along the south side of the valley, pass through extensive fields of barley and jowari; the soil is very rich. Half way there is a good halting place by a well.
FAKIR'S VILLAGE ...	2	10	E. N. E.	26	11½	Fakir Mirwâni	13 houses.	From pon indifferent.	None ; forage obtainable.	Good road through same description of country. Numerous herds and flocks are met with ; saw some antelope.
GRISHNAK ...	1½	5	E. N. E.	...	...	Wali-Mahamad Mirwâni.	Mirwâni. 100 houses.	Well, plenty.	Abundant ...	The hills trend more northerly than before, their direction being about east-north-east. The rest of the road is good. Grishnak Fort is visible at a distance of some miles, being of considerable elevation. Good same description.
SPRING OF WATER ...	4½	13	E. by N.	26	16	None ...	None ...	Good and plenty.	None ...	The road to Jow leaves the Kolwah valley at a short distance east of Grishnak and enters the southern hills, through which it leads for two marches.

**ROUTE FROM GWADAR TO KARACHI VIA KEJ AND BELA, BY LIEUTENANT E. C. ROSS, ASSISTANT POLITICAL AGENT,
BILÖCHISTAN, SEPTEMBER AND OCTOBER 1865—concluded.**

Halting places.	Number of hours.	Estimated distance.	General directions.	Observed Latitude, nearly.		Local Chief.	Population.	Water.	Supplies.	REMARKS ON ROUTE, &c.	
				°	'						
PÖI KHÖR (OR RIVER)	2½	7 Ms.	E. N. E.	...	...	None...	None ...	From river	None ; forage scarce.	There are no inhabited places along this part of the route, but at convenient intervals springs of water or streams were met with, near which forage was generally obtainable. The road is bad ; in some places there are very steep and difficult ascents and descents. The Pöi Khör here winds through the hills, at present not flowing, but plenty of water remaining in pools flows from the Mushki valley and further down joining.
ZIÄLAT	4½	12	E. by N.	...	...	Ditto...	None ...	Spring uncertain.	None ; forage obtainable.	they reach the sea as the Hingoli river. Road tolerably easy, winding amongst hills to a fountain in a small valley. The grave of a Fir gives the halting place the name of Ziärat.
JÄO (JÄFER KHÄN'S VILLAGE.)	2	7	E. S. E.	26	16	Suffer Khan Bezun-joo.	40 houses.	River ..	Abundant...	Three miles more of hill path from Ziärat and the valley of Jäo appears in view ; it is some 20 miles in length and 10 or 12 in breadth, bounded on either side by hills, the general direction of which is east-north-east. The valley is in some parts thickly wooded, and watered by a river called here the Jäo. From where the road emerges from the hills ; 10 miles south-south-east, is a fine lofty mountain named Darün ; road through valley good. Cross the river Jäfer Khän's small village.	
A NULLAH	...	5	15	E.	26	15½	None ...	None ...	Scarce ; from nullah.	None ...	Soon leaving behind the woody fertile portion of the valley, the road passes through a dry barren tract ; at 6 miles there is a steep difficult descent of about 200 feet ; thence the road is level. A pool of water in a nullah is a favourite halting place, but grass is very scarce.

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GWADAR TO KARACHI.

LAKSHR	...	6½	17	E. by S.	26	4	Ditto...	Scattered, sparse pastoral and wandering.	Ditto ...	None ...	For 8 miles the road is east through a small valley called Arrah, possessing some fertile soil affording grass for a few flocks of goats and sheep. Two ranges of hills on either side, which at 8 miles converge. From that point the pass through these hills is very difficult, winding along the rocky bed of a nullah. The direction is then southerly, emerging on Lakshar plain. Halting place by a nullah containing water in pools.
KUMBI SHIRIN	..	8	10	E. E.	26	7	Ditto...	None ...	Ditto ...	Ditto ...	An easy level road to Kumbi Shirin (Shrines pool); lofty hills 3 miles east, which are traversed by an excessively steep narrow pass called Lak here, partly artificial. It is not more than a quarter of a mile.
BELA	...	...	15				The Jam	...	...	Plentiful ...	The mountains are lofty and of clayey formation. Having descended the Lak, the road winds among the hills along the bed of a dry nullah for at least 6 miles, when it emerges into the open on the province of Bela, 6 or 7 miles south-west of the capital.
LIARI	...	...	35								
SUNMIANI	...	...	20								
KARACHI	..	...	45								
TOTAL MILES...	...	...	437								

KALĀT TO KANDAHĀR AND ROUTE TO KARĀCHI.

FROM KALĀT TO KANDAHĀR.

Names.	Remarks.
KALĀT ...	This route is generally used by Kāfilus ; water at all places.
GIRĀNI OR GARŪK ...	
AMBA ...	
GURGINA ...	
JANGI ...	
KHĒL ISMAĒL ...	
MAHAMAD KHĒL ...	
SIBBIT ...	
BUEJ BILŌCH BOUNDARY ...	
ABDŪL RARMĀNZĀE ...	
GULISTĀN KABĒZ ...	
ESPINTĀZA...	
GHŌNI ...	
KHONCHI ...	
RABĀT ...	
RŪD-I-MIAH ...	
TAHTAPŪL ...	
KHĒL HĀJI ...	
MANSŪR ...	
KANDAHĀR...	

[Harrison.]

ROUTE TO KARĀCHI, VIA BELA FROM KALĀT.

Names.	Distances.	REMARKS.
KALĀT ...	All these marches are short, not being more than 10 to 14 miles.	Capital of Bilōchistān.
RŌDINJŌ ...		Small town ; water and cultivation.
SURMASANG ...		Bad water and uninhabited.
SŌHRĀB ...		Several villages, a fertile little valley, and well populated.
ANJĪRA ...		Cultivation on small scale ; inhabited.
ZĀWAD ...		Water only.
BĀGHWĀN ...		A fertile valley, studded with gardens, villages, &c.
KHŌZDĀR ...		Cultivation ; native town, &c.
PIR UMĀE ...		Slightly cultivated ; scanty population.
WAHĪB ...		Cultivation dependant upon ruin.
WAD ...		The principal town of the Mingul tribe ; cultivation ; well populated.
DABĀK KALĀS ...		Cultivation ; well populated.
TURKĀBĀE...		Name of a hill-water.
BARĀN LĀK ...		Water only. Barāu Lak is a very lofty hill.
KHANĒJI ...		Water only.
BASŪN KHĀNI ...		Ditto.
BŌBĀE ...		Ditto.
PŪRĀLI ...		Ditto.
ASIĀB ...		Cultivation ; water-mill.
BĒLA ...		Town, cultivation, population, &c.
PATĪ ...		Water only.
CHĀH GŪRŪ ...	Ditto.	
HĀB ...	Cultivation at the distance of a mile or so.	
KĀBĀCEI ...		

