



PORTRAIT OF SINDH

IHSAN H. NADIEM



SANG-E-MEEL PUBLICATIONS, LAHORE - PAKISTAN

9304



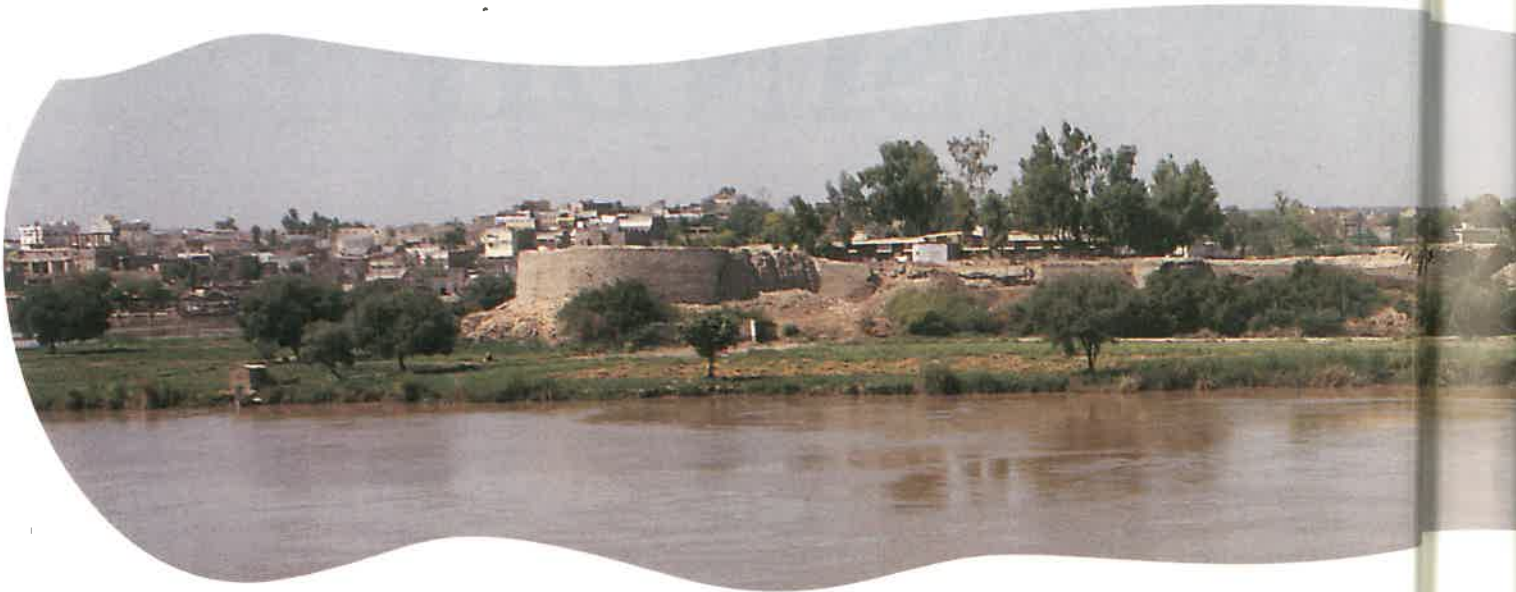
Portrait of
SINDH



DATA ENTERED



The Mohanas, the Fishermen Tribe also mostly have their boats as their houses. Their tradition of houseboats goes into remote antiquity. The seal depicting such a houseboat belonging to the Harrapan period is one of the prized finds from the archaeological excavations carried out at Moenjodaro.



Portrait of **SINDH**



IHSAN H. NADIEM



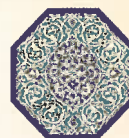
SANG-E-MEEL PUBLICATIONS
25-SHAHRAH-E-PAKISTAN (LOWER MALL) LAHORE (PAKISTAN)



954.918

Ihsan H. Nadiem
Portrait of Sindh/Ihsan H. Nadiem.-
Lahore: Sang-e-Meel Publications, 2002.
120p.: Photographs
1. History of Sindh. 2. Sindh-
Archaeology. I. Title.

Book Plan and Design: ZULFIQAR AHMAD



2002
Published By
Niaz Ahmed
Sang-e-meel Publications
LAHORE (PAKISTAN)



Printed at
PRINTING PROFESSIONALS
8, Jail Road, Lahore. Pakistan
E-mail: printingprofessionals@hotmail.com



ISBN 969-35-1355-X



SANG-E-MEEL PUBLICATIONS

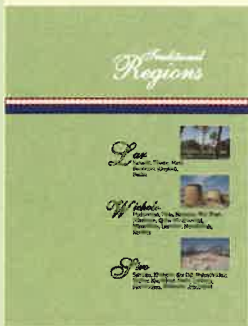
Chowk Urdu Bazar Lahore. Pakistan. Phone 7667970
Phones: 7220100 - 7228143 Fax: 7245101
<http://www.sang-e-meel.com> e-mail: smp@sang-e-meel.com
25-SHAHRAH-E-PAKISTAN (LOWER MALL) P.O. Box 997 Lahore-5400 PAKISTAN

Contents

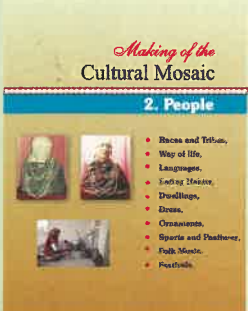
Preface.....7



Prologue.....11
Boundaries.....15



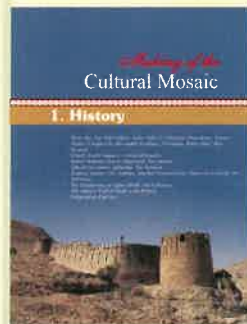
**Traditional
Regions.....23**



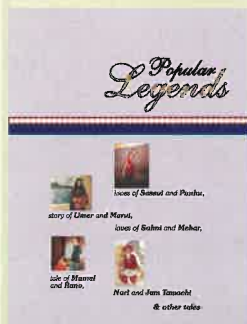
**Making of the
Cultural Mosaic**
2. People.....91



**Physiographic
Divisions.....19**



**Making of the
Cultural Mosaic**
1. History.....77



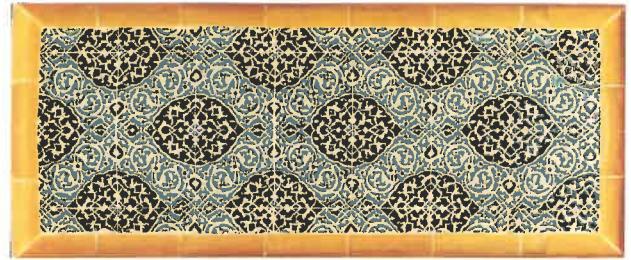
**Popular
Legends.....113**

Bibliography.....119



To
AFZAAL AHMAD,
*as a token of appreciation
for his keen interest in the project.*

Preface



The colourful land of the Sindh Province has a number of cultural and geographical facets which so strongly attract anyone, may he be local or foreign to the region. These peculiarities are the result of millions of years of actions and interactions of the geological factors and geographical elements on one side and intercourse of different races, tribes and clans on the other. But to have a satisfying glimpse of its resultant kaleidoscopic personality we do not find any single book that would portray all or most of the interesting aspects of cultural geography at one place, and in digestible form. An effort has thus been made to present such a study of the subject defined by the Encyclopaedia as involving all the phases of human social life in relation to the physical earth. While doing this, a conscious attempt has been made to keep it concise, though comprehensive in conveying the vibrant spirit as far as possible, so that, in addition to the scholars and researchers, it could also communicate with the general reader.

The history of Sindh through the ages has been presented here with main emphasis on migrations of races and tribes and their settling down in this land to give it multi-coloured dimensions through interactions. This is precisely why the chapter on the History and People has been named as 'Making of the Cultural Mosaic'.

While the time period in all the narration follows the Gregorian calendar its suffix or prefix like AC or AD has been omitted unless it became very necessary, especially in conjunction with BC, or Before Christ, to avoid any confusion. The Hijrah era is, however, denoted with a prefix of AH. Similarly, the metric system has been followed to give the scale of measures in length or weight, using their standard abbreviations like km for kilometre, m for metre, kg for kilogram etc. Mile, where mentioned, appears as a full word following the number. From Rs., wherever it occurs, is meant the Pakistani currency of Rupee.

Abbreviations after the names of the holy personages are given thus: S.A.W. denoting Sallallaho Alaihe Wassallam; R.A. indicating Razi Allaho T'aala Anho and K.W. standing for Karramullah Wajho.

The terms or names most commonly used in Sindh have been retained in their original form, and given in italics, though followed by their English equivalents at some places only to make them more comprehensible. However, inconsistencies in the spellings of place and personal names, or those of the words foreign to English, are due to the absence of an international transliteration standard.

Most of the notes, as also the photographs, on different aspects of Sindh, which

make the basis of this book, were taken by me during my several sojourns to Sindh. My enthusiasm on this course was shared by my friend Chaudhry Niaz Ahmad, and his very amicable sons Afzaal Ahmad and the late Ijaz Ahmad. They also helped me by making available some of the old books. I owe my sincerest gratitude to them.

My earnest thanks also go to Shoukat Hussain Shoro, Director, Institute of Sindhology, University of Sindh, for positively responding to my request for some material on a few of the aspects of cultural life in Sindh. The photographs depicting the musical instruments, as also some of the singers, have been provided by him. No less I am thankful to Mirza Fateh Ali Baig and his brother, Mirza Manzur Ali Baig of Hyderabad, for imparting information on the Talpur family. My grateful thanks also go to the District Co-ordination Officer and Imtiaz Ahmed Bhatti, Deputy District Officer (Co-ord), Hyderabad, for very constructively answering to my request for information and making available some of the illustrations, out of which I have used two photographs under Hyderabad.

Zafar Kazmi, an artist of no mean stature, and former Director of Sindh Provincial Museum at Hyderabad, has beautifully depicted the Surs from Shah Abdul Latif's Shah jo Risalo through the dioramas displayed in the Cultural Museum, Bhit Shah. The illustrations of some of them appearing in this book have been made available to me by my friend Shehzor Tabani. I am thankful to him for this courtesy.

I am also thankful to Muhammad Rafique Dogar, himself an author and columnist of repute, for sparing his time to discuss many a point in the study of Sindh and writing this monograph.

The help of Shams-ut-Tauhid was very handy in finding some of the old Gazetteers of Sindh, for which I owe him a word of gratitude. Similarly I am grateful to Amjad Pervaiz for helping me prepare afresh in colour some of the maps/drawings.

I am greatly indebted to the members of my family - Suraiya, Asem, Iram and Asef as also Ujala, Zoya and Ayesha- who smilingly gave me even their share of time to devote to the studying and photographing of Sindh and delineating its portrait.

Ihsan H. Nadiem,

former Director of archaeology, Pakistan,
and Visiting University Professor of Architecture.
Email: inadiem@brain.net.pk

196-Karim Block,
Allama Iqbal Town,
Lahore-54570 (Pakistan).
Dated the 15th April, 2002.





Prologue
Boundaries



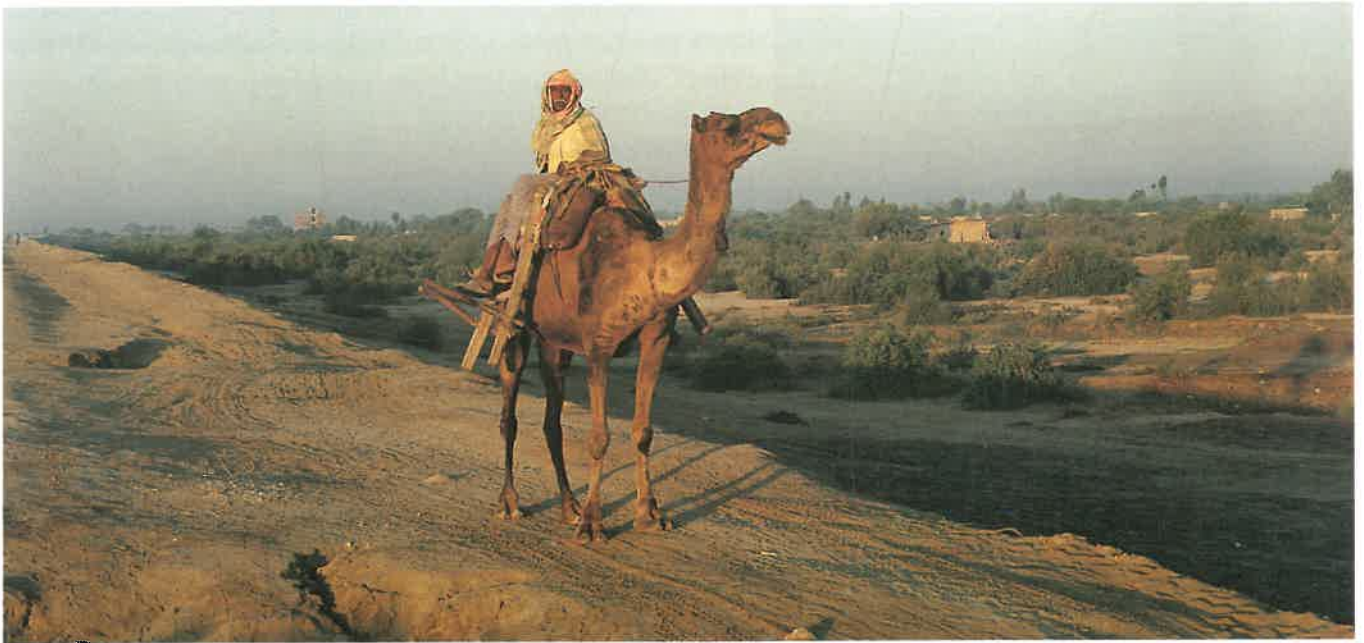
Bullock Cart



Prologue

Sindh, the second largest province of Pakistan, also spelt as Sind by most of the Europeans and Pakistanis till recently, draws its name from the mighty river, which runs across it and had been the lifeline of many a culture that flourished here. It is referred to by the name of Sindomana by the Greeks and the Sindhudesh by the ancient Hindus. It is known to have been called as Sindh, also the river in addition to being known as Mehran, by the Arabs. This area had long-drawn relations with the sea-faring Arabs. Although not many in number, the Arab settlements have been known to be present here since time immemorial. The relations of the Arabs are somewhat proved from the fact that the mother of Imam Zainel Abedin (R.A.) was non-Arab. Iranians claim her to be a member of their royalty while there are also some historians who believe her hailing from Sindh. Moreover, the youngest brother of Imam al-Hasan and Imam al-Husain, Muhammad (R.A.), was a son of Caliph Ali (K.W.) from a blackish slave-girl from Sindh.

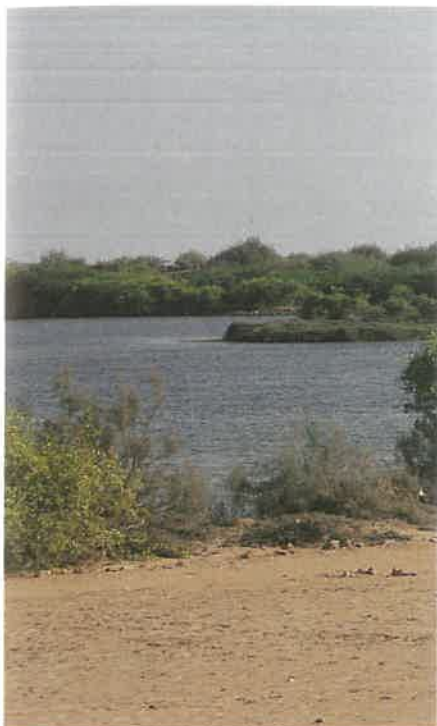
It is a well-known fact that the South Asia Subcontinent was neither known as one single entity nor bore one name before the advent of Islam in this Subcontinent. Each state, every province or area was known by a different name. Most of the states were called after the names of their capital towns. When the 'Iranians captured



Alone traveler on camel by the Indus.

one of the provinces in' the Subcontinent they called it 'Hindu', notwithstanding the letter 'H' to turn into 'S' in San-skrit.' The Arabs who were familiar with other towns and areas of the Subcontinent, continued to call it Sindh while it became customary with them to call the rest of the land by the name of Hind. The latter word changing its phonetic expression became known as Ind in the French language, trans-forming it to India.

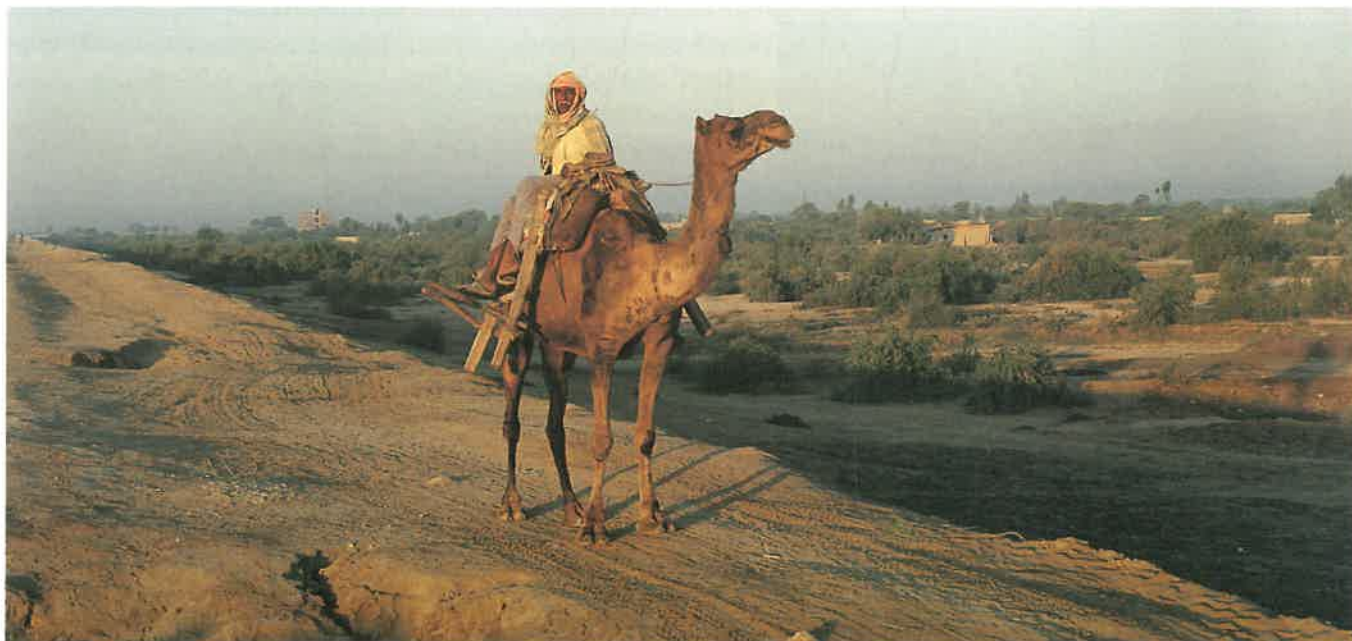
Its name from Sindh, or Sindhu, is also said to have been turned to Indus by other Europeans, though the reason for this completely different phonetic form is not very clear from their accounts. It is, however, assumed that the



Prologue

Sindh, the second largest province of Pakistan, also spelt as Sind by most of the Europeans and Pakistanis till recently, draws its name from the mighty river, which runs across it and had been the lifeline of many a culture that flourished here. It is referred to by the name of Sindomana by the Greeks and the Sindhudesh by the ancient Hindus. It is known to have been called as Sindh, also the river in addition to being known as Mehran, by the Arabs. This area had long-drawn relations with the seafaring Arabs. Although not many in number, the Arab settlements have been known to be present here since time immemorial. The relations of the Arabs are somewhat proved from the fact that the mother of Imam Zainel Abedin (R.A.) was non-Arab. Iranians claim her to be a member of their royalty while there are also some historians who believe her hailing from Sindh. Moreover, the youngest brother of Imam al-Hasan and Imam al-Husain, Muhammad (R.A.), was a son of Caliph Ali (K.W.) from a blackish slave-girl from Sindh.

It is a well-known fact that the South Asia Subcontinent was neither known as one single entity nor bore one name before the advent of Islam in this Subcontinent. Each state, every province or area was known by a different name. Most of the states were called after the names of their capital towns. When the 'Iranians captured



Alone traveler on camel by the Indus.

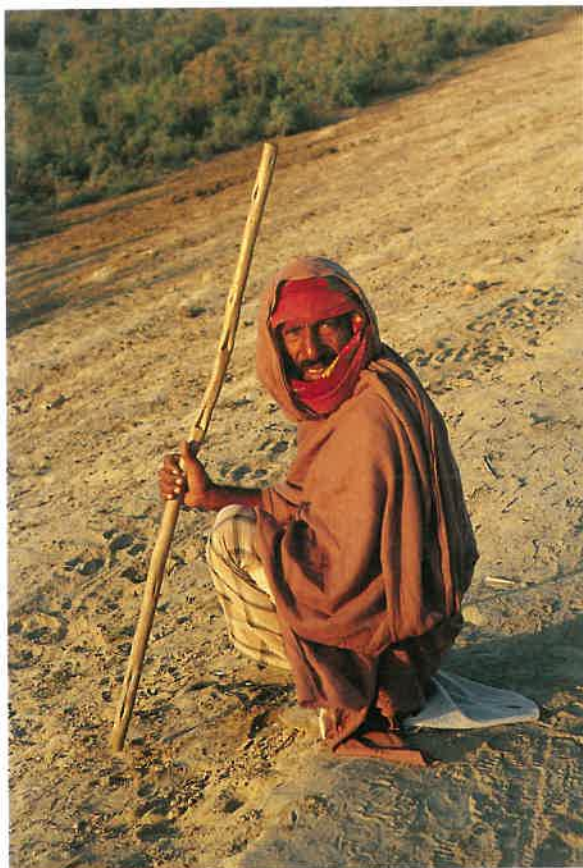
one of the provinces in' the Subcontinent they called it 'Hindu', notwithstanding the letter 'H' to turn into 'S' in San-skrit.' The Arabs who were familiar with other towns and areas of the Subcontinent, continued to call it Sindh while it became customary with them to call the rest of the land by the name of Hind. The latter word changing its phonetic expression became known as Ind in the French language, trans-forming it to India.

Its name from Sindh, or Sindhu, is also said to have been turned to Indus by other Europeans, though the reason for this completely different phonetic form is not very clear from their accounts. It is, however, assumed that the



Kot Diji, Ancient Site.

letter 'S' being very elusive there were many in the Kutch who were said to have been unable to pronounce it as such even at the time of the advent of the British. They turned it into an aspirate hence Indu instead of Sindhu.



A Sindhi sitting on Indus embankment.

In still another version, "Sind" is supposed to be the brother of "Hind" (the populator of India), and a son of Noah. The great river Sindhu is believed by some to have derived its name from there. However, the *Tuhfatul Kiram* goes to say that 'the province of Sind derives its name from Sind, a brother of Hind, and that Sind and Hind were sons of Ham and grandsons of Nuh (Noah).'

This long plain, isolated from the rest of the landmass through different natural boundaries on most of the sides, was flooded annually and thus turned fertile by the River Sindh hence the name. It is said that 'the traveler who visited Sindh after Western India, saw at the first glance that he had entered a new land'. According to Burton, "the face of the country, - here a vast waste of silt, sand, or arid rock, thinly covered with different species of *salsolae*, cactus, and *euphorbia*; there a thick jungle of tamarisk, mimosa, and acacia, with rare intervals of cultivated ground, intersected by a network of water courses, canals, and dried-up beds of rivers, first attracts his attention. He observes that the towns are collections of narrow streets and alleys, formed by huts and houses of sun-dried brick, and walls made of Kahgil plastered over a framework of babul (*mimosa*) wood, with the high stories, diminutive doors and windows, flat roofs, and numerous ventilators of Central Asia. The forms and features, the complexion and costume of the inhabitants, also appear

strange..." in this land. The whole region occupies the lower valley of the mighty Indus River.

Agriculture is the basis of the economy of Sindh, which now is mostly dependent on the canal system taken out of the Indus. It is also Pakistan's most industrialised region, with much of its large-scale manufacturing centred in Karachi. Cotton, wheat, rice, sugarcane, corn (maize), millet, and oilseeds are the major crops in the province. Horticulture is also popular in the central plains and there are many orchards yielding mangoes, dates, bananas, and other fruits. Livestock raising is also important, with cattle, buffalo, sheep, goats and camel the main animals kept. Sindh's coastal waters contain prawns and shrimp, pomfrets, shad, and catfish in abundance.



Mustard fields, Nawab Shah.

Perhaps the most outstanding contribution of Sindh lies in the fact that it has produced a large number of holy men whose influence has greatly spread the way of tasawwuf, sufiyism or mysticism, to a large body of the people. The Shrines of Shah Abdul Latif Bhittai, Sachal Sarmast and Lal Shahbaz Qalandar, situated at Bhitshah, Daraza Sharif and Sehwan Sharif respectively attract a large number of pilgrims throughout the year and very especially on Thursdays and the annual Urs. These silent abodes of Sufis are the source of spiritual and temporal solace to the hundreds of scores of devotees coming with their melancholic hearts. The phenomenon presents a new experience of folk life of Sindh where fakirs (singers), especially of Bhittai, captivate the visitors every day of the week by reciting immortal sufiana, mystic, poetry sitting in front of a shrine, from dusk to dawn.



Tomb of Lal Shahbaz, Sehwan.

In spite of its having contiguity with Punjab, because of its continuation northward, Sindh has mainly kept a different entity. However, owing to this continuation it shared any political or social upheaval in Punjab. It was, though, not the case on its eastern side, when the effects of its neighbouring Rajputana, with its sea of desert and intricate mountain-fastness, are taken into consideration. It lay exposed to the conquerors of Punjab, Aryans, Iranians, Greeks, Afghans, Mughals and others. In the historic times the Aryans were the first to come into conflict with the people of the Indus Valley around the middle of the second century B.C. While long after that it was Akbar the Great who annexed it in 1591 to his vast empire over the South Asia Subcontinent.

The Arabs had, perhaps, the greatest influence of them all on this region. It was, however, partly due to the difficulties of moving upstream that these sea-faring conquerors of Sindh could not go beyond Multan into the interior and even their rule did not endure for more than three centuries or so. On the other hand the physical peculiarities of the growing delta proved an obstacle to other conquerors. This aloofness of the region made it a place of refuge for persons of royal families, such as Humayun, Shah Jahan and Shah Beg Arghun. While this unique geographical situation of Sindh proved unpropitious to the settlers, it also made difficult for any far-off ruler to keep it long under his control. It has thus served as a melting pot for cultures for thousands of years, when it also helped to pass the effects on to the other parts of the country. Over the ages there were religious conversions, inter-communal marriages, mixtures of ideals and religious doctrines. Even the language, Sindhi, in itself is the proof of interaction between different cultures, groups of peoples and tribes.



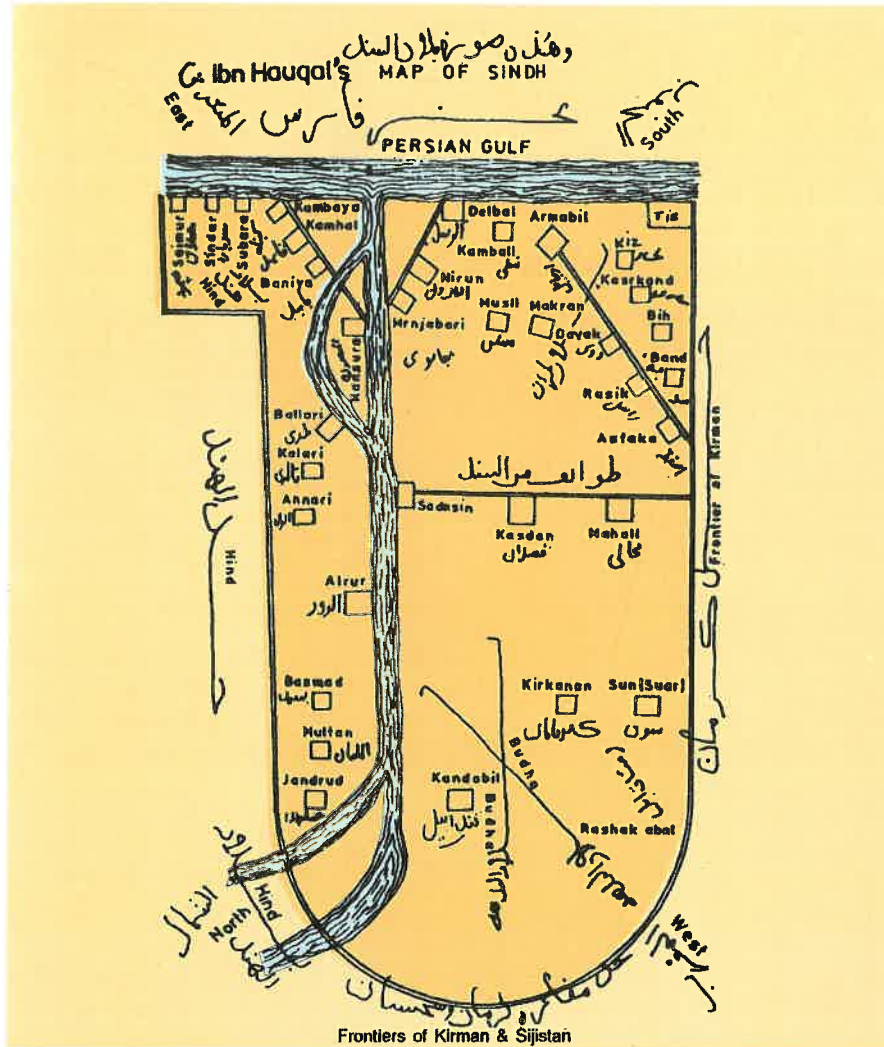
Donkey Cart.

Though the mainstay of Sindh is its water supply, the nature of the country has tended to shift its water channels from side to side. So a number of dry areas strewn with sand are found. The sand-hills have played their part in covering up cultivable soils. Some flowing streams and flourishing cities, or even with the effect of an occasional earthquake, or the river's own silting up, has quite often obliged the river to turn its course over the length of centuries. This has left the land with pathetic result that even though the river is classical in nature it has left very few classical towns. Most of the archaeologically discovered cities like Moenjodaro, Kot Diji, Amri etc. bear testimony towards that. The changing course of the mighty Indus, which almost bisects the whole length of the Province, sometimes devouring the cities at its banks while at others leaving them dry by shifting away, may perhaps well be gathered from the fact that Sindh could not have one definite capital throughout the ages. Only some chief towns, which rose and fell under its influence, served as such for some part of the time.



Boundaries

The location of Sindh has seen it serving as a melting pot for many a culture approaching it from land, sea and, more recently, air. It has long been the stepping stone to the mainland of the northern parts of the South Asia Subcontinent. It very vividly presents a contrast between the arid plateau of the SW and the flood

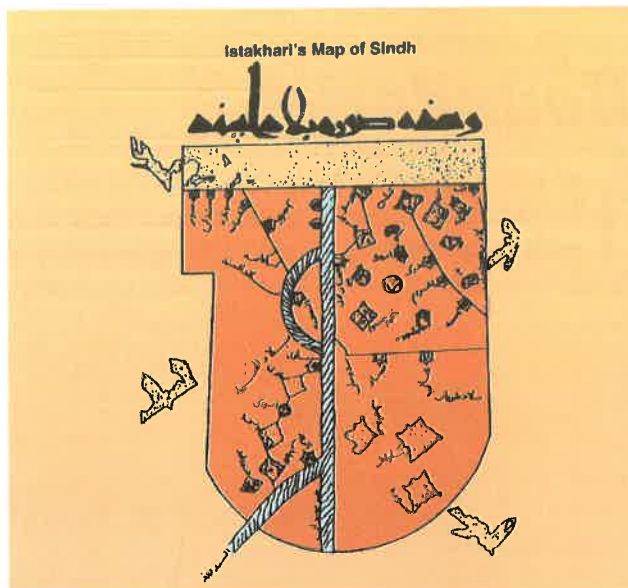


plains of Indo-Gangetic basin. A considerable portion of it lies in the delta of the lower Indus basin, with three of its sides essentially connected with areas of marked divergent geographical features. 'On the west, it rests against the slopes of the barren and monotonous Kirthar Mountains bordering on the Iranian tableland', through which have reached here many tribes and races 'escaping from the climatic, social or political pressure of their lands. Towards the east, it gradually passes into the great desert of the Thar, beyond which lie the further barriers of the Aravalli Range and the chains and forests of the Vindhya and the Satpuras'. Scientists are of the view that its soils are deltaic valley type, with sand prominently increasing towards the seaboard. They claim that between the above-mentioned two hilly regions the marine nature of rocks proves beyond doubt the presence of a sea which once lay here and might have receded to the present position of the Arabian Sea.

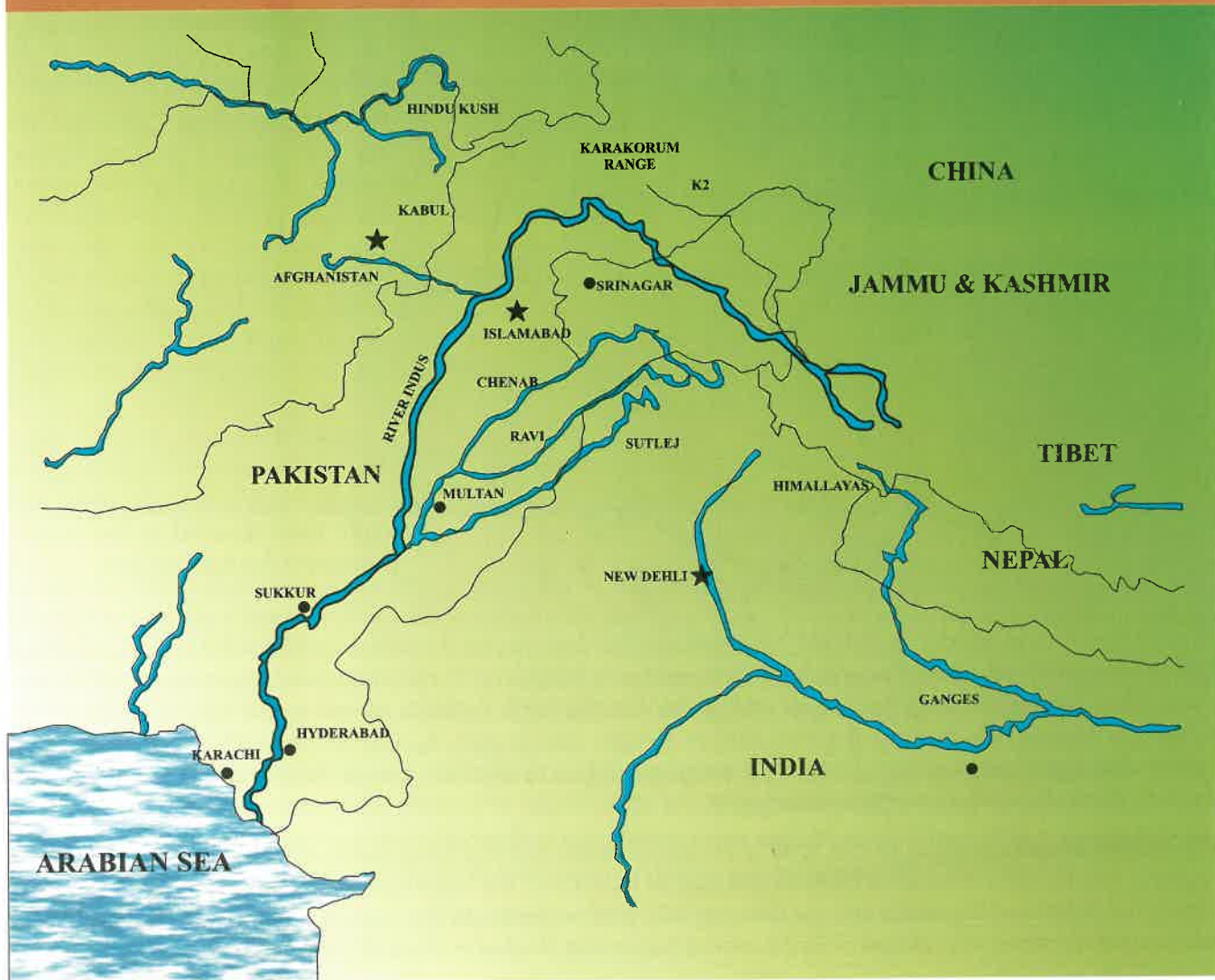
Its boundaries thus stand well-defined by physiographic features on its western and southern sides while it is delimited by politically drawn boundaries, provincial with Punjab on the northeast and international on the east where Thar Desert straddles the border with India. On the north its limits extend to the natural barrier of the Sulaiman Ranges. On its west the said Kirthar Range, also known by the name of Hala Range to many Europeans, along with a chain of minor hill ranges, stand up to separate it from Balochistan. The Arabian Sea forms its natural boundary on the southern side.

