

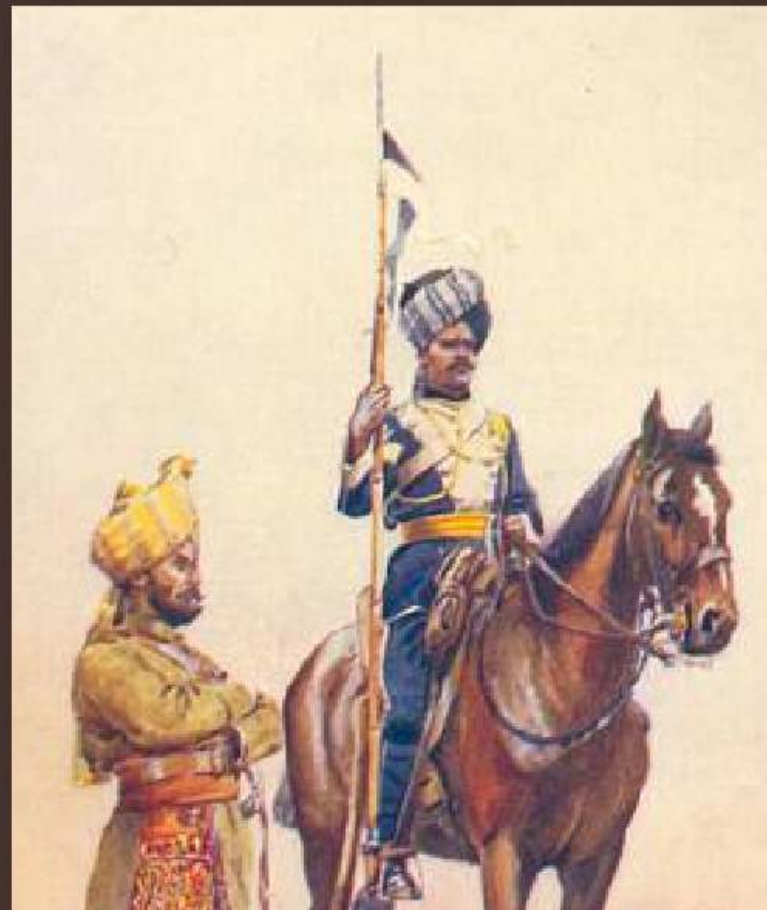
THE MUSALMAN RACES

FOUND IN
SIND, BALUCHISTAN AND AFGHANISTAN

BY

SHEIKH SADIK ALÍ SHER ALÍ, ANSÀRI,

Reproduced by
Sani Hussain Panhwar



**A SHORT SKETCH,
HISTORICAL AND TRADITIONAL,
OF
THE MUSALMAN RACES
FOUND IN
SINDH, BALUCHISTAN AND AFGHANISTAN,
THEIR GENEALOGICAL SUB-DIVISIONS AND SEPTS,
TOGETHER WITH
AN ETHNOLOGICAL AND ETHNOGRAPHICAL
ACCOUNT,
BY
SHEIKH SADIK ALÍ SHER ALÍ, ANSÀRI,
DEPUTY COLLECTOR IN SINDH.
PRINTED AT THE COMMISSIONER'S PRESS.**

1901.

Reproduced By

**SANI HUSSAIN PANHWAR
September 2010;**

DEDICATION.

To

**ROBERT GILES, Esquire,
MA., OLE.,
Commissioner in Sindh,**

This Volume is dedicated,

**As a humble token of the most sincere feelings of esteem for his private worth
and public services,**

And his most kind and liberal treatment

OF THE

MUSALMAN LANDHOLDERS IN THE PROVINCE OF SINDH,

BY

HIS OLD SUBORDINATE,

THE COMPILER.

PREFACE.

In 1889, while I was Deputy Collector in the Frontier District of Upper Sindh, I was desired by B. Giles, Esquire, then Deputy Commissioner of that district, to prepare a Note on the Baloch and Birahoi tribes, showing their tribal connections and the feuds existing between their various branches, and other details. Accordingly, I prepared a Note on these two tribes and submitted it to him in May 1890. The Note was revised by me at the direction of C. E. S. Steele, Esquire, when he became Deputy Commissioner of the above district, and a copy of it was furnished to him. It was revised a third time in August 1895, and a copy was submitted to H. C. Mules, Esquire, after he took charge of the district, and at my request the revised Note was printed at the Commissioner-in-Sindh's Press in 1896, and copies of it were supplied to all the District and Divisional officers. I had a great desire to prepare a similar Note on the other Musulman tribes, but the field of research being very wide and beyond the reach of my single-handed efforts, I awaited an opportunity to carry out my object. In July last, a question arose as to the classification of the Musulman tribes in Sindh for Census purposes, and I was directed by the Commissioner in Sindh to undertake the work on the lines of my Note on the Baloch and Birahoi tribes. I profited by the chance given to me and prepared a preliminary Note, which was approved by the Honourable Mr. (now Sir Evan) Lames, then Commissioner in Sindh, and at my suggestion it was sent to all the Mukhtiarkars and Mahalkaris, the District and Divisional officers, and other gentlemen in Sindh for further additions and details. From the Mukhtiarkars' reports and other communications, histories, manuscripts and popular oral accounts, the present volume has been compiled. It is not merely a compilation of the names of tribes and their septs, but also explains their origin, and contains short notes regarding their professions, habits and matrimonial and other customs. The historical accounts regarding the origin of the Arab, Baloch and Sindhhi tribes have been derived from the "Tarikh Firishta," "Tuhfatulkiram" and a brief history of Sindh written by Sayad Muhibulah Shah wd. Sayad Ahamad Shah, originally a native of Rohri but afterwards a resident of Dehli, and Sabaikuzahah, and two other books on the genealogy of the Arab and other tribes. The chapter on the Afghan tribes has been compiled from the memorandum prepared and furnished by Sayad Kazi Bahadur Ali Shah, Head Master of the Arabic school in Shikarpur, and from the "Tarikh Sultani," "Wakiat Durani" (an account of the Durani kings in Urdu), and one other history of Afghanistan. The account of the matrimonial customs of the different races has been written from personal study of religious and historical books, and other sources of information. The subject appeared to be surrounded by a great many difficulties and required much study and careful search for its accuracy. Unfortunately, I had not the requisite leisure at my

disposal, as I was burdened not only with the official duties and responsibilities of my own division, but held in addition the sub-divisional charge of the Tatta Division. Not only have I had want of leisure to harass me, but I had to labour under another disadvantage, too. I was far away from such places as could have afforded me the opportunities of referring to old historical and other books found in the libraries of men of letters and learning and supplementing my deficiencies and testing inaccuracies. The compilation cannot, therefore, be said to be complete and free from defects and inaccuracies. But nevertheless, every effort has been made to put together as much information as could be obtained. and suggestions for correction and amplification of the volume for a second edition would be received with gratitude.

Endeavors have been made to arrange the septs in alphabetical order, but where it was found necessary to keep the order of succession in proper order, the alphabetical arrangement has been given up. Principal septs or septs to which other septs are subordinate have been placed at the top, and other septs have been shown in alphabetical order.

In conclusion, I take the liberty to explain that the volume has been dedicated by permission to R. Giles, Esquire, M.A., C.I.E., Commissioner in Sindh, not from any desire to show flattery to the Head of the Province, but in gratitude to an officer under whom I have served for many years and to whom I owe in part my present position. It was due to his advice that I wrote the Note on the Baloch and Birahoi tribes. If that Note had not been written by me, I should not have been selected for the compilation of this volume.

S. Sadik Ali.

Karachi 7th June 1901.

INTRODUCTION, SHOWING MAIN DIVISIONS.

The population of Sindh consists of aboriginal and foreign tribes. The aborigines are chiefly Hindus, but after the conquest of Sindh by the Arabs many Hindus embraced Islam, and many Arab families and many families of Mussulmans from Persia and Afghanistan came to Sindh and settled there. Broadly speaking, the population of Sindh may be divided into the following main divisions:—

- I. — The Arabs.
- II. — The Afghans or, in Sindh, called Pathans.
- III. — The Moghals.
- IV. — The Baloch.
- V. — The Jat Baloch.
- VI. — The Makrani Baloch.
- VII. — The Birahoi.
- VIII. — The Sindhhi or aboriginal tribes —

- | | |
|---------------------------|--|
| (a) Saman. | (h) Indhar. |
| (b) Sumra. | (i) Lakhan. |
| (c) Jat (camel-breeders). | (j) Mirbahar or Muhana
(boatmen and fishermen). |
| (d) Dahar. | (k) Solingi and Machhi. |
| (e) Mahar. | |
| (f) Dhareja. | |
| (g) Chachar. | |

- IX. — The Sheikh Nao Muslim (new converts to Islam) —

- | | |
|-------------------|-------------|
| (1) Meman. | (4) Sirai. |
| (2) Khoja. | (5) Others. |
| (3) Wora or Bora. | |

- X. — Menial and Slave tribes.

- XI. — Foreign and Miscellaneous tribes.

I. – The Arabs.

2. The largest population of the Mussulmans in Sindh claim to be the descendants of the Arabs, who came to Sindh from Arabia. Their main or principal sub-divisions are –

1. Kuresh-al-Hashmi,
2. Kuresh,
3. Sheikh.

1 – The Kuresh-al-Hashmi.

3. It will not be out of place to give a short account of the origin of the terms “Kuresh” and “Kuresh-al-Hashmi,” by which the noblest tribes of the Arabs are called. The expression “Kuresh” in Arabic has two meanings. Its first meaning is “to come together.” In the time of Fahar, one of the great grandfathers of our prophet, most of his tribal members who lived in different parts of Arabia gathered in one place and lived together. On that account, Fahar was styled “Kuresh,” because he brought together all the members of his tribe, and his descendants were called “Kuresh,” which became the name of their tribe. Another account says that the term “Kuresh” is derived from the word “Takrush,” which means trade, and, as Fahar’s employment was always trade, he was called “Kuresh” (a trader), which became the tribe of his descendants. The term “Kuresh-al-Hashmi” means those Kuresh who are the descendants of Hashim, who was the grandfather of our prophet in the direct line, as shown below: –

Hashim
|
Abdul Mutlih.
|
Abdulah.
|
Hazrat Muhammad.

4. The descendants of Hashim are called “Kuresh-al-Hashmi,” and all the other descendants of Fahar are called “Kuresh.” I have placed Kuresh-al-Hashmi first, as our prophet is descended from that line, and this tribe is considered by all the Mussulmans in the world to be the noblest of all the other tribes. There is a triplet in Arabic, which says –

١	قريش خير بني ادم	و خير قريش بنو هاشم
٢	و خير بني هاشم كلهم	سراج الوجود ابوالقاسم
٣	نبى الارسل الهدى	واسطر الخلق للعالم

Kuresh are the superior in all the descendants of Adam

Superior in all the Kuresh are the Bani Hashim.

Superior in all, the Bani Hashim

Is the august person (which is like the sun in others) of Abul Kasim

God's prophet of true mission a messenger

Between mankind and the Omniscient, a mediator.

Note. – The prophet was called by the name of Abul Kasim, which is employed in the second line of the second verse, as the name of his first-horn son was Kasim.

5. The branches, of the Kuresh-al-Hashmi are –

- | | |
|----------------|--------------|
| (a) Sayad. | (e) Ukeli. |
| (b) Alwi. | (f) Kalhora. |
| (c) Bani Abas. | (g) Kalwar. |
| (d) Jafari. | |

(a) The expression Sayad means Lord or Chief, and is applied exclusively to the descendants of the prophet's daughter, Bibi Fatma, who are Imam Hasan and Imam Husen. Sayads are therefore either Hasani, descended from Imam Hasan, or Huseni, descended from Imam Husen. But as they emigrated to other parts of the world and increased in families and numbers, they are now known by different denominations, which are given below: –

Sayad Hasani

1. Hasani

2. Jilani or Gilani or Ghilani. Ghilan is a province in Persia, and Jilani Sayads are so called as their great ancestor lived in the province of Ghilan. The pirs of

Ghotki in the Rohri Division and of Ranipur in the Khairpur State are Jilani Sayads. There are no other branches of Hasani Sayads in Sindh.

All the other Sayads in Sindh claim their descent from Imam Husen, and their branches are –

1. Huseni.
2. Bukhari. (Came from Bokhara, a province in Asiatic Turkistan.)
3. Matiari; also called Mutalwi. (Lived in Matiari, a village in the Hyderabad District.)
4. Lakiari; also called Lakalvi. (Came from Arabia and lived in the mountains when they arrived in Sindh, as “lak” means a pass through the mountains, or settled in Laki in taluka Karachi.)
6. Razwi. (Are descended from Imam Musa Raza.)
6. Shirazi. (Came from Shiraz, a province in Persia.)
7. Shakrulah. (Are descended from Shakrulah, one of their ancestors, who lived. in Tatta.)
8. Mashahadi. (Came from Mashahad or Meshid, a town in Asiatic Turkey.)
9. Mazindrani. (Came from Mazanderan, a province in Persia.).
10. Mirkhi. (Came from Afghanistan.)
11. Urezi. (Came from Afghanistan.),
12. Amirkhani. (Came from Dehli to Tatta and settled there.)
13. Shamsi. (Are descended: from Shah Shamsudin of Multan.)
14. Sayad Khurasani. (Came from Khurasan, which is Afghanistan. The pirs of Kingri are said to have come from. Khurasan or Afghanistan, and were called Khuraoani.)
15. Muswi. (Are descended from Imam Musa Kazim)

16. Masumi; also called Kabrati. (Are descended from Mir Masum Shah of Old Sukkur.)

17. Astarabadi. (Came from Astarabad, a city in Persia.)

18. Wajhudini. (Are descended from "Wajhudin.)

19. Mushwani.

20 Lodini. (Mushwani & Lodini are descended of Muhammad Gesudaraz, who lived in that part of Afghanistan which was occupied by Shirani Kakar and Kirani Pathans. Mushwani's father was a Sayad Huseni, descended from Imam Jafar Sidik, and his mother was from a Kakar Pathan family. Lodini was a son of Mushwani. Mushwanis are also called Pathan on the mother's side.)

21. Taran. (Is descended from Imam Ali Raza, and was adopted and brought up by a family of Kakar Pathans. It is also a sept of Kakar.)

22. Kaheri. (Are said to be descendants of Imam Musa Kazim, and were called Kahiri, as their ancestor had mounted upon a tree called "kahir" and driven it as a horse. They are also called Sheikh in Kalat territory and Jat, camel-breeders, in some parts of Sindh.)

(b) Alwi means those descendants of Hazrat Ali who were not from the prophet's daughter, but were from his other wives. Their septs are not known.

(c) Bani Abas, and in Sindh called Abasi, descended from Hazrat Abas, uncle of the prophet. The Khalifas of Bani Abas dynasty are well known, and Khalifa Harun-al-Rashid was one of them. The septs of this sub-division are not known.

(d) Jafari, descended from Jafar Tayar, cousin of the prophet. Their Septs of Jafri. steps are not known.

(e) Ukeli, descended from Ukel, cousin of the prophet. Their septs are not known.

(f) Kalhora. They say that they are descended from Hazrat Abas, uncle of the prophet, but they are to all intents and purposes Sindhis, as they are not known under the denomination of "Bani Abas" or "Abasi." The sobriquet of Kalhora was given to their tribe, a historian says, when their great ancestor came and settled near the Kalhora hill to the north of Hyderabad, Sindh. The septs of Kalhora are –

- | | |
|-------------------|-----------------|
| 1. Ahal. | 11. Kholra. |
| 2. Bhangi. | 12. Khuhara. |
| 3. Bhuta Kalhora. | 13. Khushalani. |
| 4. Demba. | 14. Malhani. |
| 5. Duka. | 15. Mayari. |
| 6. Hakimani. | 16. Nangraj. |
| 7. Jhunja. | 17. Petphata. |
| 8. Kania, | 18. Phurra. |
| 9. Kadnani. | 19. Tasria. |
| 10. Khathi. | 20. Wadpagia. |

Kalwar. They also came to be a branch of the Abasi, but are unable to explain how they acquired the sobriquet of "Kalwar." Their septs are:-

- | | |
|--------------|---------------|
| 1. Babrani. | 8. Marfani. |
| 2. Bhurira. | 9. Mundani. |
| 3. Chatani. | 10. Nidamani. |
| 4. Hamidani. | 11. Nundani. |
| 5. Kasimani. | 12. Waryani. |
| 6. Labryani. | 13. Zakriani. |
| 7. Lakhani. | |

2. The Kurish.

6. The branches of the Kuresh may be said to be the following:—

- | | |
|----------------------------|-----------------|
| 1. Bani Ghalib. | 5. Bani Kilab. |
| 2. Bani Loi. | 6. Bani Kusi. |
| 3. Bani Kaab. | 7. Bani Umiyah, |
| 4. Bani Marah or Bani Tim. | |

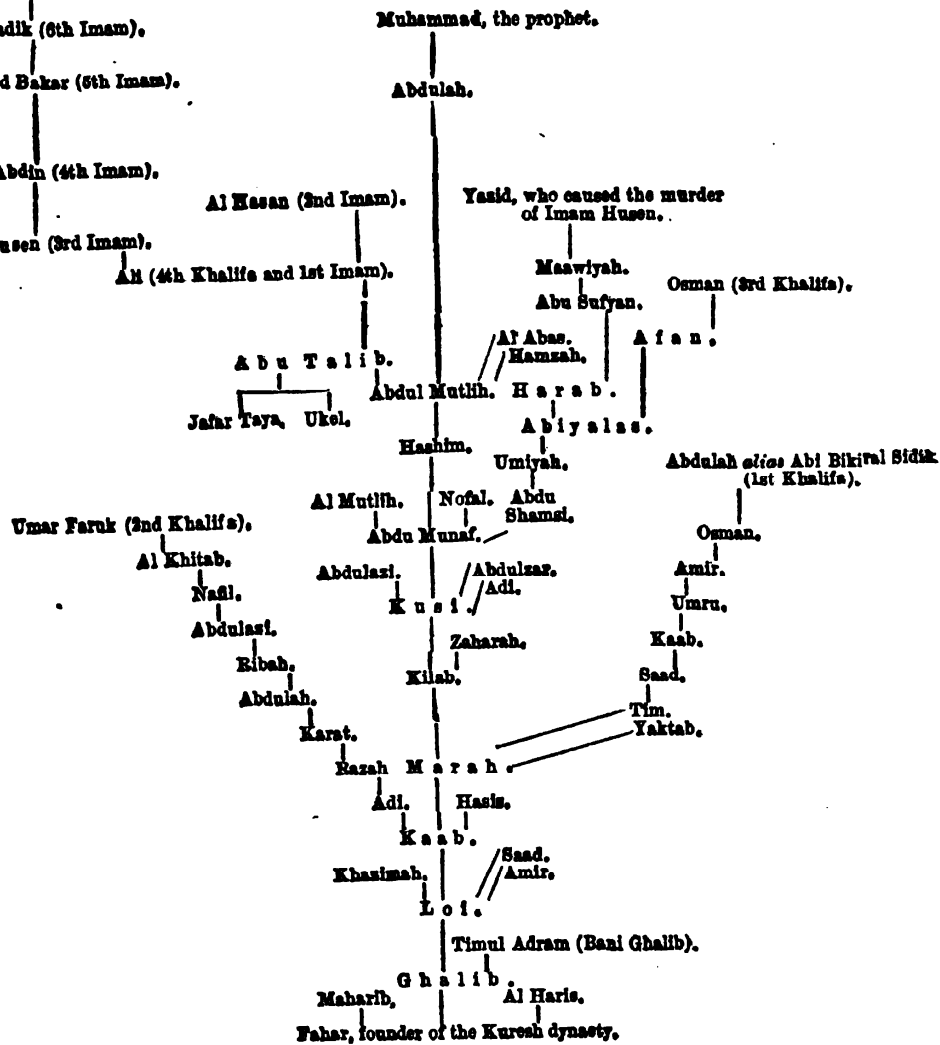
I attach a genealogical tree, marked A, which shows how our prophet is descended from Fahar, the founder of the Kuresh dynasty, and Hashim, and how the four Khalifas are connected with him by descent from Fahar, and in what way the different families and tribes have been formed. It will be seen that the first Khalifa, Hazrat Abdulah, well known by the name of Abi Bikir-al-Sidik, was descended from Marah or his son Tim, and the family was known by the name of Bani Marah or Bani Tim. His real name was Abdulah. He was called Abi Bikir, being the father of the prophet's virgin wife, Bibi Aishuh. His title was Sidik, as he was the first male person with a grey beard who had embraced Islam and testified to the sincerity of the prophet's mission. His descendants are called Sidiki.

The second Khalifa, Hazrat Umar, is descended from Kaab, and his family were called Bani Kaab. His title was Faruk, as he always dispensed justice impartially. Furuk in Arabic means one who points out the difference between truth and falsehood. His descendants are called Faruki, and also Sarhandi in India, their ancestors being residents of Sarhand, a town in the Panjab near Ambala.

A.

Muhammad-al-Mahadi (12th Imam who is to come).

Hasan Askari (11th Imam).
 Ali Naki (10th Imam).
 Muhammad Taki (9th Imam).
 Ali Base (8th Imam).
 Musa Karim (7th Imam).
 Jafar Sadik (6th Imam).
 Muhammad Baker (5th Imam).
 Zenul Abidin (4th Imam).
 Ali Husen (3rd Imam).



The third Khalifa, Hazrat Osman-zi-Nuren, is descended from Abdu Munaf, but his family was called Bani Umiyah, being the grandson of Abdu Munaf. His title was Zi-Nuren, "possessor of two lights," as the prophet had married his two daughters to him, one after the death of the other. The Koran was compiled and issued in its present form by him, as originally it was written on pieces of date leaves and tablets of white stones, and no copy of it was continuous from

beginning to end in anyone's possession. It was on this account that the Rafziz charged Hazrat Osman with having suppressed ten chapters of the Koran which contained precepts testifying to Hazrat Ali being the rightful successor to the Khilafat after the prophet's death in preference to the first three Khalifas. His descendants are called "Osmani" or "Osmaniyah." But the emperors of Turkey are not descended from the third Khalifa, who is descended from the prophet Noah's second son, Sam, whereas the emperors of Turkey and all the Turks, Romans and Grecians are descended from Yafas, the eldest son of the prophet Noah. The Persians and Arabs are also descended from Sam, whereas the Egyptians and all the Africans are descended from Ham, the third and youngest son of the prophet Noah. It may be noted that Turk, Rome, Yunan (Greece), Chin (China), Rus (Russia) are the names of descendants of Yafas. Ishwar, the God of the Hindus, and Iran (Persia) are the names of Sam's descendants, and Hind (India), Sindh, Zanj (after which is called Zanjbar, Zangbar), Kanaan, Habash (Africa) are the names of Ham's descendants. The various countries are mostly named after the names of their founders, who dispersed in different directions after the deluge.

The fourth Khalifa, Hazrat Ali, is descended from Hashim, who was the common and nearest ancestor of the prophet as well as of Hazrat Ali, and are therefore called Hashmi. Hazrat Ali was the first Imam, and ten other Imams were descended from him, and the twelfth is still to appear in the world. Hazrat Ali's descendants from other wives are called Alwi or Alwiyun. In Sindh, the following tribes are said to belong to the Kuresh: –

1. Tunia.
2. Piizada.

They also call themselves Sheikh Sidiki, on account of their descent from Hazrat Abu Bakar Sidik, the first Khalifa. But Tunia is a Sindhhi, and belongs to the Saman tribe. They are called Tunia because one of their ancestors was a man of great piety, and one day he entered a pitcher of water (called "kaunro" or "lota") through its mouth and came out through its "tun" (the pipe-like end), and on that account he and his descendants were called Tunia, *i.e.* came out of "tun."

4. Daudpotra or Dadpotra (H. H. the Nawab of Bahawalpur belongs to this tribe. Daudpotras generally follow the profession of weavers, and belong to the Sindhhi Saman tribe.)

6. Shujrah (They say that they are descended from Arabs, but are considered to be Sindhhis.)

6. Naich (They say that they are descended from Arabs, but are considered to be Sindhhis.)

7. Bhaya (They say that they are descended from Arabs, but are considered to be Sindhhis.)

3. – *The Sheikh.*

7. The other tribes of Arabs in Sindh are said to be –

1. Sheikh Ansari.
2. Thahim or Tamimi.
3. Sakfi (from whom are descended the Kazis of Bakhar and Alor).
4. Al Mughirah (from whom are descended Morya, a corruption of Mughirah).
5. Banwali. (Sufis of Rel are descended from them.)
6. Jabriyah (Sheikh Taiq Halani descended from him).
7. Jarimanh. (These are said to be Ansaris, and the Supya of Sehwan are said to have descended from them.)
8. Pirzada (means descendant of a Pir, and is not a tribe).
9. Huripotra (descended from Hurio, and is no tribe).
10. Hakim (Bajar of Jhangar and Bajar in taluka Sehwan are descended from him).
11. Panhwar. Has no meaning.