[Campbell.]

ROUTE TO KARACHI AND KALAT TO PANJGUR.

ROUTE TO KARACHI VIA BELA FROM KHOZDAR.

Names.	Distances.	REMARKS.
PIR UMAB	All these marches are short, not being more than 10 to 14 miles.	Slightly cultivated. Scanty population.
WAHIR		Cultivation dependant upon rain.
WAD		The principal town of the Mingul tribe; cultivation; well populated.
DARAK KALAS		Cultivation; ditto.
TURKADAR	Not being more than 10 to 14 miles.	Name of a hill-water.
BARAN LAK		Water only. Baran Lak is a very lofty hill.
KHANEJI		Water only.
BASON KHANI		Ditto.
BOHAR		Ditto.
PORALI		Ditto.
ASLAB		Cultivation; water-mill.
BELA		Town, cultivation, population, &c.
PATI		Water only.
UBTI		Inhabited; cultivation.
LIABI		Ditto.
KUMBI		Water only.
SUNMIANI	All these marches are short.	Large town, harbour, &
CHAH BAZI		Cultivated.
BURIDA		Water only.
CHAH GURU		Ditto.
HAD		Cultivation at a distance of a mile or so.
KARACHI		[Harrison.]

FROM KALAT TO PANJGUR, THREE ROADS.

FIRST.

Names.	REMARKS.
RÖDINJÖ	} Short marches. Water at all places.
SURMASANG	
SÖHRÄB	
GIDAR	
SÖRCHIL.	
ZÄI ZEK	
PATAK SHIRZÄI	
NÄK CHÄH	
KURKÄNI	
BEHNÄH	
NÄLCHA	
MÖGHAL KÖRI	
CHÄH SÄDA	
CHÄH SHÄH SAWÄR	
SAHADÄK	
PANJGÜR	

SECOND.

RÖDINJÖ	} Short marches. Water at all places.
SURMASANG	
SÖHRÄB	
GIDAR	
SÖRCHIL	

KALĀT TO PANJGŪR AND KALĀT TO SISTĀN.

FROM KALĀT TO PANJGŪR, THREE ROADS—*concl'd.*

SECOND—*concl'd.*

Names.	REMARKS.
ZĀI ZEK	} Short marches. Water at all places.
DŌLĀRI	
SHINGRI	
KADĀRISTĀN	
PAT	
MURGHĀB	
KALĀ SAKĀ SAJDĪ	
DUMBA	
SĀB KAZŌH	
DĀRIA ANĀR	
ZĀI	
PIB UMĀR	
PANJGŪR	

THIRD.

RŌDINJŌ.	
SURMASANG.	
SŌRHĀB.	
KALĀ MOHĪM KHĀN.	
ROSHANĀB.	
SANG MŌCHĒĪ.	
CHUTĀŌ.	
GĀRĒSHA OR CHĀH SAJDĪ.	
BIHĀRI.	
KILLA YUSUF KHĀN	.. .. Mahomed Husāni Sardar's place.
KĀCHĀR.	
KĀRĀK.	
TUMĀK.	
WĀGĀI MASHTŌH.	
KALĀ SAKĀ SAJDĪ	... .. Saka Sajdi Sardar's place.
DUMBA.	
SĀB KAZŌH.	
DĀRIA ANĀB.	
ZĀI.	
PIB UMĀR.	
PANJGŪR.	<i>Harrison.</i>

The first route is the one usually used.

ROUTE FROM KALĀT TO SISTĀN.

Marches.	From	To	Distance.	Tribe.	REMARKS.
			Miles.		
1	KALĀT	NIMARG	20	Ziggar Mingal	Inhabited; grass and water.
2	NIMARG	NUSKI	24	Ditto	Ditto.
3	NUSKI	SAIAD MAHAMAD	32	Ditto	Plain well; jungle grass and wood.
4	SAIAD MAHAMAD	KHĀNI	28	Ditto	Ditto.
5	KHĀNI	GALANG GŪR	36	Ditto	Ditto.
6	GALANG GŪR	PIB SHĀH ISMĀIL	36	Surfuraz Khān Sanjānī.	Well water; fire-wood, grass; a small Faqueer's station.
7	PIB SHĀH	CHUL or KOH MALIK HĀB BOH	56	Bareechi Patan	Sand hills; jungle grass, and wood; no water.

KALĀT TO SISTĀN AND KANDAHĀR TO SAKKĀR.

ROUTE FROM KALĀT TO SISTĀN—*concl'd.*

Marches.	From.	To.	Distance.	Tribe.	REMARKS.
8	CHUL ...	LANDI BAGAT ...	52	Meroola Khān Patan.	Large town and fort; boundary between Garm Sail and Sistān; fire-wood, grass, and river-ferry-boats.
9	LANDI BAGAT ...	BANDAR ...	20	Kamal Khān Sanjrāni.	River crossed at Landi Bagat; several small Bilōch villages on the banks of the Helmand; grass, water, and wood.
10	BANDAR ..	RŌDBĀR ..	23	Imāwan Khān Sanjrāni.	Grass, fire-wood, and water; several villages on the banks of the river.
11	RŌDBĀR ...	JARAK ...	20	Brāhāi Sharif Khān Mahamad Husaini.	Cultivation; small villages on the banks of the river.
12	JARAK ...	KILIAPAT ...	20	Tōkis and Sanjrānis.	Large ruins of a city; plenty of cultivation; small villages in the neighbourhood.
13	KILIAPAT ..	ZĀHI DAN ...	20	Siah ...	About fifty houses; head of the place called Saw. Cultivation; grass, wood, and water.
14	ZĀHI DAN ...	CHAKANSŌR	26	Ibrāhim Khān Sanjrāni.	Residence of Ibrāhim Khān. Cultivation; eight days' easy march from Chagee.

