CHAPTER 4

THE TRIBES
Their Conflict with the Sedentary Population, and with the Imperial Officials

The geographical features of Sind put it in the category of the great river-desert basins as of the Oxus, Helmund and Nile. That is, before the present canal system it had a fairly narrow agricultural zone, which resulted in an interaction throughout its history between sedentary population, and nomads of the desert and steppes, on its east and west. They had attracted attention of almost all the contemporary accounts of Sind region, but Mazhar-i-Shāhjahānī (1634 A.D.) provides a more intensive description of them, mostly as trouble makers; whose main source of sustenance was pastoralism.

However, the contemporary evidence depicts a somewhat different pictures of them, because here they did not remain pure pastorals (except Nuhamardis), some of them took the occupation of peasants along with pastoral traits, and came to be called ahshām-i-ra‘īyyat,\(^1\) and some became pure peasants (ra‘īyyat-i-khālīs), while

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\(^1\) In fact, they were ra‘īyyat-i-khālīs or pure peasants; but ahshām-i-ra‘īyyat was used even for those, who'd partially adopted the manners of peasants; and submitted the Mughal officials, posted in that region; e.g. the Mandarahs of sarkār Chakarhala,
some of them were involved in trading activities also. They were indeed an integral part of the agrarian society of Sind, and had permanent territories, pertaining to their jurisdiction. Their tribal structure was still functioning even under the Mughal rule; they had their own chiefs, their own armed retainers, and most importantly their own particular territory. In fact the geographical features of Sind determined the socio-economic pattern of these pastoral communities. Those who remained in hills adhered to their pure nomadic life, while those who moved towards desert area like Pat and Thar became ahshām-i-ra‘iyyat, and ones who inhabited river plains of lower Indus valley, became pure peasants (ra‘iyyat-i-khālis).

Amongst the nomads, Kihar (Arghuns) and Nakamarah clan of Meds Mandarah, Kalimati, Jokia, Chandiyah, Nuhani, Babar, Lasharis, Magasis, Dardasht, Lorai, Shar, Delkini, Katuhar, Bulidi, Dinaris and Mughal officials, posted in that region; e.g. the Mandarahs of sarkār Chakarhala, and the Sanarayah (Samejah) of Sehwan. Mazhar-i-Shāhjahānī, vol II, p. 35. For the physical division of Sind see, O.H.K. Spate and A.T.A. Learmonth, India and Pakistan, pp.504-5.

2 Mazhar-i-Shāhjahānī, vol II, p. 34. The Nakamarah were a subdivision of the Meds, who inhabited the entire coastal belt from Kathiawar to Makran, and were notorious for their piracy at sea. See R.N. Saletore, Indian Pirates, first pub. Delhi, 1978, p. 21. These Kihars are also mentioned as Ghurs, who were probably Sammah in origin. Tārīkh-i-Ṭahiri, pp. 239-40.
Rind clans of Baluch and other like Nuhmardis, Shurahs, Lakahs, Samejahs, Pahawars, and Panni Afghans dominated the region.

**The Kihars and Nakamarahs:**

They were present in *sarkār* Thatta. Before the Mughal rule in Sind, the Tarkhāns had subdued them. Since robbery was their sole occupation, and they could be a constant trouble to the inhabitants of port town, therefore, the Mughal Emperor Jahāngīr had followed a policy of appeasement towards them, and had even granted *juzwi* *manṣab* to their chiefs Jām Ḥālah and Rānā Umār. As a result of which, they submitted to the Mughal authority, and even provided military help to the Thatta Governor whenever required.

**Baluch:**

The Baluch were quite dominant in the area of upper Sind especially Bhakkar and Siwi. They even had control over several forts in this area, prior to the Mughal rule. Besides this, they inhabited