(Words containing the letter *p* are not of Arabic derivation, as *p* is not found in the Arabic alphabet. In Sindhhi, there is an expression “el Panhwar,” and by the prefix of “el” the expression has been considered to be of Arabic derivation, and Panhwar has been treated to be of Arab origin. But “el Panhwar” in Sindhhi means a clown or a cattle-herd. The Panhwar tribe has no connection with Arab origin, as supposed by Mr. K. F. Mirza, as the author of the “Tuhfatnlkiram” merely says that Panhwar is descended from “Haris,” but one Haris is the son of Farah and another Haris is the son of Kinanat, the great grandfather of Fahar. There are others also by the name of Haris. The connecting link is wanting.)

8. Sheikh Ansari, of whom the writer of this volume is also one, were originally Jews or Bani Israel. Their great ancestor, Shamul, was a physician and councilor in the service of King Toba, who was king of Yeman. Toba, during the time of his reign, marched into Arabia and arrived in Yasrab, which was then the name of the town of Medina. He had four hundred physicians and councilors with him, of whom Shamul was the chief, and they all told the king that they intended to

settle down there as the last of the prophets would immigrate to that place and live there and they wished to be reckoned amongst his followers. Toba wrote a letter by his own hand, declaring that he embraced Islam in anticipation, and delivered it to Shamul, with instructions that the letter was to be treated as a legacy to be delivered in succession until it was handed over to the prophet by some one of his descendants. The letter was delivered to the prophet one thousand and fifty-three years after by the writer's great ancestor, Khalid *bin* Zed, commonly known as Hazrat Abu Ayub, Ansari. After Shamul, our ancestors were divided into two sub-divisions, called –

1. Al Khazraj.

2. Al Os.

Hazrat Ayub was descended from Khazraj. When the prophet emigrated to Medina, he stopped for seven months in the house of Hazrat Ayub, and the two families of Khazraj and Os were given the distinction of "Ansar," which became their tribal name afterwards, as they gave protection to the prophet after his emigration from Mecca and assisted him in his mission ever after and composed his army. The word- "Ansar" means those who help and befriend. It is on the same grounds that Musulman call Christians "Nasara," which is also derived from the same root, as they assisted and befriended Christ in His mission. He died at Constantinople in A.H. 51, and was buried outside the city. His mausoleum is well known, and all the Musulman emperors of Turkey perform their coronation ceremony on succession there. There are many families of "Ansar" who live in the Saharanpur, Karnal and Panipat Districts, where they came and settled during the reign of the Afghan kings, as one of their ancestors, Hazrat Ubedulah Ahrar, was the Amir of Herat and the head of the religious order of Nakshbandi, well known in India. The writer's ancestors were Kazis in the days of the Musulman emperors, and lived in Ambahta, a small town in the Saharanpur District of the North-West Provinces. Sheikh is not a tribe, but is a term of respect applied to venerable old men, specially of high literary attainments and religious sanctity. Sidiki, Faruki, Osmani and Ansari are called Sheikh out of respect due to their high descent and early conversion to Islam.

9. Thahim, a corruption of Tamim, are said to have descended from Tamim, Ansari. But I have not been able to find any reliable record for this statement, as Thahims living in Sindh are as Sindhhis in their habits as the other vulgar Sindhhi tribes. Their septs are –

1. Dilawarzai.

2. Kamalani.

3. Mangi.

4. Muhamadani.

5. Nihalani.

6. Paryani.

10. The origin of 3 to 11 is said to be Arab, but I have not been able to trace it. They are said to be Arab on the authority of the author of the "Tahfatulkiram," a history in Persian, written by a Sayad of Tatta, from which I believe Mr. K. F. Mirza has copied these tribes in his own history of Sindh, which he has written lately. I shall enquire into the origin of these tribes later on when I get an opportunity, as heretofore I had not been able to investigate their origin and could not trace it in the- books with me.. Tue author of the "Tuhfatulkiram" says that the above tribes have descended from Bani Abas and Bani Umiyah, &c., but no connecting link of any weight has bean given by him to separate the descendants of Bani Abas, &c, from those of Bani Umiyah, and I have therefore grouped these tribes under "Sheikh."

II. – The Afghans or Pathans.

11. Afghans were originally Bani Israel. Afghan was born in the time of the prophet David. His father's name was Armiyah, who was the son of King Jalut (Goliath), or descended from him. After David's death, Afghan was brought up by the prophet Solomon and was appointed superintendent over the construction of Betal Mukadas (the holy temple in Jerusalem). In the time of Emperor Bakhit Nasar (Nebuchadnezzar), after the conquest of Palestine, thousands of Bani Israel were assassinated, and the remaining fled to other countries, and some found their way to the mountains of Ghor in Afghanistan. Another account says that, when David killed Jalut (Goliath), a party of Bani Israel raised a hue and cry against the government of David, and on that account they were called "Oghan," which means "hue and cry."

A third narrative states that, when the descendants of Armiyah immigrated into and scattered over Afghanistan territory, they usurped tracts of the country under the sway of the Raja of Lahore, who waged war with them and in his invasions was several times beaten off by their combined resistance and opposition. On account of their conquests, a hue; and cry was raised about their bravery, and they were therefore renowned "Afghans."

A fourth version says that "Afghan" is a compound Persian word, composed of "af," meaning to bark, and "ghan," to croak, like a raven. The language spoken by the Afghans is termed to be a compound of the barking sound of a dog and the croaking of a raven, and for the reason of their rough and unpleasant tongue they were called "Afghan."

However, the consensus of opinion is that Afghan was the name of Armiyah's son, from whom the Afghans are descended, and the other accounts are not reliable.

12. The term Pathan has also different versions given to it. One historian says that, in the time of our prophet, a party of the descendants of Afghan, whose headman was a man named Kais, went to Medina and embraced Islam. After their conversion, they followed the banner of the prophet and performed many a brave deed, and for this reason they were given the title of "Pathan" (harbinger

of victories). But Pathan is not an Arabic word, and its origin as given above has been discredited.

The author of the "Tarikh Sultani" (a history of Afghanistan), while quoting from the "Tarikh Firishtah" (a history in Persian), says that in the early times Afghans settled in Patna. The term Pathan underwent a change afterwards, and became "Pashtun." Pashtun or Pashtan in its ordinary acceptance, however, means one whose mother tongue is "Pashtu," and does not signify an inhabitant of Patna, and the version given in the "Firishta" does not therefore maintain its ground.

An old Afghan of the Barakzai family used to tell us in Shikarpur jocosely that "Pathan" was composed of "pat" and "an," which meant "pick" or "pull off" and "bring" in Sindhhi; that Afghans, being a wild race, they used to fight and plunder, and were therefore called "Patan," which became by corruption "Pathan." However, a satisfactory explanation of the term Pathan is not traceable in the histories which have come under my notice.

13. The present or existing tribes are all descended from Kais, who, after conversion to Islam, was given the name of Abdu Rashid, which meant "a sensible and well guided servant of God." The change in the name was made by the prophet, as Kais was a Suryani or Hebrew term, and it was thought becoming to give a proper Arabic name to the headman of a tribe on his embracing the Islam.

Abdu Rashid was afterwards blessed with three sons, whose names were—

1. Sarban.
2. Baitan or Sheikh Bait.
3. Gharghist or Gharghij.

The main divisions of the Afghans may therefore be said to be three, but there is a fourth division also, of which a description will be given in its proper place. The four divisions are—

1. Sarbani, descended from Sarban.
2. Baitani, descended from Baitan.
3. Gharghist or Gharghij.
4. Kirani.

From these four divisions, about four hundred and two septs are alleged to have sprung up, but in this volume I think it will be sufficient if the most important sub-divisions and their main branches and septs are stated.

1. – The sub-divisions of Sarbani.

Sub- 14. Sarban had two sons –

- (a) Sharfudin *alias* Sharkhiyun.
- (b) Kherudin *alias* Kharshiyun.

(a) Sharkhiyun had 5 sons –

- | | |
|-----------------------|------------------------|
| 1. Shirani. | 4. Miyanah or Miyanri. |
| 2. Tarin. | 5. Urmur. |
| 3. Babrij or Babrich. | |

The septs of Shirani are –

Septs of Shirani.

- | | |
|---------------------------------|-------------------|
| 1. Babar <i>alias</i> Khukyani. | 6. Musa Khel. |
| 2. Asandzai. | 7. Salar Khel. |
| 3 Buba Khel. | 8. San Khel. |
| 4. Daulat Khel. | 9. Ustiryani, &c. |
| 5. Marwat Khel. | |

Babar are also called Khukyani, as an unusual event occurred in the tribe in the early times. A party of Pathans, while pig-hunting, chased a pig which ran away and took shelter in the house of a Bahar in an adjoining village. The huntsmen followed in the trail of the runaway pig and demanded its surrender, but the owner of the house refused to give it up on the ground that it was under his protection. The huntsmen persisted in their demand, which led to a fight between the huntsmen and the residents of the village, in which several men were killed on both sides. From that day, Babars were called Khukyani, which meant protectors of a “khuk,” which in Persian is the term for a pig.

Tarin, the second son of Sharkhiyun, had three sons –

- | | |
|-----------|-------------------|
| 1. Tor. | 3. Abdal or Adal. |
| 2. Ispin. | |

The septs of Tor are –

- | | |
|------------------------|---------------|
| 1. Torzai or Tortarin. | 4. Harunzai. |
| 2. Mandizai. | 5. Ismailzai. |
| 3. Mengalzai. | 6. Badozai. |

7. Haiderzai.
8. Yakubzai.

9. Ababikirzai.

The septs of Ispin are –

1. Ispintarin.
2. Waziri.

3. Sileman Khel.

From Abdal are descended the ruling dynasties and other important septs of the Afghans. Abdal was not the real name of Tarin's third son: his name was different, and is not known. Abdal has a peculiar signification in our theosophy. The world is said to be divided into forty parts, and over each part is posted a functionary by God, whose duty is to keep watch within his jurisdiction, convey information, and carry out the orders of God, which are conveyed to him, through other functionaries. The other functionaries over him are called "Otad," "Ghaus," "Kutub," &c., who again receive orders through our prophet. One historian says that Ahamad Shah, Durani, Amir of Afghanistan, was descended from Hasan Abdal, whose mausoleum is in Peshawar. Another historian says that he was given this title by Khuwaja Abu Ahamad Abdal, Chishti, a well known saint, whom Ahamad Shah served for some time before he became king. Abdal, in its common sense, means a lunatic or an insane person.

Abdal had two sons –

1. Sileman.

2. Rajal *alias* Rakhar.

Sileman remained obscure, and no septs descended from him.

Rakhar had three sons –

1. Ali.
2. Adu.

3. Isa.

The descendants of Ali and Adu are called –

1. Alizai.
2. Aduzai.

Isa was the most important personage, and the Durani, Popalzai, Barakzai and Muhammadzai Amirs of Afghanistan were his progeny.

Isa had three sons –

- | | |
|---------|-----------|
| 1. Mir. | 3. Zirak. |
| 2. Nur. | |

The descendants of Mir are called Ishakzai, Ishak being his son and those of Nur are known as Nurzai.

Zirak had four sons –

- | | |
|--------------------|----------|
| 1. Fofal or Popal. | 3. Alko. |
| 2. Barak. | 4. Masi. |

The septs of Popal or Fofal are –

- | | |
|--------------------------|------------------|
| 1. Fofalzai or Popalzai. | 9. Kanlak. |
| 2. Ayubzai. | 10. Kamran Khel. |
| 3. Ali Khan Khel. | 11. Mengalzai. |
| 4. Badozai. | 12. Orak Khel. |
| 5. Bamezai. | 13. Sadozai. |
| 6. Hasanzai. | 14. Salih Khel. |
| 7. Habibzai. | 15. Tadzuzai. |
| 8. Ismailzai. | |

Ahamad Shah, the first king of the Durani dynasty, was descended from Sado, a descendant of Fofal, but he assumed the surname of Durani in preference to Abdali as Duran was one of his ancestors and a person of good reputation on account of his excellent qualities.

Another account says that, before his death, Nadir Shah had seen in a dream that Ahamad Shah Sadozai Abdali would become the king after his death. But when Nadir Shah died, Nur Muhammad Khan Gilzai seized the reigns of government, and Ahamad Shah followed him to Kandahar, where Nur Muhammad Khan was deposed on account of his incompetency, and by the intercession of a darwesh, named Sabir Shah, who placed a plant of wheat upon his head and declared him to be the king, Ahamad Shah was proclaimed to be the King of Afghanistan. Doran means a change or vicissitude, and as Ahamad Shah became a king by a sudden change, he was called Dorani, which by corruption is pronounced now Durani. The Popals' descendants are called Duruni. Bardurani was a title given for good services, and meant loyal and attached to the house of Durani.

The septs of Barak are –

- | | |
|----------------|-----------------|
| 1. Barakzai. | 7. Muhammadzai. |
| 2. Abdulahzai. | 8. Nasratzai. |
| 3. Achakzai. | 9. Nurdinzai. |
| 4. Angezai. | 10. Sherzai. |
| 5. Hisibzai. | 11. Suudarzai. |
| 6. Karji. | |

The present Amir of Afghanistan is descended from the Muhammadzai sept.

The septs of Alko are –

- | | |
|---------------|---------------|
| 1. Alkozai. | 6. Nasozai. |
| 2. Bostanzai. | 7. Panezai. |
| 3. Daulatzai. | 8. Shakurzai. |
| 4. Khalazai. | 9. Takozai. |
| 5. Koizai. | 10. Yakubzai. |

Masi left no issue.

The septs from Babrij or Babrich are –

- | | |
|---------------|--------------|
| 1. Basozai. | 5. Malhezai |
| 2. Badalzai. | 6. Mandozai. |
| 3. Chopanzai. | 7. Sokzai. |
| 4. Daudzai. | |

Miyanah or Miyanri wd. Sharfudin or Shairkhiyun had twelve sons, but the septs descended from him are not known.

The septs of Urmur are not known.

(b) Kharshiyun

Septs of Kharshiyuni

15. The following are the septs of Kharshiyuni : –

- | | |
|------------|------------------|
| 1. Afuzui. | 3. Bakalzai. |
| 2. Akazai. | 4. Bayazid Khel. |

- | | |
|--------------------|----------------|
| 5. Bakuezai. | 20. Mulazai. |
| 6. Bajozai. | 21. Mansurzai. |
| 7. Daulatyar Khel. | 22. Nekzai. |
| 8. Daulatshahi. | 23. Papizai. |
| 9. Isabzai. | 24. Rajar. |
| 10. Ilyas Khel. | 25. Sayazai. |
| 11. Ilazai. | 26. Salarzai. |
| 12. Jamalzai. | 27. Shinwari. |
| 13. Jonzai. | 28. Taju Khel. |
| 14. Khalil Khel. | 29. Wasamzai. |
| 15. Kuki. | 30. Watuzai. |
| 16. Khalili. | 31. Yusifzai. |
| 17. Manozai. | 32. Yuniszai. |
| 18. Muhamand. | 33. Zimrani. |
| 19. Muhammad Khel. | |

2. – The sub-divisions of Baitani.

16. Baitan or Sheikh Bait had three sons and one daughter.

Sons.

- | | |
|-------------|------------------------|
| 1. Ismail. | 3. Kachtan or Gachtan. |
| 2. Rishbun. | |

Daughter

1. Bibi Matu.

Bibi Matu was married to Shah Husen Ghori, and she had two sons by him –

- | | |
|-------------|-------------|
| 1. Ghilzai. | 2. Ibrahim. |
|-------------|-------------|

Ibrahim on one occasion did some work for his grandfather, Sheikh Bait, before his elder brother Ghilzai could do it, and Ibrahim was therefore designated "Loidi" – "You are the elder." The tribal name of Lodi sprang from that event, and Ibrahim and his descendants are called now Lodi by tribe. The Lodi kings were also descended from Ibrahim Lodi.

The septs of Ghilzai are –

- | | |
|------------------|----------------|
| 1. Ali Khel. | 4. Hud Khel. |
| 2. Bakhtu Khel. | 5. Hamir Khel. |
| 3. Dastyar Khel. | 6. Hutki. |

7. Indri.
8. Kari Khel.
9. Niyazi Khel.
10. Sileman Khel.
11. Tatu Khel.

12. Turki.
13. Tukhi.
14. Umar Khel.
15. Ustiryani.
16. Wardak.

The septs of Lodi are –

1. Asad Khel.
2. Ahamad Khel.
3. Alif Khel.
4. Baro Khel.
5. Daulat Khel.
6. Daud Khel.
7. Hazar Khel.
8. Hudar Khel.
9. Hasan Khel.
10. Isa Khel.
11. Isui Khel.
12. Ibrahim Khel.
13. Ishakzai.
14. Kal Khel.
15. Mahmudzai.

16. Musa Khel.
17. Piya Khel.
18. Ramzan Khel.
19. Shadi Khel.
20. Shera Khel.
21. Sabzi Khel.
22. Tora Khel.
23. Tahar Khel.
24. Ubusaid Khel.
25. Umarzai.
26. Yunis Khel.
27. Yakub Khel.
28. Yasin Khel.
29. Zakur Khel.
30. Zakoza.

3. – The sub-divisions of Gharghist or Gharghij.

Gharghist had three sons –

1. Dani.
2. Bani.

3. Mandu.

Dani wd. Gharghist had four sons –

1. Kakar.
2. Naghir.

3. Dawi.
4. Pansi.

Kakar had twenty-four sons, and Gharghist's descendants all now come under the sub-division of Kakar.

The septs of Kakar are –

1. Kakar.
2. Ali Khel.

3. Abusaidzai.
4. Ahamadzai.

- | | |
|-----------------------------|-----------------|
| 5. Atuzai. | 22. Mama Khel. |
| 6. Ayub Khel. | 23. Mami Khel. |
| 7. Barit Khel. | 24. Mamar. |
| 8. Baju Khel. | 25. Marwanzai. |
| 9. Dumar or Dhuman. | 26. Romezai. |
| 10. Ghorizai. | 27. Salar Khel. |
| 11. Gaisuzai. | 28. Shado Khel. |
| 12. Irbi Khel. | 29. Sherzai. |
| 13. Ibrahimzai. | 30. Shadi Khel. |
| 14. Jalal Khel or Jalalzai. | 31. Satak. |
| 15. Kahuzai. | 32. Shar Khel. |
| 16. Khizir Khel. | 33. Taran. |
| 17. Kamalzai. | 34. Tajuzai. |
| 18. Musazai. | 35. Utman Khel. |
| 19. Makuwani, | 36. Yuniszai. |
| 20. Muhammadzai. | 37. Zanghori. |
| 31. Mandozai. | 38. Zanjorzai. |

4. – *Kirani Afghans.*

17. "Kirani" in the Pashtu tongue means a tray. It is said that at one time two members of the Kakar tribe went to a plain where, the night preceding, some troops had encamped and marched away in the morning. On the camping ground, one man found a tray of iron and the other a male baby. The former had no son, and he therefore begged the other to exchange the child with him in order that he might adopt the boy as his son, and they made the exchange of the child for the tray. The boy was nicknamed "Kirani." From him are descended the following septs, which, though really not Afghans, the child's origin not being known, are reckoned as Pathans: –

- | | |
|----------------|-----------------|
| 1. Afridi. | 12. Mandazai. |
| 2. Amand Khel. | 13. Matizai. |
| 3. Amzai. | 14. Mamezai. |
| 4. Hazarzai. | 15. Orakzai. |
| 5. Kadi. | 16. Shinwari. |
| 6. Kaki. | 17. Tirah. |
| 7. Khatak. | 18. Umarzai. |
| 8. Khalil. | 19. Watuzai. |
| 9. Khugyani. | 20. Wanzai. |
| 10. Musazai. | 21. Yahyazai. |
| 11. Manghi. | 22. Yunis Khel. |

Note. – The suffixes “Khel” and “Zai” mean offspring and descendants, respectively.

Miscellaneous Pathan tribes.

1. Pirang.

2. Pishangi.

The Pirang Pathans live mostly in taluka Ghotki. They say that they are Durani, and were named Pirang because one of their ancestors was called “Palang” (a lion) on account of his acts of bravery, and the word Palang became by corruption Pirang.

Its septs are –

1. Alamzai.

3. Sarkani.

2. Kaisarzai.

4. Shadizai.

The Pishangi is so called from his residence in Pishang, a town in British Baluchistan. Pishaugi also call themselves Sayads.

III.— The Moghal tribe.

18. The term “Moghal,” or, properly, called “Mughul,” means proud and cruel, and was first applied to the family of Changez Khan of Khuvarzam, whose excesses of cruelty became renowned in the world. There are very few Moghal tribes in Sindh, and their commonly known septs are given below:—

1. Chaghada or Chaghata.

2. Arghun; also called Ghori, because they came from Ghor.

3. Kazalbash.

(Means a follower, and is applied to a party of troops who follow their commanding officers; and is also a term of derision applied to idle and lazy followers of an official. It also means a red headed person.)

4. Tirkhan.

(Means chief or headman, and is a branch of the Chaghata Moghals.)

5. Turk; called Dud in Sindhhi.

6. Hazara, inhabitants of Afghanistan, who were transported by Amir Abdu Rahaman four years ago.

IV. – The Baloch tribe.

The author of the “Tuhfatulkiram” has said nothing about the term Baloch. He merely says that they are descended from Amir Hamzo, uncle of the prophet, and mentions an unlikely event under which the first ancestor of the Baloch tribe was born. He narrates that one day Amir Hamzo went out on a hunting excursion and lost his way. In the desert, while he was fatigued, a “peri” appeared on the spot by order of God to keep company with the prophet’s uncle, and the first ancestor of the Baloch race was born from that “peri.” But no hint is given where the “peri” lived after her pregnancy and gave birth to the child, as, soon after the meeting, Amir Hamzo returned to his place of residence, whereas the “peri” went her own way and disappeared from view. That “peri” is said to have given birth to a male child, who was named Abdu Rahim, but in what manner his descendants became known by the name of Baloch is not stated.

Another historian says that the first ancestor of the Baloch was by name “Badiu” and was the son of Haris *wd.* Yalim, a Negro slave of Hazrat Ali, the first Imam. After the assassination of Hazrat Ali, Badiu left the country and went and lived in a mountain called “Baloch” in Halab (Alipo).

Badiu had two sons –

1. Haris.

2. Labdan.

Labdan died without any issue, whereas Haris was blessed with one son, who was named Sharikh Baloch, meaning “Sharikh born in the mountains.”

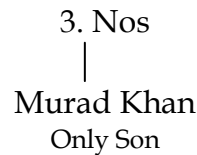
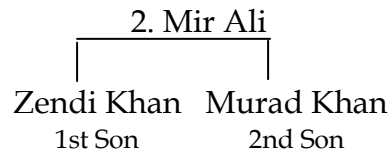
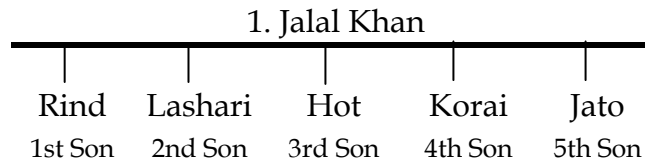
A third account says that the true expression is “Badloch,” composed of “bad,” a geni, and “loch,” a slave girl of that name belonging to Amir Hamzo. Their descendants were reputed to be “Badloch,” meaning born of “bad” and “loch,” but by corruption the expression changed to Baloch.

According to the account given in the “Tuhfatulkiram,” one of the descendants of Abdu Rahim, by name Harun, also called Harin, had fifty sons from his seven wives; that, when Makran was conquered by the Arabs, the country was divided into two parts: one part was given to Jalaludin, one of the sons of Harun; and the other part was given to all the other sons of Harun; that, after the death of Jalaludin, dissensions took place between all the sons and descendants of Harun, and that Jalaludin’s descendants fled into Kaich and Sindh and settled there. The Baloch tribes now in Sindh are practically descended from Jalaludin. According

to the accounts given to me by the Chiefs of the Baloch tribes in Upper Sindh, Harun had only three sons –

1. Jalal Khan.
2. Mir Ali.
3. Nos.

1st Division, descendants of Jalal Khan.



Mir Chakar Khan, the well known head and Chief of the Baloch tribes, was a descendant of Rind. He came from Makran, and settled first in Balochistan and afterwards went to Satgharo in the Panjab, where he died. From him are descended directly –

1. The Rind.
2. The Dombki.
3. The Jakhrani.
4. The Laghari.

1. – The Rind tribe.