The man who gave me this route would appear to have left Nushki, crossed the bed of a small river joined by Gulistān Karēze, and from his having made long marches across sundry plains, it may be surmised that he crossed the river Lora and there made straight across from the village of Landi Bagat.

The Bilōches generally select this route.

Sekōh on the banks of the Sistān Lake under Taj Mahomed Sarbundece. Burj Hamūn, an old ruin and a new town, under Shari Khōn Nawāi.

Jahānshāhbād fort in possession of Ibrāhim Khān Sanjrāni, one march from Burj Hamūn.

Kiliapat fort, ditto ditto.

Towns of Zarki and Zāhai under Ibrāhim Khān.

[Harrison.]

ROUTE FROM KANDAHĀR TO SAKKĀR VIA SHĀL.

Stages.	Miles.	Furlongs.	Yards.	REMARKS.
KANDAHĀR to KHUSHĀB (3,484 feet above the level of the sea.)	7	4	0	
DEHI HĀJI ...	12	1	0	Cross dry bed of Kandahār River; road good; country open.
Near the DŌBI River (3,630 feet)	8	4	0	The road stony, but good.
MĀHAL MANDEH ...	15	4	0	First 12½ miles good; the remainder of road over undulating ground.
KALA FATULLA (3,918 feet) ...	12	0	0	Road, first part over very stony and rocky ground; last part through a pass.
DANDI GULĀI (4,036 feet) ...	10	4	0	Road over undulating, stony ground.
KHŌJAK PASS (the summit 7,457 feet.)	14	2	110	First part of road an open plain and good road, last part stony; halt in the Khōjak Pass. Foot of the main ascent 6,846 feet. The valley of Kandahār at Chaman Chōki 5,677 feet.
KALA ABDULLA KHĀN ...	11	0	0	The fort 4 miles north of camp.
ARĀMBI ...	7	4	0	
Right bank of the LŌBA ...	7	5	0	Road good.

KARĀCHI AND KALĀT.

ROUTE FROM KANDAHĀR TO SAKKAR VIA SHĀL—Continued.

Stages.	Miles.	Furlongs.	Yards.	REMARKS.
HAIKALZĀR (5,063 feet) ...	7	6	139	Cross the Lōra River. Steep banks.
HAIDARZĀR (5,259 feet) ...	10	7	0	Cross a river.
KUHLAK ...	10	2	0	Bad nullahs to cross.
SHĀL (5,637 feet) ...	11	6	0	In the province of Shāl. There are three roads hence to Kandahār. The Kuchlak Pass 7 miles from Shāl.
Total ...	147	2	20	
BOLĀN PASS ...	8	7	0	Plenty of water (Karēzes).
SARLĀB ...	15	5	0	Want of water.
DASHTIBEDĀLOAT (5,793 feet) ...	12	6	0	Plenty of water. March out of the valley and enter the Pass.
SARI BOLĀN (4,494 feet) ...	9	5	0	Plenty of water.
AB-Ī-GUM (2,500 feet) ...	8	5	0	Ditto.
BĪBĪ NĀNĪ (1,695 feet) ...	9	1	0	Ditto.
KĪTA ...	10	5	0	Ditto.
KOHANDILĀN (964 feet) ...	11	0	0	Leave the Pass. In—
Total ...	86	2	0	
NAOSHĀHRA ..	7	4	0	But little forage between Dādar and Shikārpūra deserts from Naoshahra to Rajhān, viz., 96 miles.
MAISAR ...	15	6	0	In
BĀGH ...	16	1	130	Over the desert.
USTĀD ...	9	5	100	
MĪRPUĒ ...	13	6	0	
BARSHŌB ...	14	4	30	
RAJHĀN ...	26	4	40	But little water.
JĀNĪDĒRA ...	11	1	70	Deserted. Road through a jungly country.
JAGĀN ...	11	7	120	Road through a jungly country.
SHIKĀRPŪR (250 feet above the level of the sea) ...	17	6	170	Ditto.
KĀHĪ ...	12	0	0	
SAKKAR ...	14	2	0	Last part of road bad in rainy weather. Cross a dry nullah 3 miles from it.
Total ...	171	1	0	
Grand Total from Kandahār to Sakkār.	404	5	20	[Hough.]

ROUTE BETWEEN KARĀCHI AND KALĀT VIA BELA, BY C. H. HARRISON, POLITICAL AGENT, KALĀT.

No. of marches.	Date.	Names.	Distance.	REMARKS.
1	1871. 16th May ...	From Karāchi to Hab River.	14 miles	Water very salt. No grass or supplies of any kind; road good.
2	17th May ...	Lak ...	18 miles	Road good; slight descent before reaching the sea; coarse grass and sweet water. Large droves of buffaloes and cattle. No village apparent, but people lived in the hills close by; road good.

KARACHI AND KALAT.

ROUTE BETWEEN KARACHI AND KALAT VIA BELA, BY C. H. HARRISON, POLITICAL AGENT, KALAT—Continued.