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3 *Mazhar-i-Shāhjahānī*, vol II, p. 34.
4 These Nakamarahs had looted the boats carrying the gifts of the King of Sarandeep (Sri Lanka) to Al-Hijjaj. They were residents of the port Debal. *Chachnama* (tr.), p. 70.
5 *Mazhar-i-Shāhjahānī*, vol II, p. 34.
6 *Ibid*, p. 32. They were subdued by Sultan Mahmūd Khān, during the Arghun rule, and wrested many forts from them. *Tārikh-i-Sind*, p. 220.
sarkār Thatta, Nasrpur, Chachkan, Chakarhala of śūba Thatta, and parganas like Baghbanan, Bubakan, and Haweli Sehwan of sarkār Sehwan. A mid-nineteenth century records mentions Baluchi tribal structure as: “Their ignorance and the uncivilized state in which they live, renders it difficult to reduce them to obedience and discipline! Each clan obeys only its chief; but if danger threatens anyone, messengers on camels and horses are dispatched in every direction to summon all that can bear arms....”\(^7\) The seventeenth century Persian records show a number of Baluchis present in Sind; Kalimati and Jokia Baluch, whose combined armed retainers numbered three thousand horse and foot.\(^8\) The chief of Jokia was Bājal Jōkīa.\(^9\) Though they

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\(^8\) *Mazhar-i-Shāhjahānī*, vol II, pp.50-51.

\(^9\) He lived near Thatta. His son had a clash with the son of Governor of Thatta, Sayyed Bayāzīd Bukhārī. Which was the only incident, where they had clashed, otherwise they were always subservient to the Mughal authority. *Mazhar-i-Shāhjahānī*, vol II, pp. 50-51. Alexander Burnes records that, “these Jokias are the descendants of the Suma[Sammah] Rajpoots, who governed Sinde in former years. They became converts to the Mohmmmeden faith when the Hindoo dynasty was subverted, and still retain the Hindoo name of their tribe, and claim consanguinity with the Jhareja Rajpoot of Cutch. They can bring 2000 men into the field.”Sir Alexander Burnes, *Travels into Bukhara*. vol III. p.252.
offered a regular falsānah to sāhib-i-ṣūba, yet the Mughal șūbedār always maintained a regular thāna in the fort of village Narelah\(^\text{10}\) of sarkār Thatta to keep a check on them. They had an open hostility with Nuhamardis of Sehwan but due to larger strength of Nuhmardis, the Kalimati and Jokia Baluch remained inferior. Other tribes were Mandarah Baluch of Chachkan, and Babar Baluch of Chakarhala. The Mandarah Baluch of Chachkan, had taken up cultivation, and were defiant,\(^\text{11}\) but during the Governorship of Muzaffār Khān Ma’amūrī, they were subdued, and obeyed the orders of jāgīrdār s by paying land revenue on time.\(^\text{12}\) The Babar Baluch of sarkār Chakarhala were more defiant but, they also were subdued by the strong governors like Muzaffār Khān Ma’amūrī, and Sayyed Bayāzidd Bukhārī.\(^\text{13}\) The local chiefs in Bhakkar were still Baluch, because of their age old hold in this

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\(^{10}\) Mazhar-i-Shāhjahāmī, vol II, pp. 50-51.

\(^{11}\) Ibid, p. 35.

\(^{12}\) Ibid. During the Governorship of Muzaffār Khān Ma’amūrī, Abu ‘al Baqa, who was jāgīrdār of Badin (brother of Yūsuf Mīrāk, the author), had subdued them.

\(^{13}\) Ibid, pp. 46, 47, 49, 50. Mīr Abdūr Razzāq Ma’amūrī or Muzaffār Khān Ma’amūrī was a şūbedār of Thatta twice during Jahāngīr’s reign and once during Shāhjāhān’s reign with a rank of 2,500/1000. The Apparatus, pp. 60, 68, 116. While Sayyed Bayāzidd Bukhārī had appointment in Thatta twice, as a şūbedār of Thatta in the years 1619-1620, 1621-1622 A.D., respectively, with a rank of 2000/1, The Apparatus, pp. 74, 80.
area; they belong to different tribes of Baluch such as Jatoi, Bulidi, Kurai, Dardasht, Lorai, and Shar.\(^\text{14}\) In Siwi, some of Baluch tribes had taken up cultivation such as Lasharis, Magasis, Katuhar, Dubinki, Dinaris and Rinds, who were quite submissive to the Mughal authorities.\(^\text{15}\) Here perhaps, they were involved in trading also, which dealt with hilly items like \textit{zahri} horses, chequered carpets, \textit{sanjari} rugs, mountain camels and goats.\(^\text{16}\) While some had local posts also, as of \textit{ijārahdār}, and \textit{arbāb}.\(^\text{17}\)