The present Chief of the Rind tribe is Sardar Khan *wd.* Imam Baksh Khan, Rind, who lives in Shoran in Kalat territory. But he is not a lineal descendant of Mir Chakar Khan, whose real lineal descendants live in Satgharo. Wadero Yar

Muhammad Khan *wd.* Bahawal Khan, Rind, resident of his own village, taluka Sehwan, is known to be the Chief of the Rind tribe in the Karachi District.

The septs of the Rind tribe are given below: –

1. Jalalani.
2. Azdi.
3. Almani.
4. Atmani.
5. Alkhani.
6. Bozdar.
7. Baghdar.
8. Bujairani.
9. Bighlani.
10. Budwani.
11. Chakrani.
12. Chaulani.
13. Chang.
14. Chotani.
15. Dabyo.
16. Dinan.
17. Ghula Bolok.
18. Godri.
19. Gadhi.
20. Gopang.
21. Gadatri.
22. Gapchani.
23. Gabohani.
24. Giloi.
25. Gorakh.
26. Hathazani.
27. Hydrani.
28. Hisbani.
29. Haslani.
30. Husanani.
31. Hot.
32. Ispahani.
33. Jalbani.
34. Jarwar.
35. Kiloi.
36. Khushk.
37. Kolachi.
38. Kachai.
39. Kuchak.
40. Lanjwani.
41. Lishkani.
42. Lashkirani.
43. Mirozai.
44. Maudwani.
45. Merani.
46. Mirwani.
47. Muhammadani.
48. Malukhani.
49. Mundwani.
50. Marrani.
51. Mashori.
52. Mastoi.
53. Majidani.
54. Notkani.
55. Nothwani.
56. Nakhezai.
57. Nundani.
58. Nuhani.
59. Nizamani.
60. Phatar.
61. Ramezai.
62. Rid.
63. Rustemani.
64. Rehani.
65. Raderani.
66. Rahij.
67. Shaheja.
68. Siahphad.
69. Shahani.
70. Shahpal.

2. – The Dombki tribe.

The Dombki tribe is said to have derived its name through two sources. One account says that “Domb” was the name of a “nai” (a hill-torrent channel) in Kalat territory, on the bank of which the great ancestor of the Dombkis lived in early times, and his descendants got the sobriquet of “Dombki.” Another account says that Mir Chakar Khan married a Dom’s daughter (*i.e.*, a *langha* or drummer’s daughter), and his descendants from that wife are called Dombki. The circumstances under which Mir Chakar married a Dom’s daughter are narrated thus. One day a barber came to him and produced a razor before him which he alleged had the effect of destroying the roots of hair, which would never grow again, if once shaved with it. No one would submit to the experiment, and after some attempts a Dom consented to have the trial made on his daughter’s head, provided Mir Chakar agreed to marry the girl, if she remained bald. Mir Chakar assented to the agreement and, as the girl’s hair did not grow again, Mir Chakar was obliged to marry her, and his descendants from her are now called “Dombki.” Mir Mehrab Khan *wd.* Suhrab Khan is the present Chief of this tribe and lives in Lahri Doinbki in Kalat territory. His cousin, Miro Khan *wd.* Baloch Khan, Dombki, is recognised as the Chief of the Dombki tribe in the Frontier District, where he holds a jagir. Miro Khan’s father, Baloch Khan, was a man of great influence and was mentioned by Sir Charles Napier in his Memoirs. The septs of the Dombki tribe are –

- | | |
|---|------------------|
| 1. Miroi or Mirozai. | 15. Gadani. |
| 2. Admani. | 16. Gabole. |
| 3. Birahamani. | 17. Gajani. |
| 4. Babhani. | 18. Jiskani. |
| 5. Bhutani. | 19. Jamani. |
| 6. Baghdar. | 20. Khenjani. |
| 7. Buzerani. | 21. Lohrani. |
| 8. Balochani. | 22. Lund. |
| 9. Bozdar. | 23. Markhani. |
| 10. Dirani. | 24. Muhammadani. |
| 11. Giloi. | 25. Shafkor. |
| 12. Gishkori. | 26. Sumrani. |
| 13. Gurgez, also called
Gurgij or Gurgeja. | 27. Talani. |
| 14. Golata. | 28. Wazirani. |
| | 29. Zangeshahi. |

3. – *The Jakhrani tribe.*

The Jakhrani tribe derives its name from Jakhro, their first ancestor, descended from Mir Chakar Khan. Another account says that Jakhro was a member of the Sindhhi Abra tribe, and by association with Mir Chakar Khan his descendants became the Jakhrani Baloch. The present Chief of the tribe is Wadero Bahawal Khan *wd.* Ghulam Ali Khan, Jakhrani, who lives in Janidero, near the town of Jacobabad, in the Frontier District of Upper Sindh. Darya Khan, the grandfather of Bahawal Khan, was the well known robber chief in the beginning of the British conquest of Sindh, but subsequently he surrendered himself to Sir Charles Napier and was granted a jagir in deh Janidero, taluka Jacobabad, in which he settled down with the members of his tribe. He -was suspected of treason during the time of the mutiny and was deported to Aden, where he died.

The septs of this tribe are –

- | | |
|-----------------------|-----------------|
| 1. Sabwani or Sawani. | 9. Nodani. |
| 2. Dirgani. | 10. Mirzliani. |
| 3. Isani. | 11. Nazighwani. |
| 4. Kharukhani. | 12. Nokho. |
| 5. Mojani. | 13. Rodnani. |
| 6. Mutani. | 14. Sanani. |
| 7. Mirkhani. | 15. Siahphad. |
| 8. Manjhani. | 16. Sulkani. |

4. – *The Laghari tribe.*

The Laghari is a branch of the Rind tribe. Their great ancestor was a man by name Ali, descendant of Rind. The term Laghari means in Balochi “a clearer of dirt.” A popular account says that Mir Chakar married a barber girl, and his descendants from her were called “Laghari,” because the avocation of a barber is to shave and remove dirt from man’s head, and the term Laghari was applied to the descendants of the barber-wife to remind them of their mixed breed. The Chief of the tribe is Muhammad Khan *wd.* Jamal Khan, Laghari, who lives in Choti, a village in the Dera Ghazi Khan District. The septs of the Laghari tribe are –

- | | |
|------------------|----------------|
| 1. Alyani. | 4. Ahamadani. |
| 2. Alahyar Khan. | 5. Birahamani. |
| 3. Admani. | 6. Biramani. |

- | | |
|----------------------|----------------|
| 7. Bhurgiri. | 24. Mithwani. |
| 8. Buzerani. | 25. Mandwani. |
| 9. Bozdar. | 26. Mandrani. |
| 10. Banglani. | 27. Malkhani. |
| 11. Badoi. | 28. Naharani. |
| 12. Dodani. | 29. Norangani. |
| 13. Datrani. | 30. Nizamani. |
| 14. Dalowani. | 31. Phurkara. |
| 15. Halbani. | 32. Rustamani. |
| 16. Hadwar. | 33. Rindwani. |
| 17. Haslani. | 34. Sajnani. |
| 18. Isani. | 35. Sirkani. |
| 19. Jalalani. | 36. Sanjrani. |
| 20. Khudar. | 37. Siriwal. |
| 21. Kulkib or Kulki. | 38. Sherani. |
| 22. Muhammadani. | 39. Trangiri. |
| 23. Manikani. | |

The Lashari tribe.

This tribe derives its name from Lashar, the second son. of Jalal Khan. It has no recognised Chief, but Shah Wali Khan, Lashari, resident of Gajan in Kalat territory, is said to be the present head of the tribe. Its septs are —

- | | |
|-----------------|------------------|
| 1. Admani. | 20. Isfihani. |
| 2. Akhundani. | 21. Jalalani. |
| 3. Alkai. | 22. Jiani. |
| 4. Ahamadani. | 23. Kaluwani. |
| 5. Bhutani. | 24. Kolachi. |
| 6. Baledai. | 25. Kambrani. |
| 7. Bhimbh. | 26. Kalri. |
| 8. Birmani. | 27. Kobyani. |
| 9. Badoi. | 28. Kandhar. |
| 10. Chukh. | 29. Kalwani. |
| 11. Chhurar. | 30. Lalani. |
| 12. Dilawarzai. | 31. Langrani. |
| 13. Dinari. | 32. Mianzai. |
| 14. Fazlani. | 33. Masudani. |
| 15. Gurani. | 34. Mirani. |
| 16. Gulanzai. | 35. Muchhrani. |
| 17. Guhramani. | 36. Manghyani. |
| 18. Hadiani. | 37. Muhammadani. |
| 19. Haibtani. | 38. Mudrani. |

- | | |
|-----------------|----------------|
| 39. Patani. | 45. Sumrani. |
| 40. Parara. | 46. Shahani. |
| 41. Rolani. | 47. Tawaklani. |
| 42. Shahdani. | 48. Tajani. |
| 43. Shihakhani. | 49. Weklani. |
| 44. Shablani. | |

The descendants of Hot, the third son of Jalal Khan.

Hot's descendants are divided into two branches —

- | | |
|------------------|------------------|
| 1. The Chandias. | 2. The Karmatis. |
|------------------|------------------|

1. — The Chandias.

The Chandias probably derive their name from their great ancestor, named Chandio, but I have been unable to obtain any reliable account of its real source. The first Chief of the Chandia tribe after the British conquest was Wali Muhammad son of Ghaibi Khan, who was granted all the land, about one and a half lakhs of acres in area, in the Shikarpur District, held by him in jagir. He died in June 1850, and was succeeded by his son Ghaibi Khan, who died in 1886. Ghaibi Khan's eldest son, Dato Khan, died some months before him, and his grandson, Muhammad Khan, became the Chief. Muhammad Khan and his eldest son were both killed, in 1898, by Muhammad Khan's youngest brother Alam Khan, who was tried, convicted and hanged. Muhammad Khan was succeeded by his second son, Ali Nawaz, now called Ghaibi Khan, after his great grandfather. The septs of the Chandia tribe are —

- | | |
|----------------|----------------|
| 1. Ghaibani. | 16. Hisbani. |
| 2. Buzairani. | 17. Jhangyani. |
| 3. Babrani. | 18. Kambrani. |
| 4. Budhani. | 19. Khutnani. |
| 5. Bangulani. | 20. Kara. |
| 6. Bhoda. | 21. Khairani. |
| 7. Bhindani. | 22. Kok. |
| 8. Budhani. | 23. Lawreja. |
| 9. Choilani. | 24. Lakhani. |
| 10. Changani. | 25. Lahirja. |
| 11. Chatani. | 26. Mirzani. |
| 12. Guhramani. | 27. Maidani. |
| 13. Gora. | 28. Marfani. |
| 14. Hamlani. | 29. Manani. |
| 15. Hariani. | 30. Mirowani. |

31. Mastoi.
32. Misriani.
33. Mundrani.
34. Mirzani.
35. Nathrani.
36. Nurzani.
37. Palal.

38. Perezani.
39. Sakhani.
40. Simalani.
41. Sundrani.
42. Sungasani.
43. Udlani.

2. – The Karmati tribe.

It is said that the Chandias lived in Kaich and ruled over that territory, but they were defeated during the reign of King Muzafardin, and a portion of them emigrated to Kalmat and settled there. They were afterwards called “Kalmati Chandia,” but after a lapse of some time the term Kalmati underwent a change and became “Karmati.” The members of this tribe live mostly in taluka Mirpur Sakro of the Karachi District, and their headman is Malik Ghulam Shah *wd.* Daulat Khan, Karmati, a jagirdar in taluka Mirpur Sakro. The septs of this tribe are –

1. Ahmadani.
2. Alahandani,
3. Babrani.
4. Baghiar.
5. Balot.
6. Bhawa.
7. Bazi.
8. Chhagani.
9. Gabol.
10. Gorai or Gorani.
11. Ganba.
12. Hadih.
13. Janwiri.
14. Jambri.
15. Kapurani.
16. Kasmani.

17. Khachrani.
18. Khirani.
19. Lating.
20. Mundar.
21. Marwa.
22. Mundhyar.
23. Murgur.
24. Muchhir.
25. Maheri.
26. Mawidani.
27. Phulani.
28. Rajera.
29. Rajwani.
30. Sholani.
31. Zangiani.

The Korai tribe.

The descendants of Korai, the fourth son of Jalal Khan, are called Korai Baloch. The headman of the Korai tribe is Ahmad Khan son of Khuda Baksh Khan, Korai, who lives in the Bahawalpur State. The septs of the Korai tribe are –

1. Korai.
2. Badani.
3. Burani.

4. Dasti.
5. Kolachi.
6. Pitafi.

The Jatoi tribe.

The descendants of Jato, the daughter of Jalal Khan, are known as the Jatoi tribe. The headman of the Jatoi tribe is Fateh Khan, Jatoi, who lives in Napierabad, a village in taluka Shikarpur. Its septs are –

1. Jatoi.
2. Arbani.
3. Bula.
4. Badani.
5. Bargani.
6. Birahamani.
7. Bhurgiri.
8. Dayani.
9. Ganb.
10. Gadhi.
11. Gopang.
12. Gishkori.
13. Halelani.
14. Hisbani.
15. Hastani.

16. Kosh.
17. Khira.
18. Khushk.
19. Kharos.
20. Kursi.
21. Khoda.
22. Mazarani.
23. Machi.
24. Nachani.
25. Notkani.
26. Otera.
27. Shadani,
28. Shar.
29. Tart.

The Burdi tribe.

2nd Division, descendants of Mir Ali, second son of Jalal Khan.

Mir Ali had two sons –

1. Zendi Khan.

2. Murad Khan.

Zendi Khan had two sons –

1. Sundar.

2. Haji.

All the Burdi or, correctly called, Buledai tribes are descended from Sundar and Haji. The term Buledai is derived from “Buli Dehi,” meaning residents of deh Bulo, in which the first parent of the Buledais settled in Kalat territory. The present Chief of all the Burdi tribes is Mir Ali Murad Khan son of Mir Wahid

Baksh Khan, Sundrani, who lives in Dari, a village in taluka Kandhkot of the Frontier District of Upper Sindh, and is directly descended from Sundar, the eldest son of Zendi Khan, and is called Sundrani by tribe. The septs which are nominally connected with him or of which he is the nominal Chief are –

- | | |
|------------------|--------------|
| 1. Sundrani. | 6. Hisbani. |
| 2. Babulani. | 7. Mewaldan. |
| 3. Bijarani. | 8. Nathran. |
| 4. Baharkhanani. | 9. Zendiani. |
| 6. Hajani. | |

The tribes which fall under the head of “Burdi” are given below

- | | |
|-----------------------------|-------------------------|
| 1. Sundrani. | 27. Kherwani. |
| 2. Hajijo. | 28. Kabrani or Kanrani. |
| 3. Bijarani. | 29. Korkani. |
| 4. Lohar or Lohani or Lolo. | 30. Khadmani. |
| 5. Arbani. | 31. Katohar. |
| 6. Bajkani. | 32. Lolai. |
| 7. Bakhrani. | 33. Lerwani. |
| 8. Bahalkani. | 34. Muhammadani. |
| 9. Bangwar. | 35. Mugheri. |
| 10. Bangulani. | 36. Markhani. |
| 11. Baladi. | 37. Mastoi. |
| 12. Babrani. | 38. Nindwani. |
| 13. Choilani. | 39. Nuhani. |
| 14. Dahani or Arbani. | 40. Rawani. |
| 15. Gajani. | 41. Rustamani. |
| 16. Gabole. | 42. Reti. |
| 17. Gola. | 43. Suhrani. |
| 18. Gurgej. | 44. Sobzai. |
| 19. Gujrani. | 45. Sonani. |
| 20. Gadhi. | 46. Sulkhani. |
| 21. Gormani. | 47. Sakhirani. |
| 22. Gorshani. | 48. Sahjani. |
| 23. Jagirani Hajija. | 49. Teghani. |
| 24. Jafri. | 50. Tanbrani. |
| 25. Jablani. | 51. Umrani |
| 26. Jadani. | |

The Chief of the second division of the Burdi tribes, descended from, and also connected with, Haji, is Ghulam Ali Khan son of Jafar Khan, Hajjjo Burdi, who lives in Jafarabad, a village in taluka Jacobabad of the Frontier District of Upper Sindh. The septs under the sway of Ghulam Ali Khan are –

- | | |
|-------------|---------------------|
| 1. Dahani. | 5. Lohar or Lohani. |
| 2. Hajjja. | 6. Mugheri. |
| 3. Kotohar. | 7. Sonani. |
| 4. Korkani. | 8. Umrani. |

There is a third Chief of the Burdi tribes, by name Karara Khan son of Sher Muhammad, Bijarani, who lives in Kararnpur, a village in taluka Thul of the Frontier District of Upper Sindh. The following Burdi tribes are more directly under his influence than that of Mir Ali Murad, Sundrani: –

- | | |
|---------------|-------------------------|
| 1. Bahalkani. | 6. Bijarani. |
| 2. Bajkani. | 7. Dahani. |
| 3. Bakhrani. | 8. Gajani. |
| 4. Bangulani. | 9. Gujrani. |
| 5. Bangwar. | 10. Kabrani or Kanrani. |
| | 11. Nindwani. |

Murad Khan, the second son of Mir Ali, had no son, and his dynasty ended with him. The pedigree of Nos was absorbed in the Jatoi tribe after the marriage of his son Murad Khan with Jato, the daughter of Jalal Khan.

The Khosa tribe.

The Khosa is a branch of the Rind tribe. A popular account says that Khosa is a corruption of the terms “Khoh-Sagh” “Khoh” means a mountain and “Sagh” a dog. The Khosas lived in a mountain and were notorious robbers. People robbed by them used to say that they were robbed by Kho-Saghan (dogs of the mountain), and gradually the expression changed to Khosagh, which in Sindhhi became Khosa. The Khosas say that the correct term is Khoh-Sar, meaning residents of the mountain top, and that by a change it became Khosa. They are also called Muhana, as at one time Mir Chakar had to cross the river Indus while marching to Satgharo, and a section of the Khosa tribe was turned into boatmen and plied the boats to laka Mir Chakar and his troops across. On this account, they are in contempt called “Muhanas” by the other Baloch tribes. It is an important tribe on the frontier of Upper Sindh, being the best behaved and most provident of all the Baloch tribes. The recognised Chief of the tribe is Bahadur Khan, Khoso, who lives in Dera Ghazi Khan District. In Upper Sindh, the real Chief is Hisab Khan son of Imam Baksh, Jamani Khoso, who originally lived in

Jamra, a village in taluka Sukkur. But being in straitened circumstances, he emigrated and now lives in Bahadur Khan Khoso's village in the new Kaudhkot-Thal Taluka, being married to his sister, and depends for his subsistence upon his father-in-law. His place was occupied as Chief of the tribe by his cousin, Rahim Khan son of Kadir Baksh, Khoso, a large zamindar in taluka Jacobabad and a man of great influence. Rahim Khan died in the end of August 1898, and was succeeded by his only son, Mir Hazar Khan, who is now the Chief. The septes of the Khosas are—

- | | |
|-----------------|------------------------------|
| 1. Jamani | 2. Bakhrani |
| 3. Bijrani | 4. Bashwani |
| 5. Bajhani | 6. Belhani |
| 7. Bachani | 8. Bazmani |
| 9. Bashmani | 10. Chutani |
| 11. Chijani | 12. Duriani |
| 13. Dostlani | 14. Dulani |
| 15. Gondkhani | 16. Ghumrani |
| 17. Hajani | 18. Hydrani |
| 19. Issani | 20. Jamani |
| 21. Jarwar | 22. Jogiani |
| 23. Jiani | 24. Ladani |
| 25. Muhammadani | 26. Mirani |
| 27. Mundrani | 28. Notkani |
| 29. Rangwani | 30. Sahajani |
| 31. Silemani | 32. Sangwani |
| 33. Suhrani | 34. Shadani |
| 35. Safarwani | 36. Sahakani |
| 37. Subkhani | 38. Umirani |
| 39. Zadriyani | 40. Zangwani |
| | 41. Zanwiryani or Janwiryani |

The Jamali tribe is also said to be a branch of the Hind tribe, and Jamal was the name of their great ancestor, after whom they are now called. There are in fact three divisions of this tribe.

The north-western border of the Frontier District and part of Kalat territory are occupied by the first division, whose Chief is Wadero Lashkar Khan son of Kher Muhammad Khan, Jamali Sherkhani, who lives in Bakhiro, a village in Kalat territory near the border of taluka Jacobabad.

The second division occupies a portion of the Shahdadpur Taluka in the Frontier District, and their Chief is Wadero Sobdar Khan wd. Shaho Khan, Jamah, who lives in taluka Shahdadpur.

The third division lives in taluka Johi and other parts of the Karachi District, and their Chief is Wadero Hayat Khan wd. Baksho Khan, Jamali, who lives in Phulji.

The septs of the Jamali tribe are —

1. Jamali
2. Adhani
3. Bakshani
4. Berani
5. Bhurani
6. Balochani
7. Babuwani
8. Bhdani
9. Chhalgiri
10. Chakrani
11. Dadani
12. Dasi or Dashti
13. Duryani
14. Ditani
15. Dilshadani
16. Darirwani
17. Guhramani
18. Hizwani
19. Hedrani
20. Issani
21. Jangwani
22. Jadani
23. Jisdani
24. Jonglani
25. Korai
26. Karplani
27. Khelgriyani
28. Kharwani
29. Kutria
30. Kesirani
31. Labrani
32. Lahriyani
33. Mibrani
34. Mundrani
35. Muradani
36. Malukani
37. Muridani
38. Mihrani
39. Mubarakani
40. Mushtakani
41. Mirani
42. Masuwani
43. Muridani
44. Nahrani
45. Nihalani
46. Ramdani
47. Ramnani
48. Rahamani
49. Rahlyani
50. Sobdarani
51. Sarkhel
52. Sekhani
53. Sahilani
54. Shahliani
55. Sherkhanani
56. Suhriyani
57. Subrani
58. Thanhiriani
59. Tangyani
60. Thadwani
61. Walwani
62. Waswani
63. Zanwirani

The Umrani tribe.

This tribe chiefly lives in Kalat territory, and is a branch of the Burdi tribe. Umrani was the name of their great ancestor, after whom the tribe is called. Its Chief is Khudai Khan son of Rahim Khan, Umrani, who lives in Garhi Rahaman Umrani, in Kalat territory. The septs of the tribe are –

- | | |
|---------------|------------------------|
| 1. Umrani | 14. Malangani |
| 2. Bawithani | 15. Mewani |
| 3. Bhairiani | 16. Notekani |
| 4. Dilawarzai | 17. Pariani |
| 5. Darkhani | 18. Paliani |
| 6. Delelani | 19. Pirwani or Phadani |
| 7. Ganhwirani | 20. Sodhani |
| 8. Ghotani | 21. Saithani |
| 9. Hadwani | 22. Sahubani |
| 10. Jarwar | 23. Salwiyani |
| 11. Jongani | 24. Saizanzai |
| 12. Jiani | 25. Thangiani |
| 13. Malghani | 26. Yarani |

The Bugti tribe.

The Bugti is a branch of the Rind. A party of the Baloch settled in a locality called Bug on the border of Persia in Kaich Makran. When they emigrated from there and settled in their present Bugti country, they were called Bugti, which means "old residents of Bug." The Bugti hills are called after this tribe. Some Baloch songs show that on one occasion a Burdi called Bugti a slave, when the Bugti repudiated the charge in the following couplet: –

۱ بگ مہی ڈیہ الکا نامی
۲ مان فلا م تر وازہ نامی

Translation.

1. Bug is my native place, and it is the name of my country.
2. If I am a slave, who is my master?

The Burdi could not prove who was the Bugti's master, and the charge failed.

Another account says that the term Bugti is a compound of "Bug," the name of a Pathan, and "thi," a servant, the whole term meaning "Bug's servant." By corruption, the expression became "Bugti," and by association with Baloch tribes the tribe became a Baloch tribe. The Chief of the tribe is Nawab Shahbaz Khan son of Ghulam Mutaza Khan, Rahejo Bugti. A popular account says that Kahejo, or more commonly called Rahuja, is a Sindhhi tribe, to which the great ancestor of the Bugtis belonged, and that by association with the Baloch and settlement in the Bugti hills his descendants became Bugti Baloch. Nawab Shahbaz Khan was granted the title of "Nawab" by the Government of India in January 1890, and lives in Dero Bibrak in the Bugti hills, but is constantly in touch with the Government officers in Sindh and Baluchistan, as he holds land in the Frontier District of Upper Sindh and was also given a large area of land on the Jamrau canal for rendering assistance during the Hur outbreaks in 1896-97. The septs of the Bugti Zarkani are –

- | | |
|----------------|---------------|
| 1. Raheja. | 12. Nothani |
| 2. Bakshlani. | 13. Notkani |
| 3. Chakrani. | 14. Phizhur |
| 4. Chandnazai. | 15. Phong |
| 5. Dangia. | 16. Ramezai |
| 6. Hamzani. | 17. Saidyani |
| 7. Hezwani. | 18. Shalwani |
| 8. Jiskani. | 19. Sunderani |
| 9. Khalphar: | 20. Zarkhani |
| 10. Mundrani. | 21. Zimkhani. |
| 11. Mashori | |

The second division of the Bugti tribe is called Bugti Shambani, and their Chief is Ketchi Khan, Shambani, who also lives in the Bugti hills, but is not in any way independent of the general control exercised by Nawab Shahbaz Khan. The septs of the Shambani Bugti are –

- | | |
|-------------|----------------|
| 1. Gadri. | 3. Rahamatani. |
| 2. Khiazai. | |

The Mart tribe.