No. of marches.	Date.	Names.	Distance.	REMARKS.
	1871.			
3	18th May ...	Sūnmiāni ...	20 miles	Eight miles from Lak we passed a few huts at a place called Nakhān, the Wāhīr River, where transit dues are collected. No cultivation or population. Four miles further we passed the village of Amb, so called from the mango trees. Sūnmiāni is a small sea-port town; its prosperity depends chiefly on trade with the upper part of the province and Karāchi. Grass for cattle and horses is cut in the jungle and sold in small quantities. Water sweet; road good.
4	20th May ...	SHAIKH RĀJ ...	18 miles	A small town named after the tribe Shaik. Most of the people had fled into the hills owing to the disturbed state of the country. The Sirdar, Shaik Mungee, had gone to the Hab to avoid Ali Khān Jamōt. The water is sweet, but limited in quantity, being only procurable in small catcha wells. Cultivation on a small scale, dependant on rain. No supplies; road good.
5	21st May ...	UTAL ...	14 miles	Utal is a large town with a numerous population. Amongst them several Baniāhs and other British traders. Ample cultivation and supplies of every kind. Water sweet, chiefly from wells; road good.
6	22nd May ...	SHAIKH RĀO-KĀ KŌT.	22 miles	Shaikhrāo-kā-kōt inhabited by Shaikhs. Other small villages in the neighbourhood, Sabra-kā-kot, &c. &c. A small river called Sukan after rain supplies water for cultivation, which is on a large scale. Drinking water is only procurable from catcha wells, and the supply limited. Jungle <i>en route</i> , but nothing to offer obstruction.
7	23rd May ...	BELA ...	24 miles	The road was through rich alluvial ground, fields being bunded round in parts; the pellow jungle was thick, but not sufficient to offer any obstruction. A guide well acquainted with the country is requisite. About half-way there is a tank filled with rain water at which Kafils halt. Eight miles from Bēla we crossed the Pūrāli River; the descent and ascent being steep. The village of Danda belonging to the Jamōts is on the bank. As far as the eye could reach were fields that had been recently cultivated. The last 4 or 6 miles the road is troublesome for baggage animals, large bunds having to be crossed every three or four hundred yards. Bēla itself was once a large town, but for some years past has been thinly inhabited. The water is sweet and plentiful, and supplies of every kind procurable. The country about is studded with villages. Cultivation is carried on to a large extent. Baubul trees grow most luxuriantly, as also the pellow; "being so wooded mosquitoes and sand flies are troublesome."
8	13th June ...	KICHARI ...	14 miles	Near our camp was the village of Walipat, and about 2 miles below a large water-mill, at which all the grain required for consumption at Bēla is ground. cultivation from Pūrāli river-water. Easy road.

KARACHI AND KALAT.

ROUTE BETWEEN KARACHI AND KALAT VIA BELA, BY C. H. HARRISON, POLITICAL AGENT, KALAT—*continued.*

No. of marches.	Date	Names.	Distance.	REMARKS.
9	14th June...	KIOCH KHANI OR BISUN KHANI.	Miles	Water sweet and procurable by digging small holes in the bed of the river. No supplies. The hills in many places were of a bluish tinge, and we picked up very fair specimens of copper-ore. The road at one part about $\frac{1}{2}$ of a mile from camp was so bad, that we had to dismount. Some of the Bizanjus tribe live in the hills and visited me.
10	15th June...	SALAÖ ...	16 Miles	No cultivation or supplies. The Mingals live in the hills. Road easy, and water procurable by digging small holes in the bed of the river.
11	16th June...	ROD GORARI OR RUD JAMKAR.	18 Miles	River-water; road rough in parts, but practicable. No cultivation.
12	17th June...	TURKABAR ...	19 Miles	Half-way the Lak hill had to be crossed. Camel and mule carriage could get over this ghat, but it would be almost impracticable for Artillery. The late Jam of Bela and His Highness Shahgasi had to dismount their guns and carry them on strong camels. Water. No cultivation.
13	18th June...	WAD ...	24 Miles	About half way cultivation was once more apparent. The Drakalö Kucha with several villages. Half of this Kucha belongs to the Bizanjus, the other $\frac{1}{2}$ to the Mingals. Cultivation depends upon rain. In Wad itself there are only three villages. Most of the Mingals live in the hills. The town of Wad is a paltry little place. Supplies are, however, procurable. Water in the river is sweet and plentiful.
14	19th June...	WAHIE ...	20 Miles	After leaving Wad we got into the Wahir valley; cultivation, but no supplies procurable. Drinking water precarious and dependant on rain. Road good.
15	20th June...	IZBÖTKI ...	14 Miles	Near Fir Unar slight cultivation. Hill stream. Road good. No supplies.
16	21st June...	KHÖZDAR ...	10 Miles	A fertile valley. Hill stream. Supplies abundant. Large fort recently built. Road good.
17	22nd June...	BIGHWAN ...	16 Miles	A fertile valley. Hill stream. Supplies procurable. Good road.
18	24th June...	ZAWAR ...	14 Miles	Cultivation in one or two places dependant on rain. At Zäwar there is a spring of sweet water. No supplies. Road good.
19	25th June...	ANJIBA ...	20 Miles	At the commencement of the march some rough broken ground, but quite practicable. Cultivation. Hill stream. Supplies on a small scale.
20	27th June...	SÖHRAH ...	14 Miles	This valley is studded with small villages. Supplies of every kind. Spring water. Easy road.
21	28th June ..	SURMASANG ...	16 Miles	Brackish water. No cultivation or supplies. Road good.
22	29th June...	RÖDINJÖ ...	13 Miles	Spring water; cultivation,; but supplies only on a small scale; road good.
23	30th June...	KALAT ...	14 Miles	Road good; cultivation, Hill streams, and supplies of every kind.

Harrison.

KARACHI TO SUNMIANI.

ROUTE FROM KARACHI TO SUNMIANI, SEASON NOVEMBER 1840, GENERAL DIRECTION N.-W.-BY-N.

Division or description of territory.	Nearest civil authority.	Names of places.	Distances.		Water.	Supplies.	REMARKS.
			M.	F.			
SIND ...	Collector at Karachi.	KARACHI TO HAB RIVER	15	2	Abundant and good, from a stream and a pukka well on the right bank.	None; grass scarce.	No village, but a fine well on the Hab River. At 1 mile 6 f. cross the dry, sandy shallow bed of the Karachi River. At 2 miles 4 f. a shallow inlet of the sea. At 4 miles 4 f. and 9 miles 6 f. the Paloli and Patu Tanks, dry. At 10 miles cross low, rocky ridges of no difficulty. At 14 mil. a muddy nullah; and from thence through thin jungle to the Hab, which has a sandy and pebbly bed of 400 yards, with low, easy banks. Tamarisk jungle abundant. Good hard road, some parts rocky.
LAS ...		HEDOK ...	14	7	Good from two or three kucha wells, and to be had by digging 9 or 10 feet.	None ...	No village; some wells at the mouth of a ravine, near the sea, under cliffs which run into the sea. Half a mile south-east cross the Hab River and a nullah, and pass over a hard clay plain, sprinkled with milk-bushes for 3 miles, then enter the Gandaha Lak, a narrow pass in the Puh mountains, stony, but easy and gradually widening. At 5½ miles cross the sandy bed of the Bhawani River, with easy banks. At 12 miles cross the Bagal ravine, right bank steep and difficult; from the Bāral ravine pass over an undulating sandy table-land, descending by a winding pass to the mouth of the Bēdōk ravine near the sea shore. Tolerable road, sandy and rocky, with some deep ravines to cross.
LAS ...		Commissioner of Sind, Karachi.	BUDA ...	6	2	Ditto ...	None ...	No village; wells about 3 miles from the sea, with sand cliffs about 400 yards to the right. At 1 mile 6 f. pass a well of good water 30 feet deep; 400 yards up a ravine to the right called Burida. At 3 miles 3 f. a well of brackish water, close to the left, called Kari. At 5 miles two wells of good water, 300 yards to the right, up a ravine called Chibaji, 3 feet in diameter, and 40 feet deep. Country level and sandy, with thin jungle. Road good, over a hard, level sandy plain, with thin jungle.