Among the notorious Baluchs name of Chandīyah Baluch is very prominent: who inhabited \textit{pargana} Bubakan, and \textit{pargana} Haweli Sehwan of \textit{sarkār} Sehwan.\(^\text{18}\) Nicholas Withington, who had visited Sind in 1614 A.D, had identified them (Baluch) as robbers on highways

\(^{14}\) \textit{Mazhar-i-Shāhjāhānī}, vol II, p. 15.
\(^{15}\) \textit{Ibid}, pp. 29-31. Except at one place when Qūch ‘Alī, the then \textit{jāğīrdār} of Siwi besieged the fort of Kuhyar, and the Baluch chief Ibrāhīm Khān had a fight with him, but he ultimately sued for peace.
\(^{16}\) \textit{Ibid}.
\(^{17}\) Ibrāhīm Baluch, who was \textit{ijārahdār} of Samitani \textit{mauza} had even purchased \textit{qāzi} of that village for 100 rupees in gold ((\textit{Mazhar-i-Shāhjāhānī}, vol II, p.158). The reason of this sell is not mentioned by the author.
and river pirates. They were the real trouble makers for the administration. They belonged to the salāmī category, prior to the Mughal rule, and used to accompany previous rulers in their military campaigns. They were divided into two factions; Ḡūrā (white), and Kārā (black), their armed retainers numbered 1,000 horse and foot. They were partially involved in cultivation, but their involvement in mischievous deeds like cattle lifting, abduction of human beings (adam-duzdī) and sale of free born people (hurr-firūshi); was to its full. They used to capture peasants of this area and sold them as slaves. The Mughal officials showed no mercy in dealing with them. They were completely subdued during the tenure of Bakhtiyār Beg Turkmān in Sehwan (1593-98). He along with Mirza Anwar of

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20 *Mazhar-i-Shāhjāhāni*, vol II, pp. 86, 87, 90.

21 *Ibid*, p. 87. A nomad Baluch called Chandūkāh had two sons; Ḡūrā and Kārā. Their descendants are known as Gore Baluch and Kare Baluch.

22 *Ibid*.


24 *Ibid*, pp. 132, 133. They were also responsible for the destruction of pargana like Baghbanan, Kahan, Patar, and Akbarabad.
Bhakkar, and submissive nomads as Pahawars, Korejahs, and (surprisingly) with Samejahs, led an expedition against them. The jagirdar had appointed a shiqqdar amongst them for the regular realization of revenues from them. Among the Baluches, there were some who provided helping hand to the administrative machinery in running the administration smoothly, and in controlling the recalcitrant; Nuhani Baluch were one of such, who lived 14 kurohs from Sehwan. They were engaged in cultivation, and paid part of the revenue of pargana Bubakan. The jagirdars of Sehwan were very much impressed by their bravery. Bakhtiyar Beg had even bestowed honors on them, and entrusted them with the responsibility of safeguarding the passes lying towards the villages of pargana Haweli Sehwan, in order to check the Nuhmardis raids on the villagers.

Samejahs:

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25 Ibid, p. 99. Mirza Anwar was the son of Khan-i-Azam Mirza Kūkah, who was the jagirdar of Bhakkar. But he had sent his son to Bhakkar in his place.


27 Ibid, p.135. They were divided into two: Nuhanis of Ka’i spring and Nuhanis of Niing spring. Natalah was the chief of Niing clan.

28 Ibid, pp. 97,135. They had accompanied Bakhtiyār Beg, Qāsim Khān Namkīn, and Shamshīr Khān in their Military expedition.

29 Ibid, p. 97.
The Samejahs' dwellings were in *sarkār* Naspur, *pargana* Baghbanan, Kahan, Bubakan and Haweli Sehwan of *sarkār* Sehwan, while Chanduka, Takar, Matilah and Alor *pargana* of *sarkār* Bhakkar.