The Mari is a branch of the Rind tribe, and Mari was the name of their great ancestor. The Mari hills are called after this tribe. The tribe is divided into four branches, viz.: –

1. Gazeni.
2. Loharani.

3. Bijarani.
4. Talpur.

The Chief of the tribe is Nawab Mihrulah Khan son of Nur Muhammad Khan, Mari, who lives in Khahan, a village in the Mari hills. He was created a "Nawab" in January 1890 by the Government of India. The septs of this tribe are shown below:—

Branch.

1. Gazeni. —

Septs.

1. Bahawalanzai.

(Sardar Mihrulah Khan is from this sept.)

2. Aliani
3. Badani
4. Churi
5. Halizai
6. Isfani

7. Jadwani
8. Jarwar
9. Kahurkhanazai
10. Mingrani
11. Nozbadgani
12. Thingiani

2. Lohrani. —

1. Guasrani
2. Kanrani
3. Muridani

4. Sherani
5. Sumrani

3. Bijarani. —

1. Kalandrani
2. Khalwani
3. Ramkhani

4. Shahejo
5. Sumrani

4. Talpur. —

1. Bhurgiri
2. Bargani
3. Gabrani
4. Gebrawani
5. Jiandani
6. Kokai
7. Khanani

8. Khorkhani
9. Kapri
10. Kemani
11. Mankani
12. Nizamani
13. Phirani
14. Shahdadani

15. Shahwani
16. Shahani

17. Thora

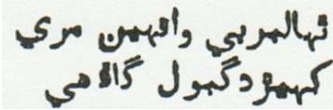
The Amirs of Sindh are said to be Talpur Baloch. A popular Baloch ballad, which is given below, says that —

1. Talpur
2. Mari
3. Khirad
4. Gabol
5. Gadhi

6. Chandamino
7. Hadkhari
8. Shushmor
9. Siyahenzai.

were slaves of Mir Chakar, who offered them to his sister, Mai Banri, but she did not accept the offer on the ground that the gift was not equal to the blood of even one goat.

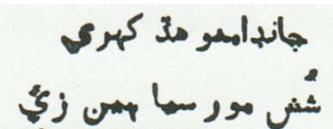
I.



ٿهالبري واقهين مري
كهو دگبول گالهي

Thalbur undoubtedly the Mari.
Khirad, Gabol, Gadhi.

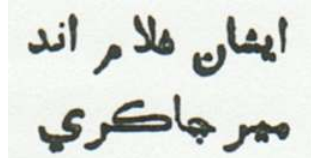
II.



جاندامينو كهري
شش مور سما هين زي

Chandamino, Hadkhari.
Shushmor, Siyahenzai.

III.



ايشان فلام اند
مير چاكري

Slaves they are
Of Mir Chakiri.

IV.

بھشا نگت مائی بانری
ای بھمن نہ زرت مائی بانری

They were presented to Mai Banri (sister of Mir Chakar).
Their gift did not accept Mai Banri.

V.

ای بان حسابان درست نہ انت
ای کل کسی خونہی رونت

According to our reckoning (said Mai Banri), not right they are.
As worth a goat's value only they are.

The term "Talpur" is a corruption of "Thalbur," which is composed of "thai," which means "a branch," and "bur" means "to cut." The Talpurs were goat-herds in the Mari hills, and as they constantly cut branches of trees to graze their flocks of goats, they obtained a notoriety and were given the appellation of "Thalbur," which meant "cutters of branches," and which afterwards became their tribe. Sayad Ghulam Murtaza Shah, of Tatta, in his Sindhhi translation of the "Zulekhan," a well known book of poetry in Persian, has inserted the genealogical details of the Talpur and other tribes, and says in them that the Talpurs are descended from a man named Talo Khan; but his account appears to be unreliable, as Talo's descendants should have been called Talani, or Taleja, and not Talpur, which does not mean in any sense the descendants of Talo.

The Mazari tribe.

This tribe is also a branch of the Dombki tribe, and Mazar was the name of a man in the Dombki tribe who, being a person of some power, was called a lion, and his descendants became a distinct tribe. Mazari are also called Sherpotra, which means "descendants of a sher" (a lion). The chief of the tribe is Dost Muhammad son of Sher Muhammad Khan, Mazari, who lives in Rojhan, a town in Dera Ghazi Khan District. But his grandfather on the mother's side, Sir Imam Baksh Khan, Mazari, K. C. I. E., being a man of great influence, is to all intents and purposes looked upon as the Chief of the tribe. The septs of the tribe are –

1. Balachani
2. Gulrani
3. Isiani
4. Jorkani
5. Khorkhani
6. Khirid
7. Sadwani
8. Sherliani
9. Sumblani

The expression "Jat Baloch" means "camel-driving Baloch." In Mir Chakar's time, a number of low caste Balochis was employed in loading, leading and grazing his trains and flocks of camels, and those Balochis and their descendants were called "Jat Balooch." The Jat Baloch tribe is now found in the Jati Taluka of the Karachi District and in Katch Bhuj territory. Their Chief, Malik Ghulam Husen son of Malik Jahan Khan, commonly called "Raj Malik" or "Malik Raj," lives in Raj Malik, a small village in taluka Jati. The septs of this tribe are—

- | | |
|---|--|
| 1. Lakhani or Malkani
and also called
Radhani | 19. Khanani |
| 2. Asar | 20. Lalani |
| 3. Ahar | 21. Lugur |
| 4. Baitai | 22. Mjani |
| 5. Bijarani | 23. Makra |
| 6. Barjang | 24. Maira |
| 7. Barija | 25. Mewa |
| 8. Babrai | 26. Mewani |
| 9. Barochani | 27. Onai |
| 10. Chang | 28. Pakhariya |
| 11. Chhamriya | 29. Patrya |
| 12. Chokha | 30. Ratani |
| 13. Dabai | 31. Shahbeg |
| 14. Fatwani | 32. Shadi |
| 15. Gusra | 33. Sanwilani; also called
Fakirani |
| 16. Gujancha | 34. Siyai |
| 17. Isani | 35. Sahatkani |
| 18. Kajuwani | 36. Salarani |
| | 37. Wangai |

VI.—The Makrani Baloch.

They are a distinct class, and generally come to Karachi for employment from Makran. Their septs are—

- | | |
|---------------|-------------------------|
| 1. Bar. | 9. Gichki. ¹ |
| 2. Burhanzai. | 10. Gabari. |
| 3. Buzerzada. | 11. Gamshazai. |
| 4. Bijarzai. | 12. Hisazai. |
| 5. Charizai. | 13. Kalkali. |
| 6. Damli. | 14. Kahur. |
| 7. Darzada. | 15. Narin. ² |
| 8. Dihani. | 16. Piri. |

17. Supahi.
18. Sumaram.

10. Shahizada.
20. Umra.

¹ Gichki is a village in Marwar, Rajputana. Their great ancestor, Jagat Singh, was a Rajput, who went to Kaich and embraced Islam. His descendants are called Gichki, their great ancestor being originally a native of that place. Mihrab Khan, Gichki, is said to be the present Chief of this tribe.

² Are so called as they live in a part of Makran called Narin.

Note. – Makranis are called “Gushi” on account of their rude habits and ignorance, as the word means a barbarian, and is not a tribe.

VII. – The Birahoi.

Like the Afghans, Birahois also appear to be Bani Israel (Israelites), and shared the same fate as befel the ancestors of the Afghans during the reign of Bakhit Nasar (Nebuchadnezzar), King of Babylon, 600 years before Christ. They took refuge in the mountains of Baluchistan, in which they still live, and were afterwards called “Birahoi,” because the name of their first ancestor was “Ibrahim.” In Sindh and Baluchistan, Ibrahim is commonly pronounced “Birahim,” and their first ancestor being nicknamed “Biraho,” his descendants were called “Birahoi,” which means “descendants of Biraho.” Another account says that five septs of Birahoi, viz. :—

- | | |
|-------------|---------------|
| 1. Ahmadzai | 4. Mirnani |
| 2. Iltazai | 5. Kalandrani |
| 3. Kambrani | |

came from Halab (Alipo), and settled in Baluchistan. Amongst them, a man by name Mir Ibrahim Khan, being the headman, was made the Chief. It appears that they had settled in Halab after the flight of their ancestors from Jerusalem during the reign of Nebuchadnezzar, and were not original inhabitants of Arabia. The dress of the Baloch as well as of the Birahoi women is of the same nature, as they all wear a “gagha” (gown), but there is one peculiarity which maintains a great distinction between the two tribes. The Birahoi women are very fond of black indigo-coloured gowns, which they wear constantly, whereas both sexes of the Baloch tribe never use any cloth dyed in indigo or of any other black colour in Upper Sindh and Baluchistan. Even the Balochis in the Police force in the Frontier District would not consent to a uniform of black colour at all. I have often noticed a similarity between the dress of Birahoi women and that in pictures of Georgian girls, and from this similarity I have often been led to believe that the Birahois originally came from Georgia, as their language not in

the least coincides with the Afghans or the Balochis. The Birahois took refuge originally in two ranges of mountains called –

1. The Sarawan, which means range of mountains at the top
2. The Jahalwan, which means range of mountains at the bottom

and have always been under the sway of two distinct Chiefs. The present Chief of the Sarawan Birahoi tribes is Sardar Ghaus Baksh, Raisani. His father, Sardar Sir Asad Khan, K. C. I. E., was a man of great influence, but died quite young – at the age of about 40 years – in 1894. The Chief of the Jahalwan tribes was the well known dacoit Chief, Ganhwar Khan, Zarakzai, who took refuge in the Jahalwan hills when pursued by the Government troops. He and his eldest son were, however, both killed in an engagement which took place in the middle of the year 1895. The present Chief is Pasand Khan, younger brother of Ganhwar Khan.

The septs of Sarawan Birahois are –

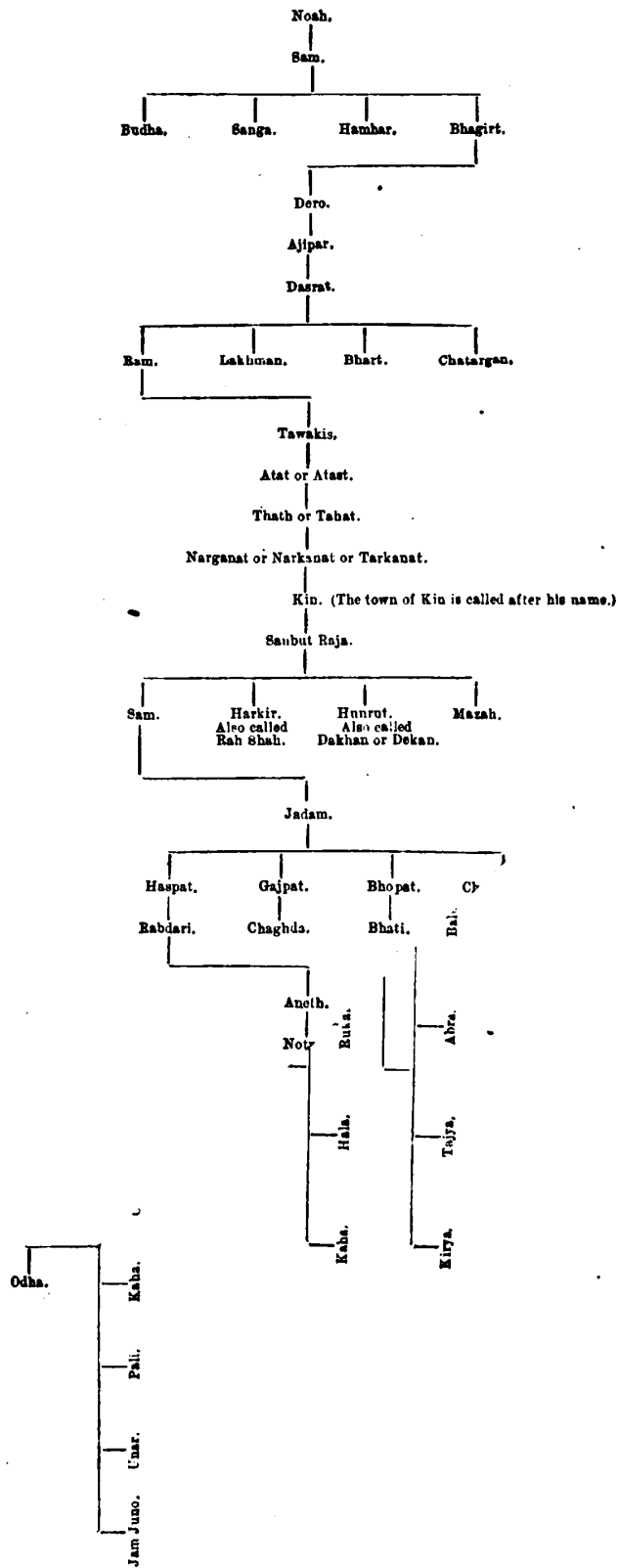
- | | |
|----------------|-------------------|
| 1. Zahari | 25. Mirwani |
| 2. Zarakzai | 26. Muhammadzai |
| 3. Bhutyani | 27. Manozai |
| 4. Bubak | 28. Musiani |
| 5. Badani | 29. Mahmud Hasani |
| 6. Bizinjau | 30. Muzdasai |
| 7. Bajor | 31. Mithozai |
| 8. Badozai | 32. Nichari |
| 9. Banbakazai | 33. Nouyani |
| 10. Chanal | 34. Nathwani |
| 11. Chinal | 35. Pandrani |
| 12. Daya | 36. Regezai |
| 13. Gurgej | 37. Reskhani |
| 14. Harunai | 38. Shekh |
| 15. Jatak | 39. Siyahpad |
| 16. Jam | 40. Shahuzai |
| 17. Khanzai | 41. Sanani |
| 18. Kalaghzai | 42. Somalani |
| 19. Khiyazai | 43. Shekh Ahmadi |
| 20. Khadrani | 44. Sajidi |
| 21. Lotani | 45. Sasoli |
| 22. Ladhani | 46. Tomrani |
| 23. Mahmudani | 47. Umrani |
| 24. Mardanshai | 48. Werihi |

His Highness Mir Mahmud Khan, the present Khan of Kalat, is descended from the Ahmadzai sept of the Birahoi tribe.

The Saman tribe.

The Saman claims the largest proportion of the Musalman population in Sindh, and is almost entirely engaged in agricultural pursuits. About its origin different accounts are given. The author of the "Tuhfatulkiram" says that the Saman is either descended from Abu Lahab or Abu Jihil, uncles of the prophet, or from Jamshed, a well known king of Persia, or is descended from Noah, through Sam, by some other line. In the "Tarikh Firishto," Saman is said to be a descendant of Jamshed. According to the "Tuhfatulkiram," Saman is said to be the name of a person whose descendants are called after his name. Another account, which describes Saman to be the descendant of Akrameh bin Umar or Asam bin Abu Jibil, uncle of the prophet, says that Akram embraced Islam and was a most true believer. One day Abu Jibil, who was an inveterate enemy of the prophet, gave some poison to Akram and asked him to administer it by some means to the prophet, but Akram refused to do so three times. One day, the prophet preached that whoever disobeyed his parents would not be entitled to salvation by him. Akram also heard the exhortation, and in order to carry out the prophet's behest, instead of administering the poison to the prophet, he devoured it himself and was at once seized with agonies on account of its effects. At that time, the prophet came up to his place and, hearing what he had done, blessed him and called him by the title of "Akram Samwi," *i.e.*, "Akram the Eater of Poison." Akram recovered from the effects of the poison by the blessings of the prophet, and his descendants were called "Samawi," some of whom came to Katch and from there to Sindh, and by corruption the term Samwi became "Saman." "Samanh" is really an Arabic word, which means "concealed" or "out of sight," but is not evidently a corruption of Samwi. According to all other accounts, Saman was the name of a person, but whether he was a descendant of Abu Jibil or Abu Lahab, uncles of the prophet, or of some person descended from Noah, unconnected with the line of the prophet, is doubtful. A popular account says that the real expression is "Samunhon" (face to face), that their great ancestor came face to face with Islam (the Muhammadan religion) and embraced it, and on that account he was styled "Samunhon," *i. e.*, he turned his face to the religion and accepted it. By corruption, the term became "Samon." One thing appears to be certain—that the ancestors of Samon were Hindus and connected with the Hindu rulers of Sindh before its conquest by the Musalmans. This connection proves that Samon, the founder of the tribe, was not a descendant of one of the uncles of the prophet, and did not come to Sindh during the time the Arabs invaded and conquered it. Before giving explanations on this point, I think it will not be uninteresting to give the details of the different genealogies of Saman.

GENEALOGY ACCORDING TO THE "TUHFATULKIRAM"



It may be noted that Budha, the first son of Sam, is said by the author of the "Tuhfatulkiram" to have had sixteen sons, who were called Rathor, and their descendants are now known by the tribe of Rathor. The branches of Rathor are given below: –

- | | |
|--------------|-------------------|
| 1. Amra | 11. Jhinjh |
| 2. Bada | 12. Jirkipotra |
| 3. Borepotra | 13. Karan |
| 4. Chahan | 14. Khokhar |
| 5. Chahwan | 15. Makwana |
| 6. Dawakar | 16. Nun |
| 7. Dhandha | 17. Sahata |
| 8. Dhara | 18. Sora or Shora |
| 9. Dohat | 19. Walha |
| 10. Gaha | 20. Wisar |

Sangha the second son of Sam had also decedents, but their details are not mentioned. From Hamhar, are descended Todar, Lakhman son of Dasrat had no issue, and from Bart are descended –

- | | |
|-------------|-----------|
| 1. Jansipar | 3. Nahiya |
| 2. Koreja | 4. Parhar |

The descendants of Chatargan are called "Chaura." Haspat *wd.* Jadam is said to be the great ancestor of the Saman tribe in Sindh, and his descendants are the real Samans, whereas the descendants of Saman son of Raidan or Raidhan are known as the tribe of Sameja, which literally means descendants of Saman. Chaghda is known commonly to be a Moghal tribe, but according to the genealogical line given above they are descended from Gajpat son of Jadam. According to a popular account, Jadam is a corruption of "Jad-adam," which means the great ancestor or grandfather of mankind and that all the tribes are descended from him. One fact is, however, patent – that "Jadam" or "Jadadam" was the great ancestor of all the tribes which now call themselves Saman. It is also manifest that "Jadam" or "Jadadam" and his ancestors' wrere Hindus, and the names of his own sons (1) Haspat, (2) Gajpat, (3) Bhopat and that of (i) Chora-Saman's son, Rai Diyach, clearly show that they were not Musalmans. Rai Diyach was a well known Hindu Raja of Girnar, a town in Rajputana, who gave up his head to a Charan (a bard or singer) in order to enable him to obtain a reward from a neighbouring Raja who was jealous of him. This noble act of self-sacrifice has been perpetuated in a small book of poetry written by a Musalman in Sindhhi, called "Rai Diyach," which is taught in all the primary schools. The Sodha and Pahor, which are now known to be Saman, are reported by the

Mukhtiarkar of Khipro to be descendants of Bujairai and Viram, Hindu Bhatia, respectively, and so were Mahars, Dahars and Dahars Hindus, though they are now said to be descendants of Saman. Hindus are also called by these tribes Sodhas and Pahor in Thar and Parkar and Mahars and Dahars in the Rohri Division, The branches of Sodha and Pahor are given below: –

Branches of Sodha.

- | | |
|-------------|-----------------|
| 1. Bahapar. | 8. Khor. |
| 2. Bhaya. | 9. Mihranpotra. |
| 3. Bhuta. | 10. Moda. |
| 4. Bujer. | 11. Sangrasi. |
| 5. Gaju. | 12. Waghora. |
| 6. Gunga. | 13. Wisar. |
| 7. Jesar. | |

Branches of Pahor.

- | | |
|-------------|-------------|
| 1. Chansar. | 6. Panjapi. |
| 2. Gablani. | 7. Ratani. |
| 3. Khomani. | 8. Sangi, |
| 4. Lanjani. | 9. Sindhhi. |
| 5. Muhchani | |

Lakha son of Unar and Kaka son of Saman became rulers of the country, and the reign of the Saman dynasty in Sindh is too well known to call for any detailed account. The descendants of Notyar *wd.* Raidan are called Not, and from Lakha *wd.* Raidan is descended the tribe of Lanjar. The Dahar are descended from Abra, Nahiya and Phul Nahiya from Nahiya, and Mandhra are the descendants of Chanesar, Manohiya, and Kirya. Pali became the Chief, and the tribes descended from him have been shown in the genealogical tree given above. I may mention that the origin of the Saman tribe and its numerous branches given in the “Tuhfatulkiram” cannot be accepted as accurate. The author of this history says that Sam son of Noah had four sons, named

- | | |
|----------|------------|
| 1. Ram | 3. Hamhar |
| 2. Sanga | 4. Bhagirt |

But he gives no authority for this statement. Perhaps, he obtained these names from some Birahaman or Hindu, as the names show their origin to be Hindu, whereas a reference to the genealogical tables of the Arab tribes compiled in a book called the “Sabaikatu Zahab,” and in other books, shows that Sam had five sons, whose names are –

1. Ishwar,
2. Ilam.
3. Irim.

4. Lawud.
5. Arfakhashad.

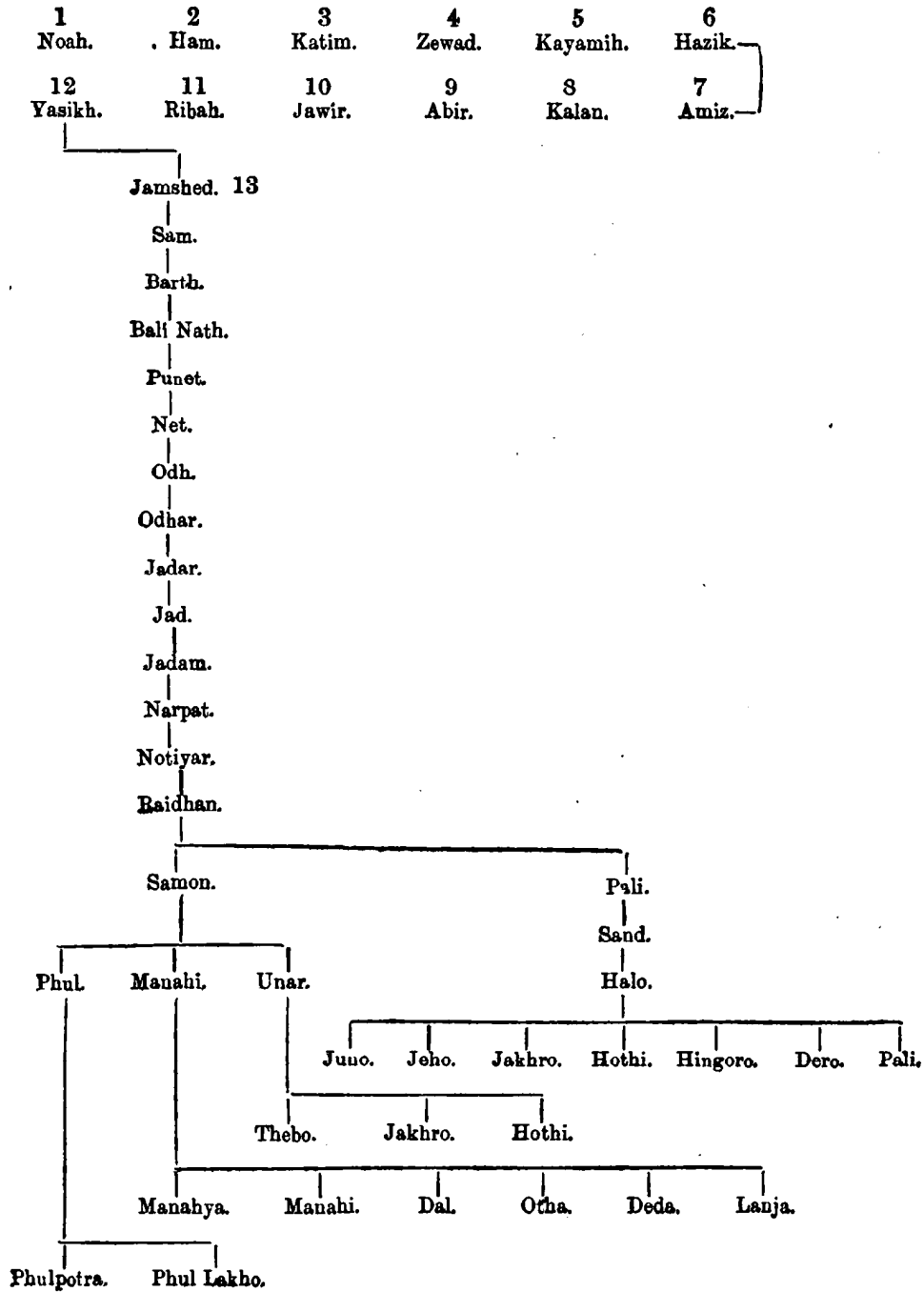
In the "Tarikh Firishta," Sam is said to have had ninety-nine sons, and the names of the four sons mentioned in the " Tuhfatulkiram" may be some of those ninety-nine sons; but in the " Firishta" are given the names of only the following eight sons :—

1. Arfakhashad.
2. Kay.
3. Tod,
4. Yod,

5. Iram.
6. Kabta.
7. Ad.
8. Kahtan.

Genealogical Table of Saman, from King Jamshed downwards, as given by the Mukhtiarkar of Khipro and supplemented up to Noah from other sources:—

Genealogy of Saman tribes as obtained and furnished by K. B. Mirza Kalich Beg,
Deputy Collector:—



(I have attached the genealogy of our prophet to the section, describing the origin of the Arab tribes, and here I commence from Abdul Mutlih, the grandfather of the prophet.)