KARĀCHI TO SUNMIĀNI.

ROUTE FROM KARĀCHI TO SUNMIĀNI, SEASON NOVEMBER 1840, GENERAL DIRECTION N.-W.-BY-N.—continued.

Division or description of territory.	Nearest civil authority.	Names of places.	Distances.		Water.	Supplies.	REMARKS.
			M.	F.			
Las ...	Commissioner of Sind, Karāchi.	SUNMIĀNI ...	13	6	Tolerably abundant from wells, but all more or less brackish.	Abundant, but grass scanty.	A small town, the only sea port of the province of Las among low sandhills. at the head of a shallow bay, the shores of which are of hard sand. Large boats lie off 1 mile to the west. At 1 mile pass three slightly brackish wells to the right called Bāidi. At 7 miles three good wells 10 feet deep, and 400 yards to the left, called Okn, their place marked by two mango trees. At 11 miles 4 f. cross the shallow, sandy bed of the Indra River. Road for 11 miles as above, hard and good; hence over sandy and undulating ground. [Thomas.]
		Total miles ...	50	1			

NOTE.—This route is easy for camels throughout, and in November 1841 was made practicable for carts and guns, by improving the road up the Bēdōk ravine and the approaches to the ravines between the Hab River and Bēdōk. For the passage of troops, some of the wells should be cleared beforehand.

ROUTE BY TWO MEN FROM NUSHKI TO CHAKANSUR IN SISTĀN.

Yar Mahomed, resident of Rōdbār.	REMARKS	Tamay Khān Kuksham, resident of Bāghak.	REMARKS.
BĀGHAK	BĀGHAK ...	Cultivation. Water.
MAL	JABBA ...	Water. Cultivation.
SŪT	MOHĀBAT ...	Ditto.
CHAGĀ	PIE PUSLIT CHUTA .	Kalāt boundary.
MIĀN KŌH ...	Probably pass in Walker's map.	YURĀIA ...	Sistān.
BŪLŪ	CHAGĀ ...	Fort. Surfuraz Khān.
MIĀN KŌH	DŪGAWĀN ...	Water; no cultivation.
ADAST KŌH	GĀR GĀRĪB-ULLA	Water. Hill spring; not inhabited.
GALJĀH	BĀBĒCHĀH ...	Cultivation and water.
RĀBĀT	HASSAN SUST ...	Water.
MALIK DUKAND	GAISHA OR RĀBĀT ...	Both cultivated and inhabited about 10 miles apart.
LŪT	SUKALORK ...	Water only.
ABDULLĀ-ĀRĀD	SEHN DŪN ...	No water.
PALĀLAK	KHWĀJA ALI OR ABDUL-ĀRĀD	These places are 10 miles apart; water and cultivation at both.
LANDA	PALĀLAK ...	Near Landa, belongs to the Barāichis; population and cultivation.
KHAJŪ	RŌDBĀR ...	Belongs to the Imām Khān and Kamāl Khān Sanjrānis. Cultivation.

NUSHKI TO CHAKĀNSUR.

ROUTE BY TWOMEN FROM NUSHKI TO CHAKĀNSUR IN SISTAN,

Yar Mahomed, resident of Rōdbār.	REMARKS.	Tamay Khan Bukaham, resident of Baghak.	REMARKS.
HUSĀINĀBĀD ...	... ..	KHĀJŌ ...	Cultivation.
MIRĀBĀD ...	.....	ASH KANAK ...	Belongs to the Idozāes; cultivation.
KALIĀPAT ...	.....	HUSĀINĀBĀD ...	Imānī Khān Sanjrāni lives at this place; water; cultivation.
KHŌJAH ...	.....	MIRĀBĀD ...	Ruins on bank of the Helmand; no cultivation.
NADALI ...	Near Helmand ...	KALIĀPT ...	Ruins; extensive cultivation.
CHAKĀNSŪR ...	24 miles from Nadali ...	KHŌJAH ...	Ditto.
		NADĀLI ...	Belongs to Sardār Ibrāhim Khān, near the Helmand River.
		CHAKĀNSŪR ...	Cultivation. Height of Nadali, about one march of 24 miles belongs to Ibrāhim Khān Sanjrāni.

[Harrison]

ROUTE FROM NUSHKI TO DĒSHŪ, BY SARDĀR PUR DIL KHĀN.

Places.	Tribes.	REMARKS.
ZĒRŪ ...	Mingals ...	Cultivation.
MĀLIK ...	Do. ...	Water only.
SHĀH ISMĀEL ...	Do. ...	Do.
SALEH KHĀN ...	Do. ...	Do.
SUKALUK ...	Do. ...	Do.
DĒSHŪ ...	Do. ...	Well populated, cultivation, &c.
	Information in this column doubtful.	

[Harrison.]

FROM NUSHKI TO GRISHK AND CHAKĀNSŪR, DESERT ROAD.

Places.	Tribes.	REMARKS.
NORWAR UMAR SHĀH ...	Mingals ..	Inhabited; water; cultivation.
KĀNI ...	Do. ...	Water.
CHĀH MAMNŪ ...	Do. ...	Do.
RAKZĀNI ...	Boundary ...	Water uncertain, dependant upon rain.
CHĀH NAWĀL KHĀN ...	Patan ...	Well water; uninhabited.
RŪD BAGAT ...	Do. ...	Water; river; uninhabited.
GRISHK ...	Do. ...	Water; well populated and cultivated. From Rūd Bagat, a person travels for 24 consecutive hours, there being neither water, grass, &c., in the desert.
KADAK ...	.....	Inhabited. Cultivation, &c. 24 hours' consecutive travelling requisite, there being no water or grass between Grishk and Kadak.
CHAKĀNSŪR...	Sanjrāni Bilōches ...	Cultivation.