Mir Masum Bhakari, author of the *Tarikhe Masumi*, dilates Sindh's boundaries and tells that on its east are Kashmir and Kanuj; on the west Makran, the port of Lahor and the Seashore of Oman; on the north Kandhar, Sistan, the Suleman Mountains and the Kikanan hills; and on the south the seaport of Surat. The *Tuhfatul Kiram* mentions of the same boundaries of Sindh except that it gives Deybal in place of Lahor.

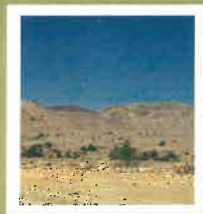
The celebrated Arab geographers, Ibn Hauqal and Istakhari have given almost identical maps showing the places and limits of Sindh. The former shows its northern limits meeting 'frontiers of Kirman and Sijistan'. Another famous Arab geographer, Ibn Khurdazbeh, has mentioned many a city name under Sindh in such a way that goes to suggest that Arabs took this area as one extending from Balochistan to Gujerat. The reference made to towns of Sindh include the names of Qaistan, Banah, Mekran, Maid, Qandhar, Qazdar, Boqan, Qandabail, Qulzpur, Armabail, Deybul, Qanbail, Kanbayad, Khambabat, Sehban, Sadosan, Daur, Rask, Sawindry, Bailsan, Sarsht, Kairaj, Marmad, Qali (or Kali), Dhanj and Baros (Bharoch).



EXTENTS OF THE INDUS (SINDH) RIVER



Physiographic Divisions



Western Highlands

Kirthar Range
Sindh Kohistan



Lower Indus Valley

Western Valley Section
Eastern Valley Section
Deltaic Area

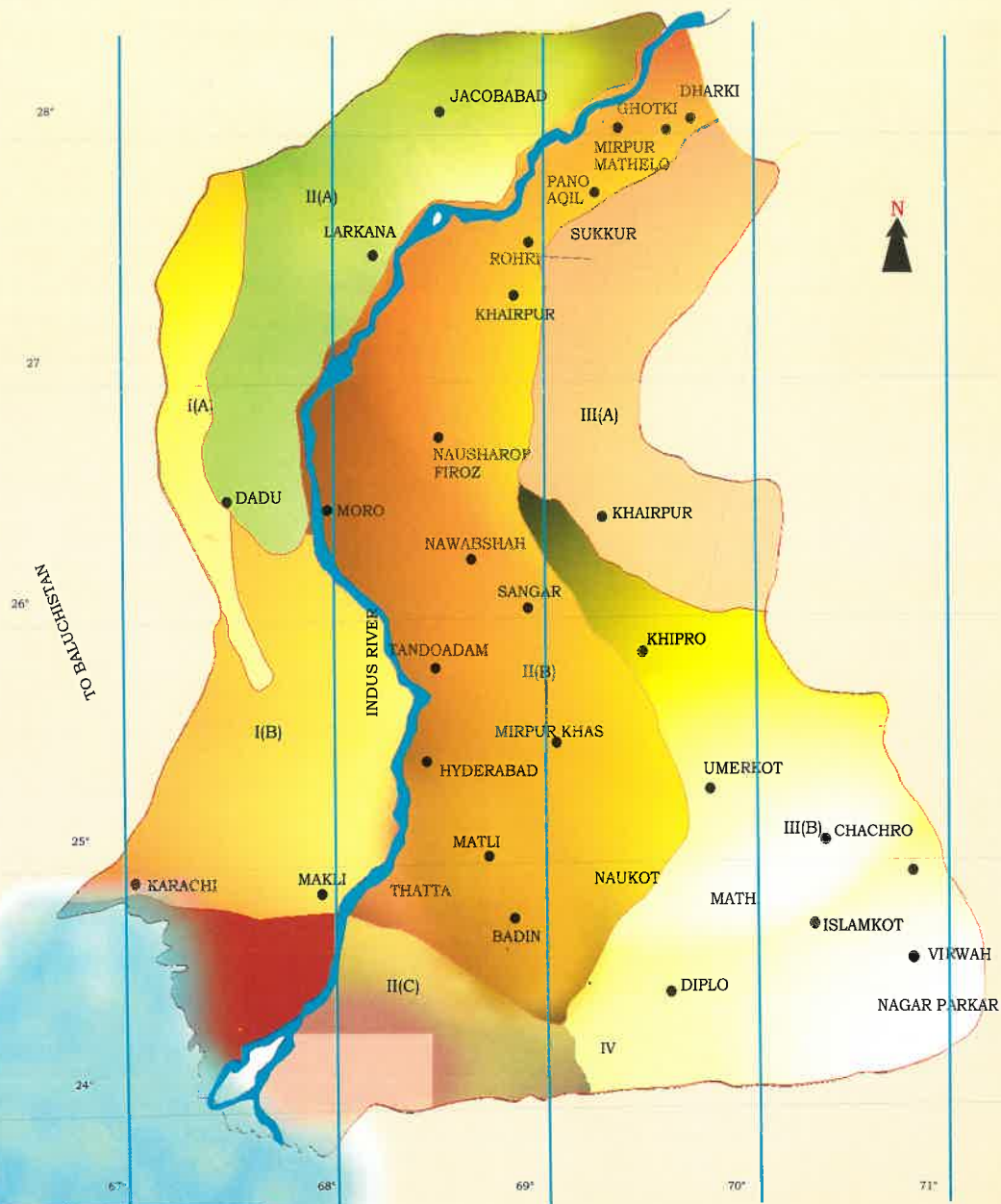


The Desert Region

The Pat
The Thar

SINDH

PHYSIOGRAPHIC DIVISIONS



KEY

I. WESTERN HIGH LANDS

- A. KIRTHAR RANGE
- B. KOHISTAN SECTION

II. LOWER INDUS VALLEY

- A. WESTERN VALLEY SECTION
- B. EASTERN VALLEY SECTION
- C. DELTAIC PLAIN

III. DESERT PROVINCE

- A. THE PAT
- B. THE THAR

IV. RUNN OF KUTCH

Physiographic Divisions

Sindh can be divided into many parts on the basis of the original structure of the land forms; the process of land erosion by sub-aerial agencies destroying this structure and the recent stage of erosion or deposition of material thus eroded. The distinct characteristics of the different parts depend on these geomorphologic factors and the value of each unit is based on its homogeneity.

The boundaries of these divisions, however, are very fluid depending on their utility from the points of view of water supply, economic resources, including agricultural products, industrial scope, population etc.

The main physiographic divisions of Sindh are as follows: -

1. Extra-Peninsular Mountain:

It contains:

(I) Western Highlands and may be sub-divided into,

- A) Kirthar Mountains;
- B) Sindh Kohistan Section.

2. Indo-Gangetic Plain:

It covers:

(II) Lower Indus Valley, which is further subdivided into,

- A) Western Valley Section,
- B) Eastern Valley Section: And

(III) Desert Region, further divided into,

- A) The Pat, and
- B) The Thar.



The physiographic division termed as No. 1 above consists some of the high ranges of their western flanks lying between the Balochistan Plateau on the one side and the lower Indus Valley on the other; while the No. 2 above forms the aggraded valleys, the delta-land and the sandy desert tract along its eastern limits.

I. Western Highlands:

(a) Kirthar Mountains:

The Kirthar Range is composed of three parallel tiers of ridges, has little soil, and is mostly dry and barren in spite of the altitude reached. These Mountains consist of folded strata, containing hard and soft rocks of sedimentary origin, severely jointed, deeply rivined and fissured here and there.

(b) Sindh Kohistan:

'These are lower ranges composed of monoclinical folds with undulatory plains in-between. There is considerable sub-aerial denudation because of more rainfall here than in the Kirthar Mountain area, nearness to the sea and humidity of the air. The soil is cultivable in the valleys and supports more vegetation in them than on the ranges. One of the hill-ranges, the Laki, contains some pre-Tertiary rocks and there is also a large number of thermal springs located chiefly between the latitudes 24°N and 26°N.'

II: Lower Indus Valley:

'The Lower Indus Valley includes valley-plains, chiefly overlain with alluvium, both old and new, trenched with river channels in some places and overridden by raised beds in other.' There are a few lime-hills only to break the monotony of otherwise a very dull plain. The river has made it rich in salts and minerals, which it brings with the silt and debris taken down from the mountains.

(a) Western Valley Section:

(b) Eastern Valley Section:

'The Western Valley Section (a) is distinguished from (b) by the presence in it of (i) old alluvium and (ii) seasonal springs flowing down from the Kirthar Mountains into the Western Nara and the Manchhar Lake. Wind-blown sand and hydrographical changes are also characteristic of Section b.'

(c) Deltaic Region:

In this lower region of Sindh, the river Indus branches off into the general infertile delta that covers of about 7,770 sq km (3,000 sq miles) and extends for some 200 km (125 miles) along the Arabian Sea. 'It is largely uncultivable land consisting of mangrove swamps, *burkhans*, mud banks, shoals, sandbars and flood plain. The chief characteristic of the region is the changing outlets of the Indus, which act as the inlets of the sea.'

III. The Desert Region:

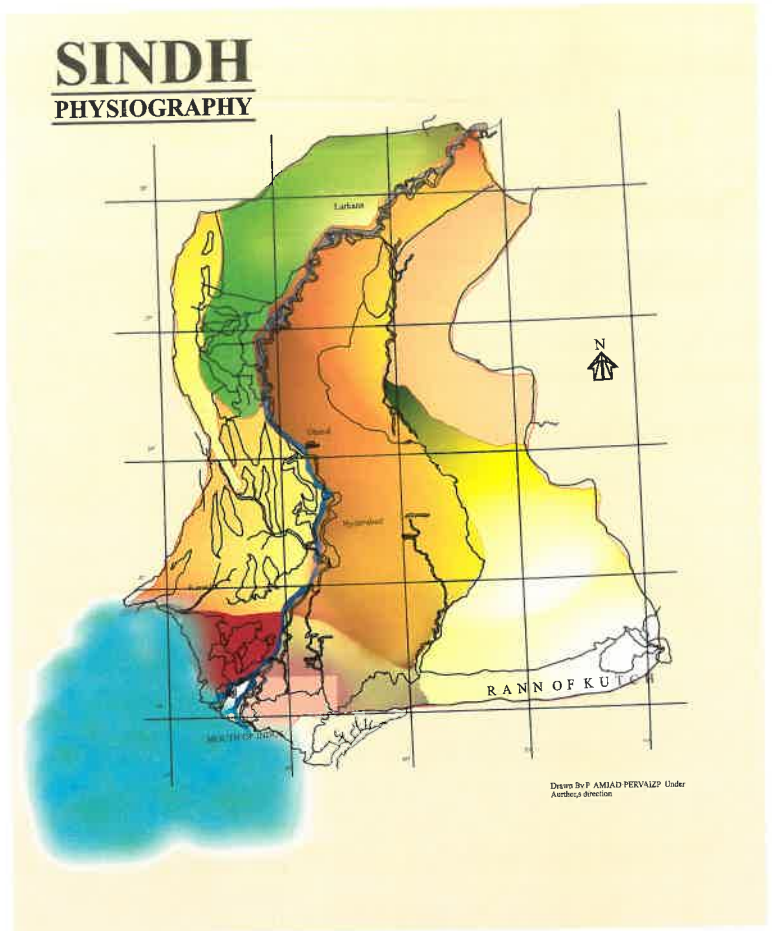
Running along the eastern side of the Province, it is a vast sea of sand, mostly uninhabitable but with certain patches of cultivable land where water becomes available.

(a) The Pat:

The northern section of the desert, which bears clay or silt covered with longitudinal *bhitis* or sand-hills connected by transverse ridges is known as the Pat. There are also numerous Dhands or salt lakes.'

(b) The Thar:

'This section is full of high sand-hills with a definite NESW orientation, though the rainfall in this area is somewhat greater.' The whole of this area is distinct from the extra-Peninsula, the Peninsula, or the Indus Plain. But interestingly it possesses the characteristics of all the three: rocks belonging to extra-peninsula, while their structure is that of Peninsula and the stage of erosion is that of the Plain.'



Traditional Regions

Lark

Karachi, Thatta, Makli,
Banbhore (Deybal),
Badin.



Wicholo

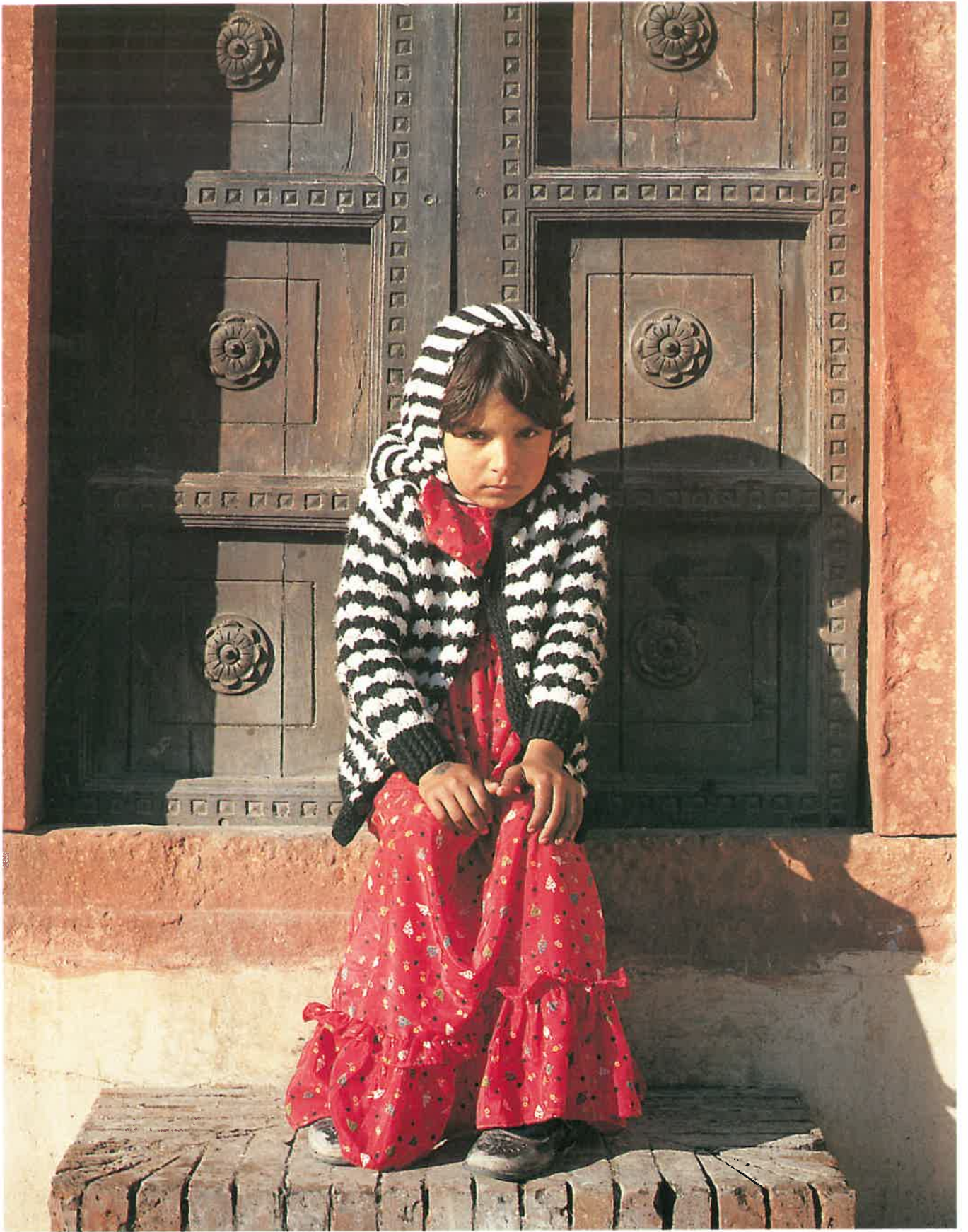
Hyderabad, Hala, Nasarpur, Bhit Shah,
Mansurah, Quba Mir Shahdad,
Mirpurkhas, Umerkot, Nawabshah,
Ranikot.



Siro

Sehwan, Khairpur, Kot Diji, Rohri/Bukkur,
Sukkur, Khudabad, Dadu, Larkana,
Moenjodaro, Shikarpur, Jacobabad.



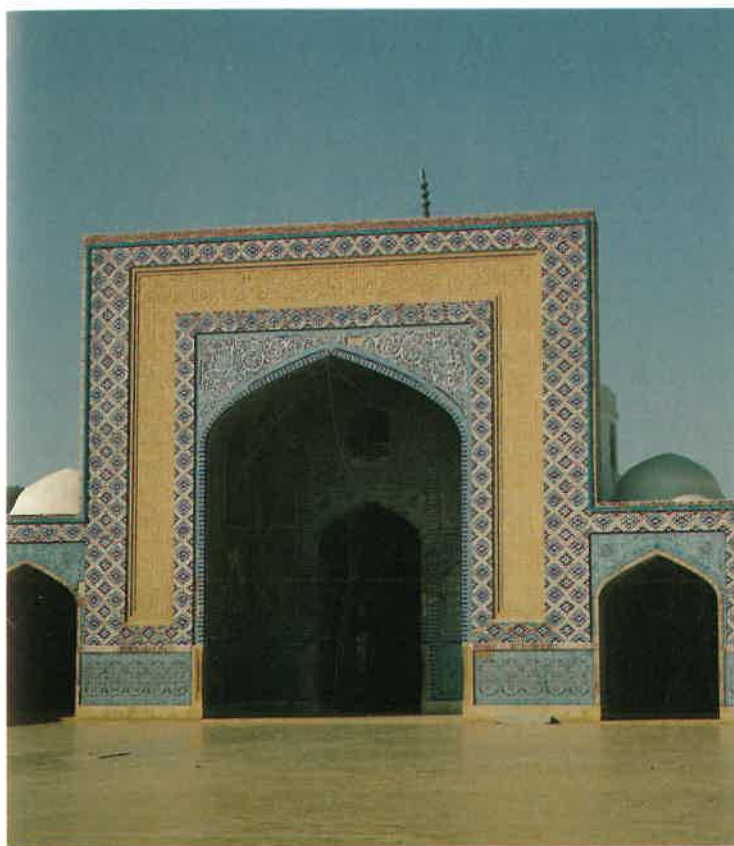


A Sindhi girl.

Traditional Regions

The present day Sindh lies between 23 to 35 and 28 to 30 North Latitude and 66 42' and 71 1' East longitudes. It is about 580 kms in length from north to south and over 440 kms in its extreme breadth. The whole of Province covers an area of about 140,915 square kms and traditionally has had been treated to be consisting of three regions from time immemorial. Though the basis of these divisions is not spelled out very clearly anywhere yet it is presumed that they were founded on the climatic considerations, as, when they are studied, it becomes clear that each of them broadly belongs to homogenous type. Although they do not have any fixed lines for boundary, which is mostly treated as fluid, yet the particular way of life, accent of the language spoken and its dialects used make the task easy to group them differently. These divisions are as: -

1. **Lar**, or Southern Sindh which comprises the region south of Hyderabad.
2. **Wicholo**, or Central Sindh. It is represented by the area immediately around Hyderabad.
3. **Siro** (also called Sirao), or Northern Sindh, which is taken to be covering the regions of Sehwan, Larkana, Khairpur and the tract separating Sukkur from Cutch Gundava.



1. Lar

The Lower Sindh known as Lar, also incorporating the Delta of the Indus, spreads over a vast plain of silt, thickly covered with tamarisk and camel-thorn. Mostly the water is salty affecting the diffusion of population. However, much work has been done to reclaim the large tracts of land where agriculture or horticulture is now practised.

Its nearness to sea helps lessen the diurnal range of temperatures and atmospheric pressure. The prevailing air currents in summer are the S-Westerly while they become N-Easterly during winter. Rainfall is usually higher than that in the Wicholo Sindh but there are many exceptions to it as well. Humidity is greatest and the temperature moderate throughout the year. The whole of the Lar area experiences the effect of the sea breeze which, though when combined with the inundation of the Indus and strong sun, renders the atmosphere muggy thus uncomfortable.

The coast of Lar towards southeast is particularly dangerous during the onset of the southwest monsoons, when heavy, tumultuous sea is continually running making the seafaring task much difficult, especially in the olden times when everything depended on the nature only. The coastal strip and creeks of this region abound in semiaquatic and aquatic plants.

The region presents desertic and arid soil on its west, where a thin layer of sand, spread over a mass of limestone rock, forms irregular chains of low, abrupt and rugged hills.

The principal towns of the Lar are Karachi, Thatta, Banbhore (Deybal) and Badin.

Karachi, lying at 23° 35' North Latitude and 66 42' East Longitude is the capital of the Province of Sindh. It is situated on the Arabian Sea, at the northwestern edge of the Indus River delta. Karachi is the hub of a sprawling metropolitan area, and the nation's largest city. It is the chief transportation, financial, commercial, and manufacturing centre. Most of the international trade of Pakistan, and landlocked Afghanistan, pass through the city's busy modern ports. Major highways and railroads focus on the city, and the modern airport here is a



Shahrah-e-Faisal, Karachi



Burns Garden, Karachi.



A Fakir at Hawks Bay, Karachi

stopover and refuelling point for intercontinental flights to Europe, South East Asia and beyond. Among the many products of Karachi are steel, textiles, chemicals, refined petroleum, footwear, machinery, handicrafts and processed food. The city also is an important banking centre and has a stock exchange. The University of Karachi (1951) and NED University of Engineering and Technology (1922) are also located here.



Quaid-e-Azam's birthplace, Wazir Mansion, Karachi.

Karachi had its humble beginning with the establishment of a very tiny settlement. It was a small fishing and trade centre when captured by the British in 1839 and annexed three years later. Under British rule, it became the chief outlet for Indus Valley cotton and grain exports. Some of the architectural landmarks like Frere Hall, Mereweather Tower, Mohatta Palace etc. were all built during this period. Wazir Mansion, now popularly known as Quaid-e-Azam's Birth Place, and the Flagstaff House, purchased by the Father of the Pakistani Nation from his personal pocket so now renamed as Quaid-e-Azam House, were also constructed during this era. After Pakistan became independent (1947), Karachi became the new nation's capital until it was replaced by Rawalpindi/Islamabad in 1959. The Mausoleum of Quaid-e-Azam Muhammad Ali Jinnah also lies here as a historic landmark.

It also became the home of hundreds of thousands of Muslim refugees, mostly Urdu-speaking, from Bharat (India) on migration to Pakistan after the Subcontinent won its freedom from the British. During the early years of independence the city grew rapidly as the chief port and industrial centre of West Pakistan.



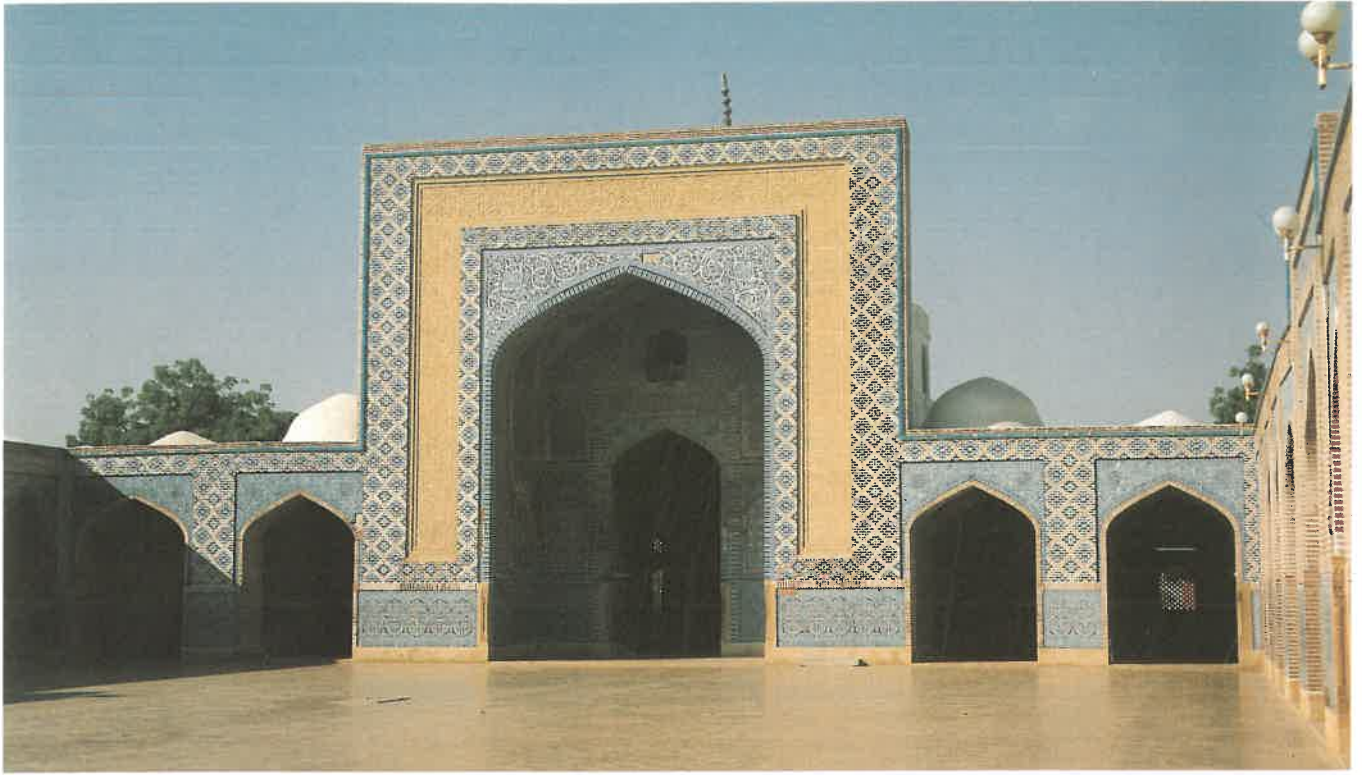
Quaid-i-Azam House: furniture belonging to Father of the Nation.



Quaid-i-Azam House.

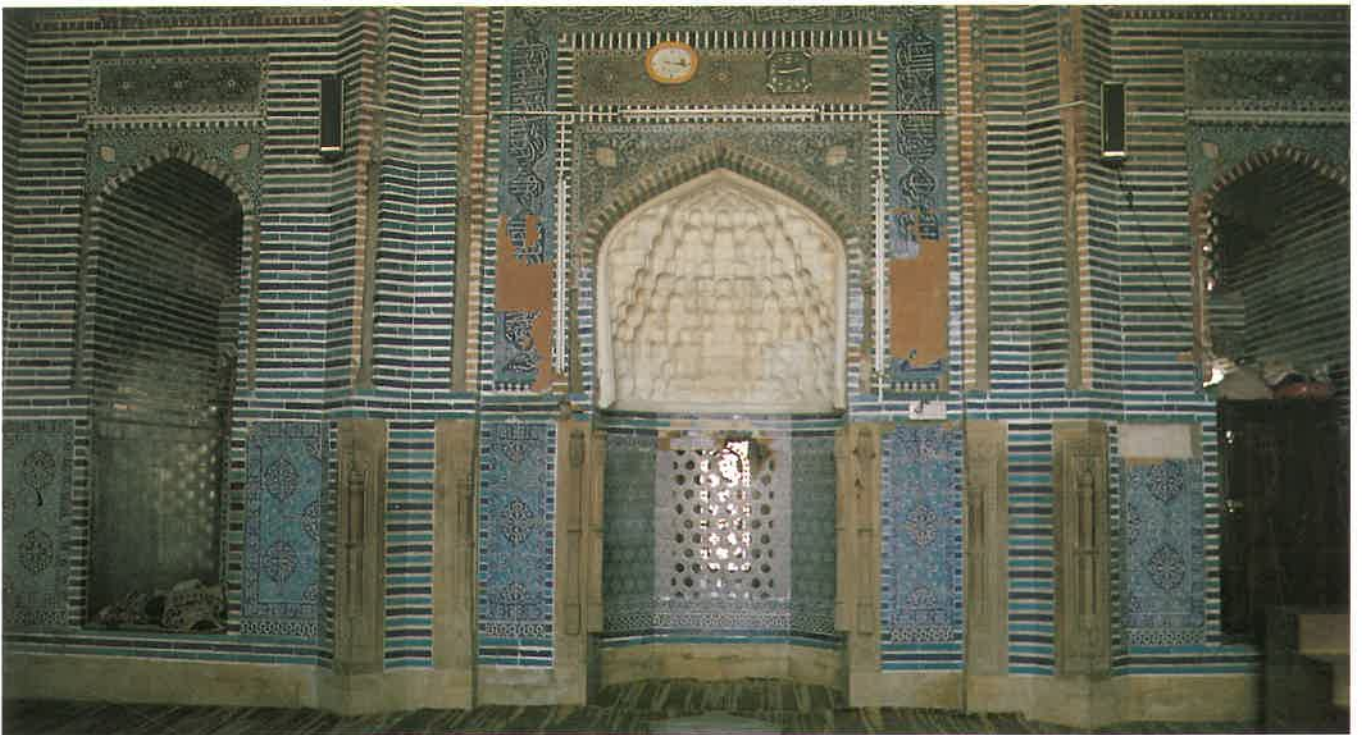


Mausoleum of Quaid-i-Azam.



Shahjahani Mosque, Thatta.

Thatta, the second important place of Lar is situated 100km from Karachi. Under the Muslim dynasties, it was the capital of the Delta. There was time when it stood on the banks of the river Indus, and thus prospered in trade with other areas. With the shifting of the river considerably away, Thatta lost much of its importance and gradually fell to decay.

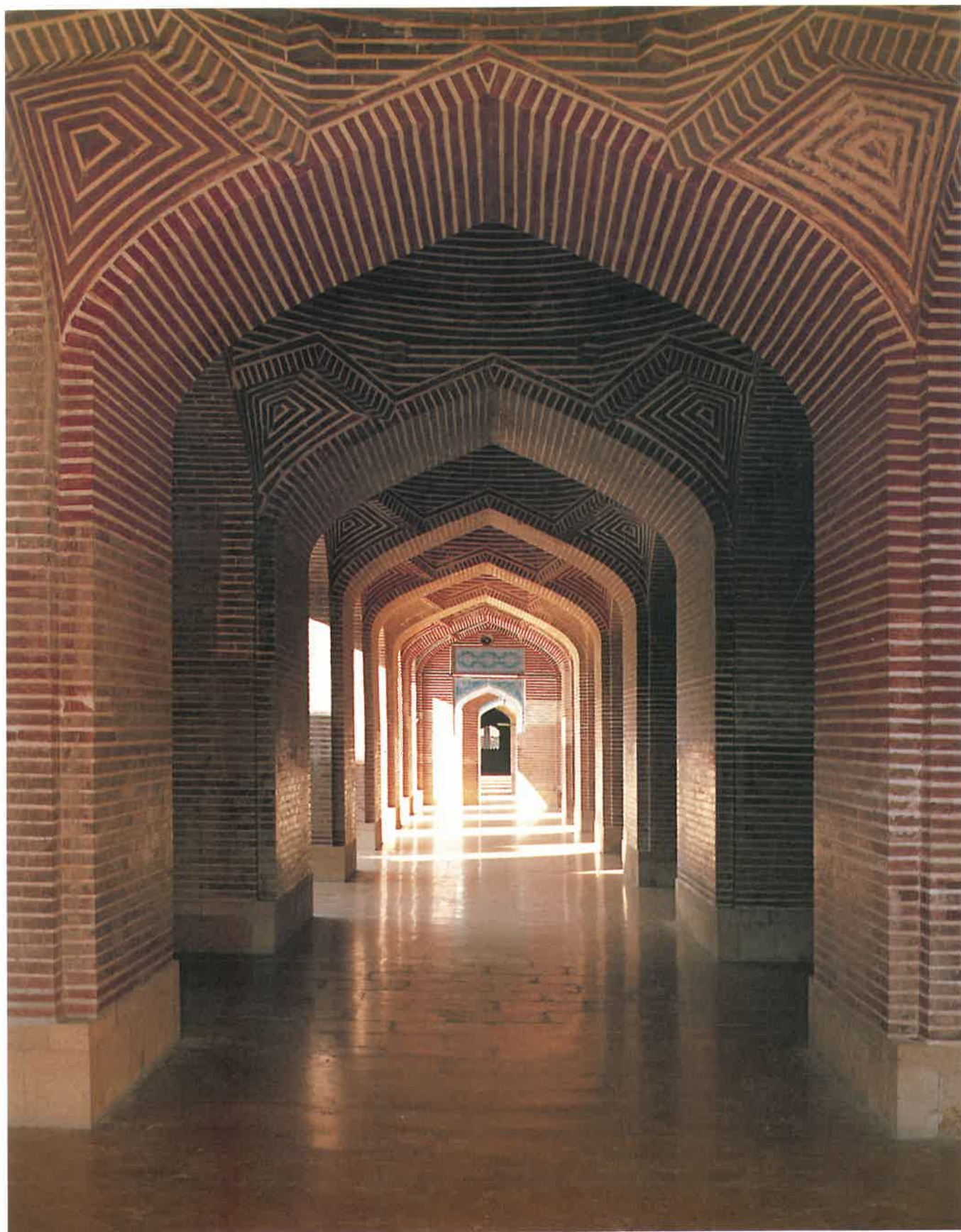


Mehrab of Shahjahani Mosque, Thatta.