The Samejahs are divided into twelve clans; which are Bukyan, Tibah, Junejah, Pariyah, Dal, Kibarah, Utah, Lakiyar, Rajpal, Bihan, Mangiwanah and the Unar. The Unars are further divided into five factions which are Rahus, Dahiri, Sand, Sanarayah and Kiriyah. The Sanarayahs again were further divided into four *jama'ats*; namely Darejah, Rahujah, Manahijah and Firuzjahs. Tibahs, Dals, Unars and Sanarayah were the most troublesome, who had 5,000 to 6,000 armed retainers horsemen and foot. They were very defiant. Their arrogance perhaps emerged out of their close relations with the earlier Arghun and

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30 The Junejahs were descended of Arabs, who resided in Sehwan, Bhakkar and Thatta, ever since the time of Ummaiyads and Abbāsids. Other tribes, who were also descended from the Arabs are Baluches, Pahawars, Abirahs, Korejahs, Halah potrah, Palli, and Lakahs. *Tūḥfat‘ul Kirām*, vol III, part I, pp.55-57.

Tarkhān rulers;\textsuperscript{32} but inspite of this, they did not even hesitate in creating troubles for them.\textsuperscript{33} They were pastorals, but were having agricultural pursuits also. They were even holding the posts at local levels like that of arbābs.\textsuperscript{34} The crop they generally grew was that of millet and barley, but the revenue that they paid, was in the form of camels and goats, which sometimes led to their clash with the imperial forces, due to putting higher prices on these cattle.\textsuperscript{35} They were quite often blamed for stealing the cattle of peasants. Their constant raids had destroyed pargana of Samwati and Halahkandi in sarkār Nasarpur; and thus causing a total loss of six million dāms to Mughal exchequer.\textsuperscript{36} After the theft and raids, they often used to retreat towards the neighboring areas like sand hills of Jaisalmer from Sehwan, or towards

\textsuperscript{32} Paraya Samejah, one of the chiefs of Samejah Unars, was brother in law of Mirza ‘Isa Tarkhān, and they even had their kinship with Qāsim Khān Arghun who was hākim of Nasarpur. Mazhar-i-Shāhjahānī, vol II, pp. 117, 126, 188. The Samejahs had played very important role during the reign of Mirza Bāqī Tarkhān (1565-1585), by lending support to his brother, who aspired for the throne. Tāriḵ-i-Sīnd, pp. 211-12.

\textsuperscript{33} They were responsible for killing the wife of Muḥammad Bāqī Tarkhān, Ra‘iḥah Begum; daughter of Nāḥid Begum. Mazhar-i-Shāhjahānī, vol II, p. 90.

\textsuperscript{34} Ibid, p.38. Yusuf Samejah was the arbāb of pargana Kibar.

\textsuperscript{35} Ibid, p. 105.

\textsuperscript{36} Ibid, pp. 36, 37.
Nasarpur from Sehwan. Bakhtiyar Beg Turkmān, (jāgīrdār of Sehwan), led an expedition against them in pargana lakut, and after imprisoning their six chiefs namely Pariah, Bodlah, Mahmud, Farid, Jayundah and Judah, imposed a fine of 24,000 laris, and warned Qāsim Khān Arghun (ḥākim of Nasarpur on behalf of Mirza Jāni Beg), not to give asylum to them. He had appointed his own shiqqādār in the tappah of Unars, for the regular realization of revenue from them, like other peasants. Officials had built forts and established strong thānas, in village Winjarah, of pargana Halahkandi and in village Kajran of pargana Baghbanan, which he named Jahangirabad, so that they can check their raids on one hand, and stop the Samejahs to cross the frontiers on the other.

37 Ibid, p. 118. Abu’l Baqā (jāgīrdār of Sehwan) had chastised them along with imperial forces, when they crossed Sankirah river and went towards sand hills of Nasarpur, and to Jaisalmer. The imperial forces had killed their chief Talib along with 1200 Samejahs in the fort of Sadgar.