REMARKS.

The mouth of the Lōra is in the Pēshin, and, passing through the Kāhri hills, enable the people in Nushki and Sistan to cultivate their lands. The tail of this river is at Shagāh, "where Sardār Sarfarās Khān Sanjrāni lives."

[Harrison.]

NUSHKI TO KANDAHAR.

TWO ROUTES BY PUR DIL KHAN, A ZIGGAR MINGAL SARDAR, FROM NUSHKI TO KANDAHAR.

LONG ROAD.

Places.	Tribes.	REMARKS.
NUSHKI	Ziggar Mingal ...	Cultivation; inhabited.
SIAB JANG ... ..	.....	No water or cultivation. Boundary between Afghānistān and Belōchistān.
SHORAWAK	Patan country ...	Water and cultivation; wells; populated.
ISPINWALAK	Ditto ...	Water; after rain grass is abundant, and the place occupied by shepherds.
SARGHOT	Ditto ...	Ditto ditto.
ASKANA	Ditto ...	Ditto ditto.
CHAH KONJOHI	Ditto ...	Ditto ditto.
RUD RABAT	Most of the people Achukzais.	Cultivation and population; this river passes Kandahār and empties itself into the Helmand.
TAKHTAPUL	Patans ...	Population, water, &c.
KANDAHAR	Ditto ...	Ditto.

SHORT ROAD.

NUSHKI TO SHORAWAK	Patans ...	As before described.
ISPINWALAK	Ditto ...	Ditto.
SARINGCHA	Ditto ...	Water; no cultivation.
RUD JAHJA	Ditto ...	Water.
JOI CHAGRI	Ditto ...	Cultivation. Some people go to Takhtapul from Rud Jahja and from thence to Kandahar.
KANDAHAR	Ditto ...	Cultivation, &c., &c. [Harrison.]

ROUTE FROM SHAL TO GHAZNI.

STAGES.	DISTANCE.		REMARKS.
	Miles.	Furlongs.	
SHAL (or KOT) in province of SHAL to—	...	...	Several villages and forts, cultivated plains, and fine streams of water.
KUCHLAK	10	4	Several villages and forts, cultivated plains, and fine streams of water.
HAIDARZAI	9	4	Two large villages, river, and cultivated plains.
SURKHAB, PAINDI KHAN KILLA.	14	2	A large fort, open village, and aqueduct of water.
BARSHAHA	16	4	Five or six forts and several small villages along the Barshahra River. For the first 7 miles the road passes through the extensive cultivated plains of Peshin. The road winds through the hills by the river bed.
SHAHAR GALAI	8	2	Several small villages on the banks of a small river, in a very hilly country. The road along the river bed nearly all the way.
TABA (leaving KANDAHAR to the left).	12	6	Camp 2½ miles west of Taba Killa, and a few huts and small stream of water. The fort the residence of Haji Khan Kakar's family. The road winding over another range of hills, stony, rugged, and very difficult for guns.

SHĀL TO GHAZNI.

ROUTE FROM SHĀL TO GHAZNI—continued.

STAGES.	DISTANCE.		REMARKS.
	Miles.	Furlongs.	
KACH TŌBA	7	3	Some huts and several places of native encampment, and cultivated ground on the banks of a small river. The road winds through another range of hills.
KATARIK	12	3	A few huts and places of native encampment on the banks of the Katarik River. The road winds by the river bed through a very hilly country nearly all the way.
KADINI	11	0½	A few huts on the banks of a small river. The road crosses another range of hills, midway ascent and descent, rugged, stony, and very difficult for guns.
KHŌDŪ CHUMAN	7	6	Some cultivated ground on the banks of a small river: the road winding by the river bed, and crosses another range of hills, also difficult for guns.
SARI SURKHĀB	13	3½	A few huts and places of encampment near the bed of the Surkhāb River; the road for the first half of the way crosses an undulating valley, in general very difficult for guns, then reaches the summit of the Surkhāb range.
SURKHĀB	10	0½	A few huts on the banks of the River Surkhāb, which winds through a range of hills. The road winding by the river bed, laborious and difficult for guns.
SPĪNWĀBI	10	2	A mound (ruins of a city) near a river in a cultivated valley: the inhabitants encamp generally in the hills. Road difficult for guns.
MUSA KHĒL	11	5½	Three small villages and small stream of water.
GHUNDAN	10	0	An aqueduct, stream, and some cultivated ground at Ghundan mountain. Several villages 3 or 4 miles to the right. Road crosses another low range of hills.
KISHĀNI	11	0½	A small village in the cultivated plain and small stream of water. Road across a low range of hills, very difficult for guns.
JAMĀIAT	8	0	Two or three small villages in the same plain, and aqueduct of water.
BARA KHĒL	11	0	Several large villages in the same plain, and aqueduct of water.
MANGŌE KARĒZ	13	2½	Three small villages on the banks of the Abistāda Lake, which is salt, and some aqueducts of water.
TĪZ	12	5	A fort and village 2½ miles from the road on the left, and aqueduct of water.
MUKŌR (Road entirely diverges from KANDAHĀR road).	12	2	Many forts and villages in an extensive and cultivated plain; the road diverges to the right here, entirely from the Kandahār road and the valley of the Tarnak River.
ŪTAK	13	3	A large fort, some villages near, and aqueduct.
BASHKI	10	0	Several populous forts, cultivated plains, and streams of water.
MUSHAKI (Road turns off to the KANDAHĀR road).	10	2	Several populous forts and villages in a cultivated plain. The road, hitherto running to the right of the Kandahār road, here rejoins it.
NĀNI	12	4	The town 1½ mile on the right. A small river with good stream crosses the road from the hills on the left. The plain on the right highly cultivated.
SIBIWĀNA	7	0	Several forts, fine cultivated plain, and aqueduct of water.
GHAZNI	6	4	A fortress, important bazar, fine river, villages populous.
Total miles from SHĀL to GHAZNI.	293	5	[Hough.]