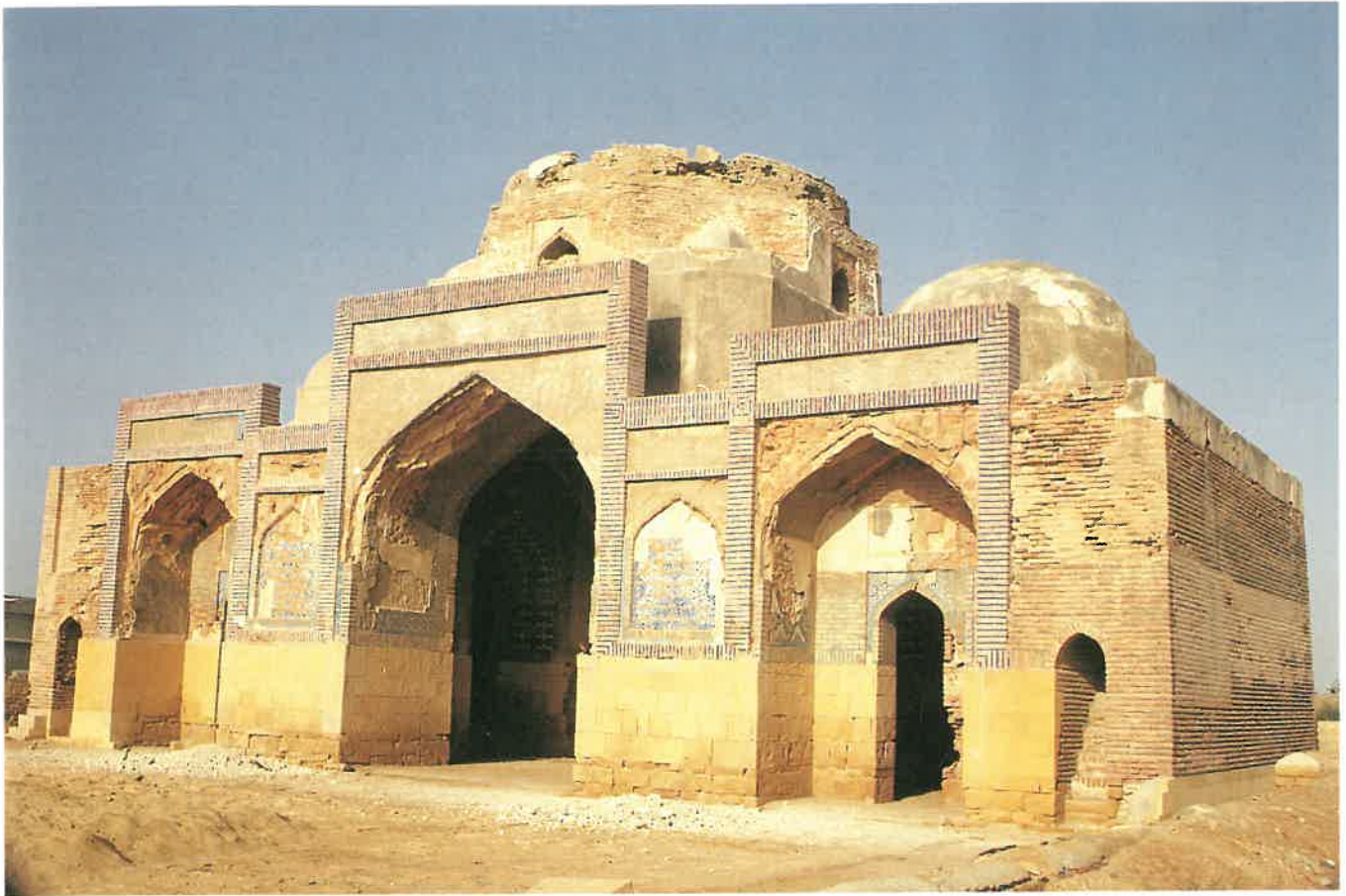
Shahjahani Mosque, Thatta -- General View.



Southern Aiwan of Shahjahan Mosque.

It is an ancient town which was captured by Abdul Razak, wazir of Mahmud of Ghazni (1026). It remained capital of Sumras, and of then the Samma dynasty (1335-1520).

The city of Thatta was founded by Jam Nizamuddin in 1475, though another version ascribes its foundation to Jam Tamachi who was in power here from 1368 to 1370 and then 1389 to 1392. Later, it also served as the capital of the Arghuns (1520- 1554) and the Tarkhans (1554-1593). The Mughals appointed here Mirza Jani Beg as Governor in 1593. He was succeeded by his son Mirza Ghazi Beg who died in 1642. After him a chain of 37 imperial governors was posted at Thatta up till 1739. Then the Kalhoras came in power and they, dispensing their allegiance with the Mughals, established their own rule and shifted the seat of government abandoning Thatta in favour of Khudabad.



Dabgaran Mosque, Thatta.

In the city an imposing mosque known as Masjid Dabgaran, or Dabagan, was built in 1588 by a local chief during the times of Tarkhan Amir, Khusrau Chrkas. It is richly decorated in faience and faience mosaic in the interior. A grand mosque was later built in the city of Thatta on the orders of Emperor Shahjahan in 1644 to commemorate his visit to the place as a prince. Now known as Shahjahani Mosque, it lies a few kilometres north of the former edifice and presents a pleasing manifestation of the Persian art of building, especially the faience and faience mosaic revetment.

The district of Thatta is now famed for its cement factory and cars assembling plants. Fresh-water fish, abundantly available in its lakes, especially Haleji and Keenjhar, is not only exported to other districts, especially Karachi, but also marketed locally. It is, thus, not an uncommon sight to see fish-vendors sitting by the sides of canals and watercourses.



Pir Patho.

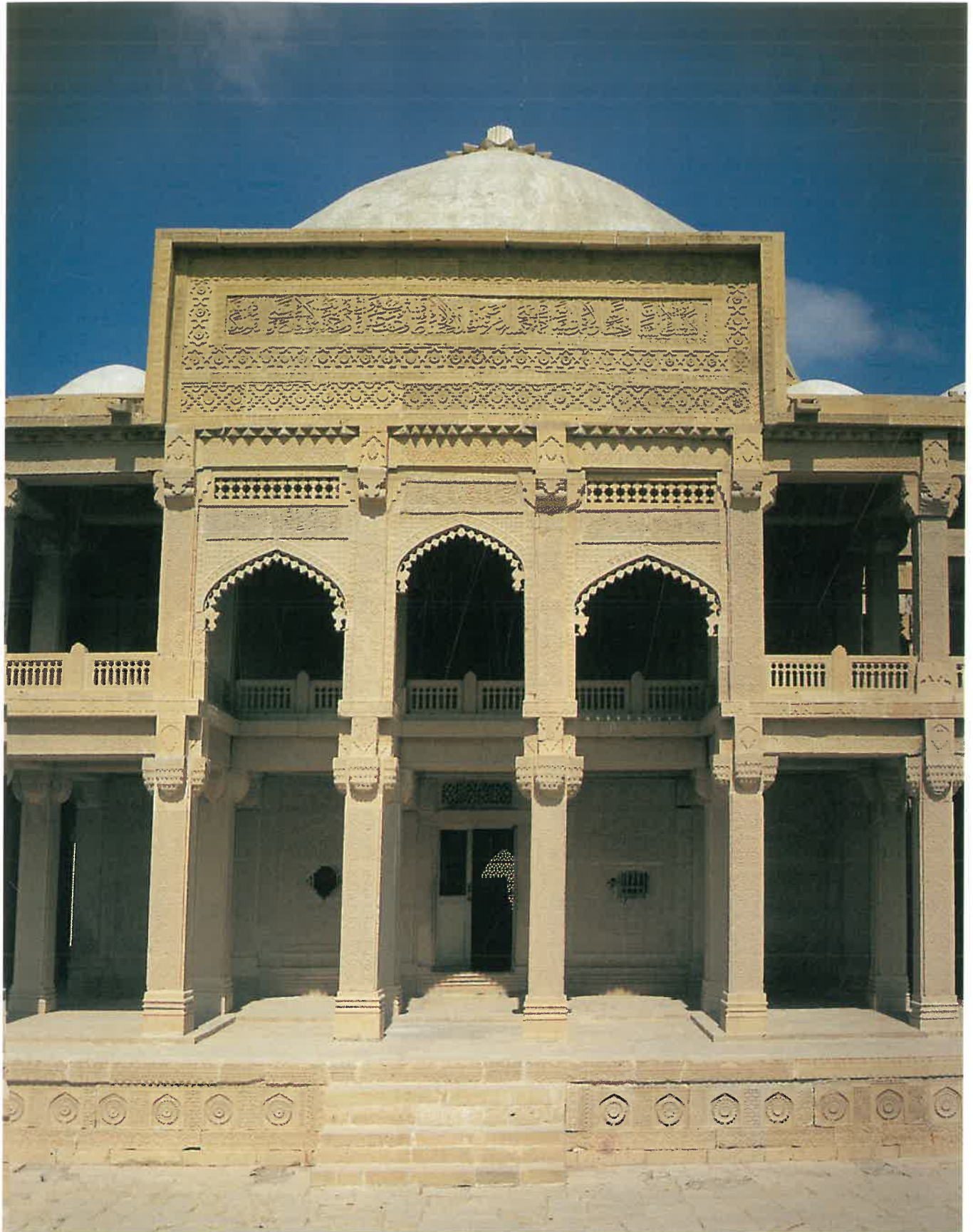


Pir Patho.

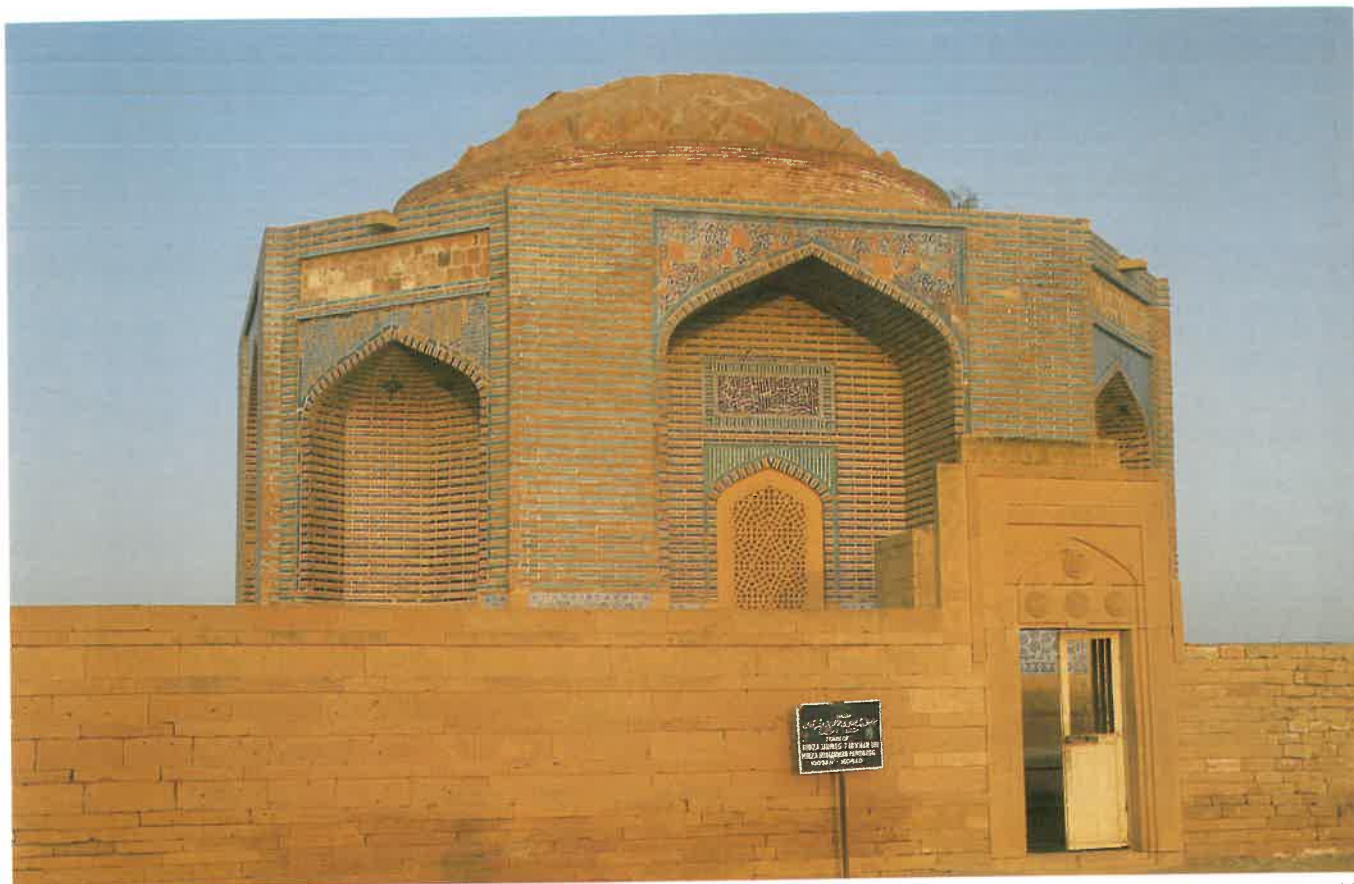
The expansive Necropolis at Makli hill, hardly four kilometres west of Thatta, houses thousands of graves, tombs and mausolea of the rulers, religious personae, elite and the commoners. In addition to the remains of the *Madrassahs* (school or place for teaching) of Isa Langoti and Sheikh Hamad Jamali and *Madrassah*-type Tomb Pavilion the Tombs of Jam Nizamuddin, Mirza Sulaiman, Isa Khan Tarkhan I and II, Sultan Ibrahim, Diwan Shurfa Khan, Mirza Jani Beg etc. stand out prominently in the annals of the architectural feats of Sindh.



Makli: use of colour tiles.



Yellow stone Mausoleum of Isa Khan II, Makli.



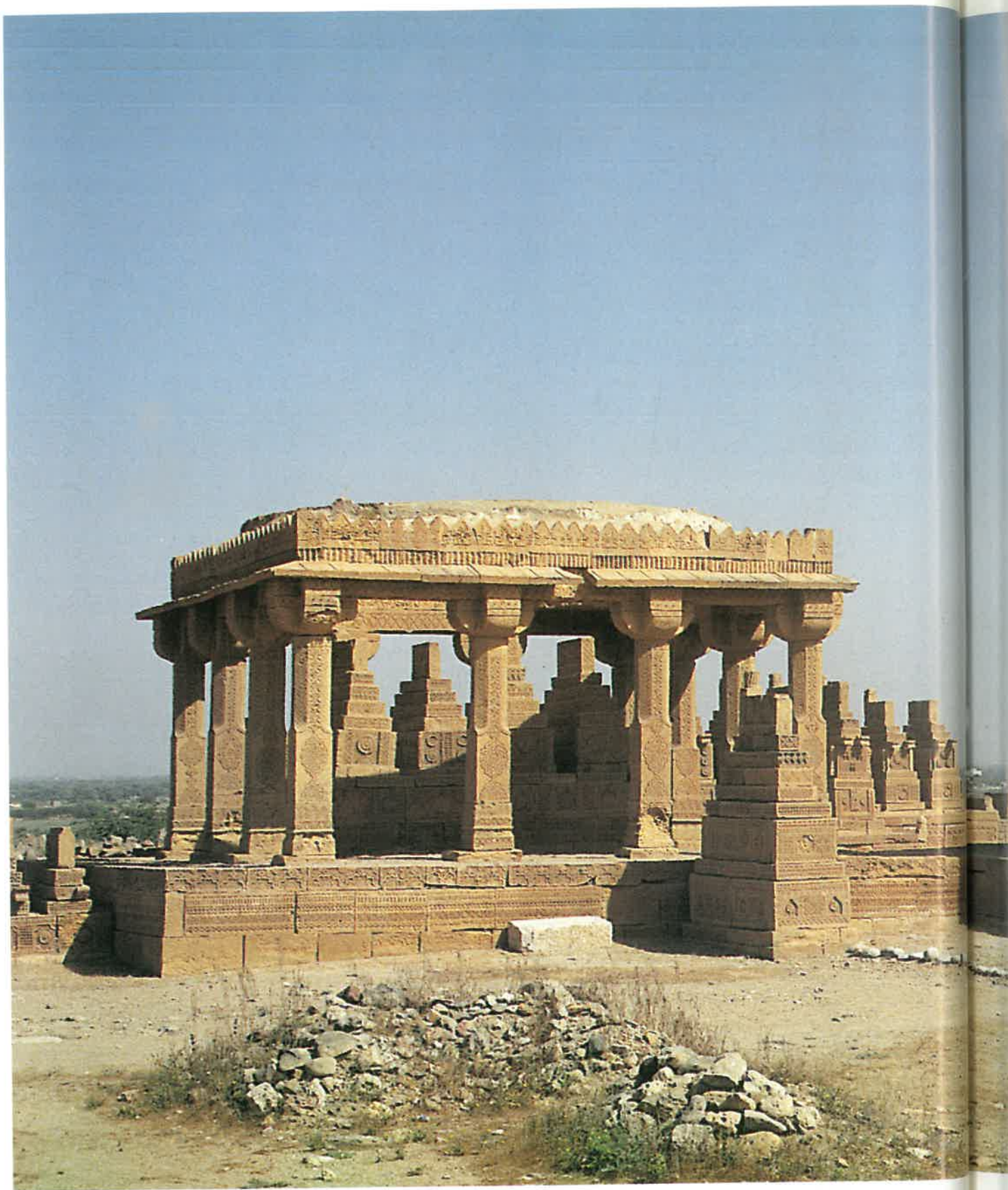
Tomb of Jani Beg, Makli.



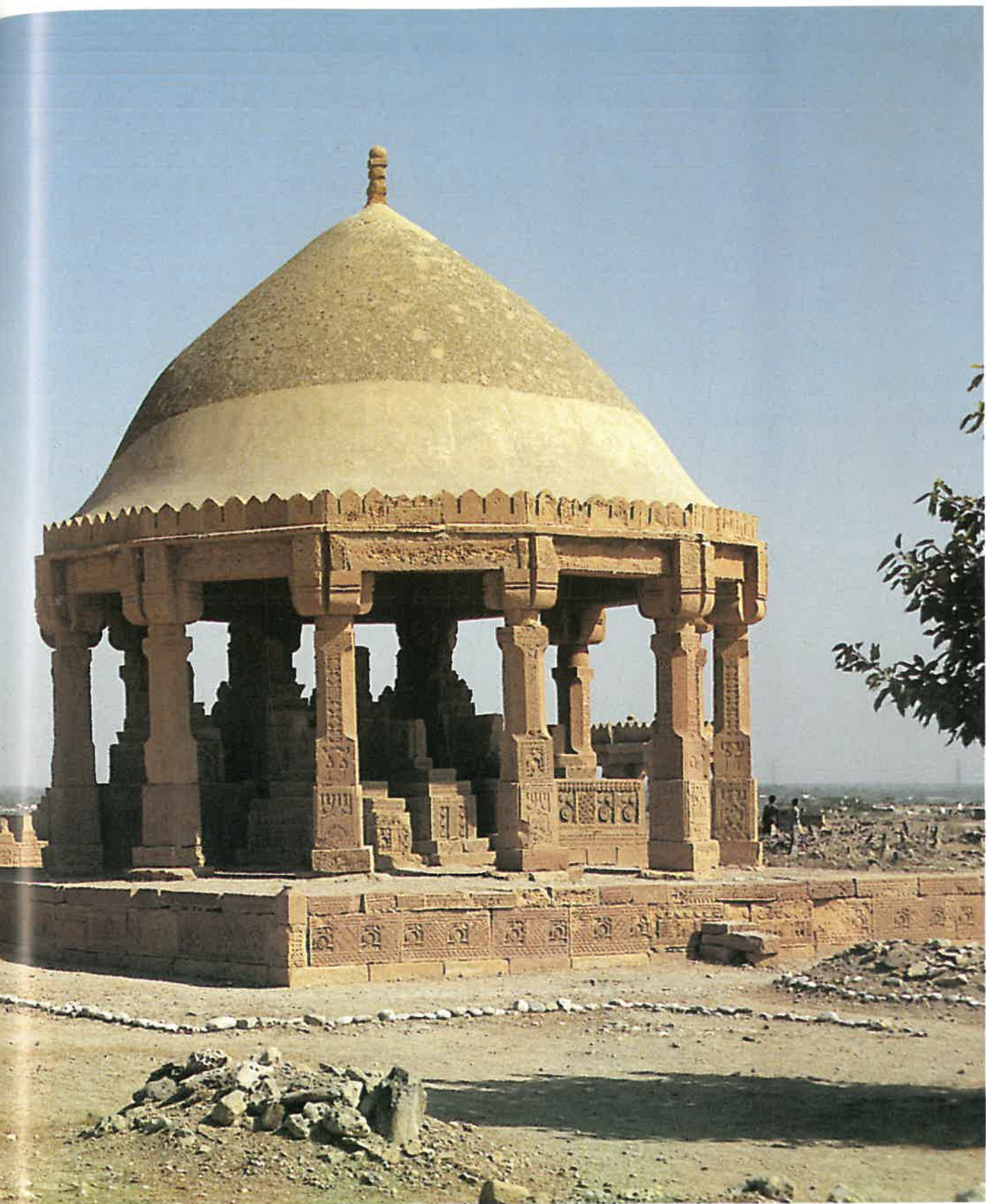
Tomb of Baqi Beg Uzbek, Makli.

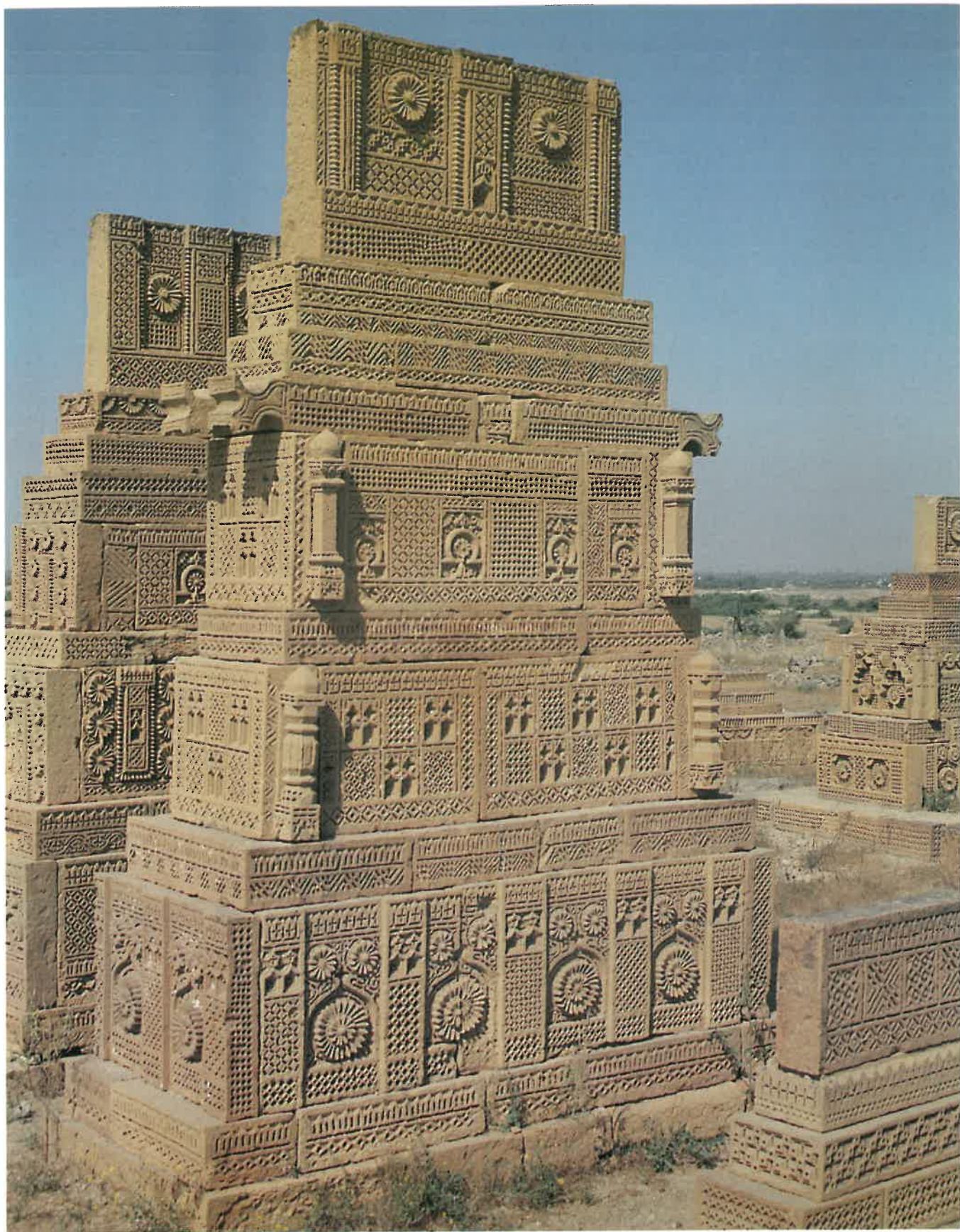


Chaukhandi.



Chaukhandi: General View.





Closer view of chaukhandi.



Sea front gate and anchorage, Banbhore.

Among the other places of note in the Lar was the famous port of Deybal, presumably the present archaeological site of Banbhore about 65 km from Karachi, a little off the road from the National Highway leading to Thatta and onward to Hyderabad. This was the first major town to fall to the young Arab General, Muhammad bin Qasim, in 711 to serve as a gate-way not only to a new religion but also to a different culture which greatly influenced the life pattern, arts and crafts of the South Asia Subcontinent in general and of Sindh in particular.

The site is also the locale of the popular Sindhi Legend of Sassui and Punhu. Close to the mound with archaeological remains there is still a place known as 'Sassui jo Bagh' or the Garden of Sassui, where the epic tale tells of having Punhu camped when he came to his lover, Sassui.

The site is situated on the right bank of Gharo Creek, now reduced to a weak watery passage mainly due to its choking up with sand and silt, marking the northern edge of the alluvium fan of the Indus Delta. Although this mound had been probed in the past yet it was only in 1958 that regular excavations on scientific lines



Model of Catapult, used by Arabs.

were started bringing home its real character. These excavations continued for over eight seasons, on yearly basis, and have laid bare the remains of a fortified ancient town of sizeable dimensions. The deep trenches laid inside the citadel show distinctly three different periods from the 2nd-1st centuries BC to the 13th century AC. These periods are broadly assigned the eras of Scytho-Parthian, Hindu-Buddhist and Muslim. The earliest period has yielded finely polished and burnished pottery types, an undoubted imitation of Greek pottery. The most significant discovery in its Hindu-Buddhist period are the remains of Shiva Temple built with mud-brick walls.

The upper levels, as also the defence wall, invariably belong to the Muslim period assigning them a date from 8th to 13th Centuries. The Muslim period, in turn, is divisible into four phases viz. i) the Ummayyad period (711-750), ii) the Early Abbasid period (750-892), iii) the late Abbasid period (10th to 12th centuries), and iv) topmost paltry remains belonging to the 13th century.

The fortification wall is the most outstanding feat of the early Muslim period uncovered in the Subcontinent so far. One of the gateways, opening on the waterfront towards the south, is flanked by semi-circular bastions and approached through broad steps. Beyond the gate still can be seen the remains of an anchorage.

The most significant discovery at Banbhore is the presence of a Grand Mosque built in the Central Sector of the citadel. Though the mosque itself shows only its ground plan yet the epigraphic evidence in the form of dated *Kufic* inscriptions recovered here during the excavations safely places the Mosque as the earliest known in the whole of South Asia Subcontinent. The city of Banbhore, or Deybal, seems to have come to an end in the 13th century.

To the northeastern side of Thatta lies the huge water sheet of Keenjhar Lake, which is 32km in length and 10km in width. It was constructed for irrigation purposes by combining two smaller dhands, lakes, by the names of



Canopy with grave of Jam Tamachi.

Sonehri and Keenjhar. In the middle of the Keenjhar, on an island, is said to be the grave of Nuri, the famous heroine of the popular Legend, Nuri and Jam Tamachi. While the former was a daughter of the Mohanas the latter was amongst the rulers of Thatta. The grave of Jam Tamachi is now said to be lying under a canopy by the side of the Mausoleum of Jam Nizamud Din at Makli Hill.

Among the other places of historical interest are the famous Chaukhandi Tombs near Karachi, Chaukhandi-type graves at Sonda and Goth Raj Malik, respectively to the northeast and west-northwest of Thatta.

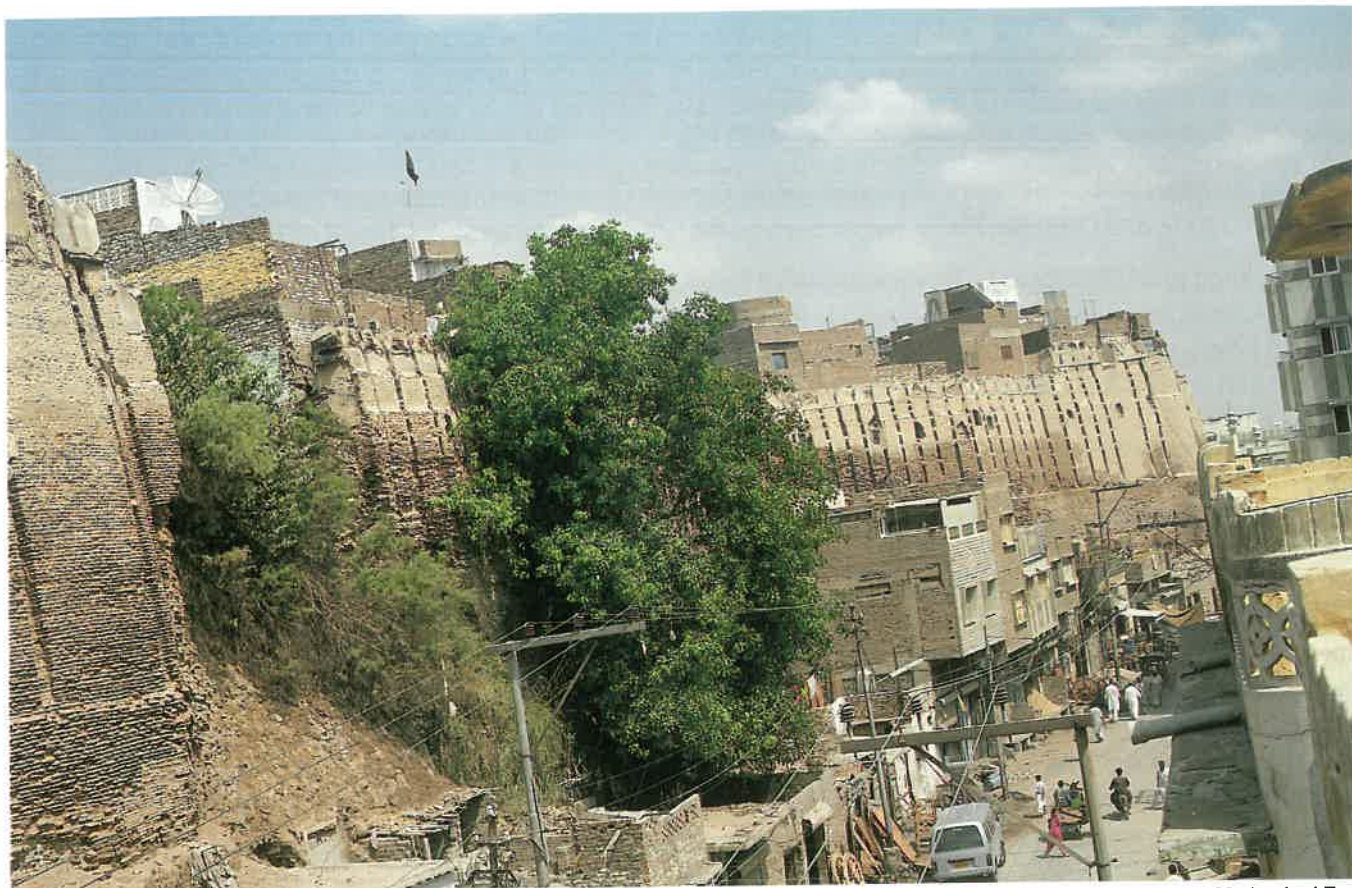
Badin, lying at 24 39' North Latitude and 68 53' East Longitude, is now a district headquarter. It is said to have been founded by a Hindu named Sawalo in the year 1750. It was, however, destroyed by the Afghan General, Madad Khan, some twelve years later. The General had been lent to Mian Abdul Nabi, last of the Kalhora rulers, to help him against the Talpurs. An *urs*, spiritual fair in honour of Pir Shahabuddin Qadri, is held here annually.

2. Wicholo

As the nomenclature literally means, Wicholo comprises of the Central Sindh. Climatically one finds here a marked difference from that of the Lar. Although it receives rainfall which is less than what Karachi receives yet there are some years when it has recorded higher precipitation. The SW monsoon winds in this region move with a velocity of about 16 km per hour in June. The temperatures are usually lower here when compared to the upper Sindh, the Siro, while the mean humidity remains at average. The diurnal range of temperature is also less than most of the cities of the northern Sindh. This region experiences dry hot days but cool nights during the summer season.



Hyderabad: View from the fort.



Hyderabad Fort.

Here lies **Hyderabad** which was founded to serve as capital by the Kalhoras after they abandoned Thatta and then Khudabad. It is situated at 25° 23' North Latitude and 68° 25' East Longitude.

The city, now the administrative headquarters of the district and the division of the same name, lies on the most northerly hill of the Ganjo Takkar ridge, just east of the Indus River. It was founded in 1768 on the site of the ancient town of Nirunkot by Ghulam Shah Kalhora, the saintly ruler of Sindh, who had named it after the prophet Muhammad's (S.A.W.) son-in-law, Ali (K.W), also known as Hyder. It remained the capital of Sindh under the Talpur rulers, who succeeded the Kalhoras, until the British general Sir Charles James Napier conquered Sindh in 1843, making it the provincial headquarter, only to be transferred to Karachi later on. After the independence of the Subcontinent, Hyderabad again served as the capital of Sindh Province from 1947 to 1955.

It is the fifth largest city in Pakistan and is an important commercial and industrial centre. Economic activities include textile, sugar, cement, and hosiery mills, manufacture of glass, soap, ice, paper, and plastics. There are hide tanneries and sawmills. Ornamented silks, silver-work and gold-work, and lacquer-ware are also produced. It is especially known for bangle industry. Ajrak, a colourful cotton shawl particular to Sindh, is also manufactured here. With the demand of regional specialities the ajrak is now also made to be used as bedspread with matching pillow cover.



Stone built balconies projected over corinthian style brackets, Hyderabad.



Mir's Haram, Hyderabad Fort.

The city is known for its characteristic badgirs (wind-catchers) fixed to housetops to catch sea breeze during the hot season. It is studded with outstanding monuments in the shape of the tombs of the Kalhora and Talpur rulers, palaces of the former amirs of Sindh, a couple of forts known as Pucca Fort and Katcha Fort. The Pucca Fort was built by Mian Ghulam Shah Kalhora, one of the powerful rulers of the Kalhora dynasty and responsible for shifting the capital from Khudabad to Hyderabad. The fort, built in 1768 along with the city, has two entrance gates in the north, one of them bigger and exceeding in magnificence from the other. There are a few buildings of the Talpur period inside the fort, but tremendous encroachments have badly mutilated the very character of the stronghold. Not much of its original Kalhora period architecture has survived except, though heavily encroached upon, fortification wall and the gates.

The tomb of Ghulam Shah Kalhora lies near the central jail and is a typical specimen of the Kalhora architecture. Built in 1772 by his son, Mian Sarfaraz Khan, the tomb is a massive structure standing on a square platform surrounded by a great wall, giving it a look of a fortress. The whole of the exterior of the tomb is covered with glazed coloured tiles, in a great variety of geometric and floral patterns. The interior has been very elaborately decorated with colourful kashi tiles and paintings. The tomb of Ghulam Nabi Kalhora is also a great massive building of burnt bricks plastered with lime in yellow colour and decorated with glazed tiles. The tomb, octagonal in plan, is surmounted with a painted dome having a finial in an inverted lotus pattern at the top. The other ensemble of tombs in the city belongs to the Talpurs, most of them having been built during the British period. The oldest of them is that which is attributed to Mir Karam Ali and said to have been built in 1812, possibly during his lifetime as he died in 1828. Architecturally, these tombs are no matches to those of the Kalhora period. The group, like others of the Kalhora period tombs and the Pucca Fort Wall, now stands protected under the Antiquities Act 1975.