Abdul Mutlih.
|
Abu Lahab.
|
Utbah.
|
Abu Sham.
|
Abdurahaman.
|
Hisamudin.
|
Jakhro.
|
Jadam.
|
Hasbat.
|
Chano.
|
Bhart.
|
Bhakar.
|
Bhart.
|
Wasrat.
|
Sarah.
|
Lui.
|
Wudar.
|
Odhyar.
|
Odho.
|
Lakhyar.
|
Lakho.
|
Unar.
|
Samon.
|
Jam Kakh.
|
Jam Raidan.
|
Samon.
|
Abro.
|
Thebo.
|
Unar.
|
Habo.
|
Samon.
|
Jojo.
|
Dahir.
|
Jam Bhinsi.
|
Batar.
|
Rajar.
|
Togachi.
|
Mir.
|
Manhdo.
|
Lanjo.
|
Tomar Fakir.

According to the details given in this genealogical list, certain branches are descended from different persons and are shown below:—

1. — Descended from Jadam.

- | | |
|--|------------|
| 1. Gajpat (and not Jagpat,
as shown in the list). | 6. Haspat |
| 2. Khar Rai | 7. Dhareja |
| 3. Mungar | 8. Sahata |
| 4. Bhopat | 9. Sodha |
| 5. Saman | 10. Sahrai |
| | 11. Rathor |

2. — Descended from Lakha

- | | |
|---------|-----------|
| 1. Unar | 3. Phul |
| 2. Jeha | 4. Manahi |

3. — Descended from Unar

- | | |
|-----------|----------|
| 1. Wiraha | 3. Pali |
| 2. Mahar | 4. Saman |

4. — Descended from Saman

- | | |
|-----------|---------|
| 1. Jakhra | 3. Kakh |
| 2. Jiand | |

5. — Descended from Raidhan

- | | |
|------------|-----------|
| 1. Palija | 3. Nahuja |
| 2. Mandhra | 4. Saman |

6. — Descended from Saman

- | | |
|-----------|----------|
| 1. Pasayo | 3. Sarat |
| 2. Detha | 4. Jaro |

7. — Descended from Unar

- | | |
|----------|-------------|
| 1. Thebo | 6. Hingora |
| 2. Hothi | 7. Phul |
| 3. Jakro | 8. Daipar |
| 4. Gaho | 9. Rajar |
| 5. Chana | 10. Bahaman |

8. – Descended from Thebo

- | | |
|----------|-------------------|
| 1. Rahu | 5. Abro |
| 2. Nirah | 6. Khebar |
| 3. Hothi | 7. Dal |
| 4. Unar | 8. Juno or Junejo |

9. – Descended from Unar

- | | |
|---------|---------|
| 1. Rahu | 2. Habo |
|---------|---------|

10. – Descended from Samon

- | | |
|----------|----------|
| 1. Bhanu | 3. Kunar |
| 2. Jaro | 4. Jojo |

11. – Descended from Habo

- | | |
|----------|----------|
| 1. Kirya | 2. Saman |
|----------|----------|

12. – Descended from Dahar

- | | |
|-------------|-----------|
| 1. Bhinsin | 3. Bhiryo |
| 2. Sangrasi | |

13. – Descended from Joja

- | | |
|-----------|----------|
| 1. Birand | 3. Dahar |
| 2. Jokhio | |

14. – Descended from Bhinsin

- | | |
|-------------|---------------|
| 1. Bhambhro | 6. Juno |
| 2. Bhanun | 7. Batar |
| 3. Gaho | 8. Lodhar |
| 4. Supyo | 9. Odhar |
| 5. Saipur | 10. Wirsaniya |

15. – Descended from Batar

- | | |
|-----------|-----------|
| 1. Mahai | 3. Rajar |
| 2. Chhaja | 4. Sahiyo |

16. – Descended from Rajar

- | | |
|-----------|--------------|
| 1. Rukan | 3. Tugachhi, |
| 2. Dhiran | 4. Sahiyo. |

17. – Descended from Lanjo

1. Lanjar

18. The following are also said to have descended from some of the above: –

- | | |
|------------|-----------------|
| 1. Dera. | 21. Adheja |
| 2. Parhar | 22. Kadirypotra |
| 3. Koreja | 23. Hingorja |
| 4. Naha | 24. Hala |
| 5. Charira | 25. Hingora |
| 6. Chaghda | 26. Lakhya |
| 7. Bhati | 27. Rahuja |
| 8. Lakha | 28. Sahar |
| 9. Mahar | 29. Mahrya |
| 10. Sand | 30. Abra |
| 11. Chuta | 31. Mungar |
| 12. Babra | 32. Bhayaparya |
| 13. Pali | 33. Jesar |
| 14. Sameja | 34. Otha |
| 15. Not. | 35. Jakhra |
| 16. Lanjar | 36. Abreja |
| 17. Nahiya | 37. Saheja |
| 18. Manahi | 38. Daisar |
| 19. Manda | 39. Rukan |
| 20. Babrya | |

The following genealogical list is prepared from the details furnished by the Mukhtiarkars of Sanghar, Khipro, Dadu, &c., and commences from Raidhan: –

Raidhan had three sons -

1. Samon
2. Notiyar
3. Pali

Samon had three sons -

1. Unar
2. Phul
3. Manahi

Notiyar had one son, Arisar. Pali had two sons, Daras and Sand. Sand had one son, Halo, and Halo had seven sons –

1. Juno.
2. Jaiho.
3. Jakhro.
4. Hothi.
5. Hingoro.
6. Dero.
7. Pali.

Unar son of Samon had twenty-eight sons –

1. Thebo
2. Jakhro
3. Hothi
4. Kako
5. Runjha
6. Ramdiyo
7. Abro
8. Sahab
9. Jokhio
10. Hala
11. Bhachu
12. Bhayo
13. Chachar (No other gives
Chachar.)
14. Chugh.
15. Chahir
16. Khor
17. Kharhar
18. Gam
19. Ganbir
20. Tantar
21. Tawanriya
22. Wahar
23. Waharkya
24. Palh
25. Pahir
26. Nir
27. Mahatam
28. Mangwaua.

The Mukhtiarkar of Dadu reports that the following are also amongst the sons of Unar: –

1. Chagro.
2. Rapar.
3. Dahar.
4. Dahiri.
5. Kadhpar.
6. Malik.

7. Lakho.
8. Chano.
9. Magasi.
10. Otho.
11. Sahato.

12. Halepotra.
13. Mangrio.
14. Buhan.
16. Daipar.
16. Sumro.

Descendants of Thebo son of Unar.

1. Bhambhra
2. Bhanuja
3. Sangrasi
4. Kirya
5. Rajpar

6. Unar
7. Theba.
8. Malan or Malana.
9. Dal.
10. Magasi.

As I had doubts about the origin of the Magasi tribe, I put it in my former Note as a Baloch tribe, but I am now convinced that the Magasi is purely a Sindhhi Saman tribe. K.B. Rasul Baksh, Mukhtiarkar of Kambar, who knows the Balochistan tribes very well, confirms my presumption. The Mukhtiarkar of Nasirabad Taluka says that Magasi is descended from Dero, a descendant of Thebo and a woman by name Mangul, and quotes the following couplet as his authority: –

ڈہري پوتو ڈاه مانگل جاتو مگسي

The translation of the couplet is –

1. The grandson of Dero (named) Dah.
2. Begot Magasi out of Mangul.

The Mukhtiarkar of taluka Ubauro reports that Magasi is a Baloch, descended from Lashar, the second son of Jalal Khan. Lashar, according to his information, had three sons –

1. Guhram; 2. Nurudin; 3. Rahaman ; and one daughter, by name Magaso, from whom are descended the Magasis. But this account is not correct. The Chief of the tribe is Kaisar Khan, who lives in Jhal in Kalat territory. He is an independent Chief, though nominally under the control of H. H. the Khan of Kalat.

Descendants of Jakhro.

1. Bughya
2. Daipar
3. Detha
4. Sahar

5. Lakha
6. Hingora
7. Ujan
8. Mangrepotra

9. Burra
10. Bhuta

11. Aradhin
12. Palija

Descendants of Hothi.

1. Aradinja
2. Bihan
3. Sabuja
4. Panjabi Watra
5. Juneja
6. Dahiri
7. Daharja

8. Rajar
9. Kehar
10. Gaha
11. Ghaluja
12. Rajpar
13. Wasan
14. Chana

Descendants of Kaka.

1. Sanhra

2. Lajadar

The descendants of the remaining sons of Unar are not known.

Descendants of Phul

1. Phulpotra.

2. Phul Lakha.

Descendants of Manahi

1. Manshiya
2. Manaheja

3. Otha
4. Daida

The following are also said to be branches of Saman: —

1. Bhati.
2. Panhwar.
3. Larak.
4. Abupotra.
5. Bhacha.
6. Chhora.
7. Mangrya.
8. Thahim.
9. Palh.

10. Sodha.
11. Bhaya.
12. Dhareja.
13. Sahata.
14. Sahasirai.
15. Rathor.
16. Odhar.
17. Nahiya.
18. Joja.

- | | |
|-------------------------|---------------|
| 19. Kehar. | 26. Wagan. |
| 20. Odha or Udha. | 27. Wisar. |
| 21. Lakhana. | 28. Sadhaya. |
| 22. Koreja or Kaunreja. | 29. Duja. |
| 23. Ruk. | 30. Wagha. |
| 24. Rahuja. | 31. Mungrani. |
| 25. Numria. | |

There are many inconsistencies and variations in the classification of the various branches of the Saman tribe. Each Mukhtiarkar has given his own classification, and from amongst a heavy mass of papers I have picked out the above lists and put them down. I have also prepared a copious list of the numerous branches in alphabetical order, and attached it to this section of the volume for perusal of its readers. If any branches have been left out, the omission must be attributed to oversight in picking them out from a large number of reports.

There are several chiefs of the various branches of the Saman tribe.

The Chief of the Abra is Himat Ali Khan son of Ali Hasan Khan, Abro, who lives in Tarai, taluka Naushahro Abro of the Shikarpur District. He is a 2nd class jagirdar and a zamindar.

The Chief of the Unar tribe is Wali Muhammad *wd.* Mir Muhammad, a resident of the village of Kazi Taj Muhammad in taluka Sakrand of the Hyderabad District.

The Chief of the Numrias is Malik Sobdar Khan *wd.* Malik Sardar Khan, Numrio, a 1st class jagirdar in taluka Kotri. In my first Note, I had shown Numria as a branch of the Sumra tribe, but Malik Sobdar Khan writes that Numria is a corruption of "Nuhria," which is a branch of the Saman tribe, and I have accordingly put it under Saman.

The Chief of the Jokhias is Jam Murad Ali *wd.* Jam Mihar Ali, Jokhio, resident of Malir, and a 1st class jagirdar in taluka Karachi.

The Chiefs of other branches of the Saman tribe are not known, and have not therefore been mentioned.

(a) *The Saman*

A

- | | |
|-------------------|------------------------|
| 1. Abra | 17. Amra |
| 2. Abrang | 18. Aradan |
| 3. Abreja | 19. Aradanja |
| 4. Abreporta | 20. Arain; also called |
| 5. Abrindh | Bhuta |
| 6. Abupotra | 21. Arata |
| 7. Achar | 22. Arhab |
| 8. Adhani | 23. Arhota |
| 9. Aghani | 24. Arija |
| 10. Aghim | 25. Arisar |
| 11. Agra | 26. Arura |
| 12. Ahor or Ahora | 27. Asarja |
| 13. Amiar or Amur | 28. Asmar |
| 14. Airi | 29. Atha |
| 15. Alapa | 30. Awan |
| 16. Ali Khitan | |

B

- | | |
|---------------|----------------|
| 1. Babi | 21. Banero |
| 2. Babra | 22. Banga |
| 3. Babur | 23. Banhepotra |
| 4. Badi | 24. Bapar |
| 5. Badiapotra | 25. Baprai |
| 6. Badrani | 26. Bar |
| 7. Baghal | 27. Baran |
| 8. Bahimja | 28. Barand |
| 9. Bahota | 29. Baricha |
| 10. Bahuja | 30. Barid |
| 11. Baihar | 31. Bekharo |
| 12. Bajir | 32. Belicha |
| 13. Bakhrani | 33. Bhacha |
| 14. Balar | 34. Bhachu |
| 15. Bambal | 35. Bhachund |
| 16. Baman | 36. Bhada |
| 17. Banar | 37. Bhail |
| 18. Banbani | 38. Bhalani |
| 19. Banbhan | 39. Bham |
| 20. Bandh | 40. Bhambha |

41. Bhambhar
42. Bhambhra
43. Bhan
44. Bhangar
45. Bhanpotra
46. Bhanra
47. Bhanuja
48. Bhanuthi
49. Bhanwirya
50. Bhara
51. Bharach
52. Bhatar
53. Bhati
54. Bhatra
55. Bhawan
56. Bhaya
57. Bhayal
58. Bheda
59. Bhelar
60. Bheri
61. Bhinsin
62. Bhirya
63. Bhopa
64. Bhoptani
65. Bhua
66. Bhung
67. Bhureh
68. Bhurt
69. Bhuta
70. Biha

71. Bihan
72. Bijora
73. Biraj
74. Birand
75. Birmani
76. Bobra
77. Bobran
78. Borana
79. Boratia
80. Buba
81. Buhar
82. Bucba
83. Budh
84. Budhani
85. Buga
86. Bughya
87. Buhan
88. Buhar
89. Buja
90. Buk
91. Bukeja
92. Bukera
93. Bunbha
94. Bura
95. Burach
96. Burfat
97. Burira
98. Butra
99. Butrai

C.

1. Chachar.
2. Chadhar.
3. Chaghado.
4. Chagro.
5. Chahir.
6. Chahwan.
7. Chana.
8. Chanar.

9. Chandanpotra.
10. Chand.
11. Chanesar.
12. Chang.
13. Chanhiya.
14. Chanihan.
15. Chanra.
16. Chanwina.

17. Chanwira.
18. Charan.
19. Chelarya.
20. Chhabra.
21. Chhachhar.
22. Chhaja.
23. Chhajan.
24. Chhajra.
25. Chhalgiri.
26. Chhara.
27. Chhena.

28. Chhora.
29. Chhoran.
30. Chhuta.
31. Chilia.
32. Chinjni.
33. Chimani.
34. Chira.
35. Chodha.
36. Chodhri.
37. Chugh.
38. Chukhra.

D.

1. Dadpotra.
2. Daga.
3. Dahar.
4. Dahir.
5. Dahiri.
6. Daharja.
7. Dahirach.
8. Daida.
9. Daidaman.
10. Daipar.
11. Daipal.
12. Daitarpathari.
13. Dal.
14. Dalipotra.
15. Damar.
16. Damio.
17. Dandni.
18. Daudura.
19. Danga.
20. Dangai.
21. Dangar.
22. Dangejo.
23. Dangna.
24. Daphar.
25. Daras.
26. Daresh.
27. Darwan.

28. Dasra.
29. Dasti.
30. Dawach.
31. Daya.
32. Debrach.
33. Dera.
34. Deraj.
35. Detha.
36. Dewira.
37. Dhakan.
38. Dhamach.
39. Dhameja.
40. Dhandhu.
41. Dhangani.
42. Dhara.
43. Dhanro.
44. Dhanraha.
45. Dhaundu.
46. Dhareja.
47. Dharpali.
48. Dhoki.
49. Dhoro.
50. Dhoru.
51. Dhukar.
52. Dhundhan.
53. Dhuwa.
54. Dia.

55. Dibla.
56. Doar.
57. Dodeja.
58. Doha.
59. Dongh.
60. Dreha.
61. Dubai.

62. Duja.
63. Dul.
64. Dunbar.
65. Dimghia.
66. Dungrani.
67. Dutia.

E.

1. Elachi.

F.

1. Farash

G.

1. Gabar.
2. Gabaria.
3. Gabathi.
4. Gabber.
5. Gachal.
6. Gachar.
7. Gad.
8. Gadahmar.
9. Gadan.
10. Gaba.
11. Gaheja.
12. Gahela.
13. Gahelra.
14. Gaincha.
15. Gala.
16. Gam.
17. Gan.
18. Ganba.
19. Ganbir.
20. Gandahi.
21. Ghagbra or Ghanghra.
22. Ghaluja.

23. Ghangha.
24. Ghanghan.
25. Ghel.
26. Gheli.
27. Ghot.
28. Ghotana.
29. Ghumra.
30. Ghumrai.
31. Ghunya.
32. Ghuria.
33. Ghuriam.
34. Girana.
35. Gobal.
36. Gondal.
37. Gopang.
38. Gorar.
39. Guga.
40. Gujar.
41. Gula.
42. Gundal.
43. Gurbban.
41. Gurgij.

H.

1. Hab.
2. Habuja.
3. Habuja Unar.
4. Hader.
5. Hadwar.
6. Hakra.
7. Hala.
8. Halaipotra.
9. Hamand.
10. Hambhi.
11. Hamdani.
12. Hamunpotra.
13. Harba.
14. Hasan.
15. Hatar.
16. Hajib.
17. Hibar.
18. Hilaya.
19. Himayati.
20. Hingora.
21. Hingorja.
22. Hothi.
23. Hothipotra.
24. Huja.
25. Hulia.
26. Husin.

I.

1. Ibupotra.
2. Ibrepotra.
3. Ilachi.
4. Israwa.

J.

1. Jaden.
2. Jaga.
3. Jago.
4. Jagora.
5. Jagsin.
6. Jagsirga.
7. Jaiha.
8. Jaiheja.
9. Jaisar.
10. Jakhan.
11. Jakhar.
12. Jakhreja.
13. Jakhra.
14. Jamnani.
15. Jamra.
16. Janera.
17. Jani.
18. Janidar.
19. Jangrani.
20. Janviri.
21. Jara.
22. Jararija.
23. Jarepotra.
24. Jarvvan.
25. Jethio.
26. Jhalak
27. Jhaluja
28. Jhandil
29. Jhanjhan.
30. Jhanjharjo.
31. Jhatial.
32. Jheja.
33. Jhimir.
34. Jhinjh.
35. Jhinjhin.
36. Jhirak.

37. Jhirang.
38. Jhulan.
39. Jhunder.
40. Jhurir.
41. Jitra.
42. Jadh.
43. Jagra.

44. joja.
45. Jokhio.
46. Jolia.
47. Jomia.
48. Joya
49. Juna.
50. Junga.

K.

1. Kabar.
2. Kachhan.
3. Kachhela.
4. Kachhi.
5. Kadnani.
6. Kaha.
7. Kaheja.
8. Kahi.
9. Kahira.
10. Kahya.
11. Kak.
12. Kaka.
13. Kakepotra.
14. Kakhial.
15. Kakra.
16. Kalandi.
17. Kalar.
18. Kairo.
19. Kalwa.
20. Kalya.
21. Kalyar.
22. Kamad.
23. Kamandia.
24. Kamrira.
25. Kandhira.
26. Kandrili.
27. Kanghya.
28. Kangwar.
29. Kanh.
30. Kanhan.
31. Kanja.
32. Kara.

33. Karani.
34. Karba.
35. Karira.
36. Karma.
37. Kata.
38. Katia.
39. Katiar.
40. Katpal.
41. Katpar.
42. Kazak.
43. Kehar.
44. Keharjo.
45. Kabar.
46. Khaba.
47. Khaibar.
48. Khajar.
49. Khakhar.
50. Khakhrani.
51. Khaki.
52. Khakpar.
53. Khalti or Khaldi.
54. Khamanpotra.
55. Khand.
56. Khanothiya.
57. Kharal.
58. Kharbar.
59. Khatu.
60. Khedani.
61. Khera.
62. Khidrani or
Khidirpotra.
63. Khilki.

64. Khimtra.
65. Khira.
66. Khodi.
67. Khokhar.
68. Khor.
69. Khora.
70. Khubani.
71. Khubara.
72. Khubra.
73. Khuman.
74. Khura.
75. Kurera.
76. Kibal.
77. Kili.

78. Kingrya.
79. Kirkahu.
80. Kirya
81. Kobira.
82. Kodan.
83. Kobrio.
84. Kolachi.
85. Konar.
86. Korar.
87. Koreja.
88. Kumeja
89. Kuthani.
90. Kutria.

L.

1. Labana
2. Lachi
3. Lahukra
4. Lak
5. Lakha
6. Lakhani
7. Lakhani
8. Lakhata
9. Lakhjar
10. Lakhmir
11. Lakhreja
12. Lakhti
13. Laugah
14. Langha
15. Langrani
16. Lail

17. Lalang
18. Landar
19. Lanja
20. Lanjar
21. Lar
22. Larak
23. Lasi
24. Loda
25. Lolaya
26. Longya
27. Lora
28. Lorir
29. Lotyar
30. Luhach
31. Luka
32. Lusa

M.

1. Machhi
2. Machla
3. Mada
4. Magasi
5. Mahamudani
6. Mahar
7. Maharich

8. Mahatam
9. Mahazul
10. Mahelya
11. Mahesar
12. Mahi
13. Mahota
14. Maniak

15. Mairi
16. Makul
17. Malan or Malanan
18. Malhu
19. Manahi
20. Manasija
21. Manahuja
22. Manda
23. Mandani
24. Mandhan
25. Mandhra
26. Mangalja
27. Mangan
28. Mangar
29. Mangia
30. Mangrai
31. Mangria.
32. Mangwana or
Magwana.
33. Manja.
34. Manjhand.
35. Manjhu.
36. Manjutha.
37. Manyan.
38. Maphar.
39. Marani.
40. Marfat.
41. Marha.
42. Marij.
43. Markhiani.
44. Masan.

45. Masrak.
46. Maswani.
47. Mekan.
48. Meman (Saman).
49. Meman.
50. Metho.
51. Mihar.
52. Mirankhar.
53. Miskani.
54. Mitla.
55. Mohal.
56. Mojai.
57. Moltan.
58. Momnani.
59. Mora.
60. Moreja.
61. Morira.
62. Moriya.
63. Motmal.
64. Motu.
65. Mua.
66. Muchhi.
67. Mukuwal.
68. Mulan Farash.
69. Mumar.
70. Mundar.
71. Mungar.
72. Mungrana.
73. Mungrani.
74. Muradani.

N.

1. Nabya.
2. Nahuja.
3. Nahri.
4. Naich.
5. Namija.
6. Nangrach.
7. Nangraj.
8. Nangrejo.
9. Nangor.

10. Nangwa.
11. Nara.
12. Nareja.
13. Nawal.
14. Nawira.
15. Nazar.
16. Nimanepotra.
17. Ninda.
18. Nir or Nirah.

19. Notyar.
20. Nuhria.
21. Nukhrach.
22. Numria.

23. Nun.
24. Nunari.
25. Nundha.
26. Nunhpara.

O.

1. Odha or Udha.
2. Odhana.
3. Odhar.
4. Odheja.
5. Ogahi.
6. Ogam.

7. Osir.
8. Otar.
9. Otha.
10. Othani.
11. Othar.
12. Othwal.

P.