38 Ibid, p. 95.


40 Ibid, pp. 139-40, 110,119.
These Unars patronized every kind of mischief: they along with Husrah boatmen ambushed travelers along the river routes;\footnote{Ibid, pp. 129-30, 131. The merchants were not able to pass their territory without a strong guard. \textit{E.F.I 1637-1641}, p. 137. A Samejah named Rahūjah Arabī, was a ruthless robber in Sehwan. \textit{Mazhar-i-Shāhjahānī}, vol II, p. 167.} and would loot them. Another clan of Samejahs, who were engaged in mischief, was of Sanarayah, whose armed retainers numbered 5000 in \textit{pargana} Lakut.\footnote{\textit{Mazhar-i-Shāhjahānī}, vol II, p. 84.} They owned five villages in \textit{pargana} Lakut, where they were engaged in cultivation, namely Dira’un, Katirah, Winjarah, Sabih and Paryari,\footnote{Ibid, pp. 85-86.} but they did not pay revenue either in cash or kind, instead compromising for \textit{ijārah} on a negligible fixed amount. But the mode of payment was horses, camels, cows and donkeys.\footnote{Ibid.}

The Samejahs too maintained their tribal structure. Each clan had its own head, own armed retainers, and whenever trouble came, they united irrespective of the responsibilities they were given at village level.\footnote{Ibid, p. 38. Yūsuf Samejah, who was the \textit{arbāb} of \textit{pargana} Kibar had sided with Unars against Mughals.} Their defiance had caused a great trouble for the administration. For their own sustenance, they had taken cultivation, yet their
occupation of robbery, and stealing of cattle were not given up, which caused a loss to peasants who coexisted with them.

**Nuhmardis:**

The only clan which retained its true pastoral character was that of Nuhmardis.\(^{46}\) They inhabited the hilly area of *sarkār* Chakarhalah. These shepherds were constantly on the move in search of good pastures. They owned lot of cattle, and their armed retainers numbered 6,000 on horse and foot. The finest breed of camels (*shutūrān-i-rangīn*) was found with them.\(^{47}\) They were divided into four *tarafs* (sections): namely the *taraf-i-kanbo*, the *taraf-i-hārūn*, the *taraf-i-chōlti*, and the *taraf-i-lashkari*.\(^{48}\) Their means of livelihood involved cattle rearing, cattle stealing, plundering, and barter trade. A caravan of theirs comprising between 4,000 to 5,000 camels regularly came to the city of Sehwan, and traded mountain products like checquered carpets, camels, horses, goats, rugs for grain, arms and cloth.\(^{49}\) They generally avoided clashes with the imperial forces, and troubled mostly the peasantry,

\(^{46}\) *Ibid*, p. 90. The Nuhmardis dwelt in Khattar (Kirthar) range, which runs from Sehwan to Siwi. *Ālm*, vol II, p. 165. Originally the Nuhmardis were Samejahs who belonged to the *sālimī* category during Arghuns and Tarkhāns.


\(^{48}\) *Ibid*.

\(^{49}\) *Ibid*, pp. 111, 124, 239.
whose cattle they used to steal. Except one or two incidents, their thanahs\textsuperscript{50} were never invaded by any of the jāgīrdārs. Shamshēr Khān had even patronized Mūrīd, one of the chiefs of Nahmardis, and gave him Tihni (in pargana Bubakan), in jāgīr, whose income amounted to Rs.2000 to 3000.\textsuperscript{51} They even regularly paid the falsānah in the form of camels, horses, and goats.

**Shurahs:**

The Shurahs inhabited sarkār Chakarchala of sūba Thatta. Even since the days of Tarkhāns, Shurahs were defiant and dominant in the region. Their hold in this region was so strong that, that the high Mughal officials were seeking their favour in solving their personal matters.\textsuperscript{52} Another chief Da‘ud Shūrah, who lived in the Khasa-i-Shurah, commanded a large number of Husrah river pirates, who

\textsuperscript{50} *Ibid*, p. 88. Whatever place they settle in, they call it thanānah.

\textsuperscript{51} *Ibid*, p. 136. The reason behind this was their military assistance, which they provided to the jāgīrdārs at the time of need. The Nuhmardis were actually located in Sehwan, but since sarkār Chakarchala shares a boundary with Sehwan, so, after the extermination of Shurahs, Samejahs and Babur Baluch, they got control over this region, and jāgīrdār of Chakarchala gave few villages in jāgīr to them. P. 50.