Shah Makki Fort, commonly known as Katcha Fort, is another monument of merit in Hyderabad. Although there



are no authentic records to trace its history or purpose yet the tradition tells of its construction by the Kalhora ruler, Ghulam Shah, to give protection to the Mausoleum of the Saint Shah Makki who is believed to have arrived here in 1260. The entire fortification wall is built with sun-dried bricks hence katcha, and used to be plastered with mud.

The present residence of the Talpurs, Mirs' Palace or Mir Jo Bangalo, is situated in the area of the village Tando Haji Mir Noor Muhammad, not far from Hyderabad. It is a huge house, though of modest construction, wherein lives the present Mir, Hyder Ali Khan Talpur bin Mir Muhammad Ali Khan Talpur, the direct descendent of the ruling dynasty. The Palace, however, is rich in the collections of old manuscripts, coins, fighting hardware, furniture and furnishing, crockery and decoration objects.

During the British period some outstanding buildings in stone came up in Hyderabad. Most of these are built in



Tomb of Ghulam Shah Kalhora, Hyderabad.



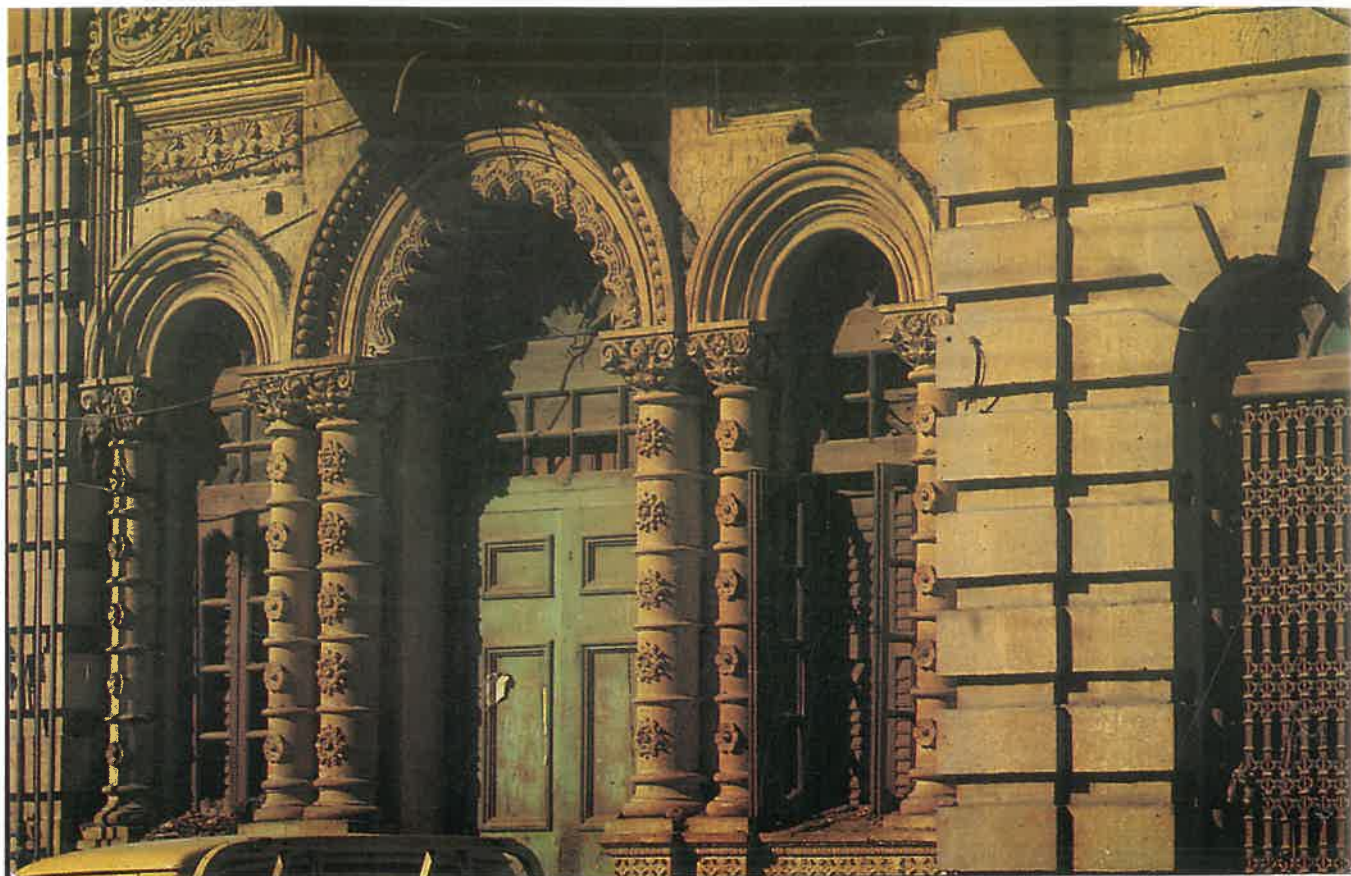
Tomb of Ghulam Nabi Kalhora, Hyderabad.

Jodhpur stone, beautifully carved, especially with the latticework.

Within the city lies the Naval Rai Market Clock Tower, built in 1914 in memory of the late Vice President of Hyderabad Municipality, Rao Bahadur Diwan Naval Rai Shaukiram. The tower is constructed in Gothic style and is still one of the landmarks of the city. There also lies the Railway Station, which is a



Naval Rai Market's Clock Tower, Hyderabad.



Carved Jodhpur stone work in a colonial era building, Hyderabad.

junction connecting Hyderabad with Karachi and Lahore through the main railway line and Mirpur Khas on the branch line.

With the influx of the refugees from India after the independence, the city has grown manifold. The Kalhora Fort is now rather overpopulated with these emigrants living in the mushroom of buildings scattered all over, along the wall or even over it. Even the area on the outer side of the huge fortification wall is almost wholly encroached upon by small traders with their ugly looking shops. The newly developed settlements and industrial estates now surround the congested old city area. A hospital, Sindh Museum, Municipal Gardens (Rani Bagh), zoo, sports stadium (Niaz Stadium), and several literary societies are in the city. The Ghulam Muhammad (Kotri) Barrage, including a lock to facilitate river traffic, was provided here to control flood. The University of Sindh, founded in 1947 in Karachi and moved to Hyderabad in 1951, now lies across the Indus, though administratively in the Dadu District. In its campus is also located the famous Institute of Sindiology, and the headquarters of the Sindhi Adabi Board which publishes the quarterly *Mehran*, in Sindhi language, with precise regularity. Other education needs are served by numerous colleges, the Liaqat Medical College, and specialised vocational institutions.

Hyderabad district is a vast fertile alluvial plain, excepting the hilly region of Hyderabad City, extending along the left bank of the Indus. Cultivation is dependent upon canal irrigation. Millet, jowar, rice, wheat, cotton, oilseeds, banana and mangoes are the chief crops.

The present town of **Hala**, about twenty kilometres north of Hyderabad, itself is not more than two hundred years old. It is said to have been founded by Makhdum Mir Muhammad under the name of Murtizabad at a time when the old Hala, lying about two-km to the west, was threatened by the river Indus. There is a group of old historic tombs in its vicinity while the two tombs and a mosque in the town are not of much antiquity or even architectural merit. They are built in the familiar style, with stone foundation and superstructure of burnt bricks

decorated with glazed tiles though not of much superior quality. 'The sanctity of the place depends principally on the tomb of Mir Makhdum Nuh, a saint who is said to have died at the age of 87 about the year 1592. His remains were twice removed, it is said, to save them from the devouring river which explains the late date of the present tomb, A.H. 1205 or 1790.' The tomb, building of which was started by Pir Muhammad Zaman, was completed by Mir Fateh Ali Khan Talpur. The second tomb is that of the saint, Makhdum Mir Muhammad, mentioned earlier as the founder of the new Hala. It was built five years later than the other one. The mosque adjoining them was built twelve years later by Mir Karam Ali Khan Talpur. The gadi of the dargah is with the Makhdums and urs, religious fair, is held here annually.



Glazed tile work, Nasarpur.

Hala is now famous for handloom products khes, khadar cloth, ajrak (calico printing) etc. kashi, glazed tiles, lacquered wooden furniture and manufacturing of the intricately printed Sindhi shawl known as ajrak.



Nasarpur Mosque.

The old town of **Nasarpur**, northeast of Hyderabad City, has attached to its name many a legend as to its founding. It is, however, recorded that it is an ancient town, which held prominent position in eastern Sindh until the Indus suddenly changed its course and moved away from it about the middle of the eighteenth century. It was at this place where the coronation ceremony of Mirza Shah Hussain Arghun was held.

The earth from the old bed of the river has enriched its pottery-making industry, producing beautiful glazed types of superior quality. It is also famed for manufacture of high quality glazed tiles, Susi (striped cotton cloth especially for ladies) khes (cotton blanket), ajrak and anguchahs (cotton cloth). To keep revived its traditional cottage industry of producing khes, susi etc. the provincial government has set up here a training and production centre. A well-known entrepreneur and a master Kashikar also has his factory in this town. He manufactures and exports to other districts the glazed tiles of high quality. The mosque at Midway point on the Super Highway between Hyderabad and Karachi presents a good example of the glazed tiles manufactured here.



Artisan at work (tile work), Nasarpur.

The old city of **Bhit Shah**, lying in the north of Hyderabad, about 6 km east of Hala, houses the tomb of Shah Abd-ul-Latif (d. 1753), the famous poet and Sufi saint. About Sindh it is said that 'there is nothing more



Mausoleum of Shah Abdul Latif Bhitai, Bhit Shah.

remarkable than the number of holy men which it has produced, and the extent to which that modification of Pantheism, called Tasawwuf throughout the world of Islam, is spread among the body of the people'. Shah Abdul-Latif, being one of those great men, rides to the zenith of glory through his celebrated composition "Shah jo Risalo" wherein the popular legends of Sindh have been made immortal under different Sur, literally melody. His work 'displays his learning by allusions to the Arabic and Persian literature. His compositions are all upon subjects familiar to the people, strained to convey a strange idea. His poetry is the delight of all that can understand it. The learned praise it for its beauty, and are fond of hearing it recited to the sound of the guitar'-beena. Even the commoners generally know select portions by heart.

The place has now grown into a large cultural centre and the annual urs of Shah Abdul Latif has become an event, which is waited for the whole year.



Mansura

The ancient site of **Mansurah** lies in the Shahdadpur taluka of the Sanghar district. It is situated along the old bed of the Indus and represents the remains of the earliest known fortified city which was founded by an Arab



Door Knockers from Mansurah



Qubba Mir Shahdad

governor, Amr Saqafi, son of the great General Muhammad bin Qasim, sometimes between 728 and 737. It was founded in the vicinity of the Arab cantonment of Al Mahfuzah, created to give shelter to the Muslims found scattered in the region earlier.

The archaeological excavations over the years have revealed that the city of Mansurah was girdled by a burnt brick fortification wall with semi-circular bastions and gates. It was well-planned on grid system and encompassed an area, which should be about six square kilometres. The sectors of the city were intersected by boulevards and interspaced with spaciouly built private and public buildings, all laid in burnt clay brick with gypsum mortar.

In Sanghar district at **Quba Mir Shahdad** also lies a historic graveyard with small but beautiful mausolea and a mosque, all belonging to the period of the Talpur Mirs.

In Wicholo Sindh also lies **Mirpurkhas**, now a town with divisional headquarters, which served as the capital of a branch of the Mirs. It is an important junction at ilway



Train with Steam Engine on way from Mirpur Khas to Khokhrapar in Thar.



Shahi Gate, Umer Kot Fort

Hyderabad-Khokhrapar railway line of the Pakistan Railways. It is the western terminus of the metre-gauge railway line. A historical Muslim graveyard at nearby Chittori and remains of a Buddhist monastery form a part of cultural heritage of the place.

In this region also lies Umerkot, famed for being the birthplace of the Mughal Emperor Akbar the Great (1542-1605). The place had also been serving as a desert stronghold of the princes of Sindh and was an important seat of the Rajput rulers of the part of Thar. It is now a headquarter of the district of the same name.

The town provides a very clear boundary to the great Thar Desert, which extends on its one side merging into a green irrigated plain on the other. A fort of sizeable dimensions, once on the northern side of the town, now takes almost the central place. It now lies in between the newly developed colony housing the offices and the official residences and the old city. The knowledge about the genesis of the fort is wrapped in the haze of time. Its founding is attributed to Umer Sumra the second, who ruled it from 1355 to 1390. The old writers, however, prefer to call it Amerkot and term it much older. They attribute its founding sometime in 559 by the Sodha Raja, Omrah Soomra. The present fort is, however, not that old. Its recorded history shows that it had been constructed by Mian Noor Muhammad Kalhora in 1746. Some writers are of the view that in the process the Mian had destroyed the earlier fort, which was lying about a kilometre north-northeast of the present stronghold. This conjecture is though not corroborated from the remains on ground. It could thus be said safely that the Kalhora re-built the fort at the same spot. There is a Circuit House inside the fort, which was built by the British at the turn of the 19th century. A small but comprehensive museum was established here during the 1960s.

Nawabshah district, situated on the left side of the river Indus is mainly an alluvial plain except for a portion, which represents the Thar Desert. Its district headquarter by the same name has developed from a small village called Nasrat. The district was formed in 1912. The district headquarters town is situated in 26° 15' North lon,



Bastions of Sann Gate, Rani Kot Fort.

Latitude and $68^{\circ} 27'$ East Longitude. It is connected by road and rail with Karachi, Hyderabad, and Sukkur. A government college in the town, affiliated with the University of Sindh, was re-established as Mehran University of Engineering and Technology in 1977, which then shifted to Jamshoro. A growing industrial centre, it manufactures refined sugar, soap, and cotton and silk textiles. The chief crops of the surrounding area are cotton, millet, sugarcane, and fruit.

Rani Kot, a fort of expansive dimensions, lies at the northwestern fringes of the Wicholo Sindh. Non-availability of any written records as to its origin, and even extent, has turned it into a legend and a romantic lore with the Sindhis. It has variedly been attributed to a period well before Christ to 17th century of the Christian era, the architectural style, though, tending to suggest its genesis to the latter bracket. The fort lies in the Kirthar, west of the Indus and the Railway Station of Sann. Its fortification wall follows precisely the contours of the hills on which it is perched. Lately some work was done on studying it by the Sindh Exploration and Adventure Society,



Rani Kot Fort.



Sher Gharh Fortress within Rani Kot.

which has come out with its measurements. According to them the wall around it runs for about 32km while for another 24km the formation of the hills has been utilised to serve as defence. The wall is interspersed with about 47 bastions located at different intervals in the wall. There are two smaller fortresses, Mirikot and Shergarh Kot, situated within the bounds of Rani Kot.

In the region of Wicholo Sindh are also located Lakho Pir, another Necropolis containing the Chaukhandi type tombs, as also the small but historic town of Jherruk which lies at the ledge of rock overhanging the Indus, almost halfway between Hyderabad and Thatta. On eastern fringes of this region, making a part of the Thar Desert, are the towns of Naukot and Mithi, the former having a Fort of the Talpur period while the latter serving as the headquarter of the Tharparkar district.



The grave of Shahbaz Qalandar, Sehwan.

3. Siro

The northern-most traditional region of Sindh, Siro, starts upward of Sehwan. It has a marked change in climate when compared to the Wicholo or the Lar. The sea breeze, which over the centuries has affected the life-style and architecture of Hyderabad, does not travel much beyond to this. Thus the effect of the sea is not felt in the Siro, 'the consequence of which, during the hot season, is a stagnation of atmosphere, peculiarly distressing'. Here the duration of the summer season is much longer, extending to eight or even nine months 'with no respite except occasional cloudiness of sky or a rare shower'. It then mostly remains under the effect of the desert winds and the dust storms with increased violence and frequency.

The rain in this region is always very welcome as the excessive dryness of the air soon absorbs the water, which the mighty river spreads over the region. Like the summer, it also has marked difference of climate with Sindh's southern division during the winter. The lower temperature combined with the absence of moisture make it more congenial than its southern counterpart.

The mighty river Indus has a great influence over the land of this region. Near to it generally the land is fertile with gardens, plantation and game-preserves of long-stretched tracts of natural bushy vegetation. Away from the river on its right side are generally found the wild heaps of rocky mountains while the left is occupied mostly by howling waste of sand. In the latter part, much reclamation work has resulted in bringing additional land under cultivation and making the area further rich. Though the cities and the affluent of the countryside have cement-concrete buildings the general public still live in traditional hutment 'built with reed-mats stretched across rafters and posts of any procurable wood'.

Siro, or the northern, Sindh is by far the most populated region. It has many cities and towns of not only ancient but modern origin.

Sehwan, the ancient town of great antiquity and religious reverence, makes sort of boundary between Wicholo



Mausoleum of Shahbaz Qalandar, Sehwan.

and Siro, or the Central and the Northern, Sindh. It lies in 26° 26' North Latitude and 67° 54' East Longitude. It is situated on the eminence on the right bank of the Aral, which flows from the Manchhar Lake into the Indus. On its southern side the Laki hills terminate abruptly on the river Indus which once flowed right under the town but is now a little distance away from it. According to Cousens 'Sehwan and district have been referred to in most old accounts as Siwistan, though it has also gone by the names of Sharusan, Sadusan, Sadustan and Sindustan'. It is believed that the Greek writers' Sindomana was no other place but the present Sehwan. Muhammad bin Qasim was the first Muslim to have captured it in 711 while it fell to Mahmud of Ghazna in the beginning of the eleventh century. Humayun being on the run after his defeat at Qanauj at the hands of Sher Shah Suri, attempted to capture it on his way to Umerkot. It was, however, subsequently taken by Akbar the Great after a siege of seven months, and was dismantled.

The remains of the sizeable fort lie to the north of the town. The high mound here is still mentioned as the Kafir Qila, meaning the fort of the unbelievers, pointing clearly towards its origin in a period prior to the arrival of the Muslims. The fort, which is now under heaps of tons of earth, is ascribed to Alexander the Great. A French Archaeological Mission was excavating here some time back but their report on the same is awaited.

The city of Sehwan is now famed for housing the tomb of the saint Shahbaz Qalandar. His real name was Shaikh Usman Marwandi and, when living, was one of the four saints of Sindh, called 'Char Yar' or Four Friends. From far off Marwand in Azerbaijan, he arrived at Multan in 1235 and afterwards moved to Sehwan where he lived till his death in 1274. The tomb over his grave was first erected by a former governor, Malik Ikhtiyar-ud-din, in about 1356. However, Jani Beg Tarkhan, the governor of the Mughals whose tomb is at Makli, is on record to have built a larger tomb to which additions were later on made by his son, Mirza Ghazi Beg. Later rulers and some of the men of fortune had been adding to the building and its decorations. The records say of the tomb remaining covered with sundry coloured cloth and further embellished with suspended ostrich eggs, or imitation, peacock feathers, beads, flowers, etc. Its dome gave way in 1994-95 and has now been completely re-erected by the government of Sindh using steel sheets and girders and giving it an around new look. The work was still in progress as in the beginning of March, 2002.

Thousands of devotees flock to the tomb daily while every Thursday their number stands multiplied. The dhamal, a devotional dance, is performed at the rhythmic beat of the dhole or naqqara, drums, some of them being of giant size and put in the courtyard of the shrine. The dhamal, which is a frenzied swirl of the head and body, is a special ritual of the mazar of Shahbaz Qalandar. The regular dhamal takes place every night after Isha prayers but is not uncommon to see some devotees perform it during any hour of the day or night, especially on the annual urs which in itself is a festive occasion and is celebrated with much religious and terrestrial zeal and fervour.

The Hindus join with the Muslims in their veneration of the saint, and add 'Lal' to the name making him known as Lal Shahbaz Qalandar.

There also used to be in Sehwan the tomb of the great Sultan, Muhammad Shah Tughlaq (d. 1351). It was, however, bulldozed by the over-enthusiast Department of Auqaf, Government of Sindh, in 1967 to make room for beautifying the tomb of the Saint, Lal Shahbaz Qalandar. But with it a great landmark and a vivid chapter in the annals of antiquities of the region was lost forever.

Khairpur, also called Khairpur Mirs' due to its having served as a capital of the state belonging to one of the three branches of the Talpurs, is now a district headquarter town and lies along the Mir Wah Canal, 18 km south of the Indus River on its left side. It was founded in 1783 by Mir Sohrab Khan, who established the Khairpur branch of the Talpur family. The former princely state, Khairpur, was recognised in 1832 by the British, who allowed it to retain its political existence after the British annexation of Sindh in 1843. In October 1955 the Khairpur State acceded to Pakistan.

The city of Khairpur lies on the National Highway and the Peshawar-Karachi main railway line. After the establishment of Pakistan in 1947, the city developed industrially, with textile, silk, leather, and carpet

manufactures and sugar and flourmills. It is the seat of Shah Abdul Latif University, which started as Shah Abdul Latif campus of the Sindh University in 1975.

The shrine of the Sufi poet of distinction, Sachal Sarmast, lies at Daraza Sharif. His real name was Abdul Wahab he and composed verses on philosophy and Sufyism in a number of languages. He was equally at home in composing his poetical pieces in Arabic, Sindhi, Seraiki, Hindi, Punjabi, Urdu and Persian and was thus known as haft khwan, or master of seven languages. His poetry is replete with Divine Love.

The land of Khairpur is fertile, though salt-affected and waterlogged at some places. The groves of date trees are scattered all over giving an attractive look to the scenery.



Ancient Site, Kot Diji.

Kot Diji, 25 km south of Khairpur, is an archaeological site that reveals primary occupation levels dating from the pre-Harappan/Indus Valley Civilisation (c.3000 BC). Excavations indicate well-settled community with structured society familiar with stone tools and pottery. The ancient site of Kot Diji comprised a citadel where the ruling class lived, and an outer part of the city, which served the common populace. The foundation of the defence wall rested on the bedrock while its lower part was constructed with undressed limestone blocks and the superstructure with mud-bricks. The habitation quarters seem to have been built inside the citadel, also against the fortification and on its top when it fell into disuse.

Across the National Highway from the ancient site lies the imposing fort founded by Mir Sohrab Khan at a place named as Ahmad Abad. The construction of this stronghold with fortification wall, machicolations and battlements on the hillock was supervised by his minister, Serai Muhammad Saleh Baloch. Near to this fort lies the palace of Mirrors of the Mirs, Faiz Mahal, though pathetically lying in disuse now.

Not far from Khairpur in its due north is situated Rohri, on the left bank of the Indus, **Bukkur** almost encroaching the river on its right side while Sukkur lying along the bank on the same side.



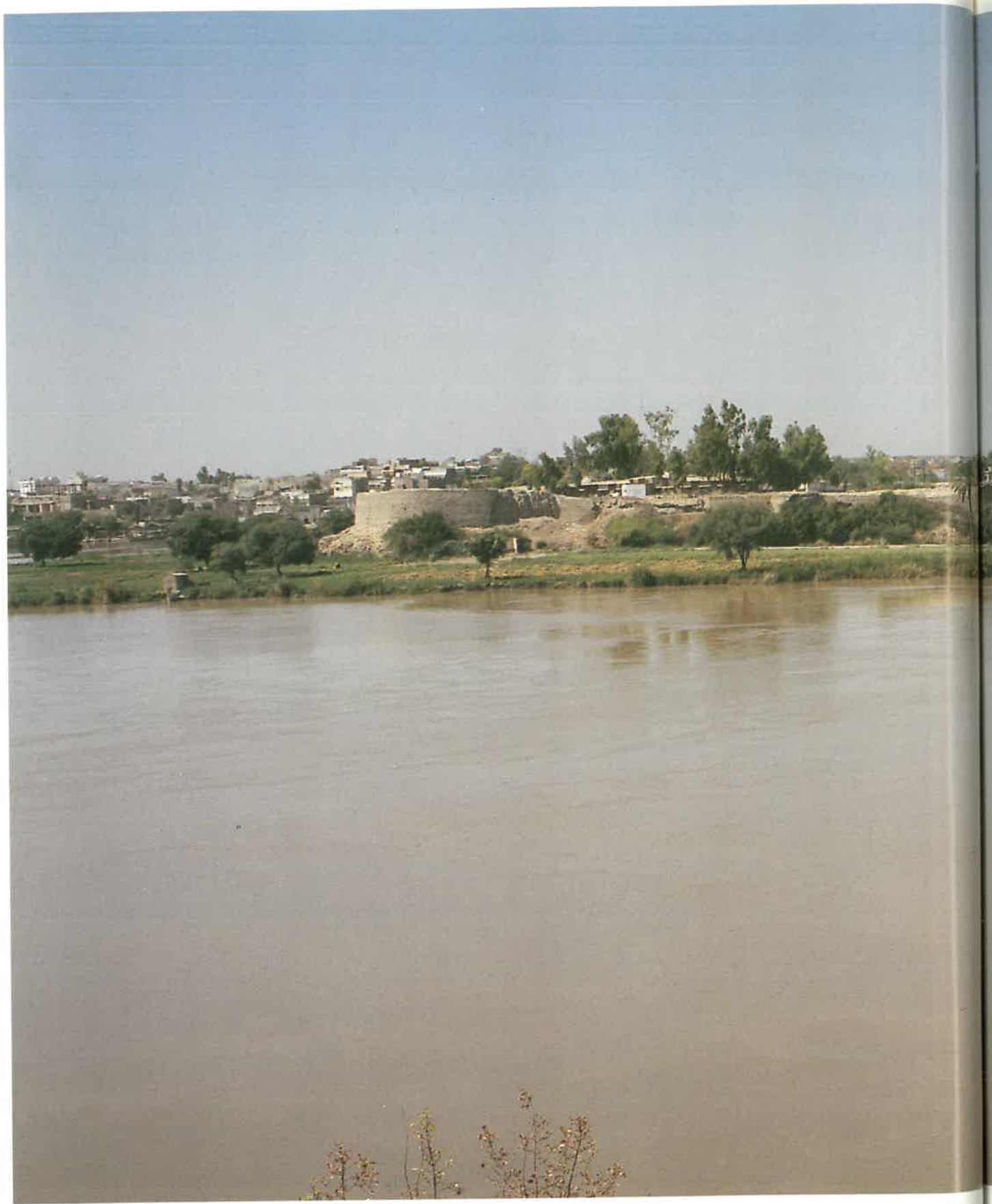
Entrance to the Fort, Kot Diji.



Kot Diji: Takht



Kot Diji Fort..





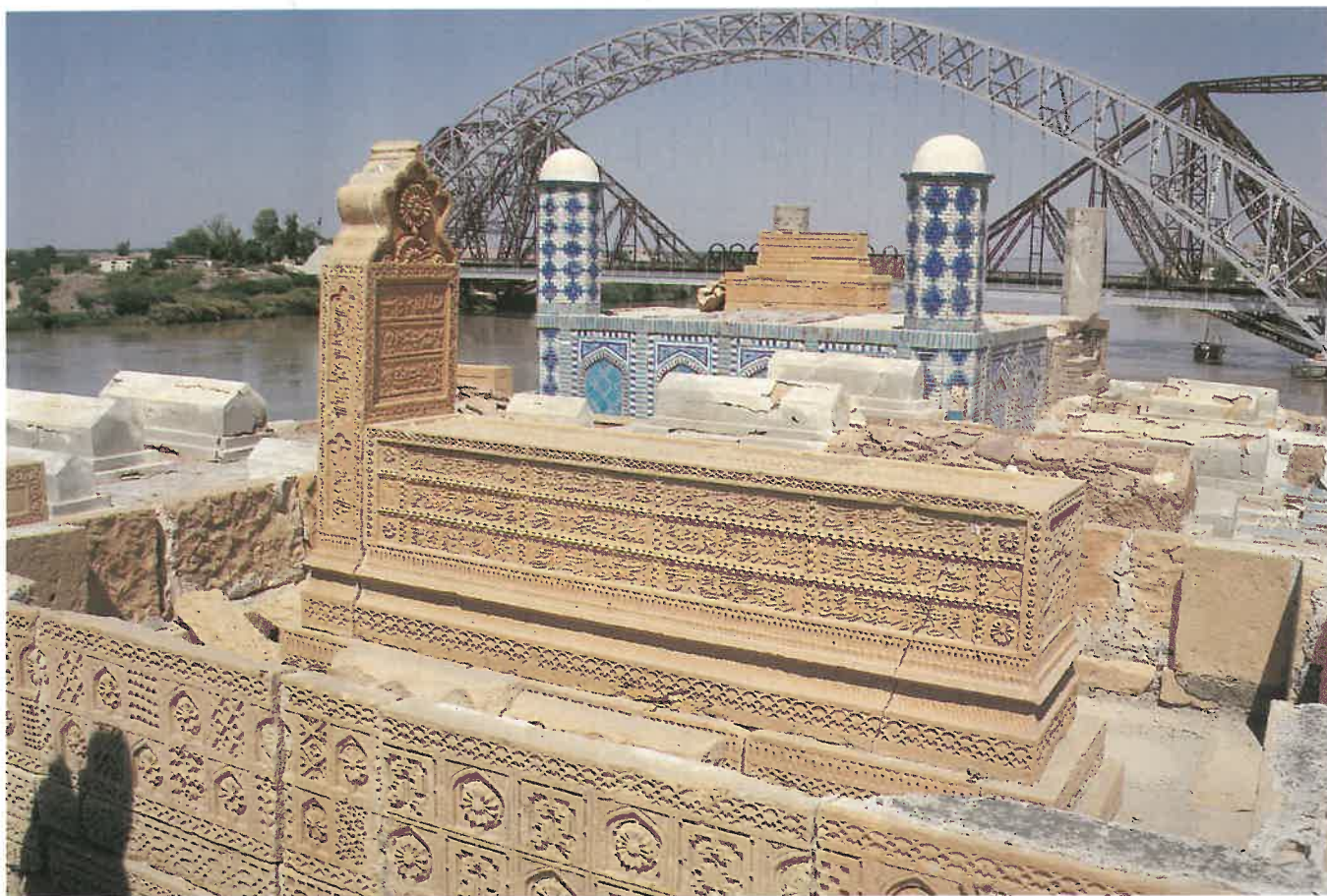
Bukkur Fort at Sukkur.

There are hills of low range in the district on its northern extremity of which **Sukkur** and Rohri are built, and which run southward from that point to the Khairpur boundary. Within that district they go upto about 40km and spread out to a width of about 27km. Their greatest elevation is about 155m above mean sea level or about 91m from the surrounding plain.

Rohri, sometimes also called Lohri, is a town which is situated on the left bank of the river Indus 'on a rocky eminence of lime stone interspersed with flints, which is terminated abruptly on the western side by a precipice forty feet (about 12m) high rising from the bank of the river, which during the inundation attains a height here of about sixteen feet (4.8m) above its lowest level.'

The town as well as the surroundings of Rohri bears testimony to its having an outstanding antiquity. Man inhabited this place right in the remote Stone Age, as is evident from the quantity of flint cores and flakes found in the riverbed at Rohri and its surrounding hills. The Neolithic man had a flourishing settlement at this place. A number of stone-tool factory areas have been recorded over these hills by archaeologists.

The District Gazetteer published from Bombay in 1928 says, "....when the Indus changed its course and made a passage for itself through the hills between the present Rohri and Sukkur, the two towns probably grew simultaneously on its right and left banks respectively under the protection of the fortress which soon occupied BukkurFrom a very early period Rohri acquired a sacred character, which was enhanced when the Saiyids who had settled in Bukkur were removed by Shahbeg Arghun and compensated with land and privileges at Rohri. Its history as a sacred place can be gathered from a description of its principal shrines and relics. Seventy-three years ago, according to Thornton, there were forty mosques in which prayers were still recited besides eighty in a ruinous condition. The first mosque in order of sanctity is a building about 25 feet square of mean appearance said to have been built about 1545 for the reception of the War Mubarak, a hair of the beard of the



Sathyan - Jo Than.



Sathyan - Jo Than.

Prophet.” (S.A.W.) “The next most important of the sacred buildings is the Jama Masjid erected about 1583 by one Fateh Khan an officer of the Emperor Akbar.”

One of the many other sacred places is the ensemble of gravestones on one of the little hills that rise out of the riverbank on the south. The place is popularly known as Sathyan jo Than, or the Place of the seven (virgins) because of its association with the building on the south side called Satbhain (seven sisters), which consists of a row of shallow cells, connected by a long passage cut partly out of the rock and ornamented externally with coloured tiles. These rooms are said to have been occupied by the seven virgins, who had taken a vow never to look upon the face of man. There are, however, others who think that the place's name has been changed from Sati-na-jo-than, meaning the seat of the Saties (celibate women).

Here on the top is a level platform occupied by carved graves with chain ornaments and panels of Arabic quotations from the Holy Quran. The whole space between the graves is paved and a flight of steps leads up to the platform from the south side. Enamelled tiled work is extensively used on these tombs, most of which are dated from 1609 and 1883. The principal, and by far the oldest, grave is that of Mir Kasim, one of the Sabzwari Saiyids, and dated AH 1018 (1609).



Sathyan - Jo Than: Closer view..



Rhori: General View.

The site now stands protected under the Antiquities Act 1975 and is looked after by the Department of Archaeology, Pakistan.

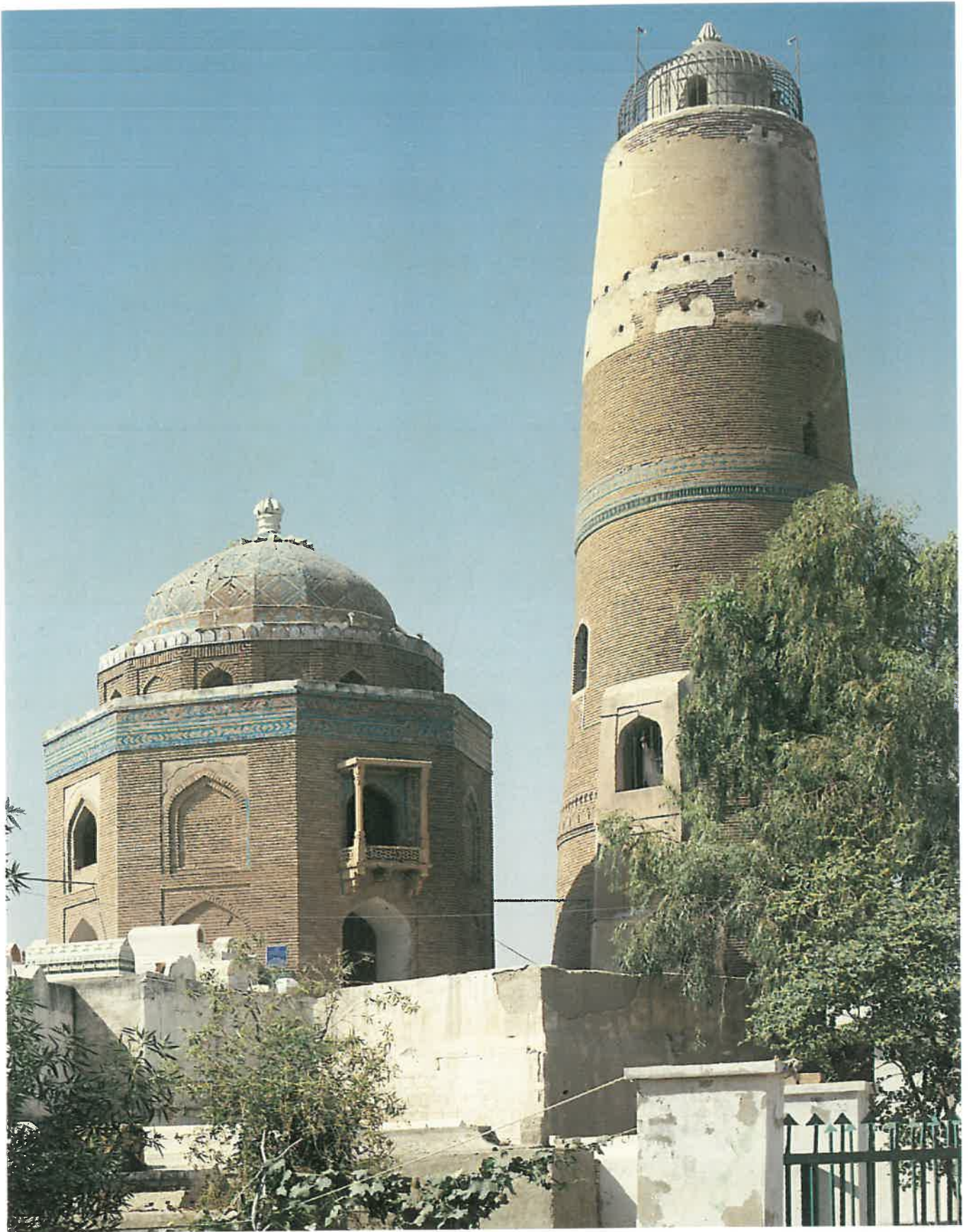
A few kilometres southeast of the Rohri Railway Station lie two beautiful tombs known as those of Duhagan and Suhagan. They are good specimens of naked brick architecture in the area.