1. Paba.
2. Pahar.
3. Pahi.
4. Pahir.
5. Pakhrad.
6. Palari.
7. Palh.
8. Pali.
9. Palija.
10. Palipotra.
11. Panhwar.
12. Panjabi Watra.
13. Panjotha.
14. Panra.
15. Pararu.
16. Parha.
17. Parhar.
18. Paria.
19. Pariani.
20. Paru.
21. Pasria.

22. Pathan.
23. Patir.
24. Patiyar.
25. Paryah.
26. Pechuha.
27. Pehar.
28. Perar.
29. Pharha.
30. Phul.
31. Phulan.
32. Phul Lakha.
33. Phulpotra.
34. Phurkara.
35. Pinia.
36. Piranhi.
37. Porer.
38. Pubya.
39. Puna.
40. Punar.
41. Punhu.
42. Pusya.

R.

1. Rabalir.

2. Radhan.

3. Rahari.
4. Raheja.
5. Rahma.
6. Rahpotra.
7. Rahu.
8. Rahuja.
9. Rahuja Unar.
10. Rahuma.
11. Raidan.
12. Rais.
13. Rajar.
14. Raja.
15. Rajpar.
16. Rajaipotra.
17. Rakhra.
18. Ramdia.

19. Rana.
20. Rang.
21. Rants.
22. Ranwa.
23. Raphya.
24. Ratar.
25. Rathor.
26. Ratruja.
27. Rehan.
28. Relan.
29. Reti.
30. Rid.
31. Rongha.
32. Ruk.
33. Rukan.
34. Runjha.

S.

1. Sahab.
2. Sabar.
3. Sabirja.
4. Sabaya.
5. Sadar.
6. Sadhaya.
7. Sadorani.
8. Sahar.
9. Sahara.
10. Sahasirai.
11. Sahat.
12. Sahata.
13. Sanirya.
14. Sakhra.
15. Sakhru.
16. Salria.
17. Saman.
18. Sameja.
19. Samtia.
20. Sanch.
21. Sand.
22. Sanda.
23. Sandana.

24. Sandila.
25. Sangar.
26. Sangha.
27. Sanghi.
28. Sanghru.
29. Sangrasi.
30. Sangru.
31. Sanhra.
32. Sanpal.
33. Sanpar.
34. Sanwand.
35. Sapis.
36. Sarang.
37. Sakri.
38. Sarutia.
39. Sarya.
40. Sathya.
41. Sawaya.
42. Sekhatia.
43. Senbhal.
44. Setha.
45. Shabani.
46. Shabi.

47. Shimram.
48. Shirani.
49. Shoda.
50. Shora.
51. Shorai.
52. Shujrah.
53. Sial.
54. Sianch.
55. Sihar.
56. Sihra.
57. Silachi.
58. Silra.
59. Simair.
60. Sinhara.
61. Sinpal.

62. Sircha.
63. Sobir.
64. Sodha.
65. Sodhar.
66. Solingi.
67. Sughar.
68. Sughiria.
69. Suhag.
70. Sumrani.
71. Sumra.
72. Sunhandra.
73. Supa.
74. Supera.
75. Supra.
76. Supya.

T.

1. Tajya.
2. Tank.
3. Tantar.
4. Tara.
5. Tanwiriya.
6. Tarira.
7. Thahim.
8. Thakria.
9. Thala.
10. Tharecha.
11. Tharir.

12. Thebati.
13. Theba.
14. Therir.
15. Thetha.
16. Thora.
17. Tinwina.
18. Tragar.
19. Timia.
20. Turira.
21. Turk Sindhhi.
22. Turna.

U.

1. Udheja.
2. Ujan.
3. Ulra.
4. Umrani.

5. Unar.
6. Untah.
7. Utera.

W.

1. Wadhia.
2. Wagan.
3. Wagha.

4. Waghoria.
5. Wahar.
6. Wabarkiya.

7. Wahucha.
8. Wais or Wains.
9. Waka.
10. Walakri.
11. Walra.
12. Wanga.
13. Wanicia.
14. Wariah.
15. Waryah.
16. Wasa.
17. Wasan.
18. Wastira.

19. Watu.
20. Werh.
21. Widariya.
22. Wighar.
23. Wighmal.
24. Wikia.
25. Wira.
26. Wirarn.
27. Wirhak.
28. Wisar.
29. Woghar.
30. Woka.

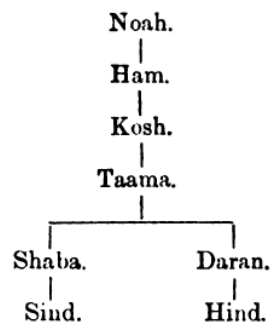
Z.

1. Zangeja.
2. Zardari.

3. Zindpur.
4. Zonr.

(b) *The Sumra*

The author of the "Tuhfatulkiram" says that the origin of Sumro is not known, but they were the children of the soil and were probably descended from Sindh, the first inhabitant of this Province, who was a brother of Hind (India), and a son of Earn, the third son of Noah. But the genealogy given in the "Tuhfatulkiram" is not correct. Sindh was a cousin of Hind, and not his brother, and their descent from Noah, taken from the "Sabaikazahab," is given below:—



Another historian says that Sumro was the name of a descendant of Tamim Ansari, and became ruler of Sindh in 583 A.H. The dynasty of Sumra rulers in Sindh is well known, and the dissensions and wars which took place between Dodo and Chanesar, Sumras are sung at every festive meeting in Sindh. They had founded a line of small towns and hamlets, extending over a distance of 25

kos, from Shahkapur, a small village in taluka Jati, to Ram-ki-Bazaar and beyond it in Thar and Parkar. The towns and hamlets were called "Sumranjun Maryun" (storied houses of Sumras), which were all constructed of burnt bricks and stones. Heaps of stones and burnt bricks are still lying on their old sites. This line of towns extended along the border of the river Indus, the abandoned course of which is still in existence, and is the only fertile «trip of land running through a plain of salt-covered land. The government of the Sumras was overthrown by the Samans in A. H. 752. The majority of the Sindhhi (1) carpenters, (2) dyers, (3) washermen and (4) indigo dyers are Sumrae. This tribe has no separate branches like the Samans, as all call themselves Sumras, but has septs, which are given below:—

- | | |
|--------------------------|-----------------------|
| 1. Babrani. | 23. Kakar. |
| 2. Bhayani. | 24. Kandiapotra. |
| 3. Buja. | 25. Khafipotra. |
| 4. Chatani. | 26. Khatu. |
| 5. Dagha. | 27. Kolhya. |
| 6. Detha. | 28. Lakhorya. |
| 7. Dhukar. | 29. Lundar. |
| 8. Dodaipotra or Dodani. | 30. Markanda. |
| 9. Dowar. | 31. Mastani. |
| 10. Gan. | 32. Matu. |
| 11. Gulahi. | 33. Matupotra. |
| 12. Halepotra. | 34. Panjani. |
| 13. Hamir. | 35. Sakrui. |
| 14. Hamu or Hamunpotra. | 36. Samathia. |
| 15. Hayatani. | 37. Sanwand. |
| 16. Hyasani. | 38. Sathya. |
| 17. Inayatani. | 39. Sedha. |
| 18. Jokhia. | 40. Sheikh Jiaipotra. |
| 19. Jumrani. | 41. Supya. |
| 20. Junejani. | 42. Taipotra. |
| 21. Junsani. | 43. Umerpotra |
| 22. Kachela. | |

The Jat (camel-breeders).

The derivation of this word is unknown. Owing to the opening and extension of railway lines in Sindh, many settlements of Jats have disappeared and the number of camels has decreased. Many Jats are now converted into ploughmen, and their septs are—

1. Mir Jat.
2. Amrai.
3. Babar.
4. Baharani.
5. Banbal.
6. Bhambhani.
7. Bhand.
8. Bhati.
9. Begnani.
10. Biladi.
11. Biradi.
12. Birahamani.
13. Bangulani.
14. Chanar.
15. Chukrani.
16. Dabai.
17. Daher.
18. Daidana.
19. Dairana.
20. Daneri.
21. Dawach.
22. Linari.
23. Gadhi.
24. Gasar.
26. Ghanejo.
26. Ghunia,
27. Ghunja or Ghunya.
28. Gopang.
29. Hader.
30. Hajana.
31. Ispani.
32. Jhulan.
33. Thing.
34. Jetani.
35. Jiskani.
36. Jor.
37. Kaheri.
38. Kaladi.
39. Kalar.
40. Kaleri.
41. Kalpar.
42. Kalru.
43. Kalyar.
44. Rambrani.
45. Kandani.
46. Lanhuja.
47. Kartiwal.
48. Katohar.
49. Khichi.
50. Kirmani.
51. Khushik.
52. Kolachi.
53. Lahbar.
54. Lakhar.
55. Lanjwani.
56. Lishari.
57. Maharamani.
58. Maheri.
59. Majidana.
60. Makol.
61. Malana.
62. Malata.
63. Malukhani.
64. Mandrs.
65. Masurani.
66. Moldani.
67. Otha.
68. Othwal.
69. Radsai.
70. Reti.
71. Rid.
72. Sahrani.
73. Samani.
74. Sanbonwal.
75. Sanjrani.
76. Shahani.
77. Shahi.
78. Shahuwal or Sahuwal.
79. Sirai.
80. Sujahi.
81. Tanwiri.
82. Tharani.
83. Tumbrani.
84. Tohriani.

85. Ujan.
86. Walwat.
87. Wangai.
88. Waswani.

89. Wijla.
90. Zahrani.
91. Zardari.

It may be noted that Kaheri call themselves Sayads in some places and in other places they are shown to be Jat. The following septs belong to the Baloe tribes, but are also known to be Jats:

1. Katohar (Known to be Burdi.)
2. Jiskani (Known to be Jatoi, as also Dombki.)
3. Gadbi (Known to be Rind, as also Jatoi.)
4. Gopang (Known to be Rind, as also Jatoi)
5. Khushik (Known to be Rind, as also Rinds.)
6. Kolachi

The Dinari and Knmhrani are Birahois, but are called Jats also. The following septs of Saman are also called Jats:-

- | | |
|----------------------|--------------|
| 1. Bambal. | 7. Jhulan. |
| 2. Bhand. | 8. Kalar. |
| 3. Bhati. | 9. Otha. |
| 4. Dawach. | 10. Tanwiri. |
| 5. Ghunja or Ghunya. | 11. Ujan. |
| 6. Jhinj. | |

The cause of these variations is the association of certain septs with septa of other tribes. Their descendants after some generations forgot their real tribes or septs, and assumed the names of the tribes with which they have been living or of the profession which they have been following.

The Dahar is said to be a descendant of Chach, a well known king of Alor in Sindh. Chach was a Birahaman, and while on a pilgrimage he arrived in Alor and was introduced to Badihman, Minister to Sahisirai, King of Alor, through the king's gate-keeper, named Ram, whose guest Chach had become on his arrival in the capital. He was a well real and a clever man, and at once become a favorite of the Wazir, who kept him in his service. Shortly after, the Wazir became ill, and Chach was sent to the king to read State papers and write their replies. He was called into the palace in the presence of Rani Sohand, who was captivated by Chach's beauty. Chach, being an expert in the art of reading State papers and writing their replies, gained the confidence of the king, who gave orders that,

whenever there was any urgent business to be transacted, Chach should be sent into the palace. Rani Sohand made many attempts to draw Chach towards her, but he steadily rejected her overtures. Soon after, the king became seriously ill and Rani Sohand, finding the king's recovery impossible, induced the king to declare Chach to be his successor. As he had no son, the king consented, and the Rani with the assistance of the Wazir and other State official quietly called Chach inside and declared him successor of the king, who soon after expired. Chach became the king, and was married to Rani Sohand by whom he had two sons and one daughter. Chach's reign lasted for forty years, and on his death his brother Chandar succeeded him, who ruled for seven years and then died, and Dahar, the eldest son of Chach, became the king. It was during the reign of Dahar son of Chach that the Arabs, during the Khilafat of Abdul Mutlih bin Manvan, invaded Sindh for the first time. After the conquest of Sindh by the Arabs, the descendants of Dahir embraced Islam, and are called Dahar now Dahar son of Abro, and grandson of Raidhan, shown by the author of the "Tuhfatulkiram," and Dahar son of Jojo, shown by Khan Bahadur Mirza Kalich Beg, are different, being branches of the Saman tribe. During the Musalman rule, the Dahar ruled over a tract of country in the Rohri Division called Daharki, consisting of pargana Ubaura and deh Raunti. Subsequently, the Dahar were deprived of their independent government, and were allowed a certain share in the revenues. Their share underwent changes from time to time, and at the conquest of Sindh by the British Government they enjoyed certain shares of the revenue, which were confirmed, and they enjoy these shares of revenue permanently now. Jam Bhambhu Khan, Dahar, was the Chief of the tribe in taluka Ubaura, when Sindh was conquered by the British Government. He was well known for his liberality, and spent more than a lakh of rupees in celebrating the marriage of his daughter. The event has been perpetuated by a small story book, written in Sindhhi, called "Jam Bhambeji Akhani" (a story of Jam Bhambho). The present Chief is Fateh Muhammad alias Bhamblm K'aan, who is a minor and is represented by his uncles Jam Muhammad Alam Khan and Jam Muhammad Nawaz Khan. The latter is a man of good education and possessed of much tact and intelligence, and is practically the Chief of the tribe for the present.

The genealogy of Dahar can only be traced to a certain extent, and not up to Dahar son of Chach, or Dahar from whom the present generation derives its name. The members of the Dahar tribe are now mostly agriculturists, but those who live in the desert portion of taluka Ubaura and the Jaisalmir territory are cattle-breeders.

The septs and genealogy of the tribe are given below.

The septs are —

1. Birahmani.
2. Badepotra.
3. Bhati.
4. Dudani.
5. Ghundiani.
6. Gothreal.
7. Jangani.
8. Jumani.

9. Kanja.
10. Kapri.
11. Khandyal.
12. Muhamadui.
13. Rajri.
14. Shamsani.
15. Siraja.

The Mahar.

The Mahar is said to be a descendant of Hind, whose genealogy is given under Sumra. The great grandfather of Mahar was named Chand, a born menial servant, *i.e.*, the offspring of a slave, of Rai Sahasi, the King of Alor. Chand was appointed Governor of Mathelo, a well known old town, now in ruins, in taluka Mirpur Mahari, also called Mirpur Mathelo, in the Shikarpur District. During the reign of Shah Beg wd. Mirzan Shan Hasan, Mogal or Maghul, the grandson of Chand, by name Sanamak, embraced Islam. The Mahars chiefly live in taluka Mirpur and Jaisalmir territory. Their Chief is Muhammad Baksh Khan *wd.* Haji Khan, Mahar, who lives in Khanpur, a small village in taluka Mirpur. Muhammad Baksh Khan is a large zamindar and exercises great influence over his tribe.

The septs of Mahar are—

- | | |
|------------------|----------------|
| 1. Balani. | 24. Maka. |
| 2. Bhaikhairani. | 25. Marupotra. |
| 3. Bijal. | 26. Mathera. |
| 4. Buja. | 27. Matrija. |
| 5. Bulha. | 28. Mihlani. |
| 6. Bunbha. | 29. Minhani. |
| 7. Chanar. | 30. Mubah. |
| 8. Chanuja. | 31. Munhja. |
| 9. Chuhra. | 32. Muradani. |
| 10. Chuta. | 33. Nareja. |
| 11. Dedla. | 34. Nidamani. |
| 12. Deraja. | 35. Nunhja. |
| 13. Dita. | 36. Raipar. |
| 14. Gagnani. | 37. Ramuja. |
| 15. Hala. | 38. Rukhnani. |
| 16. Haseja. | 39. Sakhani. |
| 17. Jedha. | 40. Sukheja. |
| 18. Jesraja. | 41. Sumarja. |
| 19. Khiani. | 42. Tamachani. |
| 20. Linjari. | 43. Tughani. |
| 21. Lalaypotra. | 44. Unsani. |
| 22. Lodra. | 45. Wijal. |
| 23. Lungani. | 46. Winjha. |

The Mahars are either agriculturists or cattle-breeders. Those who live in the sand-hills and in the desert portion of taluka Mirpur and in Jaisalmir territory are cattle-breeders, and pass nearly eight months of the year in the desert with their herds and flocks of cattle and goats. They come down to the inhabited part of Sindh in March, and return to the desert in July, directly rain begins to fall there. Their cattle are so accustomed to the desert that, as soon as the rain begins to fall in the sand-hills and in the desert, they run away voluntarily to their usual places of grazing and pasture.

The Dhareja.

They are descended from Dhar *wd.* Sanamdas, a descendant of Sodha, who came to Sindh during the reign of the Rajas of Jodhpur and Bikanir. He was converted to Islam by Sheikh Abdul Wahab, a well known pir, who married Sodho's daughter, by name Suraj, which means in Hindustani "the sun." Dharejas live mostly in taluka Ghotki of the Ilohri Division. The chief person amongst them is now Khan Bahadur Abul Kher Khan, Dharejo, who lives in Dadloi, a village in taluka Ghotki. Dharejas call themselves a branch of the Saman, being descendants of Sodha, but as Sodha was originally a Hindu of Kajputana and the Samans claim to be descendants of Abi Lahab or Abu Jihal, ueeles of our prophet, have therefore given the above account of the Dhareja tribe. I have taken the above account from a brief history of Sindh, written in Persian, by Sayad Muhibulah *wd.* Sayad Ahmad Shah, a copy of which was made for me from the copy in the possession of Khan Bahadur Abul Kher Khan, Dharejo. The Dharejas are now peaceful agriculturists, and several amongst them are large zamindars in taluka Ghotki.

The Chachar.

The present headman of the tribe, Wadero Ali Mardan, says that Chachar is a sept of Gakhar Pathan, but I do not find any such sept in the Pathan tribes. Nor do I find Gakhar to be a sept of the Saman tribe. According to Khan Bahadur Abul Kher Khan, Dharejo, Chachar, like Dharejo, was originally a Hindu, and belongs now to the Saman tribe, and this account appears to be correct. The Chacuars live mostly along the river, and are either agriculturists or cattle-breeders. Their branches and septs are giveu below:—

Branch.

1. Chuta -

Septs

1. Bilra.

2. Dadani.

- | | |
|----------------|---------------|
| 2a. Danhurai. | 10. Nangani. |
| 3. Dhandhiani. | 11. Phulani. |
| 4. Dighani. | 12. Posti. |
| 5. Dona. | 13. Ranji. |
| 6. Dulani. | 14. Sakhani. |
| 7. Janeja. | 15. Shekhani. |
| 8. Karira. | 16. Toba |
| 9. Kane. | |

2. Jaganand -

- | | |
|----------------|---------------|
| 1. Balelani. | 7. Kacha. |
| 2. Bhurra. | 8. Kheda. |
| 3. Drighrecha. | 9. Makalwadi. |
| 4. Garheja. | 10. Muria. |
| 5. Gula. | 11. Sanghi. |
| 6. Jumani. | |

3. Narang -

- | | |
|-----------------------|-------------|
| 1. Lush. | 6. Jogiani. |
| 2. Manghra. | 7. Halvai. |
| 3. Redhi. | 8. Sadhani. |
| 4. Juneja---No septs. | 9. Matani. |
| 5. Rajdeh- No septs. | 10. Junano. |
| | 11. Kua. |

The Indhar.

They were originally Hindus and embraced Islam afterwards. They were probably converted to Islam by pir Musa Nawab, a well known pir, whose shrine is in a village called after his name in Bahawalpur territory, close to the boundary of taluka Ubaura. The caste-threads of the Indhars who embraced Islam were preserved, and may be seen at the shrine of the pir. Their headman is Mian Mahkumdin, Indhar, who is well known for his piety and religious devotion, and lives in taluka Ghotki. Indhars are generally very religious, and subsist either upon cultivation or on the income of their cattle. They live mostly along the border of the river Indus in talukas Ghotki, Sukkur and Shikarpur.

Their septs are—

- | | |
|-----------|--------------|
| 1. Adani. | 2. Bakhrani. |
|-----------|--------------|

- | | |
|---------------|--------------|
| 3. Bhambhani. | 10. Ludhar. |
| 4. Dhuria. | 11. Marfani. |
| 5. Gajani. | 12. Panjabi. |
| 6. Isani. | 13. Sajnani. |
| 7. Kandhra. | 14. Sewira. |
| 8. Khidrani. | 15. Sumrani. |
| 9. Kherani. | |

The Lakhan tribe.

The origin of Lakhan is not traceable, but he appears to have been a Hindu, like Chachar and Indhar, and to have been converted to Islam. The Lakhans also live along the river in the Rohri Division, and are agriculturists as well as cattle-breeders.

Their septs are—

- | | |
|------------------|------------|
| 1. Bandpotra. | 4. Ramun. |
| 2. Baranh Hatha. | 5. Uchu. |
| 3. Nindani. | 6. Wanjhu. |

The Mirbahar and Muhana tribe.

Mirbahar means “master of the sea” (or river), *i.e.*, a mariner, and Muhana signifies a fisherman. Their origin is not known—whether they were originally Hindus or some other tribe. Their profession was either to ply boats or to catch and sell fish, but since the construction of the protective embankments along the river which have stopped the overflow of the Indus and closed the source of refilling the large lakes and hollows which were the breeding places for fish in Sindh, many a Mirbahar and Muhana have had to throw down their nets and fishing rods, and take up the plough in their stead. In my previous Note, I had made an attempt to separate the Mirbahar from the Muhana, but I find that no distinction is possible, as they are all one race and maintain no distinction whatever in their employments, manners and customs. Mirbahars catch and sell fish, as Muhanas do, and Muhanas ply boats like Mirbahars, if they can afford to purchase a boat. With the exception of one sept, called Dagori in Lower Sindh and Jhabir in Upper Sindh, no other sept of the Muhana and Mirbahar tribes catches crocodiles and tortoises.

Their septs are—

- | | |
|------------|-------------|
| 1. Abrani. | 3. Ajaya. |
| 2. Admani. | 4. Akibani. |

5. Atlani.
6. Azizani.
7. Bachani.
8. Bachrai.
9. Badani.
10. Baghai.
11. Bagra.
12. Bahlm.
13. Bajani.
14. Balhara.
15. Balwani.
16. Bara.
17. Barch.
18. Barhara.
19. Barija.
20. Barira.
21. Bat.
22. Bathera.
23. Belai.
24. Bhadala.
25. Bhagal.
26. Bhugra.
27. Bhungai.
28. Bora.
29. Budhani.
30. Budrani.
31. Budhar.
32. Buhria.
33. Bunra.
34. Burra.
35. Chachar.
36. Chachra.
37. Chaghado.
38. Chakai.
39. Cbalka.
40. Chana.
41. Chandani.
42. Chareja.
43. Chobat.
44. Chond.
45. Daba.
46. Dabla.
47. Dabrani.
48. Dabbrani.
49. Dachar.
50. Dagba.
51. Damecha.
52. Dand.
53. Danda.
54. Dapbrani.
55. Darha.
56. Dera.
57. Dhadba.
58. Dhakan.
59. Dhandhal.
60. Dhandhi.
61. Dhandhria.
62. Dharia.
63. Dhokai.
64. Dholia.
65. Dhundhi.
66. Dilasia.
67. Dodani.
68. Doki.
69. Dula.
70. Dunbar.
71. Gada.
72. Gadejani.
73. Gadhar.
74. Gajria.
75. Ganbani.
76. Gandara.
77. Gangani.
78. Ganjan.
79. Ghagham.
80. Gharrai.
81. Ghihlani.
82. Ghoghra.
83. Ghota.
84. Ghugbat.
85. Gidar.
86. Gugera.
87. Gujria.
88. Gulam.
89. Gana.
90. Halani.

91. Hodai.
92. Hotkhanani.
93. Huaenani.
94. Ibwani.
95. Inami.
96. Jahazai.
97. Jakhrai.
98. Jakhria.
99. Jariko.
100. Jesirani.
101. Jhabir.
102. Jhaljai.
103. Jumani.
104. Junia.
105. Kahya.
106. Kandana.
107. Kanhera.
108. Kanrani
109. Kanwira.
110. Kara.
111. Kareja.
112. Kasai.
113. Kasimpotra.
114. Katir.
115. Kazak.
116. Kekai.
117. Khachri.
118. Khada.
119. Khadhtira.
120. Khadhicha.
121. Khahura.
122. Khakwani.
123. Khalnani.
124. Khamria.
125. Khapru.
126. Kharai.
127. Khathrai.
128. Khedani.
129. Khimiani.
130. Khopra.
131. Khudai.
132. Kihreja.
133. Kochrara.
134. Konchai.
135. Konia.
136. Kotai.
137. Kumwani.
138. Kunhgai.
139. Kungtia.
140. Kunjria.
141. Kutria.
142. Lakhai.
143. Lakhati.
144. Lalani.
145. Lara.
146. Larai.
147. Larak.
148. Liyara.
149. Liyarani.
150. Longai.
151. Lonthiya.
152. Lorai.
153. Lula.
154. Luthria.
155. Lutir.
156. Makhra.
157. Makra.
158. Malhanan.
159. Manara.
160. Manchhiri.
161. Mandara.
162. Mangria.
163. Manjwani.
164. Manjhwani.
165. Marai.
166. Matar.
167. Mati.
168. Merl.
169. Mesawa.
170. Mirgani
171. Misia.
172. Mithani.
173. Moria.
174. Moryai.
175. Motnani.
176. Muchhara.