\textsuperscript{52} Khusrau Beg, hakim of Thatta, was suppose to be replaced by Sa‘īdinah, by the orders of Ghāzi Beg Tarkhān, but Khusrau Beg, instead of complying to the orders, (after getting the news of death of Ghāzi Beg) sent Ismā‘īl Shūrah, one of the chiefs, who assailed and looted the property of Sa‘īdinah. *Mazhar-i-Shāhjāhāni*, vol II, pp. 41-42.
threatened both land and river routes. But they were subsequently subdued by the strong Mughal Governors like Muzaffar Khan, Ma'amuri, Sayyed Bayazid Burkhari, and Sher Khwaja.

**Panni Afghans:**

They were settled in Siwi, and maintained 2,000 to 3,000 armed retainers. They were brought under jurisdiction by Mir Qasim Khan Namkhan, during the reign of Akbar, and *ijarah* was imposed upon them in cash as well as in kind. But they continuously caused trouble for the administration, even during the period of Jahangir. At the time when Quch 'Ali Kurd was the *faujdar* of Bhakkar, the Panni Afghans had tried to wrest the fort of Siwi, but in vain. With the arrest of their leader, they were suppressed to some extent.

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57 *Ibid.* p.31. Later on even during the tenure of Sayyed Bayazid Bukhari, these nomads tried to raise their heads but were again suppressed and their chief Jangir Khan was arrested and brought to the fort of Bhakkar.
Besides these troublemakers, and recalcitrants nomads, there were others, who were submissive throughout the Mughal rule in Sind, and behaved like ra‘iyat-i-khālis (pure peasants).

**Pahawars** and Korejahs:

The Pahawars were docile peasants; who inhabited the river plain area and had a hold over fertile lands. Yet they had their tribal traditions within themselves. The jāgīrdār of Sehwan Bakhtiyār Beg, had made them settled at Nairun Qalah and named it Akbarabad. All the four streams of this region were taken as territory of four of their clans, headed by their four chiefs namely Musa Pahawar, ‘Isa Pahawar, Da’ud Pahawar, and Jalāl Pahawar. They maintained their own armed retainers who were around 4,000 to 5,000 including that of Korejahs’. Due to their open hostility with the Samejah Unars, on the issue of acquiring fertile lands, which were under the possession of Pahwars whenever imperial army went against Samejahs; the Pahawars

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58 *Ibid*, p.66. The Pahawars called themselves Qurayshi, and trace their descent to Bībī Halīmah, the foster mother of the Holy Prophet.

59 *Ibid*, pp. 65, 66. The original inhabitants of Nairun Qalah were Macchis (fishermen).

60 *Ibid*.

and Korejahs helped the imperial army. Sometimes they even acted as mediator or negotiator between defiant clans and administrative machinery. It was probably owing to this reason that many of them were holding the post of patwāris, qānūngōs, arbāb and muqaddam.  

Lakahs:

Another nomadic group which remained submissive to the Mughal administration, was that of Lakahs who inhabited parganah Lakut side by side with Samejah Unars. A open hostility existed between the two; as a result of which lakahs were always a favorite of jagārdārs of Sehwan. They openly assisted the Mughal officials in

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62 Ibid. pp.75, 76, 103, 104. Samejah Unars of parganah Kahan (sarkār Sehwan) had set fire to Pahawar and Korejah villages and plundered it. In retaliation, they helped qanūngō of Sehwan Jaīsar Hindū, to defeat Samejahs, under the leadership of their chief Baha’al-dīn Pahawar.

63 Ibid, p. 133. When Chandīyah Baluch attacked parganas of Baghbanan, Kahan, and Akbarabad, Samshēr Khān, the then jagārdār of Sehwan rode against them; they approached Pahawars of neighboring area to act as mediators, and on their intercession the agreement took place between the two parties.

64 Ibid, p. 156.

65 They were originally Arabs. See Tūhfat ‘ul Kirām, vol.III, part 1, pp. 55-57. But in Chachnāma, Lakahs and Sammahs are mentioned as Luhanas, who were Hindus originally. Chachnāma (tr), p. 170.