QUETTA TO KALĀT.

ROUTE FROM SHĀL OR QUETTA TO KALĀT VIA MASTÜNG.

QUARTER MASTER GENERAL'S OFFICE, KALĀT, 20TH NOVEMBER 1839.

Stages.	DISTANCE.		REMARKS.
	Miles.	Furlongs.	
KŌTA ISPANGLI	5	4	Road good, excepting having to cross a deep nullah about half-way. There is a more direct road to Kalāt from Shāl, but not practicable for guns.
BARG	9	6½	Road excellent, leading up a valley about 8 miles wide; a small running stream and four or five villages on the right, some distance towards the hills.
KANAK	12	6	Road as yesterday, leading up the same valley and equally good. A stream of water on the right of camp, and the village of Kanak visible about 2 miles south-west.
MASTÜNG	15	2	Road good as far as Tōri. A large village, about 11 miles on the road from thence, had a deep ravine and several water-courses between it and Mastüng. From Tōri there is a direct road to Kalāt, leaving Mastüng to the left, but it was necessary we should have gone there on account of supplies that had been laid up for the troops. Mastüng is a place with a good many gardens near, but the town seems to be going to decay. The district was under the Khān of Kalāt, who had a Naib here, but since Mehrāb Khān's demise has been given over to Shāh Sūjuh. The inhabitants are Bilōches and Hindūs.
SHIRINĀB	11	6	After marching due west for about 8 miles the road sweeps to the south and enters a valley the same as from Ispangli to Kanak, and is equally good. There was no village near our camp, but the name of a small river, to the right, where we halted, with plenty of water in it.
KARĒZ DŌST MAHAMAD	9	3½	A small village with a spring of water from the hills besides the Shirināb River. Road excellent with a slight ascent. The village was almost deserted, both on account of the troops and it being the custom of the inhabitants to emigrate to Kachi on the approach of winter.
ZARD	12	2	Two or three small villages, but deserted. A good stream of water, and the road excellent still, continuing up the same valley as before.
BARĪN CHINĀR	9	4½	An aqueduct and much cultivated ground, but the village was deserted. This is near the head of the valley. Mungachar was visible to the left, by which the direct road comes from Kalāt, but is not convenient for troops on account of scarcity of water.
	17	7	Encamped on a fine stream of water. Several villages near, and the road good.
KALĀT	8	2	A strong walled town, besides lofty inner citadel. The suburbs are also very extensive, and a good many gardens to the east. This is the residence of the Khān of Bilō-chistān. The road from the last ground was very good, with hills on both sides, until within a mile of Kalāt; a river runs to the east of the suburbs of the town.

Campbell.

KALĀT TO KŌTRI.

ROUTE FROM KALĀT TO KŌTRI BY THE MŪLA OR GANDĀVA PASS, AS MARCHED BY
THE BOMBAY TROOPS.

QUARTER MASTER GENERAL'S OFFICE, KŌTRI, 8TH DECEMBER 1839.

Names of places.	Distances.		REMARKS.
	M.	F.	
KALĀT TO RŌDINJŌ	14	7	A village of about 60 houses, but deserted since the fall of Kalāt. A fine stream of water runs past the village which comes from the hills on the east. The first 2 miles of the road was up the bed of a dry river, with an ascent. The rest of the road is very good, over a plain with a slight descent. No appearance of cultivation until we reached Rōdinjō.
SURMA SANG	12	0	Name of a river, about 1 mile west of the encamping ground, in which there is plenty of water. Road excellent over a plain of the same description as the latter part of the first march.
SŌHRĀB	16	3	A collection of several villages, generally deserted since the approach of the troops, but in times of peace had a large population, with 60 or more Hindūs' shups. Water in streams from the hills to the east. Road very good and over a plain.
ANJIRA	14	1	Three or four houses lately deserted, formerly inhabited by Zēri Bilōches under Sardār Rashid Khān, whose tribe extend from this through the Mūla Pass, as far as Kōtri. We encamped about half a mile north of the village close to a small running stream that came from the west. The first part of the road went close to the hills on the right, there descended, and entered the dry bed of a nullah which is the source of the river that runs through the pass. The road to Sunniāni branches off to the right.
HAPAO	11	6	A good sized village, about a mile to the north of the road, surrounded by fruit trees, deserted on the approach of the troops. Water from the hills in a running stream above the village. There was a considerable descent in this march. The road soon after leaving camp entered the bed of the river, dry for the first 3 miles; after that a running stream a few inches deep, having to cross it several times; this march may be said to be in the pass. Very high mountains visible in every direction.
PIS-I-BENT	12	5	No village. "Bent" means an opening in the valley, and "Pisi" is the name of a fruit which grows wild in the pass; this march lay entirely in the bed of the river, dry for about 10 miles, when a stream rushes out of the rocks to the right, and we had water for the rest of the way, but not deep. There was a considerable but gradual descent during this stage, and at about 10½ miles the hills on each side suddenly closed, and approached to within 20 or 30 feet, and at least 500 feet high, almost perpendicular. An enemy might here make a stand and effectually prevent any troops from passing merely by rolling a few blocks of loose stones down into the pass, which would close it, and there is no possible way of turning the defile.

KALĀT. TO KŌTRI.