- | | |
|---------------------|------------------|
| 177. Mugra. | 216. Sandani. |
| 178. Muhana. | 217. Sanghrani. |
| 179. Muka. | 218. Sanghya. |
| 180. Mulani. | 219. Sangi. |
| 181. Maradpuria. | 220. Sanjani. |
| 182. Murgal. | 221. Sanjhija. |
| 183. Musawi. | 222. Sanjhuja. |
| 184. Naheja. | 223. Sasiya. |
| 185. Nihaya. | 224. Sathyani. |
| 186. Nirai. | 225. Sati. |
| 187. Obhara. | 226. Sekhatia. |
| 188. Pakhira. | 227. Sekhra. |
| 189. Pakhyar. | 228. Sesa. |
| 190. Palkia. | 229. Shahpuria. |
| 191. Panjabi. | 230. Shelyani. |
| 192. Panjara. | 231. Sirgul. |
| 193. Parai. | 232. Sirya. |
| 194. Parha. | 233. Siyal. |
| 195. Pareri. | 234. Sodhar. |
| 196. Paresi. | 235. Sonra. |
| 197. Phulia. | 236. Subuhpotra. |
| 198. Pinyar. | 237. Supra. |
| 199. Poprai. | 238. Tahriyani. |
| 200. Pophai. | 239. Taloi. |
| 201. Phudirra. | 240. Tandia. |
| 202. Puricha. | 241. Tanra. |
| 203. Raa. | 242. Tenga. |
| 204. Rabani. | 243. Thahim. |
| 205. Rakhia. | 244. Thahimore. |
| 206. Ramani. | 245. Thenga. |
| 207. Relani. | 246. Topyani. |
| 208. Rodh. | 247. Toya. |
| 209. Rodya. | 248. Walhari. |
| 210. Safrani. | 249. Wasna. |
| 211. Sahara. | 250. Wilasia. |
| 212. Sahata Muhans. | 251. Wistrani. |
| 213. Sakhira. | 252. Wungra. |
| 214. Sameja. | 253. Zahara. |
| 215. Samot. | 254. Zahra. |

(k) The Solingi and Machhi.

The author of a brief history of Sindh, Sayad Muhibulah son of Ahamad Shah, Waiz (a preacher), says that Solingi and Macchi are descendants of a person by name Sehwan, who was one of the great grandsons of Ham, the third son of the prophet Noah. The original town of Sehwan was founded by that person, but afterwards it was destroyed by the overflow of the river Indus. During the time Ambrit, a Hindu king, ruled at Alor, a Hindu, by name Siwi, was appointed by him governor of Sehwan. Siwi founded another town on a different site, secure from the ravages of the river, and called it after his name, viz., Siwi, which afterwards became known as Siwistan, and is now called Sehwan. There is a couplet in Persian, describing the effects of heat felt in Sehwan. It runs as follows:—

۱ - سیوی و سیوستان ساختی. ۲ - دوزخ چرا پر داختی؟

The translation of the couplet is given below:—

1. "O God I" (which is omitted) "you made Siwi and Siwistan.
2. Why did you, then, create hell?"

I have given the above account as an impression prevails that Solingi and Machhi are converts either from the scavenging classes or from fishermen who eat all kinds of fish and all animals living in the river or sea, though they are considered unclean by Musalmans. The word "Machhi" signifies a fishcatcher, but fish-catching or selling is not their profession. They generally prepare baskets of brush wool and matting of reed straw and sow land. The Solingi are also called Solingi Macchi, and are a degree more respectable than the Machhi, though they are considered to be brothers, Solingi being the eldest. They appear to have received their present designation on account of the profession of one of their ancestors, but are evidently a distinct class from the Muhanas and Mirbahars.

IX. — The Sheikh Nao Muslim (new converts to Islam).

I have placed the —

- | | |
|----------------------------|-------------------|
| 1. Meman | 4. Sirai |
| 2. Khoja | 6. Other converts |
| 3. Wora (also called Bora) | |

Under this head as they do not fall under the Saman or any other Musalman tribes.

(1) The Meman.

The term "Meman" is a corruption of the word "Moumin," which means a true believer of Islam. But popularly the designation is confined only to the converts of Kutch Bhuj territory, who have now become a distinct class. A few aboriginal Sindhhi converts also call themselves Meman or Suraha. The period of their conversion to the Muhammadan religion is not traceable.

The septs of Kutch Bhuj Memans are given below: —

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|---------------|---------------|
| 1. Anjar. | 9. Jurai. |
| 2. Barapuria. | 10. Khalsai. |
| 3. Buda. | 11. Madai. |
| 4. Butra. | 12. Manjhlai. |
| 5. Doslani. | 13. Munrai. |
| 6. Gala. | 14. Sethya. |
| 7. Galreja. | 15. Zikria. |
| 8. Halai. | |

The profession of the Meman is generally trade, but in Lower Sindh I have found many Memans working as agriculturists.

(2) *The Khoja.*

The term Khoja is a corruption of "Khuwaja," which means "master" or "a superior person." Originally, the Khojas were a single body, but since about twenty years or so they have split up into two factions, called —

1. Panjaibhai.
2. Pirai.

The Panjaibhai faction is the most orthodox body, and, like the Hurs of pir Pagaro of Kingri, look upon Agha Khan as the representative of the prophet or the incarnation of God Himself. The Pirai consider Agha Khan merely a pir or religious head of their community, and nothing more.

I shall first give an account of the Panjaibhai faction, as it has been communicated to me by the leading members of that body in Karachi. The Khojas were originally Hindus and belonged to the following two sects: —

1. Kashmiri Chak Hindus.
2. Bhatias.

They were converted about five hundred years ago by Sayad Sadrudin Shah, a Sufi in the Panjab, who was held in great respect by the above classes of Hindus. Sadrudin Shah was not connected with the family of Agha Khan, the present religious head of the Khoja community, by lineal descent, but is alleged to have been the disciple of his ancestor, Shah Nizar. He is said to have gone to Persia and to have paid a visit to Shah Nizar, who was then a minor under the guardianship of Sayad Hasan Shah, and No. 20 in the line of successors from Hazrat Ali, the first Imam, and lived in Kila-al-Mot. According to Hindu mythology, there are ten incarnations (*Otars or Awatars*) of God, viz:—

1. Machh (Fish).
2. Korab or Kachha (Tortoise).
3. Wara (Pig).
4. Narsing (Lion with the body of a man).
5. Waman (Dwarf).
6. Farsiram or Pharsiram or Parshuram. (This *Awatar* carried a hatchet, and killed all the Khatris twenty-one times.)
7. Ram.
8. Kirishan or Kaa.
9. Budh.
10. Niklank, or Noh Kalangi or Kalki.

The nine Awcttars had already come and gone, and the Hindus were expecting the tenth Awatar at the time Sadrudin Shah went to Persia. He said to Shah Nizar and his guardian that, on his return to India, he would declare Hazrat Ali the first Imam to be Niklank or the tenth Atoatar and Shah Nizar his descendant. Sadrudin Shah on his return to the Panjab converted Sahodain Joshi, the head of the Bhatia community, who lived with his men on the bank of the Attock River, and afterwards he converted others with the assistance and cooperation of Sahodain Joshi. In Sindh, there were two divisions of the Khoja community, viz:—

1. Bhinpuri, inhabitants of Bhin, a village in the Hyderabad District, about 10 kos distant from Tando Muhammad Khan, in which is the shrine of Kambir Shah Sayad.
2. Kandhi, inhabitants of the Shahbandar Division along the coast of the sea.

From the above two places, they scattered over all parts of Sindh, and are now known by the names of—

1. Bhinpuri.

2. Kandhi.

When Agha Khan's ancestors came and settled in India, the Khojas transferred their allegiance to them, they being believed to be the proper religious heads of their community, and discarded the descendants of Sayad Sadurudin Shah.

The septs of this section are —

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|---------------|---------------|
| 1. Datwani. | 7. Mian Nani. |
| 2. Faduwani. | 8. Mirliani. |
| 3. Hafdani. | 9. Mumnani. |
| 4. Hajiani. | 10. Pirwani. |
| 5. Ismailani. | 11. Tejani. |
| 6. Kasimani. | |

The Pirai Khojas.

The Pirai division is very small, and there are about 200 persons of it in Karachi. In other parts, also, there are a few of them. This sect was founded, by Laledino Khojo, some twenty years ago, but he was killed by the bigoted members of the Panjaibhai faction. The seed sown by Laledmo has, however, taken firm root, and is flourishing and spreading steadily. A short account of the causes which tended to the formation of the Pirai faction will be given later on. According to the accounts furnished by the leading members of this party, the Khojas belonged to the following two sects of Hindus: —

1. Kashmiri Chak Hindus.
2. Lohana of Lahore and Sindh.

Shah Sadrudin, who converted them to Islam, was a Sufi and was known amongst the Hindus by the name of Sahdani or Harichand. He converted 36 *kirores* or 360 millions of Hindus, viz: —

- 12 *kirores* or 120 millions in Kashmir
- 12 *kirores* or 120 millions in the Panjab
- 12 *kirores* or 120 millions in Sindh

and then called himself an Awatar of God, appointed three apostles, all Hindus, and took an agreement from all the converts that they would pay one-eighth share of their profits to him. The converts were called "Khuwaja," as the Lohanas amongst them claimed their descent from "Lav," the seventh Awatar, also called "Ram." Baja Jaichand, the King of Kanoj, was the son of Ram, and had married a low caste woman by name Yawan. After Raja .Taichand's death, his subjects rose

against his sons from Yawan, and drove them out. Jaichand's sons fled and took refuge and settled in "Lahore Gand," or city of iron, which was probably Lahore. The Lohanas, being Thakurs and descendants of Ram, on conversion were named "Khuwaja," which means "master" or "superior person" in Persian. No distinction was observed between the Lohana and Kashmiri Chak Hindus when they were converted, and all were called "Khuwajas."

The Khojas pay one-eighth share of their profits to Agha Khan, because their ancestors had agreed to pay that share at the time of their conversion. The septs of this sect are very few, and are given below:—

1. Mumnani.
2. Pinvani.
3. Tejani.

The causes of the desertion of the Pirai section.

According to the precepts given in the "Koran" (the word of God) and the book of "Hadis," which contains the sayings of the prophet, every Musalman is bound to read the Koran, offer prayers five times a day, pay one-fortieth portion of certain property in charity, if it exceeds Rs. 40 in value, and go on pilgrimage, if he is possessed of means, but the Khojas were not allowed to obey these commandments of God and his prophet because the religious head of the community was responsible for their salvation and entry into paradise. They were prohibited from building any mosques and offering prayers in them. They were required to construct only one building in each town, called the "Jamait Khana," which literally meant "house of the community," in which all Khojas meet for prayers and other purposes. They pray in a most peculiar fashion: they sit in rows, grasp one another's hands, recite something in Sindhi, and then bow their heads to the ground. These prayers are offered three times a day: first in the morning before sunrise, the second time in the evening, and the third time at nightfall. Laledino and his cooperators revolted against such restrictions, which were both sanctioned neither by God nor by his prophet and resolved to follow the precepts laid down in the Koran and the books of "Hadis." They built mosques, learnt the Koran themselves, and taught it to their children, but continued nominally to be followers of Agha Khan. From the accounts given in the "Khoja Wirtant," a history in Gujarati written by Sachedina Manjian, Assistant Revenue Commissioner in the Kutch State, in 1892, it appears that the Khojas of the reformed party do not look upon Agha Khan as the religious head of their community. They allege that Agha Hasan Ali, after leaving Persia, went to Afghanistan in Sambat 1901, corresponding with 1842-43, and rendered valuable assistance to the British Generals through the Hazaras, who professed the same Imamiyah or Shiah religion. From Afghanistan, he came to Sindh, and thence went to Kutch, where, through the influence of certain headmen of the

Khoja community, he declared himself to be a descendant of Shah Sadrudin and his rightful heir and successor. He succeeded in his efforts, and was recognised to be the head of all the Khojas. From Kutch, he went to Bombay and settled there. But the Khojas in Kashmir did not recognise him, as they professed the Suui doctrines and were the followers of Shah Shimsu of Irak (a province in Persia), who came to Kashmir in A. H. 1207 and converted them to the Suni sect.

For easy reference, the genealogies of the families of Agha Khan and Shah Sadrudin are appended. It will be seen that, in the genealogy of Shah Sadrudin, the pedigree of the Aghu Khan family has also been mixed up. The Khojas are generally a trading class, but in out-lying places they work as laudholders and cultivators also.

Genealogy of the Agha Khan family.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Hazrat Ali, the 1st Imam. 2. Hazrat Imam Husen, the 3rd Imam. 3. Hazrat Zenulabdin, the 4th Imam. 4. Hazrat Muhammad Bakar, the 6th Imam. 5. Hazrat Jafar Sadik, the 6th 6. Ismail. 7. Muhammad. 8. Sadi Taim. 9. Razi Ahamad. 10. Taki Ahamad. 11. Wafi Ahamad. 12. Mahadi Abdulah. 13. Kahir. 14. Mansur. 15. Muis. 16. Aziz. 17. Hakim Ali. 18. Zahir Hasan. 19. Mustansirbilah. 20. Nizar. (The alleged "murshid," religious head or guide of Shah Sadrudin) 21. Hadi. 22. Mohatadi. 23. Kahar. | <ol style="list-style-type: none"> 24. Ali Zikratulah Islam. 25. Uzandin Muhammad. 26. Rukandin Khurshah. 27. Shamsudin Muhammad. 28. Alaudin. 29. Kasim Shah. 30. Islam Shah. 31. Salam Shah. 32. Mustansirbilah. 33. Abdu Salam. 34. Gharib Mirza. 35. Murad Mirza. 36. Bahadur Shah. 37. Kalandar Ali. 38. Zulfikar Ali. 39. Nurdar Ali. 40. Nizar Ali. 41. Hasan Ali. 42. Abdul Hasan Ali. 43. Abdul Kasim Ali. 44. Khalilulah Ali. 45. Hasan Ali (who came from Persia to Afghanistan in A.H. |
|--|--|

1903, corresponding with A.D. 1842-43, from thereto Sindh, thence went to Kutch, and from there to Bombay).
46. Ali Shah.

47. Muhammad Sultan, H.H. Agha (the present head of the Agha Khan family).

Pedigree of Shah Sadrudin and the Agha Khan family, showing the line of succession in which they succeeded one another as religious heads.

1. Hazrat Muhammad, the prophet.
2. Imam Hasan.
3. Kasim Shah.
4. Ahamad Ali.
5. Pir Satgur Shah.
6. Pir Imamudin.
7. Pir Muhammad Mansur.
8. Pir Ghalibdin.
9. Pir Abdul Aziz.
10. Pir Mustansirbilah.
11. Pir Ahamad Hadi.
12. Pir Kasim Shah.
13. Pir Muhammad.
14. Pir Mahamud.
15. Pir Muhibudin.
16. Pir Khalikdin.
17. Pir Abdul Momin.
18. Pir Islamdin.
19. Pir Salaudin.
20. Pir Shamsudin.
21. Pir Nasirudin.
22. Pir Sahibudin.
23. Shah Sadrudin (who converted the Khojas).
24. Pir Hasan Kabirudin.
25. Pir Tajdin. (His shrine is in Bago Tando, Hyderabad District.)
26. Pir Pandiyad Juwan Mardi.
27. Pir Haidar.
28. Pir Alaudin.
29. Pir Kasim Shah.
30. Pir Nasir Muhammad.
31. Pir Dadu.
32. Pir Agha Hasan Shah.
33. Pir Muhammad.
34. Pir Agha Aziz.
35. Pir Miran Beg.
36. Pir Agha Ali Akbar.
37. Pir Agha Ali Askar.
40. Pir Abdul Hasan Ali.
38. Pir Hasan Ali.
41. Bibi Fatiman.
39. Pir Abdul Kasim Ali.
42. Pir Agha Ali Sbah.
43. Pir H. H. Agha Muhammad Sultan (the present head of the Khoja community).

Note.—The above line of succession does not show that Shah Sadrudin was a disciple or the successor of Shah Nizar.

(3) The Wora.

The real term is "Bawahir," and not Bora or Wora as commonly used by people. The history of the conversion of the Woras as given to me by the leading

members of the tribe in Karachi is briefly this. About seven hundred years ago, a Sayad by name Abdulah arrived in Khanhat, a town in Gujarat, in which there was great scarcity of water, caused by the presence of a large snake which had fixed its abode near the water springs in proximity of the town and prevented people from making a free use of them. Sayad Abdulali liad an attendant also with him, by name Ahmad, and they both killed the snake and rid the people of its terrorising apprehensions.

The chief of the Nagar Birahamans in the town saw the feat performed by the Sayad and his attendant, and at once embraced Islam. A very large number of other Hindus followed the example and acknowledged the Musalman religion. The number of persons who renounced the Hindu religion on that occasion was so great that the caste-threads removed by them weighed one and quarter *bhars*, equal to 25 or 26 mauuds.

The new converts followed a medium course of religion, and adopted certain principles of the Shiahs and some tenets of the Sunis. They keep their moustachios and beards like Sunis, and in this respect oppose the Khojas, who shave their beards very often and grow heavy moustachios. They build mosques and offer their prayers five times a day in them, and learn the Koran like the Sunis. But in other respects they follow the principles of the Shiahs, and believe in the 12 Imams. They assumed the tribal distinction of "Bawahir" as they adopted a medium course of religion, distinct from the Sunis and Shiahs. "Bawahir" is an Arabic word and is a plural noun of "agency." It is derived from "Bahar," which means "dominated over all things." As the new class of converts obtained dominion over the best principles of the Musalman religion, they called themselves "Bawahir," which by corruption became "Bohra" or "Bora" and "Wora." Another account says that they were converted by Hazrat Salman Farsi, a companion (*ashah*) of the prophet, who came to Khanbat, but this account does not appear to be reliable as no companion (*ashah*) of the prophet ever came to India. The Khojas allege that the Woras were also the followers of the ancestors of Agha Khan, but deserted after the death of Mustansirbilah, the father of Shah Nizar. The Woras discredit such a belief, and say that Sayad Abdulah had no connection with the ancestors of Agha Khan, and they never recognised them as the religious heads of their community as their beliefs have been as far opposed as the two poles. The present religious head of the Woras is Sayad Muhammad Burhanudin Ibin Sayad Abdul Kadir Najmudin, who resides in Surat. He is said to be the lineal descendant of Siyad Abdulah, who converted the Woras to Islam. He is generally called Mulanji (a teacher) or Sayadana (our Lord) by the Woras. The Woras are a trading class, take up contracts in the Public Works, Railway, Commissariat and other departments and work as husbandmen also.

They are peculiarly reserved in their intercourse with members of other communities in social as well as religious matters.

Their septs are –

1. Barmal *alias* Ghebi or Gebi.
2. Ghanewala. (The expression means “worker of oil-pressing machines.”)
3. Halai Natives of Hala.
4. Kadyani Natives of Kadyan.
5. Kairai.
6. Lainwala “Residents of the lines.”
7. Lotya.
8. Makra.
9. Miyaniwara.
10. Rajlani.
11. Tairai.
12. Withoniya.

(4) *The Sirai.*

The Sirai means a native of Siro, the north-eastern extremity of Sindh bordering on the Panjab. The term is now applied to a large class of people who came from the Panjab and settled down in Sindh, especially in the Larkana Division of the Shikarpur District. Their origin is not known or when they embraced Islam. They still speak the Panjabi language, similar to that used in Bahawalpur territory. Their profession is now generally agriculture. Their septs are –

- | | |
|----------|-------------|
| 1. Ahir. | 4. Balhira. |
| 2. Awan. | 5. Banbh. |
| 3. Bada. | 6. Batra. |

- | | |
|---------------|--------------------|
| 7. Bhagat. | 35. Khakh. |
| 8. Bhand. | 36. Kharal. |
| 9. Buhar. | 37. Kharil Lahosi. |
| 10. Buk. | 38. Khemtia. |
| 11. But. | 39. Khera. |
| 12. Chajra. | 40. Khira. |
| 13. Chan | 41. Khokhar. |
| 14. Chhijra. | 42. Khuawar. |
| 15. Dabria. | 43. Lekhi. |
| 16. Dahya. | 44. Manjutha. |
| 17. Dakan. | 45. Mason. |
| 18. Dedar. | 46. Mena. |
| 19. Dehar. | 47. Metla. |
| 20. Dhap. | 48. Nawal. |
| 21. Dhun. | 49. Phelahra. |
| 22. Dohat. | 50. Ratar. |
| 23. Gachal. | 51. Biungha. |
| 24. Gokhar. | 52. Sahu. |
| 25. Gorar. | 53. Samtia. |
| 26. Haral. | 54. Satia. |
| 27. Hasla. | 55. Sial. |
| 28. Jajuha. | 56. Sohar. |
| 29. Joya. | 57. Suhag. |
| 30. Kalru. | 58. Tanwiri. |
| 31. Kalu. | 59. Tatri. |
| 32. Kanasira. | 60. Tetha. |
| 33. Kania. | 61. Tragar. |
| 34. Katia. | 62. Wighmal. |

(5) Miscellaneous Converis and others.

Under this head are shown those septs of converts to Islam which do not fall under any of the above heads. In Mirpur Batoro of the Shahbandar Division, I found a class of people who call themselves Khatri-Wadha (dyers and carpenters). Their ancestors were Hindus and lived in Tatta, They call themselves Khatri-Wadha because they work as dyers and carpenters, but still retain their tribal distinction, under which they were known when Hindus.