The town of **Sukkur**, situated on the right bank of the Indus, houses the district as well as divisional headquarters. The railway embankment separates the old city from the modern one. The latter mentioned part of the city is built about a cluster of low hills, which are a continuation of the chain that runs from Rohri, on the s

other bank of the river. The fortress of Bukkur is the link of that chain towards this side. The ancient city of Aror, the capital of the Hindu Brahmans prior to the advent of the Muslims, lying in its vicinity seems to have fell to desolation some time during the 8th century when the Indus changed its course. Sukkur is connected with Rohri on the opposite bank by a cantilever bridge, the Lansdowne Bridge, and a recent Ayub Bridge. The old town contains many historic tombs and mosques. There is also the historic Minaret of Mir Masum Shah who was a famous Saiyid, native of Bukkur. He was a soldier and author of the history of Sindh by the name of



Mausoleum of Adam Kalhora.



Mausoleum of Mir Masoom, Sukkar.



Sathian- Jo Than: Stepped approach.

“Tarikh-e-Masumi”, or “Tarikh-us-Sindh”, which was written in 1600 and contains account since the conquest of Sindh by the Arabs in 711. The Emperor Akbar the Great appointed him as Nawab of Sukkur giving large jagirs in the surrounding country. The Tower is roughly conical in shape rising to the height of about 30.5m and measuring 25.5m in circumference at the base. It is built of red bricks and is slightly off the perpendicular, with a dome at the top and an internal staircase for access.

Towards the west of Sukkur there is also the Tomb of Mian Adam Shah Kalhora, which is simple in construction. The newer part of Sukkur lies on low, bare limestone ridges that slope down to the river. It was incorporated as a municipality in 1862. There are rail and National Highway connections with Quetta, Multan, and Karachi. An y



A view of Muhammad Bin Qasim's Mosque, Alore



Naked Brick Tomb of Duhagan, Rohri.

industrial and trade centre, it has biscuit, cigarette, oil, lime, and cement factories, and cotton, silk, thread, and flourmills; boat building is also significant. Leather-ware, earthenware, and metal-ware and the working of cotton cloth and silk are common handicrafts; pipe bowls, snuffboxes, and scissors are also made here. The surrounding region is a vast alluvial plain broken only occasionally by low limestone hills mentioned earlier. The Sukkur Barrage (completed 1932), nearly 1.5 km long, crosses the Indus River 5km below Sukkur Gorge and feeds irrigation canals. The system serves an area of wheat, cotton, rice, oilseeds, and fruit cultivation.

On the right side of the Indus, north of



Tomb of Mian Yar Muhammad Kolhora, Khudabad.



Entrance: Yar Muhammad Kolhora, Khudabad.

Sehwan, lies the ancient town of **Khudabad**, which was founded to serve as capital by the first ruler of the Kalhora Dynasty, Mian Yar Muhammad Khan, who was in power from 1701 to 1718. It remained as such until the foundation of Hyderabad by Ghulam Shah Kalhora in 1768. This shift in the capital city induced decline of Khudabad. 'A few years later in 1781 the defeat of Abdul Nabi, the last ruling Kalhora by the Talpur Chiefs, completed the ruin of this city. The Talpurs plundered it and set the houses on fire. This resulted in the utter desertion of the city by the inhabitants.'

Here in Khudabad is also situated the tomb of its founder which he is said to have built himself during his lifetime. It is square, massive structure built on an elevated platform. The front of the tomb is fully decorated with enamel tiles while on its three sides there are large arched windows fitted with perforated terracotta screens of delicate geometric tracery. At this place also lies the Jami' Mosque built by the founder of the place. The mosque, which is of considerable dimensions, has an arched entrance, open courtyard and two longitudinal bays of prayer chambers. The building of the mosque represents masculine character in spite of it being decorated with delicate and elegant kashi tile work and tastefully vivid fresco paintings in the interior.

Still another Tomb, that of Mian Noor Muhammad, of the Kalhora period lies at Moro on the other side of the river Indus.

Dadu, lying at 26 44' North Latitude and 67 49' East Longitude is the headquarter of the district of the same name. It is situated towards the north of Khudabad and on the Indus Highway and artery of the Pakistan Railway connecting Hyderabad (160 km south-southeast) with Larkana, and onward with Quetta. It lies just west of the Indus River. The area in which Dadu is situated is a fertile, alluvial tract irrigated by the Dadu Canal system, which is supplied via the Sukkur Barrage on the Indus River. Wheat, gram (chickpea), rice, and sorghum are the chief crops.



Tomb of Shah Baharo, Larkana.

Dadu, together with the district of Larkana, is rich in Dhands or lakes fed by the surplus of the canals from the east and of the Nais or hill torrents from the west. The chief of the Dhands, in fact in the whole of Sindh, is the Manchhar Lake. Hemmed in the hills, it collects water from three sources, the Nara, the hill Nais and the Aral river. It is estimated that in the middle of good inundation the lake has covered an area of about 500 sq kms, while in February of a bad year it has shrunk to as low as a little less than 40 sq kms. 'The lake is a picture with its forest of towering grasses, its meadows of floating lotus leaves, its myriads of water fowl of every kind and its human inhabitants in their floating habitations spearing its fishes and shooting its fowl with their blunt arrows.'

Larkana, lying at 27 33' North Latitude and 68 16' East Longitude houses the headquarters of the district and the division of the same name. It is situated on the Dadu Canal, on the right side of the Indus River. It derives its

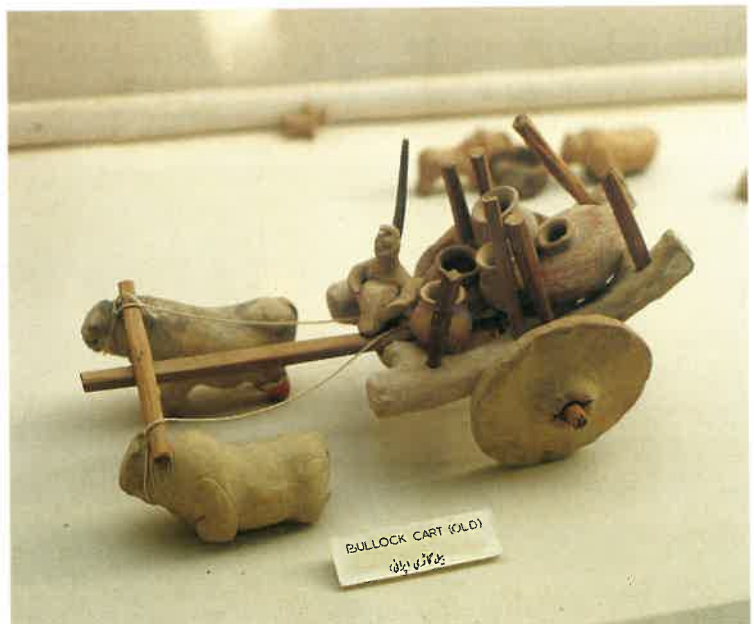


Tajjar Building, Larkana.

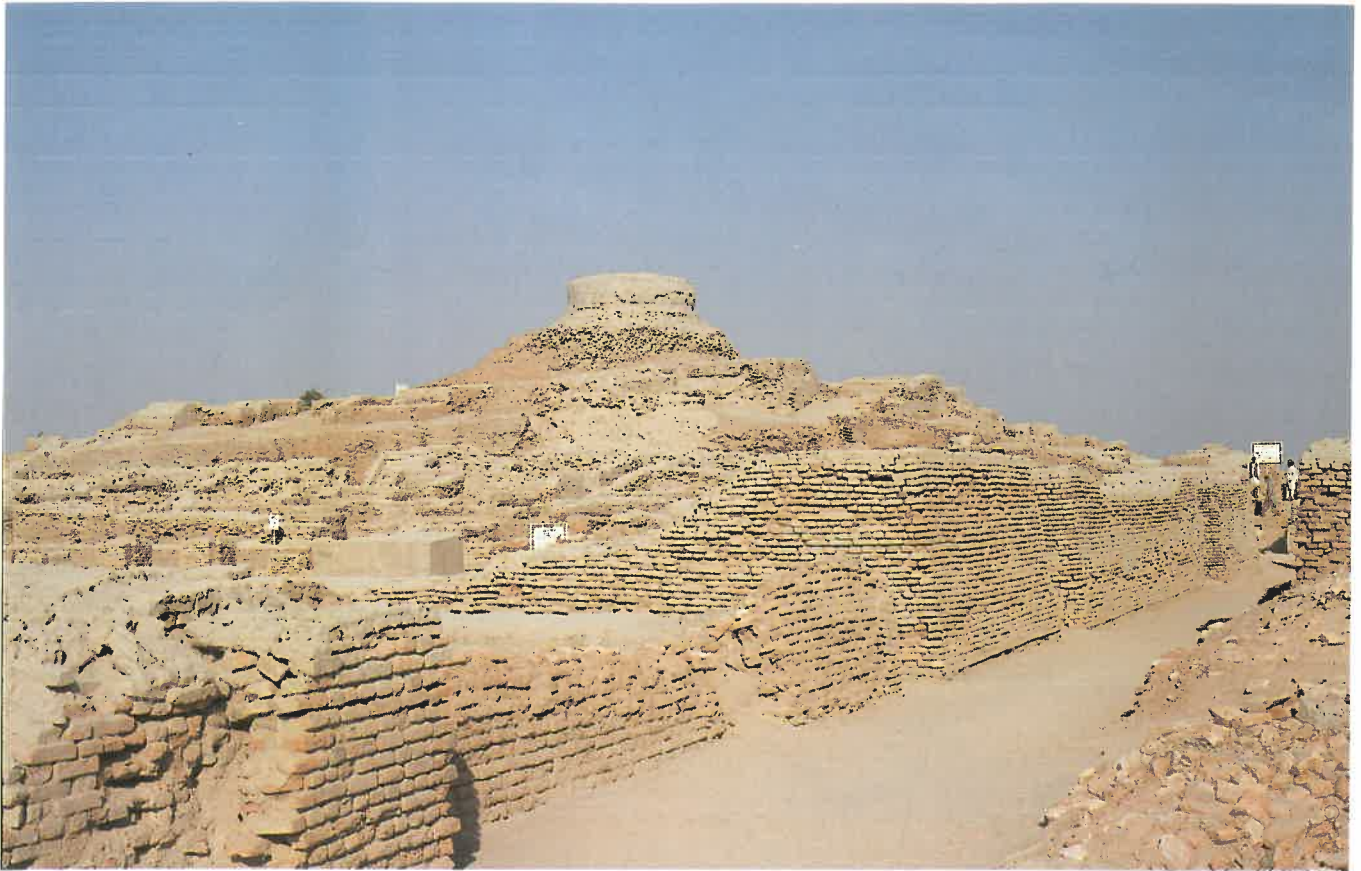
name from the neighbouring Larak tribe. A railway junction and an important distribution town on the Indus Highway, it is divided into two parts by the rail lines: the old city to the east, and Lahori Mohallah, originally village, and the Civil Lines to the west. Now the town has overgrown beyond the Rice and Dadu Canals, where in addition to civilian residential colonies headquarters of the Division are also located. It is the seat of the famous Chandka Medical College. It was incorporated as a municipality in 1855. It is an important grain marketing and trade centre and is noted for its brass and metal wares.

Larkana district, formed in 1901, occupies the Kohistan or the hill country and the low lands, which lie between the Kohistan and the Indus. The Kohistan consists of a range of limestone hills, or mountains mostly referred to as Hala range by the Europeans and old writers while now generally known as Kirthar Range. The plain region is very fertile and is known as the "Garden of Sindh". Irrigated by canals, the plain yields sugarcane, wheat, rice, gram, rapeseeds, and fruit (mango, date, guava). Camel breeding is widespread, and there are numerous rice husking, flour, and dyeing mills. Coarse salt and saltpetre are easily obtainable.

Amongst the ancient buildings in Larkana, the Fort built by Kalhoras and used by Talpurs as an arsenal and turned into hospital, a jail, a store room for the Camel Corps and a Lunatic Asylum by the British is no more to be seen. However, the tomb of Shah Baharo, a minister of Nur



Toy Cart: Mohen-jo-Daro.



Moen-jo-daro.

Muhammad Kalhora, also decaying fast, still attracts visitors and devotees. Shah Baharo appears to have died in 1735 and a Persian inscription inside shows that the tomb was built in AH 1188/1773 by Ghulam Shah Kalhora. The edifice is decorated with glazed tiles, blush grey and green, on the outside of the spacious dome, and internally with tiles and paintings. The most striking feature of the tomb is an octagonal lantern of coloured tiles, with perforated sides, which surmounts the dome. Another historic landmark is the Tassar building lying in almost the centre of the city.

Moen-jo-daro (literally Mound of the Dead), a key archaeological site of the Indus Valley Civilisation, lies about 25 km south of Larkana. It shares the honours with Harappa, in the Sahiwal district of Punjab, of being a very important metropolis of the famous cultural entity that flourished roughly between 2,800 and 1,500 BC. and



Gamesmen, used in chess: Moen-jo-daro.



Port Scene, Moen-jo-Daro.

covered an area more extensive than Mesopotamia and Egypt put together. The large-scale archaeological excavations were started at the large mounds in 1922, which continued till 1927. Later on it has been subjected to the scientific probe during 1928 to 1931, 1933-1934, 1936-38, 1950 and 1964-65, not to speak of the rescue operations carried out in 1988 to salvage material from the spot where the spurs were to be erected to tame the mighty Indus.

The city of Moenjodaro, which was almost entirely built with burnt bricks, covers an extensive area of over six kilometres, with the possibility of finding further extension as the area of scientific probe is enlarged. The presently exposed part of the city can roughly be divided into two parts: The citadel and a fairly large lower city sprawling on the eastern side. The Citadel mound has exposed the remains of religious and administrative buildings while the lower part contains the houses and industrial sites. The architecture in both cases, as the city is





Moen-jo-daro: Covered Drain.

generally of the Indus Valley Civilisation, is simple but utilitarian, with well-planned blocks built on the streets laid in criss-cross pattern. The drainage system for whole of the city is of remarkable character. The covered drains run along the streets. The large frequency of the wells only speaks of their hygienic standards.

It is, however, unfortunate that the earliest levels of the city could not be probed due to the rise in the sub-soil water table. Thus the origin of such a magnificent city, and the Civilisation for that matter, could not be studied. Similarly the end of Moenjodaro is also still an enigma for the archaeologists. Another riddle, which could not be solved by the scholars, is the decipherment of its highly developed pictographic script found on seals, tablets, pottery etc.



In the fields.

Shikarpur is situated in 27 57' North Latitude and 68 40' East Longitude, about 32km northwest of Sukkur. It has been a place of Asiatic fame for considerable period of time in history, on account of the mercantile speculations and extensive banking influence of its adventurous natives. However, it does not enjoy that fame and is now reduced to a district headquarter. It was founded in 1617 by the Daudpotras, to celebrate a signal victory over the Mahars of Lakhi. It continued for a century or more to be a bone of contention between the Daudpotras and Kalhoras, until Ahmad Shah Durani made it a part of the Sibi Province under an Afghan Governor. This arrangement was very favourable to the Afghan trade, which came down the Bolan Pass, and Shikarpur soon attracted the Banias who were not only traders, but also farmers of revenue under the Afghans and by exacting exorbitant interest on loans amassed immense wealth. 'Their standard of commercial integrity was so high that it gave their bills the value of cash in every part of (British) India and Central and Western Asia..... After the Talpurs got possession of Shikarpur in 1824, its trade suffered considerably from the political distractions in Afghanistan and from actual invasion. After the British conquest Shikarpur was made the headquarters of a District and also a military station, and its population rapidly increased. But it was found to be insufferably hot and unhealthy. The troops were withdrawn in 1861. Apart from considerations of health the existence of a large garrison on the frontier at Jacobabad made their retention unnecessary. In 1883 the headquarters of the district were transferred to Sukkur, the name of the district was changed in 1901, and finally with the removal of the prison in 1906 and of the Civil Hospital in 1909, the last traces of Shikarpur as the district headquarters disappeared. Sukkur had also for a long time been sucking away its trade, and when the railway was extended into Balochistan, kafilas, caravans, ceased to come down the Bolan in numbers and Shikarpur became superfluous.' It was again made the headquarters of the district of the same name in the 1980s by the

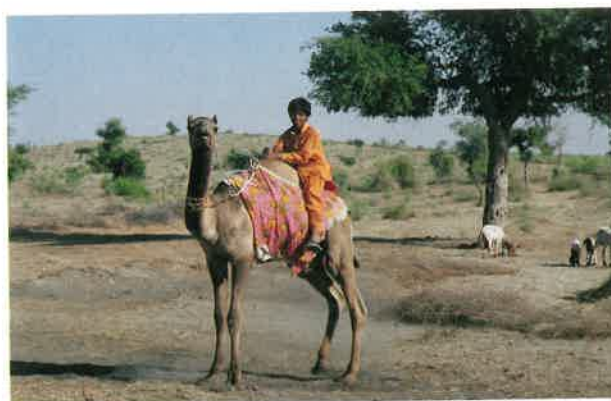
Sindh government of Pakistan. It is connected by road and rail with Sukkur, Jacobabad and Larkana. Shikarpur's manufactures include brass and metal goods, carpets, cotton cloth, and embroidery. It is also known for the relishing and tasty Mithais (sweet meats) and Achar (pickles). Its great bazaar (covered because of the summer heat) used to be famous throughout central and southern Asia. The area about Shikarpur consists of flat alluvial deposits northwest of the Indus River. It is a major area for rice cultivation and for sheep and goat raising; other crops include wheat, gram, rapeseed, sugarcane, and cotton.

Jacobabad, one of the chief towns of the Siro or the Northern/Upper Sindh, is situated in latitude 28 16' North and longitude 68 30' East. It lies about 480km north from the sea and is noted for its consistently high temperatures, sometimes rising to as high as 52C (about 126F) in shade during summer days. The city lies at a junction of the Pakistan Railways and main roads through Sindh. It was founded in 1847 on the site of the village of Khanghar by General John Jacob, the district's first deputy commissioner. Jacob, who laid out the modern



Village scene.

city, is commemorated by monuments, and even his horse had been memorialised by a mud pyramid. The city was incorporated as a municipality in 1875. It is now a district headquarters. Its manufactures include cotton carpets (ghalichah), lacquered wooden toys and lamps, and embroidery. Grain markets and milling mark Jacobabad's position at the centre of a rice and grain-cultivating region. The city being of the British origin does not have any ancient site or monument, though a large mound, Jodher-jo-daro, belonging to the Chalcolithic period, lies not far from it. The famous landmark in the town is the Victoria clock tower built in 1887.



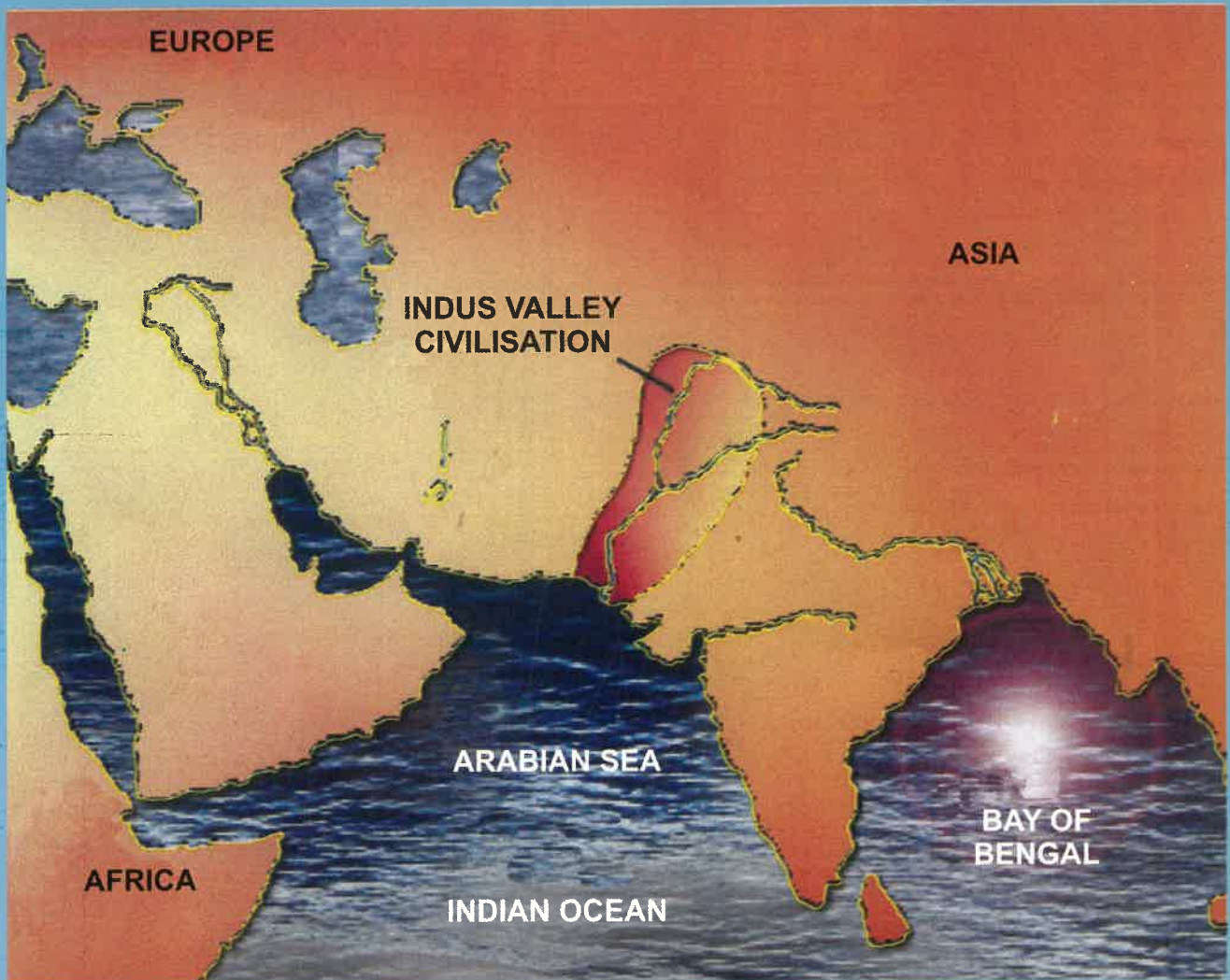
Making of the **Cultural Mosaic**

1. History

*Stone Age, Kot Diji Culture, Indus Valley Civilisation,
Dravidians, Aryans, Medes, Conquest by Alexander,
Scythians, Parthians, White Huns, Rao Dynasty,
Chach, Arab Conquest, Arrival of Ismailis,
Sultan Mahmud Attacks Mansurah, The Sumras,
Ghurid Governors, Qubacha, The Sammas,
Tughlaq Sultans, The Arghuns, Mughal Overlord-ship,
Humayun in Sindh, The Tarkhans,
The Daudpotras in Upper Sindh, The Kalhoras,
The Talpurs, Fall of Sindh to the British,
Independent Pakistan.*



APPROXIMATE EXTENT OF INDUS VALLEY CIVILIZATION

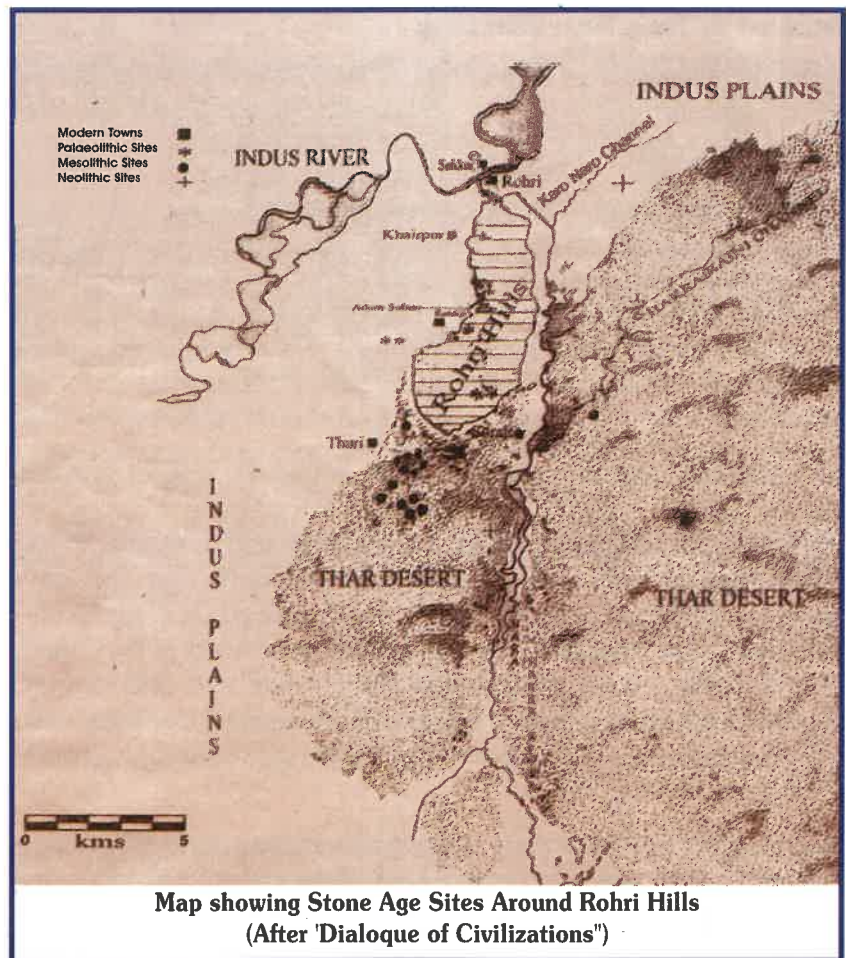


Making of the Cultural Mosaic

1. History

The whole province of Sindh presents a marvelous mosaic of different races, peoples and tribes that came from several areas and settled here. According to the recent theories the ancestors of modern humans, Homo Sapiens of the anthropologists, and more ancient ancestors, Homo Erectus of the scientists, began their life in Africa. It, then, would have been from there that some of them, while on the move to other places, came to Sindh many a millennium ago. As such the region of Sindh may be taken as the land of immigrants right from the beginning.

It is now a well-known fact that this land was inhabited even in the remote antiquity. The scientific research has proved that in the Palaeolithic Era, or the Old Stone Age, man was prospering in and around the Rohri Hills. Although the remains of man himself have not been encountered in such an ancient period yet his stone-tools on which he worked to turn them to hunting implements have been found in abundance. A number of sites of such factories of manufacturing tools have been located on these hills. This cultural phase is found here followed by Mesolithic period, or the Middle Stone Age, but there is a shift in the area from the hills to the desert environs, mostly towards their southern side. The next cultural phenomenon, Neolithic Period or the New Stone Age, also seems to have occurred in the desert and till now appears to present only a transitional phase as just three sites of the period have so far been discovered.



After man learnt to live a social life in houses constructed by him, we find him at Kot Diji, Amri and other places in Sindh. This was the earliest period of the organised society that preceded the much-famed Indus Valley

Civilisation. By this time, in all probability, the region was occupied by the 'local' inhabitants although the interaction between the Indus Valley and ancient cultures of Sumer and Iran is also proved beyond doubt. The discovery of identical archaeological material from these places bears testimony towards this fact. The well-developed and organised city life, the use of the potter's wheel, the use of metals (except iron) and semi-precious stones, and above all, the script, are some of the common and distinctive features of the early cultures of these regions. Whether this interaction with the Mesopotamian or other West Asian Civilisations brought any migrants to the Indus Valley is not clear as yet. However, in spite of the fact that no single tangible reason could have been attributed to the fall of the Indus Valley Civilisation, the arrival of the Aryans from the north does not leave any doubt of a new race entering and, to all possibility, settling here. From the skeletons found in the upper levels of Moen-jodaro, the scientists conclude that five out of six types of people who inhabited the South Asia Subcontinent were already present here; namely the Negrito, Proto-Australoid, Mongoloid, Mediterranean and Western Brachcephalous.



Kot Diji: view of pre-historic site.

The Veda, sacred hymns or verses believed to have been composed

about 1500-1200 BC in archaic Sanskrit, current among the Indo-European-speaking peoples who entered the South Asia Subcontinent from the Iranian regions, clearly talk of the people living here as Dasu, also spelled Dasyu. They are told as member of an aboriginal people in India encountered and embattled by the invading Aryans (c. 1500 BC). They were described by the Aryans as a dark-skinned, harsh-spoken people. They lived in fortified places from which they sent out armies. They, however, may be considered the original Shudras, or labourers, who served the three higher classes of Brahmin, Ksatriya (warrior), and Vaishya (mercantile), from whose ritual communion they were excluded. Certain scholars have termed the original inhabitants as Dravidians and linked them to the present Mohanas on account of their dark skin, habits, and customs, cultural traits and, sort of, unadulterated life-style. It is also believed that these Mohanas, among others, defended the country not only against the Aryans but also the Iranians, Greek, Scythians, White Huns and Arabs from time to time.

The peculiar position of Sindh made its history one of invasions, occupation and populating by people originating from outside Sindh and the destruction and displacement of earlier civilisations and peoples. The infiltration of outside peoples and races continued even after the Aryans, who have been much extolled in the Vedic literature. The empire-builders from the north and west also targeted Sindh to open access to the warm waters of their trade routes. 'The first such people to enter Sindh were the Medes (Mada, Mahat), an Indo-European race who had settled in Medea, southwest of the Caspian Sea in c.1,000 BC.' Their empire 'in the seventh-sixth century BC included modern Iran and extended up to the Indus river in the east and modern Turkey and Syria in the west.' They were defeated by Cyrus the Great, the founder of the Achaemenian dynasty of Fars. Darius I annexed Sindh, according to great Greek historian Herodotus, after the successful expedition on the Indus in 519 BC.

The Young King of Macedonia, Alexander the Great, defeated the last of the Achaemenian kings, Darius III in 331 BC and continued his march of annexing provinces of the latter's empire to his ever-expanding one. Sindh, like most of the times, then was not a single entity but divided over many nation states, the rulers of which were generally at daggers drawn making the mission of the Conqueror easy. The ruler of northern Sindh, Musicanus, surrendered his capital, probably Alor, which place Alexander ordered to be fortified and garrisoned. The ruler of the Southern Sindh, Sambus of Sindimana (probably Sehwan) fled. Thinking that the resistance in Sindh had

come to an end, the Macedonian King sent most of his army directly to west through Mullah pass to Persia, modern Iran. The people of Sindh finding in it an opportunity to become free of the Greek rule, rebelled openly. Alexander very quickly took action and quelled the rebellion with iron hand, razing the rebelling towns to the ground and massacring their inhabitants.

From here Alexander left on his journey back but before that he had handed over the conquered territories in Punjab to Porus and appointed Peitho as governor over the southern lands up to sea. After the appointment of Peitho to Gandhara in 321 BC, Porus found it convenient to extend his rule over Sindh.

After the murder of Porus all his territories, including Sindh, went to the rule of Chandragupta Maurya in 303 BC. It was his illustrious grandson, Asoka, who converted Sindh to Buddhism. Demetrius, the Greek King of Bactria re-annexed Sindh to his empire in c. 175 BC.

When the Scythians were defeated and pushed out of Sistan in eastern Iran by the re-emerging Parthians, the former were obliged to pour in to the adjoining areas of Balochistan and Sindh occupying these territories. They, however, extended their rule to Punjab in the north and Kutch and Kathiawar in the south after defeating and killing the Bactrian King, Strato II.

The federation of tribes called Yueh-chi, who were responsible for expelling Scythians from Central Asia, later on 'overran the Bactrians in the north and occupied Kabul and Kashmir.' One of their kings, Kadphises II, conquered Punjab and Sindh. It was their third king, Kanishka, who established the great Kushan Empire in c. 120 that comprised Central Asia, Afghanistan, Kashmir, Punjab and Sindh with its capital at Peshawar, then called Purushapura.

The Sassanian Ardashir I founded the empire that touched Balochistan. It was the third in his lineage, Shahpur II, who extended his rule so far as to include Sindh. It is generally believed that the legendary Sassanian King Bahram V married an Indian princess and received the port of Deybul in Sindh as her dowry. Lari on the authority of Sykes says, 'according to another version, he was presented with the provinces of Sind and Makran by Indian kings for his exploits in defending them against an invasion by the White Huns (Hunas).' 'He severely punished the Medes and Jats of Sindh who disturbed shipping in the Indian Ocean and transported a large number of Jats with their buffaloes from Sindh. He settled them in the marshes of Southern Iraq and introduced twelve thousand gypsies from Sind into Persia (Iran) to provide music and dancing for his people.'

Around the second half of the fifth century the White Huns, after their defeat, were pushed westward when they occupied Afghanistan and defeated and killed the Sassanian King Feruz I. From there they entered the Punjab and Sindh through the northwestern passes. As the Persian *Shahanshah* (king of kings) Khusrau I in alliance with the Khaqan of the Turks defeated them in the Central Asia, the hordes in great numbers pushed in to the South Asia Subcontinent. The Huns here destroyed everything as they swarmed with sword in one hand and fire in the other. 'The upper ranks of these invading Huns, Gujjaras, Maitrakas and the rest became Rajput clans, while the lower developed into Hindu castes of less honourable social status.'

The famous Chinese Pilgrim Hieun Tsang while visiting Sindh in c. 641 records that Hinduism and Buddhism were hostile to each other in this region. He states that then Sindh was being ruled by Sudras, which term in addition to denoting the lower of the races also stands for foreigners. His statement is confirmed from the later historical records, which tell that Sindh then was under the sway of 'a Rajput related to the kings of Kabul, Punjab, Gujarat, Kanauj and Rajasthan.'

Then came the Rao dynasty, five kings of which ruled Sindh from c.489 to 652. Their rule was terminated by Chach, the Brahman employee of the last Rao, Sahsi II. Chach is said to have married the widowed queen and seized power by eliminating all the royal blood. After Chach, his brother Chandar kept the throne from 671 to 679 when on his death the power returned to the two sons of Chach. One of them, Dahir, ruled from Alor while the other, Dahirsiya, from Brahmanabad. However, on the death of Dahirsiya, Dahir also occupied his territory.