ROUTE FROM KALĀT TO KŌTRI BY THE MŪLA OR GANDĀVA PASS, AS MARCHED
BY THE BOMBAY TROOPS—*continued.*

QUARTER MASTER GENERAL'S OFFICE, KŌTRI, 8TH DECEMBER 1839—*continued.*

Names of places.	Distances.		REMARKS.
	M.	F.	
PATKI	11	7	Passed at 7 miles the deserted village of Mordāna. Considerable signs of cultivation. Here the road leaves the river for about a couple of miles, which goes to the right and joins it again before arriving at the place we encamped at. The river was crossed several times, but the water was not deep. A good deal of tamarisk jungle this march. The valley was about 300 yards wide at our halting ground.
PAISHT KHĀNA	10	4	The first 5 miles of the march was very tedious, having to cross the water several times, and the bed of the river very stony; from thence the hills opened into a large plain, with a much better road, the river taking a sweep to the north-east to meet another stream which comes from Pandurān. The ruins of a village were at Paisht Khāna, which is the name of this open plain. A direct road from Kalāt joins here, which comes by Jurgi and Pandurān. It is not practicable for guns.
NARD	11	6	At 3 miles passed Fir Latu, a Faqer's abode close to the left of the road. At 8 miles Dudandan, two peaks on a high range of hills to the right. The first part of the march had to cross the river several times; the river then turns to the right and joins another stream following which is a road to Khōzdār, by Gaz Garū and Zidi. A few huts near our camp and some supplies were obtained. The hills were closed on each side for about 6 miles; the valley there opened a good deal.
JANG-I-KUSHTA	12	2	From Bapao to Nard our direction had been about south-east, but from the commencement of this day's march it took a sudden turn to the north, and continued so for about 6 miles; then for a mile nearly south, then again north. At 6½ miles passed the tomb of Lakka. The mausoleum of the saint of that name, the adopted son of Lal Shāh Bāz, whose shrine is at Sehwan. Road as usual generally followed the course of the stream with considerable descent.
BENT-I-JĀH	10	4	Passed the village of Kalachi at 7 miles; first part of the road very good having the river to the right. A village here and some supplies.
CAMP 1½ MILES SHORT OF KŌHĀO	11	2½	First part of the march left the river to the right; passing Pāuiwan to the left; after that a jungle to go through, and the last 2 miles crossed the water several times, the road abounding in large stones; the valley very confined where we encamped.

KALĀT TO KÖTRĪ.

ROUTE FROM KALĀT TO KOTRŪ BY THE MŪLA OR GANDĀVA PASS, AS MARCHED BY
THE BOMBAY TROOPS—concluded.

QUARTER MASTER GENERAL'S OFFICE, KÖTRĪ, 8TH DECEMBER 1839—concluded.

Names of places.	Distances.		REMARKS.
	M.	F.	
KALĀR	10	0½	The first mile of the road very bad, having the water to cross; it then left the river and ascended an elevated plain to the right, when at 6 miles it ascended again and enters the Pass of Naohang, having to pass the river several times, with the hills close on each side. Kalār is the name of a ruined village and is the end of the Pass.
KÖTRĪ NEAR GANDĀVA	13	20	Kōtrī is a large place, with a good bazar, principally inhabited by Hindūs from Shikūrpūr. Left the river which goes to the east and marched over a plain to Pir Chitta, a place where there are sacred fish. The road then for short distance entered the bed of a river, very stony, then ascends and is excellent to Kōtrī. Passing half-way to Pir Chitta, the tomb (a handsome building) of Mahamad Ettozāi.
TOTAL MILES	173	3½	

Remarks on the Route from Kalāt to Kōtrū by the Mūla Pass.

On the whole, I think this Pass is preferable to the Bolān Pass; it abounds in forage for horses and camels, besides plenty of firewood—three things that the other is deficient in. Another great advantage it possesses is that water can always be found at convenient distances for halting at, whereas on the other, the last 20 miles (2 to the top of the Pass and 18 to Sariāb) is quite destitute of water, and must be made in one march. The only drawback is the length of the Mūla Pass and the number of times the water has to be crossed; this would not signify for mounted corps, and I certainly think, if a force is again sent into Affghānistān, part at least should follow this line of route. I have no doubt when affairs in this part of the country are more settled, that supplies in a limited quantity may also be had at most of the stages. The inhabitants as far as Anjira are Fehri Biloches, whose Chief, Rashid Khān, has given in his allegiance to the new Khan of Kalat. There is a gradual, but very considerable descent from that to Kōtrū. The following are the heights of most of the places we halted:—

	Feet.
Kalāt	6,000
Sōhrāb	5,800
Anjira	5,250
Bapāo	5,000
Fis-i-Bent	4,600
Patki	4,250
Pāish Khāna	3,500
Nard	2,850
Jang-i-Kushtā	2,150
Bent-i-Jab	1,850
Kohāo	1,250
Kalār	750
Kōtrū	600

Of course a considerable difference in the temperature was felt as we descended. At Kalāt one morning the thermometer was down to 18, and snow fell on the hills near it. Snow does not fall below Anjira.

The Mūla River from Bapāo to Kalār is a running stream throughout the year, but unless after a fall of rain, the water in no place is more than 2 feet deep, and generally only a few inches. It abounds with fish, a species of trout, I believe.

The road from Kalāt to Sūnmiāni is thus, as far as Anjira, a distance of 57 miles.

[*Comptrol'*]

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KALĀT TO KŌTĒI.

ROUTE BY THE RAJ ROAD FROM KALĀT TO KARĀCHI.

Names.	Distance.	REMARKS.
KALĀT	All these marches are short, not being more than 10 to 14 miles.	Capital of Bilōchistān.
RŌDINJŌ		Small town ; water and cultivation.
SURMASANG		Bad water and uninhabited.
SŌHRĀB		Several villages, a fertile little valley, and well populated.
ANJĪRA		Cultivation on a small scale ; inhabited.
TĀWA		Water only.
BĪGHWĀN		A fertile valley, studded with gardens, villages, &c.
KHŌZDĀB		Cultivation ; native town, &c.
		Water only.
GUMRAZ		Ditto.
JANG JĀH		Ditto.
DINĀB		Ditto.
KHĪSĀN SHĀH		Ditto.
RŪD PĀSHI		Ditto.
MĀNI		Water ; cultivated ; inhabited.
BAIKH KĀND, OR KURMA		Only water.
DĀBĀK FARŌSH		Ditto.
KĀBĀRKĀLĪD		Cultivation ; inhabited.
KHĀBĪ JĀL		Water only.
BĀLĀOH		Cultivation ; inhabited.
ZĀMBĀRS		Only water.
KĀBĀB WĀBJĀH		Ditto.
PĀI UMĒD ALI		Ditto.
GŌT UMĒD ALI		Cultivation ; inhabited.
SŌRŌ		Ditto.
CHUTKI		Brackish water.
CHĀŌKI KĪNĀH		Water only.
PĀLT		Water ; slight cultivation.
CHĀŌKI HĀB		Water.
PĪR MĀGĀB		Warm spring.
KARĀCHĪ	Cultivation.	

Harrison.