The septs of the Khatri-Wadha residing in Mirpur Batoro are given below :—

- | | |
|------------|-------------|
| 1. Bheda. | 4. Kirya. |
| 2. Dhara. | 5. Machhar. |
| 3. Giraoh. | 6. Mandhu. |

7. Soneji.

8. Wardaiu.

The septs living in Tatta are –

1. Nanis.

2. Karatela.

The following septs came from Rajputana and embraced Islam, but retain still their Hindu septs: –

1. Kanth.

3. Thakuria.

2. Sodha.

The undermentioned professions have been adopted as their tribal names by certain classes of persons whose ancestors followed them and left no record of their real tribes : –

1. Akhund. (*Teachers*)
2. Chaki (*Oil-presser and Corn-grinder*).
3. Chikandoz (*Embroiderer*)
4. Darzi (*Tailor*)
5. Dayo (*A Carrier of earth or bricks, for building purposes, on donkeys*)
6. Dhobi (*Washerman*)
7. Dodhi (*Milk-seller*)
8. Dhurdhua (*Gold and Silver-smiths' Earth-washer*)
9. Drakhan (*Carpenter and Builder*)
10. Hajam (*Barber*)
11. Kaghzi (*Paper-manufacturer*)
12. Kalaigar (*Tinner*)
13. Kamangar (*Bow-maker and Painter*)

14. Kasai (*Butcher*)
15. Kasid (*Courier: In former times, the profession of certain persons was to carry letters and messages, and they are now known by the tribe of Kasid*)
16. Kazi (*Judge under Musalman governments*)
17. Khatri (*In Persian, called Rangrez ... Dyer*)
18. Khunhhati (*Dyer confined to only one colour, called khunhho*)
19. Kori (*Weaver*)
20. Kunbhar (*Potter*)
21. Kundhidooz (*One who does embroidery work with a hand-machine, called kundhi. The machine consists of a long needle with a hook at its sharp end to draw out thread through the cloth and a wooden piece fixed on its top. It is like a crochet needle*)
22. Labano (*Which is a corruption of Ladano {lad means a load and ano one who brings it}, i.e., a person who carries a load of firewood on a cUmkey. Labano is now a class of persons in Upper Sindh whose profession is to cut and carry wood for sale, &c., ou donkeys. In Lower Sindh, they are called Chahwan*)
23. Langha (*Musician or Drummer*)
24. Lohar (*Blacksmith*)
25. Manganhar (*Professional Beggar*)
26. Mirasi (*Singer and Musician*)
27. Moahi (*Shoemaker*)
28. Mubarkand (*Seal-engraver. In former times, the use of seals for attesting documents and other papers was very common, and a class of persons followed the profession of engraving seals and stamps, who are now known by that tribe*)
29. Mujawar (*Care-takers of the shrines of pirs and other sacred places or things*)

30. Mulan (*Teachers and Leaders in prayers*)
31. Nanwai (*Baker*)
32. Nawarbat (*Weaver of tapes*)
33. Niroti or Niroli (*Dyers in indigo colour*)
34. Nunari (*Salt- manufacturers*)
35. Od (*A class of persons who build house walls of mud, which they carry on donkeys. They also do clearance work on canals. They are either Hindus or Musalmans, and speak a language which is a mixture of Sindhhi and Marwari. In Lower Sindh, the Musalman Od are called Bhati*)
36. Patoli (*A person who prepares certain articles of silk thread other than silk cloth*)
37. Pinjaro (*Cotton comber*)
38. Rangrez (*See Khatri*)
39. Raza (*Carpenters and Builders*)
40. Sangtarash (*Mason*)
41. Sirband (*Bricklayer*)
42. Sonaro (*Goldsmith*)
43. Sufedbat or Kori (*Weaver*)
41. Suraho or Gandhi (*Perfumery-seller*)
45. Thatharo (*Coppersmith*)
46. Winjhar (*Workers in precious stones, especially turquoise. A Lapidary*)

The miscellaneous septs which do not fall under the Saman tribe are shown below:—

1. Amur.
2. Athela.
3. Bagai.
4. Bahpar.
5. Balal.
6. Balhera.
7. Barham.
8. Bas.
9. Bati.
10. Beban.
11. Borahpotra.
12. Bucha.
13. Budha.
14. Bungha.
15. Bupur.
16. Burban.
17. Chacha.
18. Chandha.
19. Changa.
20. Chanhya.
21. Chanta.
22. Chaunra.
23. Chohan.
24. Chubwan.
25. Dakhvan.
26. Dangraj.
27. Darwesh.
28. Dawakar.
29. Dedar.
30. Dhamio.
31. Dhandhi.
32. Dhinejo.
33. Dhut.
34. Diang.
35. Dibara.
36. Digh.
37. Dishak.
38. Dohat.
39. Dudi.
40. Dutar.
41. Gabolra.
42. Gaju.
43. Ganwas.
44. Gedri.
45. Ghalu.
46. Girara.
47. Goraba.
48. Gorana.
49. Gubchani.
60. Guja.
51. Gunga.
52. Habuja.
53. Halti.
54. Hid.
55. Husnani.
56. Jag.
57. Jamaori,
58. Jarh.
59. Jhandir.
60. Jhangan.
61. Jhubra.
62. Jhulan.
63. Junejo.
64. Kadhan.
65. Kaleri.
66. Kaliaro.
67. Kalinar.
68. Kalwar.
69. Kanad.
70. Kanasira.
71. Kantha.
72. Karan.
73. Kathal.
74. Kathora.
75. Khujra.
76. Khund.
77. Kukarja.
78. Kundaya.
79. Kunjan Wanan.
80. Kurnai.
81. Landar.
82. Laran.
83. Larav.
84. Lothru.
85. Lurka.
86. Mahkani.

- | | |
|------------------|------------------------|
| 87. Mahrani. | 114. Rahria. |
| 88. Makorani. | 115. Rajar. |
| 89. Makwana. | 116. Runjhana. |
| 90. Mangan. | 117. Sahul. |
| 91. Manganhar. | 118. Salki. |
| 92. Marik. | 119. Sandhal. |
| 93. Mihirch. | 120. Sanehara. |
| 94. Mina. | 121. Sathor. |
| 95. Mingrah. | 122. Sewra. |
| 96. Miranpuri. | 123. Shahuk. |
| 97. Mirasi. | 124. Sihmarzai. |
| 98. Mithani. | 125. Sihol. |
| 99. Miyana. | 126. Sithar. |
| 100. Mahatam. | 127. Suha. |
| 101. Moreja. | 128. Taman. |
| 102. Motan. | 129. Tauri or Tanwiri. |
| 103. Motanpotra. | 130. Thek. |
| 104. Musani. | 131. Tob. |
| 105. Multani. | 132. Tupni. |
| 106. Napar. | 133. Ujan. |
| 107. Nikharch. | 134. Umrote. |
| 108. Norya. | 135. Vaghar. |
| 109. Pachuja. | 136. Virind. |
| 110. Pahor. | 137. Wagba. |
| 111. Palal. | 138. Waghoria. |
| 112. Pata. | 139. Walhya. |
| 113. Phelahra. | 140. Wasir. |

X. – The Slave and Menial tribes.

The Slave tribes.

During the Mualman rule in Sindh, slavery was common as in other Musalman countries, and slaves were bought and employed for domestic service. During British rule, the import and sale of slaves was prohibited and made penal, and many slaves deserted their masters and formed themselves into a separate class of freemen. They are now either agriculturists or labourers. The various denominations under which they are known, and which are now recognised to be their septs, are given below, with their explanations where possible: –

1. **Gada** (*Of impure blood*)
2. **Gola** (*A slave*)

3. **Khaskheli** (*A special attendant*)

Septs—

1. Gudara.
2. Kambrani.

3. Muradani.
4. Shabrani.

4. **Malik** (*A slave. In Persian, “malik” means a king and “mamluk” means a slave, but by a wrong conception the term malik has been in vogue just like the term Halalkhor, which is a wrong substitute for Halakkhor, which means eater of dead animals, a name given to scavengers and sweepers, whereas the word Halalkhor means eater of animals which have been killed or slaughtered according to Musalman religious custom, and is the term which should be used for true Musalmans*)

5. **Shidi** (*A Negro*)

6. **Habashi** (*A native of Abyssinia or Africa*)

7. **Rolia** (*Belonging to the Höh, which means a mountain. Their ancestors were brought from the mountains of Africa and sold in Sindh, and they were nicknamed Roha*)

8. **Marahta** (*Is a slave tribe*)

9. **Reti** (*Is a slave tribe*)

10. **Aheri** (*Is a slave tribe*)

Menial tribes, exclusive of Scavengers and Sweepers.

1. **Mirasi** (*A low caste musician and singer, who goes about begging*)
2. **Dumria or Domria** (*The real term is “Dom,” which means a drummer or low caste musician and singer, who subsists chiefly on begging*)
3. **Bhat** (*Is a person whose duty is to convey invitations on marriage and festive occasions or carry news of the death of a person to his relatives, sing ballads in praise of prophets and other personages of note. A Bhat is the servant of all communities – he serves Musalmans and Hindus alike; but in some places there are Hindu Bhats distinct from Musalman Bhats*)

4. **Thari** (*Meaning not known*)
5. **Dhadi** (*Meaning not known*)

Scavengers and Sweepers.

1. **Dapher** (*Is a class of scavengers who kill wild animals, especially pigs and jackals, with the dapha (a spear), and eat them*)
2. **Dhedh** (*Is a class of scavengers who eat the carcasses of dead animals*)

Septs -

- | | |
|------------|-------------|
| 1. Jaipal. | 3. Lanelia. |
| 2. Unkhia. | 4. Songi. |

3. **Chuhra** (*A scavenger and sweeper, It is also a term of contempt applied to persons of black colour*)

- | | |
|---------------|---------------|
| 1. Adrani. | 11. Mandani. |
| 2. Alahlani. | 12. Minhani. |
| 3. Arziani. | 13. Musuni. |
| 4. Bhambhani. | 14. Piniani. |
| 5. Burra. | 15. Pirani. |
| 6. Dhutar. | 16. Rik. |
| 7. Dosani. | 17. Sahajani. |
| 8. Goid. | 18. Sumrani. |
| 9. Karani. | 19. Waswani. |
| 10. Kurani. | |

4. **Shikari** (*A scavenger and sweeper. The term Shikari means literally a hunter, and applies to a class of scavengers who hunt and kill wild animals with the aid of dogs*)
5. **Baleshahi** (*Descendants of Balo Shah. Balo Shah is said to have been the spiritual as well as the temporal king of the scavenging classes, and his descendants are called Baleshahi. Their profession is scavenging and sweeping*)

Septs—

1. Bhangai.
2. Chatani.
3. Jahu,
4. Bihalpotra.

6. Takirja.
6. Teji.
7. Udmarani.
8. Wihalpotra.

6. **Bhangi** (*A scavenger and sweeper*)
7. **Bagri** (*Are inhabitants of Rajputann, and eat all kinds of wild animals. They are notorious for their habits of thieving*)
8. **Bhil** (*Are inhabitants of Rajputann, and eat all kinds of wild animals. They are notorious for their habits of thieving*)
9. **Jobinya** (*Is a class of scavengers and sweepers in taluka Ubaura*)

There is no distinction between sweepers and scavengers—both classes remove night soil.

XI. — The Foreign and Miscellaneous tribes.

This head includes foreign and miscellaneous tribes, the members of which come to Sindh and reside temporarily for trade or other business. They are—

- | | |
|-----------------------|--------------------------|
| 1. Arabs. | 5. Yahudis |
| 2. Turks. | (Armenians). |
| 3. Irani or Persians. | 6. Gurjis (Georgians). |
| 4. Makranis. | 7. Charkas (Circasiana). |

XII. — A short account of the habits, professions and matrimonial customs, &c., of the different races and tribes.

It may be premised that the Sayads, being descended from the prophet through his eldest daughter, Bibi Fatima, and the eleven Imams, have always been held in great respect, and during the Musalman rule in Sindh and elsewhere they were given free grants of land or cash allowances from the State treasury for their subsistence. They generally depended, therefore, upon the charity of the Government. After the conquest of Sindh by the British Government, the grants and cash allowances enjoyed by certain Sayads were confirmed, but all the Sayads do not enjoy such grants. There are many families of Sayads who are looked upon as religious heads and they enjoy large incomes from their followers. Many Sayads hold land and cultivate it, and subsist upon its produce. The minor

class of Sayads, who do no work, depend for their maintenance upon the charity of the Musalmans. Other Musalman tribes are either agriculturists or follow some profession.

The number of resident Pathans in Sindh is comparatively small. They are either traders or agriculturists and labourers. The strong constitution of the Pathans and their brave and undaunted nature peculiarly qualify them for the Army and the Police. Thousands of Pathans come to Sindh and other parts of India from Afghanistan either for trade or to find labour during the cold season. They are very strict in their religious belief, especially those who live between Kandahar and Kabul, and are very regular in the observance of the fixed times for prayers.

The Moghals in Sindh, being very few, call for no special account. Some Moghals live in Shikarpur District, and they imitate the manners and customs of the Pathans.

The Baloch and Birahoi are wild races, and before the conquest of Sindh by the British Government they lived upon plunder as their legitimate profession. They are very dirty in their habits, allow their hair and beards to grow very long, and rarely trim them. They use much oil in their hair, which soils their clothes and causes deposits of dirt and dust upon them. They wash their clothes at long intervals, and even the principal chiefs, jagirdars and zamiudars may be seen wearing most dirty turbans and coats soiled with oil and coated with an inch deep deposit of dirt upon them. Under British rule, they have given up their old wild habits of plunder, but most of the Baloch tribes are still addicted to the vice of cattle-lifting. No young man is considered eligible for the hand of a girl in certain Baloch tribes who cannot show a reliable record of having committed a certain number of thefts of cattle. When overtures are made by the relatives of a boy for the hand of a girl, the enquiry is made in peculiar slang as to the fitness of the boy, about whom the first question asked is "Whether he can use a rope properly," by which is meant whether he can secure cattle properly with a rope after their theft and take them to their destination. The majority of the Baloch and Birahoi people have become agriculturists: they also breed cattle and trade in thorn. The Baloch is a most lazy cultivator. He does not clear his land of jungle and grass properly, and ploughs only those portions which are free of jungle and puts down seed in them. He feeds his cattle freely on his crop, and does not care so much for grain as he does for the well being of his herds. A Baloch is very fond of keeping mares for riding as well as for breeding purposes. The mares are looked after and cared for better than the women of the family. The Birahoi is, also, not a good husbandman: he prefers wood-cutting and wood-selling to sowing land. As agriculturists in Sindh, Birahois generally grow melons and water-melons, which entail only the digging of trenches for their cultivation.

They also work as carriers of grain and other things, and for this purpose they keep a large number of camels and bullocks.

The Baloch and Birahoi Women

The Baloch and Birahoi women are very active, and are well known for manual labour. They bring wood and grass from the jungle and fields and sell them in the towns and villages, lay by the sale-proceeds, and obtain food for their subsistence by begging. The Baloch women attend to their horses and cattle and also help their husbands in their fields. The Baloch are notorious for ill using their women. When a Baloch travels, he mounts his horse and his women carry their things on their heads and walk on foot in front.

The Jamot Women.

The Jamot (or Siudhi) agricultural classes exact a good share of manual labour from their women, who do all the house hold work, help in the fields, weed out, cut and collect grass for their cattle, and keep watch over the crops. The Jamot women are generally very healthy and stout, and of great help to their husbands.

The Common Fare.

The common fare of the agricultural classes is very simple, and want and starvation rarely befall them. Their common and every-day food is baked bread of juari, bajri, or some other staple grain, or boiled coarse rice and whey. Occasionally, they use milk, vegetables or meat. They always keep a number of milch cattle as their chief means of support, as they sell the butter and ghi and use the whey for their bread. During the hot season, whey serves them in place of soda and ice and syrups of kinds. Its thin watery preparation is extremely cooling, and the effects of hot winds and a strong sun are averted by taking copious draughts of this preparation. The Baloch is more carnivorous, whereas the Pathan is generally content with a *nan* (bread of oblong shape bakod in an oven) and a couple of onions and a bowl of whey or curds, if procurable, as the Pathan is not generally fond of rearing milch cattle: He is less carnivorous than the Baloch.

Habits of Khojas and Woras.

The Khoja and Wora are most reserved in their habits. They are not free in their social intercourse with the Suni Musalmans, who in their turn shun their company and rarely eat the food prepared in their homes, as Khojas and Woras, especially the former, are supposed to mix something unclean in food intended to be given to Suni Musalmans. It may be noted that Suni means that class of

Musalmans who believe the first three Khalifas, (1) Hazrat Aba Bikir, (2) Hazrat Umar and (3) Hazrat Osman, to be the true successors of our prophet after his demise, whereas the "Imamiyah" class, in which are included the Khojas, Woras and other Shiah septs, believe that Hazrat Ali, the fourth Khalifa and the first Imam, cousin and son-in-law of the prophet, was the rightful heir and successor, and after him the other Imams. The other Shiah septs also keep aloof from the Sunis, and do not mix and associate with them freely and without reserve on account of difference in their beliefs as to the true successor of the prophet. The Shiah septs look upon the first three Khalifas as usurpers of the right to succession of Hazrat Ali, and consider Hazrat Aba Bikir to be a great tyrant for having deprived Bibi Fatima of the possession of a garden purchased from his private purse by our prophet and treating it as State property. In their eyes, the Sunis are their bitterest enemies, as they do not coincide with them in their views and beliefs. The profession of Khojas and Woras is trade, but they take up contraéis aud sow land also.

Matrimonial Customs.

According to Musulman religious principles, a man should marry from a family which is equal to him in social position. He is prohibited from marrying a woman who belongs to a tribe superior to his own, who possesses more wealth, and is known for her beauty; as such inequities place a man under the dominion of the wife. He is also prohibited from marrying a wife, who is old in years. But he may marry a woman who is inferior to him in social position, but marriage with a woman belonging to a low class is not desirable for purity of descent. If a man by concealing his real tribe marries by deception a woman who belongs to a superior tribe, and the fraud is discovered, such marriage is voidable at the option of the woman, as a woman rarely likes to make herself the couch of a husband who is inferior to her in social position. For instance, a man professes to be a Sayad and marries from a Sayad family, but it is discovered afterwards that he belongs to a low tribe and is not a Sayad— the marriage can be annulled at the option of the wife or her relatives. In Sindh and Afganistan, no man belonging to any other tribe would marry from a Sayad family as such a marriage is considered to be a great sin. But in Arabia and Northern India, intermarriages between Kuresh-al-Hashmi and Kuresh and Ansar families are allowable and are very common. The prophet himself had given away his two daughters, one after the death of the other, in marriage to Hazrat Osman, the third Khailifa, and Hazrat Ali had married one of his daughters from Bibi Fatima to Hazrat Umar, the second Khalifa, though they were not Bani Hashim. Generally, all the Musaiman tribes are reserved in their customs of matrimony. Every one considers his own tribe to be superior, and will not give away his daughter outside his own kith and kin. But Pathaus, Birahois, Jats (camel-breeders), Muhanas and Mirbahars (fishermen and boatmen) do not observe

these distinctions. They generally take money for their girls and marry them to anyone who pays handsomely.

Amongst the Pathans, it is an old custom to take money for the hand of a girl, and even the members of the superior Pathan tribes conform to this custom, even though the girl is to be married amongst her own relations. The Baloch, Khoja and Wora never give their girls or women to other than their own tribal members. But in the Baloch tribes poorer persons often give away their girls to members of other tribes on payment of money. Even amongst the Baloch, some tribes – such as Burdi, Bugti, Dombki, Jakhrani, Khosa, Jamali, Mari and Mazari – living in the Frontier District of Upper Sindh, and beyond the frontier, are most reserved and do not give their girls outside their own septs. The Khojas and Woras are the most exclusive classes in this respect: they neither give their girls in marriage nor take from outside of their own classes.

How Marriages are arranged.

The general practice for arranging marriages is that the head of the family or sept with the assistance of the parents makes proposals and, if accepted, betrothals take place. Within families of the same ancestor or within the same septs, marriages are arranged by exchange, *i.e.*, a girl is offered for the son, brother or some other relative of a person, and his daughter, sister, niece or some other relation is taken for the son or other male relation of the person making the offer, betrothals take place at any age. In some families, proposals are made and accepted while the children are not even born or even conceived or while they are in the womb. When a relative has no girl to give in exchange, he is given a girl in marriage on the condition that the first daughter born to him should be given in marriage to some relation of the person who bestows the hand of his daughter. If no daughter is born, the man pays for the hand of a girl and satisfies the demand. In all these classes, marriages of girls outside their kindred septs are very much resented, and the parents of the girls are excommunicated. In the Baloch tribes, blood feuds take place over such marriages, and the married couples are even murdered.

Widow Marriage.

Widow marriage is enjoined by the Koran and is common amongst all the Musalman tribes. It is not necessary that a widow should marry her husband's brother. After her first husband's death, she is quite free, and her marriage is left to her own discretion and free will.

Polygamy and Polyandry.

Polygamy is allowed up to four wives on the distinct condition that the man treats all the wives on equal terms, with the exception of sexual intercourse, for which, under certain limitations and not to the absolute neglect of his other wives, he is allowed to follow the dictates of his natural love for any of the four wives, but he is bound to provide equal comforts for, and to spend equal time in the society of, all the wives. If he is unable to treat all the wives on equal terms, he is bound then to marry only one wife. These are the precepts laid down in the Koran, but in practice they are generally violated. Polyandry is strictly prohibited amongst the Musalmans.

Age for Marriage.

According to the Muhammadan law, marriage should take place at the age of maturity, but marriages contracted by fathers and grandfathers before that age are as binding as those contracted by parties at the age of majority.

Sexual License.

Sexual license before marriage is not allowed by the Muhammadan law, but amongst the Pathan tribes sexual intercourse before marriage is allowed after performance of the betrothal and subject to consent of the woman, obtained in the presence of witnesses, which is called "Tan Bakshi" in Persian and "Ijab" in Arabic. The meaning of the two expressions is "Consent to the surrender of her person to the husband." This ceremony, if properly performed, is equal to the regular nikah. Marriage is celebrated when the woman shows signs of pregnancy.

Amongst the Musalmans; nikah is the principal ceremony. Nikah means the consent of the woman, obtained by one of the relatives in the presence of two respectable witnesses, if the woman has attained the age of majority and of her father or other near relation or guardian, if the girl is a minor. All other ceremonies are superfluous, and are performed to give publicity to marriage. The same ceremony of nikah is performed in the case of widows also.

Divorce

According to Muhammadan law and usage, a wife can sue for divorce in the court of a Kazi on grounds of cruelty and maltreatment by her husband, and also on other grounds. In Arabia, a wife can obtain her divorce very easily, but in Sindh, Balochistan and Afghanistan divorce is considered to be a great dishonour to the husband, who cannot bear to see his wife marry another man. Amongst the Baloch tribes, divorce is never allowed, even if the wife be most immoral and

unchaste: her punishment is death, certain and sure. Amongst the other tribes, if the wife becomes unchaste and will not improve, she is divorced, but divorce is resorted to as the last remedy to get rid of her, after all attempts to kill her fail. Most of the murders in Sindh and Balochistan are due to the unchastity of women. Amongst the Baloch tribes, the combination is so strong that no one would come forward and give evidence about the murder of a woman who is killed on account of her immoral character. Her parents and relatives would positively deny the birth and existence of such a woman, and would never avenge her death, which they consider to be a legitimate act for wiping out the stain caused on the reputation of the family.

In the Koran it is laid down that a woman should draw down her head dress so low over her face that her features be concealed from view and that her identity should remain unknown, so that evil intentioned male persons may not throw glances of illicit passion at her. According to these and other precepts, all free women are bound to go about with their faces and entire persons masked in a manner to conceal their indentivity as well as their adornment, and afford no opportunity to debauchees, lewd and lustful persons to persecute them by their wicked glances and gestures. In Sindh, all women belonging to the Arab tribes, such as Sayads, Kuresh, Alwi, Ansari, and to Pathans, Moghals, Memans, Khojas and Woras are *parda nashin*. The women of the Baloch, Birahoi, Saman and other Sindh tribes are not *parda nashin*, and expose their faces when they go out of their homes. But persons of position and wealth in these tribes keep their women in privacy, and do not allow them to go about without veiling themselves; but in the Baloch tribes no veil is used at all. Three things in the world are considered to be the source of evil to man, viz: –

1. *Zan*, woman.
2. *Zar*, wealth.
3. *Zamin*, land.

All the three are considered to be the mistresses of man, and in them *Zan* (woman) is the superior of all, being his better half and companion in weal or woe. *Zar* (wealth) and *Zamin* (land) are also very important and indispensable partners, and he is bound to protect their possession. A man by natural instinct is very jealous of keeping and maintaining exclusive possession over these three things, and any interference in his possession of them leads to bitter striles and miseries, especially in the possession of *Zan*, who was the cause of Adam's exile from paradise.

The social customs of Musalmans are most strictly regulated by their religious precepts and principles, and can never be relaxed. But it should not be supposed that their women are more chattels, locked up within the four walls of their

homes: they are all powerful within the harems, and enjoy every luxury and freedom. They are not the sickly and ill used inmates of an oriental prison house, but are the happy and beloved companions of their parents and husbands, and adore even the slightest infringement of their social and religious principles.

Education.

In the superior classes, females are tolerably well educated. They are first taught the Koran, and then educated in Sindhi, Persian or Urdu privately. They can read books fairly well, but proficiency in writing is not allowed. It is the education of grown-up girls in public schools which the Musalmans consider fraught with danger to the moral rectitude of their females, and they do not allow it.

Prostitution.

Next to idolatry, adultery is the greatest crime in the eyes of God, according to the Koran. Adultery and theft are the two crimes which cannot be atoned for by compensation, and for the perpetrators of these crimes the most severe punishments are prescribed. The adulterer must be stoned to death, without any pity or compunction, in the presence of a multitude of persons, who should all stone him: the hand of the thief with which he stole another's property must be cut off as a warning to him and others. It may be borne in mind that carnal intercourse with any woman, though it may be committed with her consent and free will, without nikah, is equal to adultery and is equally punishable. But adultery and prostitution are now the most common vices prevailing amongst all classes of people, because the punishment prescribed in the Koran is not enforced, even in countries which are under the rule of Musalman monarchs. In Sindh, these vices are very common; owing to the presence of a very large number of women whose profession is prostitution. All the Muhana and Mirbahar (fishermen and boatmen) women, with very few exceptions, are addicted to the vice of prostitution, whether married or unmarried. They consider prostitution to be their legitimate profession, and it is carried on both openly and privately by them without any check. A fisherman or a boatman is considered to be only a nominal husband. The Jat (camel-breeding class) women and some classes of the Birahoi women are also notorious for their habits of prostitution, and the former are therefore called the prostitutes of the bush or jungle and the latter of the desert and mountain. The women of the scavenging classes are also professional prostitutes. In other tribes, prostitution is strictly prohibited and is carried on most secretly. Open prostitution by women of other classes is resorted to only by such women as are wholly depraved and leave their parental roofs or husbands' protection under the influence of evil association or such as are reduced to destitution and poverty.