During the seventh century, Muslims overpowered limited areas along the western coast of the South Asian

Subcontinent mainly with a view to secure safe passage to their sailing ships. It was during the reign of the Umayyad dynasty (661-750) that Hajjaj bin Yousaf made a somewhat greater effort to consolidate earlier conquests and subdue the arrogant rulers of Sindh. The Muslim army under the command of young General Muhammad bin Qasim set out on his epoch-making march. In AH 93/711, he reached Sindh and overpowered Dahir. His army laid siege to the port-city of Deybal and with the help of six siege machines, including the enormous stone throwing catapult called *al-Urus* (the bride) the Arabs were able to conquer it to lay foundation of the Arab domination in Sindh. Within three years Muhammad bin Qasim had conquered the areas from Multan at the frontiers of lower Kashmir i.e. Punjab to Kutch and on the other side reached up to Malwa. And thus established the Islamic rule over the whole of Sindh.

With the advent of Islam in this region the cultural milieu of the region changed very much. Muslim Caliphs Abd el-Malik and al-Walid I 'decreed that the registers of administration all over the conquered territory be kept in Arabic and official correspondence conducted in that language.' It was, therefore, necessary for the functionaries all over the Muslim world, including Sindh, to learn the Arabic language. It led to the extinction of the written languages of the conquered territories and emergence of an Arabic literature.

The Arab accounts of Sindh during seventh and eighth centuries clearly indicate that Buddhism was then a common religion. The Arab geographers of the period, however, mix it up with the place name. Bashari Muqdesi and Ibne Hauqal mention of a town as Budh which, however, appears as Bodhpur in *Chachnama* also known as '*Tarikh-e-Hind wal Sindh*' through which reach us the earliest accounts of the historical period of Sindh. The other source of information on the earliest period of Sindh's history is known as '*Minhaj al Masalik*'. They clearly narrate the rise and fall of Brahmanism and Buddhism alternately, pointing at their eternal strife with each other. Under these circumstances, with their inherent enmity to Brahmans, the



Bhambore Bastions of fort.

Buddhists had sided with Muhammad bin Qasim and offered him their full co-operation and support. However, Al Beruni in his book *Tahqiq-ma-al-Hind* describes the conquest without much mention of Buddhists. It goes on to say, "but then came Islam; the Persian Empire perished, the repugnance of Hindus against foreigners increased more and more when the Muslims began to make their inroads into their country; for Muhammad Ibn-e-Alqasim-Ibn-e-Almunabbih entered Sindh from the side of Sijistan (Sakastane) and conquered the cities of Bhamanwa, the former of which was called Al-Mansurah and the latter Al-Mamura. He entered the proper Hind and penetrated as far as Kanauj, marched through the country of Gandhara, and on his way back, through the confines of Kashmir, sometimes fighting sword in hand and sometimes gaining his ends by treaties, leaving to the people their ancient belief, except in the case of those who wanted to become Muslims."

Sindh had thus become a province of the Arab Empire, 'ruled by the governors appointed by the Caliphs, and was colonised by a number of Arab tribes and their *mawalis* who often fought with each other and with the governors sent by the Caliphs.' However, after the murder of Caliph al-Mutawakkil in 861, the then governor of Sindh, Umar al-Habbari, succeeded in making the governor-ship hereditary in his family. The two main dynasties thus ruled Sindh, the Upper by Banu Asad from Multan while the Lower by Banu Habbar from Mansurah. Sindh, being a distant province of the Arabs, harboured refuge and home to the dissident,

persecuted and minority sects of Islam while it also served as a continuous source of male and female slaves, from amongst the infidels, who were sold in the markets of Iraq. This trade continued for over two hundred years, from the time of Caliph Ali, 658-9, through the caliphates of Ummayyads and Abbasids.

While Sabuktgin, the *amir* chosen by the Turk army in Ghazna in 977, successfully made the Hindu Shahiya to retreat from the Hindu Kush towards the mainland of South Asia Subcontinent, his son Mahmud extended his rule over Khurasan by attacking and expelling the Ismailis who escaped into Sindh and southern Punjab.

Sultan Mahmud, after succeeding his father to the throne in 988, continued with his holy wars on the South Asia Subcontinent. Although he never formally annexed Sindh to his territories he is on record to have marched through Thar on his way back from the famous expedition to destroy Somnath in 1025. There are some historians who attribute his having plundered Mansurah on the same march, though others attribute its destruction to a tremendous earthquake.

The Sumras, claiming their descent from Arabs of Samarra who came to Sindh with the members of the Tamim tribe, took possession of a part of Sindh, when many of the Arab tribes seized power to set up small independent kingdoms. Their first ruler, Khafif I, took over Mansurah after the last ruler of Banu Habbar, who died in c. 1010. In 1026 when Sultan Mahmud came with his flotilla of specially built 1,400 boats through the river Indus and destroyed the naval power of the Ismailis, consisting of 4,000 ordinary boats, the Sumra chief Khafif I is also said to have drowned. The Ismailis who escaped from this naval encounter were hunted on the ground by the Sultan's cavalry and killed.

Along with the Sultan Mahmud of Ghazna came a number of Sufis to the South Asia Subcontinent to spread Islam. The first of the outstanding of these, Shaikh Safi al-Din, made Uch as his centre of activity with 'his concern to undermine Ismaili influence in the region.' He was the nephew of Shaikh Abu Is'haq Kaziruni who died in 1035. The later Sufis from his lineage became the patron saints of mariners and travellers not only on the Idus but also the routes between the Persian Gulf, South Asia Subcontinent and China.

The great conqueror, Sultan Mahmud, died in 1030. The same year Abu al-Raihan Muhammad ibn Ahmad Alberuni, who had come to South Asia with the Sultan in c. 1017 to investigate Hindu science, wrote that there were three alphabets in use in Sindh at that time. 'First was *Ardhnagari* or half *nagara*, second was *Malwari* which was used in Southern Sindh towards the sea coast, the third was *Saindhava* which was used in Bahmanwa or al-Mansurah.' The modern researchers have, however, not been able to find 'a single' line in any of these scripts.

This was once again the time when 'the main urban centres of Sindh were administered by officers whose headquarters were outside Sindh and who were there to protect international trading routes and exact tribute from the chiefs of Sindh. The natives of Sindh found safety in becoming river-folk and boatmen or desert dwellers and camel drivers.' The earliest existing oral literature of Sindhi is believed to have been produced during this era.

Taking advantage of the situation, the Sumras assembled in 1026 in Thari, away from the main urban centres, and elected Sumar as their leader.

In the meanwhile, Ghaznavid had lost to the Ghuris. The nephew of the founder of the dynasty, Sultan Shahab al-Din, reduced Sindh in 1175 and delivered Multan from the hands of Ismailis. By 1179 he had attacked Deybal and captured the area along the coast of Sindh and Makran.

The Sultan was assassinated by an Ismaili devotee (*fidai*) at Damik in Jhelum district in 1206. Nasir al-Din Qabacha was then the Ghurid Governor of Sindh. He accepted the suzerainty of his father-in-law, Qutb al-Din Aibak, the slave Sultan of Delhi. He became the independent ruler of Sindh when Sultan Aibak died in 1210. He also started minting coins in his own name.

Jalal al-Din Mengobirdi, heir to the throne of Khwarzam Shah had overpowered the Ghurids. In turn when he was defeated at the hands of the great Mongol conqueror, Chingiz Khan, he came to Sindh in 1221 in claim of his right to the Ghurid lands. He attacked and occupied Deybal. The Sumra Chief, Chanesar, escaped in a boat.

The Mengobirdi left Sindh three years after that but it did not escape the repeated attacks from the Mongols for the next one hundred years.

After the departure of Jalal al-Din Megobirdi, Qabacha once again occupied the Upper and the Central Sindh. On the fall of Ghazna, in 1226, at the hands of the Mongols, its governor Malik Khalj escaped to Sindh and occupied Sehwan. Qabacha attacked and expelled Khalj who took refuge with Sultan Shams al Din Iltutmish in Delhi. The Sultan invaded Sindh in 1228. Qabacha was defeated and uprooted from his capital at Uch to escape to Bukkur fort where he drowned in the river Indus on attempting to flee when the fort was besieged by Nizam al-Mulk Junaydi, the minister of the Sultan of Delhi. The Sumra Chief, Chanesar, submitted to Junaydi and went personally to Delhi to pay his respects to the Sultan.

'The Delhi Sutanate posted governors and sent troops to check the Mongol invaders. This turned Upper Sindh into a battleground for the defence of South Asia against the Mongols.' During the period of the Sultanate the Subcontinent, including Sindh, being a safe country, became haven of Muslim immigrants from all over the Muslim world.

The Sumras, in the opinion of many of the historians, had as many as 23 rulers and their rule lasted till 1351 when the last of them, Hamir, was overthrown by the Sammas to establish theirs in Lar.

Besides the Rajputs, the Sammas are also believed by some as one of the oldest inhabitants of Sindh. There are historians who think that they lived on the lower banks of the river Indus in 325 BC, when Alexander the Great marched through this region. Sambus, mentioned by the historians of the Great Conqueror, is believed to be no other than a Samma who ruled from the capital Sindhimana, probably the present Sehwan.

Next the Sammas appear in the *Chachnamah* which records the conquest of Sindh by the young Arab General Muhammad bin Qasim. It is recorded there that the Sammas received the Muslim army by ringing bells, beating drums and dancing, in accordance with their practice of welcoming the new ruler.

The Sammas are said to have been the owners of the land throughout Sindh and formed the majority of the peoples of Sindh. However, with the rise of the Sumra power they received ill treatment at the hands of the rulers and were so oppressed that they were obliged to migrate to Kutch to take refuge. The Kutch ruler treated them with kindness and gave them land for cultivation. They, however, took over the power and the castle through deceit and became the rulers of Kutch. They grew in strength with time in Kutch and became so powerful as to make possible their come-back to Sindh.

There is many a view as to the origin of the Sammas. The most popular of such theories is the one attributing their descent from Sam (Shem), the eldest of the surviving sons of Prophet Noah. There are others, however, who connect them to one of the uncles of Prophet Muhammad (S.A.W.) Because of their adopting the title 'Jam' some of the historians tend to attach their descent to the legendary king of Persia, Jamshid, who could see in his wine-cup (jam) events happening in the remotest areas. There are also some who prefer to call them as Rajputs of the Yadava stock, or even descendants of the Hindu god Krishna.

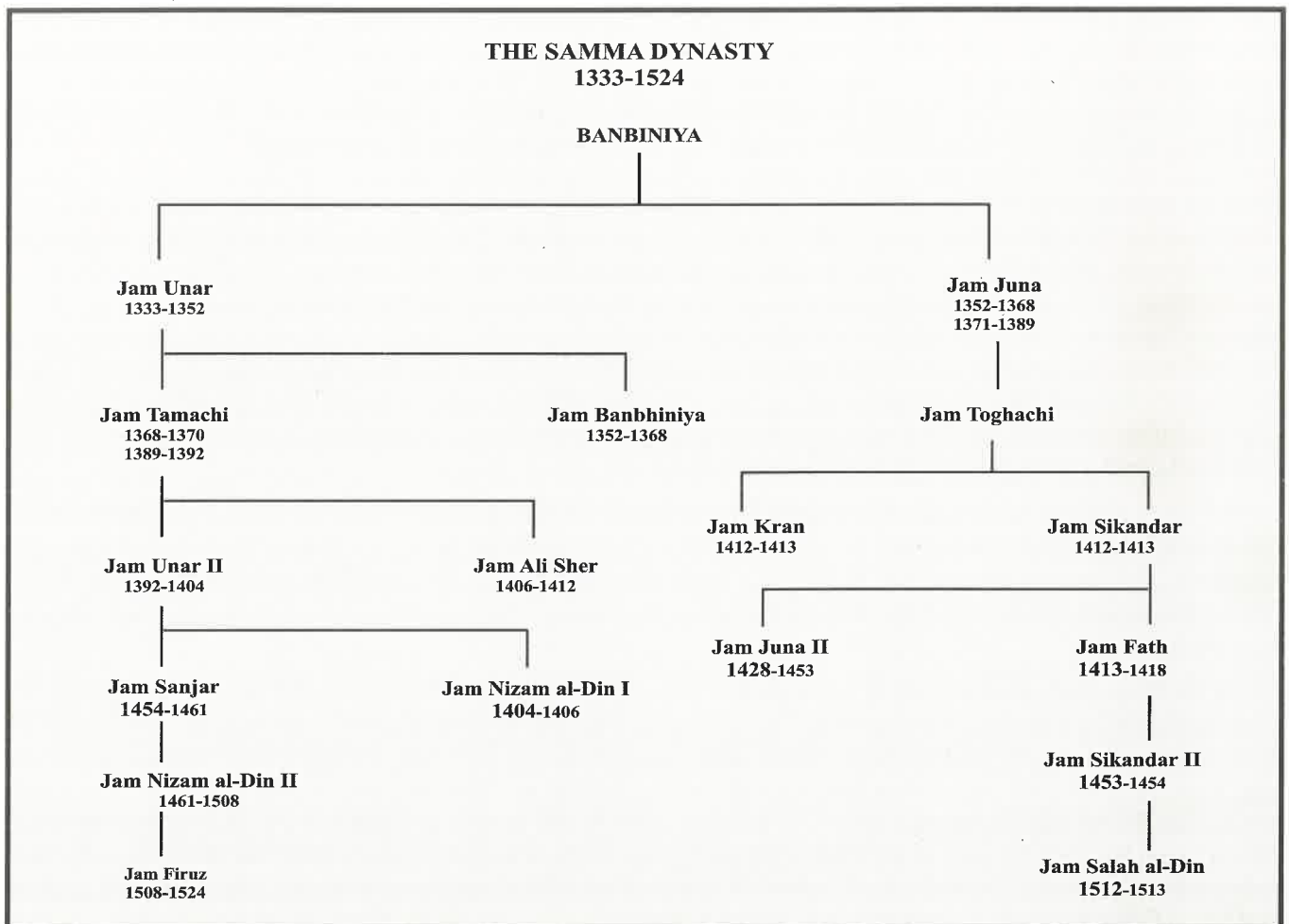
The Delhi Sultan, Muhammad Shah Tughlaq, came to Thatta in 1351 in pursuit of Taghi when he had rebelled against the Sultan and took refuge in Thatta with the Sumras a year earlier. Taghi was a Turkish slave and risen to high position under the Sultan. The Sultan fell ill and died in the vicinity of Thatta. His body was taken to Sehwan where he was buried to the west of the tomb of Hazrat Lal Shahbaz Qalandar. His tomb stood there for centuries and, as has been said elsewhere, was razed to ground in 1967 to make room for the extension and beautification of the Mausoleum of the Qalandar.

Firoz Shah succeeded Muhammad Tughlaq as Sultan and immediately arranged attacks on the Sumras and the Mughals who had taken advantage of the confusion that had followed the death of the Sultan. He also appointed governors for different areas of Sindh except Lar, which was still in the hold of the Sumras. He then marched back to Delhi which fell to his might without much resistance. In the meanwhile the Samma Chief, Jam Unar, taking advantage of the hostilities persisting between the Sumras and the Sultan, attacked the former and defeated Hamir, the Sumra chief, in 1351 terminating their rule for all times to come.

Although the Sammas had tried to be at good terms with the Delhi Sultan they were being continuously complained against by the Imperial Governors of Multan and Gujerat. Sultan Firuz Shah Tughlaq thus set out in 1365 on an expedition against them. When he reached Thatta he weighed the odd against them and, being of cautious nature, turned to Gujerat for reinforcements. He returned to Thatta on his second campaign two years later with full preparation adding an element of surprise by adopting the desert route. He laid an effective siege with the result that famine-like condition overtook Thatta and people started turning to the Imperial camp. The famous religious personality, Jalal al-Din Jahaniyan Jahangasht of Uch mediated between the Sultan and the Sammas when, reaching at an agreement, the Samma Jam Bambhina, followed by his uncle Jam Juna, went personally to the Sultan for submission. They were forced to accompany the Sultan to Delhi, in virtual exile, while Jam Tamachi, a son of Jam Unar, was allowed to stay back to administer Thatta. He was, however, replaced later by Jam Juna, when he was thought to have become insubordinate to Delhi.

It was only when the Tughlaq power declined that Jam Tamachi again rose to the position of the Samma Chief in 1389 and started an effective rule. With the Sultanate of Delhi having its final blow at the hands of Amir Taimur in 1398 Sammas, with Jam Unar II at the helm of affairs of Thatta, became totally free.

The next fourteen chiefs of Sammas, though had their inner strife on the way, did not face any serious threat from outside hence most of the period is reckoned as that of peace and prosperity. The authority of their last chief, Jam Firuz, was usurped by Jam Salah al-Din with the help of an army raised by him and reinforced by Sultan Muzaffar Shah of Gujerat and Rao Khengar of Kutch in 1512. After about eight month's rule, Jam Salah al-Din was forced to flee to Badin by machination of Mubarak Khan when Jam Firuz was reinstated to the Chieftdom of Thatta. In this effort he had received active support of the Mughals whom he settled in Thatta in the quarters named as 'Mughalwara'.



Shah Shuja Beg, the ruler of Qandhar, invaded some of the posts in Sindh that were in the Jagir of Mubarak Khan in the northern Sindh in 1518. Two years later he defeated the Samma army outside Thatta when Jam Firuz fled to Pir Ar, on the other side of the river, and surrendered. After restitution of the region northward up to Lakhi hills to Jam Firuz Shah, Shuja himself kept possession of the rest of Sindh.

Shah Shuja Beg having found resistance of the new rule of Arghuns from some of the chiefs of Sindh gave them the decisive defeat in 1520 at Talti humbling Makhdum Bilawal, his chief opponent.

Another successful attempt was made in 1521 by Jam Salah al-Din, again coming over from Gujerat, to seize power from Jam Firuz. The latter fled to Sehwan and sought the help of Arghuns under whose direct rule was the rest of Sindh. Shah Shuja Beg sent his son, Shah Hasan, in aid of Jam Firuz. Another battle was fought and vanquishing Jam Salah al-Din, Jam Firuz was installed as ruler at Thatta. However, when Shah Hasan came to power after the death of Shah Shuja, he invaded Thatta which, in consequence, was abandoned by the Jam. After some futile efforts to overpower the Arghuns he also fled to Gujerat where during an invasion by the Mughal Emperor Humayun in 1535-36 he was captured by the Mughal army and killed in their custody during a night ambush. And thus ended the rule of the Sammas in Sindh. Shah Shuja came with a very heavy hand against the Baloch tribes whose continuous incursions of Sindh had perturbed him. His men wiped out forty-two villages with utmost brutality as deterrent punishment to the other marauding Baloch tribes.

Shah Shuja Beg Arghun had been on the run to Balochistan and then Sindh for fear of the onslaughts of Babur. Throughout his active life he had been in the search of safe havens where he, his family and followers could lead a life free of the fear of attacks from the Mughal. In Sindh he found that place but with Babur knocking at the doors of South Asia Subcontinent he again developed that sense of insecurity. He was now planning to secure another but distant land. As such he decided to invade Gujerat to make it his place of refuge when he fell ill and died. His son Hasan Shah, however, pursued a different policy and accepted the overlordship of Babur even before he had claimed Delhi after the battle of Panipat. However, when his son and heir, Emperor Humayun came to Sindh as fugitive, Hasan Shah was not very kind to him. Not only that he did not turn over the fort of Bukkur to Humayun as was desired, he kept it well-fortified, as also that at Sehwan, and laid waste the country on both sides of the Indus between them to make it difficult for the Emperor to lay any siege.

After an unsuccessful attempt on the fort of Sehwan, Emperor Humayun turned to Rajputana but sensing a danger of being captured and presented before his adversary, Sher Shah Suri, he arrived at Umerkot where he was welcomed by the Rana who nurtured an enmity against Hasan Shah. It was here that Akbar was born on 15th October 1542. When Humayun was on his way to invade Gujerat his Hindu allies deserted. Hasan Shah attacked his camp but could not make any inroads. With the help of Bairam Khan, however, an agreement was reached according to which the Shah agreed to provide 300 horses and 300 camels and 100,000 *miskals* (small gold coins). 'He even built a bridge for him to cross the river, which Humayun facetiously named Sirat Mistakim' (Sirat-e-Mustaqeem the straight way or the right path) 'thus recording chronographically the date, AH 950 (1543-44), and crossing over it, passed into Kandahar.'

Shah Hasan Arghun had no son to succeed him. Towards his death he had gone senile and paralytic. On his death Sindh was divided between loyal commander of his army and Isa Khan, a Tarkhan of which Arghuns were a branch. The agreement between them did not last long and Sindh was wasted by fruitless hostilities. It was during this time that when Isa Khan was absent attacking Bukkur, the notorious sack of Thatta by the Portugese occurred.

Mirza Isa Khan died, after a reign of 18 years, in 1572 and was buried at the Makli hill. His sons had quarrelled and fought each other during his lifetime. The cruelest of them all, Muhammad Baki, succeeded him against his own expressed wish. He offered his daughter, with splendid dowry, to Emperor Akbar who, however, returned her. This, as is said, blackened his face. He committed suicide in 1584 and was buried at Makli hill. He was succeeded by his son, Mirza Jani Beg who brought relief to the people of Thatta. It was during his reign that Sindh again became the part of the Delhi Empire but not without early resistance from the Mirza. He was then confirmed governor of Thatta by the Mughals. When he died in 1599 he was also buried at the Makli hill, and his son Mirza Ghazi Beg was confirmed governor in his place.

Mirza Ghazi Beg was murdered in 1612 and buried in the same mausoleum as his father at the Makli hill. He left no issues to inherit his governor-ship and thus the rule of Tarkhans ended with him. From that time on governors were appointed at the choosing of the Emperor. They were called Subahdar or Sobdar in Sindh. The famous history book, *Tuhfatul-kiram* enumerates as many as 40 to have held office in succession during the 127 years that intervened between the death of Mirza Ghazi Beg and the annexation of Sindh by Nadir Shah in 1739.

In the meanwhile, the Daudpotras or the sons of Daud came to power in the upper Sindh. The history of Sindh during this period is not the least eventful as far as foreign incursion or fights are concerned. The Kalhoras, a branch of the Daudpotras, claiming half-caste Arab descent, had established themselves over a considerable extent of country on the right bank of the Indus, though started exerting when the strong rule of the Arghuns and Tarkhans ended and the nominal governors were being appointed by the Emperors at Delhi. While the Daudpotras were farmers and weavers, the Kalhoras acquired the reputation for sanctity, indicated by the title of *Mian*, and strengthened secular with spiritual authority.

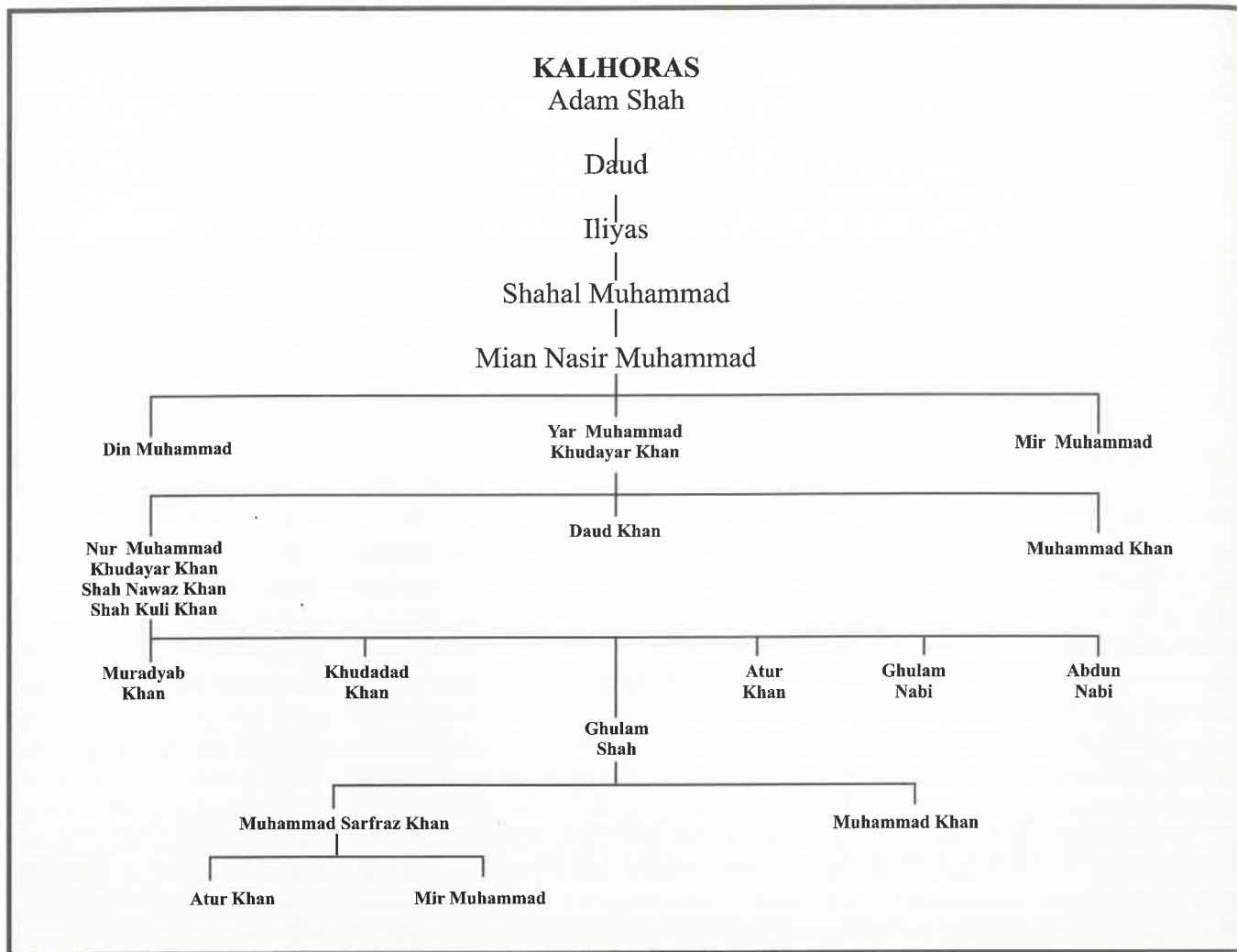
The first of the Kalhoras who merit mention was Adam Khan who was martyred in Multan, probably about the middle of the 16th century, and buried in Sukkur where his mausoleum still stands. For four generations his descendants lived about Larkana, multiplying their disciples, acquiring land, increasing their influence and fighting small fights. The fifth in the line, Mian Din Muhammad, became intolerable for the Mughals because of his fights with Panwhars, Daudpotras and even the imperial governor. Prince Muiz-ud-Din marched on him, and though his brother Mian Yar Muhammad, fought fiercely Mian Din Muhammad was carried away by the imperial army as prisoner, never to come back to Sindh. Mian Yar Muhammad took refuge in Kalat and returned only after two years with a band of Balochi allies to start his career afresh. In spite of the fact that the Prince again marched against him, the Mian with his tact won over his favour and was thus installed governor of Siwi (Sibi) which then also included Shikarpur, with the title of Khuda Yar Khan. He died about 1718 and was buried in the mausoleum built by himself at Khudabad, a town also founded by him.

He was succeeded by his son, Mian Nur Muhammad, who was also granted the title of Khuda Yar Khan who was able to extend his territory to as far as Thatta and Sukkur. He, however, then met a stronger adversary. The great Persian king Nadir Shah invaded and sacked Delhi in 1739. A treaty between him and the Mughal Emperor Muhammad Shah allowed the latter to retain whole of the territory west of the Indus. On his return journey through Sindh the Mian put up a disdainful attitude towards the King while his opponent, Sadiq Muhammad the Daudpotra, offered his submission. Mian Nur Muhammad thus had to retreat to Umerkot but the moves of the King were fast enough to hold him from his place of refuge. The Mian then had to accompany King Nadir Shah as prisoner to Larkana where he paid a compensation in the shape of ten million rupees and a promise of tribute before he was restored the government of Thatta. His archrivals, Daudpotras were given Shikarpur. The Shah also took two of the sons of Mian Nur Muhammad with him as hostages. Nadir Shah left Larkana for Kandhar, halting at Shikarpur on the way. Later on when the Daudpotras acted against the agent of the Shah, they were defeated all ends up. Those who survived ran across Indus under Bahawal Khan, who later on founded the city of Bahawalpur and a kingdom there, but never to return to power in Sindh.

Mian Nur Muhammad is supposed to have been paying tribute to Nadir Shah till he died and his son Ahmad Shah succeeded him. The Mian stopped the payment of the tribute thereupon Ahmad Shah personally invaded Sindh during one of his incursions in 1752 or 1754. The Mian fled to Jaiselmer and died there in 1755.

The eldest son of Mian Nur Muhammad, Muhammad Murad Yar Khan, was then appointed in his place. But being incapable and tyrannical, he was replaced by his brother Ghulam Shah by the chief men. Ahmad Shah on the other hand granted the sanad to the other brother, Atur Khan, who was a hostage in the court and thus Ghulam Shah had to flee only to return when his brother had failed in collecting the desired revenue. After some local fights with brothers, Ghulam Shah came out to be the victorious one. He invaded Kutch, though unsuccessfully, the same year i.e. 1762 as he had re-held power.

It was in the time of Ghulam Shah and perhaps his invitation that the East India Company established a factory at Thatta; which was discouraged by his son and abandoned in 1775. In 1768 he had decided to establish a



better place for capital than Khudabad and founded a city, Hyderabad, at the place of Nerunkot. He died here in 1772 and was buried here.

Mian Sarfraz Khan succeeded him but within about two years had to flee after committing the murder of the ageing Bahram and his son, from the Talpur Balochs, who had been their mentors, councillors and mostly at the head of the army since the days of Mian Yar Muhammad Kalhora. However, after the usual intrigues, an uncle of his, Mian Ghulam Nabi, was put on the throne. Under the same sort of conditions when he had to fight, though unwillingly, against Mir Bijar, the son of the murdered Bahram, who had escaped due to his absence to Mecca for performing the Pilgrimage, he is said to have been killed by his own men. Thus his brother Abdul Nabi succeeded him after himself steering his way. He sold Umerkot to the Raja of Jodhpur, whose men were engaged to murder Mir Bijar who was replaced by Mir Abdullah, another powerful Talpur. Abdul Nabi fled to Kalat and thus with a puppet on the Seat, the Mir started ruling Sindh. Abdul Nabi returned with the help of an Afghan army courtesy Kandhar. This army sacked Sehwan and Khudabad and went as far as Umerkot, looting for themselves, before they went away. He then wooed the Mirs and when fully under his charms played treacherously. The strung Talpurs collected army, as did Abdul Nabi from the tribes like Khosas, Jatois and Naomardis who all were against the Talpurs, and came out against each other at Halani. Abdul Nabi was squarely defeated, and fled never to return, though he did make a couple of futile attempts. He took refuge with the Raja of Jodhpur.

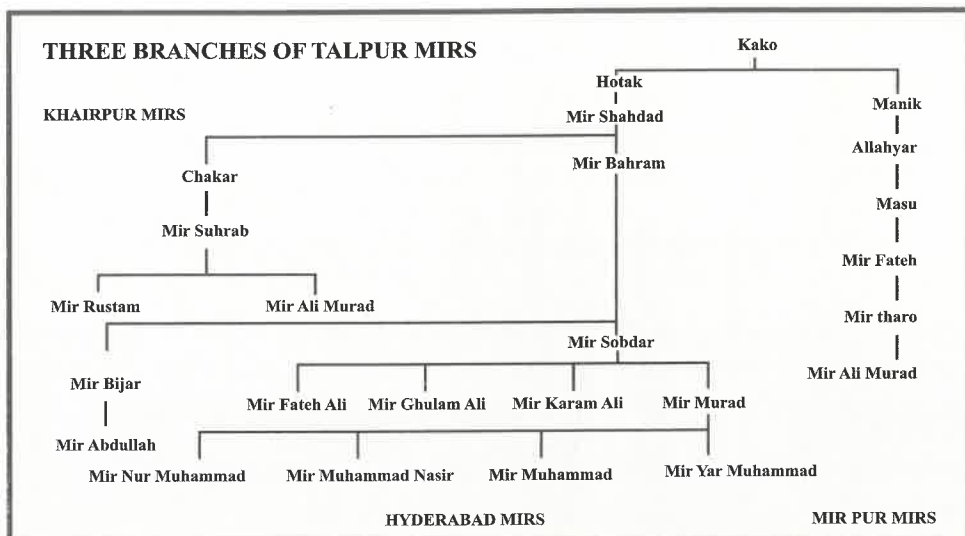
As against the Kalhoras, the Afghan King Taimur Shah appointed Mir Fateh Ali Khan to rule Sindh. The direct rule of the Talpurs is reckoned from this event which occurred in 1783.

The *sanad* (certificate of authority) from the Afghan king, however, was of not much use to the Mir as the Talpur chiefs were least inclined to accept supremacy of a person from amongst them. In the meanwhile, Kandhar undertook many invasions of Sindh during the next two years, and was only set at rest after a treaty was signed at Shikarpur to pay regular tribute in addition to its arrears. But the government over Sindh now turned to be a confederacy consisting of three units, one each with capitals at Hyderabad, Khairpur and Mirpur.

Karachi, earlier ceded to Khan of Kalat, was taken back by the Talpurs in 1795. Sindh was once again invaded by the Afghan king, Shuja-al-Mulk in 1803 to claim arrears of the tribute. The matter was settled by paying a sum of ten lakhs (1,000,000). The Mirs were also able to recover Umerkot from the nominal possession of Jodhpur in 1813 and annexed Shikarpur, and with it the adjoining country, in 1824.

The British by this time had started making inroads when they deputed Nathan Crow to Sindh as political and commercial agent. He was, however, expelled from Sindh, which is said to have caused a loss of over 100,000 to the East India Company. Later on, as a result of negotiations an alliance with Hyderabad was established in 1808. This treaty not having been ratified by the supreme government another representative of the British, N.H. Smith came and successfully compelled the Mirs 'to reconstruct their ideas of the relative importance of themselves and the British

Government, and a short treaty was concluded providing for the exclusion of the French from Sind and for the mutual despatch of *vakils* between Bombay and Hyderabad.' With the time, this led to more treaties when the Maharaja Ranjit Singh, having subdued Kashmir and Hirat, invaded Sindh. The Mirs not able to withstand the onslaught from Punjab accepted British mediation in return of receiving a British Agent at Hyderabad and conducting all their negotiations with Ranjit Singh through them. A tripartite treaty was executed by which 'Shah Shuja bound himself to relinquish all claim to supremacy over Sind, or tribute from it, on the Mirs paying whatever sum the British Government might determine, of which sum 15 lakhs were to be paid to Ranjit Singh.' Now, the Mirs were required to allow and assist the passage of the British army through Sindh to Afghanistan, to



Mir Muhammad Khan of Hyderabad,
Mir Shah Muhammad Khan of Mirpur
& Mir Hasan Ali Khan Talpur.



Mir Muhammad Khan &
Mir Yar Muhammad Khan.

permit the temporary occupation of Shikarpur and some other territory as a military base. To undertake this, an article in the treaty of 1832, that forbade the transport of the military stores by the Indus, was to be revoked. 'The angry resistance of the Mirs to these demands began that chain of negotiations, enforced treaties, misunderstandings, threats and enhanced demands which culminated in the battle of Miani.' Although the Mirs' force, mainly consisting of Balochs, Pathans and a few Sindhis, fought with valour and fortitude, it was defeated decisively and they had to flee and take refuge in the Hyderabad Fort. It was on 17th February, 1843. The next day they surrendered completely to the British under Sir Charles Napier.

Mir Sher Muhammad of Mirpur, the most determined man among the Mirs, who was not in time for Miani, now marched on the British with 20,000 men. The British army of 5,000 met him at a place called Nareja in Dubbo, or Doaba, hardly 10 kilometres from Hyderabad. The Mir was defeated squarely and the British occupied Mirpur on the 27th March, and then Umerkot on the 4th April the same year. Sher Muhammad had fled to take refuge with the Sikh ruler, but later on came back and surrendered to the British, to become their pensioner ever after.