66 They also inhabited pargana Sann, again sharing it with Unars. Mazhar-i-Shāhjahānī, vol II, pp.74, 79, 80. They are included in the list of eighteen original Arab tribes, who inhabited Sind. Tūhfat ‘ul Kirām, vol.III, part 1, pp. 55-57.
military expeditions against the Samejah Unars. They also acted as an informer to the administration.

**Darejahs:**

The Darejahs mainly inhabited the region Bhakkar especially Alor, Siwi and Fathpur, and were a constant source of trouble. These Darejahs had twice evaded the payment of revenues to Sultan Mahmūd Khān Kökaltāsh of Bhakkar and even attempted to expel him from Bhakkar. But with the assistance of Sayyeds of Bhakkar, Sultan Mahmūd subdued them; and captured their forty chiefs, and executed twenty-seven of them.

**Magnejahs:**

They inhabited *pargana* Kakari of *sarkār* Bhakkar. They had taken up cultivation. Except once their clash with the Mughal officials, they were submissive and obedient.

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68 Ibid, p. 79.
69 *Tārīkh-i-Sind*, pp. 122-23. Darejahs are included in the list of *sarkar* Bhakkar as the *zamīndārs* of Alor, Siwi and Fathpur. *Ā’īn*, vol II, pp. 163, 164.
72 When Mīr Sayyed Muḥammad, *Mīr Adl* of Amrohah, became ḥākim of Bhakkar, he imposed *kankūt* on peasants which was resented by peasants including Magnejahs.
Other tribes which are noted in the region were of Sahtas, Pallis, Jajars and Korejahs (in pargana Sann of sarkar Sehwan).

Sahtas:

They inhabited pargana Darbela of sarkar Bhakkar and had a control over the fort of Karnak, but due to their animosity towards Samejahs they cooperated with the jagirdars; and in reward they were considered for concession in revenue demand.

Jats:

The Jats were treated very harshly during the reign of Rai Chach. They were basically guides of the travelers and caravans. Though they were acting as headman and were referred as ranas, yet they could never ride horses.

Burnes mentions other tribes as Mooana and Shaikh Lobana. The Mooanas basically inhabited the different banks of the rivers, and

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Sayyed Abu’l Fazl son of Mir Adl of Amroha chastised them, and subdued them. 

Mazhar-i-Shahjahani, vol II, pp. 9-10; Tarikh-i-Sind, pp. 245-256.


Ibid., pp. 72, 77.

adopted the occupation of waterman. They emigrated from Punjab, and were employed in navigating the boats; or fishing in the sea or river.\textsuperscript{76} The tribesmen of Sheīkh Lobana, also migrated from Punjab, who were engaged in making reeds and mats. They also killed wild animals, but not held in high esteem by the rest of the people.\textsuperscript{77}

Definitely the presence of pastoral communities in Sind, demarcated its population, from the other sūbas of Mughal Empire. They remained dominant in agrarian society; and made their presence recorded in almost all the contemporary chronicles. Their internal structure remained same, even their living conditions also remained like that of pure nomads. Nicholas Withington had recorded that, “Their houses were like beehives, made of straw, and mortar; whenever Mughal officials chased them, they burnt their houses and used to run to the mountains.”\textsuperscript{78} But the houses of their chiefs were rather roomy and ornamented with carpets.\textsuperscript{79} The Balooches of Sind, were generally armed with a long matchlock, saber, shield and bows and arrows.\textsuperscript{80}

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\item \textsuperscript{76} Alexnder Burnes, vol III, pp. 251, 252.
\item \textsuperscript{77} Ibid.
\item \textsuperscript{78} Nicholas Withington, Early Travels in India ed. William Foster, First Pub. London, 1921, First Indian ed. New Delhi, 1985, pp. 209-10.
\item \textsuperscript{79} Leopold von Orlich, vol I, p.95.
\item \textsuperscript{80} Ibid.
\end{itemize}
which was their constant companion. Since many had taken up cultivation as a means of sustenance, their hold in agrarian section became so strong that sometimes they were at par with the zamīndārs. Their deep roots in the soil of Sind, was even realized by the Mughal officials, who often sought their cooperation and assistance. By taking advantage of the open hostility that existed among them, the Mughal officials followed the policy of checks and balances, by promoting some, and by suppressing some; which was essential for the smooth functioning of the political as well as revenue administration.