On the annexation of Sindh, the British appointed Sir Charles Napier as its Governor, with the provincial headquarter set at Hyderabad which was shifted later to Karachi. And with it ended the centuries of internal strife and foreign aggression as the British ruled Sindh, as also the whole of the rest of the South Asia Subcontinent, for the next a little more than a century. The migration of population to Sindh, however, continued with the completion of the Lloyds (Sukkur) Barrage and canal system in 1932, doubling the cultivable irrigated land by 1944-5. It necessitated the availability of more labour force. The Sindhi landlords, *zamindars* and *waderas* made their *haris* (labour force) stuck to them so 'the government imported military pensioners and agriculturists from Punjab and tribesmen from Balochistan and Rajasthan to cultivate the land and to recover their huge investment in the Barrage at the earliest.'

Sindh, before the middle of the twentieth century, experienced another huge migration of people, unprecedented in history of the region. On 14th August, 1947, the South Asia Subcontinent won its independence from the British and two sovereign states of Pakistan and Bharat (India) came into existence. Sindh, a natural part of Pakistan, became the home of millions of Muslim refugees coming from the minority Muslim areas in what became India. Similarly, most of the Hindu population from Sindh migrated to India. The process of immigration from India continued for quite some time, till the early 1950s, through the Khokhrapar border. Here the majority of the immigrants to Pakistan, mainly with Urdu as mother tongue, settled in towns and cities like Karachi, Hyderabad, Mirpur Khas, Nawabshah etc. Karachi by now having developed in to one of the largest port towns and a nucleus of trade and industry, in addition to housing the headquarters of banking in Pakistan and the main offices of the multinational companies, has always attracted emigrants from upcountry, as those also from Bangla Desh after 1971 and some of the South East Asian countries, in search of greener pastures. The harmony of such a variegated type of cultural mosaic, however, got upset in 1970s when language riots erupted in almost the whole of Sindh. Then, in the second half of the 1980s it experienced, especially in Karachi and some of the major towns of Sindh, the worst type of ethnic disturbances. While, on one hand, it did affect division on the basis of language on the other it discouraged for quite some time the influx of migrants in addition to slowing down the industrial and trading activity. However, its natural growth and attraction for immigrants, with all the advantages of its location and other physical resources, could not be affected for long.

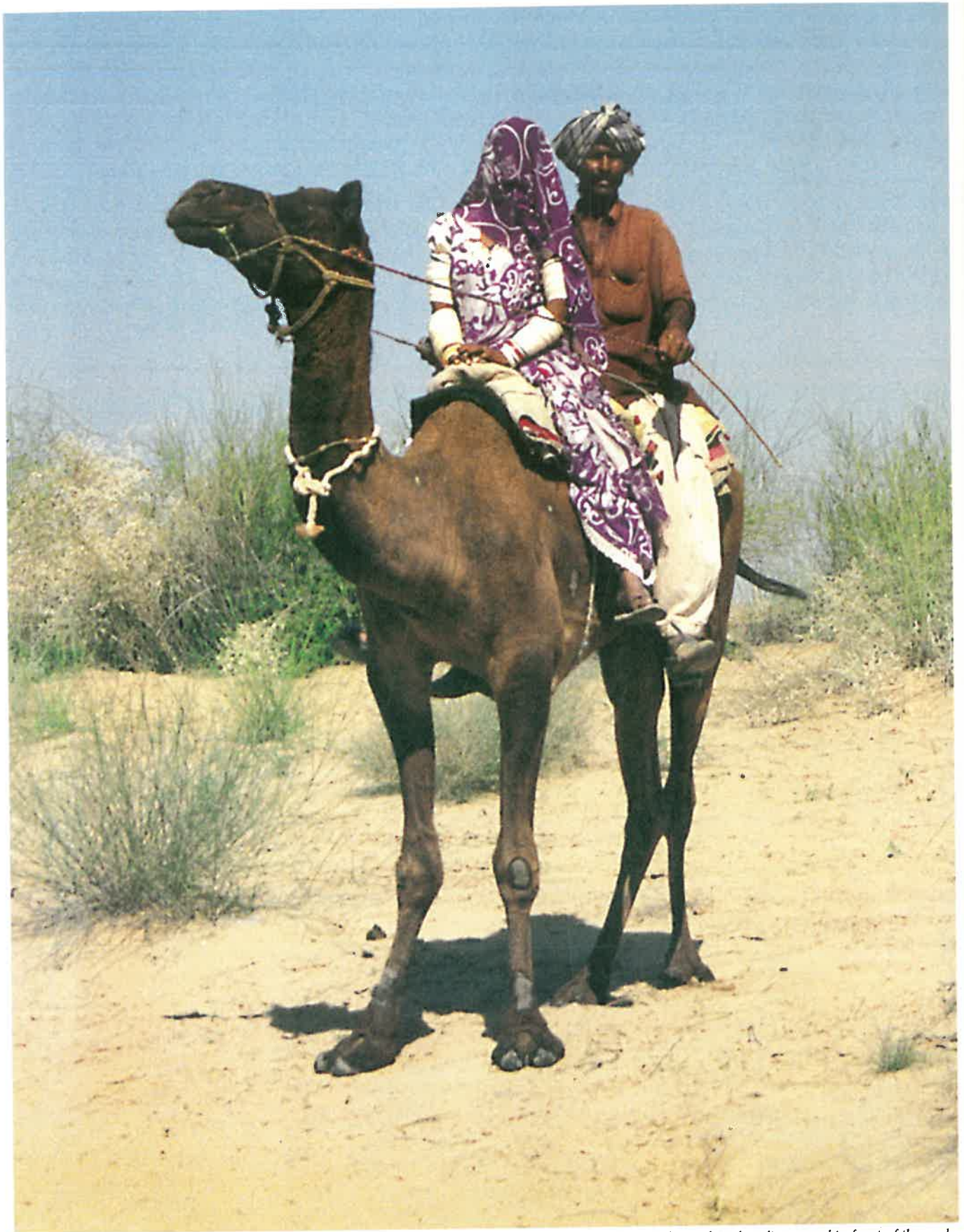


Making of the **Cultural Mosaic**

2. People



- **Races and Tribes,**
- **Way of life,**
- **Languages,**
- **Eating Habits,**
- **Dwellings,**
- **Dress,**
- **Ornaments,**
- **Sports and Pastimes,**
- **Folk Music,**
- **Festivals.**



A blood relation female riding camel in front of the male.

Making of the Cultural Mosaic

2. People

Races and Tribes

As has been mentioned in the history of the region, Sindh has continuously been receiving the emigrants coming with the invaders and settling down in Sindh, or else by the influx of large numbers of refugee tribes to find in it a safe haven. This process has gone over the past many millennia with the result that the researchers hardly agree on any one of the presently main races as its original inhabitants. Many theories have been floated in this respect but all of them have their merits and demerits as most of these are based on conjectures, myths or some of the cultural traits and facial features of certain tribes or groups of people. One thing on which all scholars agree is that perhaps no part of the South Asia



Subcontinent has a population of such mixed origins as Sindh. They tend to set three principal elements of population to study this aspect of the region. They count them as 'the Rajputs, the Beluchis and the Sindhis proper, including in the last term Jats and Muhanas.' Of them, the Rajputs appear to be predominant race of the Hindu kingdom which Muhammad bin Qasim vanquished in 711. It is thought that they are a purely Aryan stock, which are recorded to have dominated this part of the Subcontinent after the fall of the Indus Civilisation. On the advent of the Muslim Arabs the main tribes such as Sammas and Sumras, which were then in the country, embraced Islam but the later emigrants like Sodhas mostly continued to be Hindus. On the conquest of Sindh by the British, the second element i.e. Balochis were the ruling race here. Between these two lies the third element, which consisted of the original inhabitants' who remained and toiled and suffered while the east, and the west contended for dominion over them. In them we may recognise the descendants of the ancient Hindu peasantry, or of the Scythian hordes who overran the country from the first century before Christian era, or of these and other elements inextricably blended.'

The Sindhi proper, settled in the plains, is described as a taller, stronger, more robust and more muscular man than the native of the western limits of the South Asian Subcontinent. 'The Sindhi, in fact, appears to be a half breed between the Hindoo, one of the most imperfect, and the Persian, probably the most perfect specimen of the Caucasian type.'

Besides these three principal elements of population there are others clearly distinguishable, low-caste

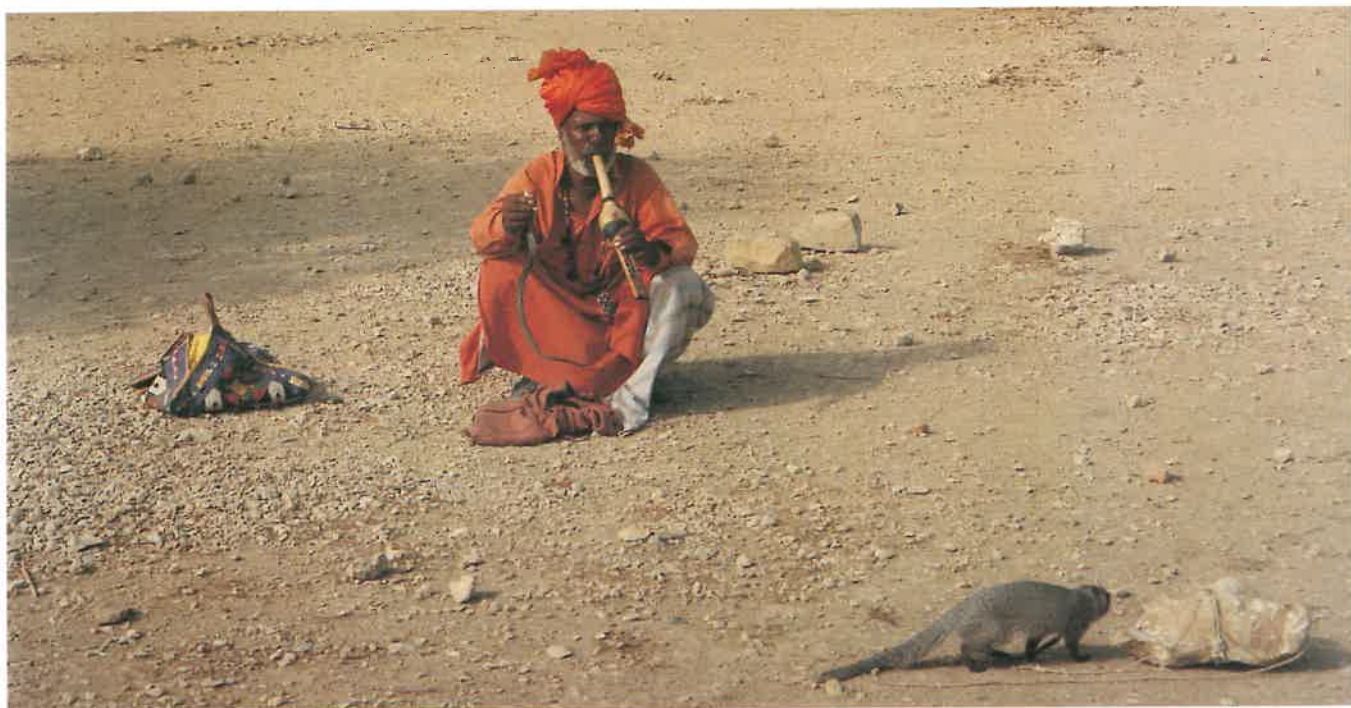
aboriginal from the east, of whom the Kolhis, Dheds and Bhils stand out prominently.

The tribes and families which, priding themselves on the descent from the Arab conquerors, have nursed their genealogies and kept themselves distinct. And so have the Afg-hans and Mughals who came with the invaders from the north and west.

Baloch tribes, according to a long-accepted tradition, 'came from Aleppo through Baghdad along the border of the Persian Gulf to Makran, whence they spread into the Indus valley.' They maintain that they were expelled by Yazid the second Ummayid Caliph (680-684) and that they settled for a time in Kirman before proceeding to Makran. However, their tribes and sub-tribes suggest them to be of various and mixed origins. The name of each of their tribes seems to be referring to most likely the place from which its nucleus came. Some of the most prominent tribes of Balochs that live in Sindh are Bugti, Burdi or Buledi, Chandia, Dombki, Jakhrani, Karmati, Khosa, Leghari, Lashari, Mari, Rind, Korai, Jatoti etc. Of the Balochs is said that they are far superior being to the Sindhi, fairer in complexion, more powerfully formed and of hardy constitution. They are hospitable people on the whole.



A Thari damsel.



A Jogi.

Chachars, Dahars, Mahars are all of Hindu origin and live, mostly as cultivators, in the Siro region of Sindh.

The Brahuis, like Balochs, seem to have migrated to Sindh from Baluchistan. There has been much speculation as to the origin of this strange tribe, whose language, Brahuiki, has no affinity with Baluchki, being considered by the best authorities to belong to the Dravidian stock. On the other hand there is much evidence among them of a Scythian origin. They are divided into many sub-tribes.

Among the Muslims who came to Sindh as a result of the Arab conquest are the Syed, literally meaning chief and the term applying exclusively to the descendants of the Prophet Muhammad (S.A.W.)'s grandsons Hasan and Husain (R.A.) There are

also Syeds who came from Central Asia to take refuge in Sindh when heathen Mongols were devastating the Muslim kingdoms in that region. Many others also followed later and settled in Sehwan, Bukkur or Thatta. From these places their descendants spread over other areas. Syeds have usually been greatly favoured by most of the rulers, especially the Talpurs. They have long been revered by the Sindhis so much that even the notorious of the dacoits would spare them out of respect.

There are also Abbasis, or Banu Abbas, who claim themselves to be of the Arab stock and descendants of Abbas, the uncle of Prophet Muhammad (S.A.W.) They, however, are found completely fused with the indigenous races. The Kalhoras and Daudpotras claim to be amongst those from this lineage.

Among the tribes tracing their descent from Arabia are also the Qureshi, those from the Quresh, the tribe to which the Prophet (S.A.W.) belonged. Some of the Pirs of the country have been from amongst them.

The tribes of Khoja and Memon are said to be the descendants of Lohanas. While the formers of them embraced the Ismaili sect in the 15th century the latter converted to Islam around the same period at Thatta at the hands of a saint from Baghdad, Syed Sifu-ud-din Qadri.

Most of the tribes migrating to the South Asia Subcontinent from the northwest are generally known as Mughal, just Mongol - belonging to Mongolia. The Pathans, however, are not included in them and have a separate entity of their own.



Diorama depicting a Sindhi woman with her dress, jewellery etc.



A fresh catch of fish from Haleji Lake, near Thatta.



Sammas, a branch of the Rajputs as already mentioned, are from the Yadav stock and inhabited Sindh from the time immemorial. Their ancient capital is said to be Samanagar on the banks of the Indus and may well have been the present site of Sehwan. However, when they seized supreme power in the fourteenth century, their first capital was Samui, north of the Makli ridge near Thatta.



The Sumras, on the other hand, are a branch of the Pramara Rajputs who appeared to have been in power roughly from the 8th to the middle of the 14th century.



A potter at work.

There also live in Sindh descendants of the African slaves and are called Sheedi. 'They are taken to be of two kinds; the ghara-jao, or serf born in the house, and those imported from Muscat, and other harbours on the eastern coast of Arabia in the olden days.' 'Generally speaking, they were employed as horse-keepers, grass cutters, day labourers, and apprentices to the different trades, as carpenters, blacksmith, and others.' Some of them have also risen to the positions of distinction.

Amongst the Hindu castes found in Sindh are the Bania, or Wania, which term also stands for Hindu merchant, shopkeeper, or money-lender, and Bhat, Bhatia or Bhati Rajputs of the Yadav stock, a sizeable number now having converted to Islam. The others include the Brahman, the Charan while from the low-castes are Bhil, Kolhi and Dhed. Most of the castes are known by their ancestral trade, like Sonar (goldsmith), Mali (gardener), Kumhar (potter), Lohar (blacksmith), Khatti (weaver) etc.

There are also some small but significant groups, mainly based on the ground of religion, found mostly in Karachi. They include Parsees, Bahais etc.

Way of Life

The daily life of the Sindhis is not different from any of the others in the country. However, they have their own chores to attend to. A man from the labour class rises early and goes to work, comes home for the midday meals, which more often than not is also served at the work place by the womenfolk of the family. After his siesta under a tree, he remains busy with his work and comes back to the house in the evening, takes his meals and goes to sleep.

He still uses the same type of bullock-cart as had been used by his ancestors during the hey days of the



Diorama depicting Sindhi males in the house.



Blacksmith family at work.

Civilisation in the Harappan period. Most of the implements he brings in to till his land or harvest are also the traditional ones. Only the more affluent among them use the mechanical means for the purpose. Even when he uses a tractor or harvester he would decorate it with buntings and put on high-pitch the speakers of his music system.

The life of the family woman is no easier. She also rises early, goes out to the community well, river or a canal and fetches water for the family. She grinds the corn or else cleans the rice, washes the cloths of the family, milks goats, attends to the needs of her husband and tends children. It is also not uncommon for her to go out to gather firewood for her hearth. She also often works alongside his man, additionally, or works outdoors to attend to other persons' reaping, cotton-picking, scaring birds or driving the water-drawing animal at the well to make some extra money. In place of firewood she also normally uses cow-dung cakes which she herself prepares. If the family rears cows or even goats, she churns the milk in the morning to prepare ghee, the purified butter, and lassi or curd. She, with other females of the family, does the needlework as well. She used to do the embroidery work on the clothes of the family but with the increase in the demand for the fancywork in the towns and cities she now engages herself and others to add to the income of the family.

These underdogs of the human race hardly have any time left to them to experience leisure. Their only leisure comes on the days of periodic religious festivals or some mela, a fair, or an urs, a religious fair, in the vicinity. The other such breaks are provided by the festivities enjoyed at the time of marriages, the arrival of a new-born or the gathering on the death of someone in the family or the community. Muslims may take a little time off on Fridays to say the noon-prayers in the mosque.

A man with little better fortune is more prone to social intercourse with other men of the community in the morning, before he starts his daily work, and leisurely sits in the gathering chatting with his comrades on a round of hooka, or even a course of bhang, in the evening. In general, a Sindhi is very fond of idling away his time, if he



A Sindhi woman making objects from stras.

could afford, and being in the company of friends for much extended hours.

A Sindhi man of the more affluent class of jagirdar, zamindar or wadera, for whom others work on his lands, restrains himself from doing any physical labour to earn for living. He, instead, passes his time overseeing them and himself mostly engages in hunting, hawking, cock fighting or occasionally dog-bear fighting. Even while hunting, especially the birds for which he would have reserves of his own, he abhors, being of the gentleman class, to excessive movement or toil to follow the prey. His haris and labourers would gather on the opposite side and with the beat of drums and canisters make the prey fly towards him, where he would fire on them. When a person of the gentleman class is not engaged in any such pursuit he prefers to sit in his autaq, the male quarters, and smoke and talk. Sometimes he would play cards or listen to the musicians or enjoy a dance of the natch-girls. He also sits here as the headman and decides feuds of the people living on his lands or villages.

Hindus in comparison are more industrious and had been following the profession of money lending or commerce. 'Hoarding wealth and not spending it is a deep-rooted hereditary instinct with the Banias, and after the indispensable morning ceremonies..... He is content to sit in his shop till near midnight, with only one interval for his bath, breakfast and post-prandial nap.' Those in other professions, or in employment, like to pass their spare time in attending to the places of worship, if keenly religious, or idling it away in chatting and gossiping.

For a common Sindhi winter usually brings somewhat limited prosperity. During this time crops of paddy, cotton, sugar cane and others are cultivated by the people. The money earned is also used for sukha or bass at the shrines of saints. Sukha is a centuries old tradition, in which people pray and ask the saint for something very precious, like a child. And when their prayers are answered, they sacrifice a halal (permitted in Islam) animal or distribute rice or lay down a par, a piece of fabric mostly decorated and coloured green, on his shrine.

This plenty also affects his spending habits. He becomes delirious and makes the fanciest of the purchases according to his class. He also indulges in festivities where music, dancing by natch-girls and some intoxicants become integral part of enjoyment.

The bravery and chastity of women have always been taken as two great assets of honour throughout the Muslim world. While the history is replete with the instances of bravery of these peoples, moral turpitude has always been taken serious note of in the society. If some of them do not come up to the moral standards set by a tribe there is always a tough penalty imposed on the accused. In the case of establishing extra-marital relations the concerned man is called karo (blackened male) and the woman a Kari (blackened woman) and in most cases immediately punished. This tradition of karo kari, which is found prevalent all over Sindh, is now known as 'honour-killing' and, being a heinous act, much detested by the human rights activists.

Though much has been written on karo kari, the intricacies of the system are still not fully understood. The lapse in good moral conduct by a male and a female brings the wrath of the whole community, and justice is immediately administered by the headman, or jirga, to kill both the members reported to be in promiscuous indulgence. The case is not thought fit for taking to the regular channels of justice for adjudication, or even reporting to the Police.

In some cases the victims are made to pay a fine. A recent field survey reported in press shows that while the tradition of karo kari is deep-rooted in the tribal system, it has nonetheless turned into a profitable business today. If a person is labelled a karo, he has to pay a fine irrespective of whether the charge levelled against him is true or not. The fine today could be as high as Rs.120,000.

In most cases, a man will accuse a male of being karo, having developed extra-marital relations with any closely related woman of the accuser. The same person will also declare a woman whom he blames as Kari. A man who



Sindhi women in house, Jhulo(Seing Chair) is also prominent.

is accused of being a karo is likely to escape and disappear once he is accused. Then the parents or other close relatives of the accused contact the Sardar, the headman of the tribe, and request him for khair, a local term used for peace. If the woman is accused of being a kari and somehow escapes an attack on her life she too is likely to escape and seek refuge at the kot of a Sardar. (Sometimes the woman takes refuge at the haveli of the Syeds of the area if the kot of the Sardar is too far.) The date for "peace" is then set and both parties gather with some nobles or elders of the area. A prerequisite of the peace meeting is an understanding that the accused karo will not participate and will instead be represented by his father, uncle, brother or any other noble or notable of the area. If the accusers are willing to accept a halaf (oath) from a member of the accused party, in which he says that the defendant is innocent in the crime he is charged with, the oath is administered. If, however, the accusers insist that the man charged with being a karo was indeed involved in the crime and there was absolutely no need of taking an oath, the accused party is asked to pay the fine which these days is usually Rs.120,000. The amount fixed as a down payment is made at the time of the decision and time is fixed for payment of the rest. If the accused is unable to pay the amount within the given period, the charge of being karo stands and another peace meeting is summoned, when a new fine will be announced.

Women, who had taken refuge at the homes of Syeds or Sardars after being accused as karis, are then handed over to the parents who usually sell them to members of an outside tribe. Tradition states that a woman who is labelled a kari cannot be married into her ancestral family because she has become a "polluted breed" and if she remains with the ancestral family, she will produce "bad breed". It is interesting to note that these women, when sold in the market, have more value. If an ordinary woman is sold for Rs.100,000, the kari is sold for Rs.150,000. If the parents of the accused kari women are poor, weak and less aware of the outer world, then their daughter is sold by the Sardar and the amount rests with him. In some cases a small amount is given to the parents. Once a woman is branded a kari and sold, she is never expected to see her relatives again. Nor do her relatives look for her. Meanwhile, a man accused of being a karo will stay away from the accusers relatives of the kari until the



A Sindhi House.

time of peace or when a decision is made. Should he make contact with the accusing party, even if it is an accidental meeting, he has to pay a fine of Rs.5,000. He must pay this amount every time 'the offence' is committed until a decision is made.

There are at least five categories of the so-called offence of karo kari for which the accused has to pay. If the alleged karo marries a woman of his choice in the court of law and if she is marrying for the first time and is also his relative the man will ultimately end up in trouble. His decision to marry in court will be brought to the Sardar's attention and he will have to pay four penalties: the first penalty for being karo, second for luring a girl, third for escaping (to court), and fourth for betraying the baradari (community). If his wife belongs to the Sardar's village, he will also have to pay the fifth additional penalty. The penalty, or fine, is usually Rs.120,000.

Some of the accused karis, who cannot be sold for various reasons or become fed up with their marriages, turn to the Sardars and ask them to let them live in their homes, where they pledge to serve their families for the rest of their lives. In such cases their requests are readily acceded to. These women are then more often than not sexually exploited though the resultant offspring do not count for inheritance.

Languages

As the cultural mosaic of Sindh is made of multifarious types of races, tribes and clans there are quite a few languages, which are spoken in the Province. The natives and many of the emigrants who have merged into the cultural stream of the region speak Sindhi, which by far is the main, as also official, language of the Province. It is derived from the Virachada dialect of Prakrit and, as compared to Punjabi, has fewer dialects. It is written in a special variant of the Arabic script.

While writing on Sindhi one of the great authorities, Richard F. Burton, says that it is a language perfectly distinct from any other spoken in the whole of the South Asia Subcontinent. 'Its grammatical structure is heterogeneous, the noun and its branches belong to the Sanskrit, whereas the verb and adverb are formed, apparently, upon the Persian model. The dialect abounds in Arabic words.' Another authority on the language, Ernest Trumpp, describes Sindhi as a pure Sanskritical language, more free from foreign elements than any other of the Vernaculars of the northern regions of the South Asian Subcontinent. As there are local dialects, the Sindhi of Wicholo, or Central Sindh, is usually taken as 'pure Sindhi'. South of this region, the dialect of the Lar, or the southern Sindh is prevalent. In this dialect there are quite a few words which came from Kutch and Thar. In the region north, utar, of Hyderabad, utari style is used while in the region of Shikarpur more Urdu words are experienced. In the whole region of Siro or the northern Sindh, a distinct dialect, Seraiki (literally meaning 'of the north'), is also used side by side with Sindhi. This dialect persists right into the Punjab. Interestingly, it is taken as that of the Punjabi language in Sindh while on the other hand Punjabis consider it as one of Sindhi's. It is spoken by the Jats and some of the Baloch tribes and the Abbasis. There is another more or less distinct dialect called Thari or Thareli, which is spoken by the nomads and other people of the Thar Desert.

Large numbers of Urdu-speaking refugees, muhajirs, from the areas what is now India settled in Sindh after the 1947-independence and now constitute the majority of the population of its larger towns.

Many Balochis in Sindh also communicate among themselves in Balochi or Balochki, which is a distinct language belonging to the Iranian branch of the Aryan group. Likewise, Barahuis very generally use their own Brahui or Brahuiki, a tongue usually taken as that of the Dravidian stock. Most of the Punjabi and Afghan settlers speak their own respective languages between themselves but Sindhi has now prevailed over their public conduct. English is generally used and understood in about all the cities and towns.

In addition, a small segment of population, mostly in Karachi, use Marathi, Gujarati and Rajasthani or Marwari languages as means of communication within their respective communities but use Urdu, Sindhi or English to conduct business with others.

Eating Habits

The eating habits of a common Sindhi are very simple and the food he takes is also plain. The main staples used in the agrarian classes are bajri and juari. They are ground to flour at the hand mill at home. The circular bread known as mani or roti is prepared from them on an iron tawa heated with brushwood or cow-dung cakes. It is usually taken with basal, onion, or milk of a cow, goat or camel depending on the availability. It is also taken with curds, whey or ghee. Most of the people in Thar put a little flour of bajri and phogaisy in lassi, that is curd, and cook it. The dish thus

prepared is known as raberri or khatio and relished most by Thari people. Mani in general is enjoyed with some curry made of vegetables, pulses, meat or fish. A Hindu, especially of a higher caste, is normally vegetarian and does not take meat. The lowest class among the Hindus, the untouchables, Achhoot or Harijans - children of god Hari Vishnu - though even eat the flesh of the dead cattle, pigs or chicken. The milk is invariably boiled on slow heat of the cow-dung cakes. In the deltaic and most of the areas of the Siro rice is cultivated in plenty and thus also consumed as a main staple food. The rice is boiled and taken with some accompaniment or cooked as pulao with meat. The main food of the Mohanas is fish. It is also relished by general populace on both sides of the Indus and the dhands, lakes and lakelets. The Sindhis generally abstain from devouring fish during the months from May to August, interestingly believing that it is only to be taken during the months which have the English letter 'r' in them i.e. September to April.

The better of the classes among the Sindhis, especially the zamindar or wadera, never uses bajri or juari but consumes wheat instead. His meals also include variety and ample quantity of edibles, including seasonal fruits and sweetmeats. The latter-mentioned variety is very popular with Hindus, for obvious reasons, especially on ceremonial occasions.

The locally made liquor is also popular especially with the Hindus, particularly the Lohanas and lower classes. Opium and bhang - intoxicating leaves of a certain plant - are also used by quite a few of the Sindhis of almost all strata of society. In addition to hooka, the use of tobacco is more common by smoking bidi - cigarette made with

particular leaves instead of paper. Now, the modern cigarettes are almost universally available in Sindh and not an uncommon sight even in remote areas.

Dwellings

With the development of means of communication like roads, rail, airports and telecommunications, as also the more exposure to the outside world through TV and satellite, the style of living of the Sindhis has also changed a lot. This is more distinct in the cities, especially in the big ones though the smaller towns have also not escaped the effects. However, a large majority of the plain, desert, foothills and on the river still can be seen in their true colours.

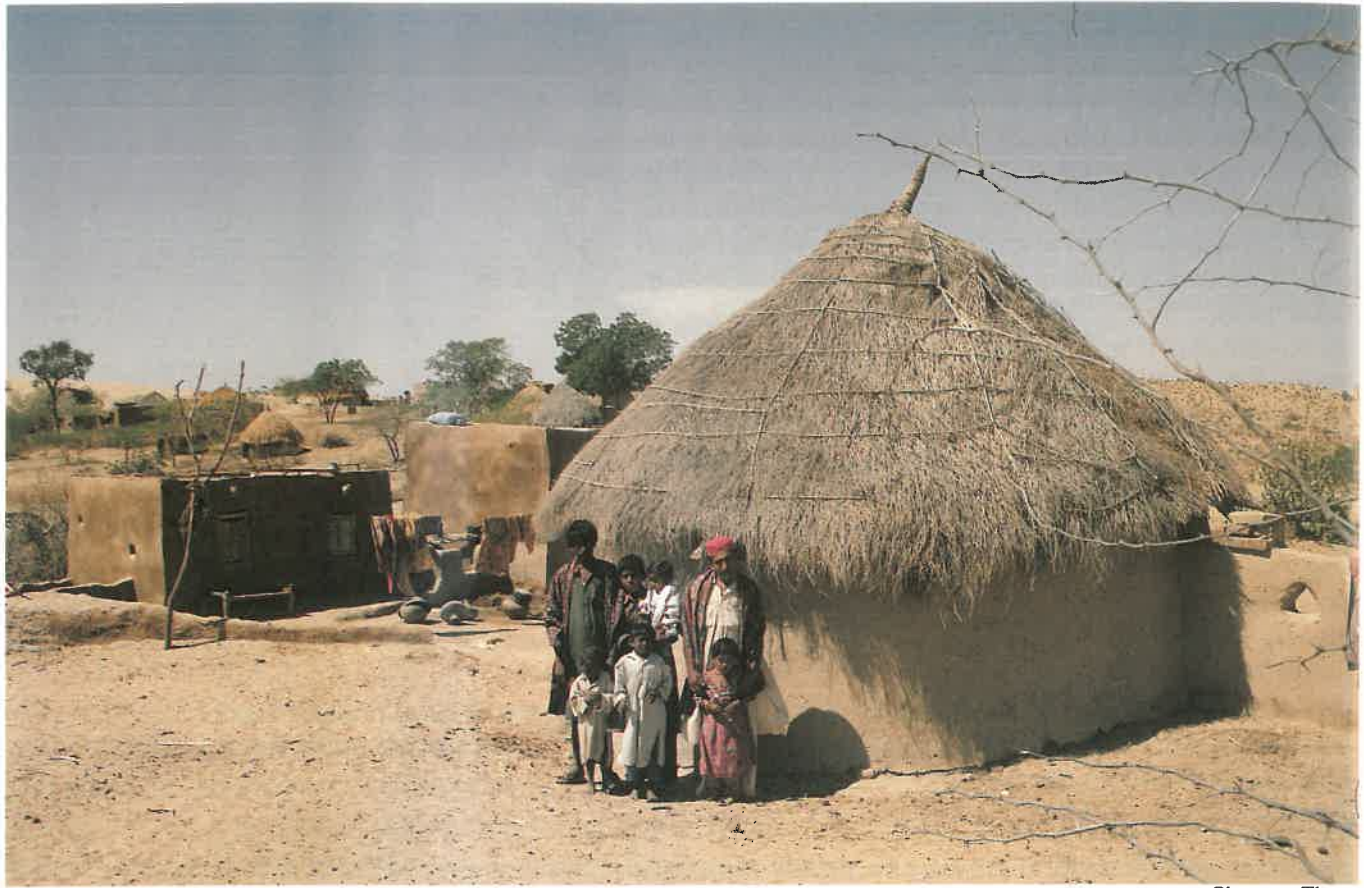


Wayside cafe, Dadu.



Duplication of Chownra to depict country life: Sindh Provincial Museum, Hyderabad.

The climate of Sindh being conducive to open-air living has induced a considerable portion of population to live under moveable shelters of reed mats or thatched huts. Some may also be seen doing away with any such shelter



Channra, Thar.

and using just the cover of trees. This is especially true towards the deltaic area where winters are mild but summers severe and muggy. They also make a good use of the sea breeze by opting open-air living.

The group of thatched huts and/or mud-houses makes a village usually known as Goth. A common villager here would have his low hut made with reed mats or of brushwood and thatch, generally enclosed with a hedge of brushwood or thorny-bush branches. This enclosure also serves him as a cattle shed, where he also indulges in meetings with visitors. It is also not uncommon for him to share, along with his family, his hut with the cattle in emergency. The huts take a circular shape with conical roof towards the desertic belt and southern region. Such a dwelling is known as chownra and remains without the enclosure with the poor people.

A common Sindhi uses the most practicable of the household items like a cot or two, a mat and some cooking pots. This in fact makes all the furnishing of his hut. The hearth, or cooking spot, would usually be outside the hut but a corner of it may also be used for the purpose in hours of need. He is normally fond of smoking hookah and keeps one with him.

The more affluent among the villagers, or the zamindar, has a better dwelling standing out amongst the thatched huts. He has his house built of sun-dried bricks and flat roof. Now, however, more often than not these houses seem to be turning better with the use of fired bricks. This house consists of several rooms. A room called suffo would be used as reception room where even cooking could be done if the house is not provided with a separate kitchen called randhno. A saman ji kothi or the sleeping chamber, bathroom and a privy are thought to be must for his house. Another must, especially for a Muslim, is the kot (literally fort) or enclosure wall around the angan or courtyard, built normally with sun-dried bricks. The zamindar must also have an autaq, a sort of drawing room or male-quarters for his assembly of men for daily chatting or conducting business. It also serves as a guesthouse for the visitors coming to him from other places. As the autaq is meant exclusively for the use of the males it is always separate from the family quarters. Sometimes these quarters are built even away from the

house where his family lives. It is always furnished with the best pieces of furniture like cots with lacquered legs, jhoolo or the swinging bed or even some chairs. A residence and the autaq of a wealthier person would more or less be on the same lines but portraying grandeur by building with better material, giving ample spaces, better furnishing and enclosed with higher and better wall around it. In old houses windows are conspicuous by their absence as they were thought to be superfluous. Badgir, or wind-catchers on the top of the roofs, were used instead to keep the quarters airy. These badgirs, also known as mangh, are more common towards the south in the areas more under the influence of sea breeze. They could, however, be found as far northward as Nawabshah.



The Mohanas, the Fishermen Tribe also called Mir Bahar meaning commander of the sea, mostly have their boats as their houses. A thatched hut-type room is what they have for the whole family and pass their life in them over the Indus or the large dhands, lakes, like Manchhar and live their life on the catch from the waters. Their tradition of houseboats goes into remote antiquity. The seal depicting such a houseboat belonging to the Harrapan period is one of the prized finds from the archaeological excavations carried out at Moenjodaro.

The more affluent among the better classes not only have grand houses built at their goths but may well own big mansions or even palaces in cities especially Hyderabad

or Karachi, sometimes in both the cities. Such houses invariably are furnished with European-style items though fancy and expensive type of lacquered Jhoolo, cots and local-version of chairs may also decorate more for pompous look than practical use.

Dress

With the more exposure to the outside world a Sindhi of town or city may have changed his dress-habits to mostly Europeanised costume but still he prefers the local dress and wears it invariably at home and even in family functions. The commoner and inhabitant of the countryside have always clung to the traditional dress code. Two items of dress, suthan (sort of trousers) and pehran (sort of shirt) are indispensable for all, may they be males or females. The trousers are more like baggy pyjamas, heavier at the top reducing in width on each of the two parts downward, and tied by a cord, or sash, kamarband, round the waist. While the suthan of a Baloch is still heavier and 'more-baggy' the Hindu is normally seen wearing dhoti, a sheet of cloth tied round the waist. He also has changed much and now goes with the majority Muslims and uses suthan, especially in the towns and cities, or even on formal occasions.

The stuff with which the suthan is made changes with the status of the wearer. The poorer may have it made of cotton dyed with indigo. Such a coloured suthan is not liked by any one of the better classes or creeds. The well off among them get it made with silk, or cotton and silk, preferably of white colour though he would occasionally have it coloured black.



The shirt has a variety of designs and sizes. It is usually of thin white muslin, opening on the right in the front if the wearer is Muslim and on the left for Hindu. Now it is also not uncommon to see it opening in the middle of the chest, in which case any one would put it on without any distinction. The opening on either side of the chest is tied with a white cotton string just under the shoulder. The sleeves of the shirt are wide and cuff-less. However, the more formal shirt of the cities has now influenced it and use of cuffs is also crept in. In this case the sleeves also become sort of baggy. It is also not unusual to have a pehran embroidered, even for the male, round the neck and the front opening. A kurta, or a fancy waistcoat, is normally worn over the pehran. It is usually made of velvet or embroidered silk. Some of the Sindhis might



even put on a chogha, a long coat of any material in accordance with the taste and the status of the wearer. This, however, is not of common sight. The Hindu, especially of any standing, however, does away with these over-wears and instead uses an angrakha, a sort of long-coat, when he chooses to be formal or goes out on business or visit. This is of cotton cloth in summer and made of some woolly coloured material in winter. A woollen coat of broad cloth, often emb-roidered, is also worn.



A patko, or a scarf, also known as gandhi or pothi, is used universally. It is thrown on the shoulder and has multifarious uses. It is used to clean face, spread to sit on or say prayers in case of a Muslim, tied round waist like kamarband or round legs and back while sitting in a crouched position. A larger piece of it, which is usually colourful and embroidered, becomes lungi for a more prosperous Muslim. An ajrak, a dyed and printed piece of cotton sheet, is also universally used in keeping on the shoulder or wea-ring over the head by women. To honour a special guest, it is put on his shoulders by the host in most ceremonious way when the Sindhi cap is also adorned on the head.

Shoes are invariably worn by all Sindhis. It may not be an uncommon sight to find many with worn out shoes, but wear they must. The shoes of Sindhi origin are usually of two types: Jutti made of red or yellow leather and ghetalo which is of the same material but embroidered with cloth or silk. The shoes of the more affluent among them are often the coloured and variously ornamented ones. The women





invariably wear the slipper-like footwear the vamp of which hardly covers the toe. It is tastefully decorated with 'tufts of floss, silk, various coloured foils, wings of green beetles, embroidered, or seed pearls sewed upon a bright cloth ground.' It is now common for the city or town man to wear boots of leather or coarse material, depending on what he can afford.

The headgear is also of varied nature and usually reflects the caste and creed of the wearer. The more universally used headwear is the cap which is embroidered and further decorated with mirror-work and bedecked with glass-beads. Circular in shape it is cut upward in the front to keep the forehead clear.

The Hindu usually wears the embroidered cap indoors and when going out would use a simple turban. On ceremonial occasions he would follow the custom of the Muslims and wear a Sindhi cap or 'Serai topi,' made of velvet or kimkhab, with broad brim running round the top.

The women, in addition to the two indispensable garments of pehran and suthan, wear a cover for the head, called chuni, poti or odher. It is of thin cotton cloth at home while they would use a chadar - sheet of cloth - to cover the head and shoulders when going out. The use of burqa, the tent-like covering of ladies', amongst the Muslim ladies, especially those from the races which settled in Sindh, is also not uncommon. It is usually made of cotton cloth and covers the wearer from head to toe, with netted window in front of the eyes to see through the way. The shirt of a Muslim woman usually reaches her knees while that of a Hindu woman is shorter, scarcely reaching below the waist and having short sleeves. With a Brahui woman it turns into a gown-like overall, made of coloured cloth, usually red or blue, and reaching down to ankles. It is



also commonly embroidered. In the Thar area the use of gajj, a scantily covering sort of bodice on the chest tied at the back with laces thus leaving it bare, is also common amongst the non-Muslim women. As it also leaves the abdomen open, a sheet of coloured cotton cloth is sometimes stitched at its lower end. It is known as kanjjri. To make amends for the shortcoming of the gajj, their headgear - chuni, poti or odher - is used to cover the modesty and the back. The Maratha woman uses a sari and choli, which is a neat and checked cotton bodice fastened in front. The Gujerati and Marwarri bodice, which leaves the back bare like gajj, is also common in Sindh.



Ornaments



'Ornaments are as indispensable to a Sindhi woman as clothes. The foremost in importance is the nose-ring (nath).' It is of many shapes and sizes. Some of them are suspended from the middle cartilage. The large ones among them are heavier and thus the weight is borne by a plat of hair let down over the forehead. The nath getting smaller in size, which is worn by girls, is known as bulo. Koko or a small bejewelled or plain pin is also sported in the side of the nose through the hole pierced for the purpose. 'Earrings are also various: the whole rim of the ear is sometimes pierced so that from a dozen to twenty little jingling ornaments may fringe it. These also require support, which is afforded by fine silver chains attached to the hair'. Hansli or a necklace, tiko or the frontal ornament for the forehead, mundi and bandra or the rings on the fingers and toes, kangan or the bracelet, karro or the armlet and tawiz or the amulet, which is suspended from the neck or tied round the arm, are amongst the jewellery items of a

well-dressed lady. The use of bangles among the women of Sindh is very common. Earlier, and even now in the remote parts like Thar, complete sets of ivory, bone or plastic bangles cover the whole arms. With the easy availability of the glass bangles, especially with their manufacturing centre located at Hyderabad, they are also worn universally except the remote areas. The women of the more affluent classes have all or some of such ornaments made of gold or silver.

Sports and Pastimes

In the towns and cities of Sindh almost all the modern games are played. In the countryside or the remote areas they still can be seen clinging to the indigenous type of sports though the sight of playing cricket, with rustic material, and football is also not uncommon in somewhat larger towns. The games are usually played by young generation and are normally left out of their domain by grown men, probably with an idea of decorum and dignity.



Malakra

The waderas and zamindars among them make elaborate arrangements for hunting sprees, which are held out usually within their game-reserves especially in the areas of katcha, the flood-watered lands on both sides of the Indus.

The youth of the commonalty normally pass their time by playing such games as do not need any, or much, paraphernalia. Among these the most popular are biharo or kodi kodi and gili dakar. The former of these is played by two rival teams mostly consisting of the young people. The arena, usually circular in shape, is divided into two halves with each team on either side. A member of one team goes to the area of the other calling kodi kodi continuously. If he is not let come back to his own area while the 'recital' of kodi kodi lasts, he is thought

to be 'dead' and sits out. The team with fewer members falling out thus wins the match. The other game is played with a small staff and a cylindrical piece of wood, which is thinned, on both ends. By striking its one end the wooden piece is made to rise and then is again hit with the staff throwing it as far as possible and avoiding its getting caught by the rival players. At an appropriate season of the year kite flying, known as patang bazi, is also very popular. For this game, however, arrangements have to be undertaken in advance to supply the necessary material. Not only the kites have to be made, the dor or strings for them are also specially to be made by smearing with powdered glass to add to its cutting edge when flying it to cut the rival's kite, which in itself is the culmination of the sport.

The main sport, which is universally popular, is the Sindhi style of wrestling called malakro. There are special trainers or ustad to teach different band or tricks. The dress worn during a contest is patko, a scarf, wound round the head, a pair of drawers and a waistband usually consisting of cotton cloth. In malakro it is not necessary like the kushti or wrestling of Punjab and other places in the Subcontinent to throw the adversary on ground on his back. Here he is taken as beaten if he comes down upon one knee, and the best of three falls usually decide the match. The wrestling matches are held occasionally but no mela or fair, festival or even a holiday would go without them. Men of means regularly maintain wrestlers and hold their matches, often with high stakes, with those of the rival zamindar, wadera or jagirdar.

The other pastimes which are also very popular with high and common populace alike include ox or bullock-cart racing, kukkarr bazi, the fight between cocks, ghata or ram-fight, and even the partridges or quails fights. The birds are trained for the purpose and let to fight with those of a rival mostly with betting, and the winners among them become prized ones and may fetch high money. Another fight, dog with bear, is also quite common especially at the fairs.

The dancing by the natch-girls is another pastime, though more expensive one, normally held at the festive occasions and on the melas.

Amongst the indoor games, chess is perhaps played universally. It is said to have been invented in Sindh and some of its inhabitants even now excel on playing it. The dharo or chupar is another game which is played with dice and drawn on ground or cloth. This also offers the opportunity of betting, as also in a number of games of cards.

Folk Music

Folk songs of any given region provide a foundation on which is developed the whole edifice of music. The Folk music of Sindh is no exception and its effect on society is felt from the time immemorial. Its universal appeal is proved from the fact that as back as the 5th century the legendary Sassanian King Bahram V is said to have 'introduced twelve thousand gypsies from Sindh into Persia (Iran) to provide music and dancing for his people'.

Like so many other aspects of life in Sindh, its music also has a strong influence of the mystic bearing of its holy men and other literati. In addition to its entertainment value music and singing of songs with devotional and mystic themes are very much part of the culture at the mazars, mausoleums, of holy men especially at the annual urs. Hindus, notably the ones more inclined towards religion, delight in watching and listening to a bhagat, religious tutor or performer of the rites, sing religious hymns and songs in the accompaniment of dholak, or drums.



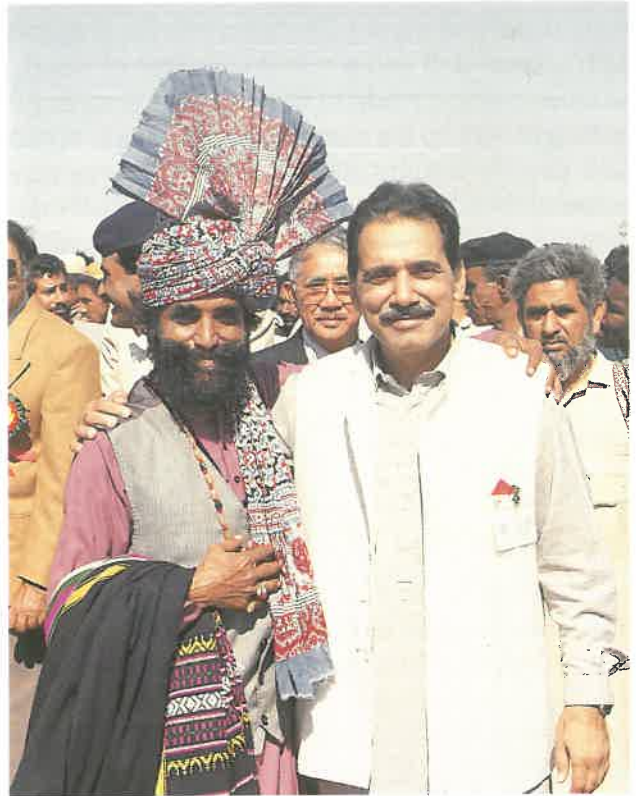
Khameso Khan: Famous Instrumentalist (Been)

The folk music of Sindh mostly comprises the everyday themes, eternal love stories or saintly vocal verse rendering in accompaniment of the traditional instruments. While the folk music has always been the most popular genre because of its routes in the land, the classical type got also developed side by side with the encouragement by the more sophisticated class.

The folk music of Sindh comprises geech (traditional Sindhi songs denoting folklore as well as folk music, mostly with the themes of birth, betrothal, marriage, wishes at arrival of the new-born etc.); mauluds (praise songs eulogising the birth and virtues of the Prophet (S.A.W.) sung in sober atmosphere without the accompanying instruments); marsias (vocal rendering of elegies remembering the sacrifices of the House of the Prophet (S.A.W.) in Karbala); halar (sung in jubilant mood when it is the harvest time); chalro (the two-note alap of the 'cow-boys' of Sindh); jamalo (perhaps the most popular of the folk songs sung in chorus, and danced, to the rhythm created by the clapping of hands apart from the musical instruments); moro (folk songs of the Kohistani areas); harmarcho (folk songs of the Desert, Thar, region) etc. Traditionally on occasions of celebrations - especially those at birth, betrothal, wedding, harvest reaping etc. - the folk music is performed in the accompaniment of folk dances to the tunes of the traditional musical instruments the most common among which are surando, alghoza, yaktaro, surando, sarangi, dumbooro (or tumbooro), been, chung, boreendo, murli, dholak etc.

In most cases the musicians and singers are maintained by men of means, or have had been encouraged by the rulers. Now, however, a great number of them have turned to the Radio Pakistan or the Pakistan Television, in addition to attending the festive occasions, melas and urs, for sustenance. A little bit of fortune has also come their way through the audiocassette industry, which indeed has contributed a lot in further popularising the music of the land.

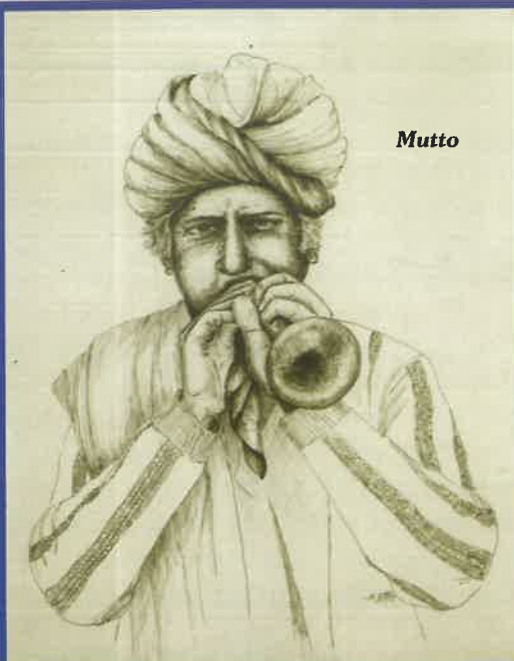
Sindh has produced many a folk and classical singer and instrumentalist of fame over the centuries. Some of them being very popular through the modern era and the recent past include Mai Bhagi, Dhol Fakir, Khamiso Khan, Singhar Ali Saleem, Ustad Manzoor Ali Khan, Allan Fakir, Muhammad Yousaf, Misri Khan Jamali, Allah Bachayo Khoso, Bhagat Mohan and Party, Laung Fakir etc.



Allan Fakir with the author.



Zarina Baloch: Folk Singer.



Mutto



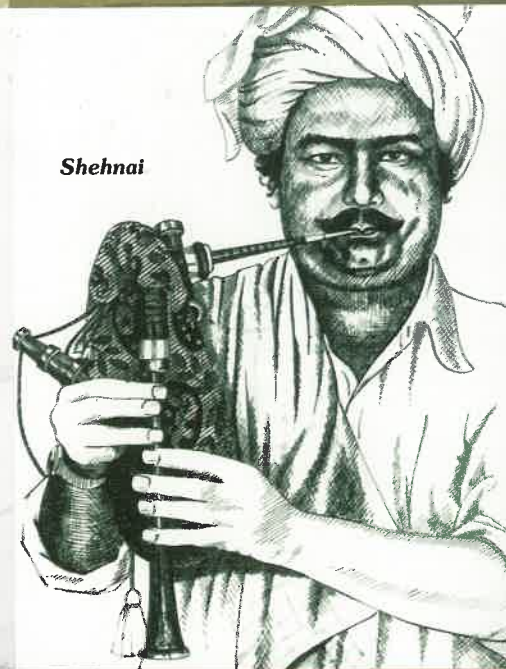
Sarandu



Murli



Tambora



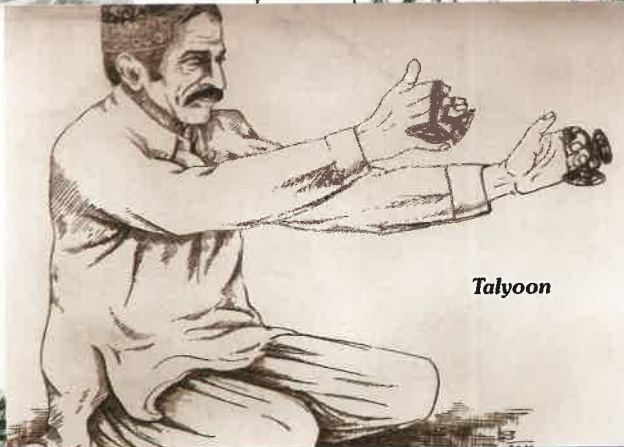
Shehnai



Chung



Bansari



Talyoon

Festivals

The festivals celebrated in Sindh are of religious nature. The Muslims and Hindus, as also the Parsees, have their respective days of festivities. The Muslim festivals are of more sober in nature and except the Eid-ul-Fitr and Eid-ul-Zuha, the religious colour engulfs them. Ashura Muharram, the first ten days of the first Hijra month, commemorates the martyrdom of Husain (R.A.), the son of Hazrat Ali (K.W) and the grandson of the Prophet Muhammad (S.A.W.), and also his brother Hasan (R.A.) and others of their camp at Karbala on the Euphrates, in the year 680. Although the mourning continues for all the ten days yet it culminates with the procession on the tenth day. The Eid-e-Milad-un-Nabi (S.A.W.) is observed as the birth anniversary of the Prophet Muhammad (S.A.W.) on the 12th day by Sunnis and 17th day by Shias in the 3rd Hijra month, Rabi-ul-Awwal. The full month of Ramadan is observed by fasting from dawn to dusk celebrating with much fervour the festival of Eid-ul-Fitr, or Mithi Eid, at its end. The Bakar Eid, literally meaning the goat's Eid, also known as Eid-ul-Adh'ha, is celebrated in the twelfth Hijra month in commemoration of the offering by Hazrat Ibrahim (Abraham) of his son Isma'il (Ishmael) and his deliverance through the intervention of the angel Jibra'il (Gabriel) with a lamb. On the tenth day of the month it is observed by going to the Eidgah for prayers and then sacrificing an animal.

The Hindus celebrate quite a few festivals, which differ from those of the Muslims. The Cheti Chand is observed on the first day of the Hindu year. Though it is not taken strictly as a religious festival yet it is observed with much fervour as a New Year. Rama Navmi is the birthday of Rama and celebrated on the ninth day of the same month, Chet. It has all the flavour of a religious day, much important in the lives of the religious Hindus. Naral Punah or the Narali Purnima is a festival, which is of foreign origin as far as Sindh is concerned but observed by many mostly in Karachi. It is the full moon day observed towards the close of the month of Sawan, signifying the end of monsoons. It, in fact, is the day of mariners who in rejoicing it break the coconuts. Janam Ashthmi, or Gokal Ashthmi, is observed as the birthday of god Krishna, the most popular of the Hindu gods. It is observed a week after the Narali Purnima. The day that commemorates the birth of Ganesh, the elephant-headed god of wisdom, is observed as Ganesh Chaut or Chaturthi. It falls on the fourth day of the month Bhado of the Hindu Calendar. Dasahra is a festival that falls on the 10th day of the month of Asu. It commemorates the day when god Rama paid his devotion to Durga Devi, goddess, before setting out to recover his wife Sita from the demon Ravan, who had carried her to Lanka. The festival of Diwali, or Dipa-awali meaning a row of lamps, covers several days of festivities. It is also known as Diari in Sindh and involves the worship of Vishnu, his wife Lakshmi or the goddess of wealth, prosperity and splendour. The Maha Shivratri is observed by the votaries of Shiva on the 14th day of the month Mangh or Magh. During this time they repair their Shiva Temples, sprinkle water, or milk, and flowers on the Shiva Lingam and fast. They also treat bathing in a river or sea as important on the occasion. The most widely popular Hindu festival is Holi, which occurs at the full moon of the month of Phagun. It is observed with much enthusiasm when merry-making is made and gulal, red-powder and the liquid made with it, are freely sprinkled on each other and gods. It commemorates the amative sporting of god Krishna.



Popular Legends



story of **Umer** and **Marui**,



loves of **Sassui** and **Punhu**,



tale of **Mumal**
and **Rano**,



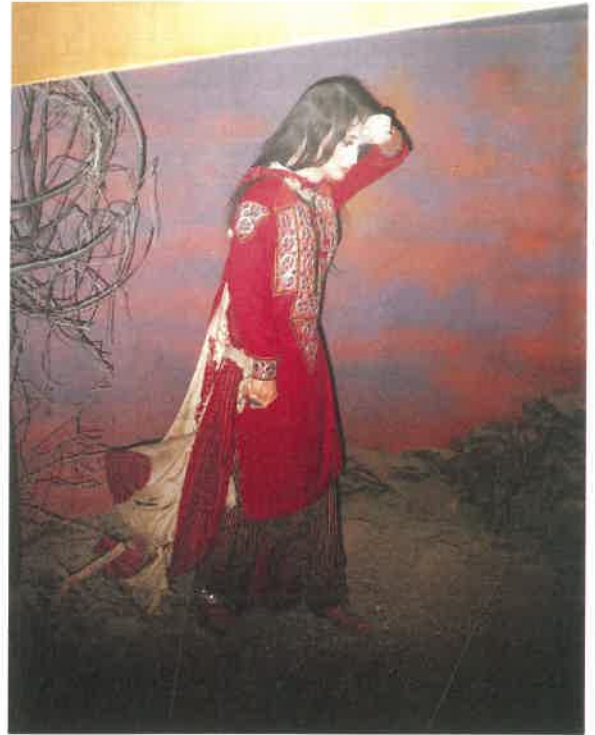
Nuri and **Jam Tamachi**

& other tales.



Popular Legends

The whole region of Sindh is very rich in the folk literature. The stories of eternal love or bravery rendered into verse are sung and enjoyed listening them sung in autags, general evening gatherings for gossip and chat, melas or urs. These legends are taken to be the works of Tasawwaf, sufyism or mysticism, and personifying the eternal and universal religious beliefs and portraying the highest of the human values and morals. These popular tales more often than not end in tragic circumstances and very beautifully portray the insecurity of existence and everyday dangers, which are spun very eloquently. These Legends have been versified by the Sufi poets of Sindh making them immortal and still more popular with the literary class as also the commoners. Shah Abd-ul-Latif Bhitai in his "Shah jo Risalo" has given to most of them an eternal dimension through different sur.



Sassui, the legendary character of Folk tale, Sassui-Punhu connected with Banbhore.

Sassui and Punhu

Perhaps the most popular of the legends in Sindh is that of Sassui and Punhu. It is the tale of two lovers who are supposed to have lived around the time when Islam came to the region of Sindh. As the locales of the tale are set in Sindh and Balochistan there could hardly be any tribe who would be ignorant of this. 'The beautiful verses of Shah Abdul Latif Bhitai upon the subject of this tale have made it a favourite one among the higher order of Sindhis, and there are not many who cannot cite passages from this work of their great countryman.' Punhal, the Baloch prince of Kech in Makran falls in love without even eyeing the damsel, Sassui, who is said to be the daughter of a Hindu but abandoned in the Indus for fear of an adverse prophesy. The infant Sassui is picked up by a Washer-man who being childless adopts her. She grows into a beauty and is attracted to Punhu through his trade-employee and confidant, Babiho. Punhu travels to her place, Banbhore, and on her insistence enters the profession of a washer-man under her father and then weds her. However, misunderstanding creeps in between the lovers and the rival lady, Bhagula the fair and frail wife of a goldsmith who had seduced Punhu away from his spouse, perishes in fire-test. But the prince is treacherously kidnapped by his brothers sent for the purpose by their father. It ends in the pathetic death of Sassui while in pursuit of her lover, who after freeing himself from his captor-brothers was rushing back. When he halts at a tomb he listens his Sassui calling him from it. He is also devoured by earth, like his beloved, in response to his prayer to Heaven. The tale is equally popular in Punjabi and Seraiki languages.



Umer and Marui

Another love tale, that of Umer the Sumra prince and Marui the beautiful damsel of the Sangi tribe is very popular in the whole of Sindh. It tells in it how a steadfast and upright person with high moral values can endure the tyrannical treatment of a ruler. Marui, a very beautiful damsel of a small village, Malir in Thar, is engaged to a man in her clan but is kidnapped by Umer Sumra to wed her. However, she continues to cling to sincerity and fidelity to her fiancée and succeeds in impressing upon the prince that love cannot be attained but with love. She faces an ironical situation when, on



A depiction from the popular legend Umer Marui.

having succeeded in escaping back to her beloved Malir, she is cursed for the stigma of having stayed out with a complete stranger. Apprised of the event, and persuaded by his friends and kinsmen, Umer at last gives up the idea of making Marui his wife and goes to Malir to declare her his 'sister'. The bond of love had become so strong that when Marui got a false report of his death, she also died. Umer, on hearing the news of her death, departs to the next world immediately.

Mumal and Rano

Still another popular legend, which has its locale in Thar, tells of the tale of loves of Mumal and Rano but in a different way. In this story the hero is shown as of questionable character while his love is a common courtesan. It so happens that Prince Hamir Sumra with his friends including his brother-in-law, Rano Mendhro, goes to the Kak River to call on Mumal from the tribe of the Rathors. Here, she falls in love with Rano for his handsomeness, courage and intelligence. The group returns to Umerkot and as expected, all sorts of difficulties come in the way of the lovers. However, the story takes its turn when a misunderstanding develops among them and Rano abandons her. She follows him to Umerkot disguised as a male-merchant and builds a mari, palace, near to the town. When she fails to bring round her lover she burns herself to death. As Rano comes to know of this he also burns himself at the spot.





Depiction of Shah Latif's sur Rano, The Loves of Mumal and Rano.

Sohni and Mehar

Still another love-story, which is popular in Sindh, is that of Sohni and Mehar, or Mahinwal in Punjabi. According to some, Sohni was a Hindu woman while others say that she was the daughter of a Jat of Sangar, a village on the banks of river Sangra in the province of Jhang Siyal, though there are others according to whom the locale is set to be at Gujrat by the Chenab in Punjab. The story moves as a certain youth of the same clan as Sohni weds her. While the marriage party is on way back near a stream, the groom asks the newly wed Sohni to fetch some milk from the jungle. There she eyes at a buffalo-keeper, Mehar, and falls in love with him. Later she would go on seeing him nightly crossing the river on a gharo, burnt-clay pitcher, and would listen him for hours playing on bansli, a musical instrument made of reed. However, as is usual with such stories, one night the pitcher is substituted with one, which is of unbaked clay through treachery by her mother-in-law. Consequently as she tries to cross the mighty river in flood, the gharo bursts drowning the damsel instantly.

Nuri and Jam Tamachi

Among the other popular legends is the tale of the loves of Nuri and Jam Tamachi. The great Saint-poet Shah Abdul Latif has immortalised their love in a long poem in Sur Kamod. Jam Tamachi, the Samma Prince, who ruled from 1368 to 1370 and then from 1389 to 1392, is a romantic figure in the history and folklore of Sindh. The heroine of this popular legend is a simple fisher-woman of the Keenjhar Lake, Gandri (of the dust) renamed as Nuri (of the bright light) whom the Jam made his queen. She is presented as a model of soul at peace through perfect obedience to God, in Sufi parlance.





Jam Tamachi sitting by the Lake Keenjhar.

Other Tales

Among the other tales are the stories of gallantry and heroic deeds known as Dodo and Chanesar and the other as Mall Mahmud. Another love-story, which is sung dearly, is that of Heer and Ranjho, though with a locale set in Punjab. The story of Dulhha Darya Khan is a quasi-historical of Sindhi prowess and conquest. The other no less popular legends include the story of the Nang or dragon, the tale of the Ghatu or fishermen, battles of Abdullah the Brahui, the feuds of Subah Chaniya, the quarrels of Jam Hala and Jam Kehar etc. etc.



Diorama depicting the tale of Nuri and Jam Tamachi - The lake shown is Keenjhar near Thatta.



Depiction of Shah Latif's Sur Sorath.



Depiction of Shah Latif's Sur Kapaiti.



Depiction of Shah Latifs Sur Kapaiti.



Depiction of Shah Latifs Sur Samudhi.

Select Bibliography

- Abbot, J. **Sind**
- Advani, Piromal **Sindhi Boli Ji Tarikh (Sindhi)**-1924.
- Aitken, E. H. **Gazetteer of the Province of Sind:** Karachi-1986.
- Allana, Ghulam Ali **Sindh mein Mahi Saqafat (Fish Culture)**In *Mehran (Sindhi)*, July-Dec., 2001
- do- **(Compiler) Folk Music of Sind:** Jamshoro 1982.
- Ansari, Ishtiaq **Sindh ja Kot and Qila' (Sindhi)** Karachi 1996.
- Baluch, N.A. (Ed.) **Tuhfatul Kiram:**Hyderabad 1964.
- Begum, Gul Badan **Humayun Namah (Tr. By S. Beveridge): Sang-e-Meel Publications,** Lahore-1987.
- Bhitai, Shah Abdul Latif **Risala Shah Abdul Latif Bhitai (Poetical tr. in Urdu by Sheikh Ayaz) Institute of Sindhology,** Jamshoro.
- Blandford, W.T. **The Geology of Western Sind: Memoirs of the Geological Survey of India-1880.**
- Burton, Richard F. **Sindh and the Races that Inhabit the Valley of Indus:** Karachi-1975.
- Cousens, Henry **The Antiquities of Sind:** Karachi 1998.
- De Terra & Paterson **Studies on the Ice Age in India and Associated Human Cultures:** Washington D.C. 1939.
- Gulraj, **Sindh and its Sufis, Sang-e-Meel Publications,** Lahore, 1979.
- Elliot, H.M. & **History of India as told by its Historians:** Lahore-1979.
- Dowson, John **The Chachnamah (Translated from Persian):**Karachi-1900.
- Beg, Mirza Kalich **Qadeem Sindh:** Karachi-1925
- do- **Indus Delta Country:** London 1894.
- Haig, Major R. **Dialogue Among Civilizations; Indus Valley Civilization:** Islamabad 2001.
- Halim, M.A. (Ed.) **Tarikhe-e-Registan (Sindhi) 2 vols:** Jamshoro 1988.
- Harijan, Harichand **A Gazetteer of the Province of Sind:** London-1876.
- Hughes, A. W.
- Kennedy, Kenneth A. R. **Studies in the Archaeology and Palaeoanthropology of South Asia:**
- & Possehl, Gregory L. New Delhi 1984.
- (Eds)
- Lari, Suhail Zaheer **A History of Sindh:** Karachi 1994.
- L. W. Lalwani. **The Life, Religion and Poetry of Shah Latif, Sang-e-Meel Publications,** Lahore. 1998.
- Mackay, E.J.H. **Further Excavations at Mohenjodaro:(Two Volumes)**Delhi 1937.

- Mackay, E.J.H. **The Indus Civilization:** London 1935.
- Muhammad Siddique **Beglar Namō** (*Sindhi Tr*)
- Nadiem, Ihsan H. **Moenjodaro:** A Heritage of Mankind, *Sang-e-Meel Publications*, Lahore 1995.
- do- **Makli:** The Necropolis at Thatta, *Sang-e-Meel Publications*, Lahore 2000.
- do- **Built Heritage of Pakistan**, *Sang-e-Meel Publications*, Lahore. 2002.
- do- **Sindh and Arab Geographers of the 9th-10th Centuries:** *In Lahore Museum Bulletin, Centenary Publication:* Lahore 1994.
- do- Tokyo and Kyoto (Japan)
- do- **Archaeological Conservation of Moenjodaro Remains: Problems and Prospects:** *Paper Presented at the 6th SAARC Archaeological Congress*, Kathmandu (Nepal) 1995.
- do- (Ed.) **Pakistan Archaeology** Nos.10-24: (1974 1986).
- Pithawala, Maneck B. **A Physical and Economic Geography of Sind:** Hyderabad 1976,
- Prawdin, Michael **The Builders of the Mughal Empire.**
- Raverty, H.G. **Mihran of Sind**, *Sang-e-Meel Publications*, Lahore 1979.
- Rogers, **Tuzuk-i-Jahangiri** (*Memories of Jahangir*), *Sang-e-Meel Publications*, Lahore. 2001
- Sachau, Dr. Edward C. **Alberuni's India** (*two volumes*): Lahore 1962.
- Tod, James **Annals and Antiquities of Rajasthan**(*Popular Edition in 2 Vols.*): London 1832.
- Wadia **Geology of India**
- Wheeler, Sir Mortimer **The Indus Civilization**, *Sang-e-Meel Publications*, Lahore 1997.

Gazetteer of the Province of Sind:

- do- **Karachi**, vol. I, Bombay 1927.
- do- **Hyderabad**, vol. II, Bombay 1927.
- do- **Sukkur**, vol. III, Bombay 1928.
- do- **Larkana**, vol. IV, Bombay 1927.
- do- **Nawabshah**, vol. V, Bombay 1926.
- do- **Thar and Parkar**, vol. VI, Bombay 1926.
- do- **Upper Sind Frontier**, vol. VII, Bombay - 1926.

Encyclopaedia Britannica: CD.

Encyclopedia Encarta (*Deluxe*): 2CDs.

The Daily Dawn (English), Karachi: Internet Editions.





*By the
same
Author*



About the Author:

Born at Sahiwal in 1940, he got his higher education at the Government College, Lahore, and did his Master's in Geography from the Punjab University. He was trained as archaeologist on scholarship by the Government of Pakistan. He also did specialised studies in Museology on French government scholarship. In architecture, he benefited from the scholarship of Dr. Bernard M. Feilden, Director Emeritus, ICCROM, Italy.

He joined the Department of Archaeology, Pakistan and excavated at Banbhore, Swat, Moenjodaro and Tulamba. As a curator he held the charge of museums at Harappa, Umerkot, Moenjodaro, Lahore Fort and Taxila. He commanded the Regional Archaeological Offices at Peshawar and Quetta, and the Departmental Publications Branch, which he successfully reactivated after it had remained dormant for over 13 years.

In addition to raising Pakistan Institute of Archaeological Training and Research he has served as Director in both Northern and Southern Circles of Archaeology, covering the whole of Pakistan. As a Professor in the University of Engineering and Technology, Lahore, he structured courses and taught Conservation of Architectural Heritage as full-fledged subject for Master's degree.

He has published over twenty Research Papers in different journals of international repute, more than 100 popular articles appearing in various national dailies and periodicals, and voluminous Excavation Reports from Rome. In addition, he edited Pakistan Archaeology volumes 10-22.

Author's email: inadiem@brain.net.pk



9 799693 513553

Rs. 1000.00